FIRST OUTLINES OF LOGIC,

APPLIED TO

Grammar and Etymology.

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PREFACE.

THE present Treatise is limited to the exhibition of those points of Grammar which the construction of a single preposition is capable of explaining. These are the general nature of the Parts of Speech, and two sorts of Inflections. A wider latitude would have interfered with the intended brevity of the work. It presupposes on the part of the reader an average knowledge of the current terms and rules of the usual Grammars.

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OUTLINES OF LOGIC.

§ 1. GENERAL *view of Propositions.*—The first step in Grammatical Logic is to understand the nature of *Propositions.*

To do this, let us suppose two men talking together.

It is certain that they talk about something,—*e. g. the weather.*

It is also certain that they say something about something; *e. g.* they say of the weather *that it is hot,* or *that it is not hot.*

One may assert that it is *hot.* In this case the subject spoken of is *the weather,* concerning which there is a fact affirmed, *viz.* that *it is hot.*

The other may assert that it is *not hot;* in which case the subject spoken of is *the weather,* concerning which a fact is *denied, viz.* the fact of its being *hot.*

Now, the words by which we make either the statement that the *weather is hot,* or the statement that *the weather is not hot,* form what is called by logicians and grammarians a Proposition.

§ 2. *The Proportion that Propositions bear to language in general.*—If we consider the great extent to which statements concerning particular objects, or classes of objects, form the staple of human conversation, if we remember how much of our speech is applied to making

different assertions concerning different subjects, and if we convince ourselves of the degrees in which we are continually either affirming or denying something of something, we shall perceive the great proportion which that part of our language which takes the form of a proposition bears to that which does not do so.

§ 3. *Parts of Speech, and the Tests by which they are determined.*—No one can look into a grammar without finding an enumeration of what are called the *Parts of Speech*, *e. g.* the Noun, the Verb, the Substantive, the Adjective, the Participle, the Conjunction, the Interjection, &c.

Now, the parts of speech are determined by the structure of propositions; and a word is a noun, a conjunction, or a verb, according to either the place it takes in a proposition, or the relation it bears to one.

Obs.—The Grammatical form of a word is an insufficient test. No substantive, in the etymological signification of the term, ends in *-ειν* in Greek; whilst infinitive verbs, generally speaking, do so end. Nevertheless, the infinitive forms *τὸ φθονεῖν*, *ἐν τῷ φθονεῖν*, are not verbs, but substantives. For the purposes of *Syntax*, at least, the logical test as opposed to the etymological test is indispensable.

Neither is the Phonetic form (*i. e.* the sound) of a word a test. The same combination of sounds may have a variety of meanings, and may sometimes constitute one part of speech, sometimes another. The word *up* is an adverb in the sentence *I go up in a balloon;* a preposition in the sentence *I go up a tree.*

The laws by which one meaning grows out of another belong to the highest branches of Philology, and are

questions in what has been called the Natural History of Language.

§ 4. *Parts of Speech that enter into the structure of Propositions.*—From the propositions already quoted (*the weather is hot* and *the weather is not hot*) it is evident that the word *weather* belongs to one of those parts of speech that enter into the structure of propositions. If it were not so, it would not appear as it does.

The same applies to the word *is*.

The same to the word *hot*.

The same to the word *not*.

Each and all of these words, however much they may differ in other respects, agree in the fact of their being admissible into the structure of propositions.

§ 5. *Parts of Speech that do not enter into the structure of Propositions.*—Take the words *ah! oh! pish!* or any of the words usually called interjections. They will not combine with other words so as to form sense. They will neither make a proposition by themselves, nor help to make one in conjunction with other words. The person who uses them, uses them as he would use a gesture, to express surprise, pain, or contempt; but although he uses them thus he makes no *affirmation*. He no more affirms that *he is surprised*, or that *he is in pain*, or that *he is scornful*, than if he started back, or laid his hand upon a tender part of his body, or curled his lip contemptuously; and in like manner the hearer understands his meaning. But he would have understood a gesture as well. Nothing is affirmed or denied by the words. Neither do they enter into propositions wherein anything is affirmed or denied. They are wholly independent of propositions; as much so

as the hiss of a snake, or the groan of a wounded animal, —expressions of which we *infer* the meaning, but expressions as to the meaning whereof we are not informed in the way that we are informed by propositions.

This shews that they are certain parts of speech that do not enter into the construction of propositions.

§ 6. *The First sort of Parts of Speech which do not enter into the construction of Propositions.*—This has been already exemplified. The words quoted, and the like of them, form the first class of words which do not enter into the construction of propositions. They not only do not enter at all into the construction of propositions, but are wholly independent of them. If no propositions existed, such words would still exist.

7. *The Second sort of Words which do not enter into the construction of Propositions.* — There are certain words which without entering into the construction, are yet dependent for their presence in language upon the existence of propositions. This is readily conceivable, and words may exist which shall *connect* two propositions, and yet form a part of neither. Such a word is *because*.

The day is fine is one proposition.

The sun is bright is another proposition.

The day is fine, because *the sun is bright*, is a pair of propositions connected by the word *because*: the word *because* itself belongs to neither.

This class of words, and the class alluded to immediately before it, will be again alluded to. At present they are mentioned solely for the sake of shewing that it is not every word, nor every part of speech, that enters into the construction of propositions.

Two classes of words do not so enter. One is wholly independent of propositions at all. The other presupposes not only one proposition, but two; which two it connects.

Now, when it is remembered that there are only two classes of words (neither class numerous) that do *not* enter into the construction of propositions, additional proof will be given to the greatness of the extent to which propositions form the staple of human speech.

§ 8. *Details of the structure of Propositions.* — The common definition of a proposition is *discourse, in which something is affirmed or denied of something.* There are other definitions, but this is sufficient for the present purpose, which is, mainly, to shew into how many parts a proposition is divided.

In the first place, there are two *somethings*—the *something* spoken *about*, and the *something* said concerning it. Thus, in the proposition *man is mortal*, the quality, property, or attribute expressed by the word *mortal* is affirmed concerning the being *man;* so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap;
or,
Summer is *not* pleasant,

Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,
Bread is *not* cheap,

are all examples of the same kind.

There must be something, the name of which answers to the question *What are you talking about?*

And when that is answered, there must also be another something the name of which answers to the question *What do you say about it?*

Thus,—

Q. *What do you talk about?*

A. *The weather.*

Q. *What did you say about it?*

A. *That it was hot.*

or,

A. *That it was not hot.*

To say *summer is, winter is, life is,* &c., is to combine words to no purpose. The combination conveys no meaning.

To say *is pleasant, is cold, is short,* &c., is also to combine words to no purpose. The combination conveys no meaning.

But, farther, to say *summer—pleasant, winter—cold, life—short,* is to combine words to no purpose. The combination conveys no meaning. This shews that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is,* we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word denoting

the existence of an affirmation (*is*). What, however, that affirmation *is*, is unexplained.

In the expression *is pleasant* we find what was wanted in the previous one, *viz.* an affirmation concerning something. The name, however, of this *something* is unexplained.

Lastly, in the expression *summer—pleasant*, although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of *pleasantness* belongs or does not belong to summer; in other words, there is nothing to shew whether the fact expressed by the word *pleasant* is denied or affirmed of the word *summer*.

Hence, every proposition consists of three parts:—

i. *The Subject.*—The something concerning which we make a statement, whether in the way of affirmation or denial, or the subject of our discourse is called the Subject; so that the subject is the word denoting the person or thing concerning which something is affirmed or denied. *Man*, *summer*, *winter*, &c., are subjects, and we can assert of them that they are *mortal*, *pleasant*, *cold*, &c.; or else that they are not so, *i. e.* that they are *not mortal*, *not pleasant*, *not cold*, &c. In the first case the proposition is affirmative, in the second negative.

ii. *The Predicate.*—The name of the notion connected with the subject of our discourse, is called the Predicate. *Mortal*, *warm*, *cold*, are predicates.

iii. *The Copula.*—That part of a proposition which connects the subject and predicate is called the Copula; and it is the word which serves as a sign to

denote the existence of either an affirmation or a denial, and to shew which of the two it is. In the previous examples the word *is* forms the affirmative, the words *is not* form the negative copulæ.

Obs.—A few sentences back, the words *in the first place, there are two somethings*, &c., occur. At that stage of the explanation we had not gone further than the consideration of the subject and the predicate. As we proceeded, it was shewn that a third element, the copula, was essential to the structure of a proposition. A quotation from Mill's "System of Logic" may serve to illustrate both the character of the copula, and to prepare the reader for an important distinction which will be indicated in § 11. "A proposition, we have before said, is a portion of discourse in which a predicate is affirmed or denied of a subject. A predicate and a subject are all that is necessarily required to make up a proposition: but, as we cannot conclude, from merely seeing two names put together, that they are a predicate and a subject, *i. e.* that one of them is intended to be affirmed or denied of the other, it is necessary that there should be some mode or form of indicating that such is the intention—some sign to distinguish a predication from any other kind of discourse. This is sometimes done by a slight alteration of one of the words, called an *inflection*, as when we say *fire burns;* but this function is more commonly fulfilled by the word *is*, when an affirmation is intended, *is not*, when a negation. The word which thus serves the purpose of a sign of predication is called the Copula."—Vol. i. p. 103.

Note.—Observe the expression *fire burns*. *Fire* is the subject; the idea expressed by the sounds *b*, *u*, *r*, *n*,

is the predicate. The full expression, FIRE IS BURNING, in the simplest form of language, would be *fire is burn;* wherein *is*, the copula, would appear as a separate word. In the proposition, however, as it stands, (*fire burns*) we have instead of the copula as a separate word, a modification (*i. e.* the addition of *s*) of the form of the predicate. Substitutions of this sort are of the highest importance in grammar.

Obs.—Interrogative propositions form no exceptions to the statement, that all propositions contain either an affirmation or a denial. A question is reducible to an assertion. In the expression *what is this*, the word *what* is the predicate. Its meaning is *something concerning which I want information.* Its place is at the beginning of the proposition, instead of the end. The logical sense of the sentence is *this* (*is*) *something unknown requiring explanation.*

The transposition of the subject and predicate in interrogations is a practice of language, common but not universal.

Obs.—The nature of *commands* is more doubtful than that of interrogations. The words *walk! stand!* &c., in one sense, convey neither an affirmation nor a denial. Nevertheless they have the essential elements of a proposition, *viz.* a subject, copula, and predicate, (*walk* = *thou be walking.*) Furthermore, they are affirmative, as opposed to negative, and *vice versâ.* The best way, perhaps, is to give to the term proposition a wider sense in Grammar than it receives in Logic.[1] If not,

[1] A Proposition is *judgment expressed in words.* A Proposition is, defined logically, *a sentence indicative, i. e.* affirming or denying. This excludes commands and questions.—WHATELEY. In Philology it is sufficient for the Proposition to contain the three essential ele-

we must look upon imperative and optative verbs as interjections,—verbal in respect to the sense that they convey, but interjectional in respect to the manner of conveying it.

9. *The parts of a Proposition not more than three.*—In all the foregoing examples the number of words used in each affirmative proposition has been neither more nor less than three (*man is mortal*), and in each negative proposition neither more nor less than four (*man is not mortal*). Such examples were chosen solely for the sake of giving the greatest possible clearness to the explanation. It is evident to every one who reflects upon either what he hears or reads, that propositions are in reality much less simple than they have hitherto been described as being. If propositions are so short, how is it that sentences are so long? If subjects and predicates are so simple, how become periods so complex?

The fact is, that both subjects and predicates may be made complex, by the addition of subordinate parts; *e. g.*

The sun (is) shining.

The early sun (is) brightly shining.

The early sun with glad beams (is) brightly shining through the air, &c.

and so on.

Terms like those of the two last examples are called *Mixed Terms.*

The objects also that they express are called objects of *Complex Apprehension*, in opposition to objects of simple apprehension, like *the sun*, &c.

ments of Subject, Copula, and Predicate. In Logic it is necessary that they should be combined so as to form a statement.

The names of objects of complex apprehension (*i. e.* mixed terms) are sometimes called *Many-worded Names.*

Again, one proposition may be subordinate to another, in other words, a whole proposition may enter into the structure of many worded names; *e. g.*

i. The man (is) returning,

ii. Who (was) sent to market.

Combine these, and they form but a single designation, or name. Thus: *the man who was sent to market (is) returning.* The words, *the man who was sent to market,* form but a single name; a many-worded one, doubtless, yet still but a single name.

§ 10. *The parts of a Proposition not fewer than three.*—Although this has already been indicated, and, perhaps, requires no further explanation, it requires being insisted on. Besides this, there are certain apparent contradictions to the fact which require notice.

§ 11. *Apparent Contradictions to the statement, that the parts of a Proposition are no fewer than three.*—These are of two sorts: the first is referable to the practice of language, more or less general; the second to certain apparent properties of the copula.

i. *a.* The predicate and copula may be contained in one word; *e. g.*, instead of saying *fire is burning*, we may say (as we generally do) *fire burns.* In this case, the grammatical form of the proposition does not coincide with the logical form; nevertheless, as it is clear that the shorter and more compendious form is capable of being resolved into the longer one, the statement, that the parts of a proposition are no fewer than three, holds good.

b. The subject and copula may be contained in one word. The Latin proposition *est bonus=he is good,* exemplifies this.

c. The subject, copula, and predicate may be contained in one word, as in the Latin *voco—I call, I am calling.*

ii. Many logicians, both early and late, have considered that, when, the predicate implies simple existence, it is expressed by the copula alone. Whence such expressions as *God is,* are considered to consist of a subject and copula (or copula-predicate) alone.

This error arises from the word *is* being a copula and something more. It superadds, to its power of denoting the agreement or disagreement between the subject and predicate, the notion of existence.

The essentially *relative* character of the copula is a proof of the erroneousness of the view indicated.

The best notion of a copula is to consider it as the equivalent in language to the sign = or (*not equal*) in arithmetic, *i. e.* as a mark indicating the agreement or disagreement between the two terms of the proposition.

Note.—Logicians distribute the negative element in propositions which express denial differently. Some recognize only one form of copula, (*is,*) and combine the negative with the predicate. Thus, the division of the proposition, *Cæsar is not dead,* would not be *Cæsar (is not) dead,* but *Cæsar (is) not dead.* (See Mill. vol. i. p. 106.) Nothing is gained by this refinement.

Note.—In many languages the copula is altogether omitted. This is merely one proof out of many that the structure of propositions in Language does not always coincide with the structure of propositions in Logic.

Note.—The sun was shining.—Here the word *was* is in the perfect tense, and expresses time. Now it must be recollected that it does not do so on the strength of its being a copula. The notion of *time*, and the expression of it, is a matter not of Logic but of Grammar. The copula expresses *agreement or disagreement between the subject and predicate* exclusively. Whenever it appears to do more, it is owing to the word used to express it having certain additional powers.

§ 12. *Terms.*—The natural place in a proposition for the copula is the middle. It connects the subject and the predicate, and consequently stands between them.

Hence the subject and the predicate stand at the ends or extremities of propositions, and form its *termini* or boundaries.

This gives origin to the word *Term*. The subject and predicate are the *Terms of a Proposition*.

The natural position of the subject is generally considered to be at the beginning; the natural position of the predicate at the end of the proposition; the copula, as aforesaid, being between them.

And naturally—we think of an object, before we think of its qualities, properties, or attributes.

§ 13. *Logical order of the Parts of Propositions invariable.* — The Logical order of the parts of a proposition are as follows :—1. Subject, 2. Copula, 3. Predicate, &c. This order is invariable.

§ 14. *Grammatical order of the Parts of Propositions variable.*—When we say *great is Diana of the Ephesians*, were verse the order of the subject and redicate. The logical sequence is *Diana of the Ephesians* (*is*) *great.*

§ 15. *Variable and invariable names.*—By contrast-

ing the meaning of such a word as *I*, on the one hand, with such a word as *father*, on the other, we shall perceive the differences between Variable and Invariable Names.

Father is a name denoting any individual that stands in a certain relation to another individual named *son*. The number of such individuals is indefinite. Nevertheless they may be taken as a class, which class is denoted by the general name in question (*father*). This name is invariable, since it cannot be applied to any object not belonging to the class which it denotes.

The word *I*, on the other hand, is a variable name. Its meaning varies with the person in whose mouth it occurs. When *William* says *I*, it means *William*; when *Thomas* says *I*, it means *Thomas*. If a *mother* says *I*, it means a *mother* and a *female*; if a *father* says *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker whoever it may be; but it is not the invariable name of any speaker whatever.

The same reasoning applies to *thou*, *he*, *you*, &c.

§ 16. *Substantives*.—An invariable name capable of forming by itself either the subject or the predicate of a proposition is called a Substantive.

§ 17. *Adjectives*. — An invariable name capable of forming by itself, the predicate, but not the subject, of a proposition, is called an Adjective.

Note.—This statement may be refined on. It may be argued, that whenever an adjective stands as a predicate, it does so in appearance only, since a substan-

tive is always implied or understood. Thus, *man* (*is*) *mortal* may be said to signify *man* (*is*) *a mortal being* or *object;* and so on throughout. The author is not aware that any good comes from this refinement upon the current language.

The extent to which substantives may be *understood* has a bearing upon the statements of § 19.

§ 18. *Nouns.*—Substantives and adjectives collectively are called Nouns.

The word *noun* is derived from *nomen* = *a name;* hence, all Nouns are generally considered to be *names.* See § 19, note 2.

§ 19. *Pronouns.*—A variable name, capable of forming by itself either the subject or predicate of a proposition, is called a Pronoun.

Note.—The distinction between certain pronouns and adjectives has yet to be drawn. *What is this,* may be considered to be an elliptical expression; wherein *what* means *what object.* Similarly, *the other is coming* may be expanded into *the other subject of our conversation,* &c. With this view, words like *what, this,* and *the other* are not in the position of words forming *by themselves* subjects, since their presence involves the notion of a substantive *understood.*

Now, whatever may be the validity of this view, words like *I, thou, we,* are not subject to it. Hence, under all views, the existence of pronouns as a true grammatical class of words is undoubted.

Note 2.—Some writers apply the word *name* only to the denotation of *objects,* and that only when its power is invariable, *i. e.* they restrict it to substantives. In this case, not only are adjectives not names, but pro-

nouns are in the same predicament. If this view be held, all that is necessary is slightly to modify the definitions, and to say—

i. Of Adjectives.

A word capable, &c.

ii. Of Pronouns.

A word, not a name, but capable, &c.

§ 20. *Participle.*—An adjective liable to combine with a copula, so as to form, in one word, a predicate and copula at once, is called a Participle.

§ 21. *Verbs.*—A word capable of forming, by itself, both the predicate and the copula of a Proposition, is called a Verb.

The extent to which different languages separate or combine the predicate and copula is very great. We say *it (is) green*, the Latin says *viret*. In certain American dialects, the practice of combining the predicate and copula is so great as to leave few adjectives in the language. In the Cree such predicates and copulas as *is circular, is tall, is short*, are expressed by single words. Hence the language has been said to be *all verb, and no adjective.*

The copula, as a separate element, uncombined with a predicate, has not yet been found to exist in any language; consequently it has not yet been shewn to constitute a separate part of speech. Where the predicate, with which it combines, denotes *existence*, the resulting verb is called a Verb Substantive (*is*, *est*, *'εστί*). It is erroneous to consider this as a simple copula.

§ 22. *Articles.*—The subject of a proposition is, grammatically speaking, of four kinds.

i. *Universal Affirmative.—Man is mortal,* equalling, in meaning, *all men are mortal; every man is mortal.*

ii. *Universal Negative.—No man is mortal.*

iii. *Definite.—The man is mortal; the men are mortal.*

iv. *Indefinite.—A man is mortal; some men are mortal.*

Now, as each of these subjects may be accompanied by a special sign expressive of its character, such a sign must be enumerated amongst the possible parts of speech.

A special sign, however, of the universality of an affirmative subject is either rare or non-existent in language.

A special sign of the universality of a negative subject is *not* rare in language. In English it is the word *no.*

Special signs for the definitude and the indefinitude of a subject are *not* rare in language. In English they are the words *the* and *a* (or *an*) respectively.

When such signs occur they are called Articles.

In order for a word to be an article, it must be incapable of standing in a proposition, *except as the sign of the character of a subject.*

If *the* could be used where *this* or *that* (the words with which it is etymologically connected) can be used, it would be either a noun or pronoun.

If *a* could be used where *one* (the word with which it is etymologically connected) can be used, it would be a noun.

If *no* could be used whenever *not one* can be used, it would be a noun combined with a negation.

But none of the three words can be used, and this

negative character places them in a class by themselves.

Note. 1.—Perhaps this is the first time that the word *no* has been dealt with as an article; nevertheless, its logical relation to the indefinite article and the negative proves its true nature. It is no pronoun according to the definition of a pronoun. If inflected, it would take the inflections of the substantive with which it agreed.

Note. 2.—If a word like *all* or *every*, expressive of universality, were to change its form (as the word *one* has changed its form and become *a*), to become incapable of forming a term (as the word *a* is incapable of forming a term), and finally, to join itself to a noun as a sign of a universal affirmation, a fourth article would be developed. If such is to be developed, the process indicated is the probable mode of its formation.

Caution. In the English language the indefinite article has no plural number. This must not be considered as essential; a multitude of objects may be spoken of with the same indefinitude as a single individual. *Some men*, as compared with *the men*, is an indefinite expression. The limitation of the indefinite article in English, and in many other languages, to the singular number arises from the fact of its having originated in the numeral *one*, rather than a word like *some*.

§ 23. *Negatives.*—A word capable of converting an affirmative into a negative proposition is called a *negative*.

Note.—See § 25. Pure and simple negatives are rarer in language than is imagined. Suppose, instead of the word *not*, we used the word *not at all*. In this

case there would be a negative and something more. There would be the negative itself, and an expression of the extent to which it was a negation. Now, in its origin, history, or etymology, *not* is as mixed a negative as *not at all;* since it grew out of the compound *ne wiht* = *not a whit.* The French negatives are still more compound.

This indicates a distinction between simple negatives and what may be called *modal* negatives, *i. e.* negatives that, over and above the mere expression of disagreement between the predicate and copula, denote also the *manner* in which it takes place. Many negatives which are now simple were originally modal.

§ 24. *Interrogatives.*—A word serving as a sign to denote that a proposition is stated in the form of a question, is called an Interrogative.

True interrogatives are[1] rare in languages; the commoner method consists in transposing the order of the subject and the predicate, or in using some word which has a meaning over and above the mere expression of interrogation.

§ 25. *The parts of speech admissible in perfectly simple Propositions.*—See § 9. If all propositions were perfectly simple, *i. e.* if there were no such things in language as complex terms, the parts of speech just enumerated would comprise all the words admissible into propositions, or, what is the same thing, all the

[1] The nearest approach to a true negative is the Greek μῶν. Like the generality, it, however, is, in origin at least, not merely interrogative, but *modal* also. The μ is the μ in μη, and, like our own word *whether*, it involves the additional idea of an alternative, *i. e. whether or not?*

words, with few exceptions, (see § 2, 4, 5, 6, 7,) that constitute language.

But all terms are *not* simple; and the existence in language of complex ones creates the occasion of other classes of words or other parts of speech.

§ 26. *Parts of speech admissible only in complex Propositions.*—The existence of parts of speech, or classes of words, for the admission whereof into language a certain degree of complexity in either the subject or predicate of a proposition is a condition, is involved in the observations of § 23. These parts of speech, or classes of words, are two in number, Adverbs and Prepositions.

§ 27. *Adverbs.*—A word inadmissible in a simple, but admissible in a complex term, and therein requiring the presence of only a single [1] nominal element, is called an Adverb. *John is speaking* loudly. All words that can take the place of *loudly* in a proposition are Adverbs.

§ 28. *Prepositions.*—A word inadmissible into a simple, but admissible into a complex term, and therein requiring the presence of two nominal elements, is called a Preposition. The words *with, from,* are prepositions. Now it is impossible to place such words in a proposition without also having two nominal elements. The fact is, that the preposition connects one noun with another; as, *the son* of *the father, the sun* with *its beams shines* through *the air,* &c.

§ 29. *Parts of speech not entering into the construction of Propositions, but dependent upon the existence of them (i. e. Propositions).*—

Conjunctions.—A part of speech connecting two pro-

[1] Substantives, adjectives, participles, pronouns, and, through their participial elements, verbs, are the *nominal elements.*

positions, but entering into the construction of neither, is called a Conjunction. *The day is bright* because *the sun is shining; the sun shines* and *the moon shines;* or (compendiously) *the sun and moon shine.*

Note.— For the details of the conjunction the reader is referred to Harriss's "Hermes," a book, at present, improperly neglected. Previously to studying the details of this important class of words, he should go one step further in Logic, and familiarise himself not only with the structure of propositions, but of syllogisms. This is necessary in order to understand such words as *illative,* &c.

Note. — Although the statement, that conjunctions connect not *words* but *propositions,* and that exclusively, is nearly coëval with the study of grammar, it is not yet sufficiently either believed or acted on. "What," I have been frequently asked, "are we to do with such expressions as *John and Thomas carry a sack to market, three and three make six?* &c., surely this does not mean that *John carries one sack, and Thomas another,* that *one three makes one sum of six, and a second three another sum of six,* &c."

The answer to this lies in giving the proper limitation to the predicates. It is not true that John and Thomas each *carry a sack;* but it is true that they each *carry.* It is not true that each *three,* in the sentence just quoted, *makes six;* but it is true that each *three makes* (*i. e.* contributes to the making of).

As far, then, as the essential parts of the predicate are concerned, there are two propositions; and it is upon the essential parts only that a grammarian rests his definition of a conjunction.

§ 30. *Parts of speech existing independent of Propositions.*—*Interjections.*—A part of speech that exists wholly independent of the existence of propositions is called an Interjection.

§ 31. *Parts of speech singly equivalent to Propositions.*— The word *yes* is equivalent to the proposition *it (is) so.* The word *no* is equivalent to the proposition *it (is not) so.* Undoubtedly, such words form a separate class. There is, at present, no name for this class.

§ 32. *Recapitulation.*—The parts of speech as follows:—

i. Parts of speech admissible in either simple or complex Propositions, *viz.* Substantive, Adjective, Participle,[1] Pronoun, Verb, Article, Negative, Interrogative.

ii. Parts of speech admissible into complex, but not into simple propositions,—Adverb, Preposition.

iii. Parts of speech not admissible into single propositions at all, but admissible *between* two,—Conjunction.

iv. Parts of speech wholly independent of propositions,—Interjection.

v. Parts of Speech of equal import with Propositions, —words like *yes* and *no.*

§ 33. *Categorematic, Syncategorematic, and Hypercategorematic words.*—A word capable, by itself, of forming a term is called a Categorematic word; from the Greek word *κατηγορεῖν* = *to predicate*, because it can by itself form a predication.

[1] The *Noun* is a *collective* name, and as such omitted. The generalization of our views concerning the parts of speech, and their reduction to nouns alone, to verbs alone, or to nouns and verbs, is no part of the present treatise. The question is to a great extent historical rather than logical.

The categorematic parts of speech are the nouns and pronouns *in their nominative cases.*

A word capable by itself of forming only the part of a term is called a syncategorematic word; the Greek word *συν* signifying *with.* The Syncategorematic parts of speech are the *adverb* and *preposition.*

A word capable by itself of forming a term, and something more than a term, may be called a Hypercategorematic word; the Greek word *ὑπερ* signifying *over, above, over and above.* The verb is hypercategorematic. It forms both a predicate and copula at once. So are words like *yes* and *no.*

Observe, 1.—There is no name compounded of the word *κατηγορεῖν* for conjunctions; and, at present, there is no need to coin one.

Observe, 2.—The word *hypercategorematic* is a new word. The author is sure that its etymology is correct, and believes its introduction to be necessary.

§ 34. It is now necessary to go over the parts of speech a second time, and to consider the words comprehended in each division under a fresh point of view. Hitherto, with the exception of the article, (which it was found convenient to explain on a different principle,) all the parts of speech have been considered in regard to their *position in proposition* exclusively. They must now be considered in respect to *signification of the words* which they comprehend. By so doing, we may discover the reason why certain words have certain places in the propositions where they occur.

§ 35. *Apprehension; Judgment.*—As a preliminary, the following extract from Whateley's "Logic" is useful:

§ 1. "There are three operations (or states) of the

mind which are immediately concerned in argument,—1st, Simple apprehension; 2nd, Judgment; 3rd, Discourse, or Reasoning.

"1st. Simple Apprehension is that act or condition of the mind in which it receives a notion of any object, and is analogous to the perception of the senses. It is either incomplex or complex. Incomplex apprehension is of one object, or of several without any *relation* being perceived between them, as of '*a man*,' '*a horse*,' '*cards*.' Complex is of several, *with* such a relation, as of '*a man on horseback*,' '*a pack of cards*.'

"2nd. Judgment is the comparing together in the mind two of the notions (or ideas) which are the objects of apprehension, whether complex or incomplex, and pronouncing that they *agree* or *disagree* with each other (or that one of them *belongs* or *does not belong* to the other); judgment, therefore, is either *affirmative* or *negative*.

"3rd. Reasoning (or discourse) is the act of proceeding from one judgment to another *founded* upon that one (or the result of it).

§ 2. "Language affords the *signs* by which these operations of the mind are expressed and communicated. The notion obtained in an act of *apprehension* is called, when expressed in language, a *term*: an act of *judgment* is expressed by a *proposition*, an act of *reasoning* by an *argument* (which when *regularly* expressed is a syllogism), as *e. g.*—

"Every dispensation of Providence is beneficial.

"Afflictions are dispensations of Providence,

"Therefore they are beneficial.

is a syllogism; the act of reasoning being indicated by

the word '*therefore.*' It consists of three *propositions*, each of which has (necessarily) two *terms*, as '*beneficial*,' "'*dispensations of Providence*,' &c. '*afflictions.*'"

Discourse and syllogism are important only in the consideration of conjunctions, a department which, for several reasons, is left by itself, and not treated in the present pages.

§ 36. *Substantives.* — See § 16. Nothing but the name of some object, being, thing, or entity, either really existing or capable of being perceived by the senses or conceived by the imagination, can form the subject of a proposition. This is expressed in the current grammatical definition of a substantive, as the *name of anything we can see, hear, feel, or discourse of* (*i. e. reason about*).

Such an object or entity must either possess or be without certain qualities or attributes; *e. g.* it must either be *white* or *not white.* Hence the name of any quality or attribute of any such object or *entity* may form a predicate; *e. g.*

Snow is white.
Soot is not white.

But we may also predicate of any object or entity, that it may be equal to or identical with another object or entity; *e. g.*

A man is an animal.
A bird is not a quadruped.

This shews that the name of an entity may enter into the structure of a proposition either as subject or as predicate.

See § 19. But, in order to be a substantive, this name must be an invariable or inconvertible one.

A substantive is distinguished from an adjective by its capacity of being at once both predicate and subject; from a pronoun, by the fact of its being an invariable name or designation.

It is a *name;* a name of an object or entity in opposition to the name of an attribute,—an invariable, or inconvertible name, in opposition to a convertible one.

Adjectives.—See § 17. Every object or entity must be endowed with certain qualities or attributes, *e. g. snow is white, man is mortal.*

That the names of such qualities or attributes can become the predicates of propositions, has been shewn above.

That the names of such qualities or attributes cannot be subjects, is clear. We cannot make the subject of our conversation a name that exists only as betokening a quality. We cannot say *white is snow, mortal is man.*

Nothing but the name of either a quality or an entity can be either a subject or a predicate. Nothing but the name of a quality can be a predicate without being a subject also.

See § 17. In order, however, to be an adjective, the name must be an invariable one.

§ 37. *Pronouns.*—The nature of a pronoun has been already explained. In respect to what it denotes it is a noun, substantive or adjective as the case may be. In respect to its manner of denoting it it is peculiar, being variable, whereas substantives and adjectives are invariable.

Thus, the substantive *snow* takes its name from qualities which it possesses, and through the effect of which it becomes cognizable to our senses or imagination, *e. g.*

it is cold (*i. e.* has the quality of coldness), *it is white* (*i. e.* has the quality of whiteness), &c. Now these qualities, or their equivalents, are constant, fixed, and invariable. What *particular* quality or qualities shall determine the name of an object or entity, is not always certain; but it is always certain that that quality, whatever it be, be constant to, and inherent in the object.

In like manner, the adjective *white* means some fixed inherent quality of some object or entity. The particular class of objects or entities to which it applies is not always certain; but it is always certain that it is the name of a constant quality.

The character of words like *snow* and *white* is determined by the nature of the objects to which they are applied.

Hence a contrast between nouns and pronouns. The character of words like *this, that, the same, I, thou, he,* &c., is determined by the relation of the object or entity spoken of to something else. Hence the meaning of a pronoun as a name varies with the variable *relations* of the object to which it is applied; whilst the meaning of nouns expresses the *constant* characteristics of the objects to which it is applied. Nouns are absolute names, pronouns relative.

Relation, however, is an attribute or quality. Hence, in one sense, pronouns are, like nouns, names either of an attribute, or given on account of an attribute.

§ 38. *Participles.*—See § 18. Every quality or attribute implies one of two things on the side of the subject. It implies either a state; as *grass is green, i. e.* in a state of greenness: or else an action; as *snow is falling, i. e.* in the act of falling—or, taking the propo-

sition negatively, *grass is not green, snow is not falling*. Furthermore, every name of an attribute or quality is an adjective.

Now it has been seen, that although the copula and predicate are, in Logic, separate elements of the proposition, they may, in Grammar, coalesce. And it must further be remarked, that the tendency between the copula and predicate to coalesce, is different for the two different kinds of qualities or attributes.

i. With predicates expressive of a state, the coalition is, comparatively speaking, rare.

ii. With predicates expressive of an action, the coalition is well-nigh[1] universal.

§ 39. *Verb.*—See § 19. A verb is a name for all simple words capable of expressing the existence or non-existence of a state or of an action; and it signifies either *to be something* or *to do something*.

Nothing but a word of this kind can be at once predicate and copula. The predicate-element denotes the particular state or action; the copula-element, its existence or non-existence, or, to speak more generally, its applicability or non-applicability to the subject.

The predicate-element of a verb may also be called the nominal-element, since all predicates are nouns.

§ 40. *Article, Negative, Interrogative.* — See §§ 21, 22, 24.

[1] The word *liable* in § 18 is undoubtedly unscientific. Nevertheless, the word *capable* would not have done instead. *All* adjectives are capable of becoming parts of verbs. The extent of their liability is determined by the habit of particular languages.

§ 41. *Adverbs.*— In order for a proposition to be simple, its terms must be simple.

The substantive or pronoun forming one of them must be the name of an object of incomplex apprehension.

The adjective, or participle that very often forms one, must also be simple.

Finally, the verb, if it stand instead of a participle and copula, must be simple also.

This limits the parts of speech admissible into simple propositions, and introduces the question as to the manner in which propositions become complex.

The copula is essentially simple, so that whatever complexity occurs in propositions occurs in the *terms*. Whenever it is a verb by which complexity is given to a proposition, it is done on the strength of its predicate-element exclusively.

Now, the only sorts of words which can be admitted into complex terms are words which either express, 1st, the relation that *two* nouns bear to one another, or, 2ndly, the mode (or manner) in which states or actions take place.

And it follows from hence, that the only words admissible into a term where there is but one noun (or nominal element) must be a word expressive of the mode (or manner) of a state or action. Words of this kind are called adverbs; because the predicate with which they combine generally coalesces with the copula, and becomes a verb.

§ 42. *Prepositions.*— The only word coming under the conditions of § 26 must be a word denoting the relation that one noun in a term bears to another.

Obs.— Every preposition governs a case. This follows necessarily, inasmuch as prepositions shew the relationship between *two* nouns—*I go out of the house.*

When a word originally a preposition connects itself with a verb, and simply indicates the manner in which an action takes place, it has become converted from a preposition into an adverb, as *I go up* = *ἀναβαίνω.* Hence all prepositions in composition become adverbalized.

§ 43. *Conjunctions.*—The only class of words coming under the conditions of § 27 must be a word denoting the relation that one proposition bears to another.

Note.—By exhausting the different modes by which one proposition may be joined to another, we may determine, *à priori,* the number and character of all possible conjunctions. From its connection with the syntax of the subjunctive mood, from the fact of its investigation involving the construction, not only of propositions, but of syllogisms also, and, lastly, from the extent to which proper logicians have explained the nature of conjunctions, the present remarks are limited.

Note.— No conjunction can govern a case. Conjunctions connect propositions, and they can only do this by connecting subjects. These must necessarily be nominatives. On the other hand, conjunctions may be said to govern moods; since they shew the extent to which the copula of one proposition depends upon that of another, — *if we walk too far, we shall be tired.* When a conjunction is followed by a case, it becomes a preposition.

All fled but he.—Here the word *but* is a conjunction,

and the propositions are two in number: 1. *All fled;* 2. *but he did not fly.*

All fled but him. — Here the word *but* is a preposition, meaning *except*, and the proposition is single.

The remaining parts of speech require no further noticé.

§ 44. *Logical and Grammatical elements of a Proposition.* — The Logical elements of a proposition have been examined. With these the Grammatical elements may or may not coincide. They rarely do so altogether.

The most important difference takes place in one of the five following ways :—

i. The grammatical expression may be more compendious than the logical one. In this way we get the copula and predicate combined in a single word; or (changing the expression) a verb instead of a participle and copula. *Fire burns = fire is burning.*

ii. Grammar may express not only the logical elements of a proposition, but something besides them. Thus, the sign of gender and number expressed in the declension of nouns, and the signs of time expressed in the tenses of verbs, are extra-logical elements of propositions.

iii. Grammar may employ certain forms for the sake of shewing the relationship that certain words bear to each other, *independent of any idea of substitution.* The sign of the nominative case, where it exists, exists as a mark of distinction, not as the equivalent of any of the logical elements of a proposition. This is not the case with the *-o* in *voco = I call.* The *-o* in *voco* stands as the representative of the subject, *I*, and as its substitute. See §§ 45, 46.

Where an inflexion stands as the equivalent of a logical element, the practice of Grammar and the forms of Logic differ in degree only, not in kind.

iv. *Excess of Expression.*—In the word *call-est*, the *-est* is the sign of the second person. As such it is an equivalent to the personal pronoun *thou*, the logical subject. Nevertheless, we say not simply *call-est*, but *thou call-est*, so using both pronoun and the substitute at the same time. This is an instance of what may be called *excess of expression*.

§ 45. Some of the previous remarks shew that some inflexions are more closely connected with the structure of propositions than others. The signs of mood are more a matter of Logic than the signs of gender.

The only inflexions that, in so short a treatise as the present, require particular notice, are *a*. The persons of verbs ; *b*. Certain cases.

§ 46. *The Persons of Verbs.*—An inflexion that expresses a subject is called a Person. In the Latin language the combination *v, o, c,* means *call.* In the same language,

Voc-*o* = *I* call.
Voc-*as* = *thou* call-*est*.
Voc-*at* = *He* call-*s*.
Voc-*amus* = *We* call.
Voc-*atis* = *ye* call.
Voc-*ant* = *They* call.

In all these examples the terminations *-o*, *-as*, *-at*, &c., serve instead of the pronouns *I*, *thou*, *he*, &c., which are not necessary to the construction.

This inflexion is pre-eminently logical, inasmuch as

the grammatical element *-o*, &c., stands as an equivalent to the logical element called the subject.

§ 47. *Certain oblique cases.*—Modifications in the form of a noun, that are equivalent to the introduction of a preposition, always constitute a *case-inflection*, or, simply, a case. Case-inflections shew the relation that one noun bears to another ; and this is precisely what is done by prepositions. Thus, *the father-s son = the son of the father ;* in other words, the inflexion *-s* is equivalent to the preposition *of*.

Hence whatever inflexion takes the place of a preposition, is called a Case. The genitive, dative, ablative, instrumental, and some other rarer cases, are of this kind. The nominative, vocative, and accusative cases are not so. That this difference between what may be called the prepositional and the non-prepositional cases is a real one, is shewn by the greater extent to which the genitive and dative cases retain their signs, throughout the changes of language, as compared with the nominative, vocative, and accusative.

Note.— The subject of a proposition is necessarily a nominative case.

Note.—Many inflexions represent (perhaps are) single words. Thus, the *-o* in *voc-o*, or the *-s* in *father-s*, may once have been separate words, which afterwards coalesced with the respective crude forms *voc* and *father*. This is a fact which *accounts* for the difference between the logic and the grammar of a proposition, not one which denies its existence. However much the *-s* in *father* may have been a true preposition at one time, it is not so now. Similarly, what was once a preposition may at an earlier period still have been a noun. The philology

which reduces all parts of speech to the noun and verb, however true in history, is false in logic.

§ 48. Other points of grammar, besides these, are connected with Logic, and are best understood by the logician. Such are, more especially, the definition of proper names, the difference between the abstract and the concrete, the principle that determines names, the nature of moods, the rationale of the concords, the affinity of ideas by which the meanings of words change and become ambiguous, and, lastly, the whole doctrine of moods as connected with the government of conjunctions. The present points, however, are thought sufficient for an introduction to the subject.

HISTORY AND ETYMOLOGY

OF THE

ENGLISH LANGUAGE,

FOR THE USE OF

CLASSICAL SCHOOLS.

BY

R. G. LATHAM, M.D.

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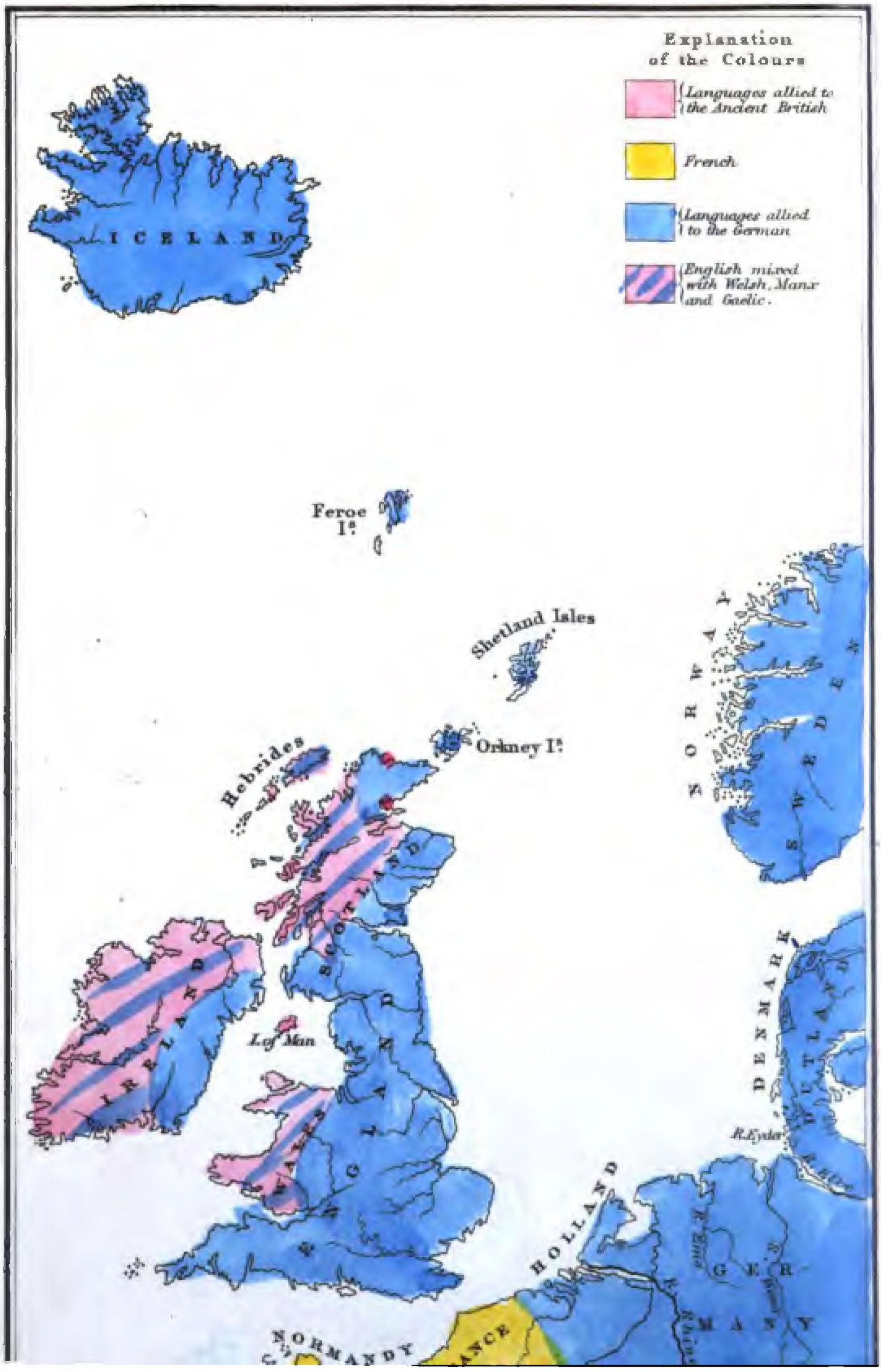
LANGUAGES OF THE BRITISH ISLES



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PREFACE.

THE following pages are limited to the exhibition and explanation of the chief fundamental facts and principles in English Grammar, and in the History of the English Language; being, to a certain extent, preparatory to the larger works of the Author upon the same subjects.

The way in which the writer suggests that his book should be studied is as follows:—

a. Each section (marked §), when it consists of a single paragraph, should be learned by heart.

b. When a section consists of more paragraphs than one, the first only should be learned by heart. The remainder should be *read* by the pupil, and (if necessary) verbally explained, and enlarged upon by the teacher.

All lists of words, quotations, and words from foreign languages, should be *written* out.

Such are the general principles of the method recommended. Particular cases where they must slightly be departed from will occur. These are matters for the discretion of the teacher.

The portions that will require the most explanation from the teacher, are Part II. (on the Nature of *Sounds*, &c.), and the explanation of the logical terms, Proposition, Subject, and Copula.

HISTORY

OF THE

ENGLISH LANGUAGE.

PART I.

§ 1. *Distribution of the English Language over the British Isles.*—With the exception of a few places on the frontier of Wales, the English Language is spoken exclusively throughout all the counties of England.

§ 2. It is spoken in Wales, *partially;* that is, in the Principality of Wales there are two languages, viz. the English, and the Welsh as well.

§ 3. It is also spoken in Scotland, *partially;* that is, in the Northern and Western counties of Scotland, there are two languages, the English, and a language called the *Scotch* Gaelic as well.

§ 4. It is also spoken in Ireland, *partially;* that is, in several of the counties of Ireland, there are two languages, the English, and a language called the *Irish* Gaelic as well.

§ 5. It is also spoken in the Isle of Man, *partially;* that is, in the Isle of Man there are two languages, the English, and a language called the Manx as well.

§ 6. Finally, it is spoken in the United States of America, in Canada, in Australia, and, more or less, in all the English colonies and dependencies.

Extension of the English Language over different and distant Countries.—The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, the former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians; and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Numerous languages then became entirely lost, and, at the same time, the tribes who spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled tribes, and the language of the mother-country became naturalized in a New World. The subsequent settlement of Maryland, Georgia, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of

Jamaica was taken from the Spaniards, and from that time forwards the English has been the language of a greater part of the West Indian Islands. Here, also, it gradually displaced the dialects of the native Indians.

In Canada, it first took root after the taking of Quebec by General Wolf, in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffrarian dialects, form the language of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India; but there the original languages of the country are

spoken to far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey, and Jersey, and many other localities of less note, are isolated spots, which, being portions of the English dominions, use the English language.

§ 7. *Extension of the English Language over the British Isles.*—As late as the reign of Queen Elizabeth, and even later, the English language was not spoken universally and exclusively even in England. A second language was spoken in Cornwall, called the Cornish.

§ 8. As late as the reign of King Stephen, a language very closely resembling the Welsh, was spoken in Cumberland and Westmoreland.

§ 9. In the first, second, and third centuries the English language was either not spoken in Great Britain at all, or spoken very partially indeed.

A little consideration will shew that the extension of the English language over the different English counties, and over the British Isles in general, was carried on in the same way as the extension of the English language over countries like America, Australia, and New Zealand. In America, Australia, and New Zealand there were the original native languages, origi-

nally spoken by the original inhabitants. There was just the same in England.

In America, Australia, and New Zealand, the native languages still continue to be spoken, side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. In all these portions of the British Isles, the native languages still continue. They are encroached upon by the English; still, however, they continue. By observing this, we understand the important fact that even in *England*, the *English* language is no native tongue, but an imported one; whereas the really native languages of Great Britain were languages allied to the present Welsh, Gaelic, and Manks. These, however, as the English dialects gradually extended themselves, gradually retreated.

§ 10. The countries from whence the present language of England was introduced into England, were Germany and Holland, in which countries a language akin to the English was spoken from the earliest times of which we have any historical information, and in which countries a language akin to the English is spoken at the present moment.

§ 11. The particular part of Germany and Holland, from which the English language was introduced into England, is that tract which extends along the sea-coast from the Peninsula of Jutland in the Kingdom of Denmark, to the mouth of the Rhine in Holland.

§ 12. The particular part of the British Isles on

which the English language was introduced into England, is generally believed to be the north-eastern part of the county of Kent.

By attending to the different portions of the coast upon which the different descents of the different German invaders took place, we can discover what portions of our islands lost their original language first; and by attending to the different dates of such invasions, we can ascertain the rate at which the old native British gave way to the new language introduced from Germany.

§ 13. *First settlement of invaders from Germany.* —In the year 449 A.D. the invaders from Northern Germany made the first permanent settlement in Britain. Ebbsfleet, in the Isle of Thanet, was the spot where they landed; and the particular name that these tribes gave themselves was that of *Jutes.* Their leaders were Hengist and Horsa. Six years after their landing they had established the Kingdom of Kent; so that the county of Kent was the first district where the original British was superseded by the mother-tongue of the present English, introduced from Germany.

§ 14. *Second settlement of invaders from Germany.* —In the year 477 A.D. invaders from Northern Germany made the second permanent settlement in Britain. The coast of Sussex was the spot whereon they landed. The particular name that these tribes gave themselves was that of *Saxons.* Their leader was Ella. They established the kingdom of the South Saxons

(Sussex); so that the county of Sussex was the second district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 15. *Third settlement of invaders from Germany.* —In the year 495 A.D. invaders from Northern Germany made the third permanent settlement in Britain. The coast of Hampshire was the spot whereon they landed. Like the invaders last mentioned, these tribes were Saxons. Their leader was Cerdic. They established the kingdom of the West Saxons (Wessex); so that the county of Hants was the third district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 16. *Fourth settlement of invaders from Germany.* —A.D. 530, certain Saxons landed in Essex; so that the county of Essex was the fourth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 17. *Fifth settlement of invaders from Germany.* —These were *Angles* in Norfolk and Suffolk. This settlement, of which the precise date is not known, took place during the reign of Cerdic in Wessex. The fifth district where the original British was superseded by the mother-tongue of the present English was the counties of Norfolk and Suffolk; the particular dialect introduced being that of the *Angles*.

§ 18. *Sixth settlement of invaders from Germany.*

—In the year 547, A.D. invaders from Northern Germany made the sixth permanent settlement in Britain. The south-eastern counties of Scotland, between the rivers Tweed and Forth, were the districts where they landed. They were of the tribe of the Angles, and their leader was Ida. The south-eastern parts of Scotland constituted the sixth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Hence, in the county of Kent the original British was superseded by the extension of the dialect of the *Jutes*. Of the three invading tribes the Jutes were the least important.

In the county of Sussex the original British was superseded by the extension of the dialect of the *Saxons* under Ella.

In the following counties it was by the extension of the Saxon introduced by the followers of Cerdic that the original British was supplanted — Hampshire, Dorsetshire, Wilts, part of Somerset, part of Devonshire, part of Surrey, Gloucestershire, Oxfordshire, Berkshire, Buckinghamshire. These counties constituted the important kingdom of the West Saxons (Wessex).

It was by the extension of the Saxon introduced by the invaders of A.D. 530 that the original British of Essex, Middlesex, and part of Hertfordshire was superseded.

It was by the extension of the language introduced

by the Angle invaders of Norfolk and Suffolk that the original British of Cambridgeshire and the Isle of Ely, and of parts of Lincolnshire and Northamptonshire, was superseded.

It was by the extension of the language introduced by the Angles of the south of Scotland that the original British was superseded in the following counties—Northumberland, Westmoreland, Cumberland, Cheshire, Lancashire, Yorkshire, Nottinghamshire, and the North Midland counties.

§ 19. Now, as one of the tribes that invaded England from the coast of Germany called itself the *Saxons*, the language thus introduced was for some time called *the Saxon* language; indeed, at the present moment the English is so called in Welsh, Manx, and Gaelic.

§ 20. As another of the tribes that invaded England from the coast of Germany called itself the *Angles*, the language thus introduced was for some time called the *Angle* language; indeed, it is from the particular tribe of the *Angles* that the country has taken the name of *England*.

§ 21. The death of Ecbert took place in 836, A.D. It is believed that not long after the time of Ecbert the different *Angle* and *Saxon* tribes had become consolidated into a single people. It is also believed that about the same time the different dialects had become treated as a single language; the name by which this language is known being *Anglo-Saxon*. The Anglo-Saxon is the mother-tongue of the present English.

The history of England, from the time of Ecbert to the battle of Hastings, is the history of the Anglo-Saxon Language. During that time it was the language both of the learned and unlearned, and was a written language as well as a spoken one. Not only was it written, but it was one of the earliest cultivated languages of Modern Europe; so much so, that before there was a single line written either in French or Italian, in Spanish or Portuguese, there was a considerable Anglo-Saxon literature. Whilst a corrupted form of the Latin was the medium of communication through the southern half of Western Europe, the language of England was the language of legislators, annalists, and poets. So early, indeed, was the Anglo-Saxon applied to poetry, that the earliest specimens of Anglo-Saxon verse represent the manners and legends of a time previous to the introduction of Christianity, and during the time of German Paganism. Nay more, they represent the manners and legends of a time when our ancestors belonged to the continent of Germany rather than to the island of Britain. This is the earliest period of the Anglo-Saxon literature, the compositions being exclusively poems.

Next in order of time to the oldest Anglo-Saxon poems come the oldest Anglo-Saxon laws; such as the laws of Ina, Wihtred, Athelstan, and other Anglo-Saxon Kings.

The Anglo-Saxon Chronicle is of uncertain date; indeed, it was put together at different periods. It

gives us, in the form of annals, the chief events that occurred in the Anglo-Saxon portions of England from the first settlement to the reign of Stephen.

A poem, written by a monk of Whitby in Yorkshire, named Cædmon, is one of the most remarkable of the Anglo-Saxon poems. Much of its sublimity is taken from the Old Testament, of which it is a metrical paraphrase. The poem of Cædmon is an example of what may be called the *Sacred Epics* of the Anglo-Saxons. Next in point of importance to the work of Cædmon, are the following poems :—

a. Judith—A fragment on the actions of Judith, the slayer of Holophernes.

b. Andreas — The metrical life and acts of St. Andrew.

c. Helena — The discovery of the true cross by Helena, mother of Constantine the Great.

Of the prose writers, known to us by name, the two most conspicuous are, Alfred the Great and Ælfric. The influence of the former upon the laws and learning of England is a matter of general history ; whilst the most important collection of Anglo-Saxon homilies is the work of the latter.

§ 22. *The Anglo-Saxon is the mother-tongue of the present English.*—Nevertheless, if we compare the present English of the nineteenth century with the Anglo-Saxon of the ninth, the following points of difference will be observed :—

1. The Anglo-Saxon language contained words that

are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	*air*	swithe	*very*
lichoma	*body*	sáre	*very*
stefn	*voice*	sith	*late*
theód	*people*	reccan	*care about*
ece	*everlasting*	ongitan	*understand*
hwæt	*sharp*	sweltan	*die*, &c.

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice*, *people*, *conjugal*, *philosophy*, *alchemist*, *very*, *survey*, *shawl*, and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A.S.	English.
án	*one*	gærs	*grass*
eahta	*eight*	ic	*I*
nygon	*nine*	spræc	*speech*
endlufon	*eleven*	eáge	*eye*, &c.

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung-*ena*	*tongues*	god-*ra*	*good*
word-*a*	*words*	wi-*t*	*we two*
treow-*u*	*tree-s*	gi-*t*	*ye two*
god-*an*	*good*	hwo-*ne*	*who-m*
god-*re*	*good*	we luf-*iath*	*we love*
god-*ne*	*good*	we luf-*odon*	*we loved*
god-*es*	*good*	to luf-*ianne*	*to love*, &c.

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours*, *yours*, *theirs*, *hers*, were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English, appear in different forms in the different languages.

A. S.	English.	A. S.	English.
smith-*es*	*smith's*	hvá-*m*	*who-m*
smith-*as*	*smith-s*	blets-*ode*	*bless-ed*, &c.

7. Phrases and sentences were used in Anglo-Saxon which are inadmissible in the present English.

8. Phrases and sentences are used in the modern English which were inadmissible in Anglo-Saxon.

§ 23. A fresh language was introduced into England by the Norman conquest. This may be called either *Anglo-Norman*, or *Norman-French*.

SPECIMEN,

From the Anglo-Norman Poem of Charlemagne.

Un jur fu Karleún al Seint-Denis muster,
Reout pris sa corune, en croiz seignat sun chef,
E ad ceinte sa espée; li pons fud d'or mer,
Dux i out e demeines e baruns e chevalers.
Li emperéres reguardet la reine sa muillers;
Ele fut ben corunée al plus bel e as meuz.

In the year 1066 A.D. Edward the Confessor died, and was succeeded by Harold, who was the last of the Anglo-Saxon Kings of England. Upon the 28th of September of the same year, William Duke of Normandy, landed at Pevensey in Sussex; and on the 18th of October was fought the decisive battle of Hastings. Now the language of William the Conqueror was by no means akin to the Anglo-Saxon: indeed it was as different from it as the Anglo-Saxon was from the original British. And the language of his followers was the same. It was wholly foreign to England. It was a language of France, just as the Anglo-Saxon was a language of Germany; and it encroached upon the Anglo-Saxon of England just as that language, some centuries before, had encroached upon the original British.

And just as the languages or dialects akin to the Anglo-Saxon are to be sought for in Germany, so are the languages, or dialects, akin to the Norman to be sought for in France. The Anglo-Saxon of the followers of Hengist and Horsa resembled the modern German, and Dutch. The Norman of the followers of William the Conqueror resembled the modern French.

The change effected upon the English Language by the Norman Conquest was not less than the change effected by the same event upon the property of the country, its habits, its liberties, and its constitution; and the results of the battle of Hastings upon the *literature* of England were proportionate to the altera-

tion of our *language*. Perhaps there were not a hundred men in William's army who understood the Anglo-Saxon idiom. Even those who spoke it, despised it as the language of a conquered nation. Now it was natural that the language of the King should be the language of his attendants also; and hence, the great nobles who composed his court spoke Anglo-Norman amongst their equals, Anglo-Saxon to their servants. The language of the nobles was the language of the lawyers, and the language of the lawyers was the language of the Church; so that the Court, the Courts of Law, and the Cloisters, were equally Normanized. Then, as a great portion of the original landholders were dispossessed, and their estates transferred to Norman Barons, and as the new lords of the soil resided on their estates, and surrounded themselves with numerous retainers, the language that was spoken in the great towns became the language, more or less, of the country around. Without knowing the exact extent to which the Anglo-Norman displaced the Anglo-Saxon, we know the following particular facts:—

1. Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., soon after 1270, when a sudden change brought in the use of French.

2. Conversation between the Members of the Universities was ordered to be carried on either in Latin or French.

3. The Minutes of the Corporation of London, re-

corded in the Town Clerk's Office, were in French, as well as the Proceedings in Parliament and in the Courts of Justice.

4. In Grammar-Schools, boys were made to construe their Latin into French.

On the other hand, the Anglo-Norman of England was not *exactly* the same as the French of France. In the reign of Edward III., Chaucer, describing the manners of an English nun, says that "she spoke French cleverly, but as it was spoken in the school of Stratford-le-Bow, rather than as it was spoken at Paris."

> And Frenche she spake full feteously,
> After the scole of Stratford atte Bowe,
> For French of Parys was to her unknowe.
>
> *Prologue to the Canterbury Tales.*

§ 24. From the battle of Hastings to the death of John, the language of England is called, not *Anglo*-Saxon, but *Semi*-Saxon, or *Half*-Saxon.

SPECIMEN

In two dialects.

Bladud hafde ene sune,	Bladud hadde one sone,
Leir was ihaten;	Leir was ihote;
Efter his fader daie,	After his fader he held þis lond,
He heold þis drihlice lond,	In his owene hond,
Somed an his live,	Ilaste his lif-dages,
Sixti winter.	Sixti winter.
He makade ane riche burh,	He makede on riche borh,
þurh radfulle his crafte,	þorh wisemenne reade,
And he heo lette nemnen,	And hine lette nemni,
Efter him seolvan;	After him seolve;
Kaer-Leir hehte þe burh.	Kair-Leir hehte þe borh.

Leof heo wes þan kinge,	Leof he was þan kinge;
þa we, an ure leod-quide,	þe we, on ure speche,
Leir-chestre clepiad,	Leþ-chestre cleopieþ,
Geare a þan holde dawon.	In þan eolde daiye.

§ 25. From the death of John to the death of Edward the Second, the language of England is called *Old* English.

§ 26. From the death of Edward the Second to the death of Queen Mary, the language of England is called *Middle* English.

§ 27. The period of the *New*, or *Modern* English, begins with the reign of Queen Elizabeth, and is the English of the present time.

Such are the stages of the English language, which, if we look to the *English* period alone, form three divisions, named (as above) Old English, Middle English, and New English. By adding the two stages of the Anglo-Saxon (*i. e.* of the Anglo-Saxon, properly so called, and of the *Semi*-Saxon), we increase the number to five. Now the divisions thus established are of great practical convenience in the consideration of the history of our language. Nevertheless, it must not be supposed that the transition from one stage to another is by any means so sudden and definite as it appears to be according to the preceding dates. It cannot be believed that, *exactly* at the death of King John, the language changed from Semi-Saxon to Old English, or *exactly* at the accession of Edward the Third, from Old English to Middle. The change was *gradual*. The reigns, however, of the Kings are taken for the sake of putting the epochs in question in

the form best fitted for being remembered. For the sake, however, of explaining the real nature of the changes of the English Language, the following sketch of its history is annexed :—

The first four reigns after the Conquest were unfavourable to the cultivation of literature *at all*: since the influence of the Norman-French, although sufficient to depress the Anglo-Saxon, was not sufficient to establish a flourishing literature of its own. *Some* works were composed in *both* languages. They were, however, in each case both few and unimportant.

Henry II.—The reign of Henry the *Second* was a favourable period for *one* of the languages of England, viz., for the Norman-French (or Anglo-Norman). It was also favourable for another language allied to the Anglo-Norman, but by no means identical with it. The river Loire, in France, forms a boundary between the northern class of French dialects and the southern class; the Anglo-Norman belonging to the former. The marriage of Henry the Second with Eleanor Aquitaine introduced relations between England and the *Southern* portions of France; whereas the influence of the Conquest had been to create a connexion with Normandy only. A fresh form of literature, in a fresh form of the French language, followed the intercourse between England on the one hand, and the Southern portion of France on the other, whilst the name for this language and literature was *Provençal—i. e.* the language and literature of Pro-

vence. Now, although this new influence deserves to be noted, it is not to be compared with the influence of either the *Anglo-Norman* or the original *Semi-Saxon*: still it deserves to be noted. Hence, the Provençal was a third language applied to the literature of the English. A fourth language was the Latin, this being at that time, and having been previously, what it long continued, the language of the learned throughout Europe.

Henry III.—A proclamation of Henry the Third's to the people of Huntingdonshire is generally considered to be the first specimen of *English*, properly so called, *i. e.* of English, as opposed to Semi-Saxon. Date, A.D. 1258. Still the preponderating language for *written compositions* is the Norman-French (or Anglo-Norman).

"Henry, thurg Godes fultome, King on Engleneloande, lhoaurd on Yrloand, Duke on Normand, on Acquitain, Eorl on Anjou, send I greting, to alle hise holde, ilærde & ilewerde on Huntingdonschiere.

"That witen ge well alle, thæt we willen & unnen thæt ure rædesmen alle other, the moare del of heom, thæt beoth ichosen thurg us and thurg thæt loandes-folk on ure Kuneriche, habbith idon, end schullen don, in the worthnes of God, and ure threowthe, for the freme of the loande, thurg the besigte of than toforen iseide rædesmen, beo stedfast and ilestinde in alle thinge abutan ænde, and we heaten alle ure treowe, in the treowthe thæt heo us ogen, thet heo stede-fealliche healden & weren to healden & to swerien the isetnesses thet beon makede and beo to makien, thurg than toforen iseide rædesmen, other thurg the moare del of heom alswo, alse hit is before iseide. And thet æhcother helpe thet for to done bitham ilche other, agænes alle men in alle thet heo ogt for to done, and to foangen. And noan ne of mine loande, ne of egetewhere, thurg this besigte, muge beon ilet other

iwersed on oniewise. And gif oni ether onie cumen her ongenes, wi willen & heaten, thæt alle ure treowe heom healden deadlichistan. And for thæt we willen thæt this beo stædfast and lestinde, we senden gew this writ open, iseined with ure seel to halden amanges gew ine hord. Witnes us-selven æt Lundæn, thæne egetetenthe day on the monthe of Octobr, in the two and fowertigthe geare of ure crunning."

Edward III.—This is the reign when the *reaction* of the original English against the Norman-French began; and the time from which it steadily and progressively increased. The father of English poetry, Geoffrey Chaucer, wrote under Edward III.; so did his cotemporary Wycliffe, and others of almost equal importance; their predecessors, who had written in English at all, having written either in the Old English, or the Semi-Saxon.

Edward IV.—The reign in which printing was introduced into England by William Caxton.—By this time, the Anglo-Norman language had become almost wholly superseded by the English, remaining only as the language of a few of the Courts of Law. The English, however, as may be expected, has changed from the English of Chaucer, and is approaching the character of the English of the writers under Henry VIII. In South Britain no poetical successor worthy of comparison with Chaucer has appeared. In Scotland, however, there is the dawning of a bright period—the reign of James IV.

Henry VIII.—The establishment of the Protestant Religion, and the revival of Classical Learning, are the two great influences in the reign of Henry VIII.;

the effects of both upon the style of our writers and the language itself being beneficial. The works of Sir Thomas More, and the earliest translations of the Bible, are the chief instances of the now rapidly-increasing English literature. The great *Scotch* poet of this time is Dunbar.

Elizabeth.—During the long reign of Queen Elizabeth the language underwent considerable change, and the early Elizabethan writers are much less like the writers of the present century than the later ones. Indeed, what is called the age of Queen Elizabeth comprizes the reign of James the First, and part of that of Charles the First. This is the age of Shakspeare and his cotemporary dramatists. It is also the time when the present translation of the Bible was made. The extent to which the English of the time in question is marked by peculiar indications of antiquity is generally known; so that the present general sketch of the history of the English language ends with the death of James the First.

§ 28. *Particular relations of the English Language with certain languages of the Continent of Europe.*—The *modern* Language most closely allied to the *modern* English of England, is the Dutch of Holland:—

MARK, Chap. i.

1. Het begin des Evangelies van JEZUS CHRISTUS, den Zoon van God.

2. Gelijk geschreven is in de Profeten: ziet, Ik zend mijnen Engel voor uw aangezigt, die uwen weg voor u heen bereiden zal.

3. De stem des roependen in de woestijn: bereidt den weg des Heeren, maakt zijne paden regt!

4. Johannes was doopende in de woestijn, en predikende den doop der bekeering tot vergeving der zonden.

5. En al het Joodsche land ging tot hem uit, en die van Jerûzalem; en werden allen van hem gedoopt in the rivier de Jordaan, belijdende hunne zonden.

6. En Johannes was gekleed met kemelshaar, en met eenen lederen gordel om zijne lendenen, en at sprinkhannen en wilden honig.

7. En hij predikte, zeggende: na mij komt, die sterker is dan ik, wien ik niet waardig ben, nederbukkende, den riem zijner schoenen te ontbinden.

8. Ik heb ulieden wel gedoopt met water, maar hij zal u doopen met den Heiligen Geest.

§ 29. The *ancient* language most closely allied to the *ancient* Anglo-Saxon of England, is the Old-Saxon of the Continent.

The Saxons of Northern and Western Germany (as seen above) emigrated into England; and this, although but one of their excursions, indicates a separation of their language: 1stly, into the Saxon that was exported into England, 2ndly, into the Saxon of those who kept at home. Of the language of those who remained at home we have (amongst others) a most important specimen, in the poem intitled Heliand, the *Healer* or *Saviour*. This is a metrical Gospel Harmony, in a language similar to, but not identical with, the Anglo-Saxon, and it was spoken in Cleves and Westphalia. It was called, by the early Gothic scholars, Dano-Saxon, under the idea that in it could be found traces of the Danish of Canute's time. This is not the case. What it really

represents is the language of some tribe closely allied to the Saxons that migrated into England, but which, itself, remained in its original locality on the Continent.

Psalm liv.

2. Gehori Got gebet min; in ne furuuir bida mina; thenke ti mi; in gehori mi.

3. Gidruouit bin an tilogon minro, in mistrot bin fan stimmon fiundes, in fan arbeide sundiges.

4. Uuanda geneigedon an mi unreht, in an abulge unsuoti uuaron mi.

5. Herta min gidruouit ist an mi, in forta duodis fiel ouir mi.

6. Forthta in biuonga quamon ouer mi, in bethecoda mi thuisternussi.

7. In ic quad "uuie sal geuan mi fetheron also duuon, in ic fliugon sal, in raston sal."

§ 30. The ancient language next in nearness to the Anglo-Saxon is the Old Frisian. This is the present dialect of the Dutch province of Friesland in its oldest form.

Respecting the Frisian Language, the following facts are of importance:—1st, that it is either a separate language, or else a dialect with very marked peculiarities; in other words, that the present Frisian of Friesland differs from the Dutch of the other parts of Holland, whilst the *Old* Frisian was equally distinguished from the *Old* Saxon and the *Anglo*-Saxon.

2nd. That at present it is spoken in a few isolated and unconnected localities; but that there are reasonable grounds for believing that at an earlier period it was spoken over a much larger area.

Old Frisian compared with Anglo-Saxon.

O.F.	A.S.	English.
'Age	Eáge	*Eye.*
Háved	Heáfod	*Head.*
Kind	Cild	*Child.*
Nacht	Niht	*Night.*
Déde	Dæ'd	*Deed.*
Nose	Nasu	*Nose.*
'Ein	'Agen	*Own.*
Dúa	Dón	*To do.*
Slá	Sleán	*Slay.*
Gunga	Gangan	*Go (Gang).*

New Frisian compared with the Dutch.

FRISIAN.	DUTCH.
1.	1.
De noordewyn hu kaald en stoer	De noordewind zo koud en guur
En fel yn winterflaaigen,	En fel in wintervlagen,
Al waait ze trog de laeae su soer,	Al waait hij door de leên zo zuur,
Ys mest nei uis behaaigen.	Is meest naar ons behagen.
2.	2.
Al ys myn man den oppe see,	Al is mijn man dan op de zee,
Hy sol nei huis wol drieuwe,	Hij zal naar huis wel drijven,
En yzzer tuis ov oppe ree,	En is hij 't huis of op de ree,
Su motter tuis wol blieuwe.	Zo moet hij 'thuis wel blijven

§ 31. The modern dialects next, after the Dutch, in nearness to the English, are the *Low* German dialects of Germany; these being the provincial dialects of Westphalia, Oldenburgh, Holstein, Sleswick, Meck-

lenburg, and other parts of Northern and Western Germany.

§ 32. The modern language next, after the Low German dialects, in nearness to the English, is the written language of Germany. This is called High German.

From Lessing's Fables.

HERKULES.

Als Herkules in den himmel aufgenommen ward, machte er seinen gruss unter allen Göttern der Juno zuerst. Der ganze himmel und Juno erstaunte darüber. "Deiner feindin," rief man ihm zu, "begegnest du so vorzüglich?" "Ja, ihr selbst;" erwiederte Herkules. "Nur ihre verfolgungen sind es, die mir zu den thaten gelegenheit gegeben, womit ich den himmel verdienet habe."

Der Olymp billigte die antwort des neuen Gottes, und Juno ward versöhnt.

§ 33. The ancient language next, after the Old Frisian, in nearness to the Anglo-Saxon, is the *Old High* German; this being the dialects of Bavaria, Franconia, Switzerland, and other contiguous districts, in the oldest form known to us. The Old High German stage of the High German dialects begins in the eighth and ends in the twelfth century.

Krist, i. 12.

Tho uuarun thar in lante hirta haltente;
Thes fehes datun uuarta uuidar fianta.
Zi in quam boto sconi, engil scinenti;
Joh uuurtun sie inliuhte fon himilisgen liohte.

§ 34. Both the Dutch and English are much more akin to the Low than to the High German dialects;

hence, in a general view of the languages and dialects of Germanic origin, it is usual to arrange those that have hitherto been enumerated in *two* divisions,—viz. the High German division, and the Low German division.

§ 35. The High German division contains,—

1. The *old* literary language of Bavaria, Franconia, Switzerland, and other contiguous districts.

2. The *modern* provincial dialects of the same localities.

3. The *present* literary language of Germany.

§ 36. The Low German contains,—

1. The Anglo-Saxon, Semi-Saxon, Old English, Middle English, and New English of England.

2. The Old Saxon.

3. The Old Frisian, the Middle Frisian, and the New Frisian of Friesland.

4. The Dutch of Holland.

A language less closely akin to the English than any of those hitherto enumerated still remains to be mentioned.

The Goths that sacked Rome under Alaric, and that dethroned Augustulus under Theodoric, were of Germanic origin, and the language that they spoke was Germanic also.

Of this language we have a specimen, not later than the fourth century; and as no Anglo-Saxon work is of equal antiquity, the language in question is considered to be the oldest of all the German tongue. It is the Mœso-Gothic; a term of which

the meaning will be understood if, by following the course of the Danube, we reach the Roman province of Mœsia. The *earliest* inhabitants of this province were not akin to any of the tribes of Germany, any more than the original Britons of England were akin to the Anglo-Saxon invaders. In the second century, however, they were conquered by tribes from the north-eastern parts of Germany. These were called Goths, or, more specifically, the Goths of Mœsia.

§ 37. The *oldest* of all the languages, immediately allied to the English and Anglo-Saxon, is the Mœso-Gothic.

Mark, Chap. i.

1. 2. Anastodeins aivaggeljons ïesuis xristaus sunaus guþs. sve
   gameliþ ïst ïn esaï ïn praufetau. sai. ïk ïnsandja aggilu
   meinana faura þus. saei gamanveiþ vig þeinana faura þus.
3. stibna vopjandins ïn auþidai. manveiþ vig fraujins. raihtos
4. vaurkeiþ staigos guþs unsaris. vas ïohannes daupjands ïn
   auþidai jah merjands daupein ïdreigos du aflageinai fra-
5. vaurhtê. jah usïddjedun du ïmma all ïudaialand jah
   ïairusaulymeis jah daupidai vesun allai ïn ïaurdane awai
6. fram ïmma andhaitandans fravaurhtim seinaim. vasuþ-þan
   ïohannes gavasiþs taglam ulbandaus jah gairda filleina bi
   hup seinana jah matida þramsteins jah miliþ haiþivisk jah
7. merida qiþands. qimiþ svinþoza mis sa afar mis. þizei ïk
   ni ïm vairþs anahneivands andbindan skaudaraip skohe is.
8. aþþan ïk daupja ïzvis ïn vatin. ïþ ïs daupeiþ ïzvis ïn ahmin
   veihamma.

As the Mœso-Gothic is a truly German language, and as it is, at least, as different from the High German and the Low German dialects as they are

from each other, the classification of the Germanic branch of languages becomes enlarged; in other words, it falls into three divisions:—

1. The Mœso-Gothic.
2. The High Germanic.
3. The Low Germanic.

Besides, however, the languages of Germany, those of Scandinavia have an affinity with the English, and consequently, require consideration.

§ 38. The Danish of Denmark is allied to the Germanic dialects in general, and, consequently, to the English.

§ 39. The Swedish of Sweden is allied to the Germanic dialects in general, and, consequently, to the English.

§ 40. The Icelandic of Iceland is allied to the Germanic dialects in general, and, consequently, to the English.

§ 41. The language of the Feroe Isles is allied to the Germanic dialects in general, and, consequently, to the English.

§ 42. The Icelandic, in its oldest form is called *Old Norse.*

§ 43. The Icelandic, Feroic, Danish, and Swedish are all derived from the Old Norse, and, consequently, all allied to each other.

§ 44. The Old Norse, the Icelandic, the Feroic, the Swedish and Danish, are much more closely allied to each other than they are with any Germanic dialect. Hence they form a separate group, which is some-

times called the Norse, sometimes the Scandinavian branch of languages.

§ 45. The *Scandinavian* branch, and the *Germanic* branch, together, constitute what is called the *Gothic* stock of languages.

§ 46. The English is a language of the Low German division of the Germanic branch of the Gothic stock of languages. This is its relation in respect to the German, Dutch, Danish, Swedish, Icelandic, &c.

Its relationship to the Anglo-Saxon is of a different kind. To this it stands in the relation of a derived language to a mother tongue, or (changing the expression) the English may be called the Anglo-Saxon in its *most modern* form; whilst the Anglo-Saxon may, with equal propriety, be called the English in its *most ancient* form. However, it is not so important to settle the particular mode of expressing the nature of this relation,[1] as to become familiar with certain facts connected with recent languages as compared with the older ones from which they originate; facts which chiefly arise out of the tenses of the verbs, and the cases of the nouns. The Middle English has inflections which are wanting in the New; and the Old English has inflections which are wanting in the Middle. The Semi-Saxon has inflections that are wanting in the Old English, and the Anglo-Saxon has inflections which are wanting in the Semi-Saxon.

[1] Or (more logically speaking) correlation.

§ 47. The Middle Frisian has inflections which are wanting in the New; and the Old Frisian has inflections which are wanting in the Middle.

§ 48. The older the stage of the Dutch language, the fuller the inflection.

§ 49. The older the stage of the High German, the fuller the inflection. The Middle High German has inflections which are wanting in the New, and the Old High German has inflections that are wanting in the Middle.

§ 50. The inflection of the Mœso-Gothic is fuller than that of any language hitherto enumerated.

§ 51. The older the specimen of the Danish, the more numerous the inflections.

§ 52. The older the specimen of the Swedish, the more numerous the inflections.

§ 53. The older the specimen of the Icelandic, the more numerous the inflections.

So much for the comparison between the different stages of one and the same language. It shows that the earlier the stage, the fuller the inflection; the later the stage, the scantier the inflection; in other words, it shows that as languages become modern they lose their inflections.

Now there is another method of proving this rule; and that is by the comparison of allied languages that change with different degrees of rapidity.

§ 54. The Danish language has changed more rapidly than the Swedish, and, consequently, has fewer of its original inflections.

§ 55. The Swedish language has changed more rapidly than the Feroic, and, consequently, has fewer of its original inflections.

§ 56. The Feroic has changed more rapidly than the Icelandic, and, consequently, has fewer of its original inflections.

§ 57. The Icelandic has changed so slowly that it retains almost all the original inflections of the Old Norse.

§ 58. *General rule for the Gothic languages in respect to their inflections.*—In all the Gothic languages the earlier the stage, the more numerous are the inflections, and *vice versâ*.

PART II.

SOUNDS, LETTERS, AND ACCENT.

§ 59. The elementary sounds of the English language are forty; of these, thirty-four are simple and six compound.

§ 60. The simple elementary sounds are as follows:—

1. The sound of the letter *a*, in *father*.
2. - - - *a*, in *fate*.
3. - - - *a*, in *fat*.
4. - - - *e*, in *bed*.
5. - - letters *ee* in *feet*.
6. - - letter *i* in *tin*.
7. - - letters *oo* in *cool*.
8. - - letter *u* in *full*.
9. - - letters *aw* in *bawl*.
10. - - letter *o* in *note*.
11. - - - *o* in *not*.
12. - - - - *u* in *but*.

These twelve sounds are *vowel* sounds.

13. The sound of the letter *w* in *well*.
14. - - - *y* in *yet*.

These two sounds are *semivowel* (or *half*-vowel) sounds.

15. The sound of the letter *p* in *pain.*
16. - - - *b* in *bane.*
17. - - - *f* in *fane.*
18. - - - *v* in *vane.*
19. - - - *t* in *tin.*
20. - - - *d* in *din.*
21. - - letters *th* in *thin.*
22. - - - *th* in *thine.*
23. - - letter *k* in *kill.*
24. - - - *g* in *gun.*
25. - - - *s* in *seal.*
26. - - - *z* in *zeal.*
27. - - letters *sh* in *shine.*
28. - - letter *z* in *azure.*

These fourteen sounds are called *mute* sounds.

29. The sound of the letters *ng* in *king.*
30. - - letter *h* in *hot.*
31. - - - *l* in *low.*
32. - - - *m* in *mow.*
33. - - - *n* in *no.*
34. - - - *r* in *row.*

These last four sounds are called *liquid* sounds.

The compound elementary sounds are as follows:—

35. The sound of the letters *ou* in *house.*
36. - - - *ew* in *new.*
37. - - letter *i* in *pine.*
38. - - letters *oi* in *voice.*

These four compound sounds are called Diphthongs, and are formed by combining a vowel with a semi-vowel.

39. The sound of the letters *ch* in *chest* (or of *tsh*).

40. - - letter *j* in *jest* (or of *dzh*).

These two compound sounds are formed by combining the sound of *t* with that of *sh*, and the sound of *d* with that of *zh* respectively.

§ 61. The Mutes, the Liquids, the Semivowels, with the sounds of *h*, *ng*, *ch*, and *j*, are called Consonants; all the rest are Vowels.

§ 62. The Mutes are divided into *sharp* and *flat*.

The sharp mutes are seven in number:—

1. The sound of the *p* in *pain*.
2. - - *f* in *vane*.
3. - - *t* in *tin*.
4. - - *th* in *thin*.
5. - - *k* in *kill*.
6. - - *s* in *sign*.
7. - - *sh* in *shine*.

§ 63. The flat mutes are seven in number also:—

1. The sound of the *b* in *bane*.
2. - - *v* in *vane*.
3. - - *d* in *dine*.
4. - - *th* in *thine*.
5. - - *g* in *gun*.
6. - - *z* in *zeal*.
7. - - *z* in *azure*.

§ 64. Each flat mute corresponds with a sharp one, and each sharp with a flat. Thus:—

p is the sharp sound of *b*.

f - - *v*.

t - - *d*.

th in *thin* is the sharp sound of *th* in *thine*.

k - - *g*.

s - - *z*.

sh in *shine*, - - *z* in *azure*.

and, conversely

b is the flat sound of *p*.

v - - *f*.

d - - *t*.

th in *thine* - *th* in *thin*.

g - - *k*.

z - - *s*.

z in *azure* - *sh* in *shine*.

§ 65. Sounds that correspond with one another, as *sharp* and *flat* and *flat* and *sharp*, are equivalents to one another. Thus:—

p is the sharp equivalent of *b*.

b is the flat equivalent of *p*.

f is the sharp equivalent of *v*.

v is the flat equivalent of *f*.

t is the sharp equivalent of *d*.

d is the flat equivalent of *t*.

and so on throughout.

§ 66. The following sounds are cognate or allied to each other.

1. The sounds of *p*, *b*, *f*, *v*.
2. - *t*, *d*, *th*,[1] *th*.[2]
3. - *k*, *g*.
4. - *s*, *z*, *sh*, *zh*.[3]

The arrangement of sounds, as far as we have

[1] As the *th* in *thin*. [2] As the *th* in *thine*. [3] As the *z* in *azure*.

hitherto gone, is a *natural* arrangement; that is, vowels are arranged with vowels, consonants with consonants, mutes with mutes, liquids with liquids, and cognate sounds with cognate sounds. It will soon be seen that, besides the *natural* arrangement of the sounds of a language, there is an *artificial* arrangement as well.

§ 67. *Rule* 1.—Two mutes, one of which is sharp, and the other flat, coming together in the same syllable, cannot be *pronounced.*

This may be understood by practising a few combinations according to the following table. The sharp mutes are arranged on the left, the flat ones on the right side of the line.

Sharp.		Flat.	
p	f	b	v
t	th[1]	d	th[2]
k	—	g	—
s	sh	z	z[3]

Now, taking whatever letter we choose from the one side of the line, and joining it immediately, in the same syllable, with any letter whatever from the other side of the line, we find the combination unpronounceable.

abt,	*avt,*	*abth,*	*avth.*
agt,	*agp,*	*agf,*	*ags.*
apd,	*afb,*	*apv,*	*afd.*
atb,	*akd,*	*akz,*	*akb.*
asd,	*ashd,*	*asg,*	*ashg.*

[1] As in *thin.* [2] As in *thine.* [3] As in *azure.*

Of course, combinations of this sort can be *written*; they cannot, however, be pronounced, *each sound remaining unchanged.*

§ 68. *Rule* 2.—A sharp mute immediately preceded by a flat one is changed into its flat equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *s* is added to any word ending in the sounds of *b*, *v*, *d*, *th*,[1] or *g*. In all such cases, *although the spelling remains unaltered*, the *sound* is changed. Thus

Slabs from *slab* is pronounced *slabz.*
Slaves - *slave* - - *slavz.*
Lads - *lad* - - *ladz.*
Stags - *stag* - - *stagz.*

§ 69. *Rule* 3.—A flat mute immediately preceded by a sharp one is changed into its sharp equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *d* is added to any word ending in the sound of *p*, *f*, *k*, or *s*. Thus,

Stepped from *step* is pronounced *stept.*
Packed - *pack* - - *packt.*

From what has preceded, we may learn that in certain cases the spelling does not exactly represent the pronunciation. It does not do so in the word *stags*. It does not do so in the word *plucked*. It does not do so in the word *glass*. It does not do so in the majority of English words.

[1] As in *thine*.

LETTERS.

Sounds are capable of being expressed in writing by signs. These signs are *seen* by the *eye*, whilst *sounds* are heard by the *ear*.

§ 70. Figures like *b*, *h*, *f*, that represent sounds, are called *letters*.

§ 71. The *figures* of the letters are as follow :—

5 Vowels, a, e, i, o, u.
2 Semi-vowels, y, w.
10 Mutes, p, b, f, v, t, d, k, g, s, z.
1 Aspirate, h.
4 Liquid, l, m, n, r.
1 Double sound, j.
3 Superfluous letters, c, q, x.

§ 72. Words like *bee*, *eff*, *aitch*, &c., are the *names* of letters.

The *names* of the letters are as follow :—

5 Vowels, a, e, i, o, you, wy.
2 Semivowels, double-you, wy.
10 Mutes, bee, dee, eff, gee, kay, pee, ess, tee, vee, zed (or izzard).
4 Liquids, el, em, en, err.
1 Aspirate, aitch.
1 Double letter, jay.
3 Superfluous letters, cee, cue, eks.

As the name of a letter by no means corresponds with its sound, it is better, when we compare two sounds with one another, to use the names of the

letter as rarely as possible. Thus, it is not advisable to say

eff is cognate to *vee.*
gee - - *ka.*
ess - - *zed.*

&c.; since, when we do so, we disguise the affinity between the sounds.

Instead of comparing the *names* of sounds, we must compare the sounds themselves. For this reason we should call

bee	ba.	pee	pa.
dee	da.	err	ra.
eff	fa.	ess	sa.
gee	ga.	tee	ta.
aitch	ha.	vee	va.
el	la.	double u	wa.
em	ma.	wy	ya.
en	na.	zed	za.

By doing this the affinity between sounds is easily detected.

§ 73. The *number* of the letters is twenty-six.

§ 74. Of these twenty-three are necessary and three superfluous.

§ 75. The three superfluous letters are *c*, *q*, and *x*.

§ 76. *C* has two sounds,—its sound in the word *city*, and its sound in the word *cat*; but, as the first may be represented by *s* (*sity*), and the second by *k* (*kat*), the letter *c* is redundant or superfluous.

§ 77. *Q* has the same sound as *kw*, so that *queen*

may be spelt *kween;* and, hence, the letter *q* is redundant or superfluous.

§ 78. *X* has two sounds; its sound in the word *explain*, and its sound in the word *exist;* but as the first may be represented by *ks* (*eksplain*) and the second by *gz* (*egzist*) the letter *x* is redundant or superfluous.

§ 79. The *order* of the letters is as follows:—*a*, *b*, *c*, *d*, *e*, *f*, *g*, *h*, *i*, *j*, *k*, *l*, *m*, *n*, *o*, *p*, *q*, *r*, *s*, *t*, *u*, *v*, *w*, *x*, *y*, *z*.

§ 80. The *order* of the letters is called the *Alphabet;* because, in the Greek language, the names of the first two letters were *alpha* and *beta* respectively; that is, *Alpha* was the name of the letter which we call *a*, and *Beta* of *b*.

§ 81. The order of the Alphabet is only partially a natural order. It is natural in respect to the three letters *l*, *m*, *n*, which, being liquids, are placed together. In respect to the remaining letters, it is not natural but artificial. Thus,

b is separated from *p* and placed between *a* and *c*.

d - - *t* - - - *c* - *e*.
f - - *v* - - - *e* - *g*.
s - - *z* - - - *r* - *t*.

And so on throughout.

§ 82. The English Alphabet is *insufficient*, *redundant*, *inconsistent*, and *erroneous*.

§ 83. *Insufficiency*.—For the twelve vowel sounds it has only five signs. For the fourteen mute, no more than ten. The sound of *ng* in *king*, which is

a simple single sound has no simple single sound to express it.

§ 84. *Redundancy.*—The redundant sounds are three—*c*, *q*, and *x*; the first can always be expressed by *s*, or *k*, the second by *kw*, the third by *ks*, or *gz*.

§ 85. *Inconsistency.*—The *f* in *fan*, a simple single sound is expressed by a simple single letter; the *th* in *thin*, although equally simple and single as a sound, is expressed by the combination *th*.

The *ch* in *chest* is a double or compound sound, and is expressed, accordingly, by a combination of letters. The *j* in *jest* is equally compound as a sound, but is not expressed by an equally compound sign. On the contrary, it is spelt like a simple single sound, by the simple single sign *j*.

§ 86. *Erroneousness.*—The sound of the *ee* in *feet* is erroneously considered to be the Long sound of the *e* in *bed*; whereas it is the Long sound of the *i* in *pit*.

The *i* in *bite* is erroneously considered to be the sound of the *i* in *pit*; whereas it is a diphthongal sound.

The *ou* in *house* and the *oi* in *oil* are erroneously looked upon as the compounds of *o* and *i* and of *o* and *u* respectively; whereas the latter element of them is not *i* and *u*, but *y* and *w*.

The *th* in *thin* and the *th* in *thine* are erroneously dealt with as one and the same sound; whereas they are sounds specifically distinct.

The *ch* in *chest* is erroneously dealt with as a modification of *c*; whereas its elements are *t* and *sh*.

§ 87. *Orthographical Expedients.* — The English Language makes up for certain of the aforesaid deficiences by certain orthographical expedients.

§ 88. Two identical vowels in the same syllable are often used as an orthographical expedient, for the sake of showing that the syllable in which they occur is long—*feet, cool.*

§ 89. Two *different* vowels in the same syllable are often used as an orthographical expedient, *i. e.* for the sake of showing that the syllable in which they occur is long—*plain, main.*

§ 90. The addition of the *e* mute is often used as an orthographical expedient; *i. e.* for the sake of showing that the syllable in which it occurs is long —*plane, mane.*

§ 91. Two identical consonants immediately following a vowel are often used as an orthographical expedient; *i. e.* for the sake of showing that the vowel *h* which precedes them is short—*hiss, hill.*

This expedient is as old as the Classical Languages —*terra, θαλάσσα.* The following extract from the Ormulum (written in the thirteenth century) is the fullest recognition of the practice that I have met with:—

> And whase wilenn shall þis boc,
> Efft oþerr siþe writenn,
> Himm bidde ice þatt hett write rihht,
> Swa sum þiss boc himm tæcheþþ;

All þwerrt utt affterr þatt itt iss
Uppo þiss firrste bisne,
Wiþþ all swilc rime als her iss sett,
Wiþþ alse fele wordess:
And tatt he loke wel þatt he
An boc-staff write twiggess,[1]
Eggwhær þær itt uppo þiss boc
Iss writenn o þat wise;
Loke he well þatt hett write swa,
Forr he ne magg noht elless,
On Englissh writenn rihht te word,
þatt wite he wel to soþe.

Secondary objects of certain Orthographical Systems.

The natural aim of Orthography, of Spelling, or of Writing, is to express the *sounds* of a language. Syllables and words it takes as they meet the ear, it translates them by appropriate signs, and so paints them, as it were, to the eye. That this is the natural and primary object is self-evident, but it by no means follows that such is the *sole* object. On the contrary, over and above this natural and primary object there are, with the orthographical systems of most languages, two secondary ones.

a. The sound of the *c*, in *city*, is the sound that we naturally spell with the letter *s*; and if the expression of this sound were the *only* object of our orthographists, the word would be spelt accordingly (*sity*). The following facts, however, traverse this simple view of the matter. The word is a derived word; it is transplanted into our own language from

[1] Write one letter twice.

the Latin, where it is spelt with a *c* (*civitas*); and to change this *c* into *s* conceals the origin and history of the word. For this reason the *c* is retained, although, as far as the mere expression of sounds is concerned, it is a superfluity. In cases like the one adduced the orthography is applied to a secondary object, this application being made on what may be called the *etymological principle.*

b. On the other hand, there is a second principle, which leads to a departure from the primary object of orthography, and which may be called the principle *ob differentiam.* When the word *main* (as in *mainland*) is spelt by means of *ai*, whilst *mane* (as *of a horse*) is spelt by means of *a-e*, a distinction is drawn in the spelling which has no existence in the pronunciation. So far, then, there is a gain on the part of the written language in respect to perspicuity; since the difference in writing guards against the ambiguity incident to the spoken language.

§ 92. The principle upon which the letter *c* finds place in the English alphabet, when *k* or *s* would answer equally well as mere signs of sounds, is the etymological principle. In the word *city* it shows a connection with the word *civitas.*

§ 93. The principle upon which the combination *ph* is frequently used instead of *f*, is the etymological principle. In the word *philosophy* it shows the connection with the word *philosophia.*

§ 94. The principle upon which the diphthongs *æ*,

and *œ*, are used instead of *ee*, is the etymological principle. In the words *Æneas* and *Crœsus*, they show the connection with the Latin forms (*Æneas* and *Crœsus*).

ACCENT.

§ 95. Certain differences of sound are called *accents*, and the marks that indicate them are called *accents* also.

To understand the nature of *accents*, the following sentences should be read aloud, and particular attention should be directed to the words in *italics*, as well as to the marks over them. If this be done, it will be observed that in each pair of sentences the same word occurs twice; but it will also be noticed that there is a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs it is on the last. Furthermore, the word that is accented on the first syllable is a noun; the word that is accented on the second is a verb. When the difference between nouns and verbs has been explained, the importance of this change of accent will appear. It will then be seen that certain nouns may be converted into verbs simply by transposing the accent.

1. The *éxports* from London are very great; the *ímports* to London are very great also. 2. America *expórts* corn and *impórts* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *frequént* the playground.

1. This is the *óbject.* 2. I hope you do not *objéct.*

1. *Pérfumes* are agreeable. 2. The flower *perfúmes* the air.

1. This is a *présent.* 2. I *presént* you with this.

1. This is *próduce* of the farm. 2. Few farms *produce* more.

1. I have a *próject* on my mind. 2. The walls *projéct.*

1. The *rébels* are in danger. 2. He is a bad man who *rebéls.*

1. Take a *súrvey* of the world at large. 2. *Survéy* the world at large.

1. I am in a state of *tórment.* 2. This *torménts* me.

1. He is an *ábsent* man. 2. He is going to *absént* himself.

1. I am going to a *cóncert.* 2. He is going to *concért* a plan with me.

1. This is bad *cónduct.* 2. I hope that I shall *condúct* myself well.

1. Berwick-upon-Tweed is upon the *cónfines* of England and Scotland. 2. He *confines* himself to his studies.

1. There is a *cóntract* between us. 2. All things *contráct* under the influence of cold.

To these instances add the following:—

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
ábstract	abstráct.	déscant	descánt.
áccent	accént.	dígest	digést.
áffix	affíx.	éssay	essáy.
áugment	augmént.	férment	fermént.
cólleague	colléague.	fréquent	frequént.
cómpact	compáct.	íncense	incénse.
cómpound	compoúnd.	ínsult	insúlt.
cómpress	compréss.	pérmit	permít.
cóncrete	concréte.	préfix	prefíx.
cónflict	conflíct.	présage.	preságe.
cónserve	consérve.	prótest	protést.
cónsort	consórt.	récord	recórd.
cóntrast	contrást.	réfuse	refúse.
cónverse	convérse.	súbject	subjéct.
cónvert	convért.	tránsfer	transfér.
désert	desért.	tránsport	transpórt.

§ 95. Words accented on the last syllable.—*Brigáde, preténce, harpoón, reliéve, detér, assúme, besoúght, beréft, befóre, abroád, abóde, abstrúse, intermíx, superádd, cavaliér*, &c.

Words accented on the last syllable but one.—*An'chor, ar'gue, hásten, fáther, fóxes, smíting, húsband, márket, vápour, bárefoot, disáble, terrífic*, &c.

Words accented on the last syllable but two.—*Régular, an'tidote, for'tify, suscéptible, incontrovértible*, &c.

Words accented on the last syllable but three (rare).—*Réceptacle, régulating, tálkativeness, ábsolutely, lúminary, inévitable,* &c.

HISTORICAL VIEW OF THE ENGLISH ALPHABET.

In §§ 82—86, we have seen that the English Alphabet has several faults in the way of redundancy, insufficiency, erroneousness, and inconsistency. In many cases these can be accounted for by considering the history of the alphabet, by remembering from what language it was originally adopted, and by asking whether, on its application to the English, it was properly accommodated to the character of the language,—lastly, whether it has changed with the changes which that language has undergone.

When these questions are answered, many of the imperfections which are discovered in the English Alphabet will be accounted for. No alphabet, and no system of orthography should be criticised without due notice being taken of its history.

The next fact bearing on this subject may be obtained by comparing the English Language with any of the modern languages of Europe—such as the German or French. When we do this we discover that it very rarely happens that two different languages exactly agree in the number and nature of their elementary sounds.

a. The following sounds are wanting both in French and German, whilst they occur in English :—

The *th* in *then.*
- *th* - *thine.*
- *j* - *judge.*
- *ch* - *church.*
- *u* - *duck.*
- *w* - *will.*

b. The following sounds are wanting in English, whilst they occur both in German and French:—

The *u* in *lune.*[1]
- *eu* - *neuf.*[2]

These examples are enough to show that two languages may differ in respect to the sounds which an alphabet is required to represent; from which it follows that an alphabet may be very well adapted for one language, without being so well suited to another.

Now, all the alphabets of Europe, with the exception of the Turkish and the Russian, are derived from the Latin alphabet of the Romans; and it is not to be expected that this alphabet should suit all languages alike. For an alphabet to do this, it should be particularly accommodated to each particular language. Generally speaking, this has been done imperfectly.

The English alphabet is founded upon the alphabet of the Anglo-Saxons.

The alphabet of the Anglo-Saxons was derived from the Latin alphabet.

[1] In German, spelt ü. [2] In German, spelt ö.

In applying the Latin alphabet to the Anglo-Saxon language, the accommodation, without being particularly faulty, was imperfect.

In applying the Anglo-Saxon Alphabet to the English, the accommodation was not only imperfect, but faulty.

This arose chiefly from the influence of the Norman Conquest.

The Norman Alphabet, although, like the Anglo-Saxon, it was derived from the Latin, was accommodated to a different language.

So that the Anglo-Norman and the Anglo-Saxon principles of spelling were conflicting.

Three, amongst many of these points of difference, were the following:—

§ 97. The Anglo-Saxon Language had a simple single sign for the simple single sound of the *th* in *thin* (þ). This became lost after the Conquest.

§ 98. The Anglo-Saxon had a simple single sign for the simple single sound of the *th* in *thine* (ð). This became lost after the Conquest.

§ 99. The Anglo-Saxon language spelt words beginning with *ch*, by means of *ce*. The Anglo-Norman spelt them by means of *ch*—*Chester*, *Ceaster*.

Other details could be added, but these are sufficient to show that the imperfections of the English Alphabet are not things that have been adopted from choice, but that they are, to a certain extent, the natural results from the history of the language.

PART III.

INFLECTION.

Preliminary facts in Logic.—Previous to the consideration of the Parts of Speech, it is necessary to become acquainted with the chief facts in the

STRUCTURE OF PROPOSITIONS,

and with the difference between

INVARIABLE AND VARIABLE NAMES.

STRUCTURE OF PROPOSITIONS.

§ 100. Every sentence, or part of a sentence, in which *something is affirmed of something*, is a proposition.—Thus, *the day is fine* is a proposition; because, concerning the *day*, it is affirmed that *it is fine.*

§ 101. Every sentence, or part of a sentence, in which *something is denied of something*, is a proposition.—Thus, *the day is not fine* is a proposition; because, concerning *the day*, it is *denied* that *it is fine.*

§ 102. Hence it follows that every sentence, or part of a sentence, in which *something is* either *affirmed or denied of something* is a proposition; so that

propositions are of two kinds, *affirmative* and *negative*.

To understand more fully the nature of propositions, let us suppose two persons talking together.

It is certain that they talk about something,—*e. g. the weather.*

It is also certain that they say something about something; *e. g.* they say of the weather *that it is hot*, or *that it is not hot.*

One may assert that it is *hot.* In this case the subject spoken of is *the weather*, concerning which there is a fact affirmed, *viz.* that *it is hot.*

The other may assert that it is *not hot;* in which case the subject spoken of is the *weather*, concerning which a fact is *denied*, viz., the fact of its being *hot.*

If we consider the great extent to which statements concerning particular objects, or classes of objects, form the staple of human conversation, if we remember how much of our speech is applied to making different assertions concerning different subjects, and if we convince ourselves of the degrees in which we are continually either affirming or denying something of something, we shall perceive the great proportion which that part of our language which takes the form of a proposition bears to that which does not do so.

Following up this view, we may ask, into how many parts a proposition is divided? In the first place, there are two *somethings*—the *something* spoken

about, and the *something* said concerning it. Thus, in the proposition *man is mortal*, the quality, property, or attribute expressed by the word *mortal* is affirmed concerning the being *man*; so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap;

or,

Summer is *not* pleasant,
Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,
Bread is *not* cheap,

are all examples of the same kind.

There must be something, the name of which answers to the question *What are you talking about?*

And when that is answered, there must also be another something the name of which answers to the question *What do you say about it?*

Thus,—

Q. *What do you talk about?*

A. *The weather.*

Q. *What did you say about it?*

A. *That it was hot?*

or,

A. *That it was not hot.*

To say *summer is—*, *winter is—*, *life is—*, &c., is to combine words to no purpose. The combination conveys no meaning.

To say—*is pleasant*,—*is cold*,—*is short*, &c., is also to combine words to no purpose. The combination conveys no meaning.

But, farther, to say *summer—pleasant*, *winter—cold*, *life—short*, is to combine words to no purpose. The combination conveys no meaning. This shows that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is—*, we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word denoting the existence of an affirmation (*is*). What, however, that affirmation is, is unexplained.

In the expression—*is pleasant* we find what was wanted in the previous one, viz., an affirmation concerning something. The name, however, of this *something* is unexplained.

Lastly, in the expression *summer—pleasant*, although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of

pleasantness belongs or does not belong to summer; in other words, there is nothing to show whether the quality expressed by the word *pleasant* is denied or affirmed of the word *summer*. Hence, every proposition consists of three parts.

§ 103. The three parts of which a proposition consists are, 1. The Subject; 2. The Predicate; and 3. The Copula.

The Subject.—The something concerning which we make a statement, whether in the way of affirmation or denial, or the subject of our discourse, is called the Subject; so that the Subject is the word denoting the person or thing concerning which something is affirmed or denied. *Man*, *summer*, *winter*, &c., are Subjects, and we can assert of them that they are *mortal*, *pleasant*, *cold*, &c.; or else that they are not so, *i. e.* that they are *not mortal*, *not pleasant*, *not cold*, &c. In the first case, the proposition is affirmative, in the second negative.

The Predicate.—The name of the notion connected with the subject of our discourse is called the Predicate. *Mortal*, *warm*, *cold*, are predicates.

The Copula.—That part of a proposition which connects the subject and predicate is called the Copula; and it is the part which serves as a sign to show whether the proposition be affirmative or negative. In the previous example the word *is* forms an affirmative Copula, the words *is not* a negative one.

§ 104. Names are of two kinds, invariable and variable.

This distinction may be understood by contrasting the meaning of such a word as *I*, on the one hand, with such a word as *father*, on the other.

Father is a name denoting any individual that stands in a certain relation to another individual named *son*. The number of such individuals is indefinite. Nevertheless they may be taken as a class, which class is denoted by the general name in question (*father*). This name is invariable, since it cannot be applied to any object not belonging to the class which it denotes.

The word *I*, on the other hand, is a variable name. Its meaning varies with the person in whose mouth it occurs. When *William* says *I*, it means *William*; when *Thomas* says *I*, it means *Thomas*. If a *mother* says *I*, it means a *mother* and a *female*; if a *father* says *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker whoever it may be; but it is not the invariable name of any speaker whatever.

Preliminary rules of Euphony.—Previous to the consideration of the changes effected by inflection, it is necessary to become acquainted with the five fundamental rules of Euphony.

§ 105. *Rule* 1.—Two mutes, one of which is sharp and the other flat, coming together in the same syllable, cannot be *pronounced*.

§ 106. *Rule 2.*—A sharp mute, immediately preceded by a flat one, is changed into its flat equivalent.

§ 107. *Rule 3.*—A flat mute, immediately preceded by a sharp one, is changed into its sharp equivalent.

§ 108. *Rule 4.*—In certain cases, a vowel or a liquid has the same effect upon the sharp letter *s*, as a flat mute.

§ 109. *Rule 5.*—When two identical or cognate sounds come together in the same syllable, they must be separated from each other by the insertion of the sound of the *e* in *bed*. Thus,

According to rules 1 and 2, what we spell *stags* is pronounced *stagz*.

According to Rules 1 and 3, what we spell *stepped* is pronounced *stept*.

According to Rules 1, 2, 3, and 4, what we spell

Hills is pronounced [1]*hillz*.
Stems — [1]*stemz*.
Horns — [1]*hornz*.
Stars — [1]*starz*
Boys — [1]*boyz*, &c.

According to Rule 5, when we add the sign of the plural number, of the genitive case, or of the third person singular to a word ending in *s*, we add also the sound of the letter *e*.

[1] Not *hillce*, *stemce*, *hornce*, *starce*, *boyce*, &c. although all such combinations are pronounceable.

From *loss* we form *loss-es* not *loss-s.*
— *cross* — *cross-es* — *cross-s.*
— *fish* — *fish-es* — *fish-s.*
— *church*[1] — *church-es* — *church-s*, &c.

By the same rule we add, as the sign of past tense, or participle, to words ending in *d* or *t*, not the simple sound of *d* alone, but that of *ed.*

From *plant* we form *plant-ed* not *plant-d.*
— *board* — *board-ed* — *board-d.*

It may now be asked how, if this be the case, it comes to pass that we have in English such words as *slabs*, *woods*, *flags*, &c., where *b*, *d*, and *g*, are *flat*, whilst *s* is *sharp?* The answer is, that in such words the *s* is *written* or *printed* only, and that it is not pronounced. The sound is the sound of *z*, just as truly as if the words were written *slabz*, *woodz*, *flagz.*

In all these cases it is the sound of the letter *s* which has been changed; and the reason why it was changed has been the necessity of *accommodating* it to the flat sound of the mute that went before it.

It still, however, remains a question why the letter *s* continues to be written and printed, when, all the while, the sound is that of *z.* Why not *write z*, as well as *sound* it? Can any reason be given why the spelling should be one thing and the pronunciation another? A reason *can* be given. In the Anglo-Saxon stage of our language, the sound of *s* was not

[1] Sounded as *tshurtsh.*

attached *immediately* to the words wherein it occurred as an addition. It was preceded by either *a*, or *e*. Hence, the syllable added was either *es*, or *as*. Now this began with a vowel, and consequently could be added to all words without exception, whether they ended in a liquid, or a mute, or whether the mute was sharp or flat. The old plural of *bird*, was *brid-as*, and the old genitive case, *brid-es*, when the *s* could be pronounced as *s*; not, as at present, *birds*, and *bird's*, when the *s* must be pronounced as *z*. In course, however, of time, the vowel was lost, the two mutes came together, the combination became unpronounceable, and the sound changed, whilst the spelling remained.

PARTS OF SPEECH.

§ 110. An *invariable* name capable of forming, by itself, *either* a subject or a predicate, is called a substantive.

§ 111. A word capable of forming, by itself, a predicate but not a subject, is called an adjective.

§ 112. Substantives and adjectives, collectively, are called nouns.

§ 113. A *variable* name capable of forming, by itself, *either* a subject or a predicate, is called a pronoun. A pronoun agrees with a substantive in respect to its power in propositions, but differs from it in respect to its power as a name.

§ 114. A word capable of forming, by itself, the

copula of a proposition, is called a *verb substantive.*

§ 115. A word capable of forming, by itself, the copula *and* predicate, is called a verb proper, or, simply, a *verb.*

§ 116. Nouns are *declined,* verbs *conjugated. Inflection* is the term for declension and conjugation taken together.

DECLENSION OF SUBSTANTIVES.

§ 117. A substantive is an *invariable* name, capable of forming, by itself, *either* the subject or the predicate of a proposition—*Fire is hot*—*This is fire.*

§ 118. Substantives, in English, are declined in respect to *number,* and in respect to *case.*

§ 119. The numbers are two—*singular* and *plural.*

§ 120. The cases, also, are two—*nominative* and *possessive.*

RULE I.

§ 121. The nominative plural is formed from the nominative singular by adding the sound of *s, z,* or *ez,* according to the five rules of euphony.

Sing.	*Plur.*	*Sing.*	*Plur.*
lip	lip*s*[1]	path	path*s*
muff	muff*s*	stick	stick*s.*

Here the spelling and sound agree.

In the following instances the spelling and sound do *not* agree.

[1] The parts of the word where the change occurs are marked in *italics.*

Sing.	*Plur.* (as *spelt.*)	*Plur.* (as *sounded.*)
slab	slab*s*	slab*z*.
knave	knave*s*	knav*z*.
lad	lad*s*	lad*z*.
stag	stag*s*	stag*z*.

In words like *losses*, the plural of *loss*, the spelling and sound partly agree and partly disagree. The insertion of the *e*, by which the two sounds of *s* are separated, is agreeable to the pronunciation. On the other hand, the syllable that is added is really *ez*, not *es*; since the plural of words like

loss is not *losses* but *lossez*,
cross - *crosses* - *crossez*, &c.

Observe—All words ending in *x* really end in *s*, since *x* is nothing more than *ks* (or *ex.*) *Most* words ending in *ch* and *ge* really end in *sh*; since *ch* is *tsh*, and *ge* is *dzh*. Hence words like

fox make their plural in *es—fox-es*,
church - - *church-es*,[1]
judge - - *judg-es*.[2]

Rule 2.

§ 122.—The possessive case is formed from the nominative by adding the sound of *s*, *z*, or *ez*, according to the five rules of euphony.

Observe 1.—As both the plural number and the genitive case are formed from the same case in the

[1] Just as if it were spelt *tshurtsh-ez*.
[2] Just as if it were spelt *dzhudzh-ez*.

same manner, they are the same in form. This, however, is the case in the spoken language only. In writing we distinguish between them by inserting an apostrophe (') before the letter *s*, whenever the form is possessive, as *the father's son, the mother's daughter.*

Observe 2.—This identity between the nominative plural and the possessive case singular is of recent origin. In the Anglo-Saxon the plural ended in *-as*, as *smith-as = smiths*, whilst the possessive ended in *-es*, as *smith-es = smith's*. As soon, however, as the vowels disappeared, the words became identical; as may be seen by subtracting the vowel *a* from *smithas*, and the vowel *e* from *smithes*. In either case the word that remains is *smiths*.

Observe 3.—The possessive case of the plural number occurs only in those words where the nominative plural does *not* already end in *-s*; consequently, it is found in a few words only:—

Nom.	*Poss.*
men	men's
brethren	brethren's
children	children's
oxen	oxen's

§ 123. This arises because, when the nominative plural already ends in *s*, it is inconvenient to add a second; hence, we do *not* use such expressions as *the fatherses children, the sisterses brethren, the masterses men*, and *the ownerses oxen*, although we say

the children's fathers, the brethren's sisters, the men's masters, the oxen's owners.

The difference, however, which we do not express in sound, we indicate in writing, and distinguish the genitives plural by adding (') to the final *s*, as *the fathers' children, the sisters' brethren, the masters' men, the owners' oxen;* which are different in sense from *the father's children, the sister's brethren, the master's men, the owner's oxen.*

The father's children means *the children of one father.*

The sister's brethren means *the brethren of one sister.*

The master's men means *the men of one master.*

The owner's oxen means *the oxen of one owner.*

But—

The fathers' children means *the children of different fathers.*

The sisters' brethren means *the brethren of different sisters.*

The masters' men means *the men of different masters.*

The owners' oxen means *the oxen of different owners.*

§ 124. *Rule for Spelling.* — When the singular number ends in *o*, preceded by a consonant, the plural is (*in writing*) formed not in *s*, but in *es*.

Sing.	*Plur.*
hero	heroes
cargo	cargoes
embargo	embargoes.

§ 125. *Rule for Spelling.*—When the singular number ends in *y*, preceded by a consonant, the plural is

(in *writing*) formed by changing *y* into *i* and adding *-es*, as *quantity, quantities.*

§ 126. *Caution.*—As *ch* is not always pronounced like *tsh*, but has sometimes the sound of *k*, it is not *always* followed in the possessive case and plural number by the syllable *-es.* The following words form their plurals by the simple addition of the sound of *-s* :—

Sing.	*Plur.*
patriarch	patriarch*s*
heresiarch	heresiarch*s*
monarch	monarch*s*,

not patriarches, heresiarches, monarches.

§ 127. The following plurals were formed at a period in the history of our language when its rules were less simple than at present, and when certain plurals ended in *-en* :—

Sing.	*Plur.*
ox	oxen
cow	kine
child	children
brother	brethren.

§ 128. The following plurals were formed at a period in the history of our language when its rules were less simple than at present, and when certain plurals were formed by changing the vowel of the singular—

Sing.	*Plur.*
foot	feet
goose	geese
mouse	mice

Sing.	*Plur.*
tooth	teeth
man	men

§ 129. The following plurals are formed as if the singular, instead of ending in the sound of *f*, ended in the sound of *v*; and, at some earlier period of the history of the English language, this was probably the case.

Sing.				*Plur.*
wife	*not*	wifes[1]	*but*	wives[2]
loaf	-	loafs	-	loaves
knife	-	knifes	-	knives
half	-	halfs	-	halves
life	-	lifes	-	lives
leaf	-	leafs	-	leaves
calf	-	calfs	-	calves

Caution. — Plurals like *oxen* and *feet* are not *irregular*. They were effected by processes that have ceased to operate; but which, during those stages of our language, in which they *did* operate, were perfectly regular.

Caution. —Words like *wives*, &c. are not irregular plurals. As it is nearly certain that they were formed from such words as *wive*, *loave*, &c., they were formed regularly. Hence, what irregularity there is, is on the part of the singular form. This is supposed to have changed from *wive*, *loave*, &c., to *wife*, *loaf*, &c.

[1] As if written *wifce*, &c. [2] As if written *wīvz*, &c.

COMPARISON OF ADJECTIVES.

§ 130. An adjective is a word capable of forming, by itself, the predicate of a proposition, but not capable of forming, by itself, the subject. We can say *fire is hot*, but not *hot is fire*.[1]

§ 131. Adjectives, in English, are inflected in respect to degree only.

§ 132. Adjectives have three degrees. Words like *dark*, are in the *positive* degree; words like *darker*, in the *comparative*; and words like *darkest*, in the *superlative*.

§ 133. The positive degree is the simple adjective, as *dark*, *cold*, *rich*, *dry*, *low*.

§ 134. The comparative degree is formed from the positive by the addition of the syllable *-er*; as *dark*, *dark-er*; *cold*, *cold-er*; *rich*, *rich-er*; *dry*, *dry-er*; *low*, *low-er*.

§ 135. The superlative degree is formed from the positive by the addition of the syllable *-est*; as *dark*, *dark-est*; *cold*, *cold-est*; *rich*, *rich-est*; *dry*, *dry-est*; *low*, *low-est*.

§ 136. The superlative may also be formed from the comparative by changing the *r* of the comparative

[1] Apparently, expressions like *great is Diana of the Ephesians*, form an exception to this rule. In reality, however, it is no such thing. *Great* although it comes first is no *subject*. It is merely the predicate transposed.

[2] The reasons for this complex and apparently unnecessary process will be seen in *p.* 70.

into *s*, and adding *t ;* as *dark-er, dark-es, dark-es-t ; cold-er, cold-es, cold-es-t ; rich-er, rich-es, rich-es-t ; dry-er, dry-es, dry-es-t ; low-er, low-es, low-es-t.*

§ 137. *Positive form wanting.*—The words *better* and *best* have no positive form ; since there is no such word as *bet* or *be*, meaning *good.* The same is the case with the words *worse* and *worst.*

§ 138. The word *good* is found in the positive degree only ; there being no such words as *gooder* and *goodest.* The same is the case with the word *bad ;* since the words *badder* and *baddest* are not used in the present English. The same, also, is the case with the words *evil, ill, little,* and *much.*

§ 139. *Two forms of the Comparative.*—The word *old* has two comparative forms :—

1. *Older*—as, *I am older than you.*

2. *Elder*—as, *I am the elder brother.*

It has also two superlatives, *oldest* and *eldest.*

Note.—The comparative form *elder* may be used as a substantive ; since we may say, *the elders of the people.*

In Anglo-Saxon, several other words changed their vowels in the comparative degree.

A. S. Positive.	A. S. Comparative.	English.
Lang	Leng-re	*Long*
Strang	Streng-re	*Strong*
Geong	Gyng-re	*Young*
Sceort	Scyrt-re	*Short*
Heah	Hy-rre	*High*
Eald	*Yld-re*	*Old.*

§ 140. The words *inmost*, *outmost*, *upmost*, *midmost*, *foremost*, *hindmost*, *utmost*, are *doubly* superlative.

§ 141. The words *nethermost*, *uppermost*, *uttermost*, *undermost*, *outermost*, and *innermost*, are *trebly* superlative.

These last two statements require explanation. The common statement concerning words like *utmost* is, that they are compound words, formed by the addition of the word *most*; this, however, is more than doubtful; inasmuch as the Anglo-Saxon language presents us with the following forms:—

Anglo-Saxon.	English.
innema (inn-ema)	inmost
ûtema (ût-ema)	outmost
siðema (sið-ema)	latest
lætema (læt-ema)	latest
niðema (nið-ema)	nethermost
forma (for-ma)	foremost
æftema (aft-ema)	aftermost
ufema (uf-ema)	utmost
hindema (hind-ema)	hindmost
midema (mid-ema)	midmost

Besides these, there are in the other allied languages words like *fruma*=*first*, *aftuma*=*last*, *miduma*=*middle*.

Now the words in question show at once, that, as far as they are concerned, the *m* that appears in the last syllable of each has nothing to do with the word *most*.

From the words in question there was formed, in Anglo-Saxon, a regular superlative form in the usual manner; viz., by the addition of *-st;* as *æfte-m-est, fyr-m-est, læte-m-est, siδ-m-est, yfe-m-est, ute-m-est, inne-m-est.*

Hence, in the present English, the different parts of the syllable *most* (in words like *upmost*) come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. Hence, in separating such words as *midmost* into its component parts, we should write—

mid-m-ost	*not*	mid-most
ut-m-ost	—	ut-most
up-m-ost	—	up-most
fore-m-ost	—	fore-most
in-m-ost	—	in-most
hind-m-ost	—	hind-most
out-m-ost	—	out-most.

In certain words the syllable *m-ost* is added to a word already ending in *er;* that is, to a word already marked with the sign of the comparative degree.

neth-er-m-ost	hind-er-m-ost
utt-er-m-ost	out-er-m-ost
upp-er-m-ost	inn-er-m-ost.

Having accounted for the *m* in the words just mentioned, we can account for the *m* in the word *former*. *Former* (*for-m-er*) is a comparative from the Anglo-Saxon superlative *forma* (*for-m-a*).

DEFECT AND COMPLEMENT.

Caution.—Comparatives like *better* are not irregular. Neither is the inflection of words like *good* irregular. They are *defective.* Words like *good* are deficient in their Comparative and Superlative; words like *better* and *best* in their Positive forms.

The *defective* character, however, of this class of words is not all. It must be remarked that the forms which one word wants, are just made good by those which another possesses. Hence there is not only *defectiveness*, but what may be called *complement* also. The form *good* fills up what was wanting to the forms *better* and *best*, and (as such) may be called their *complement.* And *vice versâ.*

Remark upon § 136. To understand the reason why this complex and apparently unnecessary process has been noticed, we must remember what has been said concerning the Mœso-Gothic language, and the extent to which it preserves the *older* forms of the Gothic inflexions.

Now the *Mœso-Gothic Comparative was not formed in r; but in s—Ald-iza, bat-iza, sut-iza,* were the original forms of what became in old High German *alt-iro, bets-iro, suats-iro,* and in English, *old-er, bett-er, sweet-er.*

This is one fact. Another is, that *whilst many languages have a Comparative without a Superlative degree, few or none have a Superlative without a Comparative.* Hence, in the case of a Superlative in *-st,*

two views may be taken. According to the one it is the Positive with the addition of *-st;* according to the other, it is the Comparative with the addition only of *t*. Now Grimm, and others, lay down as a rule, that the Superlative is formed, not *directly* from the *Positive*, but *indirectly* through the *Comparative.*

With the exception of *worse* and *less*, all the English Comparatives end in *r*: yet no Superlative ends in *rt*, the form being, not *wise, wiser, wisert*, but *wise, wiser, wisest.* This fact, without invalidating the notion just laid down, gives additional importance to the Comparative forms in *s;* since it is from these, before they have changed to *r*, that we must suppose the Superlatives to have been derived. This theory being admitted, we can, by approximation, determine the comparative antiquity of the Superlative degree. It was introduced into the languages allied to the English *after* the establishment of the Comparative, and *before* the change of *-s* into *-r*. I give no opinion as to the truth of this theory.

PRONOUNS.

§ 142. A Pronoun is a variable name capable of forming, by itself, *either* the Subject or the Predicate of a Proposition.—*This is it, it is this.*

§ 143. Pronouns, in English, are inflected in respect to *Number*, in respect to *Case*, and in respect to *Gender*. In the additional inflection of Gender English Pronouns differ from English Substantives.

§ 144. The Cases of Pronouns are *Three*—the Nominative, the Possessive, and the *Objective*. In the possession of an additional and particular form expressive of the *Objective* Case, English Pronouns differ from English Substantives.

DECLENSION.

Pronouns of the First Person Singular.

1	2.
Nom. *I*	Nom. —
Poss. —	Poss. *my*
Obj. —	Obj. *me.*

3.

Pronoun of the First Person Plural.

Nom. *we*
Poss. *our*
Obj. *us.*

1.

Pronoun of the Second Person Singular.

Nom. *thou*
Poss. *thy*
Obj. *thee.*

2.

Pronoun of the Second Person Plural.

Nom. *ye* or *you*
Poss. *your*
Obj. *you* or *ye.*

Pronouns of the Third Person Singular, originally Demonstrative.

1.

	Masc.	Fem.	Neut.
Nom.	*he*	—	*it*[1]
Poss.	*his*	*her*	*its*[2]
Obj.	*him*	*her*	*it.*

2.

	Masc.	Fem.	Neut.
Nom.	—	*she*[3]	—
Poss.	—	—	—
Obj.	—	—	—

3.

Pronoun of the Third Person Plural, originally Demonstrative.

For all Genders alike.

Nom. *they* Poss. *their* Obj. *them.*

4.

Demonstrative Pronoun, signifying nearness or proximity.

Sing. *this* | Plur. *these.*

Demonstrative Pronouns, signifying distance.

1.

Sing. *that* | Plur. *those.*

[1] Originally *hit*; *t* being the sign of the neuter gender.

[2] Originally *his.*

[3] The masculine form *se* existed in Anglo-Saxon, but is now extinct.

Relative Pronoun.

1.

Sing.		*Plur.*	
Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom. *who*	*what*	Nom. *who*	—
Poss. *whose*	—	Poss. *whose*	—
Obj. *whom*	*what*	Obj. *whom.*	—

The Reflective Pronoun.

Sing. *self* | Plur. *selves.*

Indeterminate Pronoun.

Sing. *one* | Plur. *ones.*

One is unwilling to put a friend to trouble.—My wife and little ones are well.

Note.—In no part of speech are there more remarkable instances of *defectiveness* and *complement* than in the Pronouns. This can be seen by reference to the forms *I* and *me*, the former having no oblique,[1] the latter no Nominative Case. So also with *he* and *she;* the latter is found only in the Nominative Case, of the Feminine Gender, of the Singular Number. So also with *thou* and *ye.*

Note.—Although the words *we*, *our*, and *us* show a greater difference than could be brought about by mere inflection they are not in the condition of words like *I* and *me*; that is, they are *not* different words. They are different forms of the same word. This we discover from certain inflections in the allied languages.

[1] All cases other than the Nominative are called *Oblique.*

a. The Scandinavian language enables us to connect *our* with *we.* In Danish, Swedish, and Norse, the Nominative Plural is *vi,* the Possessive *vor.* Now *vi*=*we,* and *vor*=*our.*

b. The connection between *us* and *our* is got at through the Anglo-Saxon. There, we have two forms *ure* and *usse.*

Note.—*He* and *she,* although at present they are, to all intents and purposes, personal pronouns, are not in the same class with *I, me, we, thou,* and *ye,*—in other words, the *true* personal pronouns are those of the two first persons only.

a. Originally, *he* and *she* were demonstrative pronouns, and afterwards articles. Hence, their present power as pronouns of the third person is secondary to their power as demonstrative.

b. They differ from the true personal pronouns of the first and second person in being of three genders; *I, thou, me, we,* and *ye* being the same for all genders.

Caution.—*His* and *her,* although often called possessive pronouns, are not so in reality. They are possessive cases. This is made clearer by observing that they are the equivalents, not to *suus* and *sua,* but to *ejus.* In syntax this distinction is important. We say *her father, his mother* = *pater ejus, mater ejus.* This we could not do if *his* and *her* were adjectives like *suus* and *sua;* since *sua pater* and *suus mater* are impossible combinations in Latin.

Note.—*Mine* and *thine* are adjective rather than

cases. Hence, they are equivalent to *meus*, *mea*, *meum*, rather than to *mei* and *tui*.

Note.—*Ours*, *yours*, *hers*, *theirs* are adjectives rather than cases. Hence, they are equivalent to *noster*, *nostra*, *nostrum*; *vester*, &c., rather than to *nostrûm*, *vestrum*, *ejus*, *illorum* (or *eorum*), *illarum* (or *earum*). This, at least, is what they are in syntax, and in respect to their construction in sentences. In form and origin they are *cases*. Nay more, they are doubly cases, or rather cases formed upon cases; since there can be little doubt but that the final *s* is the *s* in *father's*, and, as such, the *s* of a possessive case. On the other hand, the *r* to which it is attached is the sign of a possessive case also. The analysis, therefore, of the words is *ou-r-s*, *you-r-s*, *he-r-s*, and *thei-r-s*.

Note.—*It*, *that*, and *what*.—In all these words the *-t* is the sign of the neuter gender; and, consequently, no part of the original root, but, a superadded inflexion. Although, in the English language, this neuter in *-t* is found in three pronouns only, the form is an important one. In the Mœso-Gothic it pervades the whole inflection of adjectives; so that their neuters end in *-ta*, just as truly as the Latin neuters end in *-um*, or the Greek in *-ον*.

Masc.	*Fem.*	*Neut.*
Blind-*s*,	blind-*a*,	blind-*ata*;

just like

Masc.	*Fem.*	*Neut.*
Cæc-*us*,	cæc-*a*,	cæc-*um*.

In Norse, too, at the present moment, all neuters end in *-t*, *skön* = *pulch-er*, *skönt* = *pulchr-um*. In the Modern High German this *-t* becomes *-s*, M. *blind-er*, N. *blind-es*.

Hence what is preserved throughout the adjectives in German and Norse, is preserved, in English, in a section of the pronouns only.

Note.—Its is an exceptionable form. It is just such a form, in English, as *bonum-i* instead of *bon-i* would be in Latin; *i. e.* the sign of the possessive case is *added* to the sign of the neuter gender, instead of being put in place of it. To understand this we must remember that the form *i-t-s* is a recent form. It is rarely found in the writers of Queen Elizabeth's reign —never, according to Mr. Guest, in the Bible, and only occasionally in the Dramatic authors. To understand, too, more thoroughly the anomalous nature of the word *i-t-s*, we may compare it with the genitive *whose*. Had *whose* been formed on the same principle with *it*, we should have, in our language, the word *wha-t-s* as a possessive case.

Note.—His, until the reign of Elizabeth, was neuter as well as masculine. *If the salt have lost* his *flavour, wherewith shall it be seasoned.* It was only when the inflectional character of the *t* was lost, and after the initial *h* had been dropped, that the word *it* became mistaken for a simple root, from which a case might be formed.

Note.— Whose is a true possessive form, like *hi-s*, or *father's*. Its nature, however, is disguised by the

spelling. The better orthography would have been *who's*.

Note.—*Whom* and *him* have two powers; that of the Latin accusative which is the commoner, and that of the Latin dative which is the rarer. Which of these was the original power of the inflexion *m*? The latter. We know this from the Anglo-Saxon, where there were *two* forms, one accusative, and one dative. Of these it was the dative that ended in *m*; not the accusative. The accusative termination was *ne*.

Nom.	he	*Nom.*	hwa
Poss.	hi-*s*	*Poss.*	hwæ-*s*
Dat.	heo-*m*	*Dat.*	hwæ-*m*
Acc.	hi-*ne*	*Acc.*	hwæ-*ne*

Note.—*Which*, is most incorrectly called the neuter of *who*. Instead of being a neuter inflection, it is a compound word. The adjective *leiks* = *like* is preserved in the Mœso-Gothic words *galeiks* and *missaleiks*. In O. H. G. the form is *lih*, in A. S. *lic*. Hence we have M. G. *hvêleiks*; O. H. G. *huëlih*; A. S. *huilic* and *hvilc*; Old Frisian, *Hwelik*; Dan. *hvilk-en*; German, *welch*; Scotch, *whilk*; English, *which*. The same is the case with

1. *Such.*—M. G. *svaleiks*; O. H. G. *sôlîh*; Old Saxon, *sulîc*; A. S. *svilc*; Germ. *solch*; English, *such*.

2. *Thilk.*—An Old English word found in the provincial dialects, as *thick*, *thuck*, *theck*. It is found in the following forms:—M. G. *pêleiks*; Norse, *þvilikr*.

3. *Ilk.*—Found in the Scotch, and always preceded

by the Demonstrative Pronoun; *that ilk*, meaning *the same*. In A. S. this word is *ylca*, preceded also by the Article, *se ylca*, *seó ylce*, *þæt ylce*. This is no simple word, but a compound one, of which some such word as *ei* is the first, and *lîc* the second element.

Note.—The word *one*, as an indeterminate pronoun, has no connection with the numeral *one*, signifying *unity*. The indeterminate *one* is the French *on* (as in *on dit*), which was originally *homme*, from the Latin *homo* = *a man*.

VERBS SUBSTANTIVE.

§ 145. A word that can form the copula of a proposition is called a verb substantive.

The verb substantives are *am*, *art*, *is*, *are*; *was*, *wast*, *were*, *wert*; *be*.

VERBS PROPER.

§ 146. A word that can, by itself, form both the copula and predicate of a proposition, is called a *Verb Proper*, or simply *a Verb*.

§ 147. Verbs are changed by conjugation in four ways:—

1. In respect to their *Number*.
2. - - *Person*.
3. - - *Mood*.
4. - - *Tense*.

Mood and tense are peculiar to verbs, and characteristic of them. No noun has either mood or tense.

§ 148. The only true and positive plural in the present English is the word *were*, as contrasted with *was* and *wast*, *e. g. we were, ye were, they were.* In all other cases the distinction is merely *negative*, *i. e.* certain signs characteristic of the singular are *omitted* :—

Plur.	*Sing.*
We call	I call.
Ye call	Thou call-*est.*
They call	He call-*eth* (or call-*s*).

§ 149. The second person singular is formed from the uninflected verb by adding the syllable *-est ;* as *speak, speak-est.*

§ 150. The following second persons were formed at a period in the history of our language when its rules were less simple than at present, and when certain second persons singular ended in *-t* only :—

Ar-t,	not	*ar-est*
wer-t,	-	*wer-est*
shal-t,	-	*shall-est*
wil-t	-	*will-est.*

§ 151. The third person singular is formed from the uninflected verb by adding the syllable *-s*, as *speak, speak-s.*

§ 152. In solemn discourse we add, instead of the sound of *-s*, the sound of the syllable *-eth*, as *speak, speak-eth.*

§ 153. The word *am* is a first person singular, which was formed at a period in the history of our

language when its rules were less simple than at present, and when certain first persons ended in *-m*.

§ 154. The verb substantive is the only verb wherein we find a *positive* form expressive of mood.

INDICATIVE.	CONJUNCTIVE.
I w*as*	If I w*ere*
Thou w*ast*	If thou w*ert*
He w*as*	If I w*ere*.

Caution.—The word *be*, in expressions like *if I be* (which are more correct than expressions like *if I am*), is no true conjunctive form; since it is no true inflexion from the roots of *am*, *art*, *are*, but a separate and independent verb.

Caution.—Words like *speak*, in expressions like *if he speak* (which are more correct than expressions like *if he speaks*), are no true conjunctive forms. The distinction between them and those of the indicative is merely negative; *i. e.* certain signs characteristic of the indicative are omitted.

§ 155. The preterite tense is formed from the uninflected verb by adding the sound of *-d*, *-t*, or *-ed*, according to the rules of euphony.

§ 156. The following preterites were formed during a period in the history of our language, when its rules were less simple than at present, and when certain words ending in *k*, *g*, and *ch* underwent certain peculiar changes:—

teach	taught	bring	brought
catch	caught	think	thought
beseech	besought	buy[1]	bought.
seek	sought	owe[1]	ought

§ 157. The following preterites were formed during a period in the history of our language when its rules were less simple than at present, and when a certain number of preterites were formed by changing the vowel of the present.

Present.	Preterite.	Present.	Preterite.
fall	fell	bear	bore
befall	befell	forbear	forbore
hold	held	tear	tore
draw	drew	wear	wore
slay	slew	break	broke
fly	flew	shake	shook
blow	blew	take	took
crow	crew	forsake	forsook
know	knew	get	got
grow	grew	beget	begot
throw	threw	forget	forgot
beat	beat	eat	ate
weave	wove	tread	trod
freeze	froze	come	came
steal	stole	overcome	overcame
speak	spoke	become	became
swear	swore	bid	bade

[1] Originally *bycgan*, and *agan*.

Present.	Preterite.	Present.	Preterite.
forbid	forbade [1]	spring	sprung
give	gave	sting	stung
forgive	forgave	ring	rang [1]
wake	woke	wring	wrung
strike	struck	fling	flung
arise	arose	cling	clung
abide	abode	hang	hung
smite	smote	string	strung
ride	rode	sling	slung
stride	strode	sink	sank [1]
drive	drove	drink	drank [1]
thrive	throve	shrink	shrunk
strive	strove	dig	dug
write	wrote	stick	stuck
climb	clomb	run	ran [1]
bite	bit	burst	burst
swim	swam	bind	bound
begin	began [1]	find	found
spin	spun	grind	ground
win	won	wind	wound
sing	sang [1]	choose	chose

§ 158. A participle takes the same place in a proposition as an adjective, as *the man is coming*. Here *coming* is a participle, forming the predicate of a proposition, but not being able to form the subject of one, a property wherein it agrees with the adjective: see § 111.

[1] Also *bid*, *forbid*, *begun*, *sung*, *rung*, *sunk*, *drunk*, *run*.

§ 159. A participle is always formed by inflection from some verb; as *coming* from *come*, *moving* from *move*, *flown* from *fly*. In this respect it differs from an adjective, and is therefore considered as a separate part of speech.

§ 160. The participles in English are two:—

The present participle active, as *flying*, *moving*.

The preterite participle passive, as *flown*, *moved*.

§ 161. The present participle active is formed by adding to the uninflected verb the syllable *-ing*, as *speak*, *speak-ing*.

§ 162. The past participle passive is formed from the uninflected verb by adding the sounds of *-d*, *-t*, or *-ed*, according to the fundamental rules of euphony.

§ 163. As the past participle is formed from the same part of the verb as the preterite tense, and by the addition of the same sounds, the two formations are generally identical:—preterite *I moved*; participle *I have moved*, *I am moved*.

§ 164. The most important verbs, wherein the preterite participle differs in form from the preterite tense are the following:—

Present.	Preterite.	Participle.
fall	fell	fallen
befall	befell	befallen
hold	held	holden
draw	drew	drawn
shew	shewed	shewn
slay	slew	slain

Present.	Preterite.	Participle.
fly	flew	flown
blow	blew	blown
crow	crew	crown
know	knew	known
grow	grew	grown
throw	threw	thrown
beat	beat	beaten
weave	wove	woven
freeze	froze	frozen
steal	stole	stolen
speak	spoke	spoken
swear	swore	sworn
bear	bore	borne
bear	bore	born
forbear	forbore	forborne
tear	tore	torn
shear	shore	shorn
wear	wore	worn
break	broke	broken
shake	shook	shaken
take	took	taken
forsake	forsook	forsaken
get	got	gotten
forget	forgot	forgotten
eat	ate	eaten
tread	trod	trodden
come	came	come
overcome	overcame	overcome
become	became	become

Present.	Preterite.	Participle.
bid	bade [1]	bidden
forbid	forbade [2]	forbidden
give	gave	given
forgive	forgave	forgiven
arise	arose	arisen
smite	smote	smitten
ride	rode	ridden
stride	strode	stridden
drive	drove	driven
thrive	throve	thriven
strive	strove	striven
write	wrote	written
bite	bit	bitten

§ 165. In words (like *swim*) where there are two preterites, one of which is formed in *a* (as *swam*), and the other in *u* (as *swum*), the participle always agrees with the form in *u*, as

Present.	1st Preterite.	2nd Preterite.	Participle.
sw*i*m	sw*a*m	sw*u*m	sw*u*m
beg*i*n	beg*a*n	beg*u*n	beg*u*n
s*i*ng	s*a*ng	s*u*ng	s*u*ng
s*i*nk	s*a*nk	s*u*nk	s*u*nk [3]
dr*i*nk	dr*a*nk	dr*u*nk	dr*u*nk [3]
r*u*n	r*a*n	r*u*n	r*u*n

Caution.—Those verbs which form their preterite by changing the vowel, are by no means *irregular*; although, they are often, incorrectly, called so. On

[1] Also *bid*. [2] Also *forbid*. [3] Or *sunken*, *drunken*.

the contrary, they are a class of great importance. At present it is sufficient to say that they are called *strong*, because they form their preterite independently of any additional syllable. On a similar principle, the verbs, like *move (moved)*, are called *weak;* because, in order to form their preterite, they require the addition of a fresh syllable.

ADVERBS.

§ 166. A few adverbs are capable of being inflected after the manner of adjectives, *i. e.* in respect to the degrees of comparison—*John comes seldom, James seldomer still, and William seldomest of all.*

Generally, however, instead of inflecting an adverb, one of the two following methods is adopted.

1. That of taking the comparative or superlative form of an adjective, and using it adverbially; as *the sun shines brighter to-day than it did yesterday, and probably it will shine brightest to-morrow.*

2. That of prefixing the word *more;* as *the sun shines more brightly than it did yesterday, and will probably shine most brightly to-morrow.*

THE UNINFLECTED PARTS OF SPEECH.

§ 167. Prepositions, conjunctions, and interjections are wholly uninflected.

PART IV.

ENGLISH AFFINITIES TO OTHER LANGUAGES.

It has been seen that the English has a specific relation to the languages of the Gothic stock. It has also affinities beyond the Gothic stock.

Although in either the classical languages, Latin or Greek, the words that coincide with similar terms in the Gothic languages are, comparatively speaking, few, they are by no means wanting. On the contrary a great number of the names of natural objects, the degrees of relationship, the parts of the body—in other words—those terms which may reasonably be supposed to constitute the earliest elements of languages are common to the Gothic and Classical stocks of languages. It may be added that they are found in other languages besides; but the only ones noticed at present, will be the classical ones.

Amongst the names of natural objects common to the Gothic and Classical stocks are

English.	Latin.	Greek.
fire	———	πῦρ.
water	———	ὕδωρ.
star	st-ella	ἄ-στηρ.[1]

[1] Ster-ul-a.

English.	Latin.	Greek.
tree	———	ὀρῦ-ς.
deer	fer-a	θῆρ.
horn	corn-u	———

and several others.

Amongst the names expressive of relationship are

English.	Latin.	Greek.
father	pater	πατήρ.
mother	mater	μητήρ.

Amongst the names of the parts of the human body.

English.	Latin.	Greek.
eye	oc-ulus	———
nose	nas-us	———
lip	lab-ium	———
mouth	ment-um	———
tooth	dent-	οδοντ-
foot	ped-	ποδ-
hide	cut-is	———

and several others.

Instances of this kind are called instances *glossanal* affinity, because the likeness consists in the likeness between individual words (Γλώσσαι).

What follow are instances of what is called *grammatical* affinity, because the likeness consists in the likeness between the inflections.

§ 168. The -*s* in the English genitive singular (*father's*) is the -*s* in patr-*is*, lapid-*is*, &c., which is the -*s* in σώματ-ος, τίταν-ος, &c.

Caution.—The notion that *father's* is an abbrevi-

ation of *father his*, is erroneous. It is based upon expressions like *Christ his sake*, and others like it, which occur in the Bible translation, the Liturgy, and other portions of our older literature. This view will not account for expressions like *the Queen-s grace, the children-s bread*, since they cannot possibly be explained by being derived from the *Queen her grace*, or the *children their bread*.

Again—the view in question will not account for the *-s* in the word *hi-s* itself.

§ 169. The *-s* in the English nominative plural (*fathers*) is the *s* in *lapid-es*, τιτᾶν-ες.

§ 170. The *-er* in the English Comparative degree (*wiser*) is the *-er* in words like *inf-er-us*, *sup-er-us*.

§ 171. The *-st* in the English Superlative (*wis-est*) is the ιστ in words like οἴκτ-ιστ-ος.

§ 172. The *m* in *for-m-er* is the *m* in *pri-m-us*.

§ 173. The *-t* in *tha-t* and *wha-t* is the *d* in *i-d*, and the τ in ὅ-τ-ι.

§ 174. The *th* in words like *four-th* and *fif-th* is the *t* in *quar-t-us*, and *quin-t-us*, τέταρ-τος, and πέμπ-τ-ος.

§ 175. The *-m* in *a-m*, is the *m* in *sum*, and εἴ-μ-ι.

§ 176. The *-s* in *call-es-t* is the *-s* in *am-as*, and τύπτ-εις. The *t* is of late origin. It was unknown in the Mœso-Gothic, and in the Old-Saxon, where the termination was simply *-s*.

§ 177. The *th* in *speak-eth* is the *t* in *am-at*.

§ 178. The *-ing* in *speaking*, is the *nd* of the Latin Gerunds, *ama-nd-i*, *ama-nd-o*, *ama-nd-um*. The

older form of the English participle was *-nd*. In A. S. *luf-i-and* was the participle. This termination has since been softened down into *ing*.

§ 179. The first *d* in *did* is believed on good grounds to be as true a reduplication as the *τ* in *τέ-τυφα*, and the *m* in *mo-mordi*.

This will not appear strange when we learn that in that early stage of the Gothic languages represented by the Mœso-Gothic, there was an undoubted reduplication.

Present.	Past.	Past Participle.	English.
1. Salta	sáisalt	saltan-*s*	*leap*.
2. Háita	háiháit	háitan-*s*	*call*.
3. Hláupa	hláiláup	hláupan-*s*	*run*.
4. Slêpa	sáizlêp	slêpan-*s*	*sleep*.
5. Láia	láilô	láilan-*s*	*laugh*.
6. Grêta	gáigrôt	grêtan-*s*	*weep*.

Now the final *-s* in the Mœso-Gothic past participle is the sign of the nominative case, like the *ς* in *τυφθείς*: so that the participle ended in *-en*, as in sunk-*en*, forgott-*en*, &c.

As the participle of *do* ends in the sound of *n*; the word is considered to belong to the same declension of *sang*, *swam*, &c.; with the additional peculiarity of being the single word which has preserved the original reduplication.

If so, the sign of the tense is not the second *d*, but the *first*.

§ 180. The *-d* in the participle *moved* is probably the *-t* in *voc-at-us*, and the *θ* in *τυφ-θ-είς*.

I say *probably* because there are two doctrines concerning the preterite in *-d*, *-ed*, or *-t*.

Grimm considers that it is the *d* in *did*, the reduplicate Preterite of *do*.—In all the Gothic languages the termination of the Past Tense is either *da*, *ta*, *de*, *ði*, *d*, *t*, or *-ed*, for the Singular, and *don*, *ton*, *tûmês*, or *ðum*, for the Plural. In other words *d*, or an allied sound, appears.

In the Plural Preterite of the Mœso-Gothic this *d* appears *twice*; so that we have the termination *dêdum*; as *nas-idêdum*, *nas-idédup*, *nasidêdun*, from *nas-ja*; *sok-idêdum*, *sôk-idêdup*, *sôk-idêdun*, from *sôk-ja*; *salb-ôdêdum*, *salb-ôdêdup*, *sâlb-ôdêdun*, from *salbô*. The same takes place with the Dual form *salb-ôdêduts*, and with the Subjunctive forms, *salb-ôdêdjáu*, *salb-ôdêduts*, *salbôdêdi*, *salb-ôdêdeits*, *salb-ôdêdeima*, *salb-ôdêdeiþ*, *salb-ôdêdeina*.

On the other hand, the Slavonic[1] languages present us with a preterite undoubtedly growing out of the *participle*; so much so that it has Genders: in other words, there is one form for speaking a past action when done by a male, and another for speaking of a past action when done by a female: just as if, instead of saying *ille amavit* the Latins said *ille amatus*, whilst instead of saying *illa amavit*, they said *illa amata*.

[1] The language akin to the Russian, Polish, Servian, and Bohemian.

TRANSITION OF LETTERS.

The last observation that will be made upon the affinity between the Gothic and Classical languages, relates to what is called the *Transition of Letters*. This is anything but arbitrary; in other words certain sounds in Latin or Greek, are generally changed into certain other sounds in the Gothic tongues with remarkable regularity. The most important of these are the transitions of

1. *An initial* Π *or P.*

This, in Greek and Latin, becomes *f* in English.

Greek.	Latin.	English.
ποδ-	ped-	foot
πατήρ	pater	father
πλέος	pl-enus	full.

2. *An initial* Φ *or F.*

This, in Greek and Latin, becomes *b* in English.

Greek.	Latin.	English.
φέρ-ω	fer-o	bear
——	frater	brother
ὄ-φρυς	——	brow
——	fruc-[1]	brook
——	freg-i [2]	break.

[1] The root of *fru-or*. The English word *brook*, as in expressions like *I could not brook such treatment*, means originally *to make the most of* or *use*. *Brauchen* = *use* in the present German.

[2] This is a simpler form than the present *frango*.

3. *The initial* K *or C.*

This, in Greek or Latin, becomes *h* in English.

Greek.	Latin.	English.
κεφ-αλή	caput	head [1]
καρδ-ία	cord-	heart
——	corn-u	horn
——	cut-is	hide
κύων	can-	hound

4. *The initial* Γ *or G.*

This, in Greek or Latin, becomes *k* in English.

Greek.	Latin.	English.
γνώ-ω	gno-sco	know
γόνυ	genu	knee
γέν-ος	gen-us	kin

5. *The initial* Θ.

This in Greek becomes *f* in Latin, and *d* in English.

Greek.	Latin.	English.
θῆρ	fer-a	deer
θύρ-α	for-a	door
θυγάτηρ	——	daughter.

This list could be increased, but sufficient instances have been adduced to show that the *transition of letters is not arbitrary but regular.*

[1] In German haup-t.

APPENDIX.

Anglo-Norman Extract.

(§ 23.)

Translation literal.

One day was Charlemagne at St. Denis' minster,
Had taken his crown, in-cross marked (*signed*) his head
And had girt his sword ; the hilt was of gold pure (*mere*),
Dukes there he had, and lords (*dominos* or *dons*), and barons, and cavaliers.
The emperor looked-at (*regarded*) the queen his wife ;
She was well crowned, at the most beautiful and at the best.

Latin.

Unum diurnum fuit Carolus, ad illud Sancti Dionysii monasterium,
Re-habebat prehensam suam coronam, in cruce signatum suum caput,
Et habebat cinctam suam spadam ; ille pugnus fuit de auro mero,
Duces ibi habebat, et dominos, et barones, et caballarios.
Ille imperator contemplatus est illam reginam suam mulierem ;
Illa fuit bene coronata ad plus bellum et ad melius.

*** *This should be translated into Modern French, and then compared with the Anglo-Norman.*

Semi-Saxon Extract.

(§ 24.)

Translation literal.

Bladud had a son,
Lear was hight ;
After his father's days
He held this liege land
Together on (through) his life,
Sixty winters.
He made a rich borough
Through his wise craft
And he it let name
After himself.

Bladud had a son
Lear was hight
After his father he held the land
In his own hand
Through his life-days
Sixty winters.
He made a rich borough
Through wise men's counsel
And it let it name
After himself.

Caer-Lear hight the burgh	Caer-Lear hight the borough.
Dear was it to the king.	Dear was it to the king.
Which we on our language	Which we, on our speech,
Leicester call	Leicester call
Of yore on the old days.	In the old days.

Dutch and Frisian Extract.

(§ 30.)

The North-wind so cold and stour,
And fell in winter-showers,
Though it blow sour through the body,
Is most to our mind.
And if my husband be at sea,
He shall to home well drive,
And if he be at house in the roadstead,
So will he remain at house.

Modern German Extract.

(§ 32.)

As Hercules in the Heaven up-taken was, made he his greeting, under (among) all Gods, to Juno at (to) first. The whole Heaven and Juno were astonished thereon (over). "Thy female enemy (fiend)" cried they him to "meetest thou so preferably." "Yes, herself," answered Hercules, "only her persecutions are it, which me to the deeds opportunity (have) given, wherewith I the Heaven earned have."

The Olympus approved the answer of the new God; and Juno was reconciled.

Old High-German Extract.

(§ 33.)

Then were there in land, herdsmen watching;
Of the cattle made ward against enemies:
To them came messenger fair; angel shining;
And became they enlightened from heaven's light.

THE END.

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ELEMENTS

OF

ENGLISH GRAMMAR,

FOR THE USE OF

LADIES' SCHOOLS.

BY

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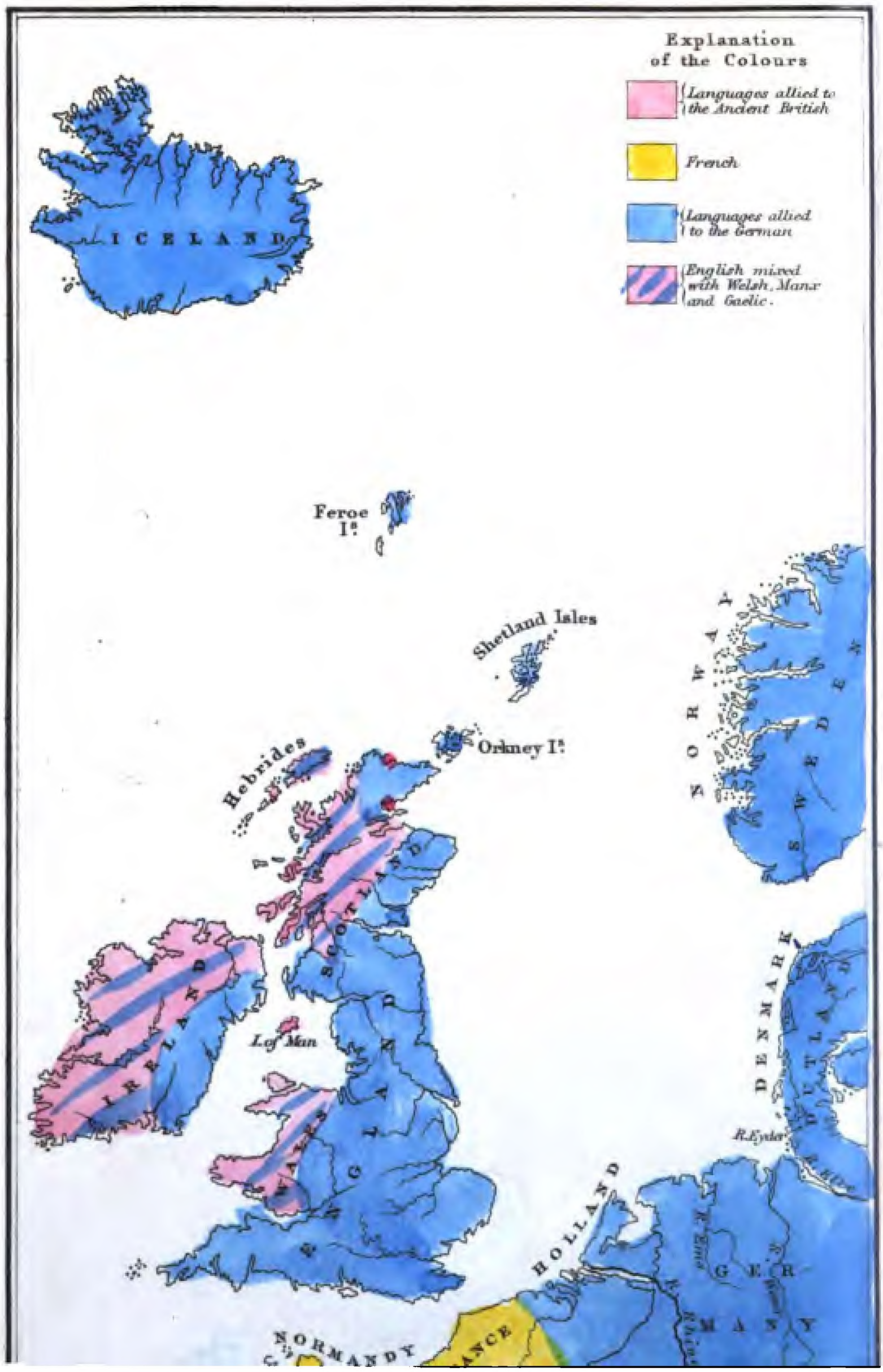
LANGUAGES OF THE BRITISH ISLES



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PREFACE.

THE following pages are limited to the exhibition and explanation of the chief fundamental facts and principles in English Grammar, and in the History of the English Language; being, to a certain extent, preparatory to the larger works of the Author upon the same subjects.

The way in which the writer suggests that his book should be studied is as follows:—

a. Each section (marked §), when it consists of a single paragraph, should be learned by heart.

b. When a section consists of more paragraphs than one, the first only should be learned by heart. The remainder should be *read* by the pupil, and (if necessary) verbally explained, and enlarged upon by the teacher. The principle of this is clear. The first paragraph is, generally, either a particular fact or a rule; and (as such) is to be impressed on the *memory*. Those which follow it are, generally, illustrations, explanations, or proofs. As such, they are addressed to the *understanding*.

All lists of words, quotations, and words from foreign languages, should be *written* out.

Such are the general principles of the method recommended. Particular cases where they must slightly be departed from will occur. These are matters for the discretion of the teacher.

It is considered that the book may be put early into the hands of the pupil. At the same time it must be studied steadily and *slowly*. The historical part, which may be taken up as soon as the succession of the English Kings, with a few other historical facts, equally elementary, has been learned, should be gone over twice. The portions that will require the most explanation from the teacher, are Part II. (on the Nature of *Sounds*, &c.), and the explanation of the logical terms, Proposition, Subject, and Copula. Until, however, the first of these subjects is thoroughly understood, it will not be advisable to proceed with the Etymology; whilst familiarity with the second is necessary for the Syntax.

The Prosody should be taught or omitted according to the amount of poetical literature that has been read by the pupil. In cases where there is neither a knowledge of the English poets, nor a taste to acquire it, it is unnecessary to teach the principles of versification.

HISTORY

OF THE

ENGLISH LANGUAGE.

PART I.

§ 1. *Distribution of the English Language over the British Isles.*—With the exception of a few places on the frontier of Wales, the English Language is spoken exclusively throughout all the counties of England.

§ 2. It is spoken in Wales, *partially;* that is, in the Principality of Wales there are two languages, viz. the English, and the Welsh as well.

§ 3. It is also spoken in Scotland, *partially;* that is, in the Northern and Western counties of Scotland, there are two languages, the English, and a language called the *Scotch* Gaelic as well.

§ 4. It is also spoken in Ireland, *partially;* that is, in several of the counties of Ireland, there are two languages, the English, and a language called the *Irish* Gaelic as well.

§ 5. It is also spoken in the Isle of Man, *partially;* that is, in the Isle of Man there are two languages, the English, and a language called the Manx as well.

§ 6. Finally, it is spoken in the United States of America, in Canada, in Australia, and, more or less, in all the English colonies and dependencies.

Extension of the English Language over different and distant Countries.—The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, the former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians; and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Numerous languages then became entirely lost, and, at the same time, the tribes who spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled tribes, and the language of the mother-country became naturalized in a New World. The subsequent settlement of Maryland, Georgia, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of

Jamaica was taken from the Spaniards, and from that time forwards the English has been the language of a greater part of the West Indian Islands. Here, also, it gradually displaced the dialects of the native Indians.

In Canada, it first took root after the taking of Quebec by General Wolf, in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffrarian dialects, form the language of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India; but there the original languages of the country are

spoken to far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey, and Jersey, and many other localities of less note, are isolated spots, which, being portions of the English dominions, use the English language.

§ 7. *Extension of the English Language over the British Isles.*—As late as the reign of Queen Elizabeth, and even later, the English language was not spoken universally and exclusively even in England. A second language was spoken in Cornwall, called the Cornish.

§ 8. As late as the reign of King Stephen, a language very closely resembling the Welsh, was spoken in Cumberland and Westmoreland.

§ 9. In the first, second, and third centuries the English language was either not spoken in Great Britain at all, or spoken very partially indeed.

A little consideration will shew that the extension of the English language over the different English counties, and over the British Isles in general, was carried on in the same way as the extension of the English language over countries like America, Australia, and New Zealand. In America, Australia, and New Zealand there were the original native languages, origi-

nally spoken by the original inhabitants. There was just the same in England.

In America, Australia, and New Zealand, the native languages still continue to be spoken, side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. In all these portions of the British Isles, the native languages still continue. They are encroached upon by the English; still, however, they continue. By observing this, we understand the important fact that even in *England*, the *English* language is no native tongue, but an imported one; whereas the really native languages of Great Britain were languages allied to the present Welsh, Gaelic, and Manks. These, however, as the English dialects gradually extended themselves, gradually retreated.

§ 10. The countries from whence the present language of England was introduced into England, were Germany and Holland, in which countries a language akin to the English was spoken from the earliest times of which we have any historical information, and in which countries a language akin to the English is spoken at the present moment.

§ 11. The particular part of Germany and Holland, from which the English language was introduced into England, is that tract which extends along the sea-coast from the Peninsula of Jutland in the Kingdom of Denmark, to the mouth of the Rhine in Holland.

§ 12. The particular part of the British Isles on

which the English language was introduced into England, is generally believed to be the north-eastern part of the county of Kent.

By attending to the different portions of the coast upon which the different descents of the different German invaders took place, we can discover what portions of our islands lost their original language first; and by attending to the different dates of such invasions, we can ascertain the rate at which the old native British gave way to the new language introduced from Germany.

§ 13. *First settlement of invaders from Germany.* —In the year 449 A.D. the invaders from Northern Germany made the first permanent settlement in Britain. Ebbsfleet, in the Isle of Thanet, was the spot where they landed; and the particular name that these tribes gave themselves was that of *Jutes*. Their leaders were Hengist and Horsa. Six years after their landing they had established the Kingdom of Kent; so that the county of Kent was the first district where the original British was superseded by the mother-tongue of the present English, introduced from Germany.

§ 14. *Second settlement of invaders from Germany.* —In the year 477 A.D. invaders from Northern Germany made the second permanent settlement in Britain. The coast of Sussex was the spot whereon they landed. The particular name that these tribes gave themselves was that of *Saxons*. Their leader was Ella. They established the kingdom of the South Saxons

(Sussex); so that the county of Sussex was the second district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 15. *Third settlement of invaders from Germany.* —In the year 495 A.D. invaders from Northern Germany made the third permanent settlement in Britain. The coast of Hampshire was the spot whereon they landed. Like the invaders last mentioned, these tribes were Saxons. Their leader was Cerdic. They established the kingdom of the West Saxons (Wessex); so that the county of Hants was the third district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 16. *Fourth settlement of invaders from Germany.* —A.D. 530, certain Saxons landed in Essex; so that the county of Essex was the fourth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 17. *Fifth settlement of invaders from Germany.* —These were *Angles* in Norfolk and Suffolk. This settlement, of which the precise date is not known, took place during the reign of Cerdic in Wessex. The fifth district where the original British was superseded by the mother-tongue of the present English was the counties of Norfolk and Suffolk; the particular dialect introduced being that of the *Angles*.

§ 18. *Sixth settlement of invaders from Germany.*

In the year 547 A.D. invaders from Northern Germany made the sixth permanent settlement in Britain. The south-eastern counties of Scotland, between the rivers Tweed and Forth, were the districts where they landed. They were of the tribe of the Angles, and their leader was Ida. The south-eastern parts of Scotland constituted the sixth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Hence, in the county of Kent the original British was superseded by the extension of the dialect of the *Jutes*. Of the three invading tribes the Jutes were the least important.

In the county of Sussex the original British was superseded by the extension of the dialect of the *Saxons* under Ella.

In the following counties it was by the extension of the Saxon introduced by the followers of Cerdic that the original British was supplanted — Hampshire, Dorsetshire, Wilts, part of Somerset, part of Devonshire, part of Surrey, Gloucestershire, Oxfordshire, Berkshire, Buckinghamshire. These counties constituted the important kingdom of the West Saxons (Wessex).

It was by the extension of the Saxon introduced by the invaders of A.D. 530 that the original British of Essex, Middlesex, and part of Hertfordshire was superseded.

It was by the extension of the language introduced

by the Angle invaders of Norfolk and Suffolk that the original British of Cambridgeshire and the Isle of Ely, and of parts of Lincolnshire and Northamptonshire, was superseded.

It was by the extension of the language introduced by the Angles of the south of Scotland that the original British was superseded in the following counties—Northumberland, Westmoreland, Cumberland, Cheshire, Lancashire, Yorkshire, Nottinghamshire, and the North Midland counties.

§ 13. As one of the tribes that invaded England from the coast of Germany called itself the *Saxons*, the language thus introduced was for some time called *the Saxon* language; indeed, at the present moment the English is so called in Welsh, Manx, and Gaelic.

§ 14. As another of the tribes that invaded England from the coast of Germany called itself the *Angles*, the language thus introduced was for some time called the *Angle* language; indeed, it is from the particular tribe of the *Angles* that the country has taken the name of *England*.

§ 15. The death of Ecbert took place in 836 A.D. It is believed that not long after the time of Ecbert the different *Angle* and *Saxon* tribes had become consolidated into a single people. It is also believed that about the same time the different dialects had become treated as a single language; the name by which this language is known being *Anglo-Saxon*. The Anglo-Saxon is the mother-tongue of the present English.

The history of England, from the time of Ecbert to the battle of Hastings, is the history of the Anglo-Saxon Language. During that time it was the language both of the learned and unlearned, and was a written language as well as a spoken one. Not only was it written, but it was one of the earliest cultivated languages of Modern Europe; so much so, that before there was a single line written either in French or Italian, in Spanish or Portuguese, there was a considerable Anglo-Saxon literature. Whilst a corrupted form of the Latin was the medium of communication through the southern half of Western Europe, the language of England was the language of legislators, annalists, and poets. So early, indeed, was the Anglo-Saxon applied to poetry, that the earliest specimens of Anglo-Saxon verse represent the manners and legends of a time previous to the introduction of Christianity, and during the time of German Paganism. Nay more, they represent the manners and legends of a time when our ancestors belonged to the continent of Germany rather than to the island of Britain. This is the earliest period of the Anglo-Saxon literature, the compositions being exclusively poems.

Next in order of time to the oldest Anglo-Saxon poems come the oldest Anglo-Saxon laws; such as the laws of Ina, Wihtred, Athelstan, and other Anglo-Saxon Kings.

The Anglo-Saxon Chronicle is of uncertain date; indeed, it was put together at different periods. It

gives us, in the form of annals, the chief events that occurred in the Anglo-Saxon portions of England from the first settlement to the reign of Stephen.

A poem, written by a monk of Whitby in Yorkshire, named Cædmon, is one of the most remarkable of the Anglo-Saxon poems. Much of its sublimity is taken from the Old Testament, of which it is a metrical paraphrase. The poem of Cædmon is an example of what may be called the *Sacred Epics* of the Anglo-Saxons. Next in point of importance to the work of Cædmon, are the following poems:—

a. Judith—A fragment on the actions of Judith, the slayer of Holophernes.

b. Andreas—The metrical life and acts of St. Andrew.

c. Helena—The discovery of the true cross by Helena, mother of Constantine the Great.

Of the prose writers, known to us by name, the two most conspicuous are, Alfred the Great and Ælfric. The influence of the former upon the laws and learning of England is a matter of general history; whilst the most important collection of Anglo-Saxon homilies is the work of the latter.

§ 22. *The Anglo-Saxon is the mother-tongue of the present English.*—Nevertheless, if we compare the present English of the nineteenth century with the Anglo-Saxon of the ninth, the following points of difference will be observed:—

1. The Anglo-Saxon language contained words that

are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	*air*	swithe	*very*
lichoma	*body*	sáre	*very*
stefn	*voice*	sith	*late*
theód	*people*	reccan	*care about*
ece	*everlasting*	ongitan	*understand*
hwæt	*sharp*	sweltan	*die*, &c.

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice*, *people*, *conjugal*, *philosophy*, *alchemist*, *very*, *survey*, *shawl*, and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A.S.	English.
án	*one*	gærs	*grass*
eahta	*eight*	ic	*I*
nygon	*nine*	spræc	*speech*
endlufon	*eleven*	eáge	*eye*, &c.

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung-*ena*	*tongues*	god-*ra*	*good*
word-*a*	*words*	wi-*t*	*we two*
treow-*u*	*tree-s*	gi-*t*	*ye two*
god-*an*	*good*	hwo-*ne*	*who-m*
god-*re*	*good*	we luf-*iath*	*we love*
god-*ne*	*good*	we luf-*odon*	*we loved*
god-*es*	*good*	to luf-*ianne*	*to love*, &c.

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours*, *yours*, *theirs*, *hers*, were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English, appear in different forms in the different languages.

A. S.	English.	A. S.	English.
smith-*es*	*smith's*	hvá-*m*	*who-m*
smith-*as*	*smith-s*	blets-*ode*	*bless-ed*, &c.

7. Phrases and sentences were used in Anglo-Saxon which are inadmissible in the present English.

8. Phrases and sentences are used in the modern English which were inadmissible in Anglo-Saxon.

§ 23. A fresh language was introduced into England by the Norman conquest. This may be called either *Anglo-Norman*, or *Norman-French*.

SPECIMEN,

From the Anglo-Norman Poem of Charlemagne.

Un jur fu Karleún al Seint-Denis muster,
Reout pris sa corune, en croiz seignat sun chef,
E ad ceinte sa espée; li pons fud d'or mer,
Dux i out e demeines e baruns e chevalers.
Li emperéres reguardet la reine sa muillers;
Ele fut ben corunée al plus bel e as meuz.

In the year 1066 A.D. Edward the Confessor died, and was succeeded by Harold, who was the last of the Anglo-Saxon Kings of England. Upon the 28th of September of the same year, William Duke of Normandy, landed at Pevensey in Sussex; and on the 18th of October was fought the decisive battle of Hastings. Now the language of William the Conqueror was by no means akin to the Anglo-Saxon: indeed it was as different from it as the Anglo-Saxon was from the original British. And the language of his followers was the same. It was wholly foreign to England. It was a language of France, just as the Anglo-Saxon was a language of Germany; and it encroached upon the Anglo-Saxon of England just as that language, some centuries before, had encroached upon the original British.

And just as the languages or dialects akin to the Anglo-Saxon are to be sought for in Germany, so are the languages, or dialects, akin to the Norman to be sought for in France. The Anglo-Saxon of the followers of Hengist and Horsa resembled the modern German, and Dutch. The Norman of the followers of William the Conqueror resembled the modern French.

The change effected upon the English Language by the Norman Conquest was not less than the change effected by the same event upon the property of the country, its habits, its liberties, and its constitution; and the results of the battle of Hastings upon the *literature* of England were proportionate to the altera-

tion of our *language*. Perhaps there were not a hundred men in William's army who understood the Anglo-Saxon idiom. Even those who spoke it, despised it as the language of a conquered nation. Now it was natural that the language of the King should be the language of his attendants also; and hence, the great nobles who composed his court spoke Anglo-Norman amongst their equals, Anglo-Saxon to their servants. The language of the nobles was the language of the lawyers, and the language of the lawyers was the language of the Church; so that the Court, the Courts of Law, and the Cloisters, were equally Normanized. Then, as a great portion of the original landholders were dispossessed, and their estates transferred to Norman Barons, and as the new lords of the soil resided on their estates, and surrounded themselves with numerous retainers, the language that was spoken in the great towns became the language, more or less, of the country around. Without knowing the exact extent to which the Anglo-Norman displaced the Anglo-Saxon, we know the following particular facts :—

1. Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., soon after 1270, when a sudden change brought in the use of French.

2. Conversation between the Members of the Universities was ordered to be carried on either in Latin or French.

3. The Minutes of the Corporation of London, re-

corded in the Town Clerk's Office, were in French, as well as the Proceedings in Parliament and in the Courts of Justice.

4. In Grammar-Schools, boys were made to construe their Latin into French.

On the other hand, the Anglo-Norman of England was not *exactly* the same as the French of France. In the reign of Edward III., Chaucer, describing the manners of an English nun, says that "she spoke French cleverly, but as it was spoken in the school of Stratford-le-Bow, rather than as it was spoken at Paris."

> And Frenche she spake full feteously,
> After the scole of Stratford atte Bowe,
> For French of Parys was to her unknowe.
>
> *Prologue to the Canterbury Tales.*

§ 24. From the battle of Hastings to the death of John, the language of England is called, not *Anglo*-Saxon, but *Semi*-Saxon, or *Half*-Saxon.

SPECIMEN

In two dialects.

Bladud hafde ene sune,	Bladud hadde one sone,
Leir was ihaten;	Leir was ihote;
Efter his fader daie,	After his fader he held þis lond,
He heold þis drihlice lond,	In his owene hond,
Somed an his live,	Ilaste his lif-dages,
Sixti winter.	Sixti winter.
He makade ane riche burh,	He makede on riche borh,
þurh radfulle his crafte,	þorh wisemenne reade,
And he heo lette nemnen,	And hine lette nemni,
Efter him seolvan;	After him seolve;
Kaer-Leir hehte þe burh.	Kair-Leir hehte þe borh.

Leof heo wes þan kinge,	Leof he was þan kinge;
þa we, an ure leod-quide,	þe we, on ure speche,
Leir-chestre clepiad,	Leþ-chestre cleopieþ,
Geare a þan holde dawon.	In þan eolde daiye.

§ 25. From the death of John to the death of Edward the Second, the language of England is called *Old* English.

§ 26. From the death of Edward the Second to the death of Queen Mary, the language of England is called *Middle* English.

§ 27. The period of the *New*, or *Modern* English, begins with the reign of Queen Elizabeth, and is the English of the present time.

Such are the stages of the English language, which, if we look to the *English* period alone, form three divisions, named (as above) Old English, Middle English, and New English. By adding the two stages of the Anglo-Saxon (*i. e.* of the Anglo-Saxon, properly so called, and of the *Semi*-Saxon), we increase the number to five. Now the divisions thus established are of great practical convenience in the consideration of the history of our language. Nevertheless, it must not be supposed that the transition from one stage to another is by any means so sudden and definite as it appears to be according to the preceding dates. It cannot be believed that, *exactly* at the death of King John, the language changed from Semi-Saxon to Old English, or *exactly* at the accession of Edward the Third, from Old English to Middle. The change was *gradual*. The reigns, however, of the Kings are taken for the sake of putting the epochs in question in

the form best fitted for being remembered. For the sake, however, of explaining the real nature of the changes of the English Language, the following sketch of its history is annexed:—

The first four reigns after the Conquest were unfavourable to the cultivation of literature *at all*: since the influence of the Norman-French, although sufficient to depress the Anglo-Saxon, was not sufficient to establish a flourishing literature of its own. *Some* works were composed in *both* languages. They were, however, in each case both few and unimportant.

Henry II.—The reign of Henry the *Second* was a favourable period for *one* of the languages of England, viz., for the Norman-French (or Anglo-Norman). It was also favourable for another language allied to the Anglo-Norman, but by no means identical with it. The river Loire, in France, forms a boundary between the northern class of French dialects and the southern class; the Anglo-Norman belonging to the former. The marriage of Henry the Second with Eleanor Aquitaine introduced relations between England and the *Southern* portions of France; whereas the influence of the Conquest had been to create a connexion with Normandy only. A fresh form of literature, in a fresh form of the French language, followed the intercourse between England on the one hand, and the Southern portion of France on the other, whilst the name for this language and literature was *Provençal*—*i. e.* the language and literature of Pro-

vence. Now, although this new influence deserves to be noted, it is not to be compared with the influence of either the *Anglo-Norman* or the original *Semi-Saxon:* still it deserves to be noted. Hence, the Provençal was a third language applied to the literature of the English. A fourth language was the Latin, this being at that time, and having been previously, what it long continued, the language of the learned throughout Europe.

Henry III.—A proclamation of Henry the Third's to the people of Huntingdonshire is generally considered to be the first specimen of *English*, properly so called, *i. e.* of English, as opposed to Semi-Saxon. Date, A.D. 1258. Still the preponderating language for *written compositions* is the Norman-French (or Anglo-Norman).

"Henry, thurg Godes fultome, King on Engleneloande, lhoaurd on Yrloand, Duke on Normand, on Acquitain, Eorl on Anjou. send I greting, to alle hise holde, ilærde & ilewerde on Huntingdonschiere.

"That witen ge well alle, thæt we willen & unnen thæt ure rædesmen alle other, the moare del of heom, thæt beoth ichosen thurg us and thurg thæt loandes-folk on ure Kuneriche, habbith idon, end schullen don, in the worthnes of God, and ure threowthe, for the freme of the loande, thurg the besigte of than toforen iseide rædesmen, beo stedfast and ilestinde in alle thinge abutan ænde, and we heaten alle ure treowe, in the treowthe thæt heo us ogen, thet heo stede-feslliche healden & weren to healden & to swerien the isetnesses thet beon makede and beo to makien, thurg than toforen iseide rædesmen, other thurg the moare del of heom alswo, alse hit is before iseide. And thet æhcother helpe thet for to done bitham ilche other, aganes alle mèn in alle thet heo ogt for to done, and to foangen. And noan ne of mine loande, ne of egetewhere, thurg this besigte, muge beon ilet other

iwersed on oniewise. And gif oni ether onie cumen her ongenes, wi willen & heaten, thæt alle ure treowe heom healden deadlichistan. And for thæt we willen thæt this beo stædfast and lestinde, we senden gew this writ open, iseined with ure seel to halden amanges gew ine hord. Witnes us-selven æt Lundæn, thæne egetetenthe day on the monthe of Octobr, in the two and fowertigthe geare of ure crunning."

Edward III.—This is the reign when the *reaction* of the original English against the Norman-French began; and the time from which it steadily and progressively increased. The father of English poetry, Geoffrey Chaucer, wrote under Edward III.; so did his cotemporary Wycliffe, and others of almost equal importance; their predecessors, who had written in English at all, having written either in the Old English, or the Semi-Saxon.

Edward IV.—The reign in which printing was introduced into England by William Caxton.—By this time, the Anglo-Norman language had become almost wholly superseded by the English, remaining only as the language of a few of the Courts of Law. The English, however, as may be expected, has changed from the English of Chaucer, and is approaching the character of the English of the writers under Henry VIII. In South Britain no poetical successor worthy of comparison with Chaucer has appeared. In Scotland, however, there is the dawning of a bright period—the reign of James IV.

Henry VIII.—The establishment of the Protestant Religion, and the revival of Classical Learning, are the two great influences in the reign of Henry VIII.;

the effects of both upon the style of our writers and the language itself being beneficial. The works of Sir Thomas More, and the earliest translations of the Bible, are the chief instances of the now rapidly-increasing English literature. The great *Scotch* poet of this time is Dunbar.

Elizabeth.—During the long reign of Queen Elizabeth the language underwent considerable change, and the early Elizabethan writers are much less like the writers of the present century than the later ones. Indeed, what is called the age of Queen Elizabeth comprizes the reign of James the First, and part of that of Charles the First. This is the age of Shakspeare and his cotemporary dramatists. It is also the time when the present translation of the Bible was made. The extent to which the English of the time in question is marked by peculiar indications of antiquity is generally known; so that the present general sketch of the history of the English language ends with the death of James the First.

PART II.

SOUNDS, LETTERS, AND ACCENT.

§ 28. The elementary sounds of the English language are forty; of these, thirty-four are simple and six compound.

§ 29. The simple elementary sounds are as follows:—

1. The sound of the letter *a*, in *father*.
2. - - - *a*, in *fate*.
3. - - - *a*, in *fat*.
4. - - - *e*, in *bed*.
5. - - letters *ee* in *feet*.
6. - - letter *i* in *tin*.
7. - - letters *oo* in *cool*.
8. - - letter *u* in *full*.
9. - - letters *aw* in *bawl*.
10. - - letter *o* in *note*.
11. - - - *o* in *not*.
12. - - - *u* in *but*.

These twelve sounds are *vowel* sounds.

13. The sound of the letter *w* in *well*.
14. - - - *y* in *yet*.

These two sounds are *semivowel* (or *half*-vowel) sounds.

15. The sound of the letter *p* in *pain.*
16. - - - *b* in *bane.*
17. - - - *f* in *fane.*
18. - - - *v* in *vane.*
19. - - - *t* in *tin.*
20. - - - *d* in *din.*
21. - - letters *th* in *thin.*
22. - - - *th* in *thine.*
23. - - letter *k* in *kill.*
24. - - - *g* in *gun.*
25. - - - *s* in *seal.*
26. - - - *z* in *zeal.*
27. - - letters *sh* in *shine.*
28. - - letter *z* in *azure.*

These fourteen sounds are called *mute* sounds.

29. The sound of the letters *ng* in *king.*
30. - - letter *h* in *hot.*
31. - - - *l* in *low.*
32. - - - *m* in *mow.*
33. - - - *n* in *no.*
34. - - - *r* in *row.*

These last four sounds are called *liquid* sounds.

The compound elementary sounds are as follows:—

35. The sound of the letters *ou* in *house.*
36. - - - *ew* in *new.*
37. - - letter *i* in *pine.*
38. - - letters *oi* in *voice.*

These four compound sounds are called Diphthongs, and are formed by combining a vowel with a semi-vowel.

39. The sound of the letters *ch* in *chest* (or of *tsh*).

40. - - letter *j* in *jest* (or of *dzh*).

These two compound sounds are formed by combining the sound of *t* with that of *sh*, and the sound of *d* with that of *zh* respectively.

§ 30. The Mutes, the Liquids, the Semivowels, with the sounds of *h*, *ng*, *ch*, and *j*, are called Consonants; all the rest are Vowels.

§ 31. The Mutes are divided into *sharp* and *flat*.

The sharp mutes are seven in number:—

1. The sound of the *p* in *pain*.
2. - - *f* in *vane*.
3. - - *t* in *tin*.
4. - - *th* in *thin*.
5. - - *k* in *kill*.
6. - - *s* in *sign*.
7. - - *sh* in *shine*.

§ 32. The flat mutes are seven in number also:—

1. The sound of the *b* in *bane*.
2. - - *v* in *vane*.
3. - - *d* in *dine*.
4. - - *th* in *thine*.
5. - - *g* in *gun*.
6. - - *z* in *zeal*.
7. - - *z* in *azure*.

§ 33. Each flat mute corresponds with a sharp one, and each sharp with a flat. Thus:—

p is the sharp sound of *b*.

f - - *v*.

t - - *d*.

th in *thin* is the sharp sound of *th* in *thine*.
k - - *g*.
s - - *z*.
sh in *shine*, - - *z* in *azure*.

and, conversely

b is the flat sound of *p*.
v - - *f*.
d - - *t*.
th in *thine* - *th* in *thin*.
g - - *k*.
z - - *s*.
z in *azure* - *sh* in *shine*.

§ 34. Sounds that correspond with one another, as *sharp* and *flat* and *flat* and *sharp*, are equivalents to one another. Thus :—

p is the sharp equivalent of *b*.
b is the flat equivalent of *p*.
f is the sharp equivalent of *v*.
v is the flat equivalent of *f*.
t is the sharp equivalent of *d*.
d is the flat equivalent of *t*.

and so on throughout.

§ 35. The following sounds are cognate or allied to each other.

1. The sounds of *p*, *b*, *f*, *v*.
2. - *t*, *d*, *th*,[1] *th*.[2]
3. - *k*, *g*.
4. - *s*, *z*, *sh*, *zh*.[3]

The arrangement of sounds, as far as we have

[1] As the *th* in *thin*. [2] As the *th* in *thine*. [3] As the *z* in *azure*.

hitherto gone, is a *natural* arrangement; that is, vowels are arranged with vowels, consonants with consonants, mutes with mutes, liquids with liquids, and cognate sounds with cognate sounds. It will soon be seen that besides the *natural* arrangement of the sounds of a language, there is an *artificial* arrangement as well.

§ 36. *Rule* 1.—Two mutes, one of which is sharp, and the other flat, coming together in the same syllable, cannot be *pronounced*.

This may be understood by practising a few combinations according to the following table. The sharp mutes are arranged on the left, the flat ones on the right side of the line.

Sharp.		Flat.	
p . .	f	b . .	v
t . .	th[1]	d . .	th[2]
k . .	—	g . .	—
s . .	sh	z . .	z[3]

Now, taking whatever letter we choose from the one side of the line, and joining it immediately, in the same syllable, with any letter whatever from the other side of the line, we find the combination unpronounceable.

abt,	*avt,*	*abth,*	*avth.*
agt,	*agp,*	*agf,*	*ags.*
apd,	*afb,*	*apv,*	*afd.*
atb,	*akd,*	*akz,*	*akb.*
asd,	*ashd,*	*asg,*	*ashg.*

[1] As in *thin.* [2] As in *thine.* [3] As in *azure.*

Of course, combinations of this sort can be *written*; they cannot, however, be pronounced, *each sound remaining unchanged.*

§ 37. *Rule* 2.—A sharp mute immediately preceded by a flat one is changed into its flat equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *s* is added to any word ending in the sounds of *b*, *v*, *d*, *th*,[1] or *g*. In all such cases, *although the spelling remains unaltered*, the *sound* is changed. Thus

Slabs from *slab* is pronounced *slabz.*
Slaves - *slave* - - *slavz.*
Lads - *lad* - - *ladz.*
Stags - *stag* - - *stagz.*

§ 38. *Rule* 3.—A flat mute immediately preceded by a sharp one is changed into its sharp equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *d* is added to any word ending in the sound of *p*, *f*, *k*, or *s*. Thus,

Stepped from *step* is pronounced *stept.*
Packed - *pack* - - *packt.*

From what has preceded, we may learn that in certain cases the spelling does not exactly represent the pronunciation. It does not do so in the word *stags.* It does not do so in the word *plucked.* It does not do so in the word *glass.* It does not do so in the majority of English words.

[1] As in *thine.*

LETTERS.

Sounds are capable of being expressed in writing by signs. These signs are *seen* by the *eye*, whilst *sounds* are heard by the *ear*.

§ 39. Figures like *b*, *h*, *f*, that represent sounds, are called *letters*.

§ 40. The *figures* of the letters are as follow :—

5 Vowels, a, e, i, o, u.
2 Semi-vowels, y, w.
10 Mutes, p, b, f, v, t, d, k, g, s, z.
1 Aspirate, h.
4 Liquid, l, m, n, r.
1 Double sound, j.
3 Superfluous letters, c, q, x.

§ 41. Words like *bee*, *eff*, *aitch*, &c., are the *names* of letters.

The *names* of the letters are as follow :—

5 Vowels, a, e, i, o, you, wy.
2 Semivowels, double-you, wy.
10 Mutes, bee, dee, eff, gee, kay, pee, ess, tee, vee, zed (or izzard).
4 Liquids, el, em, en, err.
1 Aspirate, aitch.
1 Double letter, jay.
3 Superfluous letters, cee, cue, eks.

As the name of a letter by no means corresponds with its sound, it is better, when we compare two sounds with one another, to use the names of the

letter as rarely as possible. Thus, it is not advisable to say

eff is cognate to *vee*.
gee - - *ka*.
ess - - *zed*.

&c.; since, when we do so, we disguise the affinity between the sounds.

Instead of comparing the *names* of sounds, we must compare the sounds themselves. For this reason we should call

bee	ba.	pee	pa.
dee	da.	err	ra.
eff	fa.	ess	sa.
gee	ga.	tee	ta.
aitch	ha.	vee	va.
el	la.	double u	wa.
em	ma.	wy	ya.
en	na.	zed	za.

By doing this the affinity between sounds is easily detected.

§ 42. The *number* of the letters is twenty-six.

§ 43. Of these twenty-three are necessary and three superfluous.

§ 44. The three superfluous letters are *c*, *q*, and *x*.

§ 45. *C* has two sounds,—its sound in the word *city*, and its sound in the word *cat*; but, as the first may be represented by *s* (*sity*), and the second by *k* (*kat*), the letter *c* is redundant or superfluous.

§ 46. *Q* has the same sound as *kw*, so that *queen*

may be spelt *kween;* and, hence, the letter *q* is redundant or superfluous.

§ 47. *X* has two sounds; its sound in the word *explain*, and its sound in the word *exist;* but as the first may be represented by *ks* (*eksplain*) and the second by *gz* (*egzist*) the letter *x* is redundant or superfluous.

§ 48. The *order* of the letters is as follows:—*a*, *b*, *c*, *d*, *e*, *f*, *g*, *h*, *i*, *j*, *k*, *l*, *m*, *n*, *o*, *p*, *q*, *r*, *s*, *t*, *u*, *v*, *w*, *x*, *y*, *z*.

§ 49. The *order* of the letters is called the *Alphabet;* because, in the Greek language, the names of the two first letters were *alpha* and *beta* respectively; that is, *Alpha* was the name of the letter which we call *a*, and *Beta* of *b*.

§ 50. The order of the Alphabet is only partially a natural order. It is natural in respect to the three letters *l*, *m*, *n*, which, being liquids, are placed together. In respect to the remaining letters, it is not natural but artificial. Thus,

b is separated from *p* and placed between *a* and *c*.

d - - *t* - - - *c* - *e*.

f - - *v* - - - *e* - *g*.

s - - *z* - - - *r* - *t*.

And so on throughout.

ACCENT.

§ 51. Certain differences of sound are called *accents*, and the marks that indicate them are called *accents* also.

To understand the nature of *accents*, the following sentences should be read aloud, and particular attention should be directed to the words in *italics*, as well as to the marks over them. If this be done, it will be observed that in each pair of sentences the same word occurs twice; but it will also be noticed that there is a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs it is on the last. Furthermore, the word that is accented on the first syllable is a noun; the word that is accented on the second is a verb. When the difference between nouns and verbs has been explained, the importance of this change of accent will appear. It will then be seen that certain nouns may be converted into verbs simply by transposing the accent.

1. The *éxports* from London are very great; the *ímports* to London are very great also. 2. America *expórts* corn and *impórts* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *frequént* the playground.

1. This is the *óbject*. 2. I hope you do not *objéct*.

1. *Pérfumes* are agreeable. 2. The flower *perfúmes* the air.

1. This is a *présent*. 2. I *presént* you with this.

1. This is *próduce* of the farm. 2. Few farms *produce* more.

1. I have a *próject* on my mind. 2. The walls *projéct.*

1. The *rébels* are in danger. 2. He is a bad man who *rebéls.*

1. Take a *súrvey* of the world at large. 2. *Survéy* the world at large.

1. I am in a state of *tórment.* 2. This *torménts* me.

1. He is an *ábsent* man. 2. He is going to *absént* himself.

1. I am going to a *cóncert.* 2. He is going to *concért* a plan with me.

1. This is bad *cónduct.* 2. I hope that I shall *condúct* myself well.

1. Berwick-upon-Tweed is upon the *cónfines* of England and Scotland. 2. He *confines* himself to his studies.

1. There is a *cóntract* between us. 2. All things *contráct* under the influence of cold.

To these instances add the following:—

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
ábstract	abstráct.	cónflict	conflíct.
áccent	accént.	cónserve	consérve.
áffix	affíx.	cónsort	consórt.
áugment	augmént.	cóntrast	contrást.
cólleague	colléague.	cónverse	convérse.
cómpact	compáct.	cónvert	convért.
cómpound	compoúnd.	désert	desért.
cómpress	compréss.	déscant	descánt.
cóncrete	concréte.	dígest	digést.

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
éssay	essáy.	présage.	preságe.
férment	fermént.	prótest	protèst.
fréquent	frequént.	récord	recórd.
íncense	incénse.	réfuse	refúse.
ínsult	insúlt.	súbject	subjéct.
pérmit	permít.	tránsfer	transfér.
préfix	prefíx.	tránsport	transpórt.

§ 52. Words accented on the last syllable.— *Brigáde, preténce, harpoón, reliéve, detér, assúme, besoúght, beréft, befóre, abroád, abóde, abstrúse, intermíx, superádd, cavaliér,* &c.

Words accented on the last syllable but one.— *An'chor, ar'gue, hásten, fáther, fóxes, smíting, húsband, márket, vápour, bárefoot, disáble, terrífic,* &c.

Words accented on the last syllable but two.— *Régular, an'tidote, for'tify, suscéptible, incontrovértible,* &c.

Words accented on the last syllable but three (rare).— *Réceptacle, régulating, tálkativeness, ábsolutely, lúminary, inévitable,* &c.

PART III.

DECLENSION AND CONJUGATION.

§ 53. Before we begin with Declension and Conjugation, it is necessary thoroughly to understand and accurately to remember the five rules of Euphony.

Rule 1.—The first rule of Euphony is that two mutes, one of which is sharp and the other flat, coming together in the same syllable, cannot be *pronounced.*

Rule 2.—The second rule of Euphony is that a sharp mute, immediately preceded by a flat one, is changed into its flat equivalent.

Rule 3.—The third rule of Euphony is that a flat mute, immediately preceded by a sharp one, is changed into its flat equivalent.

Rule 4.—The fourth rule of Euphony is that, in certain cases, a vowel or a liquid has the same effect upon the sharp letter *s*, as a flat mute.

Rule 5.—The fifth rule of Euphony is that, when two identical or cognate sounds come together in the same syllable, they must be separated from each

other by the insertion of the sound of the *e* in *bed* between them.

The explanation of the first three of these rules is to be sought for in §§ 36, 37, and 38 : indeed, the rules themselves have already been given in that part of the Grammar. Their great practical importance, however, makes it advisable that they should be repeated here.

The first remark that applies to them is connected with the difficulty of fully understanding them,—a difficulty which would be removed if the spelling of the English language coincided with the pronunciation. As this, however, is not the case, certain facts, which would otherwise be extremely plain and simple, are rendered perplexing and obscure. It requires a certain amount of attention to perceive that, if we add to such a word as *stag* the sound of the letter *s*, the real word which would then be formed would be *stagz*. It would not be *stags*, with the *s* sounded as it is when at the beginning of a word, because such a word would be unpronounceable : nor yet would it be *staks*, with the flat *g* changed into its sharp equivalent. It would be (as just stated) *s-t-a-g-z*. Now, this is what is *really* the case ; nevertheless, it is by no means shewn in the spelling. Whatever may be the sound thus added to the original word (*stag*), it is not expressed accurately. It is not expressed accurately, because the *sound* that is added in *speaking* is the *sound* of *z*, whilst the *letter* that is added in *spelling* is the letter *s* (*stags*).

These observations apply to all the *five* rules alike.

The second remark is limited to the first *three* rules only. In respect to these, it is clear that they are closely connected with each other; indeed the second and third are necessary consequences of the first. It is well known that a great number of words, in all languages, may be lengthened by the addition of new letters or syllables. In the English language, this is the case when we take a word like *father*, and add to it the syllable *ly*, or the letter *s*, so as to make the words *fatherly*, or *fathers*. A similar addition takes place with words like *reap* and *mow*, which may be converted into words like *reap-er* or *mow-er*, by the addition of the syllable *er*. So also, *soft*, *soft-er*, or *soft-est*; and *bright*, *bright-er*, *bright-est*, &c.

Now the letter *s* is a sharp mute, and any syllable that began with the letter *s* would begin with a sharp mute. Such a syllable might have to be added to some word either in the English or some other language; or instead of a syllable beginning with the letter *s*, the simple sound of the letter alone might be added. In either case the effect would be the same. What would be the result? This we may learn from § 36; where we may see that it would depend upon the nature of the last letter of the original word, *i. e.* the letter that immediately preceded it.

Suppose this were a *vowel*. In such a case the sound in question could be added at once, and syllables like—

ma, by the addition of *s*, would become *ma-s*, spelt *mace*.

mee, by the addition of *s*, would become *mee-s*, spelt *meece*.

mi, - - - *mi-s*, - *mice*.

mo, - - - *mo-s*, - *moce*.

mu, - - - *mu-s*, - *muce*.

Or, suppose it were a *semi-vowel*.—In such a case the sound in question could be added at once, and syllables like—

maw, by the addition of *s*, would become *maw-s*, spelt *mawce*.

my, by the addition of *s*, would become *my-s*, spelt *myce*.

Or, suppose it were a *liquid*.—In such a case, the sound in question could be added at once, and syllables like—

lim, by the addition of *s*, would become *lim-s*, spelt *limce*.

lin, - - - *lin-s*, - *lince*.

lil, - - - *lil-s* - *lilce*.

lir, - - - *lir-s* - *lirce*.

Or, suppose it were a *sharp* mute.—In such a case the sound in question could be added at once, and syllables like—

ap, by the addition of *s*, would become *ap-s*.

af, - - - *af-s*.

at, - - - *at-s*.

ath, - - - *ath-s*.

ak, - - - *ak-s*.

In all these cases there would be no difficulty.

But suppose the last letter of the word in question was neither vowel nor semi-vowel, and no liquid but a mute. Suppose also, that instead of it being *p*, *f*,

th,[1] or *k*, which are *sharp*, it were *b*, *v*, *d*, *dh*,[2] or *g*, which are *flat*. In such a case the sound of *s* could not be added at once; that is to say, it could not be added so as to be *pronounced*.

It may now be asked (if this be the case), how it comes to pass that we have in English such words as *slabs*, *woods*, *flags*, &c., where *b*, *d*, and *g*, are *flat*, whilst *s* is *sharp*? The answer is, that in such words the *s* is *written* or *printed* only, and that it is not pronounced. The sound is the sound of *z*, just as truly as if the words were written *slabz*, *woodz*, *flagz*.

In all these cases it is the sound of the letter *s* which has been changed; and the reason why it was changed has been the necessity of *accommodating* it to the flat sound of the mute that went before it.

It still, however, remains a question why the letter *s* continues to be written and printed, when, all the while, the sound is that of *z*. Why not *write z*, as well as *sound* it? Can any reason be given why the spelling should be one thing and the pronunciation another? A reason *can* be given. In the Anglo-Saxon stage of our language, the sound of *s* was not attached *immediately* to the words wherein it occurred as an addition. It was preceded by either *a*, or *e*. Hence, the syllable added was either *es*, or *as*. Now this began with a vowel, and consequently could be added to all words without exception, whether they ended in a liquid, or a mute, or whether the

[1] As in *thin*. [2] As the *th* in *thine*.

mute was sharp or flat. The old plural of *bird*, was *brid-as*, and the old genitive case, *brid-es*, when the *s* could be pronounced as *s*; not, as at present, *birds*, and *bird's*, when the *s* must be pronounced as *z*. In course, however, of time, the vowel was lost, the two mutes came together, the combination became unpronounceable, and the sound changed, whilst the spelling remained.

The three rules just dealt with are *necessary*. Directly two incompatible mutes came together, one had to be changed. Whether the first was accommodated to the second, or the second to the first, was regulated by the habit of the particular language in question. In the English language, as it is the second that is accommodated to the first, we have *stags*, pronounced *stagz*. In another language, the *s* might have remained unaltered, and the change have fallen on the *g*. In such case the word would be *staks*.

The fourth rule is *not* necessary. We have already seen that if we add the sound of *s* to a syllable ending in a *vowel*, *semi-vowel*, or *liquid*, there is no need to change it. It is as easy to say *hills* (*hilce*) as *hillz*. Nevertheless, it is the habit of the English language to sound *s*, when added to a word, as *z*, in all cases where it can be done.

Rule the fifth requires the notice of a new fact.

Next to knowing that two mutes of different degrees of sharpness or flatness cannot come together in the same syllable, it is important to know that two identical letters cannot come together in the same

syllable. In illustration of this, we may take a word ending in *p*, *t*, or *s*, such as *tap*, *bat*, or *mis*. To add a second *p*, a second *t*, or a second *s*, is impracticable. At the first glance this statement seems untrue. Nothing, apparently, is commoner than words like *tapp*, *batt*, *miss*. However, like the combinations indicated above, these are, in reality, combinations in spelling only; they have no existence in pronunciation. We have only to attempt to pronounce *bat't*, *sap'p*, &c., to prove this.

Two cognate letters coming together are nearly as difficult to pronounce as two identical letters, and are subject to the same rule. Add the sound of *s* to a word like *fish*. It is difficult to pronounce it unless we insert an *e*,—*fishes* not *fishs*.

THE DECLENSION OF SUBSTANTIVES.

§ 54. Words by which we denote such objects as we can see, hear, taste, smell, feel, or think about, are Substantives; as—

man	bow	wealth
woman	arrow	happiness
child	dart	goodness
father	spear	strength
mother	fishing-rod	length
son	fisherman	air
daughter	hunter	fire
horse	shooter	water
mule	lioness	body

dog	book	soul
ox	pen	atmosphere
ass	ink	firmament
fowl	paper	sun
bird	virtue	sky
egg	vice	essence

§ 55. Substantives are liable to certain changes of form, as, *man, men ; father, fathers.*

§ 56. When thus changed they are said to be *declined,* and the change itself is called *Declension.*

§ 57. The form of the Substantive that is used in speaking of a single object, is called the singular *number ;* as *a man, a father, a book.*

§ 58. The form of the Substantive that is used in speaking of two or more objects, is called the plural *number ;* as *men, fathers, books.*

§ 59. The form of the Substantive that is used when one object is said to possess another, or to have another belonging to it, is called the possessive *case ;* as, *the man's hat, the servant's master, the children's bread, the oxen's horns.*

§ 60. Hence, the form of a Substantive is capable of being changed in two ways—

1st. In respect to number.

2nd. In respect to case.

§ 61. The form of the Substantive from which all others are derived is called the *nominative* case.

1.

Changes in the form of Substantives in respect to Number.[1]

Man	men	ox	ox*en*
woman	wom*en*	goose	g*ee*se
child	child*ren*	penny	pen*ce*
father	father*s*	die	d*ice*,

as in such expressions as *the two men, the three children*, &c.

2.

Changes in the form of Substantives in respect to Case.[1]

man	man's	ox	ox's
men	men's	oxen	oxen's
child	child's	goose	goose's
children	children's	father	father's,

as in such expressions as *the man's hat, the men's hats; the child's father, the father's child; the children's bread, the oxen's horns, the goose's foot.*

§ 62. *Rule* 1.—The plural number is formed from the singular by adding the sound of *s*, *z*, or *ez*, according to the five rules of euphony.

Sing.	*Plur.*	*Sing.*	*Plur.*
lip	lip*s*	path	path*s*
muff	muff*s*	stick	stick*s*.

Here the spelling and sound agree.

In the following instances the spelling and sound do *not* agree.

[1] The parts of the word where the change occurs are marked in *italics*.

Sing.	*Plur.* (as *spelt.*)	*Plur.* (as *sounded.*)
slab	slab*s*	slab*z.*
knave	knave*s*	knav*z.*
lad	lad*s*	lad*z.*
stag	stag*s*	stag*z.*

In words like *losses*, the plural of *loss*, the spelling and sound partly agree and partly disagree. The insertion of the *e*, by which the two sounds of *s* are separated, is agreeable to the pronunciation. On the other hand, the syllable that is added is really *ez*, not *es*; since the plural of words like

loss is not *losses* but *lossez*,
cross - *crosses* - *crossez*, &c.

Observe—All words ending in *x* really end in *s*, since *x* is nothing more than *ks* (or *ex.*) *Most* words ending in *ch* and *ge* really end in *sh*; since *ch* is *tsh*, and *ge* is *dzh.* Hence words like

fox make their plural in *es—fox-es*,
church - - *church-es*,[1]
judge - - *judg-es*.[2]

§ 63. *Rule 2.*—The possessive case of the singular number is formed from the nominative by adding the sound of *s*, *z*, or *ez*, according to the five rules of euphony.

§ 64. As both the plural number and the genitive case are formed from the same case in the same manner, they are the same in form. This, however, is the case in the spoken language only. In

[1] Just as if it were spelt *tshurtsh-ez.*
[2] Just as if it were spelt *dzhudzh-ez.*

writing we distinguish between them by inserting an apostrophe (') before the letter *s*, whenever the form is possessive, as *the father's son, the mother's daughter.*

The identity between the nominative plural and the possessive case singular is of recent origin. In the Anglo-Saxon the plural ended in *as*, as *smith-as* = *smiths*, whilst the possessive ended in *-es*, as *smith-es* = *smith's*. As soon, however, as the vowels disappeared, the words became identical; as may be seen by subtracting the vowel *a* from *smithas*, and the vowel *e* from *smithes*. In either case the word that remains is *smiths*.

§ 65. *Rule 3.*—The possessive case plural is formed from the nominative plural in the same way as the possessive singular is formed from the nominative singular, that is, by adding the sounds of *s*, *z*, or *ez*, according to the necessary rules of euphony; as *men, men's; children, children's; the men's lives, the children's bread.*

§ 66. The possessive case of the plural number occurs only in those words where the nominative plural does *not* already end in *-s*; consequently, it is found in a few words only:—

Nom.	*Poss.*
men	men's
brethren	brethren's
children	children's
oxen	oxen's

§ 67. When the nominative plural already ends

in *s*, it is inconvenient to add a second; hence, we do *not* use such expressions as *the fatherses children*, *the sisterses brethren*, *the masterses men*, and *the ownerses oxen*, although we say *the children's fathers*, *the brethren's sisters*, *the men's masters*, *the oxen's owners*.

The difference, however, which we do not express in sound we indicate in writing, and distinguish the genitives plural by adding ' to the final *s*, as *the fathers' children*, *the sisters' brethren*, *the masters' men*, *the owners' oxen*; which are different in sense from *the father's children*, *the sister's brethren*, *the master's men*, *the owner's oxen*.

The father's children means *the children of one father*.

The sister's brethren means *the brethren of one sister*.

The master's men means *the men of one master*.

The owner's oxen means *the oxen of one owner*.

But—

The fathers' children means *the children of different fathers*.

The sisters' brethren means *the brethren of different sisters*.

The masters' men means *the men of different masters*.

The owners' oxen means *the oxen of different owners*.

§ 68. *Rule for Spelling*.—When the singular number ends in *o*, preceded by a consonant, the plural is (*in writing*) formed not in *s*, but in *es*.

Sing.	*Plur.*
hero	heroes
cargo	cargoes
embargo	embargoes.

§ 69. *Rule for Spelling.*—When the singular number ends in *y*, preceded by a consonant, the plural is (in *writing*) formed by changing *y* into *i* and adding *-es*, as *quantity, quantities.*

§ 70. *Caution.*—As *ch* is not always pronounced like *tsh*, but has sometimes the sound of *k*, it is not *always* followed in the possessive case and plural number by the syllable *-es.* The following words form their plurals by the simple addition of the sound of *-s* :—

Sing.	*Plur.*
patriarch	patriarch*s*
heresiarch	heresiarch*s*
monarch	monarch*s*,

not patriarches, heresiarches, monarches.

§ 71. The following plurals were formed at a period in the history of our language when its rules were less simple than at present, and when certain plurals ended in *-en* :—

Sing.	*Plur.*
ox	oxen
cow	kine
child	children
brother	brethren.

§ 72. The following plurals were formed at a period in the history of our language when its rules were less

simple than at present, and when certain plurals were formed by changing the vowel of the singular—

Sing.	*Plur.*
foot	feet
goose	geese
mouse	mice
tooth	teeth
man	men

§ 73. The following plurals are formed as if the singular, instead of ending in the sound of *f*, ended in the sound of *v*; and, at some earlier period of the history of the English language, this was probably the case.

Sing.				*Plur.*
wife	*not*	wifes	*but*	wives
loaf	-	loafs	-	loaves
knife	-	knifes	-	knives
half	-	halfs	-	halves
life	-	lifes	-	lives
leaf	-	leafs	-	leaves
calf	-	calfs	-	calves

ADJECTIVES.

§ 74. Words by which we denote the qualities of objects are called adjectives.

An adjective may simply denote that a certain object has a certain quality. When we say *the night is dark*, we speak of the *night* as the object of our discourse, and assert that it has the quality of *darkness*, or that it is *dark*.

We may, however, compare one night with another, in respect to its darkness, and say that the *second night was darker than the first, and the third darker than either.*

This shews that there are degrees in darkness; and such is the case with most other qualities.

Again, we may say that of three nights, the first was *dark,* the second *darker,* and the third *darkest.*

§ 75. Adjectives have three degrees. Words like *dark,* are in the *positive* degree; words like *darker,* in the *comparative;* and words like *darkest,* in the *superlative.*

§ 76. The positive degree is the simple adjective, as *dark, cold, rich, dry, low.*

§ 77. The comparative degree is formed from the positive by the addition of the syllable *-er;* as *dark, dark-er; cold, cold-er; rich, rich-er; dry, dry-er; low, low-er.*

§ 78. The superlative degree is formed from the positive by the addition of the syllable *-est;* as *dark, dark-est; cold, cold-est; rich, rich-est; dry, dry-est; low, low-est.*

§ 79. The superlative may also be formed from the comparative by changing the *r* of the comparative into *s*, and adding *t;* as *dark-er, dark-es, dark-es-t; cold-er, cold-es, cold-es-t; rich-er, rich-es, rich-es-t; dry-er, dry-es, dry-es-t; low-er, low-es, low-es-t.*

§ 80. *Positive form wanting.*—The words *better* and *best* have no positive form; since there is no such

words as *bet* or *be*, meaning *good*. The same is the case with the words *worse* and *worst*.

§ 81. The word *good* is found in the positive degree only; there being no such words as *gooder* and *goodest*. The same is the case with the word *bad*; since the words *badder* and *baddest* are not used in the present English. The same, also, is the case with the words *evil*, *ill*, *little*, and *much*.

§ 82. *Two forms of the Comparative.*—The word *old* has two comparative forms:—

1. *Older*—as, *I am older than you.*

2. *Elder*—as, *I am the elder brother.*

It has also two superlatives, *oldest* and *eldest*.

Note.—The comparative form *elder* may be used as a substantive; since we may say, *the elders of the people*.

In Anglo-Saxon, several other words changed their vowels in the comparative degree.

A. S. Positive.	A. S. Comparative.	English.
Lang	Leng-re	*Long*
Strang	Streng-re	*Strong*
Geong	Gyng-re	*Young*
Sceort	Scyrt-re	*Short*
Heah	Hy-rre	*High*
Eald	*Yld-re*	*Old.*

§ 83. The words *inmost*, *outmost*, *upmost*, *midmost*, *foremost*, *hindmost*, *utmost*, are *doubly* superlative.

§ 84. The words *nethermost*, *uppermost*, *uttermost*,

undermost, *ordermost*, and *innermost*, are *trebly* superlative.

These last two statements require explanation. The common statement concerning words like *utmost* is, that they are compound words, formed by the addition of the word *most*; this, however, is more than doubtful; inasmuch as the Anglo-Saxon language presents us with the following forms:—

Anglo-Saxon.	English.
innema (inn-ema)	inmost
ûtema (ût-ema)	outmost
siðema (sið-ema)	latest
lætema (læt-ema)	latest
niðema (nið-ema)	nethermost
forma (for-ma)	foremost
æftema (aft-ema)	aftermost
ufema (uf-ema)	utmost
hindema (bind-ema)	hindmost
midema (mid-ema)	midmost

Besides these, there are in the other allied languages words like *fruma=first*, *aftuma=last*, *miduma=middle*.

Now the words in question show at once, that, as far as they are concerned, the *m* that appears in the last syllable of each has nothing to do with the word *most*.

From the words in question there was formed, in Anglo-Saxon, a regular superlative form in the usual manner; viz., by the addition of *-st*; as *æfte-m-est*,

fyr-m-est, læte-m-est, siδ-m-est, yfe-m-est, ute-m-est, inne-m-est.

Hence, in the present English, the different parts of the syllable *most* (in words like *upmost*) come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. Hence, in separating such words as *midmost* into its component parts, we should write—

mid-m-ost	*not*	mid-most
ut-m-ost	—	ut-most
up-m-ost	—	up-most
fore-m-ost	—	fore-most
in-m-ost	—	in-most
hind-m-ost	—	hind-most
out-m-ost	—	out-most

In certain words the syllable *m-ost* is added to a word already ending in *er*; that is, to a word already marked with the sign of the comparative degree.

neth-er-m-ost	hind-er-m-ost
utt-er-m-ost	out-er-m-ost
upp-er-m-ost	inn-er-m-ost.

Having accounted for the *m* in the words just mentioned, we can account for the *m* in the word *former*. *Former* (*for-m-er*) is a comparative from the Anglo-Saxon superlative *forma* (*for-m-a*).

§ 85. Substantives and adjectives, taken together, are called nouns.

§ 86. Noun-substantives are changed in respect to

case and number, but not in respect to the degrees of comparison. Nouns adjective are changed in respect to the degrees of comparison, but not in respect to case or number.

PRONOUNS.

§ 87. The following words, along with many others, are pronouns:—*I, thou, he, she, it, we, ye, they, this, that, you, who.*

§ 88. Pronouns are of different kinds; of these the most important are the following:—

1. Personal Pronouns.
2. Possessive Pronouns.
3. Demonstrative Pronouns.
4. Relative Pronouns.
5. Interrogative Pronouns.
6. Reflective Pronouns.
7. Indeterminate Pronouns.
8. Articles.

§ 89. The personal pronouns are *I*, *thou*, *we*, and *ye*. They denote either the person or persons who speak, or the person or persons who are spoken to.

§ 90. *I* and *we* denote the person or persons who speak, and they are called the first personal pronouns, or the pronouns of the first person. Of these, *I* is the first personal pronoun singular, and *we* the first personal pronoun plural.

§ 91. *Thou* and *ye* denote the person or persons who are spoken to, and they are accordingly called the second personal pronouns, or the pronouns of the second

person. Of these, *thou* is the second personal pronoun singular, and *ye* the second personal pronoun plural.

§ 92. The possessive pronouns are six in number, and of two kinds :—

1. The possessive pronouns in *-n*. *Mine, thine.*

2. The possessive pronouns in *-s*. *Ours, yours, hers, theirs.*

§ 93. The demonstrative pronouns take their name from the Latin word *demonstro = I point out.* They are used to particularise or specify the persons or things to which they apply. The demonstrative pronouns are *this, that,* and *yon.*

§ 94. *This* applies to persons or objects near at hand, and is the demonstrative pronoun which denotes proximity or nearness.

§ 95. *That* applies to persons or objects which are distant, and is the demonstrative pronoun which denotes distance. *Yon* is also a pronoun demonstrative of distance.

§ 96. *He* and *it, she* and *they,* are partly demonstrative and partly personal.

How they differ from the *true* personal pronouns, like *I, thou, we,* and *ye,* will be shewn [1] hereafter ; at present, it is only necessary to remember that the old form of *it* was *hit ;* and that *hit* was formed from *he,* just as *what* is formed from *who ;* that is, by changing the vowel and by adding *-t.*

§ 97. *Relative* pronouns relate to some person or thing that has been previously named : this is called

[1] See § 111.

the antecedent. Every antecedent is followed by a relative, and every relative is preceded by an antecedent :—*the man who speaks, speaks well.* Here the word *man* is the antecedent, and *who* the relative.

§ 98. Interrogative pronouns are used in asking questions, and are named from the Latin word *interrogo=I ask*, or *question* :—*who is that? what is here? who are you? whose is this? whom do you seek? which do you want?*

§ 99. The word *self*, in such phrases as *he hurt himself*, is called a reflective pronoun. It is generally compounded with pronouns.

§ 100. The word *one*, in such phrases as *one says, one thinks*, is called an indeterminate pronoun. When thus used it means *people in general.*

§ 101. There are three articles,[1] *an*, *the*, and *no*. *An* is called the indefinite, *the* the definite, *no* the negative article.

The Declension of Pronouns.

§ 102. Certain pronouns are declined in respect to number, as *this, these, other, others*. Such pronouns as are thus declined resemble substantives. In respect, however, to number, the greater portion of pronouns remain undeclined, as *the man, the men, the man who rides, the men who ride.* Here *the* and *who* are the same for both numbers. Such pronouns as thus re-remain undeclined resemble adjectives.

§ 103. Certain pronouns are declined in respect to

[1] *A* is merely an abbreviation of *an*.

case, as *he, his.* Such pronouns as are thus declined resemble substantives. In respect, however, to case, the greater portion of pronouns remain undeclined, as *this man, this man's.* Here *this* is the same for both cases. Such pronouns as thus remain undeclined resemble adjectives.

§ 104. Substantives have two cases only, the nominative and the possessive; certain pronouns have, in addition to these two cases, a third, not found in Substantives. This third case, peculiar to pronouns, is called the *objective* case. *Him* and *whom* are objective cases.

Nom. *he*	Nom. *who*
Poss. *hi-s*	Poss. *who-se*
Obj. *hi-m*	Obj. *who-m.*

We may now see that the declension of pronouns partly agrees with and partly differs from the declension of substantives. It agrees in respect to the formation of the possessive case. The possessive case of *he* is *his*, and the possessive case of *who* is *whose*, in which two instances *his* stands for *he's*, and *whose* for *who's.*

But it differs in possessing a particular form for the objective case. The forms *him* and *whom*, from *he* and *who*, are forms which occur in no substantive whatever.

Hence the declension of those pronouns that are declined at all is, in respect to case, fuller than the declension of substantives.

The declension of pronouns in respect to number

partly agrees with the declension of substantives, and parly differs from it.

It agrees in respect to the existence of two numbers, since words like *I*, *thou*, *this*, and *that* are singular, whilst words like *we*, *ye*, *these*, and *those* are plural.

But it differs in respect to the formation of the plural; since only three pronouns[1] form their plural by adding *-s*, *z*, or *ez* to the singular. We cannot say *Is*, *thous*, *theses*, *thats*, in the way that we can say *fathers*, *sons*, *mothers*, *daughters*.

§ 105. Some pronouns are declined in respect to *Gender;* differing in this respect from both substantives and adjectives, and exhibiting a declension peculiar to themselves.

The declension of pronouns in respect to *Gender* is peculiar, and requires a fuller illustration.

The two words, *him* and *her*, are of the same number, in the same case, and from the same nominative; *i. e.* they are each in the objective case of the singular number from the nominative *he*. Yet they are different words, and they differ in meaning; the first being applied to males, the second to females only.

Have you seen your brother?—Yes, I have seen him.

Have you seen your sister?—Yes, I have seen her.

Now this difference of form denotes a difference of Gender, and it is one of the peculiarities of pronouns to be declined, not only in the way of case and number, but in the way of Gender also.

§ 106. Forms denoting *Persons* of the male sex are

[1] *One*, *other*, and *self*, of which the plurals are *ones*, *others*, *selves*.

called forms of the masculine gender. The masculine forms in English pronouns are *he* and *him*.

§ 107. Forms denoting *Persons* of the female sex are called forms of the feminine gender. The single feminine form amongst the English pronouns is *her*.

§ 108. Forms denoting *things* are called forms of the neuter gender. The three neuters amongst English pronouns are *it*, *that*, and *what*.

§ 109. *General View of the Declension of Nouns and Pronouns.*—*Pronouns* are declined in the way of number, case, and gender, *substantives* in the way of number and case only, and *adjectives* not at all. Adjectives, however, are varied in respect to the degrees of comparison, a change which neither substantives nor pronouns undergo.

§ 110. *Pronouns.*—The declension of the pronouns is as follows:—

Pronouns of the First Person Singular.

1	2.
Nom. *I*	Nom. —
Poss. —	Poss. *my*
Obj. —	Obj. *me.*

3.

Pronoun of the First Person Plural.

Nom. *we*

Poss. *our*

Obj. *us.*

By attention to the language in its older stages, it can be shewn that *we*, *our*, and *us* are in reality dif-

ferent forms of the same word, although considerably changed. With *me* and *I* this is not the case: they are two wholly *different* words, one of which is defective in the nominative, the other in the possessive and objective cases.

1.

Pronoun of the Second Person Singular.

Nom. *thou*

Poss. *thy*

Obj. *thee.*

2.

Pronoun of the Second Person Plural.

Nom. *ye* or *you*

Poss. *your*

Obj. *you* or *ye.*

Pronouns of the Third Person Singular, originally Demonstrative.

1.

	Masc.	Fem.	Neut.
Nom.	*he*	—	*it*[1]
Poss.	*his*	*her*	*its*[2]
Obj.	*him*	*her*	*it.*

2.

	Masc.	Fem.	Neut.
Nom.	—	*she*[3]	—
Poss.	—	—	—
Obj.	—	—	—

[1] Originally *hit*; *t* being the sign of the neuter gender.

[2] Originally *his.*

[3] The masculine form *se* existed in Anglo-Saxon, but is now extinct.

3.

Pronoun of the Third Person Plural, originally Demonstrative.

For all Genders alike.

Nom. *they* Poss. *their* Obj. *them.*

Possessive pronouns in *-n*—*mine*, *thine*, undeclined.

Possessive pronouns in *-s*—*ours*, *yours*, *hers*, *theirs*, undeclined.

His and *its*, although in reality the possessive cases of *he*, are also used as possessive pronouns.

4.

Demonstrative Pronoun, signifying nearness or proximity.

Sing. *this* | Plur. *these.*

Demonstrative Pronouns, signifying distance.

1.

Sing. *that* | Plur. *those.*

2.

Yon, undeclined.

Relative Pronoun.

1.

Sing.		*Plur.*	
Masc. and Fem.	Neut.	Masc. and Fem.	Neut. [1]
Nom. *who*	*what*	Nom. *who*	—
Poss. *whose*	—	Poss. *whose*	—
Obj. *whom*	*what*	Obj. *whom.*	—

[1] *Which*, although used as a plural neuter of *who*, is not so in reality. See § 111.

Of the interrogative pronouns the form is the same as that of the relative; as—*Who is this? What is that? Whose is yon? Whom do you seek?*

The Reflective Pronoun.

Sing. *self* | Plur. *selves.*

Indeterminate Pronoun.

Sing. *one* | Plur. *ones.*

One is unwilling to put a friend to trouble.—My wife and little ones are well.

N.B.—The word *one*, as an indeterminate pronoun, has no connection with the numeral *one*, signifying *unity*. The indeterminate *one* is the French *on* (as in *on dit*), which was originally *homme*, from the Latin *homo* = *a man.*

Articles. All undeclined.

The indefinite article *an*, or *a.*

The definite article *the.*

The negative article *no.*

§ 111. The difference between the true personal pronouns, like *I* and *thou*, and those pronouns which are partly personal and partly demonstrative, consists in the fact of the first being uninflected in the way of gender, whilst the latter have three genders, the masculine, feminine, and neuter. Furthermore, in Anglo-Saxon, *she*, *they*, *their*, and *them* were used as true demonstratives, which was never the case with words like *I* and *thou.*

Which is no inflected form, but a compound word. In the older form it was *whilk*, and earlier still *hve-lic*; compounded of *hv* (or *wh*) and *like.*

STRUCTURE OF PROPOSITIONS.

§ 112. Every sentence, or part of a sentence, in which *something is affirmed of something*, is a proposition.—Thus, *the day is fine* is a proposition; because, concerning the *day*, it is affirmed that *it is fine*.

§ 113. Every sentence, or part of a sentence, in which *something is denied of something*, is a proposition.—Thus, *the day is not fine* is a proposition; because, concerning *the day*, it is *denied* that *it is fine*.

§ 114. Hence it follows that every sentence, or part of a sentence, in which *something is* either *affirmed or denied of something* is a proposition; so that propositions are of two kinds, *affirmative* and *negative*.

To understand more fully the nature of propositions, let us suppose two persons talking together.

It is certain that they talk about something,—*e. g. the weather*.

It is also certain that they say something about something; *e. g.* they say of the weather *that it is hot*, or *that it is not hot*.

One may assert that it is *hot*. In this case the subject spoken of is *the weather*, concerning which there is a fact affirmed, *viz.* that *it is hot*.

The other may assert that it is *not hot*; in which case the subject spoken of is the *weather*, concerning which a fact is *denied*, viz., the fact of its being *hot*.

If we consider the great extent to which statements concerning particular objects, or classes of objects,

form the staple of human conversation, if we remember how much of our speech is applied to making different assertions concerning different subjects, and if we convince ourselves of the degrees in which we are continually either affirming or denying something of something, we shall perceive the great proportion which that part of our language which takes the form of a proposition bears to that which does not do so.

Following up this view, we may ask, into how many parts a proposition is divided? In the first place, there are two *somethings*—the *something* spoken *about*, and the *something* said concerning it. Thus, in the proposition *man is mortal*, the quality, property, or attribute expressed by the word *mortal* is affirmed concerning the being *man;* so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap;

or,

Summer is *not* pleasant,
Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,

Bread is *not* cheap,

are all examples of the same kind.

There must be something, the name of which answers to the question *What are you talking about?*

And when that is answered, there must also be another something the name of which answers to the question *What do you say about it?*

Thus,—

Q. *What do you talk about?*

A. *The weather.*

Q. *What did you say about it?*

A. *That it was hot?*

or,

A. *That it was not hot.*

To say *summer is—*, *winter is—*, *life is—*, &c., to combine words to no purpose. The combination conveys no meaning.

To say—*is pleasant*,—*is cold*,—*is short*, &c., is also to combine words to no purpose. The combination conveys no meaning.

But, farther, to say *summer—pleasant, winter—cold, life—short*, is to combine words to no purpose. The combination conveys no meaning. This shews that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is—*, we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word

denoting the existence of an affirmation (*is*). What, however, that affirmation is, is unexplained.

In the expression—*is pleasant* we find what was wanted in the previous one, viz., an affirmation concerning something. The name, however, of this *something* is unexplained.

Lastly, in the expression *summer—pleasant,* although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of *pleasantness* belongs or does not belong to summer; in other words, there is nothing to shew whether the quality expressed by the word *pleasant* is denied or affirmed of the word *summer*. Hence, every proposition consists of three parts.

§ 115. The three parts of which a proposition consists are, 1. The Subject; 2. The Predicate; and 3. The Copula.

The Subject.—The something concerning which we make a statement, whether in the way of affirmation or denial, or the subject of our discourse, is called the Subject; so that the Subject is the word denoting the person or thing concerning which something is affirmed or denied. *Man, summer, winter,* &c., are Subjects, and we can assert of them that they are *mortal, pleasant, cold,* &c.; or else that they are not so, *i. e.,* that they are *not mortal, not pleasant, not cold,* &c. In the first case, the proposition is affirmative, in the second negative.

The Predicate.—The name of the notion connected with the subject of our discourse is called the predicate. *Mortal, warm, cold,* are predicates.

The Copula.—That part of a proposition which connects the subject and predicate is called the Copula; and it is the part which serves as a sign to shew whether the proposition be affirmative or negative. In the previous example the word *is* forms an affirmative Copula, the words *is not* a negative one.

§ 116. A noun substantive can, by itself, form either the subject or the predicate of a proposition.

§ 117. A noun adjective can, by itself, form the predicate of a proposition, but not the subject.

§ 118. A pronoun agrees with a noun substantive in being able to form, by itself, either the subject or predicate of a proposition, but differs in the way in which it forms them.

This may be seen by contrasting the meaning of such a word as *I*, on the one hand, with such a word as *father*, on the other.

Father is a name denoting any individual that stands in a certain relation to another individual named *son*. The number of such individuals is indefinite. Nevertheless they may be taken as a class, which class is denoted by the general name in question (*father*). This name is invariable, since it cannot be applied to any object not belonging to the class which it denotes.

The word *I*, on the other hand, is a variable name. Its meaning varies with the person in whose mouth it

occurs. When *William* says *I*, it means *William*; when *Thomas* says *I*, it means *Thomas*. If a *mother* says *I*, it means a *mother* and a *female*; if a *father* says *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker whoever it may be; but it is not the invariable name of any speaker whatever. Hence a substantive is an *invariable* name capable of forming, by itself either the subject or the predicate of a proposition. An adjective is an *invariable* name capable of forming, by itself, the predicate, but not the subject of a proposition; whilst a pronoun is a *variable* name, capable of forming, by itself, either the subject or predicate of a proposition.

VERBS SUBSTANTIVE.

§ 119. A word that can form the copula of a proposition is called a verb substantive.

The verb substantives are *am, art, is, are; was, wast, were, wert; be.*

VERBS PROPER.

§ 120. A word that can, by itself, form both the copula and predicate of a proposition, is called a *Verb Proper*, or simply *a Verb*.

The variations that verbs substantive and verbs proper undergo in respect to their form is called their *Conjugation.* Nouns are *declined*, verbs *conjugated. Declension* and *conjugation*, taken collectively, are

called *Inflection.* Nouns are *declined,* verbs *conjugated,* both *inflected.*

§ 121. Verbs are changed by conjugation in four ways:—

1. In respect to their *Number.*
2. - - *Person.*
3. - - *Mood.*
4. - - *Tense.*

The numbers are the same as with nouns, the persons the same as with pronouns. Mood and tense are peculiar to verbs, and characteristic of them. No noun has either mood or tense.

§ 122. The second person singular is formed from the uninflected verb by adding the syllable *-est;* as *speak, speak-est.*

§ 123. The following second persons were formed at a period in the history of our language when its rules were less simple than at present, and when certain second persons singular ended in *-t* only:—

Ar-t,	not	*ar-est*
wer-t,	-	*wer-est*
shal-t,	-	*shall-est*
wil-t	-	*will-est.*

§ 124. The third person singular is formed from the uninflected verb by adding the syllable *-s,* as *speak, speak-s.*

§ 125. In solemn discourse we add, instead of the sound of *-s,* the sound of the syllable *-eth,* as *speak, speak-eth.*

§ 126. The word *am* is a first person singular,

which was formed at a period in the history of our language when its rules were less simple than at present, and when certain first persons singular ended in *-m*.

§ 127. The preterite tense is formed from the uninflected verb by adding the sound of *-d*, *-t*, or *-ed*, according to the rules of euphony.

§ 128. The following preterites were formed during a period in the history of our language, when its rules were less simple than at present, and when certain words ending in *k*, *g*, and *ch* underwent certain peculiar changes:—

teach	taught	bring	brought
catch	caught	think	thought
beseech	besought	work	wrought
seek	sought	buy[1]	bought.

§ 129. The following preterites were formed during a period in the history of our language when its rules were less simple than at present, and when a certain number of preterites were formed by changing the vowel of the present.

Present.	Preterite.	Present.	Preterite.
fall	fell	crow	crew
befall	befell	know	knew
hold	held	grow	grew
draw	drew	how	threw
slay	slew	beat	beat
fly	flew	weave	wove
blow	blew	freeze	froze

[1] Originally *agan*, and *bycgan*.

Present.	Preterite.	Present.	Preterite.
steal	stole	smite	smote
speak	spoke	ride	rode
swear	swore	stride	strode
bear	bore	drive	drove
forbear	forbore	thrive	throve
tear	tore	strive	strove
wear	wore	write	wrote
break	broke	climb	clomb
shake	shook	bite	bit
take	took	swim	swam
forsake	forsook	begin	began [1]
get	got	pin	spun
beget	begot	win	won
forget	forgot	sing	sang [1]
eat	ate	spring	sprung
tread	trod	sting	stung
come	came	ring	rang [1]
overcome	overcame	wring	wrung
become	became	fling	flung
bid	bade [1]	cling	clung
forbid	forbade [1]	hang	hung
give	gave	string	strung
forgive	forgave	sling	slung
wake	woke	sink	sank [1]
awake	awoke	drink	drank [1]
strike	struck	shrink	shrunk
arise	arose	dig	dug
abide	abode	stick	stuck

[1] Also *bid*, *forbid*, *begun*, *sung*, *rung*, *sunk*, *drunk*.

Present.	Preterite.	Present.	Preterite.
run	ran & run	grind	ground
burst	burst	wind	wound
bind	bound	choose	chose
find	found		

§ 130. A participle takes the same place in a proposition as an adjective, as *the man is coming.* Here *coming* is a participle, forming the predicate of a proposition, but not being able to form the subject of one, a property wherein it agrees with the adjective: see § 117.

§ 131. A participle is always formed by inflection from some verb; as *coming* from *come*, *moving* from *move*, *flown* from *fly*. In this respect it differs from an adjective, and is therefore considered as a separate part of speech.

§ 132. The participles in English are two:—

The present participle active, as *flying*, *moving*.

The preterite participle passive, as *flown*, *moved*.

§ 133. The present participle active is formed by adding to the uninflected verb the syllable *-ing*, as *speak*, *speak-ing*.

§ 134. The past participle passive is formed from the uninflected verb by adding the sounds of *-d*, *-t*, or *-ed*, according to the fundamental rules of euphony.

§ 135. As the past participle is formed from the same part of the verb as the preterite tense, and by the addition of the same sounds, the two formations

are generally identical:—preterite *I moved;* participle *I have moved, I am moved.*

§ 136. The most important verbs, wherein the preterite participle differs in form from the preterite tense are the following:—

Present.	Preterite.	Participle.
fall	fell	fallen
befall	befell	befallen
hold	held	holden
draw	drew	drawn
shew	shewed	shewn
slay	slew	slain
fly	flew	flown
blow	blew	blown
crow	crew	crown
know	knew	known
grow	grew	grown
throw	threw	thrown
beat	beat	beaten
weave	wove	woven
freeze	froze	frozen
steal	stole	stolen
speak	spoke	spoken
swear	swore	sworn
bear	bore	borne
bear	bore	born
forbear	forbore	forborne
tear	tore	torn
shear	shore	shorn
wear	wore	worn

Present.	Preterite.	Participle.
break	broke	broken
shake	shook	shaken
take	took	taken
forsake	forsook	forsaken
get	got	gotten
forget	forgot	forgotten
eat	ate	eaten
tread	trod	trodden
come	came	come
overcome	overcame	overcome
become	became	become
bid	bade [1]	bidden
forbid	forbade [2]	forbidden
give	gave	given
forgive	forgave	forgiven
arise	arose	arisen
smite	smote	smitten
ride	rode	ridden
stride	strode	stridden
drive	drove	driven
thrive	throve	thriven
strive	strove	striven
write	wrote	written
bite	bit	bitten

§ 137. In words (like *swim*) where there are two preterites, one of which is formed in *a* (as *swam*), and the other in *u* (as *swum*), the participle always agrees with the form in *u*, as

[1] Also *bid*. [2] Also *forbid*.

Present.	1st Preterite.	2nd Preterite.	Participle.
sw*i*m	sw*a*m	sw*u*m	sw*u*m
beg*i*n	beg*a*n	beg*u*n	beg*u*n
s*i*ng	s*a*ng	s*u*ng	s*u*ng
s*i*nk	s*a*nk	s*u*nk	s*u*nk[1]
dr*i*nk	dr*a*nk	dr*u*nk	dr*u*nk[1]
r*u*n	r*a*n	r*u*n	r*u*n

THE UNINFLECTED PARTS OF SPEECH.

§ 138. The remaining parts of speech, according to the usúal enumeration, are—Adverbs, Prepositions, Conjunctions, and Interjections. Adverbs are inflected in respect to degrees only. Prepositions, conjunctions, and interjections are not inflected at all.

§ 139. That part of Grammar which gives the rules for forming one word from another is called *Etymology*.

[1] Or *sunken*, *drunken*.

PART IV.

SYNTAX.

§ 140. The rules of Syntax apply to the arrangement, or putting together of words. To explain the formation of such a word as *men* from *man* is a part of Etymology. To explain the structure of such a sentence as, *the men are mortal,* is a part of Syntax: hence, to say *mans* instead of *men* would be to violate a rule of Etymology; whilst to say *the men is mortal* would be to violate a rule of Syntax.

§ 141. The most important rules of Syntax are,

1. The rules of Concord.

2. The rules of Government.

The nature of a *concord* may be seen in such an expression as, *these are mine;* where the subject (*these*) is in the plural number, and the copula (*are*) is the same; for it is an invariable rule that the subject and copula must both be in the same number; *i. e.,* that they must *agree* with one another in number.

An expression like *these* is *good,* would violate a rule of concord.

In the Latin language *concordia* means *agreement.*

The nature of *government* may be seen in such an expression as, *the man's hat;* where the word *man's* is in the possessive case. An expression like *the man hat,* would violate a rule of government.

1. In such an expression as the one just quoted there is a certain relation between the object denoted by the word *man's* and the object denoted by the word *hat.* This relation is the relation of property and possessorship. The *man* is the *possessor* of the *hat,* and the *hat* is the *possession* of the *man.* To denote this, the word *man* is put in the possessive case, and as it is thus put in the possessive case for the sake of shewing the relation it bears to the word *hat,* it is said to be *governed* by it.

2. *He gave the hat to the man.*—Here the words *hat* and *man* stand in another sort of relationship; the relationship being expressed by the preposition *to.* Nevertheless, the expression gives us an instance of *government;* the only difference being that, in the latter case, the word *man* is governed by a preposition (*to*), and not by a substantive (*hat*).

3. In the sentence, *I strike the iron,* the verb *strike* denotes an action. It also does something more: it denotes an action that has an effect upon an object; since the word *iron* is the name of an object, and the word *strike* is the name of an action that affects that object. Here, also, there is government; *i. e.,* the government of the noun *iron* by the verb *strike.*

By putting these facts together, we learn that there are, at least, three sorts of government.

1. Government of a noun by a noun; as, *the father's son.*

2. Government of a noun by a verb; as, *I strike him.*

3. Government of a noun by a preposition; as, *the father of the son; give this to him.*

And, by remembering that the particular case in which a noun stands *depends* upon the words that are taken along with it, we may see that the term *government* is not ill-chosen as the name for the *dependence* of one word upon another.

§ 142. *Government of Substantives.*—Of two substantives, the one that is governed by the other is always in the possessive case, —*the man's hat, the woman's ring, the boy's pony.*

§ 143. *Government of Adjectives.*—The only adjective that governs a case is the adjective *like*, and the case it governs is the objective,—*this is like him.*

N.B. *This is like he* would be incorrect. *This is like to him* (where *him* is governed by the preposition *to*, and not by the adjective *like*) is redundant. The *to* is unnecessary.

§ 144. A Demonstrative Pronoun agrees with its substantive in number, gender, and case; as, *this*[1] *book is useful, these*[2] *books are useful.*

§ 145. Possessive Pronouns do the same. *His* and *hers*, however, are not true possessive pronouns, but genitive cases. Hence, we say *his mother* and *her father* (where the pronoun and substantive are of

[1] Not *these.* [2] Not *this.*

different genders), just as correctly as we say the *son's mother* or the *daughter's father*. In this case the words *her* and *his* are not in *agreement* with *father* and *mother*, respectively, but are *governed* by them, like any other possessive case.

§ 146. The Relative necessarily agrees with its antecedent in gender and number, but not necessarily in case.—*John* who *trusts me comes here. John* whom *I trust comes here.*

The reason why the relative must agree with its antecedent in both number and gender, whilst it need not agree with it in case, is found in the following observations :—

1. All sentences containing a relative contain two verbs—*John who* (1) *trusts me* (2) *comes here.*

2. Two verbs express two actions — (1) *trust,* (2) *come.*

3. Whilst, however, the actions are two in number, the person or thing which does or suffers them is single—*John.*

4. He (she or it) is, necessarily, single. The relative expresses the *identity* between the subjects (or objects) of the two actions. Thus *who* = *John*, or is another name for John.

5. Things and persons that are one and the same, are of one and the same gender. The *John* who *trusts* is necessarily of the same gender with the *John* who *comes.*

6. Things and persons that are one and the same, are of one and the same number. The number of

Johns who *trust*, is the same as the number of *Johns* who *come*. Both these elements of concord are immutable.

7. But a third element of concord is not immutable. The person or thing that is an agent in the one part of the sentence, may be the object of an action in the other. The *John* whom I *trust* may *trust* me also. Hence

a. I trust John—*John* the object.

b. John trusts me—*John* the agent.

§ 147. The word *an* and *a* are identical; except that in the latter the sound of the *-n* is omitted. Which of the two forms is to be used depends upon the initial letter of the substantive following.

§ 148. When the substantive begins with the *sound* of a vowel, we use *an*; as, *an ant*, *an egg*, *an island*, *an ostrich*, *an hour*, *an heir*. In these two last words the *h* is not sounded (or mute), so that the words *heir* and *hour* really begin with the sounds of vowels.

§ 149. When the substantive begins with the sound of a consonant, a semivowel, or *h*, we use *a*; as, *a pan*, *a bat*, *a fane*, *a vane*, *a tile*, *a den*, *a thought*, *a coat*, *a kitten*, *a gun*, *a sun*, *a zany*, *a chest*, *a jest*, *a house*, *a hill*, *a hint*, *a hindrance*, &c.

Observe. — The following words (and others like them), although their first letter is a vowel, are preceded by the form *a*; *a ewer*, *a unit*, *a one* (as in *many a one*). We do not say *an ewer*, *an unit*, *an one*, although the words are frequently written so.

Of this we shall see the reason if we remember the *sounds* of the words in question. *Ewer*, *unit*, *one* (and other words like them), are sounded *yoo-er*, *yoo-nit*, *won*, in which case they begin, not with a vowel, but a semivowel.

§ 150. When two or more substantives following each other denote the same object, the article precedes the first only. We say *the secretary and treasurer* when the two offices are held by one person.

§ 151. When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the secretary and the treasurer* when the two offices are held by different persons.

So also with *a* or *an*. *A secretary and treasurer* when one person is spoken of; *a secretary and a treasurer* when two are meant.

§ 152. *Government of Verbs.*—Verbs are of two kinds, Transitive and Intransitive.

§ 153. Every transitive verb is followed by a noun.

§ 154. The noun that follows a transitive verb is always in the objective case. *I strike him, he strikes us.*

The reason why every transitive verb is followed by a noun lies in the following fact: viz., that the action expressed by the verb is never a simple one. On the contrary, it always affects some object or other; as *I move my limbs; I strike my enemy.* Hence the presence of a transitive verb carries with it

the presence of a noun also; which noun is the name of the object affected. A transitive verb, unaccompanied by a noun, either expressed or understood, is a contradiction in terms.

Again—to repeat what has been stated in p. 75, in such a sentence as *I strike the iron*.

The verb *strike* denotes an action; an action that has an effect upon an object; the word *iron* being the name of an object, and the word *strike* the name of the action affecting it. In this case the *action* may be said to *pass off* from the agent (*i. e. the person who strikes*) to the object (*i. e. the iron*); a view which supplies the meaning of the word *transitive*. Verbs expressing actions capable of affecting objects are called transitive verbs, from the Latin word *transire* = *to pass over*.

In saying *I walk*, the verb *walk* denotes an action. It does not, however, denote an action that has any effect upon any object whatever. The action alone, in its simplest form, is stated to take place. Verbs like *walk* are called *intransitive*, because *no* action can be said to pass off from them to any object. Hence, respecting the government of these two sorts of verbs, there is the following difference; viz., that whilst transitive verbs always govern a noun, and that in the objective case, intransitive verbs govern no case at all; as *I sleep*, *I walk*, *I think*, &c.

Observe.—The same word has often two meanings, one of which is transitive, and the other intransitive; as,

1. *I move,*—where the verb is intransitive, and denotes the mere act of motion. 2. *I move my limbs,*—where the verb is transitive, and where the action affects a certain object (*my limbs*).

1. *I walk,*—where the verb is intransitive, and denotes the mere act of walking. 2. *I walk the horse,*—where the words *I walk* are equivalent to *I cause to walk,* and are also transitive, denoting an action affecting a certain object (*the horse*).

This fact of the same verb having transitive and intransitive meanings must be continually borne in mind; otherwise, transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

§ 155. *Concord of Verbs.*—The verb agrees with the noun in number, and in person—as,

1. *We speak,* not *we speaks.*

2. *He speaks,* not *he speak.*

THE UNINFLECTED PARTS OF SPEECH.

ADVERBS.

§ 156. An adverb takes its name from being, whenever it forms part of a proposition, immediately connected with the verb, as *the sun shines brightly, the night looks very dark.* Here *brightly* and *very* are adverbs connected with the verbs *shines* and *looks* respectively.

§ 157. As the verb signifies *action,* the adverb

signifies the *manner, time, degree, place, number of times,* &c. that such an action takes place—as

The sun shines *brightly.*

The sun shines *to-day.*

The sun shines *brightly to-day.*

The sun shines *very brightly to-day.*

The sun shines *brightly here.*

The sun has shone *brightly twice* this week, &c.

§ 158. A few adverbs are capable of being inflected after the manner of adjectives, *i. e.* in respect to the degrees of comparison—*John comes seldom, James seldomer still, and William seldomest of all.*

Generally, however, instead of inflecting an adverb, one of the two following methods is adopted.

1. That of taking the comparative or superlative form of an adjective, and using it adverbially; as *the sun shines brighter to-day than it did yesterday, and probably it will shine brightest to-morrow.*

2. That of prefixing the word *more;* as *the sun shines more brightly than it did yesterday, and will probably shine most brightly to-morrow.*

PREPOSITIONS.

§ 159. A preposition takes its name from the Latin words *præ*=before, and *positio*=*position* (or *placing.*) It always governs either a noun or pronoun, and, in the English language, always precedes the word it governs—as, *John is going* to *London, James is coming* from *London.*

§ 160. All prepositions require that the noun they

govern should be in the objective case. *I am thinking of him* (not *he*); *he is thinking of me* (not *I*).

CONJUNCTION.

§ 161. A conjunction takes its name from the Latin words *con=with*, and *junctio=junction* (or joining).

§ 162. Conjunctions connect words and propositions—as,

1. All men are black *or* white.

2. *a*. Troy was taken,

because

b. Hector was killed.

§ 163. In most cases where a conjunction *apparently* connects words, it really connects propositions.

In such an expression as *the sun and moon shine*, there are, in reality, two separate propositions—

1. The sun shines.

2. The moon shines.

The cases where it is merely two words that are connected are very rare. In the previous example, however, such was the case. It cannot be said that *all men are black*, nor yet *that all men are white*. All that can be said is, that each man is either one or the other.

§ 164. Those conjunctions that denote doubt or uncertainty require that the verb which follows them should be in the conjunctive mood.—*If I* were[1] *you I should act differently*.

[1] Not *was*.

§ 165. The following words, amongst others, are adverbs:—

once	*never*	*badly*
twice	*ever*	*well*
thrice	*yet*	*much*
now	*here*	*truly*
then	*there*	*brightly.*

§ 166. The following words, amongst others, are prepositions—*in, on, of, at, up, by, to, for, from, till, with, through, behind.*

§ 167. The following words, amongst others, are conjunctions—*and, or, nor, if, because, although.*

§ 168. One and the same word may be at one time an adverb, at another a preposition, and at another a conjunction.

A. *In, on, up, by, through,* and several others, are adverbs or prepositions, as the case may be.

Adverbs.	Prepositions.
Put it in;	*Put it* in the box.
Get on;	*Get* on the horse.
Go up;	*Go* up the tree.
Pass by;	*Pass* by the place.
Cut through;	*Cut* through the armour.

B. *Since* is a preposition in the sentence, *I have been here since ten o'clock;* but it is a conjunction in the sentence, *Since you have waited here so long, I will, at once, go with you.* The same is the case with the word *but,* and with some others.

§ 169. Words that can be either prepositions or

adverbs, adverbs or conjunctions, conjunctions or prepositions, are called *convertible* words.

§ 170. The following are the signs by which it may be known whether a *convertible* word is an adverb, a preposition, or a conjunction.

§ 171. *Rule* 1. If a *convertible* word be a preposition it governs a noun—as, *bring it out of the box, drive through the gate, get on the horse.*

§ 172. *Rule* 2. If a *convertible* word be an adverb, no noun is governed by it, and the part of the sentence wherein it occurs is simple; *i. e.*, not capable of being expanded into two propositions—as, *bring it out, drive through, get on.*

§ 173. *Rule* 3. If a *convertible* word be a conjunction, it is incapable of governing a noun, whilst the part of the sentence in which it stands is capable of being expanded into two propositions.

The force of the two first of these rules is clear. In such a sentence as, *I climbed up a tree*, the word *up* is a preposition, and it is by means of that word that the *tree* is connected with the act of *climbing*. *To climb* is the act itself. The *tree* is the object affected by me.

Contrast with this such words as, *I climb up, I go in, I get on.* In such case the words *up, in*, and *on*, are really portions of the verb itself; so that

Climb up means *ascend*,
Go in — *enter*,
Get on — *proceed.*

In these, and all similar examples, the effect of the

verb upon any particular object is not mentioned. All that is mentioned is the general manner in which the action takes place; and, consequently, the sense is adverbial.

The process by which we prove a word to be a conjunction is less simple: it is, however, best illustrated by the words *than* and *but*.

A. *All fled but John.*—If this mean *all fled* except *John*, the word *but* is a preposition, the word *John* is an objective case, and the proposition is single. If, instead of *John*, we had a personal pronoun, we should say, *all fled but* him.

All fled but John.—If this mean, *all fled, but John did not fly*, the word *but* is a conjunction, the word *John* is a nominative case, and the propositions are two in number. If, instead of *John*, we had a personal pronoun, we should say *all fled but* he.

B. In the following sentence it is remarkable that the word *than* is followed by an objective case.

You are a much greater loser than me.—SWIFT.

She suffers more than me.—SWIFT.

Now, if this construction be correct, the word *than* is a preposition.

Nevertheless, it is far more in accordance with the practice of good writers, and the genius of the English language to consider *than* a conjunction. In this case each sentence would be double. Thus,

1. *You are a much greater loser*

than

2. *I am* (a loser).

1. *She suffers more*

than

2. *I suffer.*

Again, *He approves of you more than I*, means one thing; whereas, *he approves of you more than me*, means something quite different. In each case, the word *than* is a conjunction, and, in each case, the sentence, although apparently simple, contains two propositions. The first is equivalent to—

1. *He approves of you more*

than

2. *I approve of you.*

The second means—

1. *He approves of you more*

than

2. *He approves of me.*

§ 174. Interjections are words like *ah! oh! O! alas! pish! tush!* &c. They are destitute of inflexion, and incapable of government.

PART V.

PROSODY.

§ 175. The word *Prosody* is derived from the Greek word *Prosodia*, signifying *accent*.

§ 176. The regular recurrence, at regular intervals, of an accented syllable, constitutes verse.

§ 177. In the following lines the accent recurs regularly on every *second* syllable:—

The wáy was lóng, the wínd was cóld,
The mínstrel wás infírm and óld;
His wíther'd cheék, and trésses grév,
Seem'd to have knówn a bétter dáy.
The hárp, his sóle remáining jóy,
Was cárried bý an órphan bóy.
The lást of áll the bárds was hé
Who súng of áncient chívalry.—Scott.

§ 178. In the following lines the accent recurs regularly on every *third* syllable:—

At the clóse of the dáy, when the hámlet is stíll,
And the mórtals the sweéts of forgétfulness próve,
And when nóught but the tórrent is heárd on the híll,
And there 's noúght but the níghtingale's sóng in the gróve.
Beattie.

§ 179. When every *second* syllable is accented,

the number of syllables in a line is *double* the number of the accents.

§ 180. When every *third* syllable is accented, the number of syllables in a line is *treble* the number of the accents.

From these two facts it is evident that the length of a verse may be calculated in two ways. It may be calculated according to the number of accents, or it may be calculated according to the number of syllables. Hence, in respect to the quotation in § 177, we may say that it consists of verses of *four* accents, or of *eight* syllables, just as we please; whilst the same is the case with the lines in § 178. These may be verses of *four* accents, or they may be verses of twelve syllables.

§ 181. A group of syllables, wherein one is accented, and one (or more) unaccented, is called a *measure*.

In the lines already quoted the following groups are measures:—

1.

The wáy | was lóng | the wínd | was cóld,
The mín | strel wás | infírm | and óld.

Here each measure consists of two syllables, and is called *disyllabic*.

2.

At the clóse | of the dáy | when the hám | let is stíll.

Here each measure consists of three syllables, and is called *trisyllabic*.

§ 182. The disyllabic measures are of two kinds. In the one the accent is on the first syllable, the second

being unaccented. In the other the accent is on the second syllable, the first being unaccented.

Example of the first kind of disyllabic measure.

Láy thy bów of peárl apárt,
A'nd thy sílver shíning quíver;
Gíve untó the flýing hárt
Tíme to breáthe, how shórt soéver;
Thoú that mák'st a dáy of níght,
Góddess exquisítely bríght.—Ben Jonson.

Example of the second kind of disyllabic measure.

The wár, that fór a spáce did faíl,
Now trébly thúnder'd ón the gále,
And Stánley wás the crý;
A líght on Mármion's vísage shéd,
And fíred his glázing eye:
With dýing hánd abóve his heád
He shoók the frágments óf his bláde,
And shoúted víctory!—Scott.

The trisyllabic measures are of three kinds.

§ 183. The first trisyllabic measure has its accent on the first syllable, the unaccented syllables being the second and third.

Píbroch o' Dónuil Dhu!
Píbroch o' Dónuil!
Wáke thy shrill voíce anew,
Súmmon Clan Cónnuil.
Cóme away, cóme away,
Hárk to the súmmons!
Cóme in your wár array,
Géntles and cómmons.—
Cóme ev'ry híll-plaid, and
Trúe heart that wéars one;
Cóme ev'ry steél blade, and
Stróng hand that beárs one.—

Leáve the deer, leáve the steer,
Leáve nets and bárges:
Cóme with your fíghting-gear,
Broádswords and tárges.
Cóme as the wínds come, when
Fórests are rénded;
Cóme as the wáves come, when
Návies are stránded;
Fáster come, fáster come,
Fáster and fáster,
Chiéf, vassal, páge, and groom,
Ténant and máster.
Fást they come, fást they come,
Sée how they gáther!
Wíde waves the eágle plume,
Blénded with heáther.
Cást your plaids, dráw your blades,
Fórward each mán set!
Píbroch of Dónuil Dhu,
Knéll for the ónset.—Scott.

§ 184. The second trisyllabic measure has its accent on the second syllable, the unaccented syllables being the first and third.

The bláck bands came óver
The A'lps and their snów;
With Boúrbon, the róver,
They páss'd the broad Pó.
We [have] beáten all [our] foémen,
We [have] cáptured a kíng,
We [have] túrn'd back on nó men,
And só let us síng
"The Boúrbon for éver!
Though pénniless áll.
We 'll [have] óne more endeávour
At yónder old wáll.

With [the] Boúrbon we 'll gáther
  At dáy-dawn befóre
The gátes, and togéther
  Or breák or climb ó'er
The wáll: on the ládder
  As moúnts each firm foót,
Our shoút shall be gládder,
  [And] death ónly be múte.—
The Boúrbon! the Boúrbon!
  Sans coúntry or hóme,
We 'll fóllow the Boúrbon
  To plúnder old Róme."—BYRON.

§ 185. The third trisyllabic measure has its accent on the third syllable, the unaccented syllables being the first and second.

See the snákes how they reár,
How they híss in the aír,
And the spárkles they flásh from their eyés.
DRYDEN.

As the omission of a single unaccented syllable will change a verse of the third trisyllabic measure into one of the second, there is frequently an intermixture of the two sorts of verse: indeed, all the three trisyllabic measures have a great tendency to intermingle.

1.

The Assýrian came dówn like a wólf on the fóld;
And his cóhorts were gleáming in púrple and góld:
And the sheén of the speárs was like stárs on the séa,
When the blúe wave rolls níghtly on deép Galileé.

2.

Like the leáves of the fórest when súmmer is greén,
That hóst with their bánners at súnset were seén:
Like the leáves of the fórest when aútumn is blówn,
That hóst on the mórrow lay wíther'd and strówn.

3.

For the A′ngel of Deáth spread his wíngs on the blást,
And breáthed in the fáce of the fóe as he páss'd;
And the éyes of the sleépers wax'd deádly and chíll,
And their heárts but once heáved, and for éver grew stíll.

4.

And thére lay the steéd with his nóstril all wíde;
But throúgh it there róll'd not the breáth of his príde:
And the foám of his gásping lay white on the túrf,
And cóld as the spráy of the róck-beating súrf.

5.

And thére lay the ríder distórted and pále,
With the déw on his brów, and the rúst on his maíl;
And the ténts were all sílent, the bánners alóne,
The lánces unlífted, the trúmpet unblówn.

6.

And the wídows of A′shur are loúd in their waíl,
And the ídols are bróke in the témple of Báal,
And the míght of the Géntile unsmóte by the swórd
Hath mélted like snów in the glánce of the Lórd.—Byron.

§ 186. In the English language the disyllabic measures are commoner than the trisyllabic, and of the two disyllabic measures the second is commoner than the first.

§ 187. Two words wherein the last accented vowel, and all the sounds that follow it, are *identical*, whilst the parts preceding the last accented vowel are *different*, are said to *rhyme* to each other, or to form *rhymes*—as, *t-o-ld*, *b-o-ld*; *sk-i-ll*, *f-i-ll*.

In each of these pair of words the vowel is identical, *i. e.*,

In *told* and *bold* the vowel is *o*.
— *skill* — *fill* — *i*.

In each the sounds that follow the vowel are also identical, *i. e.*,

In *told* and *bold* the sounds that follow the vowel are } *ld*.
— *skill* — *fill* — *ll*.

Lastly, in each, the sound that precedes the vowel is different.

In *told* and *bold* the sounds that precede } *o* are *t* and *b*.
— *skill* — *fill* — *i* are *sk* and *f*.

Hence there are three rules for the formation of a full and perfect rhyme:—

1. That the *vowels* be *identical*.

2. That the sounds that *follow* the vowels be *identical*.

3. That sounds that *precede* the vowel be *different*.

§ 188. Verse destitute of rhyme is called blank verse.

Specimens of some of the COMMONER ENGLISH METRES.

1.

First disyllabic measure. Alternate rhymes. Four accents to each verse. The unaccented syllable of the last measure wanting in every second and fourth line.

Só she stróve against her weákness,
  Thoúgh at tímes her spírits sánk;
Sháped her heárt with wóman's meékness
  Tó all dúties óf her ránk.
A'nd a géntle cónsort máde he;
  A'nd her géntle mínd was súch,
Thát she gréw a nóble lády,
  A'nd the peóple lóved her múch.
Bút a troúble weígh'd upón her,
  And perpléx'd her níght and mórn
With the búrden óf an hónour
  U'nto whích she wás not bórn.—TENNYSON.

2.

First disyllabic measure. Rhyming couplets. Rhymes single. Eight accents to each verse. The unaccented syllables of the last measures wanting throughout.

Cómrades, leáve me hére a líttle, whílst as yét 'tis eárly mórn;
Leáve me hére, and whén you wánt me, sóund upón the búgle hórn. TENNYSON.

3.

Second disyllabic measure. Alternate rhymes. Three accents to each line. In every first and third verse there is a supernumerary syllable. This makes the rhyme double.

'Twas when the seas were roaring
  With hollow blasts of wind,
A damsel lay deploring,
  All on a rock reclined.
Wide o'er the foaming billows
  She cast a wistful look;
Her head was crown'd with willows,
  That trembled o'er the brook.

4.

Second disyllabic measure. Rhyming couplets. Rhymes single. Four accents, or eight syllables, to each line. Verses of this sort are called *octosyllabics*.

On, on he hasten'd, and he drew
My gaze of wonder as he flew.
Though like a demon of the night
He pass'd and vanish'd from my sight,
His aspect and his air impress
A troubled memory on my breast;
And long upon my startled ear
Rung his dark courser's hoofs of fear.—BYRON.

5.

Second disyllabic measure. Rhymes in couplets; single. Five accents, or ten syllables, to each line. Verses of this kind are called *heroic couplets;* and are the metre in which many of the greatest poems of the English language are written.

On what foundation stands the warrior's pride?
How just his hopes, let Swedish Charles decide.
A frame of adamant, a soul of fire,
No dangers fright him, no misfortunes tire;
O'er Love, o'er Fear extends his wide domain,
Unconquered lord of pleasure and of pain.
No joy to him pacific sceptres yield,
War sounds the trump, he rushes to the field;
Behold auxiliar kings their powers combine,
And one capitulate, and one resign.
Peace courts his hand, but spreads her charms in vain.
"Think nothing gain'd," he cries, "till nought remain,
On Moscow's walls till Swedish banners fly,
And all be mine beneath the polar sky!"
The march begins in military state,
And nations on his eye suspended wait.

Stern Famine guards the solitary coast,
And Winter barricades the realms of frost.
He comes! nor toil nor want his course delay;
Hide blushing Glory, hide Pultowa's day.
* * * * *
His fall was destined to a barren strand,
A petty fortress, and a dubious hand.
He left a name at which the world grew pale,
To paint a moral and adorn a tale.—JOHNSON.

6.

The same as the preceding; except that there is no rhyme. This metre is called *blank heroics*, or *blank verse*. It falls into two varieties.

Dramatic Blank Verse.—With the exception of the earliest dramas in the language, and some rhyming tragedies written in imitation of the French about the time of Charles II., the writings for the English stage consist chiefly of either prose or blank verse. It is in blank verse that most tragedies and many comedies are either wholly or partially written. Often there are two supernumerary syllables; which, in rhyming metres, would constitute double rhymes.

OTHELLO'S SPEECH BEFORE THE SENATORS.

Most potent, grave, and reverend seigniors,
My very noble and approved good *masters*,
That I have ta'en away this old man's *daughter*,
It is most true: true, I have married her:
The very head and front of my offe*nding*
Hath this extent, no more. Rude I 'm in speech,
And little bless'd with the set phrase of peace,
For since these arms of mine had seven years' pith
Till now, some nine moons wasted, they have used
Their dearest action in the tented field,

And little of this great world can I speak,
More than pertains to feats of broil and *battle*;
And therefore little shall I grace my cause
In speaking of myself: yet by your *patience*
I will a round unvarnish'd tale deliver
Of my whole course of love; what drugs, what charms,
What conjuration, and what mighty *magic*,
(For such proceedings am I charged withal,)
I won his daughter.—SHAKSPEARE.

Narrative Blank Verse.—The metre of "Paradise Lost," "Paradise Regained," Young's "Night Thoughts," Cowper's "Task," Cowper's "Homer," &c.

Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquish'd, rolling in the fiery gulf
Confounded, though immortal: but his doom
Preserved him to more wrath, for now the thought
Both of lost happiness and lasting pain
Torments him.

Here the admission of a supernumerary final syllable is rare; lines of *eleven* syllables, like the following, being uncommon.

Of sovran power with awful ceremo*ny*.
Paradise Lost, b. i.

7.

Second disyllabic measure. Six accents. Name of the verse *Alexandrine*.

Ye sácred bárds that tó your hárps' melódious stríngs
Sung th' áncient héroes' deéds, the mónuménts of kíngs;
If, ás those Drúids taúght who képt the Brítish rítes,
And dwèlt in dárksome gróves, there coúnselling with sprítes,
When thése our soúls by deáth our bódies dó forsáke,
They ínstantly agaín to óther bódies take,
I coúld have wísh'd your soúls redoúbled ín my breást,
To gíve my vérse applaúse to time's etérnal rést.—DRAYTON.

8.

Second disyllabic measure. Seven accents. Name, *service metre*.

The Lord descended from above, and bow'd the heavens most high,
And underneath His feet He cast the darkness of the sky.
On Cherubs and on Seraphim full royally He rode,
And on the wings of mighty winds came flying all abroad.

STERNHOLD AND HOPKINS.

APPENDIX.

ANGLO-NORMAN EXTRACT.

(§ 23.)

Translation literal.

One day was Charlemagne at St. Denis' minster,
Had taken his crown, in-cross so marked (*signed*) his head
And had girt his sword ; the hilt was of gold pure (*mere*),
Dukes there he-had, and lords (*dominos* or *dons*), and barons, and cavaliers.
The emperor looked-at (*regarded*) the queen his wife ;
She was well crowned, at the most beautiful and at the best.

*** *This should be translated into Modern French, and then compared with the Anglo-Norman.*

Semi-Saxon Extract.

(§ 24.)

Translation literal.

Bladud had a son,	Bladud had a son
Lear was hight ;	Lear was hight
After his father's days	After his father he held the land
He held this liege land	In his own hand
Together on (through) his life,	Through his life-days
Sixty winters	Sixty winters.
He made a rich borough	He made a rich borough
Through his wise craft	Through wise men's counsel
And he it let name	And it let it name
After himself.	After himself.
Caer-Lear hight the burgh	Caer-Lear hight the borough.
Dear was it to the king	Dear was it to the king.
Which we on our language	Which we, on our speech,
Leicester call.	Leicester call
Of yore on the old days.	In the old days.

THE END.

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A

GRAMMAR

OF THE

ENGLISH LANGUAGE,

FOR THE USE OF

COMMERCIAL SCHOOLS.

BY

R. G. LATHAM, M. D.

LONDON:
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1850.

PREFACE.

THE following pages are limited to the exhibition and explanation of the chief fundamental facts and principles in English Grammar, and in the History of the English Language; being, to a certain extent, preparatory to the larger works of the Author upon the same subjects.

The way in which the writer suggests that his book should be studied is as follows:—

a. Each section (marked §), when it consists of a single paragraph, should be learned by heart.

b. When a section consists of more paragraphs than one, the first only should be learned by heart. The remainder should be

read by the pupil, and (if necessary) verbally explained, and enlarged upon by the teacher.

c. All lists of words, quotations, and words from foreign languages, should be written out.

d. The first time the book is gone through, the parts in smaller type may be omitted.

e. Part I. may be gone through at the first, second, or third time of reading, according to the knowledge that the learner has of the English History. Part V. according to his knowledge of the English poetical literature.

Such are the general principles of the method recommended. Particular cases where they must slightly be departed from will occur. These are matters for the discretion of the teacher.

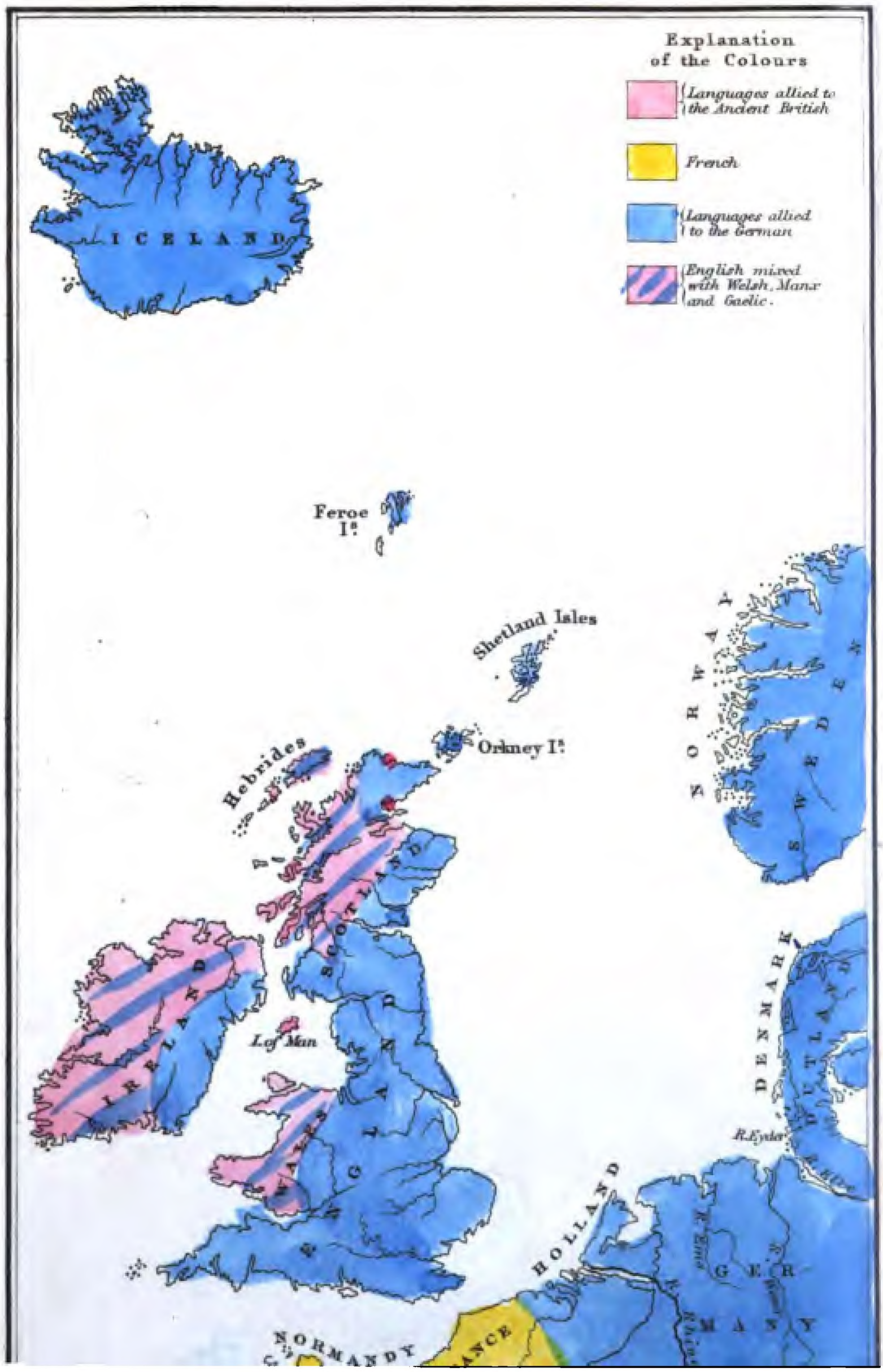
The portions that will require the most illustration from the teacher, are Part II. (on the nature of *Sounds*, &c.), and the explanation of the logical terms, Proposition, Subject, and Copula.

The principle by which the writer has chiefly been directed is that of beginning with parti-

culars, and gradually proceeding to generalities. In this he believes he follows the method best fitted for learners. Thus the particular changes that words undergo are dealt with in detail before the Parts of Speech and other more general questions are noticed.

The orthographical portion is chiefly a condensation of the Preface to Walker's Pronouncing Dictionary.

LANGUAGES OF THE BRITISH ISLES



HISTORY

OF THE

ENGLISH LANGUAGE.

PART I.

§ 1. *Distribution of the English Language over the British Isles.*—The English Language is spoken exclusively throughout all the counties of England.

§ 2. It is spoken in Wales, *partially;* that is, in the Principality of Wales there are two languages, viz. the English, and the Welsh as well.

§ 3. It is also spoken in Scotland, *partially;* that is, in the Northern and Western counties of Scotland, there are two languages, the English, and a language called the *Scotch* Gaelic as well.

§ 4. It is also spoken in Ireland, *partially;* that is, in Ireland, there are two languages, the English, and a language called the *Irish* Gaelic as well.

§ 5. It is also spoken in the Isle of Man, *partially;* that is, in the Isle of Man there are two languages, the English, and a language called the Manx as well.

§ 6. Finally, it is spoken in the United States of America, in Canada, in Australia, and, more or less, in all the English colonies and dependencies.

Extension of the English Language over different and distant Countries.—The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, the former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians; and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Numerous languages then became entirely lost, and, at the same time, the tribes who spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled tribes, and the language of the mother-country became naturalized in a New World. The subsequent settlement of Maryland, Georgia, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of

Jamaica was taken from the Spaniards, and from that time forwards the English has been the language of a greater part of the West Indian Islands. Here, also, it gradually displaced the dialects of the native Indians.

In Canada, it first took root after the taking of Quebec by General Wolf, in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffrarian dialects, form the language of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India; but there the original languages of the country are

spoken to far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey, and Jersey, and many other localities of less note, are isolated spots, which, being portions of the English dominions, use the English language.

§ 7. *Extension of the English Language over the British Isles.*—As late as the reign of Queen Elizabeth, and even later, the English language was not spoken universally and exclusively even in England. A second language was spoken in Cornwall, called the Cornish.

§ 8. As late as the reign of King Stephen, a language very closely resembling the Welsh, was spoken in Cumberland and Westmoreland.

§ 9. In the first, second, and third centuries the English language was either not spoken in Great Britain at all, or spoken very partially indeed.

A little consideration will shew that the extension of the English language over the different English counties, and over the British Isles in general, was carried on in the same way as the extension of the English language over countries like America, Australia, and New Zealand. In America, Australia, and New Zealand there were the original native languages, origi-

nally spoken by the original inhabitants. There was just the same in England.

In America, Australia, and New Zealand, the native languages still continue to be spoken, side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. In all these portions of the British Isles, the native languages still continue. They are encroached upon by the English; still, however, they continue. By observing this, we understand the important fact that even in *England*, the *English* language is no native tongue, but an imported one; whereas the really native languages of Great Britain were languages allied to the present Welsh, Gaelic, and Manks. These, however, as the English dialects gradually extended themselves, gradually retreated.

§ 10. The countries from whence the present language of England was introduced into England, were Germany and Holland, in which countries a language akin to the English was spoken from the earliest times of which we have any historical information, and in which countries a language akin to the English is spoken at the present moment.

§ 11. The particular part of Germany and Holland, from which the English language was introduced into England, is that tract which extends along the sea-coast from the Peninsula of Jutland in the Kingdom of Denmark, to the mouth of the Rhine in Holland.

§ 12. The particular part of the British Isles on

which the English language was introduced into England, is generally believed to be the north-eastern part of the county of Kent.

By attending to the different portions of the coast upon which the different descents of the different German invaders took place, we can discover what portions of our islands lost their original language first; and by attending to the different dates of such invasions, we can ascertain the rate at which the old native British gave way to the new language introduced from Germany.

First settlement of invaders from Germany. — In the year 449 A.D. the invaders from Northern Germany made the first permanent settlement in Britain. Ebbsfleet, in the Isle of Thanet, was the spot where they landed; and the particular name that these tribes gave themselves was that of *Jutes*. Their leaders were Hengist and Horsa. Six years after their landing they had established the Kingdom of Kent; so that the county of Kent was the first district where the original British was superseded by the mother-tongue of the present English, introduced from Germany.

Second settlement of invaders from Germany. — In the year 477 A.D. invaders from Northern Germany made the second permanent settlement in Britain. The coast of Sussex was the spot whereon they landed. The particular name that these tribes gave themselves was that of *Saxons*. Their leader was Ella. They established the kingdom of the South Saxons

(Sussex); so that the county of Sussex was the second district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Third settlement of invaders from Germany. — In the year 495 A.D. invaders from Northern Germany made the third permanent settlement in Britain. The coast of Hampshire was the spot whereon they landed. Like the invaders last mentioned, these tribes were Saxons. Their leader was Cerdic. They established the kingdom of the West Saxons (Wessex); so that the county of Hants was the third district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Fourth settlement of invaders from Germany. — A.D. 530, certain Saxons landed in Essex; so that the county of Essex was the fourth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Fifth settlement of invaders from Germany. — These were *Angles* in Norfolk and Suffolk. This settlement, of which the precise date is not known, took place during the reign of Cerdic in Wessex. The fifth district where the original British was superseded by the mother-tongue of the present English was the counties of Norfolk and Suffolk; the particular dialect introduced being that of the *Angles*.

Sixth settlement of invaders from Germany. —

In the year 547 A.D. invaders from Northern Germany made the sixth permanent settlement in Britain. The south-eastern counties of Scotland, between the rivers Tweed and Forth, were the districts where they landed. They were of the tribe of the Angles, and their leader was Ida. The south-eastern parts of Scotland constituted the sixth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Hence, in the county of Kent the original British was superseded by the extension of the dialect of the *Jutes*. Of the three invading tribes the Jutes were the least important.

In the county of Sussex the original British was superseded by the extension of the dialect of the *Saxons* under Ella.

In the following counties it was by the extension of the Saxon introduced by the followers of Cerdic that the original British was supplanted — Hampshire, Dorsetshire, Wilts, part of Somerset, part of Devonshire, part of Surrey, Gloucestershire, Oxfordshire, Berkshire, Buckinghamshire. These counties constituted the important kingdom of the West Saxons (Wessex).

It was by the extension of the Saxon introduced by the invaders of A.D. 530 that the original British of Essex, Middlesex, and part of Hertfordshire was superseded.

It was by the extension of the language introduced

by the Angle invaders of Norfolk and Suffolk that the original British of Cambridgeshire and the Isle of Ely, and of parts of Lincolnshire and Northamptonshire, was superseded.

It was by the extension of the language introduced by the Angles of the south of Scotland that the original British was superseded in the following counties—Northumberland, Westmoreland, Cumberland, Cheshire, Lancashire, Yorkshire, Nottinghamshire, and the North Midland counties.

§ 13. As one of the tribes that invaded England from the coast of Germany called itself the *Saxons*, the language thus introduced was for some time called *the Saxon* language; indeed, at the present moment the English is so called in Welsh, Manx, and Gaelic.

§ 14. As another of the tribes that invaded England from the coast of Germany called itself the *Angles*, the language thus introduced was for some time called the *Angle* language; indeed, it is from the particular tribe of the *Angles* that the country has taken the name of *England*.

§ 15. The death of Ecbert took place in 836 A.D. It is believed that not long after the time of Ecbert the different *Angle* and *Saxon* tribes had become consolidated into a single people. It is also believed that about the same time the different dialects had become treated as a single language; the name by which this language is known being *Anglo-Saxon*. The Anglo-Saxon is the mother-tongue of the present English.

The history of England, from the time of Ecbert to the battle of Hastings, is the history of the Anglo-Saxon Language. During that time it was the language both of the learned and unlearned, and was a written language as well as a spoken one. Not only was it written, but it was one of the earliest cultivated languages of Modern Europe; so much so, that before there was a single line written either in French or Italian, in Spanish or Portuguese, there was a considerable Anglo-Saxon literature. Whilst a corrupted form of the Latin was the medium of communication through the southern half of Western Europe, the language of England was the language of legislators, annalists, and poets. So early, indeed, was the Anglo-Saxon applied to poetry, that the earliest specimens of Anglo-Saxon verse represent the manners and legends of a time previous to the introduction of Christianity, and during the time of German Paganism. Nay more, they represent the manners and legends of a time when our ancestors belonged to the continent of Germany rather than to the island of Britain. This is the earliest period of the Anglo-Saxon literature, the compositions being exclusively poems.

Next in order of time to the oldest Anglo-Saxon poems come the oldest Anglo-Saxon laws; such as the laws of Ina, Wihtred, Athelstan, and other Anglo-Saxon Kings.

The Anglo-Saxon Chronicle is of uncertain date; indeed, it was put together at different periods. It

gives us, in the form of annals, the chief events that occurred in the Anglo-Saxon portions of England from the first settlement to the reign of Stephen.

A poem, written by a monk of Whitby in Yorkshire, named Cædmon, is one of the most remarkable of the Anglo-Saxon poems. Much of its sublimity is taken from the Old Testament, of which it is a metrical paraphrase. The poem of Cædmon is an example of what may be called the *Sacred Epics* of the Anglo-Saxons. Next in point of importance to the work of Cædmon, are the following poems :—

a. Judith—A fragment on the actions of Judith, the slayer of Holophernes.

b. Andreas — The metrical life and acts of St. Andrew.

c. Helena — The discovery of the true cross by Helena, mother of Constantine the Great.

Of the prose writers, known to us by name, the two most conspicuous are, Alfred the Great and Ælfric. The influence of the former upon the laws and learning of England is a matter of general history ; whilst the most important collection of Anglo-Saxon homilies is the work of the latter.

The Anglo-Saxon is the mother-tongue of the present English. — Nevertheless, if we compare the present English of the nineteenth century with the Anglo-Saxon of the ninth, the following points of difference will be observed :—

1. The Anglo-Saxon language contained words that

are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	*air*	swithe	*very*
lichoma	*body*	sáre	*very*
stefn	*voice*	sith	*late*
theód	*people*	reccan	*care about*
ece	*everlasting*	ongitan	*understand*
hwæt	*sharp*	sweltan	*die*, &c.

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice*, *people*, *conjugal*, *philosophy*, *alchemist*, *very*, *survey*, *shawl*, and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A. S.	English.
án	*one*	gærs	*grass*
eahta	*eight*	ic	*I*
nygon	*nine*	spræc	*speech*
endlufon	*eleven*	eáge	*eye*, &c.

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung-*ena*	*tongues*	god-*ra*	*good*
word-*a*	*words*	wi-*t*	*we two*
treow-*u*	*tree-s*	gi-*t*	*ye two*
god-*an*	*good*	hwo-*ne*	*who-m*
god-*re*	*good*	we luf-*iath*	*we love*
god-*ne*	*good*	we luf-*odon*	*we loved*
god-*es*	*good*	to luf-*ianne*	*to love*, &c.

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours*, *yours*, *theirs*, *hers*, were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English, appear in different forms in the different languages.

A. S.	English.	A. S.	English.
smith-*es*	*smith's*	hvá-*m*	*who-m*
smith-*as*	*smith-s*	blets-*ode*	*bless-ed*, &c.

7. Phrases and sentences were used in Anglo-Saxon which are inadmissible in the present English.

8. Phrases and sentences are used in the modern English which were inadmissible in Anglo-Saxon.

A fresh language was introduced into England by the Norman conquest. This may be called either *Anglo-Norman*, or *Norman-French*.

In the year 1066 A.D. Edward the Confessor died, and was succeeded by Harold, who was the last of the Anglo-Saxon Kings of England. Upon the 28th of September of the same year, William Duke of Normandy, landed at Pevensey in Sussex; and on the 18th of October was fought the decisive battle of

Hastings. Now the language of William the Conqueror was by no means akin to the Anglo-Saxon: indeed it was as different from it as the Anglo-Saxon was from the original British. And the language of his followers was the same. It was wholly foreign to England. It was a language of France, just as the Anglo-Saxon was a language of Germany; and it encroached upon the Anglo-Saxon of England just as that language, some centuries before, had encroached upon the original British.

And just as the languages or dialects akin to the Anglo-Saxon are to be sought for in Germany, so are the languages, or dialects, akin to the Norman to be sought for in France. The Anglo-Saxon of the followers of Hengist and Horsa resembled the modern German and Dutch. The Norman of the followers of William the Conqueror resembled the modern French.

The change effected upon the English Language by the Norman Conquest was not less than the change effected by the same event upon the property of the country, its habits, its liberties, and its constitution; and the results of the battle of Hastings upon the *literature* of England were proportionate to the alteration of our *language*. Perhaps there were not a hundred men in William's army who understood the Anglo-Saxon idiom. Even those who spoke it, despised it as the language of a conquered nation. Now it was natural that the language of the King should be the language of his attendants also; and hence, the great

nobles who composed his court spoke Anglo-Norman amongst their equals, Anglo-Saxon to their servants. The language of the nobles was the language of the lawyers, and the language of the lawyers was the language of the Church; so that the Court, the Courts of Law, and the Cloisters, were equally Normanized. Then, as a great portion of the original landholders were dispossessed, and their estates transferred to Norman Barons, and as the new lords of the soil resided on their estates, and surrounded themselves with numerous retainers, the language that was spoken in the great towns became the language, more or less, of the country around. Without knowing the exact extent to which the Anglo-Norman displaced the Anglo-Saxon, we know the following particular facts :—

1. Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., soon after 1270, when a sudden change brought in the use of French.

2. Conversation between the Members of the Universities was ordered to be carried on either in Latin or French.

3. The Minutes of the Corporation of London, recorded in the Town Clerk's Office, were in French, as well as the Proceedings in Parliament and in the Courts of Justice.

4. In Grammar-Schools, boys were made to construe their Latin into French.

On the other hand, the Anglo-Norman of England

was not *exactly* the same as the French of France. In the reign of Edward III., Chaucer, describing the manners of an English nun, says that "she spoke French cleverly, but as it was spoken in the school of Stratford-le-Bow, rather than as it was spoken at Paris."

> And Frenche she spake full feteously,
> After the scole of Stratford atte Bowe,
> For French of Parys was to her unknowe.
>
> *Prologue to the Canterbury Tales.*

§ 16. From the battle of Hastings to the death of John, the language of England is called, not *Anglo*-Saxon, but *Semi*-Saxon, or *Half*-Saxon.

§ 17. From the death of John to the death of Edward the Second, the language of England is called *Old* English.

§ 18. From the death of Edward the Second to the death of Queen Mary, the language of England is called *Middle* English.

§ 19. The period of the *New*, or *Modern* English, begins with the reign of Queen Elizabeth, and is the English of the present time.

Such are the stages of the English language, which, if we look to the *English* period alone, form three divisions, named (as above) Old English, Middle English, and New English. By adding the two stages of the Anglo-Saxon (*i.e.* of the Anglo-Saxon, properly so called, and of the *Semi*-Saxon), we increase the number to five. Now the divisions thus established

are of great practical convenience in the consideration of the history of our language. Nevertheless, it must not be supposed that the transition from one stage to another is by any means so sudden and definite as it appears to be according to the preceding dates. It cannot be believed that, *exactly* at the death of King John, the language changed from Semi-Saxon to Old English, or *exactly* at the accession of Edward the Third, from Old English to Middle. The change was *gradual*. The reigns, however, of the Kings are taken for the sake of putting the epochs in question in the form best fitted for being remembered. For the sake, however, of explaining the real nature of the changes of the English Language, the following sketch of its history is annexed :—

The first four reigns after the Conquest were unfavourable to the cultivation of literature *at all*: since the influence of the Norman-French, although sufficient to depress the Anglo-Saxon, was not sufficient to establish a flourishing literature of its own. *Some* works were composed in *both* languages. They were, however, in each case both few and unimportant.

Henry II.—The reign of Henry the *Second* was a favourable period for *one* of the languages of England, viz., for the Norman-French (or Anglo-Norman). It was also favourable for another language allied to the Anglo-Norman, but by no means identical with it. The river Loire, in France, forms a boundary between the northern class of French dialects and the

southern class; the Anglo-Norman belonging to the former. The marriage of Henry the Second with Eleanor of Aquitaine introduced relations between England and the *Southern* portions of France; whereas the influence of the Conquest had been to create a connexion with Normandy only. A fresh form of literature, in a fresh form of the French language, followed the intercourse between England on the one hand, and the Southern portion of France on the other; whilst the name for this language and literature was *Provençal—i. e.* the language and literature of Provence. Now, although this new influence deserves to be noted, it is not to be compared with the influence of either the *Anglo-Norman* or the original *Semi-Saxon*. Still it deserves to be noted. Hence, the Provençal was a third language applied to the literature of the English. A fourth language was the Latin, this being at that time, and having been previously, what it long continued to be, the language of the learned throughout Europe.

Henry III.—A proclamation of Henry the Third's to the people of Huntingdonshire is generally considered to be the first specimen of *English*, properly so called, *i. e.* of English, as opposed to Semi-Saxon. Date, A.D. 1258. Still the preponderating language for *written compositions* is the Norman-French (or Anglo-Norman).

Edward III.—This is the reign when the *reaction* of the original English against the Norman-French began; and the time from which it steadily and pro-

gressively increased. The father of English poetry, Geoffrey Chaucer, wrote under Edward III.; so did his cotemporary Wycliffe, and others of almost equal importance; their predecessors, who had written in English at all, having written either in the Old English, or the Semi-Saxon.

Edward IV.—The reign in which printing was introduced into England by William Caxton.—By this time, the Anglo-Norman language had become almost wholly superseded by the English, remaining only as the language of a few of the Courts of Law. The English, however, as may be expected, has changed from the English of Chaucer, and is approaching the character of the English of the writers under Henry VIII. In South Britain no poetical successor worthy of comparison with Chaucer has appeared. In Scotland, however, there is the dawning of a bright period—the reign of James IV.

Henry VIII.—The establishment of the Protestant Religion, and the revival of Classical Learning, are the two great influences in the reign of Henry VIII.; the effects of both upon the style of our writers and the language itself being beneficial. The works of Sir Thomas More, and the earliest translations of the Bible, are the chief instances of the now rapidly-increasing English literature. The great *Scotch* poet of this time is Dunbar.

Elizabeth.—During the long reign of Queen Elizabeth the language underwent considerable change, and the early Elizabethan writers are much less like the

writers of the present century than the later ones. Indeed, what is called the age of Queen Elizabeth comprizes the reign of James the First, and part of that of Charles the First. This is the age of Shakspeare and his cotemporary dramatists. It is also the time when the present translation of the Bible was made. The extent to which the English of the time in question is marked by peculiar indications of antiquity is generally known; so that the present general sketch of the history of the English language ends with the death of James the First.

QUESTIONS.

What is the meaning of *Scotch* and *Irish Gaelic*, and of *Manks*? In what parts of Great Britain is English not spoken exclusively? In what parts of the world, besides Great Britain, is English spoken? In what parts of England was English *last* introduced? In what parts *first*? From what country was it introduced? By what tribes? When? Where did the Jutes, Saxons, and Angles particularly settle respectively? What is the origin of the term Anglo-Saxon? What is the relation of the Anglo-Saxon to the English? What were the chief compositions in Anglo-Saxon? What is the meaning of *Anglo-Norman*, and *Norman French*? What was the effect of the Battle of Hastings upon the English Language? When was it fought? What is the meaning of *Semi-Saxon*, *Old English*, *Middle English*, and *Modern English*?

PART II.

SOUNDS, LETTERS, ACCENT, SPELLING, ETC.

§ 20. The uncompounded sounds of the English language are thirty-four; to which may be added six compound ones, making, in all, forty elementary sounds.

§ 21. The elementary sounds of the English language are as follows:—

1. The sound of the letter *a*, in *father*.
2. - - - *a*, „ *fate*.
3. - - - *a*, „ *fat*.
4. - - - *e*, „ *bed*.
5. - - - *e*, „ *glebe*.
6. - - - *i*, „ *pin*.
7. - - - *o*, „ *prove*.
8. - - - *u*, „ *full*.
9. - - letters *aw*, „ *bawl*.
10. - - letter *o* „ *note*.
11. - - - *o* „ *not*.
12. - - - *u* „ *but*.
13. - - - *w* „ *well*.
14. - - - *y* „ *yet*.
15. - - - *p* „ *pain*.
16. - - - *b* „ *bane*.

17. The sound of the letter *f* in *fane.*
18. - - - *v* „ *vane.*
19. - - - *t* „ *tin.*
20. - - - *d* „ *din.*
21. - - letters *th* „ *thin.*
22. - - - *th* „ *thine.*
23. - - letter *k* „ *kill.*
24. - - - *g* „ *gun.*
25. - - - *s* „ *seal.*
26. - - - *z* „ *zeal.*
27. - - letters *sh* „ *shine.*
28. - - letter *z* „ *azure.*
29. - - letters *ng* „ *king.*
30. - - letter *h* „ *hot.*
31. - - - *l* „ *low.*
32. - - - *m* „ *mow.*
33. - - - *n* „ *no.*
34. - - - *r* „ *row.*
35. - - letters *ou* „ *house.*
36. - - - *ew* „ *new.*
37. - - letter *i* „ *pine.*
38. - - letters *oi* „ *voice.*
39. - - - *ch* „ *chest.*
40. - - letter *j* „ *jest.*

§ 22. The real sound of the *ch* in *chest*, is that of *tsh*, or nearly so. Thus:

Church might be spelt *tshurtsh.*
Chide - - *tshide.*
Chirp - - *tshirp.*
Chin - - *tshin*, &c.

§ 23. The real sound of the *j* in *jest* is that of *dzh*, or nearly so. Thus

Join might be spelt *dzhoin*.
Jump - - *dzhump*
Jet - - *dzhet*
John - - *Dzhon*, &c.

§ 24. The signs, or figures, used in writing, to express the sounds of the English language are called *Letters*.

§ 25. The letters of the English language are twenty-six in number, their form, order, and names being as follows:—

Roman.		*Italic.*		*Name.*
A	a	*A*	*a*	*a*
B	b	*B*	*b*	*bee*
C	c	*C*	*c*	*see*
D	d	*D*	*d*	*dee*
E	e	*E*	*e*	*e*
F	f	*F*	*f*	*eff*
G	g	*G*	*g*	*jee*
H	h	*H*	*h*	*aitch*
I	i	*I*	*i*	*i*, or *eye*
J	j	*J*	*j*	*j* consonant, or *jay*
K	k	*K*	*k*	*kay*
L	l	*L*	*l*	*el*
M	m	*M*	*m*	*em*
N	n	*N*	*n*	*en*
O	o	*O*	*o*	*o*
P	p	*P*	*p*	*pee*
Q	q	*Q*	*q*	*cue*

Roman.		*Italic.*		*Name.*
R	r	*R*	*r*	*ar*
S	s	*S*	*s*	*ess*
T	t	*T*	*t*	*tee*
U	u	*U*	*u*	*u*, or *you*
V	v	*V*	*v*	*v*, consonant, or *vee*
W	w	*W*	*w*	double *u*
X	x	*X*	*x*	*eks*
Y	y	*Y*	*y*	*wy*
Z	z	*Z*	*z*	*zed*, or *izzard*

§ 26. The English letters were originally reckoned at twenty-four, "because, anciently, *i* and *j*, as well as *u* and *v*, were expressed by the same character." [1]

§ 27. The sounds denoted by the letters *a*, *e*, *i*, *o*, and *u*, are called *vowel sounds*, or, more simply, *vowels*.

§ 28. The sounds denoted by the letters *w*, and *y*, are called *Semivowel Sounds*, or simply *Semivowels*.

Observe.—The letter *y* has sometimes the power of a vowel, as in *merry*; sometimes of a semivowel, as in *yet*. Sometimes, too, it is sounded as the *i*, in *pine*,[2] in which case it is a *Diphthong*, a term which will be explained hereafter.

§ 29. The sounds denoted by the letters *p*, *b*, *f*, *v*, *t*, *d*, *k*, *g*,[3] *s*, and *z*, are called *Mute sounds*, or, more simply, *Mutes*.

[1] Walker's Pronouncing Dictionary, p. 19.

[2] Sound, 37.

[3] As in *gun*. The *g* in *gibbet* is a different sound, *i.e.* that of *j*.

§ 30. The sound denoted by the letters *ng*, is called the *Nasal sound;*[1] or, more simply, the *Nasal.*

§ 31. The sound denoted by the letter *h*, is called the *Aspirate sound*, or, more simply, the *Aspirate.*

§ 32. The sounds denoted by the letters *l*, *m*, *n*, *r*, are called *Liquid sounds*, or, more simply, *Liquids.*

§ 33. The sounds denoted by the *ou* in *house*, the *ew* in *new*, the *i* in *pine*, and the *oi* in *voice*, are called *Diphthongal sounds,*[2] or, more simply, *Diphthongs.*

§ 34. The sound denoted by the sign or letter *j*, is called the *Compound Sibilant sound,*[3] or, more simply, the *Compound Sibilant.*—The sound of the *ch* in *chest*, which is that of *tsh*, is also a Compound Sibilant.

§ 35. Of the twenty-six letters, twenty-three are necessary and three superfluous.

§ 36. The three superfluous letters are *c*, *q*, and *x*.

[1] From the Latin word *nasus* = a *nose*; because in forming it the air passes through the nose.

[2] From the Greek words *di* = *double*, and *phthongé* = *voice* because they all consist of the combination of a vowel with a semi-vowel, and so contain *two* sounds. Thus—

Ow consists of the sound of *a* in *father*,						and *w* in *well.*	
Ew	-	-	*i*	- *tin,*	-	*w*	- *well.*
Oi	-	-	*ou*	- *ought,*	-	*y*	- *yet.*
I	-	-	*a*	- *fat,*	-	*y*	- *yet.*

[3] Pronounced *Síbilant*, from the Latin word *sibilans* = *hissing.*

§ 37. *C.* has two sounds,—its sound in the word *city*, and its sound in the word *cat*; but, as the first may be represented by *s* (*sity*), and the second by *k* (*kat*), the letter *c* is redundant or superfluous.

§ 38. *Q.* followed, as it always is by *u*, has the same sound as *kw*, so that *queen* may be spelt *kween*; and, hence, the letter *q* is redundant or superfluous.

§ 39. *X* has two sounds; its sound in the word *explain*, and its sound in the word *exist*; but as the first may be represented by *ks* (*eksplain*) and the second by *gz* (*egzist*) the letter *x* is redundant or superfluous.

§ 40. The *order* of the letters is called the *Alphabet*; because, in the Greek language, the names of the first two letters were *alpha* and *beta* respectively; that is, *alpha* was the name of the letter which we call *a*, and *beta* of *b*.

As the *sounds* of the English Language are much more numerous than the *signs* by which they are expressed, there being as many as forty of the one, and no more than twenty-six of the other, we may reasonably expect that the spelling will be more or less imperfect; since the only way of making twenty-six signs do the work of forty is to use some of them for two or more purposes. And this is what we find to be the case. Thus:—

a. The single letter *a* represents the two sounds of *father*, and *fat*.

b. The single letter *u* represents the two sounds of *full*, and *but*.

This is an example of one method of making a few letters do the work of many.

Another process is to use a combination of *two separate* letters with the power of *one simple single one.* Thus—

a. The combination of *t* with *h* serves to denote the simple single sound at the beginning of the word *thin,* a sound which might be expressed by an equally simple single sign, as it actually is in Greek,[1] Anglo-Saxon,[2] and many other languages.

b. The combination of *s* with *h* serves to denote the simple single sound at the beginning of the word *shine,* a sound which might be expressed by an equally simple single sign, as it actually is in Hebrew[3] and many other languages.

c. The combination of *n* with *g* serves to denote the simple single sound of *ng* at the end of the word *king,* a sound which might be expressed by an equally simple single sign, as it actually is in several of the Asiatic languages.

These are examples of a second class of expedients. A third series consists of the different methods of distinguishing between the *long* and *short* vowels. In Greek this is partially done by means of separate[4] letters. In English the following expedients are the most usual:—

a. Two identical vowels in the same syllable are

[1] By θ. [2] By þ. [3] By ש

[4] In Greek the letter ε expresses the *short*, η the long sound of *e*; ο the *short*, ω the long sound of *o*.

often used as an orthographical expedient, for the sake of showing that the syllable in which they occur is long—*feet, cool.*

b. Two *different* vowels in the same syllable are often used as an orthographical expedient, *i. e.* for the sake of showing that the syllable in which they occur is long—*plain, main.*

c. The addition of the *e* mute is often used as an orthographical expedient; *i. e.* for the sake of showing that the syllable in which it occurs is long —*plane, mane.*

d. Two identical consonants immediately following a vowel are often used as an orthographical expedient; *i. e.* for the sake of showing that the vowel which precedes them is short—*hiss, hill.*

Notwithstanding, however, these expedients and others of the same sort, there still remain cases where no distinction in spelling is drawn between distinct and different sounds. Thus,—

There is no distinction in spelling between the sound of the *th* in *thin*, and the *th* in *thine.*

There is no distinction in spelling between the sound of *z* in *zeal* and the *z* in *azure.*

Hence the English alphabet is undoubtedly *deficient.*

It is also *redundant;* since it has already been stated that the letters *c*, *q*, and *x* are superfluous. Now this redundancy increases the deficiency of the alphabet; since the number of letters really available for the purposes of distinguishing one sound from

another is thus brought down from twenty-six to twenty-three.

The deficiencies of the English alphabet would cause considerable complexities in the English spelling, even if there were no other causes in operation. Others, however, there are. Why do we spell the word *city* with a *c*, when *s* would express the first sound equally well (*sity*) ? Why, too, do we write *philosophy* and *Phillip* instead of *filosophy* and *Fillip* ?

The sound of the *c*, in *city*, is the sound that we naturally spell with the letter *s*; and if the expression of this sound were our *only* object, the word would be spelt accordingly (*sity*). The following facts, however, traverse this simple view of the matter. The word is a derived word. It is transplanted into our own language from the Latin, where it is spelt with a *c* (*civitas*); and to change this *c* into *s* conceals the origin and history of the word. For this reason the *c* is retained; although, as far as the mere expression of sounds is concerned, it is a superfluity.

The principle upon which the letter *c* finds place in the English alphabet, when *k* or *s* would answer equally well as mere signs of sounds, is the *etymological principle*. In the word *city* it shows a connection with the word *civitas*.

The principle upon which the combination *ph* is frequently used instead of *f*, is also the *etymological principle*. In the word *philosophy* it shows the connection with the word *philosophia*.

Other circumstances, besides these, affecting the

English orthography, and shown in the numerous powers of the letters will be found in §§ 54—197.

§ 41. *Cognate, or allied sounds.*—The sounds of

p,	*b*,	*f*,	*v*.
t,	*d*,	*th*,[1]	*th*.[2]
k,	*g*.	*	*
s,	*z*,	*sh*,	*zh*.[3]

are cognate, or allied to each other.

§ 42. *The sibilants.*—The sounds of *s*, *z*, *sh* and *zh*, are called the simple, those of *tsh* and *dzh* the compound *sibilants*. The whole six sounds may often be conveniently called by the general term *sibilant*.

Difference between the names of letters and the powers of letters.—As the name of a letter by no means necessarily corresponds with its sound, it is better, when we compare two sounds with one another, to use the *names* of the letter as rarely as possible. Thus, it is not advisable to say

eff is cognate to *vee*.
gee - - *ka*.
ess - - *zed*.

&c.; since, when we do so, we disguise the affinity between the sounds.

Instead of comparing the *names* of sounds, we must compare the sounds themselves. For this reason we should call

[1] 1. As the *th* in *thin*.
2. As the *th* in *thine*.
3. As the *z* in *azure*.

bee	ba.	pee	pa.
dee	da.	err	ra.
eff	fa.	ess	sa.
gee	ga.	tee	ta.
aitch	ha.	vee	va.
el	la.	double u	wa.
em	ma.	wy	ya.
en	na.	zed	za.

By doing this the affinity between sounds is easily detected.

§ 43. The Mutes, the Liquids, and the sounds of *h*, *ng*, *ch*, and *j*, are called Consonants. The sounds of *w* and *y*, are Semivowels. All the rest are Vowels.

§ 44. The Mutes are divided into *sharp* and *flat*; the sharp mutes being seven in number:—

1. The sound of the *p* in *pain*.
2. - - *f* in *vane*.
3. - - *t* in *tin*.
4. - - *th* in *thin*.
5. - - *k* in *kill*.
6. - - *s* in *sign*.
7. - - *sh* in *shine*.

§ 45. The flat mutes are seven in number also:—

1. The sound of the *b* in *bane*.
2. - - *v* in *vane*.
3. - - *d* in *dine*.
4. - - *th* in *thine*.
5. - - *g* in *gun*.

6. - - *z* in *zeal*.
7. - - *z* in *azure*.

§ 46. Each flat mute corresponds with a sharp one, and each sharp with a flat. Thus:—

p is the sharp sound of *b*.
f - *v*.
t - - *d*.
th in *thin* - *th* in *thine*.
k - - *g*.
s - - *z*.
sh in *shine*, - *z* in *azure*.

and, conversely

b is the flat sound of *p*.
v - - *f*.
d - - *t*.
th in *thine* - *th* in *thin*.
g - - *k*.
z - - *s*.
z in *azure* - *sh* in *shine*.

§ 47. Sounds that correspond with one another, as *sharp* and *flat* and *flat* and *sharp*, are equivalents to one another. Thus:—

p is the sharp equivalent of *b*.
b is the flat equivalent of *p*.
f is the sharp equivalent of *v*.
v is the flat equivalent of *f*.
t is the sharp equivalent of *d*.
d is the flat equivalent of *t*.

and so on throughout.

Accent.—To understand the nature of *accent*, the following sentences should be read aloud, and particular attention should be directed to the words in *italics*, as well as to the marks over them. If this be done, it will be observed that in each pair of sentences the same word occurs, twice; but it will also be noticed that there is a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs it is on the last. Furthermore, the word that is accented on the *first* syllable is a *noun;* the word that is accented on the *second* is a *verb.* Hence it is seen that certain nouns may be converted into verbs simply by transposing the accent.

1. The *éxports* from London are very great; the *ímports* to London are very great also. 2. America *expórts* corn and *impórts* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *frequént* the playground.

1. This is the *óbject.* 2. I hope you do not *objéct.*

1. *Pérfumes* are agreeable. 2. The flower *perfúmes* the air.

1. This is a *présent.* 2. I *presént* you with this.

1. This is *próduce* of the farm. 2. Few farms *produce* more.

1. I have a *próject* on my mind. 2. The walls *projéct.*

1. The *rébels* are in danger. 2. He is a bad man who *rebéls*.

1. Take a *súrvey* of the world at large. 2. *Survéy* the world at large.

1. I am in a state of *tórment*. 2. This *torménts* me.

1. He is an *ábsent* man. 2. He is going to *abséntt* himself.

1. I am going to a *cóncert*. 2. He is going to *concért* a plan with me.

1. This is bad *cónduct*. 2. I hope that I shall *condúct* myself well.

1. Berwick-upon-Tweed is upon the *cónfines* of England and Scotland. 2. He *confínes* himself to his studies.

1. There is a *cóntract* between us. 2. All things *contráct* under the influence of cold.

To these instances add the following:—

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
ábstract	abstráct.	cónserve	consérve.
áccent	accént.	cónsort	consórt.
áffix	affíx.	cóntrast	contrást.
áugment	augmént.	cónverse	convérse.
cólleague	colléague.	cónvert	convért.
cómpact	compáct.	désert	desért.
cómpound	compoúnd.	déscant	descánt.
cómpress	compréss.	dígest	digést.
cóncrete	concréte.	éssay	essáy.
cónflict	conflíct.	férment	fermént.

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
fréquent	frequént.	prótest	protést.
íncense	incénse.	récord	recórd.
ínsult	insúlt.	réfuse	refúse.
pérmit	permít.	súbject	subjéct.
préfix	prefix.	tránsfer	transfér.
présage.	preságe.	tránsport	transpórt.

§ 48. Words accented on the last syllable. — *Brigáde, preténce, harpoón, reliéve, detér, assúme, besoúght, beréft, befóre, abroád, abóde, abstrúse, intermíx, superádd, cavaliér,* &c.

§ 49. Words accented on the last syllable but one. —*An'chor, ar'gue, hásten, fáther, fóxes, smíting, húsband, márket, vápour, bárefoot, disáble, terrífic,* &c.

§ 50. Words accented on the last syllable but two. —*Régular, an'tidote, for'tify, suscéptible, incontrovértible,* &c.

§ 51. Words accented on the last syllable but three (rare). — *Réceptacle, régulating, tálkativeness, ábsolutely, lúminary, inévitable,* &c.

§ 52. The sounds of the vowels *a* in *fat*, *e* in *bed*, *i* in *tin*, *u* in *full*, *o* in *not*, and *u* in *but* are said to be *short*.

§ 53. The sounds of the vowels *a* in *fate*, *ee* in *feet*, *oo* in *cool*, and *o* in *note* are said to be *long*.

Orthography and orthoëpy.—The chief varieties in the powers of the different letters will now be considered.

Single vowels, and vowels followed by a consonant and e *mute.*

§ 54. *A* has six sounds,—1, that of the *a* in *fate*; 2, the *a* in

fat; 3, the *a* in *father;* and 4, the *aw* in *bawl;* 5, the *o* in *not;* 6, the *e* in *bed.* The fourth and fifth are sounds of *o.*

§ 55. The sound of the *a* in *fate* is the long; that of the *a* in *fat* the short sound of *a.* They are the two most usual powers of the letter. The sixth power is exceptional, and is only found in the words *Thames*, *many*, and *any;* pronounced *Temz*, *menni*, *enni.*

§ 56. When *a* precedes a single consonant followed by a mute *e*, it is always sounded as in *fate.* Except in the word *have*, which is pronounced *havv.*

The following words are also considered exceptions, though it is doubtful whether they are really so:—

Are—which is generally pronounced *arr.* *Are*, however (with the *a* as in *fate*), is equally correct.

Bade—the preterit tense of *bid*, generally pronounced *badd.* *Bade*, however, with the *a*, as in *fate*, is used by good speakers.

Gape—This is sometimes pronounced with the *a* sounded as in *father.* It is a pronunciation for which no good reason can be given. It is, perhaps, commoner on the stage than elsewhere.

§ 57. *A* is sounded as in *father*, when it precedes *lm*, as in *psalm*, *calm.* Also in the word *master.* Also in certain words ending in *lf*, or *lve*—as *calf*, *half*, *calve*, *salve.*

§ 58. When followed by *th*,[1] *ns*, *nce*, *nt*, *nd*, *st*, *sk*, *sp*, it is sometimes pronounced as in *father*, sometimes as in *fat.*

In words like *bath*, *path*, — *dance*, *glance*, *lance*, *France*, *prance* — *answer* — *grant*, *slant*, — *slander*, — *last*, *vast* — *basket*—*hasp*, it may safely be said that, in the last century the habit of pronouncing the *a* as in *father*, and that in a decided manner, was general. With equal safety it may be added that the present tendency is to sound the *a* as in *fat.* Hence, the pronunciation is in a transitional state; and, perhaps, the sound now given to the *a* is of an intermediate character—not so broad as in *father*, nor yet so slender as in *man.*

In words derived from the Latin *mando*, where the *and* is final, the sound is always *broad*—as *command*, *remand*, *demand.*

Extract from Walker.—"There are certain words from the Latin, Italian, and Spanish languages—such as *lumbago*, *bravado*,

[1] As in *thin.*

tornado, *farrago*, &c., which are sometimes heard with this sound of *a;* but, except in *bravo*, heard chiefly at the theatres, the English sound of *a* is preferable in all these words."

For further notice of the foreign pronunciation see § 74.

§ 59. *A*, when *long* and followed by *ll*, in an accented syllable, is pronounced as the *aw* in *bawl*. It is also so sounded when followed by a single *l* succeeded by any consonant but *p*, *b*, *f*, or *v;* as *salt*, *bald*, *false*, *falcon*, &c.

§ 60. *Exceptions.*—Words derived from the Arabic language, and beginning with *al*, as *alchemist*, *alcoran*, &c.

§ 61. *Exceptions.*—*Most* words derived from the classical languages—as *calculate*, *amalgamate*.

§ 62. *Caution.*—It is only in *accented* syllables that the *al* = *aw*. Hence, in words like *alte'rnate* the *a* is sounded as in *fat*, although *álter* is pronounced *a'wlter*. So it is in *bals'amic;* although *balsam* is sounded *ba'wlsom*, or *ba'wsom*.

§ 63. *Caution.*—In words like *do'wnfall*, although the *all* be unaccented, it is still pronounced broad. The reason of this is that the monosyllable *fall* preserves its sound even when, by composition, it loses its accent. So also it is with *also* and *almost*. Whether we sound them *álso* and *állmost*, or *alsó* and *allmóst*, the sound of *a* is the same (*i.e.* of *aw*).

§ 64. Sometimes the *l* is omitted as well. Thus, *falcon* is pronounced *fawcon* and *fawlcon*.

Caution.—In words like *alley*, *valley*, the *a* is *short*. Hence, they are excluded from the rule under consideration.

§ 65. *A* is sounded as *aw* in the word *water* (*wawter*).

§ 66. *A* when short and preceded by *w* is pronounced as the *o* in *not*, except when followed by the sounds of *k*, *g*, or *ng*. Thus, *wan*, *want*, *was*, *what*, &c., but not *wax* (*waks*), *wag*, *twang*. This is the case even when *w* follows ; since we pronounce *wallow* and *swallow*, as *wollo*, and *swallo*, rather than as *wawlo*, and *swawlo*.

Observe.—As *q*, is always followed by *u*, and as *qu* = *kw*, the rule for pronouncing words like *quantity*, and *quality* is contained in the preceding one. These are sounded *kwontity*, *kwollity*,

§ 67. *E* has four sounds—1, that of the *e* in *bed ;* 2, that of the *e* in *glebe ;* 3, that of the *a* in *fat ;* 4, that of the *i* in *pin*. The second is, really, the long sound of the *i* in *pin*. The last two are exceptional.

§ 68. *E* is never mute at the end of words derived from the Greek and Latin—as *epitome*, *catastrophe*, *apostrophe*, *simile*.

§ 69. When *e* precedes a single consonant, followed by an *e* mute it has the sound of the *ee* in *feet*. Except in the words *where*, *there*, and *ere*=*before*.

§ 70. *Were*, *therefore*.—Walker directs that the word *were*, as well as the *there* in *therefore*, should be sounded as *werr* and *therr*. It is doubtful whether this is called for in the present state of our language.

§ 71. The exceptional sounds of *e*, are those of the *a* in *fat*, and of the *i* in *pin*. It has the former of these in *clerk*, and *sergeant*; the latter in *England*, and *pretty*, pronounced *clark*, *sargeant*, *Ingland*, *pritty*.

Whether *Derby* be sounded as it is spelt, or as *Darby*, the oftener, is uncertain. The tendencies are towards the former pronunciation.

Whether, *engine* be sounded as it is spelt, or as *ingine*, the oftener, is also uncertain. The tendencies are towards the latter pronunciation.

§ 72. *I* has three sounds; 1, that of the *i* in *pin*; 2, that of the *i* in *pine*; 3, that of the *ee* in *feet*. Of these the second is no true prolongation of the first but a diphthong. The third is found only in words derived from the *modern* foreign languages.

§ 73. When *i* precedes a single consonant followed by *e* mute, it has the sound of the *i* in *fine*, or the diphthongal sound. Except in certain words derived from the *modern* foreign languages.

Shire.—In the last century the word was pronounced *sheer* by the best speakers. At present, this usage is equivocal. Perhaps, the best rule is to sound the *i* as in *pine*, when the syllable is accented, or out of composition, and as the *i* in *fir* when unaccented—Knight of the *shire*; York*sherr*.

§ 74. *Extract from Walker*.—"The words that have preserved the foreign sound of *i* like *ee*, are the following:—*ambergris*, *verdegris*, *antique*, *becafico*, *bombasin*, *Brasil*, *capuchin*, *colbertine*, *caprice*, *chagrin*, *chevaux-de-frise*, *critique* (for criticism), *gabardine*, *haberdine*, *sardine*, *trephine*, *quarantine*, *routine*, *fascine*, *fatigue*, *intrigue*, *glacis*, *invalid*, *machine*, *magazine*, *marine*, *palanquin*, *pique*, *police*, *profile*, *recitative*, *mandarine*, *tambourine*, *tontine*, *transmarine*, *ultramarine*. In all these words,

if for the last *i* we substitute *ee*, we shall have the true pronunciation. In *signior* the first *i* is thus pronounced. Mr. Sheridan pronounces *vertigo* and *serpigo* with the accent on the second syllable, and the *i* long, as in *tie* and *pie*. Dr. Kenrick gives these words the same accent, but sounds the *i* as *e* in *tea* and *pea*. The latter is, in my opinion, the general pronunciation."—Now as *vertigo* and *serpigo*, according to the English pronunciation of the Latin language, would not be pronounced *verteego* and *serpeego*, even in reading a classic author, it is not reasonable that they should so be pronounced in English. Indeed, it is only in words derived from the *modern* tongues that *i* should ever be sounded as *ee*. To pronounce *initial* as if written *inéetial* is to speak as if we mistook a word of Latin for one of French origin. The same reasoning applies to words where *a* has its foreign power. See § 58.

§ 75. *O* has five sounds, that of—1, the *o* in *note;* 2, the *o* in *not;* 3, the *o* in *prove;* 4, the *o* in *woman;* 5, the *o* in *love*. Of these the third and fourth are no true sounds of *o* but of *u*. The fifth is a peculiar and unclassed sound, *i.e.* that of the *u* in *but*.

§ 76. When *o* precedes a single consonant followed by an *e* mute, it has the sound of the *o* in *note*.

Except in the words *prove*, *move*, *lose*, where it is sounded like the *oo* in *cool*, and in others like *love* and *glove* where it is sounded as the *u* in *but*.

§ 77. *O* is pronounced *either* as the *o* in *not*, or as the *aw* in *bawl*, in the same case where *a* is pronounced *either* as in *fat* or *father*. See § 58.

§ 78. *O* is sounded as the *u* in *full* in the following words—*bosom*, *woman*, *wolf*, *wolsey*, *Wolverhampton*. In *worsted* and *Worcester*, the *r* is generally silent, and the *o* takes this sound.

§ 79. *U* has four sounds—1, that of the *ew* in *new;* 2, that of the *u* in *full;* 3, that of the *u* in *but;* 4, the sound of *yoo*. Respecting this last see §§ 86. 111. Two other sounds are exceptional—1, that of the *e* in *bed;* 2, that of the *i* in *pin*.

§ 80. When *u* precedes a single consonant followed by an *e* mute it has the sound of the *ew* in *new*.

§ 81. The usual short sound of *u* is that which it has in *but*. The only words where it is sounded as in *full* are—*bull*, *full*, *pull*, words compounded of *full*, as *wonderful*, *dreadful*, &c. *bullock*,

bully, *bullet*, *bulwark*, *fuller*, *fullingmill*, *pulley*, *pullet*, *push*, *bush*, *bushel*, *pulpit*, *puss*, *butcher*, *cushion*, *cuckoo*, *pudding*, *sugar*, *huzzar*, and *put*.

Put is only pronounced in this way when it is a verb. The game of *put* and the village of *Putney* have the *u* sounded as in *but*. So has *putty*.

Bullion is placed by Walker in the foregoing list. The present writer would sound the *u* as in *but*.

§ 82. In the word *bury* the *u* is sounded as the *e* in *bed*. In *busy*, as the *i* in *pin*.

§ 83. *Y*. The sounds of *y* fall into two divisions—its power as a semivowel, and its power as a vowel.

As a semivowel it has one sound only—that of the *y* in *yet*.

As a vowel it has three—1, that of the *ee* in *feet*; 2, that of the *i* in *pine*; 3, that of the *i* in *pin*.

§ 84. When *y* precedes a single consonant followed by an *e* mute, it has the sound of the *i* in *fine*—as *rhyme*, *thyme*. However, in this position it occurs only in words of foreign (chiefly of Greek) origin.

§ 85. It is only, too, in words of foreign (chiefly Greek) origin that *y* occurs with the sound of the *i* in *pin*—as *system*, *syntax*, pronounced *sistem*, *sintax*.

§ 86. Of its two long sounds, *y* has the *i* in *pine*, when the syllable in which it occurs is accented; as *cyder*, *tyrant*, *reply*. It has that of the *ee* in *feet* when the syllable is *un*-accented; as—*liberty*, *fury*, *tenderly*. The only exception is in the case of verbs ending in *fy*, from the Latin *fi* = *to become*, such as *móllĭ-fy*, *fórti-fy*, where the *y* although unaccented is sounded as the *i* in *pine*.

Besides these details, notice must be taken of the two departures from the strict orthography which are, perhaps, of more prominence in the English than in any other language.

I. *The indefinite character of the vowel in unaccented syllables.*—As long as the syllable is accented the power of the vowel is distinct, although, in many cases, it may be difficult to determine by rule the particular power which should be given. Unaccented vowels, however, are sometimes changed, sometimes slurred over altogether. When changed, the sound taken is either that of the *u* in *but* or of the *i* in *pin*.

a. Change to the sound of the u *in* but.—"If the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear if we substitute *u* or *o* instead of *a* in the penultimate syllable; thus—*tolerable*, *tolorable*, or *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent. Thus, the word *man*, when not under the accent, might be written *mun* in *nobleman*, *husbandman*, *woman*, and *tertian* and *quartan*, as *tertiun*, *quartun*, &c. The same observation will hold good in almost every final syllable where *a* is not accented—as *medal*, *dial*, *giant*, *bias*, &c., *defiance*, *temperance*, &c. But when the final syllable ends in *age*, *ate*, or *ace*, the *a* goes into a somewhat different sound."—WALKER, *Pronouncing Dictionary*.

b. Change to the sound of the i *in* pin.—In the *a* of numerous words like *cabbage*, *adage*, *marriage*, &c., this takes place—*cabbige*, *adige*, *marrige*, &c. In the plural termination spelt *es*, it has already been seen that the real sound is *iz*—*prais-es*, *praiz-iz*. With *e* before a final unaccented *l* or *n*, the vowel sound is often scarcely perceptible at all; words like *weazel* and *harden* being sounded *weaz'l*, *hard'n*.

When *i* is in an unaccented syllable followed by a *consonant* it is difficult to determine whether it has the sound of *i* in *pine*, or that of *i* in *pin*. Thus, a word like *fidelity* may be either *fi-delity* or *fid-elity*. In the following cases it is *always* diphthongal—

1. Compounds of *bi*, as *bi-capsular*, *bi-corporal*, *bi-pennate*, &c.
2. Compounds of *tri*, as *tri-corporal*, *tri-gintesimal*, &c.
3. Words beginning with *pri*, as *primeval*, *primordial*,—except *primer* and *primitive*.

In most—probably in all—other words either sound is allowable.

When *i* is in an unaccented syllable followed by a *vowel*, it is doubtful whether it has the sound of *i* in *pine*, or of the *ee* in *feet*. The former sound, however, is preferable—*di-urnal*, *di-ameter*, &c., not *de-urnal*, *de-amiter*.

II. *The effect of* r *upon a short* e *or* i *preceding*.—Between the *e* in *bed*, the *i* in *pin*, and the *u* in *but* followed by *r* there is no difference of sound; all three being pronounced alike—*i.e.* as *u*. Thus—"*fir*, a tree, is perfectly similar to the first syllable of *ferment*. *Sir* and *stir* are exactly pronounced as if written *sur* and *stur*."—WALKER.

III. More important, however, are certain changes *both undergone and effected* by the sound of the letter *i* in words like *million;* which not only becomes altered itself but acts as a cause of alteration upon certain consonants preceding it.

When it follows a consonant and precedes a vowel it has a strong tendency to become a semivowel, and to take the sound of *y*, especially if the syllable preceding be accented—*míllion*, *pínion*, pronounced *míll-yon*, *pín-yon*.

This tendency is different with different consonants.

With *r* the vowel undergoes no change at all. Words like *vitreous* are pronounced as trisyllables—*vit-re-ous;* since such a combination as *vitryous* would be unpronounceable.

With *k* it is seldom, perhaps, never, found.

With *g* sounded as in *gun* it is also rare, since its proper effect is to convert that sound into the sound of *j*, *dzh*.

With *s*, its effects are remarkable. In the first place the change in question almost always takes place; *i.e.* the vowel becomes a semivowel, or *i* becomes *y*. Hence a combination which was originally *sia*, becomes *sya*. The change, however, does not stop here. The sound of the combination *sy* almost always alters to that of *sh*, so that *sya* becomes *sha; syee*, *shee; syi*, *shy; syo*, *sho ;* and *syu*, *shu*.

With *t*, preceding, the change goes further still. The vowel becomes a semivowel, so that *tia*, *tie*, *tio*, *tiu*, &c., become *tya*, *tye*, *tyo*, *tyu*, &c. Then the sound of the combination *ty*, becomes that of *tsh*. Hence *tya* becomes *tsha ; tye*, *tshee ; tya*, *tshi ; tyo*, *tsho ; tyu*, *tshu*.

Thus the tendency of *i* to become *y* and of *y* to change the sound of certain consonants when they precede it is the key to a series of apparent anomalies in the English spelling ; and we may now see the principle in the pronunciation of certain words ending in *-ous*.

In words like *anxious*, the change was, first, from *an -si-ous*, to *ang-syous*, and then from *ang-syous* to *ang-shous*.

In words like *precious*, the change was the same ; since the *c* had the sound of *s*, and consequently, was similarly affected—*pres-i-ous*, *pres-yous*, *preshous*.

The words like *station* the same ; since the sound of *t* was the sound of *s*, &c.—*stas-i-on*, *sta-syon*, *sta-shon*.

In words like *righteous* we find the same; the series of changes being *right-e-ous*, *right-yous*, *righ-tshous*.

This explains the principle of this very remarkable change; concerning which three remarks have yet to be made.

1. That it is only when *i* has the power of the *ee* in *feet*, that it thus changes itself, and effects changes in the sounds that precede. When sounded as the *i* in *pine* it always constitutes a separate syllable; *di-a-mond*, *di-al*, *vi-al*, &c. These never are likely to become *dyamond*, *dyal*, *vyal*, &c.

Hence the combination *-eou* is subject to the same rules with the combination *-iou*.

2. Where *s* becomes *sh*, *z* becomes as *zh*. This is why words like *gla-zi-er*, and *gra-zi-er*, are sounded *gla-zher*, and *gra-zher*, the process being *gla-zi-er*, *gla-zyer*, *gla-zher*, &c.

3. Where *t* becomes *tsh*, *d* becomes *dzh*. This is why words like *hid-e-ous*, are pronounced like *hi-dzhous* (*hijjous*)—*hi-de-ous*, *hid-yous*, *hi-dzhous*.

Hence there are three ways of pronouncing a word like *tedious*—1, *ted-i-ous*; 2, *te-dyous*; 3, *te-dzhous*, to which may be added, 4, *tedzh-yous*, and *tedzh-i-ous*.

In respect to propriety, all that can be said is that the first represents the word in the most theoretically correct form, the third shows the form to which the processes of change in language are determining it.

Furthermore—the sound of the *ew* in *new*, (or of the *ue* in *sue*) is connected with that of the unaccented *i*; since, by a series of changes, it often has the same effect upon a preceding consonant. It often becomes *yoo*; so that words like *new* and *sue* may be sounded as *nyoo*, and *syoo*. In this case the sound of *y* is developed, and this, when preceded by *s*, *z*, *t*, or *d*, has the same effects as a *y* produced by any other process; *i.e.* it changes them into *sh*, *zh*, *tsh*, and *dzh*. This explains why *sugar* is sounded *shugar*; *nature*, *na-tsher*; *ver-dure*, *ver-dzhur*, &c.; the *u* having changed in sound, from *ew* to *yoo* (*na-tewr*, *na-tyoor*, *na-tshoor*, *na-tsher*).

DOUBLE VOWELS.

§ 87. *AA. Double a* is found only in certain proper names, chiefly of Hebrew origin, as *Aaron*, *Baal*.

§ 88. *EE. Double ee*, without an apostrophe, has only one sound, that of the *ee* in *feet*. In *e'er*, and *ne'er*, contracted from *ever* and *never*, and with an apostrophe to indicate the loss of the *v*, it is pronounced as the *a* in *fate*.

Exception.—In one word *ee* has the sound of the *i* in *pin*, *i.e.* in *breeches*, and *breech*, pronounced *britches*, and *britch*. *Chizzake* for *cheesecake* exceptionable. *Beelzebub*, is more correctly sounded *Bëelzebub*. *Belzebub*, *Beelzebub*[1] are sufficiently English.

§ 89. *OO.* The usual sound of *oo* is that of the *oo* in *cool*; which is, really, no modification of *o*, but the long sound of the *u* in *full*.

Besides this it has the following three—

1. Of the *u* in *full*; as *wool*, *wood*, *good*, *foot*, *stood*.
2. Of the *u* in *but*; as *blood*, *flood*, *soot*.
3. Of the *o* in *prove*; as *door*, *floor*.

Moor=*a black man*, is sometimes sounded *more*, sometimes as it is spelt. *Soot*, also, is sometimes pronounced as it is spelt.

§ 90. *I*, *U*, and *Y*, are never doubled.

COMBINATIONS OF TWO DIFFERENT VOWELS.

§ 91. *AE* has the sound of the *e* in *bed*; as *Michael*, *Michaelmas*.

§ 92. *AI* has the sound of the *a* in *fate*; as *hail*, *sail*, *tail*, *stain*, &c.

Exception 1.—The words *said*, *again*, and *against*. Here the *ai* is pronounced as *e*.

Exception 2.—The word *aisle*. This is sounded *ile*.

Walker draws a distinction between *said* as a tense, and *said* as a participle; stating that in the first case it rhymes to *bed*, in the second to *trade*; as *he said* (*sed*), but *the said* (*sade*) *man*.

Plaid is pronounced two ways; either to rhyme with *mad* or with *trade*.

When Walker wrote, *raillery* was considered as a rhyme to *salary*. It is doubtful whether such is the case now; the general sound of the *ai* being more probably that of the *a* in *fate*. In which case it coincides with the spelling.

[1] With the *ee* as in *feet*.

When Walker wrote, *raisin* was sounded as *reeson*. It is doubtful whether this be the present pronunciation.

§ 93. *AO* is only found in the word *gaol*, the obsolete mode of spelling *jail*.

§ 94. *AU*, unless followed by *n*, succeeded by a consonant (when the pronunciation is doubtful), is sounded as *aw*, as *taught*, *haul*, *Saul*, *caught*, &c.

Exception 1.—*Laugh*, *draught*. Here the *au* is sounded like the *a* in *father*.

Exception 2.—*Hautboy*, sounded *ho-boy*.

Exception 3.—*Cauliflower*, *laurel*, *laudanum*, sounded *colliflower*, *lorrel*, *lodnum*.

§ 95. *Au* followed by *n*, succeeded by a consonant, is sounded sometimes as the *a* in *father*, and sometimes as the *aw* in *bawl*.

1. As the *a* in *father*. The word in which the pronunciation is the most general and unequivocal is *aunt*.

2. As the *aw* in *bawl*. The words wherein this pronunciation is the most general and unequivocal are *vaunt*, and *avaunt*, *maunder* (to be querulous), *Maundy* (in Maunday Thursday), *daunt*, *paunch*, *gaunt*, *saunter*.

Between these, however, there is the following list wherein the pronunciation fluctuates.

Flaunt sometimes sounded *flant*[1]	sometimes	*flawnt*.
Haunt - -	*hant* -	*hawnt*.
Gauntlet - -	*gantlet* -	*gawntlet*.
Jaunt - -	*jant* -	*jawnt*.
Jaundice - -	*jandice* -	*jawndice*.
Laundress - -	*landress* -	*lawndress*.
Laundry - -	*landry* -	*lawndry*.

Askant, *askance*, *hanch*, (?) *lanch*, (?) being more properly written without the *u*, do not come under this head. They more properly belong to that class of words where the simple *a* has the sound of *father*.

§ 96. EA has the following sounds—

1. Of the *e* in *glebe* in *anneal*, *appeal*, *appear*, *appease*, *aread*, *arrears*, *beacon*, *beadle*, *beadroll*, *beads*, *beadsman*, *beagle*, *beak*, *beaker*, *beam*, *bean*, *beard*, *bearded*, *beast*, *beat*, *beaten*, *beaver*,

[1] Sounded throughout this column as in *father*.

beleaguer, *beneath*, *bequeath*, *bereave*, *besmear*, *bespeak*, *bleach*, *bleak*, *blear*, *bleat*, *bohea*, *breach*, *bream*, to *breathe*, *cease*, *cheap*, *cheat*, *clean*, *cleanly* (adverb), *clear*, *clearance*, *clean*, *cochineal*, *colleague*, *conceal*, *congeal*, *cream*, *creak*, *crease*, *creature*, *deacon*, *deal*, *dean*, *deanery*, *dear*, *decease*, *defeasance*, *defeasible*, *defeat*, *demean*, *demeanor*, *decrease*, *dream*, *drear*, *dreary*, *each*, *eager*, *eaten*, *eaves*, *entreat*, *endear*, *escheat*, *fear*, *fearful*, *feasible*, *feasibility*, *feast*, *feat*, *feature*, *flea*, *fleam*, *freak*, *gear*, *gleam*, *glean*, to *grease*, *grease*, *greaves*, *heal*, *heap*, *hear*, *heat*, *heath*, *heathen*, *heave*, *impeach*, *increase*, *interleave*, *knead*, *lea*, to *lead*, *leader*, *leaf*, *league*, *leak*, *lean*, *leash*, *leasing*, *least*, *leave*, *leaves*, *mead*, *meagre*, *meal*, *mean*, *meat*, *measles*, *neap*, *near*, *neat*, *pea*, *peace*, *peak*, *peal*, *pease*, *peat*, *plea*, *plead*, *please*, *reach*, to *read*, *ream*, *reap*, *rear*, *rearward*, *reason*, *redstreak*, *release*, *repeal*, *repeat*, *retreat*, *reveal*, *screak*, *scream*, *seal*, *sea*, *seam*, *seamy*, *sear*, *sear-cloth*, *season*, *seat*, *shear*, *shears*, *sheath*, *sheathe*, *sheaf*, *sneak*, *sneaker*, *sneaking*, *speak*, *spear*, *steal*, *steam*, *streak*, *streamer*, *streamy*, *surcease*, *tea*, *teach*, *teague*, *teal*, *team*, *tear* (substantive,) *tease*, *teat*, *treacle*, *treason*, *treat*, *treatment*, *treaty*, *tweak*, *veal*, *underneath*, *uneasy*, *unreave*, *uprear*, *weak*, *weaken*, *weal*, *weald*, *wean*, *weanling*, *weariness*, *wearisome*, *weary*, *weasand*, *weasel*, *weave*, *wheal*, *wheat*, *wheaten*, *wreak*, *wreath*, *wreathe*, *wreathy*, *year*, *yearling*, *yearly*, *zeal*.

2. Of the *e* in *bed*—as *abreast*, *ahead*, &c., *already*, *bedstead*, *behead*, *bespread*, *bedstead*, *bread*, *breadth*, *breakfast*, *breast*, *breath*, *cleanse*, *cleanly* (adjective) *cleanlily*, *dead*, *deadly*, *deaf*, *deafen*, *dearth*, *death*, *earl*, *earldom*, *early*, *earn*, *earnest*, *earth*, *earthen*, *earthly*, *endeavour*, *feather*, *head*, *heady*, *health*, *heard*, *hearse*, *heaven*, *heavy*, *jealous*, *impeach*, *instead*, *lead* (a metal) *leaden*, *learnt*, *learning*, *leather*, *leaven*, *meadow*, *meant*, *measure*, *pearl*, *peasant*, *pheasant*, *pleasant*, *pleasantry*, *pleasure*, *read* (past time, and participle) *readily*, *readiness*, *ready*, *realm*, *rehearsal*, *rehearse*, *research*, *seamstress*, *scarce*, *search*, *spread*, *stead*, *steadfast*, *steady*, *stealth*, *stealthy*, *sweat*, *sweaty*, *thread*, *threader*, *threat*, *threaten*, *treachery*, *tread*, *treadle*, *treasure*, *wealth*, *wealthy*, *weapon*, *weather*, *yearn*, *zealot*, *zealous*, *zealously*.

3. Of the *a* in *fate*, as in *bear*, *pear*, *swear*, *tear*, *wear*, *break*, *steak*. These last two words, however, are often pronounced *breek*, and *steek*.

Read rhymes to *feed* in the present tense, to *fed* in the preterite and participle.

4. As the *a* in *father*, in *heart*, *hearth*.

§ 97. *EI* has four sounds—

1. That of the *a* in *fate*—as *either* (?) *neither* (?) *leisure* (?) *deign*, *vein*, *rein*, *reign*, *feign*, *feint*, *veil*, *heinous*, *heir*, *heiress*, *inveigh*, *inveigle*, *neigh*, *skein*, *reins*, *their*, *theirs*, *eight*, *freight*, *weight*, *neighbour*.

2. That of the *e* in *glebe* as *either* (?), *neither* (?), *leisure* (?), *ceiling*, *conceit*, *receipt*, *conceive*, *perceive*, *deceive*, *receive*, *inveigle*, *seize*, *seizen*, *seignior*, *seigniory*, *seine*, *plebeian*.

3. That of the *i* in *pine*—as *either* (?), *neither* (?), *height* and *sleight*.

4. That of the *e* in *bed*—as *heifer*, *nonpareil*, pronounced *heffer*, *nonparell*.

§ 98. It may be seen that *leisure* occurs in two of the preceding lists, and *either* and *neither* in three of them, accompanied by a note of interrogation. This means that the present writer will not take upon himself to decide between the different pronunciations.

§ 99. *EO* has five sounds.

1. That of the *ee* in *feet*, as in *people*.

2. That of the *e* in *bed*; as *leopard*, *jeopardy*, *feoffee*, *feoffer*, and *feoffment*, which are sounded as if written *feffee*, *feffer*, *feffment*.

3. That of the *o* in *note*; as in *yeoman*.

4. That of the *oo* in *cool*, as in *galleon*, a *Spanish ship*, which is pronounced *galloon*.

5. When unaccented and at the end of syllables, it is sounded as the *u* in *but*—as *truncheon*, *courageous*, pronounced *trunshun*, *cou-rage-us*.

§ 100. In *spelling*, the old orthography *feod*, *feodal*, and *feodatory* are superseded by *feud*, *feudal*, and *feudatory*.

§ 101. In the word *Georgic*, the *e* is silent. It has the effect, however, of making the *g* sounded as *dzh*. Hence the word is sounded *jorgic* (*jorgic* or *dzhordzhic*).

§ 102. *EU* is a very regular combination, and is always sounded like *ew*.

§ 103. *IA*=For the sound of *i* as *y*. See § 86, 111.

In *carriage*, *marriage*, *parliament*, and *miniature* the *i* is silent.

Diamond, accurately pronounced is a trisyllable. Generally, however, it is sounded *dimond*.

§ 104. *IE*. 1. Sounded as the *e* in *glebe*, in *grieve*, *thieve*, &c. This is its usual sound.

2. Sounded as the *i* in *pine*, in *die*, *pie*, *lie*, *tie*, *hie*.

3. Sounded as the *e* in *bed*, in *friend*.

In *orient* the *i* and *e* belong to different syllables. In *Spaniard* and *spaniel*, the sound is either *spa-ni-el*, or *span-yel*, *Span-i-ard*, or *Span-yard*. In *twentieth*, *thirtieth*, &c., the *i* should be sounded as a separate vowel, forming a syllable by itself.

§ 105. *IO*. This either forms two separate syllables as in *vi-o-lent*, *vi-o-let*, &c., or else the *i* is sounded as *y*, according to § 86, 111 (*million—mill-yon*).

Except in *marchioness* and *cushion*, where the *i* is silent.

§ 106. *OA* is sounded as the *o* in *note*; as *oat*, *coal*, *loaf*. Except in the words *broad*, *abroad*, *groat*, which are sounded *brawd*, *abrawd*, *grawt*.

§ 107. *OE* is sounded like the *o* in *note*, in *doe*, *foe*, *toe*, *sloe*, *throe*, and *hoe*. Like the *u* in *but*, in *does*, from, *do*. Like the *oo* in *cool*, in *shoe* and *canoe*.

§ 108. *OI*. Except in a few imperfectly naturalized words, *oi* has but one power, *i. e.* its power in *voice*, *oil*, &c.

The word *choir* is often sounded as *quire*. In this case it is better to spell according to the pronunciation. This is generally done; since *quire* and *quirister* are both recognised forms of orthography.

In *tortoise* the *oi* is sounded as the *u* in *but*.

Avoirdupoise and *connoisseur* are sounded averdupoise and connesseur.

§ 109. *OU* has seven different sounds. Its first and most usual one is really a sound of *a;* since it is a dipthong formed by the *a* in *father*, and the *w* in *wall*.

This is heard in *abound*, *about*, *account*, *acoustics*, *aground*, *aloud*, *amount*, *around*, *arouse*, *astound*, *avouch*, *bough*, *bounce*, *bound*, *bounteous*, *bounty*, *bout*, *carouse*, *chouse*, *cloud*, *clout*, *compound*, *couch*, *couchant*, *crouch*, *deflour*, *devour*, *devout*, *doubt*, *doubtful*, *doughty*, *douse*, *drought*, *encounter*, *espouse*, *expound*, *flout*, *flounder*, *foul*, *founder*, *foundling*, *fountain*, *frousy*, *gout*, *ground*, *grouse*, *grout*, *hound*, *hour*, *house*, *impound*, *loud*, *lounge*,

louse, lout, mound, mountain, mountebank, mouse, mouth, noun, ounce, our, out, outer, outermost, paramount, plough, pouch, pounce, pound, pour (?) *pout, profound, pronoun, pronounce, propound, proud, rebound, recount, redoubt, redoubted, redound, rencounter, round, roundelay, rouse, rout, scoundrel, scout, shout, shroud, slouch, spouse, spout, sprout, stout, surround, south, thou, thousand, touse, trounce, trousers, trout, wound* (did wind), *slough* (a miry place), *vouch, voucheafe, without, scaramouch.*

2. The sound of the *u* in *but*. This is heard in *adjourn, journey, journal, country, cousin, couple, accouple, double, trouble, courteous, courtesy, courage, encourage, joust, housewife, flourish, nourish, enough, chough, rough, tough, slough* (a cast skin), *scourge, southerly, southern, southernwood, southward, touch, touchy, young, younker* and *youngster;* but *southern, southerly,* and *southward* are sometimes pronounced regularly like *south.* This, however, is far from the prevailing pronunciation.

3. This is the sound of the *oo* in *cool*, and the words in which it occurs are chiefly of French origin—*croup, group, amour, paramour, cartouch, gout* (taste), *ragout, rendezvous, rouge, soup, sous, surtout, through, toupee* or *toupet, you, your, youth, tour, contour, tournay, tournament, pour* (?) and *rout, accoutre, agouti, uncouth, wound, routine.*

4. This is the sound of the *o* in *note*, as—*though, although, coulter, court, accourt, gourd, courtier, course, discourse, source, recourse, resource, bourne, dough, doughy, four, mould, mouldy, moult, mourn, shoulder, smoulder, soul, poultice, poult, poulterer, poultry, pour* (?) *troul, borough, thorough, furlough, fourteen, concourse, intercourse.*

5. The sound of the *aw* in *bawl—ought, bought, brought, sought, besought, fought, thought, methought, wrought.* All these are preterite tenses of the kind mentioned in *p.* 104.

Nought is placed by some writers in this class, but its more proper spelling is *naught.*

6. The sound of the *u* in *full*—only found in *would, could, should.*

7. The sound of the *o* in *not;* as in *cough* and *trough*, pronounced *coff* and *troff*, sometimes *cawf* and *trawf.*

§ 110. *UA*—Sounded as *wa;* as in *persuade, equal,* &c. In *guard, guardian, guarantee, piquant,* the *u* is silent. *Victuals,*

victualling, *victualler*, are sounded *vittles*, *vittling*, *vittler*. In *mantuamaker*, the *a* is omitted.

§ 111. *UE*—Sounded as *we;* as in *consuetude*. In *conquer* and *conqueror* the *u* is silent; in *conquest* pronounced—*conker*, *conkeror*, *conkwest*.

§ 112. In a final syllable, *when sounded at all*, it is sounded as the *ew* in *new*, with a tendency to change into *yoo* and *oo*. Except when preceded by *r*, in which case it cannot be sounded *yoo*, and is generally sounded *oo;* as in *true* (*troo*). See *pp.* 42—43.

When *u* between *g* and *e*, has no sound of its own, but simply prevents the *g* from being sounded as *j*, it may be called the Protective *u*. Thus *plage*, which would most probably be sounded *plaij*, by being spelt *plague* retains the *g* with the sound in *gun*.

§ 113. *UI*—Sounded as *wi;* as *languid*, *vanquish*.

In *guide*, *disguise*, *guile*, and *beguile*, the *u* is silent and the *i* is sounded as in *pine*.

In *build*, *guilt*, *guinea*, and *guitar* the *u* is also silent, but the *i* is sounded as in *pin*. The same is the case with *conduit*, pronounced *cundit* (or *condit*), and also with *biscuit* and *circuit*.

In *bruise*, *cruise*, *fruit*, *bruit*, *recruit* the *ui* is sounded as *oo*. In *juice*, *sluice*, *suit*, and *pursuit*, it is sometimes sounded as *oo* (*i.e.* as as the *o* in *prove*), sometimes as the *ew* in *new*.

In *Guildhall* the *u* is silent. The *i*, however, is variously pronounced; sometimes as the *i* in *pine*, sometimes as the *i* in *pin*.

§ 114. *UO*—Sounded as *woo;* as in *quote*, *quotient*.

VOWELS FOLLOWED BY A SEMIVOWEL.

§ 115. *AW*—always sounded as the *aw* in *bawl*.

§ 116. *EW*—almost always sounded as in *new*. In *sew* and *shew*, it is pronounced as *o* in *note*. In *Shrewsbury* and *strew* it is often so sounded. *Sewer*, a drain, is frequently pronounced *shore*.

§ 117. *OW*—This combination has three sounds—1, that of the *ou* in *house;* as in *prowl* (?), *cow*, *drown*, &c. 2. That of the *o* in *note;* as in *prowl* (?), *blow*, *slow*, *willow*, &c. 3. That of the *o* in *not;* as in the single word *knowledge*, when sounded *knolledge*, a pronunciation which is quite as common, though not so grammatical as if the word were sounded *know-ledge*.

§ 118. *AY* is sounded as the *a* in *fate;* as *say*, *lay*, *pay*, &c.

§ 119. *EY*—Found almost exclusively at the end of words.

§ 120. When accented it is sounded like the *a* in *fate*; as *survéy*, *they*, *obey*. Except, *key* and *ley*; here it is sounded as the *e* in *glebe*.

When unaccented it is sounded as in *key* and *ley*—as *galley*, *valley*, *barley*. Except *súrvey* when used as a substantive, and consequently accented on the first syllable. See *p.* 34.

§ 121. *OY* always sounded as the *oi* in *oil*, of which it is only another form. Chiefly reserved for the end of words;—*alloy*, *destroy*.

§ 122. *UY*, except as protective* to *g* or after *q*, this combination is found in one word only, viz., *buy*. Here it is sounded as the *i* in *pine*. When protective to *g* it is silent, as in *plaguy*. After *q* it sounds as *w*—*soliloquy*, *colloquy*, &c.

COMBINATIONS OF THREE VOWEL SOUNDS.

§ 123. *AYE*—Found only in two words, but with a different sound in each.

1. In the parliamentary expression, *The ayes have it.*—Here it is sounded as the *i* in *pine*.

2. In the almost antiquated expression *for aye*, meaning *for ever*.—Here the sound is essentially the same as the last, only broader, and exactly that of the *a* in *father*, followed by the *y* in *yet*; a sound which the *i* in *fine* only approaches.

§ 124. *EAU*—Found in words of French origin only; in all which, except in the word *beauty*, which is sounded *bewty*, it has the power of the *o* in *note*.

§ 125. *EOU*—When preceded by the sound of *t*, *d*, or *s*, *eou* has the same effect as *iou*, *i.e.* it has a tendency to convert them into *tsh*, *dzh*, or *sh*, as *piteous*, *hideous*, which are often sounded *pitcheous*, *hidzheous* (*hijous*), &c. See *pp.* 42—43.

When the preceding consonant cannot be so changed, but will admit of being followed by the sound of *y*, *e* becomes so sounded; as in *cutaneous* and *spontaneous*, pronounced *cuta-nyous* and *sponta-nyous*.

Lastly, when *y* would not be pronounceable, the *e* is sounded, and forms a separate syllable; as in *vit-re-ous*.

§ 126. *EYE*—Found only in the word *eye;* where it is sounded as the *i* in *pine*.

* See § 112.

§ 127. *EWE*—Found only in the word *ewe*, which is sounded as *yoo*.

§ 128. *IOU*—Sounded as *eou*. See § 125.

§ 129. *IEU*—In words of French origin only; as *adieu*, *lieu*, *purlieu*, where it is sounded as the *ew* in *new*. In *lieutenant* the first four letters are pronounced *lef*.

§ 130. *IEW*—Found in one word only, *view*; where it is sounded like the *ew* in *new*.

§ 131. *UAY*—Found only in the word *quay*, which is pronounced *kee*, and where the *u* belongs to the *q*.

§ 132. *UOI*—Found only in *quoit*, where the *u* belongs to the *q*, and is silent. Pronounced *koit*.

§ 133. *UOY*—Found only in *buoy*, and *buoyant*, where the *u* is silent.

CONSONANTS.

§ 134. *P*, at the beginning of words, when followed by a mute, is silent; as *psalm*, *ptarmigan*. In *cupboard* it is sounded as *b*. In *receipt* and *corps* it is not pronounced at all. Between *m* and *t* it is either not sounded at all or sounded very lightly.

§ 135. *B*—When *b* follows *m* in the same syllable, it is silent; as in *lamb*, *climb*, *limb*. Except in the words *accumb* and *succumb*, where it is sounded.

When *b* precedes *t* in the same syllable, it is silent; as in *debt*, *doubt*. When any such word takes an additional syllable, the *t* still remains without sound; as *redoubted*, *doubting*. The *b* in *subtle* is silent.

§ 136. *F*—In the preposition *of*, *f* is sounded as *v*; only, however, as long as the word is uncompounded. In the compound word *whereof* the *f* retains its usual sound.

§ 137. *V* is always sounded as the *v* in *vane*.

§ 138. *T*—The combination *ti*, *without an accent* and followed by a vowel, is sounded as *sh* or *shy*; as *mótion*, *sátiate*, pronounced *móshun*, *sa-shyate*. In *satíety*, however, where the *i* is accented and sounded as in *pine*, the *t* preserves its original sound.

§ 139. In all the terminations formed from verbs and adjectives ending in *ty*, the *t* preserves its original sound; as in *pities*, *mightier*, and *twentieth*, from *pity*, *mighty*, and *twenty*.

§ 140. For the effect of the sounds of *y* and *u* (*yoo*) upon a *t* preceding, see *pp.* 42—43.

§ 141. *T* is silent when preceded by *s* and followed by the abbreviated *l* or *-en*; as *hasten*, *nestle*, pronounced *ha-s'n*, *nessle*. In *often* and *soften* the *t* is silent. So it is in the French words *trait*, *goût*, *éclat*. So, also, in *Christmas*, *chestnut*, *mortgage*, *hostler*, *bankruptcy*, *mistletoe* (the first *t* only), *currant*.

§ 142. *D*—For the sound of *d* in the preterite and participles of verbs, see *p.* 99.

§ 143. For the effect of the sounds of *y* and *u* (*yoo*) upon a *d* preceding, see *pp.* 42—43.

§ 144. *K*, before *n* in the same syllable, is always silent; as *knee*, *knight*, *know*.

§ 145. *G*, before *a*, *o*, *u*, *l*, and *r*, is always sounded as in *gun*.

Before *e*, *i*, and *y* it is sometimes sounded as in *gun*, sometimes as in *oblige*.

§ 146. The sound of the *g* in *gun* is generally found in words of Saxon; that of the *j* in *jest* (*dzh*) in words of Greek, Latin, and French origin.

§ 147. *G* before *e* is sounded as in *gun* in *gear*, *geck*, *geese*, *geld*, *gelt*, *gelding*, *get*, *gewgaw*, *shagged*, *snagged*, *ragged*, *cragged*, *scragged*, *dogged*, *rugged*, *dagger*, *pettifogger*, *tiger*, *anger*, *eager*, *meager*, *auger*, *finger*, *linger*, *conger*, *longer*, *stronger*, *younger*, *longest*, *strongest*, *youngest*.

§ 148. *G* before *i* is sounded as in *gun*, in *gibbe*, *gibcat*, *gibberish*, *gibbous*, *giddy*, *gift*, *gig*, *giggle*, *gild*, *gill*, *gimlet*, *gimp*, *gird*, *girdle*, *girl*, *girth*, *gizzard*, *begin*, *give*, *forgive*, *biggin*, *piggin*, *noggin*.

§ 149. *G* before *y* is sounded as in *gun*, in *gyve*, and in all adjectives ending in *y* and *ish* of Anglo-Saxon origin, and formed from substantives in *g*; as *waggish*, *hoggish*, *doggish*, *sluggish*, *digging*, *shaggy*, *jaggy*, *knaggy*, *snaggy*, *craggy*, *scraggy*, *quaggy*, *swaggy*, *dreggy*, *spriggy*, *twiggy*, *boggy*, *foggy*, *cloggy*, *buggy*.

§ 150. For the sound of *g* in words like *longer*, &c., see § 197.

§ 151. *G* is sounded as in *gun* in *target*, although the word is of French origin, and *targe* is sounded *tarj* (*tardzh*).

§ 152. *G* followed by *h* at the beginning of a syllable is sounded as in *gun*.

§ 153. *G* followed by *h* at the end of a syllable is sounded as—

1. The *g* in *gun*; as *burgh*, *burgher*. This is rare.

2. The *k* in *kin*. In the Irish word *lough*.

3. *F*—in *laugh*, *cough*, *chough*, *clough*, *slough* (a cast skin), *enough*, *rough*, *tough*, *trough*.

4. In *high*, *nigh*, *thigh*, *neigh*, *weigh*, *inveigh*, *eugh*, *bough*, *dough*, *though*, *although*, *clough*, *plough*, *furlough*, *slough*, *through*, *throughout*, *thorough*, *borough*, *usquebaugh*, *pugh*, it is silent.

N.B.—It is always silent when followed by *t*, except in the word *draught*; as *fight*, *bought*, *draft*.

By adding the varieties of the combination *gh* with those of *ou*; we find that the syllable *ough* has six different sounds—

Plough	pronounced	*plow*.
Cough	—	*coff*.
Through	—	*throo*.
Tough	—	*tuff*.
Though	—	*tho*.
Lough	—	*lock*.

§ 154. *G* followed by *m* at the end of a syllable is silent; as *phlegm*, *diaphragm*, *apothegm*.

§ 155. *G* before *n* is *always* silent in words of Anglo-Saxon origin; as in *gnaw*, *gnash*, *gnat*. In words of Greek origin it is sometimes sounded, as in *Gnostic*; sometimes omitted, as in *gnomon*.

G followed by *n*, at the end of a syllable, is silent, and the vowel that precedes is either lengthened or sounded as a diphthong; as *resign*, *reign*, *impugn*, pronounced *re-sine*, *rane*, *impewn*.

Caution.—The *n* must be in the same syllable as the *g*, otherwise the *g* is sounded; as *benignant*.

In *physiognomy* the *g* begins a syllable, and is, consequently, silent. In *cognizance* and *recognizance* it is generally silent. In *poignard*, *champignon* and *seignior*, it has the French, in *bagnio*, *seraglio*, *intaglio*, the Italian sound. This is in both languages that of *ny*, or *ly*—*ponyard*, *seralyo*.

§ 156. *S* has three sounds—1, that of the *s* in *seal*; 2, that of the *z* in *zeal*; 3, that of the *sh* in *shine*. It has the sound of *z* in the following situations:—In *as* and *whereas*, *these* and *those*. In *dissolve*, *possess*, *scissars*, *hussey*, and *hussár*. In words compounded with *dis*, when followed immediately by an accent, and

not followed by a sharp consonant; as, *disáble, disáster, disórder, disbánd*, &c.

Caution.—If the syllable be *accented*, the *s* is sounded as in *seal—díssonant, díssolute.* So it is if the accent follow two syllables after, *i.e.* not immediately—*dis-agreé.* Hence we say *diss-abílity*, and *diz-áble;* with *s* in one case and *z* in the other.

Caution.—For this rule to apply, the *dis-* must be an element of composition. Hence, *dismal* is sounded *dizmal;* since the *dis-* although accented, is no part of the original word.

In words ending in *sm;* as *prism, microcosm* (*prizm, microcozm*).

Before liquids; as *cosmetic, dismal*, &c.

In the termination *sy*, following an accented syllable, not ending in a sharp mute; as *easy, pansy, jersey*, &c. Except in the single word *pursy.*

In the termination *sible*, preceded by a vowel; as *visible*, &c.

In *rosary* and *misery.*

In the terminations *sal* and *sel*, when preceded by a vowel.

In the termination *son, sen*, and *sin;* as *reason, cousin*, &c. Except *mason, bason, garrison, caparison, comparison, parson, person*, and *basin.*

In *presence, president, presume, presumptive*, and *presumption.*

In words compounded of *re*, where the *re* is inseparable; as *resemble, resent, resist.*

Caution.—When *re* can be separated from the syllables that follow it, and those syllables still constitute a perfect word, the *s* is sounded as in *seal—re-seat*, and *re-sign*, when it means *sign a second time.*

§ 157. For the sound of *s* in words like *use* and *grease*, when used as verbs, see *p.* 110. For its sound as the sign of a possessive case, see *p.* 73. As a plural number, *p.* 67; as a third person singular, *p.* 97.

§ 158. For the tendency for *s* to become *sh* see *pp.* 42—43, remembering that where the *s* in *seal* becomes the *sh* in *shine*, the *z* in *zeal* becomes the *z* in *azure.*

§ 159. *Y* is silent in *isle, island, aisle, demesne*, and at the end of certain French words; as *sous, vis-a-vis*, &c.

§ 160. *Z* when *s* is pronounced as *sh*, *z* is sounded as *zh;* *glazier, grazier, azure.* See *pp.* 42—43.

§ 161. In the single word *rendez-vous*, the *z* is silent; such being the case in the French, from which language the word has been introduced.

§ 162. In Italian the *z* is sounded as *ts*. Hence *mezzotinto* is pronounced *metsotinto*.

§ 163. *L* is mute between *a* and *k* in the same syllable; as *chalk*, *talk*. Also between *a* and *m* in the same syllable; as *alms*, *balm*. Also in *would*, *could*, *should*, *almond*, *calf*, *half*, *folk*, *yolk*, *halser*, *malmsey*, *salmon*.

§ 164. *M* has always the same sound; and is always pronounced, except in the word *comptroller*.

§ 165. *N*, in an accented syllable, and before the sounds of the *g* in *gun*, or of *k*, is sounded as the *ng* in *king*; as *thank*, *concourse*, pronounced *thangk*, *congcourse*.

Caution.—If the syllable be unaccented, *n* is sounded as in *kin—concúrr*.

§ 166. *N* at the end of a syllable after *l* or *m* is silent; as *kiln*, *hymn*.

§ 167. *R*—The sound of *r* is sometimes vocalized, sometimes transposed.

§ 168. The vocalized *r* is best explained by observing the way in which a south-country Englishman pronounces the word *farther*. He makes no distinction between it and *father*. The same with a word like *lord*; he pronounces it *laud*.

§ 169. The transposed *r* is of two kinds, *medial* and *final*. The first kind is the rarer of the two, and occurs only in the word *iron*, pronounced *iurn*.

§ 170. The transposition of the final *r* occurs in unaccented syllables, ending in *re*, preceded by a consonant; as, *acre*, *lucre*, *sabre*, *fibre*, sounded *áker*, &c.

THE SUPERFLUOUS LETTERS.

§ 171. *C* is sounded as *k* before *a*, *o*, and *u*, as *s* before *e*, *i*, and *y*; as *card*, *cord*, *curd*, pronounced as *kard*, *kord*, *kurd*—*cement*, *city*, *cynic*, as *sement*, *sity*, *synic*.

§ 172. *C* preceded by *s* and followed by *e*, *i*, or *y* is not sounded at all. It is then equivalent to a second *s*, which would be unpronounceable, *e. g. scene*, *sceptre*, pronounced *sene*, *septre*.

§ 173. Between *s* and *l*, *c* is silent; as in *muscle*.

§ 174. In words derived from the Italian, and only imperfectly incorporated with the English, *c* is pronounced as *ch* (*tsh*) in situations where it would in English words be sounded *s*—*violoncello*, *vermicelli*.

§ 175. In the titles of the Emperor and Empress of Russia, *c* precedes *z*, as *Czar*, *Czarina*. According to the spelling, these words should be sounded either *Ksar* and *Ksarina*, or *Gzar* and *Gzarina*. Generally, however, the sound of the *c* is wholly omitted, and the words are pronounced *Zar* and *Zarina*. The true pronunciation is *Char* and *Charina*, since, in the languages from which the words are taken, the combination *cz* has the same power as *ch* with us.

§ 176. When *c* comes after an accent, and before the combinations *ea*, *ia*, *io*, and *eou*, it takes the sound of *sh*; as in *ocean*, *social*, *Phocion*, *saponaceous*. However, as the effects of *y* upon *c* sounded as *s* are precisely the same as if the *letter* were *s* as well as the *sound*, this has already been investigated. See *pp.* 42—43.

§ 177. *Q* is always pronounced as *kw*. It is also always followed, in spelling, by *u*; which is sounded as *w*. Except in certain words of French origin; in which case it is silent.

X has three sounds—1. that of *ks*—2. that of *gz*—3. that of *z*.

§ 178. When *x* is the first letter of a word it is sounded as *z*; as *Xerxes*, *Xenophon*, pronounced *Zerxes*, *Zenophon*.

§ 179. In words of Latin origin, compounded of the preposition *ex*, whenever the syllable that follows begins with any sound excepting that of a sharp mute, and is also accented, *x* is sounded as *gz*—*exért*, *exámple*, &c., is pronounced *egzert*, *egzample*, &c.

§ 180. In the French words *billet-doux*, and *beaux*, the *x* has the French pronunciation, *i.e.* in the first it is omitted altogether, in the second it is sounded as *s*.

DOUBLE CONSONANTS.

§ 181. Double consonants are of two sorts.

a. Those that do not represent a really double sound, but which are doubled in writing, in order to signify that the vowel which goes before them is short; as *well*, *pitted*, *smitten*, &c.

. Those which represent a really double sound; as *un-natural*,

soul-less, &c. These only occur in those compound words wherein the first part *ends* in the same letter with which the other *begins*.

N.B.—Words like *book-case* are in this class, because the *c* is really sounded as a second *k*.

H and the combinations of h.

§ 182. *H* is silent at the beginning of the following words:—*heir*, *heiress*, *honest*, *honesty*, *honour*, *honourable*, *hour*. In *herb*, *herbage*, *hospital*, *humble*, and *hostler*, it is sometimes sounded, sometimes mute. In *humor*, and its compound the *hu-* is sounded *yoo*.

§ 183. *H* is silent after *r*; as *rhetoric*, *rheumatism*, *catarrh*.

§ 184. *H* in combination has two sounds.

a. After *p*, *t*, *s*, and *c*, *when it occurs in the same syllable*, it gives to the combination the power of the *th* in *thin*, the *th* in *thine*, the *s* in *shine*, and the *ch* (*tsh*) in *chest* respectively. Here it has no sound of its own, but alters that of the preceding mute.

b. When it follows any letter whatever *in a different syllable* it is *sounded*; as *hap-hazard*, *nut-hook*, *ink-horn*, *fool-hardy*, *Am-herst*, &c. This combination occurs only in compound words when the second part begins with *h*. In such cases care should be taken to sound it.

§ 185. *Ph*, sounded as *f*, is applied to etymological purposes only. It represents the Greek φ, and is used exclusively in words of real or supposed, direct or indirect, Greek origin.

§ 186. In *nephew* and *Stephen* the *ph* is sounded as *v*.

§ 187. In *diphthong*, and *triphthong*, it is usual to sound the *p* only; as *dipthong*, *tripthong*. There is, however, no good reason for not sounding the words as *difthong*, *trifthong*. The same applies to *naphtha* and *ophthalmia*. In *apophthegm* both *p* and *h* are silent. In *sapphire* the pronunciation is *saffire*. *Phthisis* and *phthisical* are generally sounded *thisis* and *thisical*. Nevertheless, *fthisis* and *fthisical* are preferable.

§ 188. *Th* has two sounds,—1. that of the *th* in *thin*,—2. that of the *th* in *thine*. At the *beginning* of words it has the first sound, as *thank*, *think*, &c. Except in *this*, *that*, *than*, *their*, *them*, *then*, *thence*, *there*, *these*, *they*, *thine*, *thither*, *those*, *thou*, *though*, *thus*, *thy*, and their compounds.

At the *end* of words it has generally the first sound when it is *quite* final; as in *death*, *breath*: and the second when it is followed by *e* mute; as *wreathe*, *bathe*.

§ 189. *Th* between two vowels is sounded as in *thine* when the word is of Anglo-Saxon origin; as *father*, *feather*, *heathen*, *hither*, *thither*, *whither*, *whether*, *either*, *neither*, *weather*, *wether*, *wither*, *gather*, *together*, *mother*.

Th between two vowels is sounded as in *thin*, when the word is of Latin or Greek origin; as *apathy*, *sympathy*, *antipathy*, *Athens*, *atheist*, *authentic*, *author*, *authority*, *athirst*, *cathartic*, *cathedral*. *catholic*, *catheter*, *ether*, *ethicks*, *lethargy*, *lethe*, *leviathan*, *litharge*, *lithotomy*, *mathesis*, *mathematics*, *method*, *pathetic*, *plethora*, *polymathy*, *prothonotary*, *anathema*, *amethyst*, *theatre*, *amphitheatre*, *apothecary*, *apotheosis*.

In *Thomas*, *thyme*, *Thames* and *asthma*, the *th* is sounded as *t*.

§ 190. *Sh* has but one power, that of the *sh* in *shine*.

THE COMPOUND SIBILANTS.

§ 191. *J* is sounded as *dzh*, except in the single word *Hallelujah*, where it is pronounced as *y*.

§ 192. Unless the word be of Greek or French origin, the combination *ch* has the sound of *tsh;* as in *child*, *chair*, *rich*. Except when preceded by *l* or *n*, when it is sounded as *sh*, as *bench*, *filch*. It has this latter sound, too, in most words of French origin—*chaise*, *chagrin*, *machine*, &c.; but not in *charity* (*tsharity*).

§ 193. In words derived from the Greek *ch* has the sound of *k;* as *chalcography*, *chalybeate*, *chamæleon*, *chamomile*, *chaos*, *character*, *chasm*, *Chersonese*, *chimera*, *chirography*, *chiromancy*, *chyle*, and its compounds; *cachexy*, *catechism*, *catechise*, *catechetical*, *catechumen*, *echo*, *echinus*, *epoch*, *epocha*, *echoes*, *machination*, *machinal*, *mechanic*, *mechanical*, *orchestra*, *technical*, *anarch*, *anarchy*, *conch*, *cochleary*, *distich*, *hemistich*, *eunuch*, *monarch*, *monarchical*, *hierarch*, *heresiarch*, *pentateuch*, *stomach*, *stomachic*, *scheme*, *school*, *scholar*, *schesis*, *mastich*, and in all words where it is followed by *l* or *r;* as *chlorosis*, *Christ*, *Christian*, *chronology*, *chronical*, &c.

§ 194. *Extract from Walker.*—"When *arch* begins a word from the Greek language, and is followed by a vowel, it is always pronounced *ark;* as in *archangel*, *archipelago*, *architect*, *archetype*, *archiepiscopal*, *archidiaconal*, *archæology*. But when we prefix *arch* to a word of our own, and this word begins with a consonant, we pronounce it so as to rhyme with *march*, *archduke*, *archdeacon*, *archbishop;* and sometimes, when the following word

begins with a vowel, if it is a composition of our own, and the word does not come to us compounded from the Greek or Latin; as *arch-enemy*."

Ache is in this class, although in Shakspeare it is sounded *aitsh*, and, on that account, is often so sounded on the stage at present.

§ 195. In *ostrich*, the *ch* is sounded like *dzh;* in *schedule*, as if the word was written *shedule;*[1] in *yacht* and *drachm* it is silent; in *schism* the *sch* is sounded *s*.

§ 196. In the Scotch word *loch*, the *ch* is also pronounced as *k*.

§ 197. *NG*, has two sounds—1, that of the *ng* in *king;* 2, that of *ng-g*.

a. The former is found in adjectives in *y*, formed from substantives in *-ng*, as *spring-y;* in participles in *ing* from verbs in *-ng;* as *bring-ing:* and, lastly, in substantives in *er* from verbs in *-ng;* as *sing-er*.

b. The latter is found in all words not formed by the addition of any inflectional or derivational syllable; as *finger*, *anger*, *anguish*, *unguent*, sounded *fing-ger*, *ang-ger*, *ung-guent:* and in the comparative and superlative inflections of adjectives in *ng;* as *long*, *longer*, *longest*, *young*, *younger*, *youngest*, sounded *long*, *long-ger*, *long-gest*, *young*, *young-ger*, *young-gest*. Thus, a person who longs after a thing is a *long-er*, but a measure of six feet is *long-ger* than one of five.

When the *g* following *n* is sounded as *j*, *n* is pronounced as in *kin;* as *stin-gy* = *stin-jy*.

QUESTIONS.

What are the *Vowels*, *Semivowels*, *Mutes*, *Liquids*, *Nasals*, *Aspirates*, *Simple Sibilants*, *Compound Sibilants*, of the English Language?—What are the *Consonants* and *Diphthongs*?—What are the *real* sounds of the *j* in *jest*, the *ch* in *church*, and the *i* in *pine*?—How is *c* superfluous? Why is it retained?—What is the meaning of the word *Alphabet*?—What are the allied sounds of *p*, of *t*, of *k*, and of *s*?—Name the *sharp*,—the *flat* mutes.—How is *survey* accented when a Noun? How when a Verb?

PART III.

INFLECTION, COMPOSITION, AND DERIVATION.

§ 198. Before the Parts of Speech are considered it is necessary to learn the *Structure of Propositions.*

§ 199. It is also necessary to learn the difference between *Invariable* and *Variable* Names.

§ 200. *Propositions.*—A Proposition is a sentence or a part of a sentence, in which something is either affirmed or denied; as *the day is fine, the day is not fine.*

§ 201. A Proposition has three parts—1, the Subject; 2, the Predicate; and, 3, the Copula.

§ 202. The subject is that part of a proposition which denotes the object concerning which something is either affirmed or denied. Every subject has a corresponding predicate, with which it is connected by the copula. In the *day is fine,* the word *day* is the subject.

§ 203. The predicate is that part of a proposition which denotes the affirmation or denial made concerning the subject. Every predicate has a corresponding subject, with which it is connected by means of the copula. In the *day is fine,* the word *fine* is the predicate.

§ 204. The copula, is that part of a proposition which connects the predicate and the subject; so that every copula has both a subject and predicate to correspond. Its place in the proposition is between them. In *the day is fine*, the word *is* is the copula.

To understand more fully the nature of propositions, let us suppose two persons talking together.

It is certain that they talk about something,—*e.g.* *the weather*.

It is also certain that they say something about something; *e.g.* they say of the weather *that it is hot*, or, *that it is not hot*.

One may assert that it is *hot*. In this case the subject spoken of is *the weather*, concerning which there is a fact affirmed, *viz.* that *it is hot*.

The other may assert that it is *not hot*; in which case the subject spoken of is the *weather*, concerning which a fact is *denied*, viz., the fact of its being *hot*.

If we consider the great extent to which statements concerning particular objects, or classes of objects, form the staple of human conversation, if we remember how much of our speech is applied to making different assertions concerning different subjects, and if we convince ourselves of the degrees in which we are continually either affirming or denying something of something, we shall perceive the great proportion which that part of our language which takes the form of a proposition bears to that which does not do so.

Following up this view, we may ask, into how many parts a proposition is divided? In the first

place, there are two *somethings*—the *something* spoken *about*, and the *something* said concerning it. Thus, in the proposition *man is mortal*, the quality, property, or attribute expressed by the word *mortal* is affirmed concerning the being *man;* so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap:

or,

Summer is *not* pleasant,
Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,
Bread is *not* cheap,

are all examples of the same kind.

There must be something, the name of which answers to the question, *What are you talking about?*

And when that is answered, there must also be another something the name of which answers to the question, *What do you say about it?*

Thus,—

Q. *What do you talk about?*

A. *The weather.*

Q. *What did you say about it?*

A. *That it was hot?*

or,

A. *That it was not hot.*

To say *summer is—*, *winter is—*, *life is—*, &c., is to combine words to no purpose. The combination conveys no meaning.

To say—*is pleasant,—is cold,—is short*, &c., is also to combine words to no purpose. The combination conveys no meaning.

But, farther, to say *summer—pleasant, winter—cold, life—short*, is to combine words to no purpose. The combination conveys no meaning. This shows that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is—*, we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word denoting the existence of an affirmation (*is*). What, however, that affirmation is, is unexplained.

In the expression—*is pleasant*, we find what was wanted in the previous one, viz., an affirmation concerning something. The name, however, of this *something* is unexplained.

Lastly, in the expression *summer—pleasant*, although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can

tell whether this property, quality, or attribute of *pleasantness* belongs or does not belong to summer; in other words, there is nothing to show whether the quality expressed by the word *pleasant* is denied or affirmed of the word *summer*. Hence, every proposition consists of three parts.

§ 205. *Names.*—Names are of two sorts—invariable, and variable.

The difference between a variable and invariable name may be seen by contrasting the meaning of such a word as *I*, on the one hand, with such a word as *father*, on the other.

Father is a name denoting any individual that stands in a certain relation to another individual named *son*. The number of such individuals is indefinite. Nevertheless they may be taken as a class, which class is denoted by the general name in question (*father*). This name is invariable, since it cannot be applied to any object not belonging to the class which it denotes.

The word *I*, on the other hand, is a variable name. Its meaning changes with the person in whose mouth it occurs. When *William* says *I*, it means *William*; when *Thomas* says *I*, it means *Thomas*. If a *mother* says *I*, it means a *mother* and a *female*; if a *father* says *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker whoever he may be; but it is not the in-

variable name of any speaker whatever. Or, it denotes the object spoken of, whatever it may be; but it is not the invariable name of any object whatever. So also *this* means a *table*, when the speaker is talking of *tables*, a *dog* when he is talking of *dogs*, &c.

§ 206. An invariable name capable of forming, by itself, *either* the subject or the predicate of a proposition is called a substantive.

§ 207. A word capable of forming, by itself, the predicate of a proposition, but not capable of forming the subject, is called an adjective.

§ 208. A variable name is called a pronoun. It is capable of forming, by itself, either the subject or the predicate of a proposition. In this it agrees with the substantive; from which, however, it differs in being *variable.*

SUBSTANTIVES.

§ 209. A substantive is an invariable name, capable of forming, by itself, *either* the subject or the predicate of a proposition.

§ 210. Substantives in English have two numbers, and two cases.

§ 211. The two numbers of English substantives are, 1. The singular; and 2. The plural.

§ 212. The two cases of English substantives are, 1. The nominative; and 2. The possessive.

§ 213. The *relations* of the English substantive are three—1. The nominative. 2. The possessive, and 3. The objective.

Contrast the sentence *the father loves the son*, with the sentence *the son loves the father*. Here the forms of the words *father* and *son* are the same.

The *meaning*, however, differs. If the *form* differed also there would be a fresh *case*. As there is no change, however, in form, there is no additional case—properly so called. Nevertheless, many grammarians consider that the *cases* of the English substantive are *three*. The true view is, that there are two forms used with the power of three cases, or that there are *two* cases, but three relations.

In the formation of cases there is a difference between the *spoken* language, and the language as it is *written*; *e.g.* in the written language all the cases called possessive are formed by adding -*s* to the nominative. In the language, as it is spoken, some are formed by adding the sound of -*s*, some by that of -*z*, some by that of -*iz*.

PLURAL NUMBER.

Rules for the Spoken Language.

§ 214. In the spoken language, the nominative plural is formed from the nominative singular, by adding the sounds of -*s*, -*z*, or -*iz*—as

Sing.	*Plur.*
Lip	lip-*s*.
Stag	stag-*z*.
Loss	loss-*iz*.

These three sounds are the three *signs* of the plural number, in speaking.

§ 215. Of the three signs of the plural in speaking, the sound of *-iz* is added when the singular ends in that of *-s*, *-z*, *-sh*, or *-zh*; as,

Sing.	*Plur.*
Loss	loss-*iz*.
Fox (foks)	fox-*iz* (foks-*iz*).
Maze	maz-*iz*.
Lash	lash-*iz*.
Church (tshurtsh)	church-*iz* (tshurtsh-*iz*).
Judge (judzh)	judg-*iz* (dzhudzh-*iz*).

§ 216. Of the three signs of the plural in speaking, the sound of *-z* is added when the singular ends in the sound of a flat mute, a vowel, or a liquid; as,

Sing.	*Plur.*
Slab	slab-*z*.
Grave	grav-*z*.
Lad	lad-*z*.
Stag	stag-*z*.
Bay	bay-*z*.
Bow	bow-*z*.
Quantity	quantiti-*z*.
Boy	boy-*z*.
Hill	hill-*z*.
Lamb (lam)	lam-*z*.
Fan	fan-*z*.
Star	star-*z*.

§ 217. Of the three signs of the plural in speaking, the sound of *-s* is added when the singular ends in the sound of a sharp mute.

Sing.	*Plur.*
Lip	lip-*s*
Muff	muff-*s*
Path	path-*s*
Stick	stick-*s*.

Why have we this variety? Why do not the plural forms end simply in -*s*, and in nothing but -*s*, as is the case in the spelling; where we write *lips*, and *stags* equally? Why, too, do we add in words like *losses* the additional sound of a vowel? We shall see the reason of this by attending to the following rules:—

§ 218. *Rule* 1.—Two mutes, one of which is sharp, and the other flat, coming together in the same syllable, cannot be *pronounced*.

This may be understood by practising a few combinations according to the following table. The sharp mutes are arranged on the left, the flat ones on the right side of the line.

Sharp.			*Flat.*		
p	. .	f	b	. .	v
t	. .	th[1]	d	. .	th[2]
k	. .	—	g	. .	—
s	. .	sh	z	. .	z[3]

Now, taking whatever letter we choose from the one side of the line, and joining it immediately, in the same syllable, with any letter whatever from the other side of the line, we find the combination unpronounceable.

[1] As in *thin*. [2] As in *thine*. [3] As in *azure*.

abt,	*avt,*	*abth,*	*avth.*
agt,	*agp,*	*agf,*	*ags.*
apd,	*afb,*	*apv,*	*afd.*
atb,	*akd,*	*akz,*	*akb.*
asd,	*ashd,*	*asg,*	*ashg.*

Of course, combinations of this sort can be *written;* they cannot, however, be pronounced, provided that *each sound remain unchanged.*

§ 219. *Rule* 2.—A sharp mute immediately preceded by a flat one is changed into its flat equivalent.

This is well shown in the case before us, and it is the case before us to which the present rule has a particular and important application; as may be shown by adding the sound of *s* to any word ending in the sounds of *b*, *v*, *d*, *th*,[1] or *g*. In all such cases, *although the spelling remains unaltered,* the *sound* is changed. Thus

Slabs from *slab* is pronounced *slabz.*
Slaves - *slave* - - *slavz.*
Lads - *lad* - - *ladz.*
Stags - *stag* - - *stagz.*

§ 220. *Rule* 3.—Two identical[2] or two cognate letters cannot be pronounced in immediate succession in the same syllable. In order to be pronounced they must be separated by a vowel.

In illustration of this, we may take a word ending in *p*, *t*, or *s*, such as *tap*, *bat*, or *mis*. To add a second *p*, a second *t*, or a second *s*, is impracticable.

[1] As in *thine.* [2] See § 41.

At the first glance this statement seems untrue. Nothing, apparently, is commoner than words like *tapp, batt, miss.* However, like the combinations indicated above, these are, in reality, combinations in spelling only; they have no existence in pronunciation. We have only to attempt to pronounce *bat't, sap'p,* &c., to prove this.

Now, two cognate letters coming together are nearly as difficult to pronounce as two identical letters, and are subject to the same rule. Add the sound of *s* to a word like *fish.* It is difficult to pronounce it unless we insert an *e* or *i,*—*fishez* or *fishiz* not *fishs.*

However, as none of these restrictions apply to the *written* language, the formation of numbers and cases is much simpler in *spelling* than in *speaking.*

Rules for the Written Language.

Rules.

§ 221. The nominative plural is formed from the nominative singular by adding either the single letter *-s,* or the two letters *-es.*

Sing.	*Plur.*
Lip	lip-*s*
Stag	stag-*s*
Boy	boy-*s*
Loss	loss-*es*
Church	church-*es*
Judge	judg-*es*
Quantity	quantiti-*es*
Cargo	cargo-*es.*

These two additions are the two signs of the plural number in writing.

§ 222. Of the two signs of the plural number in writing, the letters *-es* are added when the singular ends in *s*, *z*, *sh*, *zh*, *ge*, or *ch*.

Sing.	*Plur.*
Loss	loss-*es*
Fox	fox-*es*
Lash	lash-*es*
Judge	judg-*es*
Church	church-*es*.

§ 223. The two letters *-es* are also added when the singular number ends in *o*, preceded by a consonant; as,

Sing.	*Plur.*
Hero	hero-*es*
Cargo	cargo-*es*
Embargo	embargo-*es*

Except *cantos*, *octavos*, *quartos*, *duodecimos*, and some other words of very recent introduction.

§ 224. The letters *-es* are also added when the singular number ends in *y*, preceded by a consonant; in which case a further change occurs, and *y* is changed into *i*; as,

Sing.	*Plur.*
Quantity	[1]quantit-*i*-*es*
Quality	[1]qualit-*i*-*es*.

[1] Not quantity-*s*, not yet quantit-*yes*, &c.

§ 225. *Caution.*—When the *y* is preceded by a vowel it is not changed into *i*; as, *boy*, *boy-s* (not *boies*).

§ 226. *Caution.*—It is only in cases where a final *ch* is sounded as *sh*,[1] or as *tsh*, that *-es* is added. In those words where it is pronounced as *k*, the plural is formed simply in *-s*.

Sing.	*Plur.*
patriarch	patriarch-*s* not patriarch-*es*
monarch	monarch-*s* — monarch-*es*
heresiarch	heresiarch-*s* — heresiarch-*es*.

RULES FOR THE FORMATION OF THE POSSESSIVE CASE

In the Spoken Language.

§ 227. In the spoken language the possessive case is formed from the nominative of the number to which it belongs by adding the sounds of *-s*, *-z*, or *-iz*, as,

Sing.	*Plur.*
Lip	lip-*s*
Stag	stag-*z*
Loss	loss-*iz*.

These three sounds are the three *signs* of the possessive case in speaking.

§ 228. In saying that the possessive case is formed from the nominative of the number to which it belongs, we mean that the possessive case *singular* is formed from the nominative case *singular*, as, *lip*, *lip-s*; and

[1] As in *haunch* (*haunsh*), *church* (*tshurtsh*).

the possessive case *plural* from the nominative case *plural*, as *men, men-s.*

N.B.—The possessive case plural is so rare, that it may, at present, be laid out of the question altogether. It is rare, for the following reason:—*it is found only in those words where the nominative plural does* not *end* in *-s, -z,* or *-iz;* as, *men, women, children,* and a few others.

§ 229. Of the three signs of the possessive case singular in speaking, the sound of *-iz* is added when the singular ends in the sound of *-s, -z, -sh,* or *-zh;* as,

Sing.	*Plur.*
Loss	loss-*iz*
Fox (foks)	fox-*iz*, &c., &c.

This is just what takes place in the formation of the plural number.

§ 230. Of the three signs of the possessive case in speaking, the sound of *-s* is added when the singular ends in the sound of a sharp mute.

Sing.	*Plur.*
Lip	Lip-*s*
Muff	Muff-*s*, &c.

This, also, is just what takes place in the formation of the plural number.

§ 231. Of the three signs of the possessive case in speaking, the sound of *z* is added when the singular ends in the sound of a flat mute, a vowel, or a liquid; as,

Sing.	*Plur.*
slab	slab-*z*
grave	grav-*z*, &c.

This, also, is just what takes place in the formation of the plural number.

Now, by attending to the comparison between the rules for the plural number, and the rules for the possessive case, we find that they are precisely the same; so that it follows that, as they are both formed from the nominative singular, and both formed by the same method, they must be alike in form. This is really the case. In the *spoken* language there is no distinction (except in a few words [1]) between the nominative case plural, and the possessive case singular.

If this be the case, why have the rules been repeated, and why not say at once that the nominative plural, and the possessive singular, are alike,—formed from the same case, and formed in the same way? There are three reasons for this.

1. In the first place, there was a time in the history of the English language when the two forms were different.

In the Anglo-Saxon the plural ended in *-as*, as *smith-as=smiths*, whilst the possessive ended in *-es*, as *smithes=smith's*. As soon, however, as the vowels disappeared, the words became identical; as may be seen by subtracting the vowel *a* from *smithas*, and

[1] See § 234.

the vowel *e* from *smithes*. In either case the word that remains is *smiths*.

2. In the second place there are a few words (see §§ 234, 236) where the forms are, at the present moment, different.

3. In the third place there is a difference drawn between the two forms in the *written*, although there is no such difference in the *spoken* language.

This last reason brings us to the

POSSESSIVE CASE

In the Written Language.

232. The possessive case singular in the written language is formed from the nominative singular, by adding the letter *s*, preceded by an apostrophe *'s*.

Nom.	*Poss.*
Lip	lip'*s*.
Stag	stag'*s*.
Boy	boy'*s*.
Church	church's.
Judge	judge'*s*.
Hero	hero'*s*.

§ 233. The possessive case plural in the written language, is formed from the nominative plural by adding an apostrophe to the final *s;* as *brothers, brothers'; sisters, sisters'*.

The father's children means *the children of one father.*

The sister's brethren means *the brethren of one sister.*

The master's men means *the men of one master.*

The owner's oxen means *the oxen of one owner.*

But—

The fathers' children means *the children of different fathers.*

The sisters' brethren means *the brethren of different sisters.*

The masters' men means *the men of different masters.*

The owners' oxen means *the oxen of different owners.*

§ 234. The following substantives ending in the sound of *f*, change the *f* into *v*, in the plural; as,

Sing.		*Plur.*	
calf	calves	*not*	calfs
wife	wives [1]	-	wifes [2]
loaf	loaves	-	loafs
knife	knives	-	knifes
half	halves	-	halfs
life	lives	-	lifes
leaf	leaves	-	leafs.

Caution.—The possessive case of all these words is regular, as *loaf's*, *knife's*, *calf's*, &c., the sound being that of *f*. Consequently, they are exceptions to the rule that the possessive case singular, and the nominative plural, in the *spoken* language are alike.

Caution.—It is only in words of Anglo-Saxon origin that this change takes place—*brief*, *chief*, *grief*, *handkerchief*, have the usual plural; as *briefs*, *chiefs*, *griefs*, *handkerchiefs*, &c., not *brieves*, *chieves*, *grieves*, &c., sounded *brievz*, *grievz*, &c.

[1] As if written *wivz*, &c. [2] As if written *wifce*, &c.

The only exception to the rule is the word *beef*, from the French *bœuf*, where we say, in the plural, *beeves* when we mean *oxen*. I imagine, however, that if we found it necessary to use the word *as the name of a kind of meat* in the plural number, we should say, *beefs*; as—*of the two beefs* (meaning *sorts of beef*) *the Hereford and the Scotch, the former is the largest, but the latter the better flavoured.*

Caution.—All words in *f*, even when of Anglo-Saxon origin, do not form the plural in *v*. Thus *dwarf* makes *dwarfs* not *dwarves*. In respect to *hoof*, *roof*, *turf*, *gulf*, *wharf*, and a few other words the practice is divided; some saying *hoofs*, *roofs*, other saying *hooves*, *rooves*.

§ 235. The following plurals were formed at a period in the history of our language when its rules were less simple than at present, and when certain plurals ended in *-en* :—

Sing.	*Plur.*
ox	oxen
cow	kine
child	children
brother	brethren.

§ 236. The following plurals were formed at a period in the history of our language when its rules were less simple than at present, and when certain plurals were formed by changing the vowel of the singular—

Sing.	*Plur.*
foot	feet
goose	geese

Sing.	*Plur.*
mouse	mice
tooth	teeth
man	men

Pence.—This is the second plural of the word *penny*. *Six pennies* means *six separate penny-pieces*. *Six pence* (or *sixpence*) means *a single coin equal to six penny-pieces*. Hence *sixpence* is *collective* rather than plural.

Dice.—This is the second plural of the word *die*, and is collective rather than plural. We say *dice to play with*, but *dies to coin with*.

Kine, *swine*, and *brethren*, are also collective rather than plural.

The plural of *woman*, is sounded *wimmen*.

In *alms* and *riches* the *s* is not the sign of the plural number, but a part of the original word—just as it is in words like *box* (*bock-s*) and *lapse*. *Alms* comes from the Anglo-Saxon *ælmesse*, and *riches* from the French *richesse*.

News, has no singular form, since there is no such substantive as *new*.

For words like *means*, *pains*, *mathematics*, &c., see § 342.

Several substantives derived from foreign languages, and but imperfectly incorporated with the English, instead of taking the usual plural endings in *s*, retain the form which they had in the language from which they were introduced.

A.—Words introduced into English from the French Language.

Sing.	*Plur.*
Beau	beau*x*
Chamois	chamois
Billet-doux	billets-dou*x*.

B.—Words introduced into the English from the Latin Language.

First Class.

Words wherein the Latin Plural is the same as the Latin Singular.

(*a*)

Sing.	*Plur.*
Apparatus	apparat*us*
Hiatus	hiat*us*
Impetus	impet*us*.

(*b*)

Sing.	*Plur.*
Caries	cari*es*
Congeries	congeri*es*
Series]	seri*es*
Species	speci*es*
Superficies	superficie*s*.

Second Class.

Words wherein the Latin Plural is formed from the Latin Singular by changing the last Syllable.

(*a*)—*Where the Singular termination* -a *is changed in the Plural into* -æ

Sing.	*Plur.*
Formul*a*	formul*æ*
Lamin*a*	lamin*æ*
Larv*a*	larv*æ*
Nebul*a*	nebul*æ*
Scori*a*	scori*æ*.

(*b*).—*Where the Singular termination* -us *is changed, in the Plural, into* -i.

Sing.	*Plur.*
Calcul*us*	calcul*i*
Colossus	colossi

Sing.	*Plur.*
Convolvul*us*	convolvul*i*
Foc*us*	foc*i*
Geni*us*	geni*i*
Mag*us*	mag*i*
Nautil*us*	nautil*i*
Œsophag*us*	œsophag*i*
Polyp*us*	polyp*i*
Radi*us*	radi*i*
Ranuncul*us*	ranuncul*i*
Sarcophag*us*	sarcophag*i*
Schirrh*us*	schirrh*i*
Stimul*us*	stimul*i*
Tumul*us*	tumul*i*.

(*c*).—*Where the Singular termination* -um *is changed, in the Plural, into* -a.

Sing.	*Plur.*
Animalcul*um*	animalcul*a*
Arcan*um*	arcan*a*
Collyri*um*	collyri*a*
Dat*um*	dat*a*
Desiderat*um*	desiderat*a*
Effluvi*um*	effluvi*a*
Empori*um*	empori*a*
Encomi*um*	encomi*a*
Errat*um*	errat*a*
Gymnasi*um*	gymnasi*a*
Lixivi*um*	lixivi*a*
Lustr*um*	lustr*a*
Mausole*um*	mausole*a*
Medi*um*	medi*a*
Memorand*um*	memorand*a*
Menstru*um*	menstru*a*
Moment*um*	moment*a*
Premi*um*	premi*a*
Scholi*um*	scholi*a*
Spectr*um*	spectr*a*

Sing.	*Plur.*
Specul*um*	specul*a*
Strat*um*	strat*a*
Succedane*um*	Succedane*a*.

d.—Where the singular termination -is *is changed in the plural into* -es :—

Sing.	*Plur.*
Amanuens*is*	amanuens*es*
Analys*is*	analys*es*
Antithes*is*	antitheses
Ax*is*	ax*es*
Bas*is*	bas*es*
Cris*is*	cris*es*
Diæres*is*	diæres*es*
Ellips*is*	ellips*es*
Emphas*is*	emphas*es*
Hypothes*is*	hypotheses
Oas*is*	oas*es*
Parenthes*is*	parentheses
Synthes*is*	syntheses
Thes*is*	theses.

Third Class.

Words wherein the Plural is formed by inserting -e *between the two last sounds of the singular, so that the former number always contains a syllable more than the latter* :—

Sing.			*Plur.*
Apex	*sounded*	apec-*s*	apices
Appendix	—	appendic-*s*	appendices
Calix	—	calic-*s*	calices
Cicatrix	—	cicatric-*s*	cicatrices
Helix	—	helic-*s*	helices
Index	—	indec-*s*	indices
Radix	—	radic-*s*	radices
Vertex	—	vertec-*s*	vertices
Vortex	—	vortec-*s*	vortices.

In all these words the *c* of the singular number is sounded as *k*, of the plural as *s*.

C.—*Words introduced into English from the Greek language and retaining the Greek plural forms.*

First Class.

Words where the singular termination -on *is changed in the plural into* a.

Sing.	*Plur.*
Aphelio*n*	aphelio*a*
Perihelio*n*	perihelio*a*
Automato*n*	automato*a*
Criterio*n*	criteri*a*
Ephemero*n*	ephemer*a*
Phænomeno*n*	phænomen*a*.

Second Class.

Words where the plural is formed from the original root by adding either -es *or* -a, *but where the singular rejects the last letter of the original root.*

Plurals in -es :—

Original root.	*Plur.*	*Sing.*
Apsid-	apsid*es*	apsis
Cantharid-	cantharid*es*	cantharis
Chrysalid-	chrysalid*es*	chrysalis
Ephemerid-	ephemerid*es*	ephemeris
Tripod-	tripod*es*.	tripos

Plurals in -a .—

Original root.	*Plur.*	*Sing.*
Dogmat-	dogmat*a*	dogma
Lemmat-	lemmat*a*	lemma
Miasmat-	miasmat*a*.	miasma

The difficulty presented by these words arises from the fact of the singular being the more complicated form of the two, which makes it necessary to look to the original root. From this the plural is derived in a uniform manner. However, as the singular form is the only one that appears in languages, the relations between it and the plural are much more unintelligible than they would be otherwise.

D.—*Words introduced into the English from the Hebrew language, and retaining the Hebrew plural forms.*

Sing.	*Plur.*
Cherub	Cherub-*im.*
Seraph	Seraph-*im.*

ADJECTIVES.

An adjective is a word capable of forming, by itself, the predicate of a proposition, but not capable of forming, by itself, the subject.

§ 237. Adjectives in English have three degrees of comparison—the positive, the comparative, and the superlative.

§ 238. The positive degree is the adjective in its simple form; as *dark, cold, rich, low.*

§ 239. The comparative degree is formed from the positive by the addition of the sound of the syllable *-er;* as *dark, dark-er; cold, cold-er; rich, rich-er; low, low-er.*

§ 240. The superlative degree is formed from the positive by the addition of the sound of the syllable *-est;* as *dark, dark-est; cold, cold-est; rich, rich-est; low, low-est.*

Rule for spelling.—When the positive ends in *e*, the *e* is omitted in the spelling of the comparative and superlative; as *wide, wid-er, wid-est;* not *wide, wide-er, wide-est.*

Rule for Spelling.—When the positive ends in a single consonant preceded by a short vowel, the con-

sonant is doubled in the spelling of the comparative and the superlative; as *red, redd-er, redd-est;* not *red, red-er, red-est.*

Rule for Spelling.—In words of more than one syllable, when the positive ends in *y*, preceded by a mute consonant, the *y* becomes *i* in the comparative and superlative; as *merry, merri-er, merri-est;* not *merry, merry-er, merry-est.*

Rule for Pronunciation. — When the positive ends in *-ng*, the additional syllables are sounded *-ger* [1] and *-gest;* [1] not *-er* and *-est;* as *long, long-er, long-est,* pronounced *long, long-ger, long-gest;* not *long, long-er, long-est.*

Positive form wanting.—The words *better* and *best* have no positive form; since there is no such word as *bet* or *be*, meaning *good.* The same is the case with the words *worse* and *worst.*

The word *good* is found in the positive degree only; there being no such words as *gooder* and *goodest.* The same is the case with the word *bad;* since the words *badder* and *baddest* are not used in the present English. The same, also, is the case with the words *evil, ill, little,* and *much.*

Two forms of the Comparative.—The word *old* has two comparative forms:—

1. *Older;* as, *I am older than you.*
2. *Elder;* as, *I am the elder brother.*

It has also two superlatives, *oldest* and *eldest.*

Note.—The comparative form *elder* may be used

[1] As *g* in *gun.*

as a substantive; since we may say, *the elders of the people.*

In Anglo-Saxon, several other words changed their vowels in the comparative degree.

A. S. Positive.	A. S. Comparative.	English.
Lang	Leng-re	*Long*
Strang	Streng-re	*Strong*
Geong	Gyng-re	*Young*
Sceort	Scyrt-re	*Short*
Heah	Hy-rre	*High*
Eald	*Yld-re*	*Old.*

The words *inmost, outmost, upmost, midmost, foremost, hindmost, utmost,* are *doubly* superlative.

The words *nethermost, uppermost, uttermost, undermost, outermost,* and *innermost,* are *trebly* superlative.

These last two statements require explanation. The common statement concerning words like *utmost* is, that they are compound words, formed by the addition of the word *most;* this, however, is more than doubtful; inasmuch as the Anglo-Saxon language presents us with the following forms:—

Anglo-Saxon.	English.
innema (inn-ema)	inmost
ûtema (ût-ema)	outmost
siðema (sið-ema)	latest
lætema (læt-ema)	latest
niðema (nið-ema)	nethermost

Anglo-Saxon.	English.
forma (for-ma)	foremost
æftema (aft-ema)	aftermost
ufema (uf-ema)	utmost
hindema (hind-ema	hindmost
midema (mid-ema)	midmost.

Besides these, there are in the other allied languages words like *fruma=first*, *aftuma=last*, *miduma=middle*.

Now the words in question show at once, that, as far as they are concerned, the *m* that appears in the last syllable of each has nothing to do with the word *most*.

From the words in question there was formed, in Anglo-Saxon, a regular superlative form in the usual manner; viz., by the addition of *-st*; as *æfte-m-est*, *fyr-m-est*, *læte-m-est*, *siðð-m-est*, *yfe-m-est*, *ute-m-est*, *inne-m-est*.

Hence, in the present English, the different parts of the syllable *most* (in words like *upmost*) come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. Hence, in separating such words as *midmost* into its component parts, we should write—

mid-m-ost	*not*	mid-most
ut-m-ost	—	ut-most
up-m-ost	—	up-most
fore-m-ost	—	fore-most
in-m-ost	—	in-most

hind-m-ost	*not*	hind-most
out-m-ost	—	out-most.

In certain words the syllable *m-ost* is added to a word already ending in *er;* that is, to a word already marked with the sign of the comparative degree.

neth-er-m-ost	hind-er-m-ost
utt-er-m-ost	out-er-m-ost
upp-er-m-ost	inn-er-m-ost.

Having accounted for the *m* in the words just mentioned, we can account for the *m* in the word *former*. *Former* (*for-m-er*) is a comparative from the Anglo-Saxon superlative *forma* (*for-m-a*).

PRONOUNS.

§ 241. A pronoun is a variable name capable of forming, by itself, *either* the subject or the predicate of a proposition.

§ 242. Pronouns differ from substantives in being *variable*, whereas substantives are *in*variable names.

§ 243. The following words, along with many others, are pronouns:—*I, thou, he, she, it, we, ye, they, this, that, you, who.*

§ 244. Pronouns are of different kinds; of these the most important are the following:—

1. Personal Pronouns; 2. Possessive Pronouns; 3. Demonstrative Pronouns; 4. Relative Pronouns; 5. Interrogative Pronouns; 6. Reflective Pronouns; 7. Indeterminate Pronouns; 8. Articles.

§ 245. The personal pronouns are *I, thou, we,* and

ye. They denote either the person or persons speaking, or the person or persons spoken to.

§ 246. *I* and *we* denote the person or persons speaking, and they are called the *first personal pronouns*, or the *pronouns of the first person.* Of these, *I* is the *first personal pronoun singular*, and *we* the *first personal pronoun plural.*

§ 247. *Thou* and *ye* denote the person or persons who are spoken to, and they are accordingly called the *second personal pronouns*, or the *pronouns of the second person.* Of these, *thou* is the *second personal pronoun singular*, and *ye* the *second personal pronoun plural.*

§ 248. The possessive pronouns are six in number, and of two kinds:—1. The possessive pronouns in *-n. Mine, thine.*—2. The possessive pronouns in *-s. Ours, yours, hers, theirs.*

§ 249. The demonstrative pronouns take their name from the Latin word *demonstro=I point out.* They are used to particularise or specify the persons or things to which they apply. The demonstrative pronouns are *this*, *that*, and *yon.*

§ 250. *This* applies to persons or objects near at hand, and is the demonstrative pronoun which denotes proximity or nearness.

§ 251. *That* applies to persons or objects which are distant, and is the demonstrative pronoun which denotes distance. *Yon* is also a pronoun demonstrative of distance.

§ 252. *He* and *it*, *she* and *they*, are partly demonstrative and partly personal.

How they differ from the *true* personal pronouns, like *I*, *thou*, *we*, and *ye*, will be shown[1] hereafter; at present, it is only necessary to remember that the old form of *it* was *hit*; and that *hit* was formed from *he*, just as *what* is formed from *who*; that is, by changing the vowel and by adding *-t*.

§ 253. *Relative* pronouns relate to some person or thing that has been previously named. This is called the antecedent. Every antecedent is followed by a relative, and every relative is preceded by an antecedent:—*the man who speaks, speaks well.* Here the word *man* is the antecedent, and *who* the relative.

§ 254. Interrogative pronouns are used in asking questions, and are named from the Latin word *interrogo*=*I ask*, or *question*:—*who is that? what is here? who are you? whose is this? whom do you seek? which do you want?*

§ 255. The word *self*, in such phrases as *he hurt himself*, is called a reflective pronoun. It is generally compounded with other pronouns.

§ 256. The word *one*, in such phrases as *one says, one thinks*, is called an indeterminate pronoun. When thus used it means *people in general.*

§ 257. There are three articles,[2] *an*, *the*, and *no*. *An* is called the indefinite, *the* the definite, *no* the negative article.

§ 258. Pronouns *agree* with substantives in possessing both a singular and a plural number; as *this, these, other, others.*

[1] See § *p.* 95.

[2] *A* is merely an abbreviation of *an*.

§ 259. Pronouns *agree* with substantives in possessing both a nominative and a possessive case; as *he, his* (*he-s*), *who, whose* (*who-es*).

§ 260. Pronouns *differ* from substantives by having in certain instances, a true additional *case*, called the *objective;* as *him, her, whom.*

Nominative, he	*Nominative,* who
Possessive, hi-*s*	*Possessive,* who-*se*
Objective, hi-*m*	*Objective,* who-*m.*

§ 261. Pronouns differ from substantives in having, in certain instances, separate forms for separate *genders;* as *him, her, it.*

In the possession of *genders* pronouns differ both from substantives and adjectives, a point which requires a fuller illustration.

The two words, *him* and *her*, are of the same number, in the same case, and from the same nominative; *i.e.* they are each in the objective case of the singular number from the nominative *he.* Yet they are different words, and they differ in meaning; the first being applied to *males*, the second to *females* only.

Have you seen your brother?—Yes, I have seen him.

Have you seen your sister?—Yes, I have seen her.

Now this difference of form denotes a difference of gender, and it is one of the peculiarities of pronouns to be changed, not only in the way of case and number, but in the way of gender also.

§ 262. Forms denoting *Persons* of the *male* sex are called forms of the *masculine gender.* The masculine forms in English pronouns are *he* and *him.*

§ 263. Forms denoting *Persons* of the *female* sex are called forms of the *feminine gender*. The single feminine form amongst the English pronouns is *her*.

§ 264. Forms denoting *things* are called forms of the *neuter gender*. The three neuters amongst English pronouns are *it*, *that*, and *what*.

1.

Pronouns of the First Person Singular.

1.	2.
Nom. *I*	Nom. —
Poss.[1] —	Poss. *my*
Obj. —	Obj. *me.*

3

Pronoun of the First Person Plural.

Nom. *we*
Poss.[1] *our*
Obj. *us.*

1.

Pronoun of the Second Person Singular.

Nom. *thou*
Poss. *thy*
Obj. *thee.*

2.

Pronoun of the Second Person Plural.

Nom. *ye* or *you*
Poss. *your*
Obj. *you* or *ye.*

[1] This denotes that the word is not found in that particular case.

Pronouns of the Third Person Singular, originally Demonstrative.

1.

Masc.	Fem.	Neut.
Nom. *he*	—	*it*[1]
Poss. *his*	*her*	*its*[2]
Obj. *him*	*her*	*it.*

2.

Masc.	Fem.	Neut.
Nom. —	*she*[3]	—
Poss. —	—	—
Obj. —	—	—

3.

Pronoun of the Third Person Plural, originally Demonstrative.

For all Genders alike.

Nom. *they* Poss. *their* Obj. *them.*

Possessive pronouns in *-n*—*mine, thine.*

Possessive pronouns in *-s*—*ours, yours, hers, theirs.*

His and *its*, although in reality the possessive cases of *he*, are also used as possessive pronouns.

4.

Demonstrative Pronoun, signifying nearness or proximity.

Sing. *this* | Plur. *these.*

[1] Originally *hit*; *t* being the sign of the neuter gender.

[2] Originally *his.*

[3] The masculine form *se* existed in Anglo-Saxon, but is now extinct.

Demonstrative Pronouns, signifying distance.

1.

Sing. *that*	Plur. *those.*

2.

Yon.

Relative Pronoun.

1.

Sing.		*Plur.*	
Masc. and Fem.	Neut.	Masc. and Fem.	Neut.[1]
Nom. *who*	*what*	Nom. *who*	—
Poss. *whose*	—	Poss. *whose*	—
Obj. *whom*	*what*	Obj. *whom*	—

Of the interrogative pronouns the form is the same as that of the relative; as—*Who is this? What is that? Whose is yon? Whom do you seek?*

The Reflective Pronoun.

Sing. *self*	Plur. *selves.*

Indeterminate Pronoun.

Sing.	*Plur.*
Nom. *one*	Nom. *ones*
Poss. *one's*	Poss. *ones'.*

[1] *Which*, although used as a plural neuter of *who*, is not so in reality.

Articles.

The indefinite article, *an*, or *a*.
The definite article, *the*.
The negative article, *no*.

Note.—*I* and *me* are different words; so that it is incorrect to say that *I* is the nominative form of *me*, or *my* and *me* the possessive and objective forms of *I*. The truer view is that *I* wants the possessive and objective forms, and that *me* and *my* have no nominative.

Note.—*He* and *she*, although at present they are, to all intents and purposes, personal pronouns, are not in the same class with *I*, *me*, *we*, *thou*, and *ye*,—in other words, the *true* personal pronouns are those of the two first persons only.

a. Originally, *he* and *she* were demonstrative pronouns, and afterwards articles. Hence, their present power as pronouns of the third person is secondary to their power as demonstrative.

b. They differ from the true personal pronouns of the first and second person in being of three genders; *I*, *thou*, *me*, *we*, and *ye* being the same for all genders.

Caution.—*His* and *her*, although often called possessive pronouns, are not so in reality. They are possessive cases. This is made clearer by drawing an illustration from the Latin language, where they are the equivalents, not to *suus* and *sua*, but to *ejus*. In syntax this distinction is important. We say *her father*, *his mother*=*pater ejus*, *mater ejus*. This we could not do if *his* and *her* were adjectives like *suus*

and *sua;* since *sua pater* and *suus mater* are impossible combinations in Latin.

Note.—The word *one*, as an indeterminate pronoun, has no connection with the numeral *one*, signifying *unity*. The indeterminate *one* is the French *on* (as in *on dit*), which was originally *homme*, from the Latin *homo* = *a man*.

VERBS SUBSTANTIVE.

§ 265. A word that can form the copula of a proposition is called a verb *substantive*. The verbs substantive are—1. *am, art, is, are;* 2. *was, wast, were, wert;* 3. *be*.

VERBS.

§ 266. A word that can form *both* the copula and predicate of a proposition is called a verb *proper;* or simply a *verb*.

§ 267. Every verb proper can be resolved into a verb substantive and a participle. Thus, *he speaks*, denotes the same action as *he is speaking*, and *vice versâ*. *He spoke* = *he was speaking*.

§ 268. In English there are two participles—1. the present participle—as *speak, speaking;* and 2. the past (or preterite) participle—as *spoke*.

§ 269. Besides their participles, verbs have, 1. Number; 2. Person; 3. Mood, and, 4. Tense. Mood and tense are peculiar to verbs and characteristic of them. No noun has either.

§ 270. Verbs have two numbers, singular and plural.

§ 271. The only true and positive plural form in the present English is the word *were*, as contrasted with *was* and *wast;* e.g. *we were, ye were, they were.* In all other cases the distinction is merely *negative*, *i.e.* certain signs characteristic of the singular are *omitted*:—

Plur.	*Sing.*
We call	I call.
Ye call	Thou call-*est.*
They call	He call-*eth* (or call-*s*).

§ 272. Verbs have three persons in each number—1. The first; 2. The second; and 3. The third.

§ 273. The only word which has a particular sign for the *first* person is the verb *am.* Here *-m* is a sign of a person.

§ 274. The second person singular is formed from the simple verb by adding the syllable *-est;* as *speak, speak-est.*

§ 275. The following second persons were formed at a period in the history of our language when its rules were less simple than at present, and when certain second persons singular ended in *-t* only:—

Ar-t,	not	*ar-est*
wer-t	-	*wer-est*
shal-t	-	*shall-est*
wil-t	-	*will-est.*

§ 276. The third person singular is formed from the uninflected verb by adding the syllable *-s, -z,* or *-iz;* as, *speak, speak-s; brag, brag-z; blush, blush-iz.*

§ 277. In solemn discourse we add, instead of the sound of *-s*, the sound of the syllable *-eth ;* as *speak, speak-eth.*

§ 278. The moods for which there are corresponding changes in the form of the verb are two ; 1, The Indicative ; and 2, The Conjunctive. The latter is found in a *positive* form only in the verb substantive.

Indicative.	*Conjunctive.*
I w*as*	If I w*ere*
Thou w*ast*	If thou w*ert*
He w*as*	If I w*ere.*

Caution.—The word *be*, in expressions like *if I be* (which are more correct than expressions like *if I am*), is no true conjunctive form ; since it is no true inflexion from the roots of *am, art, are*, but a separate and independent verb.

Caution.—Words like *speak*, in expressions like *if he speak* (which are more correct than expressions like *if he speaks*), are no true conjunctive forms. The distinction between them and those of the indicative is merely negative ; *i.e.* certain signs characteristic of the indicative are omitted.

§ 279. The tenses in English are two, 1. The Present ; as, *walk, speak ;* 2. The Preterite ;[1] as, *walked, spoke.*

§ 280. In the formation of the preterite tense, there is a difference between the *spoken* language, and the

[1] *Preterite*, from the Latin word *Præteritus=past*, because it denotes an action already done, or done in past time.

language as it is *written*; *e.g.* in the written language almost all the preterites end in *-ed*. In the language, however, as it is spoken, some end in the sound of *-t*, some in that of *-d*, and some in that of *-ed*.

PRETERITE TENSE.—SPOKEN LANGUAGE.

§ 281. In the *spoken* language the preterite is formed from the present by adding the sounds of *-t*, *-d*, or *-ed*, as,

Present.	*Preterite.*
Slip	slip-*t*
Move	move-*d*
Plant	plant-*ed*.
Reel	reel-*d*
Cram	cram-*d*
Stun	stun-*d*
Debar	debarr-*d*
Pay	pay-*d*.

These three signs are the three *signs* of the preterite tense *in speaking*.

For the principle that regulates this change, and decides which of the three signs is to be used, see *p.* 70.

With *-d*, *-t*, and *-ed* substituted for *-z*, *-s*, and *-is* the formation of the preterite tense of verbs is the same as the formation of the plural number, and the possessive case of substantives.

These three sounds are the sounds of the plural number in speaking.

§ 282. Of the three signs of the preterite tense, *in speaking*, the sound of *-ed*, is added when the present ends in that of *-d*, or *-t*; as,

Present.	*Preterite.*
Upbraid	upbraid-*ed*.
Plant	plant-*ed*.

§ 283. Of the three signs of the preterite tense, *in speaking*, the sound of *-t* is added when the present ends in the sound of a *sharp* mute; as,

Present.	*Preterite.*
Steep	steep-*t*.
Back	back-*t*.
Pass	pass-t.
Wash	wash-*t*.

§ 284. Of the three signs of the preterite tense in speaking, the sound of *-d* is added when the present ends in a *flat* mute, a vowel, or a liquid; as,

Present.	*Preterite.*
Stab	stab-*d*.
Enslave	enslave-*d*.
Brag	brag-*d*.
Cleanse	cleanse-*d*.[1]

PRETERITE TENSE IN THE WRITTEN LANGUAGE.

§ 285. The preterite tense is formed from the present by adding the two letters *-ed*; as *plant, plant-ed*; *steep, steep-ed*.

[1] Sounded clenz-*d*.

§ 286. When the present ends in *-e* mute, the single letter *-d*, is all that is added in the preterite; as, *move, move-d*, not *move-ed*.

§ 287. When the present ends in a single consonant, preceded by a short vowel, the consonant is doubled in the preterite; as, slip, *slip-ped*, not *slip-ed*.

N.B. The principle here is the same as in § 240.

When the tense ends in *y*, preceded by a consonant, *y* is generally changed into *i;* as,

Present.	*Preterite.*
Marry	marr-i-ed
Carry	carr-i-ed.[1]

Caution.—When the *y* is preceded by a vowel, it is not changed into *i;* as, *pray, prayed, stay, stayed;* not *praid, staid*.

For a similar limitation in the case of the plural number of substantives, see § 225.

§ 288. In the following verbs the vowel of the present is either changed or shortened in the preterite.

Present.	*Preterite.*
Creep	crept
Keep	kept
Sleep	slept
Sweep	swept
Weep	wept
Lose	lost
Mean	meant.[2]

[1] Not *carr-y-ed*.

[2] Pronounced *ment*.

Here the final consonant is *-t*.

Present.	*Preterite.*
Flee	fled
Hear	heard [1]
Shoe	shod
Say	said [1]
Sell	sold
Tell	told
Do	did

Here the final consonant is *-d*.

§ 289. In the following verbs the vowel of the present is shortened in the preterite, and *-t*, instead of *-d*, is added—

Present.	*Preterite.*
Feel	felt
Deal	dealt [2]
Dream	dreamt. [2]

§ 290. In the following verbs the vowel is shortened, *-t* added, and the preceding *flat* mute changed to its *sharp* equivalent—

Present.	*Preterite.*
Bereave	bereft
Leave	left.

§ 291. In the following words, the preterite is formed from the present by changing *-d* into *-t;* as,

Present.	*Preterite.*
Bend	bent
Lend	lent

[1] Pronounced *herd*, *sed*.

[2] Pronounced *delt*, *dremt*.

Present.	*Preterite.*
Rend	rent
Send	sent
Spend	spent
Wend	went
Gird	girt
Build	built
Gild	gilt.

§ 292. In the following words, the preterite is formed from the present by shortening the vowel; as,

Present.	*Preterite.*
Meet	met
Light	lit
Shoot	shot
Feed	fed
Bleed	bled
Breed	bred
Speed	sped
Lead	led
Read	read.[1]

§ 293. In the following verbs, the preterite is the same as the present.

Present.	*Preterite.*
Burst	burst
Cast	cast
Cost	cost
Cut	cut

[1] Sound *red*.

Present.	*Preterite.*
Hit	hit
Hurt	hurt
Knit	knit
Let	let
Put	put
Rid	rid
Set	set
Shed	shed
Shred	shred
Shut	shut
Slit	slit
Split	split
Spread	spread
Thrust	thrust.

Had from *have*, is contracted for *haved*, *havd*.

Made from *make* is contracted for *maked*.

Could from *can* is the most irregular preterite in the English language. The *l* has no proper place in the word at all.

Would and *should* are less remarkable; since the *l* is the *ll* of the present tense, which is not the case with the *l* in *could*.

§ 294. The following preterites were formed during a period in the history of our language, when its rules were less simple than at present, and when certain words ending in *k*, *g*, *y*, and *ch* underwent certain peculiar changes:—

teach	taught	beseech	besought
catch	caught	seek	sought

bring	brought	buy[1]	bought.
think	thought	owe[1]	ought
work	wrought.	may	might.

§ 295. The following preterites were formed during a period in the history of our language when its rules were less simple than at present, and when a certain number of preterites was formed by changing the *vowel of the* present.

Present.	Preterite.	resent.	Preterite.
fall	fell	bear	bore
befall	befell	forbear	forbore
hold	held	tear	tore
draw	drew	wear	wore
slay	slew	break	broke
fly	flew	shake	shook
blow	blew	take	took
crow	crew	forsake	forsook
know	knew	get	got
grow	grew	beget	begot
throw	threw	forget	forgot
beat	beat	eat	ate
cleave	clove.	tread	trod
weave	wove	come	came
freeze	froze	overcome	overcame
steal	stole	become	became
speak	spoke	bid	bade[2]
swear	swore	forbid	forbade[2]

[1] Originally *bycgan* and *agan.*

[2] Also *bid, forbid.*

Present.	Preterite.	Present.	Preterite.
give	gave	spring	sprang [1]
forgive	forgave	sting	stung
wake	woke	ring	rang [1]
strike	struck	wring	wrung
arise	arose	fling	flung
shine	shone	cling	clung
abide	abode	hang	hung
smite	smote	string	strung
ride	rode	sling	slung
stride	strode	sink	sank [1]
drive	drove	drink	drank [1]
thrive	throve	shrink	shrank [1]
strive	strove	dig	dug
write	wrote	stick	stuck
climb	clomb	run	ran [1]
bite	bit	burst	burst
chide	chid	bind	bound
hide	hid	find	found
slide	slid	grind	ground
swim	swam [1]	wind	wound
begin	began [1]	choose	chose
spin	span [1]	stand	stood
win	won	lie	lay
sing	sang [1]	see	saw

§ 296. The past participle is, *generally*, the same as the preterite tense; as, *I plucked a rose; I slipped; the rose was plucked; my foot had slipped.*

[3] Also *swum, begun, spun, sung, sprung, rung, sunk, drunk, shrunk, run.*

§ 297. The most important verbs, wherein the preterite participle differs from the preterite tense, are the following:—

Present.	Preterite.	Participle.
fall	fell	fallen
befall	befell	befallen
hold	held	holden
draw	drew	drawn
slay	slew	slain
fly	flew	flown
blow	blew	blown
crow	crew	crown
know	knew	known
grow	grew	grown
throw	threw	thrown
beat	beat	beaten
weave	wove	woven
freeze	froze	frozen
steal	stole	stolen
speak	spoke	spoken
swear	swore	sworn
bear	bore	born
forbear	forbore	forborne
tear	tore	torn
shear	shore	shorn
wear	wore	worn
break	broke	broken
shake	shook	shaken
take	took	taken

Present.	Preterite.	Participle.
forsake	forsook	forsaken
get	got	gotten
forget	forgot	forgotten
eat	ate	eaten
tread	trod	trodden
come	came	come
overcome	overcame	overcome
become	became	become
bid	bade [1]	bidden
forbid	forbade [2]	forbidden
give	gave	given
forgive	forgave	forgiven
arise	arose	arisen
smite	smote	smitten
ride	rode	ridden
stride	strode	stridden
drive	drove	driven
thrive	throve	thriven
strive	strove	striven
write	wrote	written
bite	bit	bitten

§ 298. In words (like *swim*) where there are two preterites, one of which is formed in *a* (as *swam*), and the other in *u* (as *swum*), the participle always agrees with the form in *u;* as,

Present.	1st Preterite.	2nd Preterite.	Participle.
sw*i*m	sw*a*m	sw*u*m	sw*u*m
beg*i*n	beg*a*n	beg*u*n	beg*u*n

[1] Also *bid.*

[2] Also *forbid.*

Present.	1st Preterite.	2nd Preterite.	Participle.
s*i*ng	s*a*ng	s*u*ng	s*u*ng
s*i*nk	s*a*nk	s*u*nk	s*u*nk [1]
dr*i*nk	dr*a*nk	dr*u*nk	dr*u*nk [1]
r*u*n	r*a*n	r*u*n	r*u*n

§ 299. Participles in *-n*, where the preterite ends in *-d* or *-t*, are less common. Still there are the following:—

Preterite.	*Participle.*
Engraved	engraven
Hewed	hewn.
Laded	laden
Mowed	mown
Sowed	sown
Sawed	sawn
Shaped	shapen
Shaved	shaven
Paved	paven
Shewed	shewn
Strewed	strewn
Did	done.

§ 300. Composition takes place when *two separate* words are joined together so as to form a single compound one; as *day-light*, *day-star*, *morning-star*, *evening-star*, *land-slip*, *watch-house*, *light-house*, *rose-tree*, *oak-tree*, *fir-tree*, *harvest-time*, *goose-grass*, *sea-man*,

[1] Or *sunken*, *drunken*.

collar-bone, shoulder-blade, ground-nut, earth-nut, hazel-nut, wall-nut, fire-wood, sun-light, moon-light, star-light, torch-light, blind-worm, free-man, free-thinker, half-penny, grey-beard, green-sward, white-thorn, black-thorn, mid-day, mid-summer, quick-silver, holy-day, blood-red, eye-bright, coal-black, snow-white, nut-brown, heart-whole, ice-cold, foot-sore.

DERIVATION.

§ 301. When a word is changed by the *addition of some new sound*, or by the *change of one previously existing*, it is said to be a *derived* word, or to exhibit an instance of *derivation*.

§ 302. *Derivations by means of addition.*—Of these the most important are the *Verbals*, or substantives derived from verbs by the addition of *-er ;* as,

hunt-er = a man who hunts.
eat-er = a man who eats.
drink-er = a man who drinks.
sleep-er = a man who sleeps.
feed-er = a man who feeds.
grinder = a man who grinds, &c.

Derivations by means of change.—Of these the most important are the verbs derived from substantives by changing the final sharp consonant into its equivalent flat; as,

Substantives.			*Verbs.*		
Use	*sounded*	uce	use	*sounded*	uze
Grease	—	greace	grease	—	greaze.

ADVERBS.

§ 303. A few adverbs are capable of being changed in form after the manner of adjectives, *i.e.* in respect to the degrees of comparison; *John comes seldom, James seldomer still, and William seldomest of all.*

Generally, however, instead of inflecting an adverb, one of the two following methods is adopted.

1. That of taking the comparative or superlative form of an adjective, and using it adverbially; as *the sun shines brighter to-day than it did yesterday, and probably it will shine brightest to-morrow.*

2. That of prefixing the word *more;* as *the sun shines more brightly to-day than it did yesterday, and will probably shine most brightly to-morrow.*

EXPLANATION OF TERMS.

§ 304. The chief points which come under the notice of the Grammarian are Orthöepy, Orthography, Etymology, Syntax, and Prosody.

§ 305. *Orthöepy* treats of the correct *pronunciation* of words, and is derived from the Greek words *orthos*=*right* (or *upright*), and *epos*=*a word.*

§ 306. *Orthography* treats of the correct spelling of words, and is derived from the Greek words *orthos*=*right* (or *upright*), and *graphé*=*writing.*

§ 307. *Etymology* treats of the different forms which different words take, and of the changes which individual words undergo, and is derived from the Greek words *etymos*=*true* (or *genuine*), and *logos*=*a word.*

§ 308. *Syntax* treats of the arrangement of different words so as to form sentences or parts of sentences, and is derived from the Greek words *syn*=*with* (or *together*), and *taxis*=*arrangement.*

Thus whilst etymology deals with the forms of *single words*, syntax deals with the rules by which *more words than one* are combined.

§ 309. *Prosody* treats of the rules of versification, and is derived from the Greek word *Prosōdia* = *accent*; inasmuch as accent is of great importance in the metres of all languages.

§ 310. The changes of form that Substantives, Adjectives, and Pronouns undergo constitute what is called their *Declension*. *Number*, *Gender*, and *Case* are the three chief points of *Declension*.

§ 311. The changes of form that Verbs undergo constitute what is called their *Conjugation*. *Mood*, *Tense*, and *Person*, are the three chief points of *Conjugation*.

§ 312. Declension and Conjugation are called by the general name *Inflexion* (or *Inflection*). Substantives, Adjectives, Pronouns, and Verbs are *inflected* verbs in the way of *Conjugation*, the rest in the way of *Declension*.

§ 313. The parts of speech are ten, Substantive, Adjective Pronoun, Article, Verb, Participle, Adverb, Preposition, Conjunction, and Interjection.

§ 314. Substantives and Adjectives are called by the general name *Noun*. By so calling them we may reduce the parts of speech to nine.

§ 315. The *Article* is a Pronoun of a peculiar kind. By so considering it we may reduce the parts of speech to eight.

§ 316. The *Participle* is a peculiar form of the verb. By so considering it we may reduce the parts of speech to seven.

The number ten, however, is the most convenient.

§ 317. Nouns, Pronouns, Verbs, and Adverbs are susceptible of inflection. Prepositions, Conjunctions, and Interjections are unsusceptible of inflection.

Nouns are *declined*, verbs *conjugated*.

QUESTIONS.

What are parts of a Proposition?—What part of speech is a *Subject*, a *Predicate*, a *Copula*?—How does a Pronoun differ from a Substantive? How does an Adjective?—What Substantives form their plurals in *-z*, *-iz*, and *-s*?—What is the peculiarity of the plural forms of *man*, *leaf*, *quantity*, *cargo*, *patriarch*?—What

is the difference between the Possessive Singular and the Possessive Plural?—What positive Adjectives have no comparative forms? What comparatives have no positive?—What are the peculiarities of the words *elder*, *midmost*, and *former*?—Decline the pronouns *he*, *me*, and *who*.—What are the pronouns of the Second Person Singular? What the Demonstrative, Reflective and Indeterminate?—Conjugate the verbs *am*, *was*, *be*, *move*, *speak*, *swim*, *run*.—Enumerate the second singulars that end in *-t* and not (as usual) in *-st*.—What part of the Verb is *wert*?—What are the preterite tenses of *marry*, *creep*, *sell*, *feel*, *bereave*, *bend*, *meet*, and *cost*?—What is the peculiarity of each?—In what respect is *could* more irregular than *would*, or *should*? Arrange in alphabetical order the Verbs which form their preterites by changing the vowel.—Enumerate the preterite Participles that end in *-en*, and compare them with the corresponding preterites.—How far are Adverbs changed in respect to their form?—What is the difference between *Derivation* and *Composition*?—How is *use* sounded when it is a verb? How when it is a substantive?

PART IV.

SYNTAX.

§ 318. The most important rules of Syntax are, 1. The rules of Concord; and 2. The rules of Government.

§ 319. The nature of a *concord* may be seen in such an expression as, *these are mine;* where the subject (*these*) is in the plural number, and the copula (*are*) is the same. An expression like, *these* is *good,* would violate a rule of concord.

§ 320. In the Latin language *concordia* means *agreement.*

§ 321. The nature of *government* may be seen in such an expression as, *the man's hat;* where the word *man's* is in the possessive case. An expression like *the man hat,* would violate a rule of government.

1. In such an expression as the one just quoted there is a certain relation between the object denoted by the word *man's* and the object denoted by the word *hat.* This relation is the relation of property or possessorship. The *man* is the *possessor* of the *hat,* and the *hat* is the *possession* of the *man.* To denote this, the word *man* is put in the possessive

case, and as it is thus put in the possessive case for the sake of showing the relation it bears to the word *hat*, it is said to be *governed* by it.

2. In the sentence, *I strike the iron*, the verb *strike* denotes an action. It also does something more: it denotes an action that has an effect upon an object; since the word *iron* is the name of an object, and the word *strike* is the name of an action that affects that object. Here, also, there is government; *i.e.* the government of the noun *iron* by the verb *strike*.

3. By remembering that the particular case in which a noun stands *depends* upon the words that are taken along with it, we may see that the term *government* is not ill-chosen as the name for the *dependence* of one word upon another.

§ 322. *Government of Substantives.*—Of two substantives, the one that is governed by the other is always in the possessive case,—*the man's hat, the woman's ring, the boy's pony.*

§ 323. *Government of Adjectives.*—The only adjective that governs a case is the adjective *like*, and the case it governs is the objective,—*this is like him.*

N.B. *This is like he* is incorrect. *This is like to him* is redundant, the *to* is unnecessary.

§ 324. A Demonstrative Pronoun agrees with its substantive in number, gender, and case; as, *this*[1] *book is useful, these*[2] *books are useful.*

§ 325. Possessive Pronouns do the same. *His* and

[1] Not *these*. [2] Not *this*.

hers, however, are not true possessive pronouns, but genitive cases.

§ 326. Hence, we say *his mother* and *her father* (where the pronoun and substantive are of different genders), just as correctly as we say the *son's mother* or the *daughter's father*. In this case the words *her* and *his* are not in *agreement* with *father* and *mother*, respectively, but are *governed* by them, like any other possessive case.

§ 327. The Relative always agrees with its antecedent in gender and number, but not always in case —*John*, who *trusts me, comes here*. *John*, whom *I trust, comes here*.

§ 328. The word *an* and *a* are identical; except that in the latter the sound of the *-n* is omitted.

§ 329. When the substantive begins with the *sound* of a vowel, we use *an*; as, *an ant, an egg, an island, an ostrich, an hour, an heir*.

In these last two words the *h* is not sounded (or mute), so that the words *heir* and *hour* really begin with the sounds of vowels.

§ 330. When the substantive begins with the sound of a consonant, a semivowel, or *h*, we use *a*; as, *a pan, a bat, a fane, a vane, a tile, a den, a thought, a coat, a kitten, a gun, a sun, a zany, a chest, a jest, a house, a hill, a hint, a hindrance*, &c.

Observe.—The following words (and others like them), although their first letter is a vowel, are preceded by the form *a*; *a ewer, a unit, a one* (as in *many a one*). We do not say *an ewer, an unit,*

an one, although the words are frequently written so.

Of this we shall see the reason if we remember the *sounds* of the words in question. *Ewer*, *unit*, *one* (and others words like them), are sounded *yoo-er*, *yoo-nit*, *won*, in which case they begin, not with a vowel, but a semivowel.

§ 331. When two or more substantives following each other denote the same object, the article precedes the first only. We say *the secretary and treasurer* when the two offices are held by one person.

§ 332. When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the secretary and the treasurer* when the two offices are held by different persons.

So also with *a* and *an*. *A secretary and treasurer* when one person is spoken of; *a secretary and a treasurer* when two are meant.

Examples of Apposition, Collocation, Pleonasm and Ellipsis.

§ 333. *Apposition.*—In the expression *George, King of England*, the words *King* and *George* are said to be in apposition to each other. In expressions like this we must remark—

1. That the substantives in apposition to each other are in the same case. The words *King* and *George* are both nominatives.

2. That they express the same thing. The word *George*, applied to that particular monarch, means the same thing as the *King of England*, and the words *King of England* applied to the same monarch mean the same thing as *George*.

3. That, as the two substantives explain each other, they may be said to be *laid alongside of each other*. They are instances of apposition, from the Latin word *ap-positi*=*laid side by side*.

§ 334. *Collocation.*—The possessive case always precedes the case by which it is governed; as, *the man's hat*, not *the hat man's.*

The adjective generally precedes the substantive with which it agrees; as, *the bright sun*, not *the sun bright.*

These are two, out of many instances of *collocation*, a word derived from the Latin *colloco = I place together*, and meaning the order in which words follow each other in forming sentences.

§ 335. *Ellipsis.*—Sometimes a possessive case stands alone, without any substantive to govern it. In this case the governing substantive is said to be *understood;* that is, the hearer is supposed to understand what is meant, without the sentence being expressed in full. Sentences of this sort are said to be *elliptical*, or to exhibit an *ellipsis.* The word *ellipsis* is derived from the Greek word *elleipein = to fall short of.* The following are examples of ellipsis.

1. *This was bought at Rundell and Bridge's.*—Understand *shop.*

2. *I am going to St. Paul's.*—Understand *cathedral*, or some such word.

§ 336. *Pleonasm.*—This word, derived from the Greek word *pleonazein = to be in excess*, is the opposite to ellipsis.

The following expressions are pleonastic. The superfluous word is in each case printed in italics.

1. The king, *he* is just.
2. I saw *her*, the queen.
3. The men, *they* were there.
4. The king, *his* crown.

This last example is of importance in the history of Grammar. Expressions like it occur frequently in the old writers, especially in the Liturgy of the Church; as, *for Jesus Christ his sake.* On the strength of this it has been imagined by certain writers that the possessive case throughout the language arose out of an abbreviation of this mode of speech, and that *the King's grace* was nothing more than a shortened form of *the King his grace.* This view is erroneous, and, it is to be hoped, abandoned.

1. Expressions like the *Queen's Majesty* are not capable of being derived from *the Queen, his Majesty;* since the pronoun would, in such a case, be not *his*, but *her;* as *the Queen, her Majesty.*

2. Expressions like *the children's bread* are not capable of being derived from *the children, his bread;* since the pronoun would, in such a case, be not *his*, but *their;* as, *the children, their bread.*

3. The oldest Anglo-Saxon forms exhibit no traces of the sound of *-h*. The possessive cases of *end*, *cyning* (*king*), *smiđ* (*smith*), are *end-es*, *cyning-es*, *smiđ-es*, not *end-his*, *cyning-his*, *smiđ-his*.

4. The form *his* itself is not accounted for by the view in question; since we cannot say that *his* is an abbreviated form of *he his*.

CONCORD OF VERBS.

§ 337. The verb agrees with the nominative case in number, *i.e.* if the nominative case be of the singular number, the verb is singular also; as, *the man speaks* (not *the man speak*). If the nominative case be plural the verb is plural also; as, *the men speak*, not *the men speaks*.

§ 338. When two singular nominatives are connected by the word *and*, the verb must be in the plural number; as, *the sun and moon shine*, not *the sun and moon shines*.

§ 339. *Caution.*—When two singular nominatives are connected by the word *or*, or *nor*, the verb must be in the singular number; as, *a man or a boy is coming*, not *a man or a boy are coming*.

§ 340. When a substantive denotes a *collection*, *number* or *class*, the verb may be either singular or plural, even when the nominative case is singular; as, *the multitude pursue pleasure*, or, *the multitude pursues pleasure*. Words of this kind are *collective substantives*, or simply, *collectives*.

§ 341. When a collective substantive ends in *-s*, and that *-s* was, originally, a sign of the plural number, the verb may be *either singular* or *plural*. This is

the case with *politics, mathematics, optics, physics, ethics, news, means, pains,* and some other words; but not with *riches,* and *alms.*

1. Mathematics *is* a fine study. 2. The mathematics of the French school *are* different from those of the English.

1. The *means* he had recourse to *was* a dishonourable one. 2. The *means were* insufficient for the object.

§ 342. When a collective plural ends in *-s*, and that *-s* was *not* originally a sign of the plural number, but part of the word in its singular form, the verb is more properly singular than plural; as, *alms is acceptable; riches is a gift of fortune.* Nevertheless, the plural form is allowable—

> Riches, like insects, when concealed they lie,
> Wait but for wings, and in their season fly.—POPE.

§ 343. The verb agrees with the nominative case in person, *i.e.* if the nominative case be a pronoun of the first person the verb is in the first person also; if a pronoun of the second person the verb is in the second person also. Lastly, if it be a pronoun of the third person, or *a substantive,* the verb is in the third person; as,

1.	*I speak*	not	*I speaks.*
2.	*Thou speakest*	—	*thou speaks.*
3.	*He speaks*	—	*he speak.*
	John speaks	—	*John speak.*
	The man speaks	—	*the man speak.*

GOVERNMENT OF VERBS.

§ 344. Verbs are of two kinds, transitive and intransitive.

§ 345. Every transitive verb is followed by either a substantive or a pronoun.

§ 346. The substantive or pronoun that follows a transitive verb is always in the objective case. Hence—

§ 347. Transitive verbs govern an objective case; as, *I strike him, he strikes me;* not *I strike he, he strikes I.*

The reason why every transitive verb is followed by a substantive or pronoun lies in the following fact: viz., that the action expressed by it is never a simple one. On the contrary, it always affects some object or other; as, *I move my limbs; I strike my enemy.* Hence the presence of a transitive verb carries with it the presence of a substantive or pronoun also; which is the name of the object affected.

In such a sentence as *I strike the iron*, the verb *strike* denotes an action, an action that has an effect upon an object; the word *iron* being the name of an object, and the word *strike* the name of the action affecting it. In this case the *action* may be said to *pass off* from the agent (*i.e. the person who strikes*) to the object (*i.e. the iron*); a view which supplies the meaning of the word *transitive.* Verbs expressing actions capable of affecting objects are called transitive verbs, from the Latin word *transire=to pass over.*

In saying *I walk*, the verb *walk* denotes an action. It does not, however, denote an action that has any effect upon any object whatever. The action alone, in its simplest form, is stated to take place. Verbs like *walk* are called *intransitive*, because *no* action can be said to pass off from them to any object. Hence, respecting the government of these two sorts of verbs, there is the following difference; viz., that whilst transitive verbs always govern a noun, and that in the objective case, intransitive verbs govern no case at all; as, *I sleep*, *I walk*, *I think*, &c.

Observe.—The same word has often two meanings, one of which is transitive and the other intransitive; as,

1. *I move*,—where the verb is intransitive, and denotes the mere act of motion. 2. *I move my limbs*,—where the verb is transitive, and where the action affects a certain object (*my limbs*).

1. *I walk*,—where the verb is intransitive, and denotes the mere act of walking. 2. *I walk the horse*, —where the words *I walk* are equivalent to *I cause to walk*, and are also transitive, denoting an action affecting a certain object (*the horse*).

This fact of the same verb having transitive and intransitive meanings must be continually borne in mind; otherwise transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

ADVERBS.

§ 348. An adverb takes its name from being, whenever it forms part of a proposition, immediately connected with the verb; as, *the sun shines brightly*. Here *brightly* is an adverb connected with the verb *shines*.

§ 349. As the verb signifies *action*, the adverb signifies the *manner, time, degree, place, number of times*, &c. that such an action takes place; as,

The sun shines *brightly*.
The sun shines *to-day*.
The sun shines *brightly to-day*.
The sun shines *very brightly to-day*.
The sun shines *brightly here*.
The sun has shone *brightly twice* this week, &c.

PREPOSITIONS.

§ 350. A preposition takes its name from the Latin words *præ=before*, and *positio=position* (or *placing*). It always governs either a noun or pronoun, and, in the English language, always precedes the word it governs; as, *John is going* to *London*, *James is coming* from *London*.

§ 351. All prepositions require that the substantive or pronoun they govern should be in the objective case; *I am thinking of him* (not *he*); *he is thinking of me* (not *I*).

CONJUNCTION.

§ 352. A conjunction takes its name from the Latin words *con*=*with*, and *junctio*=*junction* (or *joining*).

353. Conjunctions connect words and propositions ; as,

1. All men are black *or* white.
2. *a*. Troy was taken,
   because
   b. Hector was killed.

§ 354. In most cases where a conjunction *apparently* connects words, it really connects propositions.

In such an expression as *the sun and moon shine* there are, in reality, two separate propositions—

1. The sun shines.
2. The moon shines.

The cases where it is merely two words that are connected are very rare. In the previous example, however, such was the case. It cannot be said that *all men are black*, nor yet *that all men are white*. All that can be said is, that each man is either one or the other.

§ 355. Those conjunctions that denote doubt or uncertainty require that the verb which follows them should be in the conjunctive mood.—*If I* were [1] *you I should act differently*.

[1] Not *was*.

§ 356. The following words, amongst others, are adverbs :—

once	*never*	*badly*
twice	*ever*	*well*
thrice	*yet*	*much*
now	*here*	*truly*
then	*there*	*brightly.*

§ 357. The following words, amongst others, are prepositions ; *in, on, of, at, up, by, to, for, from, till, with, through, behind.*

§ 358. The following words, amongst others, are conjunctions ; *and, or, nor, if, because, although.*

§ 359. One and the same word may be at one time an adverb, at another a preposition, and at another a conjunction.

A. *In, on, up, by, through,* and several others, are adverbs or prepositions, as the case may be.

Adverbs.	Prepositions.
Put it in ;	*Put it* in the box.
Get on ;	*Get* on the horse.
Go up ;	*Go* up the tree.
Pass by ;	*Pass* by the place.
Cut through ;	*Cut* through the armour.

B. *Since* is a preposition in the sentence, *I have been here since ten o'clock ;* but it is a conjunction in the sentence, *since you have waited here so long, I will, at once, go with you.* The same is the case with the word *but,* and with some others.

§ 360. Words that can be either prepositions or

adverbs, adverbs or conjunctions, conjunctions or prepositions, are called *convertible* words.

The following are the signs by which it may be known whether a *convertible* word is an adverb, a preposition, or a conjunction.

§ 361. *Rule* 1. If a *convertible* word be a preposition it governs a noun; as, *bring it out of the box, drive through the gate, get on the horse.*

§ 362. *Rule* 2. If a *convertible* word be an adverb, no noun is governed by it, and the part of the sentence wherein it occurs is simple; *i.e.*, not capable of being expanded into two propositions; as, *bring it out, drive through, get on.*

§ 363. *Rule* 3. If a *convertible* word be a conjunction, it is incapable of governing a noun, whilst the part of the sentence in which it stands is capable of being expanded into two propositions.

The force of the first two of these rules is clear. In such a sentence as, *I climbed up a tree,* the word *up* is a preposition, and it is by means of that word that the *tree* is connected with the act of *climbing*. *To climb* is the act itself. The *tree* is the object affected by it.

Contrast with this such words, as, *I climb up, I go in, I get on.* In such case the words *up, in,* and *on,* are really portions of the verb itself; so that

Climb up means *ascend,*
Go in — *enter,*
Get on — *proceed.*

In these, and all similar examples, the effect of the verb upon any particular object is not mentioned. All

that is mentioned is the general manner in which the action takes place; and, consequently, the sense is adverbial.

The process by which we prove a word to be a conjunction is less simple: it is, however, best illustrated by the words *than* and *but*.

A. *All fled but John.*—If this mean *all fled* except *John*, the word *but* is a preposition, the word *John* is an objective case, and the proposition is single. If, instead of *John*, we had a personal pronoun, we should say, *all fled* but him.

All fled but John.—If this mean, *all fled, but John did not fly*, the word *but* is a conjunction, the word *John* is a nominative case, and the propositions are two in number. If, instead of *John*, we had a personal pronoun, we should say *all fled but* he.

B. In the following sentence it is remarkable that the word *than* is followed by an objective case.

You are a much greater loser than me.—SWIFT.
She suffers more than me.—SWIFT.

Now, if this construction be correct, the word *than* is a preposition.

Nevertheless, it is far more in accordance with the practice of good writers, and the genius of the English language to consider *than* a conjunction. In this case each sentence would be double. Thus,

1. *You are a much greater loser*
than
2. *I am* (a loser).

1. *She suffers more*

than

2. *I suffer.*

Again, *He approves of you more than I*, means one thing; whereas, *he approves of you more than me*, means something quite different. In each case, the word *than* is a conjunction, and, in each case, the sentence, although apparently simple, contains two propositions. The first is equivalent to—

1. *He approves of you more*

than

2. *I approve of you.*

The second means—

1. *He approves of you more*

than

2. *He approves of me.*

§ 364. Interjections are words like *ah! oh! O! alas! pish! tush!* &c. They are destitute of inflexion, and incapable of government.

QUESTIONS.

What are the concords of the Pronoun? What of the Verb? In what case is a Substantive when it is governed by a Substantive? In what when governed by an Adjective? In what when governed by a Preposition? How does a Conjunction govern a Verb? How can an Adverb be distinguished from a Preposition, when they are both spelt and sounded alike? What part of speech is *than*?

What are the chief collective Substantives in English? What is the meaning of *apposition*, *collocation*, *ellipsis*, and *pleonasm*?

PART V.

PROSODY.

§ 365. The word *Prosody* is derived from the Greek word *Prosodia*, signifying *accent.*

§ 366. The regular recurrence, at regular intervals, of an accented syllable, constitutes verse.

§ 367. In the following lines the accent recurs regularly on every *second* syllable:—

The wáy was lóng, the wínd was cóld,
The mínstrel wás infírm and óld;
His wíther'd cheék, and trésses gréy,
Seém'd to have knówn a bétter dáy.
The hárp, his sóle remáining jóy,
Was cárried bý an órphan bóy.
The lást of áll the bárds was hé
Who súng of áncient chívalry.—Scott.

§ 368. In the following lines the accent recurs regularly on every *third* syllable:—

At the clóse of the dáy, when the hámlet is stíll,
And the mórtals the sweéts of forgétfulness próve,
And when nóught but the tórrent is héard on the híll,
And there 's noúght but the níghtingale's sóng in the gróve.
Beattie.

§ 369. When every *second* syllable is accented, the number of syllables in a line is *double* the number of the accents.

§ 370. When every *third* syllable is accented, the number of syllables in a line is *treble* the number of the accents.

From these two facts it is evident that the length of a verse may be calculated in two ways. It may be calculated according to the number of accents, or it may be calculated according to the number of syllables. Hence, in respect to the quotation in § 367, we may say that it consists of verses of *four* accents, or of *eight* syllables, just as we please; whilst the same is the case with the lines in § 368. These may be verses of *four* accents, or they may be verses of twelve syllables.

§ 371. A group of syllables, wherein one is accented, and one (or more) unaccented, is called a *measure*.

In the lines already quoted the following groups are measures :—

1.

The wáy | was lóng | the wínd | was cóld,
The mín | strel wás | infírm | and óld.

Here each measure consists of two syllables, and is called *disyllabic*.

2.

At the clóse | of the dáy | when the hám | let is stíll.

Here each measure consists of three syllables, and is called *trisyllabic*.

§ 372. The disyllabic measures are of two kinds. In the one the accent is on the first syllable, the second being unaccented. In the other the accent is on the second syllable, the first being unaccented.

Example of the first kind of disyllabic measure.

Láy thy bów of peárl apárt,
A'nd thy sílver shíning quíver;
Gíve untó the flýing hárt
Tíme to breáthe, how shórt soéver;
Thoú that mák'st a dáy of night,
Góddess éxquisítely bríght.—Ben Jonson.

Example of the second kind of disyllabic measure

The wár, that fór a spáce did faíl,
Now trébly thúnder'd ón the gále,
And Stánley wás the crý;
A líght on Mármion's vísage shéd,
And fíred his glázing eýe:
With dýing hánd abóve his heád
He shoók the frágments óf his bláde,
And shoúted víctory!—Scott.

§ 373. The trisyllabic measures are of three kinds. The first trisyllabic measure has its accent on the first syllable, the unaccented syllables being the second and third.

Píbroch o' Dónuil Dhu!
Píbroch o' Dónuil!
Wáke thy shrill vóice anew,
Súmmon Clan Cónnuil.
Cóme away, cóme away,
Hárk to the súmmons!
Cóme in your wár array,
Géntles and cómmons.—
Cóme ev'ry híll-plaid, and
Trúe heart that wéars one;
Cóme ev'ry steél blade, and
Stróng hand that beárs one.—
Léave the deer, léave the steer,
Leáve nets and bárges:
Cóme with your fíghting-gear,
Broádswords and tárges.

Cóme as the wínds come, when
Fórests are rénded ;
Cóme as the wáves come, when
Návies are stránded ;
Fáster come, fáster come,
Fáster and fáster,
Chiéf, vassal, páge, and groom,
Ténant and máster.
Fást they come, fást they come,
Sée how they gáther !
Wíde waves the eágle plume,
Blénded with heáther.
Cást your plaids, dráw your blades,
Fórward each mán set !
Píbroch of Dónuil Dhu,
Knéll for the ónset.—Scott.

§ 374. The second trisyllabic measure has its accent on the second syllable, the unaccented syllables being the first and third.

The bláck bands came óver
Thé A'lps and their snów ;
With Boúrbon, the róver,
They páss'd the broad Pó.
We [have] beáten all [our] foémen,
We [have] cáptured a kíng,
We [have] túrn'd back on nó men,
And só let us síng,
"The Boúrbon for éver !
Though pénniless áll.
We 'll [have] óne more endeávour
At yónder old wall.
With [the] Boúrbon we 'll gáther
At dáy-dawn befóre
The gátes, and togéther
Or breák or climb ó'er

The wáll: on the ládder
As moúnts each firm foót,
Our shoút shall be gládder,
[And] death ónly be múte.—
The Boúrbon! the Boúrbon!
Sans coúntry or hóme,
We 'll fóllow the Boúrbon
To plúnder old Róme."—BYRON.

§ 375. The third trisyllabic measure has its accent on the third syllable, the unaccented syllables being the first and second.

See the snákes how they reár,
How they híss in the aír,
And the spárkles they flásh from their eyés.

DRYDEN.

§ 376. In the English language the disyllabic measures are commoner than the trisyllabic; whilst of the two disyllabic measures the second is commoner than the first.

Specimens of some of the more usual ENGLISH METRES.

1.

First disyllabic measure. Alternate rhymes. Four accents to each verse. The unaccented syllable of the last measure wanting in every second and fourth line.

Só she stróve agaínst her weákness,
Thóugh at tímes her spírits sánk;
Sháped her heárt with wóman's meékness
Tó all dúties óf her ránk.

A′nd a géntle cónsort máde he;
A′nd her géntle mínd was súch,
Thát she grέw a nóble lády,
A′nd the péople lóved her múch.
Bút a troúble wéigh'd upón her,
A′nd perplέx'd her níght and mórn
Wíth the búrden óf an hónour
U′nto whích she wás not bórn.—TENNYSON.

2.

First disyllabic measure. Rhyming couplets. Rhymes single. Eight accents to each verse. The unaccented syllables of the last measures wanting throughout.

Cómrades, leáve me hére a líttle, whílst as yét 'tis eárly mórn ;
Leáve me hére, and whén you wánt me, sóund upón the búgle hórn.—TENNYSON.

3.

Second disyllabic measure. Alternate rhymes. Three accents to each line. In every first and third verse there is a supernumerary syllable. This makes the rhyme double.

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclined.
Wide o'er the foaming billows
She cast a wistful look ;
Her head was crown'd with willows,
That trembled o'er the brook.

4.

Second disyllabic measure. Rhyming couplets. Rhymes single. Four accents, or eight syllables, to each line. Verses of this sort are called *octosyllabics*.

On, on he hasten'd, and he drew
My gaze of wonder as he flew.
Though like a demon of the night
He pass'd and vanish'd from my sight,
His aspect and his air imprest
A troubled memory on my breast;
And long upon my startled ear
Rung his dark courser's hoofs of fear.—BYRON.

5.

Second disyllabic measure. Rhymes in couplets; single. Five accents, or ten syllables, to each line. Verses of this kind are called *heroic couplets;* and are the metre in which many of the greatest poems of the English language are written.

On what foundation stands the warrior's pride?
How just his hopes, let Swedish Charles decide.
A frame of adamant, a soul of fire,
No dangers fright him, no misfortunes tire;
O'er Love, o'er Fear extends his wide domain,
Unconquered lord of pleasure and of pain.
No joy to him pacific sceptres yield,
War sounds the trump, he rushes to the field;
Behold auxiliar kings their powers combine,
And one capitulate, and one resign.
Peace courts his hand, but spreads her charms in vain.
"Think nothing gain'd," he cries, "till nought remain,
On Moscow's walls till Swedish banners fly,
And all be mine beneath the polar sky!"
The march begins in military state,
And nations on his eye suspended wait.
Stern Famine guards the solitary coast,
And Winter barricades the realms of frost.
He comes! nor toil nor want his course delay:
Hide blushing Glory, hide Pultowa's day.

* * * * *

His fall was destined to a barren strand,
A petty fortress, and a dubious hand.
He left a name at which the world grew pale,
To point a moral and adorn a tale.—JOHNSON.

6.

The same as the preceding; except that there is no rhyme. This metre is called *blank heroics*, or *blank verse*.

7.

Second disyllabic measure. Six accents. Name of the verse *Alexandrine*.

Ye sácred bárds that tó your hárps' melódious stríngs
Sung th' áncient héroes' deéds, the mónuménts of kíngs;
If, ás those Drúids táught who képt the Brítish rítes,
And dwélt in dárksome gróves, there coúnselling with sprítes,
When thése our soúls by deáth our bódies dó forsáke,
They ínstantly agaín to óther bódies táke,
I coúld have wísh'd your soúls redoúbled ín my bréast,
To gíve my vérse applaúse to tíme's etérnal rést.—DRAYTON.

8.

Second disyllabic measure. Seven accents. Name. *Service metre*.

The Lord descended from above, and bow'd the heavens most high,
And underneath His feet He cast the darkness of the sky.
On Cherubs and on Seraphim full royally He rode,
And on the wings of mighty winds came flying all abroad.
STERNHOLD AND HOPKINS.

THE END.

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THE

ENGLISH LANGUAGE.

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TO

THE REV. WILLIAM BUTCHER, M.A.,

OF

ROPSLEY, LINCOLNSHIRE,

IN ADMIRATION OF HIS ACCOMPLISHMENTS AS A LINGUIST,

AND AS A TESTIMONY OF PRIVATE REGARD,

The following Pages are Inscribed,

BY HIS FRIEND,

THE AUTHOR.

LONDON,
Nov. 4, 1841.

PREFACE

TO THE

SECOND EDITION.

THE first edition of the present work was laid before the public, with the intention of representing in a form as systematic as the extent of the subject would allow, those views concerning the structure and relations of the English language, which amongst such scholars as had studied them with the proper means and opportunities, were then generally received; and which, so being received, might take their stand as established and recognized facts. With the results of modern criticism, as applied to his native tongue, it was conceived that an educated Englishman should be familiar. To this extent the special details of the language were exhibited; and to this extent the work was strictly a Grammar of the English Language.

But besides this, it was well known that the current grammarians, and the critical philologists, had long ceased to write alike upon the English, or in-

deed upon any other, language. For this reason the sphere of the work became enlarged; so that, on many occasions, general principles had to be enounced, fresh terms to be defined, and old classifications to be remodelled. This introduced extraneous elements of criticism, and points of discussion which, in a more advanced stage of English philology, would have been superfluous. It also introduced elements which had a tendency to displace the account of some of the more special and proper details of the language. There was not room for the exposition of general principles, for the introduction of the necessary amount of preliminary considerations, and for the *minutiæ* of an extreme analysis. Nor is there room for all this at present. A work that should, at one and the same time, prove its principles, instead of assuming them, supply the full and necessary preliminaries in the way of logic, phonetics, and ethnology, and, besides this, give a history of every variety in the form of every word, although, perhaps, a work that one man might write, would be a full and perfect *Thesaurus* of the English Language, and, would probably extend to many volumes. For, in the English language, there are many first principles to be established, and much historical knowledge to be applied. Besides which, the particular points both of etymology and syntax are far more numerous than is imagined. Scanty as is the amount of declension and conjugation in current use, there are to be found in every department of our grammars,

numerous isolated words which exhibit the fragments of a fuller inflection, and of a more highly developed etymology. This is well-known to every scholar who has not only viewed our language as a derivative of the Anglo-Saxon, and observed that there are similar relations between many other languages (*e. g.* the Italian and Latin, the German and Mœso-Gothic, &c.), but who has, also, generalized the phenomena of such forms of relationship and derivation, and enabled himself to see in the most uninflected languages of the nineteenth century, the fragments of a fuller and more systematic inflection, altered by time, but altered in a uniform and a general manner.

The point, however, upon which, in the prefaces both of the first edition of the present work and of his English Grammar, the writer has most urgently insisted is the *disciplinal* character of grammatical studies in general, combined with the fact, that the grammatical study of one's own language is almost *exclusively* disciplinal. It is undoubtedly true, that in schools something that is called English Grammar is taught: and it is taught pretty generally. It is taught so generally that, I believe, there are only two classes of English boys and girls who escape it—those who are taught nothing at all in any school whatever, and those who are sent so early to the great classical schools (where nothing is taught but Latin and Greek), as to escape altogether the English part of their scholastic education. But

what is it that is thus generally taught? not the familiar practice of speaking English—that has been already attained by the simple fact of the pupil having been born on English soil, and of English parents. Not the scientific theory of the language—that is an impossibility with the existing text-books. Neither, then, of these matters is taught. Nevertheless labour is expended, and time is consumed. What is taught? Something undoubtedly. The facts, that language is more or less regular (*i. e.* capable of having its structure exhibited by rules); that there is such a thing as grammar; and that certain expressions should be avoided, are all matters worth knowing. And they are all taught even by the worst method of teaching. But are these the proper objects of *systematic* teaching? Is the importance of their acquisition equivalent to the time, the trouble, and the displacement of more valuable subjects, which are involved in their explanation? I think not. Gross vulgarity of language is a fault to be prevented; but the proper prevention is to be got from habit—not rules. The proprieties of the English language are to be learned, like the proprieties of English manners, by conversation and intercourse; and the proper school for both, is the best society in which the learner is placed. If this be good, systematic teaching is superfluous; if bad, insufficient. There *are* undoubted points where a young person may doubt as to the grammatical propriety of a certain expression. In this case let him ask some one older, and more instructed. Grammar,

as an *art*, is, undoubtedly, *the art of speaking and writing correctly*—but then, as an *art*, it is only required for *foreign* languages. For our *own* we have the necessary practice and familiarity.

The claim of English grammar to form part and parcel of an English education stands or falls with the value of the philological and historical knowledge to which grammatical studies may serve as an introduction, and with the value of scientific grammar as a *disciplinal* study. I have no fear of being supposed to undervalue its importance in this respect. Indeed in assuming that it is very great, I also assume that wherever grammar is studied as grammar, the language which the grammar so studied should represent, must be the mother-tongue of the student; *whatever that mother-tongue may be*—English for Englishmen, Welsh for Welshmen, French for Frenchmen, German for Germans, &c. This study is the study of a theory; and for this reason it should be complicated as little as possible by points of practice. For this reason a man's mother-tongue is the best medium for the elements of scientific philology, simply because it is the one which he knows best in practice.

Now if, over and above the remarks upon the English language, and the languages allied to it, there occur in the present volume, episodical discussions of points connected with other languages, especially the Latin and Greek, it is because a greater portion of the current ideas on philological subjects

is taken from those languages than from our own. Besides which, a second question still stands over. There is still the question as to the relative disciplinal merits of the different *non*-vernacular languages of the world. What is the next best vehicle for philological philosophy to our mother-tongue, whatever that mother-tongue may be? Each Athenian who fought at Salamis considered his own contributions to that great naval victory the greatest; and he considered them so because they were *his own*. So it is with the language which we speak, and use, and have learned as our own. Yet each same Athenian awarded the second place of honour to Themistocles. The great classical languages of Greece and Rome are in the position of Themistocles. They are the best when the question of ourselves and our possessions is excluded. They are the best in the eyes of an indifferent umpire. More than this; if we take into account the studies of the learned world, they are second only to the particular mother-tongue of the particular student, in the way of practical familiarity. Without either affirming or denying that, on the simple scores of etymological regularity, etymological variety, and syntactic logic, the Sanskrit may be their equal, it must still be admitted that this last-named language has no claims to a high value as a practical philological discipline upon the grounds of its universality as a point of education; nor will it have. Older than the Greek, it may (or may not) be; more multiform than the Latin, it may (or may not) be: but equally rich in the attractions

of an unsurpassed literature, and equally influential as a standard of imitation, it neither has been nor can be. We may admit all that is stated by those who admire its epics, or elucidate its philosophy; we may admire all this and much more besides, but we shall still miss the great elements of oratory and history, that connect the ancient languages of Greece and Italy with the thoughts, and feelings, and admiration of recent Europe.

The same sort of reasoning applies to the Semitic languages. One element they have, in their grammatical representation, which gives them a value in philological philosophy, in the abstract, above all other languages—the *generality* of the expression of their structure. This is *symbolic*, and its advantage is that it exhibits the naturally universal phenomena of their construction in a universal language. Yet neither this nor their historical value raises them to the level of the classical languages.

Now, what has just been written has been written with a view towards a special inference, and as the preliminary to a practical deduction; and it would not have been written but for some such ulterior application. If these languages have so high a disciplinal value, how necessary it is that the expression of their philological phenomena should be accurate, scientific, and representative of their true growth and form? How essential that their grammars should exhibit nothing that may hereafter be unlearned? *Pace grammaticorum dixerim*, this is not the case. Bad

as is Lindley Murray in English, Busby and Lilly are worse in Greek and Latin. This is the comparison of the men on the low rounds of the ladder. What do we find as we ascend? Is the grammatical science of even men like Mathiæ and Zump *much* above that of Wallis? Does Buttmann's Greek give so little to be unlearned as Grimm's German? By any one who has gone far in comparative philology, the answer will be given in the negative.

This is not written in the spirit of a destructive criticism. If an opinion as to the fact is stated without reserve, it is accompanied by an explanation, and (partially, perhaps) by a justification. It is the business of a Greek and Latin grammarian to teach Greek and Latin *cito, tute, ac jucunde,—cito*, that is, between the years of twelve and twenty-four; *tute*, that is, in a way that quantities may be read truly, and hard passages translated accurately; *jucunde*, that is, as the taste and memory of the pupil may determine. With this view the grammar must be *artificial*. Granted. But then it should profess to be so. It should profess to address the memory only, not the understanding. Above all it should prefer to leave a point untaught, than to teach it in a way that must be unlearned.

In 1840, so little had been done by Englishmen for the English language, that in acknowledging my great obligations to foreign scholars, I was only able to speak to what *might be done* by my own countrymen. Since then, however, there has been a good

beginning of what is likely to be done well. My references to the works of Messrs. Kemble, Garnet, and Guest, show that my authorities are *now* as much English as German. And this is likely to be the case. The details of the syntax, the illustrations drawn from our provincial dialects, the minute history of individual words, and the whole system of articulate sounds can, for the English, only be done safely by an Englishman: or, to speak more generally, can, for any language, only be dealt with properly by the grammarian whose mother-tongue is that language. The *Deutsche Grammatik* of Grimm is the work not of an age nor of a century, but, like the great history of the Athenian, a *κτῆμα εἰς ἀεί*. It is the magazine from whence all draw their facts and illustrations. Yet it is only the proper German portion that pretends to be exhaustive. The Dutch and Scandinavians have each improved the exhibition of their own respective languages. Monument as is the *Deutsche Grammatik* of learning, industry, comprehensiveness, and arrangement, it is not a book that should be read to the exclusion of others: nor must it be considered to exhibit the grammar of the Gothic languages, in a form unsusceptible of improvement. Like all great works, it is more easily improved than imitated. One is almost unwilling to recur to the old comparison between Aristotle, who absorbed the labour of his predecessors, and the Eastern sultans, who kill-off their younger brothers. But such is the case with Grimm and his fore-runners in philology. Germany, that, in

respect to the Reformation, is content to be told that Erasmus laid the egg which Luther hatched, must also acknowledge that accurate and systematic scholars of other countries prepared the way for the *Deutsche Grammatik*,—Ten Kate in Holland; Dowbrowsky, a Slavonian; and Rask, a Dane.

Nor are there wanting older works in English that have a value in Gothic philology. I should be sorry to speak as if, beyond the writers of what may be called the modern school of philology, there was nothing for the English grammarian both to read and study. The fragments of Ben Jonson's English Grammar are worth the entireties of many later writers. The work of Wallis is eminently logical and precise. The voice of a mere ruler of rules is a sound to flee from; but the voice of a truly powerful understanding is a thing to be heard on all matters. It is this which gives to Cobbett and Priestley, to Horne Tooke as a subtle etymologist, and to Johnson as a practical lexicographer, a value in literary history, which they never can have in grammar. It converts unwholesome doctrines into a fertile discipline of thought.

The method of the present work is mixed. It is partly historical, and partly logical. The historical portions exhibit the way in which words and inflections *have been* used; the logical, the way in which they *ought to be* used. Now I cannot conceal from either my readers or myself the fact that philological criticism at the present moment is of an essentially

historical character. It has been by working the historical method that all the great results both in general and special scholarship have been arrived at; and it is on historical investigation that the whole *induction* of modern philology rests. All beyond is *à priori* argument; and, according to many, *à priori* argument out of place. Now, this gives to the questions in philology, to questions concerning the phenomena of concord, government, &c. a subordinate character. It does so, however, improperly. Logic is in language what it is in reasoning,—a rule and standard. But in its application to reasoning and to language there is this difference. Whilst illogical reasoning, and illogical grammar are equally phenomena of the human mind, even as physical disease is a phenomenon of the human body, the illogical grammar can rectify itself by its mere continuance, propagation, and repetition. In this respect the phenomena of language stand apart from the other phenomena of either mind or organized matter. No amount of false argument can make a fallacy other than a fallacy. No amount of frequency can make physical disease other than a predisposing cause to physical disorganization. The argument that halts in its logic, is not on a *par* with the argument that is sound. Such also is the case with any bodily organ. No prevalence of sickness can ever evolve health. Language, however, as long as it preserves the same amount of intelligibility is always language. Provided it serve as a medium, it does its proper work;

and as long as it does this, it is, as far as its application is concerned, faultless. Now there is a limit in logical-regularity which language is perpetually overstepping; just as there is a logical limit which the reasoning of common life is perpetually overstepping, and just as there is a physiological limit which the average health of men and women may depart from. This limit is investigated by the historical method; which shows the amount of latitude in which language may indulge and yet maintain its great essential of intelligibility. Nay, more, it can show that it sometimes transgresses the limit in so remarkable a manner, as to induce writers to talk about the *corruption of a language*, or *the pathology of a language*, with the application of many similar metaphors. Yet it is very doubtful whether all languages, in all their stages, are not equally intelligible, and, consequently, equally what they ought to be, viz., mediums of intercourse between man and man; whilst, in respect to their growth, it is almost certain that so far from exhibiting signs of dissolution, they are, on the contrary, like the Tithonus of mythology, the Strulbrugs of Laputa, or, lastly, such monsters as Frankenstein, very liable to the causes of death, but utterly unable to die. Hence, in language, *whatever is, is right*; a fact which, taken by itself, gives great value to the historical method of inquiry, and leaves little to the *à priori* considerations of logic.

But, on the other hand, there is a limit in logical regularity, which language *never* oversteps: and as

long as this is the case, the study of the logical standard of what language is in its normal form must go hand in hand with the study of the processes that deflect it. The investigation of the irregularities of language — and be it remembered that almost all change implies original irregularity—is analogous to the investigation of fallacies in logic. It is the comparison between the rule and the practice, with this difference, that in language the practice can change the rule, which in logic is impossible. I am sure that these remarks are necessary in order to anticipate objections that may be raised against certain statements laid down in the syntax. I often write as if I took no account of the historical evidence, in respect to particular uses of particular words. I do so, not because I undervalue that department of philology, but because it is out of place. To show that one or more writers, generally correct, have used a particular expression is to show that they speak, in a few instances, as the vulgar speak in many. To show that the vulgar use one expression for another is to show that two ideas are sufficiently allied to be expressed in the same manner: in other words, the historical fact is accompanied by a logical explanation; and the historical deviation is measured by a logical standard.

I am not desirous of sacrificing a truth to an antithesis, but so certain is language to change from logical accuracy to logical licence, and, at the same time, so certain is language, when so changed, to be

just as intelligible as before, that I venture upon asserting that, not only *whatever is, is right*, but also, that in many cases, *whatever was, was wrong*. There is an antagonism, between logic and practice; and the phenomena on both sides must be studied.

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CHAPTER I.

GERMANIC ORIGIN OF THE ENGLISH LANGUAGE.—DATE.

§ 1. The first point to be remembered in the history of the English Language, is that it was not the original language of any of the British Islands altogether or of any portion of them. Indeed, of the *whole* of Great Britain it is not the language at the present moment. Welsh is spoken in Wales, Manks in the Isle of Man, Scotch Gaelic in the Highlands of Scotland, and Irish Gaelic in Ireland. Hence, the English that is now spoken was once as foreign to our country as it is at present to the East Indies; and it is no more our primitive vernacular tongue, than it is the primitive vernacular tongue for North America, Jamaica, or Australia. Like the English of Sydney, or the English of Pennsylvania, the English of Great Britain spread itself at the expense of some earlier and more aboriginal language, which it displaced and superseded.

§ 2. The next point involves the real origin and the real affinities of the English Language. Its *real* origin is on the continent of Europe, and its *real* affinities are with certain languages there spoken. To speak more specifically, the native country of the English Language is *Germany*; and the *Germanic* languages are those that are the most closely connected with our own. In Germany, languages and dialects allied to each other and allied to the mother-tongue of the English have been spoken from times anterior to history; and these, for most purposes of philology, may be considered as the aboriginal languages and dialects of that country.

§ 3. *Accredited details of the different immigrations from Germany into Britain.*—Until lately the details of the different Germanic invasions of England, both in respect to the particular tribes by which they were made, and the order in which they succeeded each other, were received with but little doubt, and as little criticism.

Respecting the tribes by which they were made, the current opinion was, that they were chiefly, if not exclusively, those of the Jutes, the Saxons, and the Angles.

The particular chieftains that headed each descent were also known, as well as the different localities upon which they descended. These were as follows:—

§ 4. *First settlement of invaders from Germany.*—The account of this gives us the year 449 for the first permanent Germanic tribes settled in Britain. Ebbsfleet, in the Isle of Thanet, was the spot where they landed; and the particular name that these tribes gave themselves was that of *Jutes*. Their leaders were Hengist and Horsa. Six years after their landing they had established the kingdom of Kent; so that the county of Kent was the first district where the original British was superseded by the mother-tongue of the present English, introduced from Germany.

§ 5. *Second settlement of invaders from Germany.*—In the year 477 invaders from Northern Germany made the second permanent settlement in Britain. The coast of Sussex was the spot whereon they landed. The particular name that these tribes gave themselves was that of *Saxons*. Their leader

was Ella. They established the kingdom of the South Saxons (Sussex); so that the county of Sussex was the second district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 6. *Third settlement of invaders from Germany.*—In the year 495 invaders from Northern Germany made the third permanent settlement in Britain. The coast of Hampshire was the spot whereon they landed. Like the invaders last mentioned, these tribes were Saxons. Their leader was Cerdic. They established the kingdom of the West Saxons (Wessex); so that the county of Hants was the third district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 7. *Fourth settlement of invaders from Germany.*—A.D. 530, certain Saxons landed in Essex, so that the county of Essex was the fourth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 8. *Fifth settlement of invaders from Germany.* — These were *Angles* in Norfolk and Suffolk. This settlement, of which the precise date is not known, took place during the reign of Cerdic in Wessex. The fifth district where the original British was superseded by the mother-tongue of the present English was the counties of Norfolk and Suffolk; the particular dialect introduced being that of the *Angles*.

§ 9. *Sixth settlement of invaders from Germany.* — In the year 547 invaders from Northern Germany made the sixth permanent settlement in Britain. The south-eastern counties of Scotland, between the rivers Tweed and Forth, were the districts where they landed. They were of the tribe of the Angles, and their leader was Ida. The south-western parts of Scotland constituted the sixth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 10. It would be satisfactory if these details rested upon cotemporary evidence; in which case the next question would

be that of the relations of the immigrant tribes to each other *as Germans*, *i.e.* the extent to which the Jute differed from (or agreed with) the Angle, or the Saxon, and the relations of the Angle and the Saxon to each other. Did they speak different languages?—different dialects of a common tongue!—or dialects absolutely identical? Did they belong to the same or to different confederations? Was one polity common to all? Were the civilizations similar?

Questions like these being answered, and a certain amount of mutual difference being ascertained, it would then stand over to inquire whether any traces of this original difference were still to be found in the modern English. Have any provincial dialects characteristics which are Jute rather than Angle? or Angle rather than Saxon?

It is clear that the second of these questions is involved in the answer given to the first.

§ 11. *The accredited relations of the Jutes, Angles, and Saxons to each other as Germans.*—These are as follows:—

1. That the geographical locality of the Jutes was the Peninsula of Jutland.

2. That that of Angles, was the present Dutchy of Sleswick; so that they were the southern neighbours of the Jutes.

3. That that of the Saxons was a small tract north of the Elbe, and some distinct point—more or less extensive—between the Elbe and Rhine.

4. That, although there were, probably, dialectal differences between the languages, the speech of all the three tribes was mutually intelligible.

§ 12. Assuming, then, the accuracy of our historical facts, the inference is, that, without expecting to find any very prominent and characteristic differences between the different inhabitants of England arising out of the original differences between the Germanic immigrants, we are to look for what few there are in the following quarters—

1. For the characteristic *differentiæ* of the Jutes, in Kent, part of Sussex, and the Isle of Wight.

2. For those of the Saxons in Sussex, Essex, Hants (Wessex), and Middlesex.

3. For those of the Angles in Norfolk, Suffolk, Yorkshire, Durham, and Northumberland.

Or, changing the expression :—

1. The *differentiæ* of the people of Kent, part of Sussex, and the Isle of Wight (if any), are to be explained by the *differentiæ* of the original Jute immigrants—

2. Those of the rest of Sussex, Wessex, Essex, and Middlesex, by those of the Saxons—

3. Those of the people of Norfolk, &c., by those of the Angles.

Such is our reasoning, and such a sketch of our philological researches — assuming that the opinions just exhibited, concerning the dates, conductors, localities, and order, are absolute and unimpeachable historical facts.

§ 13. *Criticism of the aforesaid details.*—As a preliminary to this part of the subject, the present writer takes occasion to state once for all, that nearly the whole of the following criticism is not his own (except, of course, so far as he adopts it—which he does), but Mr. Kemble's, and that it forms the introduction to his valuable work on the Saxons in England.

1. *The evidence to the details just given, is not historical, but traditional.—a.* Bede, from whom it is chiefly taken, wrote more than 300 years after the supposed event, *i.e.*, the landing of Hengist and Horsa, in A.D. 449.

b. The nearest cotemporary author is Gildas, and *he* lived at least 100 years after it.

2. *The account of Hengist's and Horsa's landing, has elements which are fictional rather than historical—a.* Thus "when we find Hengist and Horsa approaching the coasts of Kent in three keels, and Ælli effecting a landing in Sussex with the same number, we are reminded of the Gothic tradition which carries a migration of Ostrogoths, Visigoths, and Gepidæ, also in three vessels, to the mouths of the Vistula."

b. The murder of the British chieftains by Hengist is told *totidem verbis*, by Widukind, and others of the Old Saxons in Thuringia.

c. Geoffry of Monmouth relates also, how "Hengist obtained from the Britons as much land as could be enclosed

by an ox-hide; then, cutting the hide into thongs, enclosed a much larger space than the granters intended, on which he erected Thong Castle—a tale too familiar to need illustration, and which runs throughout the mythus of many nations. Among the Old Saxons, the tradition is in reality the same, though recorded with a slight variety of detail. In their story, a lap-full of earth is purchased at a dear rate from a Thuringian; the companions of the Saxon jeer him for his imprudent bargain; but he sows the purchased earth upon a large space of ground, which he claims, and, by the aid of his comrades, ultimately wrests it from the Thuringians."

3. *There is direct evidence in favour of there having been German tribes in England anterior to* A.D. 447.—*a.* At the close of the Marcomannic war, Marcus Antoninus transplanted a number of Germans into Britain.—Dio Cassius, lxxi. lxiii.

b. Alemannic auxiliaries served along with Roman legions under Valentinian.

c. The *Notitia utriusque imperii*, of which the latest date is half a century earlier that the epoch of Hengist, mentions, as an officer of State, the *Comes littoris Saxonici per Britannias*; his government extending along the coast from Portsmouth to the Wash.

I conclude with the following extract:—"We are ignorant what *fasti* or even mode of reckoning the revolutions of seasons prevailed in England, previous to the introduction of Christianity. We know not how any event before the year 600 was recorded, or to what period the memory of man extended. There may have been rare annals: there may have been poems: if such there were they have perished, and have left no trace behind, unless we are to attribute to them such scanty notices as the Saxon Chronicle adds to Beda's account. From such sources, however, little could have been gained of accurate information either as to the real internal state, the domestic progress, or development of a people. The dry bare entries of the Chronicles in historical periods may supply the means of judging what sort of annals were likely to exist before the general introduction of the Roman alphabet and parchment, while, in all probability, runes supplied the place of letters, and

stones, or the *beech*-wood, from which their name is derived, of *books*. Again, the traditions embodied in the epic, are pre-eminently those of kings and princes; they are heroical, devoted to celebrate the divine or half-divine founders of a race, the fortunes of their warlike descendants, the manners and mode of life of military adventurers, not the obscure progress, household peace, and orderly habits of the humble husbandman. They are full of feasts and fighting, shining arms and golden goblets: the gods mingle among men almost their equals, share in the same pursuits, are animated by the same passions of love, and jealousy, and hatred; or, blending the divine with the mortal nature, become the founders of races, kingly, because derived from divinity itself. But one race knows little of another, or its traditions, and cares as little for them. Alliances or wars alone bring them in contact with one another, and the terms of intercourse between the races will, for the most part, determine the character under which foreign heroes shall be admitted into the national epos, or whether they shall be admitted at all. All history, then, which is founded in any degree upon epical tradition (and national history is usually more or less so founded) must be to that extent imperfect, if not inaccurate; only when corrected by the written references of contemporaneous authors, can we assign any certainty to its records.

"Let us apply these observations to the early events of Saxon history: of Kent, indeed, we have the vague and uncertain notices which I have mentioned; even more vague and uncertain are those of Sussex and Wessex. Of the former, we learn that in the year 477, Ælli, with three sons, Cymen, Wlencing, and Cissa, landed in Sussex; that in the year 485 they defeated the Welsh, and that in 491 they destroyed the population of Anderida. Not another word is there about Sussex before the arrival of Augustine, except a late assertion of the military pre-eminence of Ælli among the Saxon chieftains. The events of Wessex are somewhat better detailed; we learn that in 495 two nobles, Cerdic and Cynerík, came to England, and landed at *Cerdices-ora*, where, on the

same day, they fought a battle: that in 501 they were followed by a noble named Port, who, with his two sons, Bieda and Mægla, made a forcible landing at Portsmouth: and that in 508, they gained a great battle over a British king, whom they slew, together with five thousand of his people. In 514 Stuff and Wihtgár, their nephews, brought them a reinforcement of three ships; in 519, they again defeated the Britons, and established the kingdom of Wessex. In 527, a new victory is recorded; in 530, the Isle of Wight was subdued and given to Wihtgár; and in 534, Cerdic died, and was succeeded by Cynerîc, who reigned twenty-six years. In 544, Wihtgár died. A victory of Cynerîc, in 552 and 556, and Ceawlin's accession to the throne of Wessex are next recorded. Wars of the West-Saxon kings are noted in 568, 571, 577, 584. From 590 to 595, a king of that race, named Ceól, is mentioned: in 591, we learn the expulsion of Ceawlin from power; in 593, the deaths of Ceawlin, Cwichelm, and Crida, are mentioned, and in 597, the year of Augustine's arrival, we learn that Ceólwulf ascended the throne of Wessex.

"Meagre as these details are, they far exceed what is related of Northumberland, Essex, or East-Anglia. In 547, we are told that Ida began to reign in the first of these kingdoms, and that he was succeeded in 560, by Ælli: that after a reign of *thirty* years, he died in 588, and was succeeded by Æþelrîc, who again, in 593, was succeeded by Æþelfriþ. This is all we learn of Northumbria; of Mercia, Essex, East-Anglia, and the innumerable kingdoms that must have been comprised under these general appellations, we hear not a single word.

"If this be all that we can now recover of events, a great number of which must have fallen within the lives of those to whom Augustine preached, what credit shall we give to the inconsistent accounts of earlier actions? How shall we supply the almost total want of information respecting the first settlements? What explanation have we to give of the alliance between Jutes, Angles, and Saxon, which preceded the invasions of England? What knowledge will these records sup-

ply of the real number and quality of the chieftains, the language and blood of the populations who gradually spread themselves from the Atlantic to the Frith of Forth; of the remains of Roman cultivation, or the amount of British power with which they had to contend? of the vicissitudes of good and evil fortune which visited the independent principalities before they were swallowed up in the kingdoms of the heptarchy, or the extent of the influence which they retained after the event! On all these several points we are left entirely in the dark; and yet these are facts which it most imports us to know, if we would comprehend the growth of a society which endured for at least 700 years in England, and formed the foundation of that in which we live."—*The Saxons in England.* Vol. 1, pp. 28—32.

§ 14. *Inference.*—As it is nearly certain, that the year 449 is *not* the date of the first introduction of German tribes into Britain, we must consider that the displacement of the original British began at an earlier period than the one usually admitted, and, consequently, that it was more gradual than is usually supposed.

Perhaps, if we substitute the middle of the fourth, instead of the middle of the fifth century, as the epoch of the Germanic immigrations into Britain, we shall not be far from the truth.

CHAPTER II.

GERMANIC ORIGIN OF THE ENGLISH LANGUAGE.—THE IMMIGRANT TRIBES, AND THEIR RELATIONS TO EACH OTHER.

§ 15. By referring to §§ 3—12, it may be seen that out of the numerous tribes and nations of Germany, *three* in particular have been considered as the chief, if not the exclusive, sources of the present English, viz.: the Angles, the Saxons and the Jutes.

To criticise the evidence which derives the *English* in general from the *Angles*, the particular inhabitants of *Sussex*, *Essex*, *Middlesex* and *Wessex*, from the *Saxons*, and the *Anglo-Saxon* language from the *Angle* and *Saxon* would be superfluous; whilst to doubt the truth of the main facts which it attests would exhibit an unnecessary and unhealthy scepticism. That the Angles and Saxons formed at least seven-tenths of the Germanic invaders may be safely admitted. The *Jute* element, however, requires further notice.

§ 16. The *Jutes*.—Were any of the German immigrants *Jutes?* If so, what were their relations to the other German tribes?

a. Were there Jutes in England? That there was a Jute element in England is to be maintained, not upon the *tradition* that one of the three ships of Hengist and Horsa was manned by Jutes, but from the following extract from the Anglo-Saxon Chronicle:—

"Of Jotum comon Cantware and
"Wihtware, þæt is seo mæiað, þe nú
"cardaþ on Wiht, and þæt cynn on
"West-Sexum ðe man gyt hæt Iút-
"nacynn. Of Eald-Seaxum comon
"Eást-Seaxan, and Suð-Scaxan, and
"West-Scaxan. Of Angle comon

From the Jutes came the inhabitants of Kent and of Wight, that is, the race that now dwells in Wight, and that tribe amongst the West-Saxons which is yet called the Jute tribe. From the Old-Saxons came the East-Saxons, and South-Saxons,

"(se á siððan stód westig betwix
"Iútum and Seaxum) Eást-Engle,
"Middel-Angle, Mearce, and ealle
"Norðymbra."

and West-Saxons. From the Angles Land (which has since always stood waste betwixt the Jutes and Saxons) came the East-Angles, Middle-Angles, Mercians, and all the Northumbrians.

Here the words *gyt hæt Iútnacynn* constitute cotemporary evidence.

Still there is a flaw in it; since it is quite possible that the term *Iútnacynn* may have been no true denomination of a section of the Germans of England, but only the *synonym* of a different word, *Wiht-sætan*. Alfred writes—comon hi of þrym folcum þam strangestan Germaniæ; þæt of *Seaxum*, and of *Angle*, and of *Geatum*. Of Geatum fruman sindon Cantware and *Wiht-sætan*, þæt is seo þeód se Wiht þæt ealond on eardað —*they came of three folk, the strongest of Germany; that of* Saxons *and of* Angles, *and of* Geats. *Of* Geats *originally are* the Kent people *and* Wiht-set; *that is the people which* Wiht *the Island live on.*

This changes the reasoning, and leads us to the following facts.

a. The word in question is a compound = *Wight* = *the name of the isle*, + *sætan* = *people*; as Somer-*set*, and Dor-*set*.

b. The peninsula *Jut*-land was also called *Vit*-land, or *With*-land.

c. The *wiht-* in *Wiht*-sætan is, undoubtedly, no such element as the *vit-* in *Vit*-land = *Jut-land*; since it represents the older Celtic term, known to us in the Romanized form *Vectis*.

Putting all this together, it becomes possible (nay probable) that the whole doctrine of a *Jute* element in the Anglo-Saxon migration may have arisen out of the fact of there being a portion of the people of Southern England neighbours of the Saxons, and bearing the name *Wiht*-sætan; a fact which, taken along with the juxtaposition of the *Vit*-landers (*Jut*-landers) and Saxons on the Continent, suggested to the writers of a long later age the doctrine of a Jute migration.

§ 17. As this last objection impugns the evidence rather than the fact, the following question finds place:—

What were the Jutes of Germany? At present they are the natives of Jutland, and their language is Danish rather than German.

Neither is there reason to suppose that during the third and fourth centuries it was otherwise.

§ 18. This last circumstance detracts from the likelihood of the *fact*; since in no part of Kent, Sussex, Hants, nor even in the Isle of Wight — a likely place for a language to remain unchanged — have any traces of the old Jute been found.

§ 19. On the other hand the fact of Jutes, *even though Danes*, being members of a Germanic confederation is not only probable, but such was actually the case; at least for continental wars—*subactis, cum Saxonibus, Euciis* (Eutiis), *qui se nobis* (*i. e.*, the Franks), *propriâ voluntate tradiderunt . . . . usque in Oceani littoribus dominio nostro porrigitur.*—Theodebert to the Emperor Justinian.—

> "Quem *Geta*, Vasco tremunt, Danus,† *Eutheo*,* Saxo, Britannus,
> Cum patre quos acie te domitasse patet."

Venantius Fortunatus ad Chilpericum regem.†

§ 20. *Inference.*—Of the three following views—(1.) that the Jutes of Jutland in the fourth and fifth centuries spoke Saxon; (2.) that they spoke Danish at home, but lost their language after three or four centuries' residence in England; and (3.) that a later historian was induced by the similarity between the term *Wiht-sætan*, as applied to the *people of the Isle of Wight*, and *Wit-land*, as applied to *Jutland*, combined with the real probability of the fact supposed, to assume a Jute origin for the Saxons of the parts in question, the third is, in the mind of the present writer, the most probable.

§ 21. It has already been stated that concerning the Angles and Saxons, no reasonable man will put the question which was put in respect to the Jutes, *viz.*, had they any real place among the Germanic invaders of England? Respecting, however, their relations to each other, and their respective geographical localities whilst occupants of Germany, anterior to

* Qu. the people of *Euten*, in Holstein.
† Zeus, p. 591.

their immigration into Britain, there is much that requires investigation. What were the Saxons of Germany—what the Angles?

§ 22. *Difficulties respecting the identification of the Saxons.* —There are two senses of the word *Saxon*, one of which causes difficulty by being too limited; the other by being too wide.

a. The limited sense of the word Saxon. — This is what we get from Ptolemy, the first author who names the Saxons, and who gives them a limited locality at the mouth of the Elbe, bounded by the Sigulones, the Sabalingi, the Kobandi, the Chali, the Phundusii, the Harudes, and other tribes of the Cimbric Peninsula, of which the Saxons just occupied the neck, and three small islands opposite — probably Fohr, Sylt, and Nordstand.

Now a sense of the word *Saxon* thus limited, would restrict the joint conquerors of Britain to the small area comprized between the Elbe and Eyder, of which they do not seem even to have held the whole.

b. The wide sense of the word Saxon.—The reader need scarcely be reminded that the present kingdom of Saxony is as far inland as the northern frontier of Bohemia. Laying this, however, out of the question, as the effect of an extension subsequent to the invasion of Britain, we still find Saxons in ancient Hanover, ancient Oldenburg, ancient Westphalia, and (speaking roughly) over the greater part of the country drained by the Weser, and of the area inclosed by the eastern feeders of the Lower Rhine, the Elbe, and the range of the Hartz.

Now as it is not likely that the limited Saxon area of Ptolemy should have supplied the whole of our Saxon population, so on the other hand, it is certain, that of a considerable portion of the Saxon area in its *wider* extent tribes other than the Saxons of England, were occupants.

§ 23. *Difficulties respecting the word Angle.*—The reader is referred to an extract from the Anglo-Saxon Chronicle, in § 16, where it is stated, that "from the Angles' land (which has since always stood waste betwixt the Jutes and the

Saxons) came the East-Angles, Middle-Angles, Mercians, and all the Northumbrians."

Thus to bring the great Angle population from an area no larger than the county of Rutland, is an objection—but it is not the chief one.

The chief objection to the Angles of England being derived from the little district of Anglen, in Sleswick, lies in the fact of there being mention of *Angli* in another part of Germany.

§ 24. This exposition of the elements of uncertainty will be followed by an enumeration of—

1. Those portions of the Germanic populations, which from their geographical position, are the likeliest, *à priori*, to have helped to people England.

2. Those portions of the Germanic population, which although not supposed to have contributed in any notable degree to the population of Britain, had such continental relations to the Angles and Saxons, as to help in fixing their localities.

These two scenes of facts, give us what may be called our preliminary *apparatus criticus*.

§ 25. Between the northern limits of the Celtic populations of Gaul and the southern boundary of the Scandinavians of Jutland, we find the area which is most likely to have given origin to the Germans of England. This is best considered under two heads.

a. That of the proper *seaboard*, or the *coast* from the Rhine to the Eyder.

b. That of the *rivers*, *i.e.*, the communications between the ocean and the inland country.

This double division is *sufficient*, since it is not likely that Britain was peopled by any tribes which were not either maritime, or the occupants of a river.

On the other hand, it is *necessary*, since although the *à priori* view is in favour of the *coast* having supplied the British immigration, the chances of its having proceeded from the interior by the way of the large rivers Rhine, Weser, and Elbe, must also be taken into consideration.

The importance of this latter alternative, will soon be seen.

§ 26. *The Menapians.*—Locality, from the country of the Morini on the French side of the Straits of Dover, to the Scheldt. It is generally considered that these were not Germans but Celts. The fact, however, is by no means ascertained. If Germans, the Menapians were the tribes nearest to Britain. Again, supposing that the present Flemings of Belgium are the oldest inhabitants of the country, their origin is either wholly, or in part, Menapian. Mentioned by Cæsar.

§ 27. *The Batavians.* — Mentioned by Cæsar; locality, from the Maas to the Zuyder Zee. Conterminous with the Menapians on the south, and with the Frisians on the north. If the present Dutch of Holland be the inhabitants of the country from the time of Cæsar downwards, their origin is Batavian.

§ 28. *The Frisians.*—First known to the Romans during the campaign of Drusus—"tributum *Frisiis* transrhenano populo—Drusus jusserat modicum;"* Tacitus, Ann. iv. 72. Extended, according to Ptolemy, as far north as the Ems—*τὴν δὲ παραλιανῖτιν κατέχουσιν.. οἱ Φρίσσιοι, μέχρι τοῦ Ἀμισίου ποταμοῦ.*

Now, as the dialect of the modern province of Friesland differs in many important points from the Dutch of Holland and Flanders; and as there is every reason to believe that the same, or greater difference, existed between the old Frisians and the old Batavians, assuming each to have been the mother-tongues of the present Frisian and Dutch respectively, we may consider that in reaching the parts to the north of the Zuyder-Zee, we have come to a second sub-division of the Germanic dialects; nevertheless, it is not the division to which either the Angles or the Saxons belong, as may be ascertained by the difference of dialect, or rather language.

§ 29. *The Chauci.*—Connected with the Frisii.—Falling into two divisions—the lesser (?) Chauci, from the Ems to the Weser; the greater (?) Chauci from the Weser to the Elbe—*μετὰ δὲ τούτους* (the Frisians), *Καῦχοι οἱ μικροὶ, μέχρι τοῦ*

* From Zeuss, *v. v. Frisii, Chauci.*

Οὐισούργιος ποταμοῦ, εἶτα Καῦχοι οἱ μειζοῦς, μέχρι τοῦ Ἄλβιος ποταμοῦ.

Tacitus describes the Chauci thus:—"Tam immensum terrarum spatium non tenent tantum Chauci, sed et implent; populus inter Germanos nobilissimus."

The Frisians, as has been stated, represent a separate subdivision of the German dialects, as opposed to the ancient Batavian, and the modern Dutch and Flemish. Did the Chauci represent a third, or were they part of the Frisian division?

The latter is the more likely, and that for the following reasons — Vestiges of Frisian dialects are to be found on the Continent, in Oldenburgh, and also in the island of Heligoland.

More important still is the North-Frisian dialect. *North of the Elbe*, in the Dutchy of Sleswick, and from the Eyder to Tondern, we find a tract of land called, by Saxo Grammaticus, *Frisia Minor*, and by other writers, *Frisia Eydorensis.*

Now, as there are no grounds for considering these *North* Frisians as other than indigenous to the tract in question, we get an additional reason for looking upon the intermediate line of coast as Frisian rather than either Angle or Saxon—or, at least, such parts of it as are not expressly stated to be otherwise.

§ 30. *Inference.*—As the whole coast south of the Elbe seems to have been occupied by tribes speaking either Frisian or Batavian dialects, and as neither of these sub-divisions represents the language of the Angles and Saxons, the original localities of those invaders must be sought for either north of the Elbe, or inland, along the course of the rivers, *i.e.*—inland.

§ 31. *The Saxons and Nordalbingians.*—North of the Elbe, and south of the Eyder (as stated in § 22), we meet the Saxons of Ptolemy; but that in a very circumscribed locality.

In the ninth century, the tribes of these parts are divided into three divisions:—

a. The *Holtsati* = the people of Holstein. Here *holt* = *wood*, whilst *sat* is the *-set* in Somer-*set* and Dor-*set*.

b. The *Thiedmarsi = the people of Ditmarsh.*

c. The *Stormarii = the people of Stormar.*

Besides the names of these three particular divisions the tribes between the Elbe and Eyder were called by the *general* name of *Nordalbingii = i.e. people to the north of the Elbe.*

§ 32. *The people of Anglen*—North of the Nordalbingii ; Anglen being the name of a *district* between the Schlie and Flensburg.

§ 33. *The Jutes.*—In *Jut*-land, north of the Angles and the Northfrisians.

§ 34. *The Saxons of Holstein, how large their area ?*—There is no reason for considering the Nordalbingian *Holtsati*, *Thiedmarsi* and *Stormarii* as other than Saxons ; although the fact of the Northfrisians to the north, and of the Frisians of Hanover to the south of them, is a slight complication of the *primâ facie* view.

Neither is it necessary to identify the two divisions, and to consider the Saxons as Frisians, or the Frisians as Saxons, as is done by some authors.

It is only necessary to perceive the complication which the existence of the Northfrisians introduces, and to recognise the improbability of *parts* of the present dutchies of Holstein and Sleswick having constituted the *whole* of the Anglo-Saxon area.

In other words, we have to ascertain in what direction the Germanic population represented by the Saxons at the mouth of the Elbe extended itself—for some further extension there undoubtedly must have been.

§ 35. This brings us to the other series of preliminary facts, viz.: the consideration of the more important tribes of the middle and lower courses of the three great rivers, the Rhine, the Weser, and the Elbe.

§ 36. *The Germans of the Middle Rhine.*—Of the Germans of the Lower and Middle Rhine, it is only necessary to mention one—

The Franks.—We shall see that, taking the two terms in their widest sense, the *Franks* and the *Saxons* were in contact, a fact which makes it necessary to notice at least some portion of the Frank area.

a. Salian Franks.— If the element *Sal-* represent the *-sel*, in the name of the Dutch river *Y-ssel*, the locality of the Salian Franks was Overyssel and Guelderland, whilst their ethnological relations were most probably with the Batavians.

b. Chamavi.—In the Tabula Peutingeriana we find—Chamavi qui *Elpranci* (*leg. et Franci*). They were conterminous with the Salii—Ὑπεδεξάμην μὲν μοῖραν τοῦ Σαλίων ἔθνους, Χαμάβους δὲ ἐξήλασα.—Julian, Op. p. 280.—D.N.

The following extract is more important, as it shows that a Roman communication *at least* took place between the Rhine and Britain: Χαμάβων γὰρ μὴ βουλευομένων, ἀδύνατόν ἐστιν τὴν τῆς Βρεταννίκης νήσου σιτοπομπίαν ἐπὶ τὰ Ῥωμάϊκα ῥεύματα διαπέμπεσθαι.—Eunap. in Except. leg. ed., Bonn, p. 42.—D.N.

The name Chamavi is still preserved in that of the district of *Hameland*, near Deventer.—D.N. and G.D.S.

The Bructeri, Sigambri, and Ripuarian Franks bring us to the Franks of the Middle Rhine, a portion of the division which it is not necessary to follow.

§ 37. *The Thuringians.*—First mentioned in the beginning of the fourth century. Locality, between the Hartz, the Werra a feeder of the Weser, and the Sala a feeder of the Elbe. As early as the sixth century the Thuringians and Saxons are conterminous, and members of the same confederation against the Franks.—D.N.

§ 38. *The Catti.*— Locality, the valley of the Fulda, forming part of the Upper Weser. Conterminous with the Thuringi (from whom they were separated by the river Werra) on the east, and the Franks on the west. The modern form of the word *Catti* is *Hesse*, and the principality of Hesse is their old locality.—G.D.S.

§ 39. *Geographical conditions of the Saxon area.—Southern and northern limits.*—The Saxons were in league with the Thuringians and Jutes against the Franks.

By the Jutes they were limited on the north, by the Thuringians on the south-east, and by the Franks on the south-west; the middle portion of the southern frontier being formed by the Catti between the Franks and Thuringians.

This gives us a *southern* and a *northern* limit.

Western limit. — This is formed by the Batavians and Frisians of the sea-coast, *i.e.*, by the Batavians of Holland, Guelderland, and Overyssel, and, afterwards, by the Frisians of West and East Friesland, and of Oldenburg.

Here, however, the breadth of the non-Saxon area is uncertain. Generally speaking, it is broadest in the southern, and narrowest in the northern portion. The Frisian line is narrower than the Batavian, whilst when we reach the Elbe the Saxons appear on the sea-coast. Perhaps they do so on the Weser as well.

§ 40. *Eastern limit.* — *Preliminary remark.* — Before the eastern limit of the Saxons is investigated, it will be well to indicate the extent to which it differs from the southern.

a. The Thuringians, Catti (or Hessians), and Franks, on the southern boundary of the Saxon area were *Germans.* Hence the line of demarcation between their language was no broad and definite line, like that between the English and the Welsh, but rather one representing a difference of dialect, like that between the Yorkshire and the Lowland Scotch. Hence, too, we ought not only not to be surprised, if we find dialects intermediate to the Frank and Saxon, the Saxon and Thuringian, &c., but we must expect to find them.

b. The same is the case with the Batavian and Frisian frontier.—We really find specimens of language which some writers call Saxon, and others Dutch (Batavian).

The eastern frontier, however, will be like the frontier between England and Wales, where the line of demarcation is broad and definite, where there are no intermediate and transitional dialects, and where the two contiguous languages belong to different philological classes.—*The languages to the east of the Saxon area will be allied to the languages of Russia, Poland, and Bohemia;* i.e., *they will be not Germanic but Slavonic.*

Note.—The northern frontier of the Saxon area is intermediate in character to the western and southern on one hand, and to the eastern on the other; the Danish of the Cimbric Peninsula being—though not German—Gothic.

We begin at the northern portion of the Saxon area, *i.e.*, the south-eastern corner of the Cimbric Peninsula, and the parts about the Town of Lubeck; where the Dutchies of Mecklenburg Schwerin and Holstein join. The attention of the reader is particularly directed to the dates.

§ 41. *Slavonians of Holstein, Mecklenburg, and Lauenburg.*—The *Polabi*—From *po = on*, and *Labe = the Elbe.* Name Slavonic. Germanized by the addition of the termination—*ing*, and so become *Po-lab-ing-i*; just as in *Kent* we find the *Kent-ing-s.* Conterminous with the Nordalbingian *Stormarii*, from whom they are divided by the river *Bille*, a small confluent of the Elbe. Capital Ratzeburg. First mentioned by writers subsequent to the time of Charlemagne.—D.N.

§ 42. The *Wagrians.*—North of the Polabi, and within the Cimbric Peninsula, divided from the Danes by the Eyder, from the Non-Danish Nordalbingians by the Trave. Capital Oldenburg. The Isle of Femern was Wagrian. Authorities—chiefly writers of and subsequent to the time of Charlemagne. In one of these we learn that the town of *Haðum* (Sleswick) lies between the Angles, the Saxons, and the *Wends.*

Now, *Wend* is the German designation of the *Slavonians*; so that there must have been Slavonians in the Cimbric Peninsula at least as early as the ninth century.—D.N.

§ 43. *Obotriti*, written also *Obotritæ*, *Abotriti*, *Abotridi*; *Apodritæ*, *Abatareni*, *Apdrede*, *Afdrege*, and for the sake of distinction from a people of the same name, *Nort-Obtrezi*, occupants of the western part of Mecklenburg, and extended as far east as the Warnow, as far south as Schwerin. Called by Adam of Bremen, *Reregi.* The Obotrites were allies of the Franks against the Saxons, and after the defeat and partial removal of the latter, were transplanted to some of their localities.—"Saxones transtulit" (*i.e.*, Charlemagne), "in Franciam et pagos transalbianos Abodritis dedit.—Eginhart Ann. A.D. 804.—D.N.

§ 44. The *Lini*—Slavonians on the left bank of the Elbe, and the first met with on that side of the river. Occupants of Danneburg, Luchow and Wustrow, in Luneburg. By the

writers subsequent to the time of Charlemagne the *Smeldengi* (a German designation), and the *Bethenici* are mentioned along with the Lini (or Linones). Of this Slavonic a Paternoster may be seen in the Mithridates representing the dialect of the neighbourhood in Luchow in A.D. 1691. It is much mixed with the German. About the middle of the last century this (Cis-Albian Slavonic) dialect became extinct.—D.N.

§ 45. The *Warnabi* or *Warnavi*.—Locality. Parts about Grabow, Valley of the Elbe. This is the locality of the *Varini* of Tacitus, the Οὐἵρούνοι of Ptolemy, and the *Werini* of later writers, a tribe connected with the Angli, and generally considered as Germanic.—D.N.

§ 46. *Morizani*. — The district round the Moritz Lake. —D.N.

§ 47. *Doxani*.—Locality; the valley of the Dosse.—D.N.

§ 48. *Hevelli*.—Locality; the valley of the Hevel. These are the Slavonians of Brandenburg and Mittelmark.—D.N.

§ 49. *Slavonians of Altmark*.—In Altmark, as in Lunenburg, though on the German side of the Elbe we find the names of the places Slavonic, *e.g.*, Klotze, Wrepke, Solpke, Blatz, Regatz, Colbitz, &c.; so that Altmark, like Lunenburg, was originally a *Cis*-Albian Slavonic locality.

§ 50. South of the Hevel we meet with the *Sorabian*, or *Sorb* Slavonians, the descendants of whom form at the present time part of the population of Lusatia and Silesia. It is not, however, necessary to follow these further, since the German frontier now begins to be Thuringian rather than Saxon.

§ 51. *Saxon area*.—From the preceding investigations we determine the area occupied by the Saxons of Germany to be nearly as follows:

a.—*Ethnologically considered*.—Tract bounded on the north by the North Frisian Germans and Jute Danes of Sleswick; on the north and north-east by the Slavonians of the Elbe, sometimes *Trans*-Albian like the Wagrians and Obotrites; sometimes *Cis*-Albian, like the Linones and the Slaves of Altmark; on the south by the Thuringians, Catti, and Franks; on the west by the Franks, Batavians, and Frisians.

b. *Considered in relation to the ancient population that it com-*

prised.—The country of the Saxons of Ptolemy; the Angli of Tacitus; the Langobardi of Tacitus; the Angrivarii; the Dulgubini; the Ampsivarii (?); the Bructeri Minores (?); the Fosi, and Cherusci; and probably part of the Cauci. Of populations mentioned by the later writers (*i.e.* of those between the seventh and eleventh centuries), the following belong to this area—the Stormarii, Thietmarsi, Hotsati (= the Nordalbingii, or Nordleudi), the Ostfali, (Osterluidi), Westfali, Angarii, and Eald-Seaxan (Old Saxons).

c. Considered in relation to its modern population.—Here it coincides most closely with the kingdom of Hanover, *plus* parts of the Dutchies of Holstein and Oldenburg, and parts of Altmark? Brunswick? and Westphalia, and *minus* the Frisian portion of East Friesland; and the Slavonic part of Luneburg.

d. River system.—By extending the Saxons of Westphalia as far as Cleves (which has been done by competent judges) we carry the western limit to the neighbourhood of the Rhine. This, however, is as far as it can safely be carried. In the respect to the Upper Ems, it was probably Saxon, the lower part being Frisian. The Weser is pre-eminently the river of the Saxons, with the water-system of which their area coincides more closely than with any other physical division. The Elbe was much in the same relation to the Germans and Slavonians, as the Rhine was to the Germans and the Gauls. Roughly speaking, it is the frontier—the *Cis*-Albian Slaves (the Linones and the Slavonians of Altmark) being quite as numerous as the *Trans*-Albian Germans, (the people of Stormar, Ditmarsh, and Holstein). The Eyder was perhaps equally Danish, Frisian, and Saxon.

e. Mountains.—The watershed of the Weser on the one side, and of the Ruhr and Lippe on the other, is the chief high land *contained* within the Saxon area, and is noticed as being the line most likely to form a subdivision of the Saxon population, either in the way of dialect or political relations—*in case such a subdivision exists*, a point which will be considered in the next chapter.

CHAPTER III.

OF THE DIALECTS OF THE SAXON AREA, AND OF THE SO-CALLED, OLD SAXON.

§ 52. The area occupied by the Saxons of Germany has been investigated; and it now remains to ask, how far the language of the occupants was absolutely identical throughout, or how far it fell into dialects or sub-dialects. In doing, this, it may as well be asked, First, what we expect, *à priori*; Second, what we really find.

§ 53. To the Saxon area in Germany, there are five philological frontiers, the Slavonic, the Frisian, the Batavian, the Frank, and the Thuringian, to which may probably be added the Hessian; in each of which, except the Slavonic, we may expect that the philological phenomenon of intermixture and transition will occur. Thus—

a. The Saxon of Holstein may be expected to approach the Jute and Frisian.

b. That of South Oldenburg and East Friesland, the Frisian and Batavian.

c. That of Westphalia, the Batavian and Frank.

d, *e*. That of the Hessian and Thuringian frontiers, the Hessian and Thuringian.

Finally, the Saxon of the centre of the area is expected to be the Saxon of the most typical character.

§ 54. Such is what we expect. How far it was the fact is not known for want of *data*. What *is* known, however, is as follows. — There were at least *two* divisions of the Saxon; (1st) the Saxon of which the extant specimens are of English origin, and (2nd), the Saxon of which the extant specimens are of continental origin. We will call these at present the Saxon of England, and the Saxon of the Continent.

§ 55. Respecting the Saxon of England and the Saxon of the Continent, there is good reason for believing that the first was spoken in the northern, the second in the southern portion of the Saxon area, *i.e.*, the one in Hanover and the other in Westphalia, the probable boundaries between them being the line of highlands between Osnaburg and Paderborn.

§ 56. Respecting the Saxon of England and the Saxon of the Continent, there is good reason for believing that, whilst the former was the mother-tongue of the Angles and the conquerors of England, the latter was that of the Cherusci of Arminius, the conquerors and the annihilators of the legions of Varus.

§ 57. Respecting the Saxon of England and the Saxon of the Continent, it is a fact that whilst we have a full literature in the former, we have but fragmentary specimens of the latter — these being chiefly the following: (1) the Heliand, (2) Hildubrand and Hathubrant, (3) the Carolinian Psalms.

§ 58. The preceding points have been predicated respecting the difference between the two ascertained Saxon dialects, for the sake of preparing the reader for the names by which they are known. Supposing the nomenclature to be based upon any of the preceding facts, we might have the following nomenclature:—

FOR THE SAXON OF THE CONTINENT.	FOR THE SAXON OF ENGLAND.
1. Continental Saxon.	Insular Saxon.
2. German Saxon.	English Saxon.
3. Westphalian Saxon.	Hanoverian Saxon.
4. South-Saxon.	North Saxon.
5. Cheruscan Saxon.	Angle Saxon.
6. Saxon of the Heliand.*	Saxon of Beowulf.*

Of these names the last would be the best for strictly scientific purposes, or for the purposes of investigation; since the fact upon which it is based is the most undeniable.

Such is what the nomenclature might be, or, perhaps, ought to be. What it *is* is another question.

* The chief works in the two dialects or languages.

§ 59. The Saxon of England is called Anglo-Saxon; a term against which no exception can be raised.

§ 60. The Saxon of the Continental *used to* be called *Dano*-Saxon, and *is* called *Old* Saxon.

§ 61. *Why called* Dano-*Saxon.* — When the poem called *Heliand* was first discovered (and that in an English library), the difference in language between it and the common Anglo-Saxon composition was accounted for by the assumption of a *Danish* intermixture.

§ 62. *Why called* Old *Saxon.*—When the Continental origin of the *Heliand* was recognised, the language was called *Old Saxon*, because it represented the Saxon of the mother-country, the natives of which were called *Old* Saxons by the *Anglo*-Saxons themselves. Still the term is exceptionable; the Saxon of the Heliand is most probably a *sister*-dialect of the *Anglo*-Saxon, rather the *Anglo*-Saxon itself is a continental locality. Exceptionable, however, as it is, it will be employed.

§ 63. The *data* for the study of the Old Saxon are as follows:—

1. *Abrenuntiatio Diaboli, e Codice Vaticano.*—Graff, Diutisca, ii. 191.

2. *Confessionis Formulæ, e Codice Essensi.*—Lacomblet, Archiv. für Geschichte des Niederrhins, 1, 4—9.

3. *Fragmentum de Festo omnium Sanctorum, e Codice Essensi.*—Ibid.

4. *Rotulus redituum Essensis.*—Ibid.

5. *The Frekkenhorst Roll.*—Denkmäler von Dorow, 1, 2, 1.

6. *Glossæ Saxonicæ, e Codice Argentorat.*—Diutisca, 192.

7. *T. Lipsii; Epist. cent.* III. *ad Belgas pertinentium, Ep.* 44.

8. *Hildebrand.*—Heroic fragment, in alliterative metre.

9. *The Carolinian Psalms.*—A translation of the Psalms, referred to the time of Charlemagne; sometimes considered to be old Batavian.

10. *Heliand*, a Gospel Harmony in alliterative metre, and the chief *Old* Saxon composition extant.

SPECIMEN.

§ 64. *Heliand*, pp. 12, 13. (*Schmeller's Edition.*)

Luc. II. 8—13.

Tho uuard managun cud,	Then it was to many known,
Obar thesa uuidon uuerold.	Over this wide world.
Uuardos antfundun,	The words they discovered,
Thea thar chuscalcos	Those that there, as horse-grooms,
Uta unarun,	Were without,
Ueros an uualitu,	Men at watch,
Uuiggeo gomean,	Horses to tend,
Felias aftar felda:	Cattle on the field—
Gisahun finistri an tuue	They saw the darkness in two
Telatan an lufte;	Dissipated in the atmosphere,
Endi quam lioht Godes,	And came a light of God
Uuanum thurh thui uuolcan;	—through the welkin;
Endi thea uuardos thar	And the words there
Bifeng an them felda.	Caught on the field.
Sie uurdun an forhtun tho,	They were in fright then
Thea man an ira moda;	The men in their mood—
Gisahun thar mahtigna	They saw there mighty
Godes Engil cuman;	Angel of God come;
The im tegegnes sprac.	That to them face to face spake.
Het that im thea uuardos—	It bade them these words—
" Uuiht ne ântdredin	" Dread not a whit
Ledes fon them liohta.	Of mischief from the light.
Ic scal eu quad he liobora thing,	I shall to you speak glad things,
Suido uuarlico	Very true;
Uuilleon seggean,	Say commands;
Cudean craft mikil.	Show great strength.
Nu is Krist geboran,	Now is Christ born,
An thesero selbun naht,	In this self-same night;
Salig barn Godes,	The blessed child of God,
An thera Davides burg,	In David's city,
Drohtin the godo.	The Lord the good.
That is mendislo	That is exultation
Manno cunneas,	To the races of-men,
Allaro firiho fruma.	Of all men the advancement.
Thar gi ina fidan mugun,	There ye may find him
An Bethlema burg,	In the city of Bethlehem,
Barno rikiost.	The noblest of children—
Hebbiath that te tecna,	Ye have as a token

That ic eu gitellean mag,
Uuarun uuordun,
That he thar biuundan ligid,
That kind an enera cribbiun,
Tho he si cuning obar al
Erdun endi himiles,
Endi obar eldeo barn,
Ueroldes uualdand."
Reht so he tho that uuord gespracenun
So uuard thar engilo te them
Unrim cuman,
Helag heriskepi,
Fon hebanuuanga,
Fagar folc Godes,
Endi filu sprakun,
Lofuuord manag,
Liudeo herron ;
Arhobun tho helagna sang,
Tho sie eft te hebanuuanga
Uundun thurh thiu uuolcan.
Thea uuardos hordun,
Huo thiu engilo craft
Alomahtigna God,
Suido uuerdlico,
Uuordun louodun.
" Diurida si nu," quadun sie,
" Drohtine selbun,
An them hohoston
Himilo rikea ;
Endi fridu an erdu,
Firiho barnum,
Goduuilligun gumun,
Them the God antkennead,
Thurh hluttran hugi."

That I tell ye
True words,
That he there swathed lieth,
The child in a crib,
Though he be King over all
Earth and Heaven,
And over the sons of men,
Of the world the Ruler."
Right as he that word spake,
So was there of Angels to them,
In a multitude, come
A holy host,
From the Heaven-plains,
The fair folk of God,
And much they spake
Praise-words many,
To the Lord of Hosts (people).
They raised the holy song,
As they back to the Heaven-plains
Wound through the welkin.
The words they heard,
How the strength of the Angels
The Almighty God,
Very worthily,
With words praised.
" Love be there now," quoth they,
" To the Lord himself
On the highest
Kingdom of Heaven,
And peace on earth
To the children of men,
Goodwilled men
Who know God,
Through a pure mind."

CHAPTER IV.

AFFINITIES OF THE ENGLISH WITH THE LANGUAGES OF GERMAN AND SCANDINAVIA.

§ 65. The last chapter has limited the Anglo-Saxon area to the northern part of the Saxon area in general. Further details, however, upon this point, may stand over until the *general* affinities of the English language have been considered.

§ 66. Over and above those languages of Germany and Holland which were akin to the dialects of the Angles and the Saxons, cognate languages were spoken in Denmark, Sweden, Norway, Iceland, and the Feroe isles, *i.e.*, in Scandinavia.

§ 67. The general collective designation for the Germanic tongues of Germany and Holland, and for the Scandinavian languages of Denmark, Sweden, Norway, Iceland, and the Feroe Isles, is taken from the name of those German tribes who, during the decline of the Roman Empire, were best known to the Romans as the *Goths*; the term *Gothic* for the Scandinavian and Germanic languages, collectively, being both current and convenient.

§ 68. Of this great *stock* of languages the Scandinavian is one *branch*; the Germanic, called also Teutonic, another.

§ 69. The Scandinavian branch of the Gothic stock comprehends, 1. The dialects of Scandinavia Proper, *i.e.*, of Norway and Sweden; 2. of the Danish isles and Jutland; 3. of Iceland; 4. of the Feroe Isles. On the side of Lapland the languages of this branch come in contact with the Laplandic and Finlandic; whilst in Sleswick they are bounded by the Low German.

SPECIMENS.

Icelandic (Fareyinga-Saga—Ed. Mohnike).

Ok nú er þat eitthvert sinn um sumarit, at Sigmundr mælti til þóris: "Hvat mun verða, þo at við farim í skóg þenna, er hèr er norðr frá garði?" þórir svarar: "á því er mèr eingi forvitni," segir hann. "Ekki er mèr svâ gefit," segir Sigmundr, "ok þángat skal ek fara." "þú munt ráða hljóta," segir þûrir, "en brjótum við þa boðorð fóstra míns." Nu fóru þeir, ok hafði Sigmundr viðaröxi eina i hendi sèr; koma i skóginn, ok í rjôðr eitt fagurt; ok er þeir hafa þar eigi leingi verit, þá heyra þeir björn mikinn harðla ok grimligan. þat var viðbjörn mikill, úlfgrár at lit. þeir hlaupa nu aptra á stiginn þan, er þeir höfðu þángat farit; stigrinn var mjór ok þraurigr, ok hleypr þórir fyrir, en Sigmundr síðar. Dýrit hleypr nú eptir þeim á stiginn, ok verðr því þraungr stigrinn, ok brotna eikrnar fyrir því. Sigmundr snyr þá skjótt út af stignum millum trjánna, ok biðr þar til er dyrit kemr jafn-fram honum. þa höggr hann jafnt meðal hlûsta á dŷrinu með tveim höndum, svâ at exin sökkr. En dŷrit fellr áfram, ok er dautt.

Feroic.

Nú vär so til ajna Ferina um Summari, at Sigmundur snakkaji so vi Towra: "Kvat man bagga, towat vìd färin uj henda Skowin, uj èr hèr noran-firi Gärin?" Towrur svärar, "Ikkji hävi e Hu at forvitnast ettir tuj," siir han. "Ikkji eri e so sintur," siir Sigmundur, "og häar skäl e fara." "Tù fert tå at råa," siir Towrur, "men tå browtum vid Forbo Fostirfäjir mujns." Nù fowru tajr, og Sigmundur heji ajna öksi til Brennuvì uj Hondini; tajr koma in uj Skowin, og å ajt väkurt rudda Plos men ikkji häva tajr veri här lájngji, firin tajr hojra kvödtt Brak uj Skownun, og bråt ettir sujgja tajr ajna egvulia stowra Bjödn og gruiska. Tä vä ajn stowr Skowbjödn grågulmut å Litinun. Tair lejpa nù attir å Råsina, sum tajr höddu gingji ettir; Råsin vär mjåv og trong; Towrur lejpur undan, og Sigmundur attanå. Djowri leipur nù ettir tajmum å Råsini; og nù verur Råsin trong kjå tuj, so at Ajkjinar brotnavu frå tuj. Sigmundur snujur tå kvikliani útäf Råsini inimidlum Trjini, og bujar här til Djowri kjemur abajnt han. Tå höggur han bajnt uj Ojrnalystri å Djowrinum vi båvun Hondun, so at öxin sökkur in, og Djowri dettir bajnt framettir, og er standejt.

Swedish.

Och nu var det engång om sommaren, som Sigmund sade till Thorer: "Hvad månde väl deraf warda, om vi åter gå ut i skogen, som ligger der norr om gården?" "Det är jag alldeles icke nyfiken att veta," svarade Thor. "Icke går det så med mig," sade Sigmund, "och ditret mäste jag." "Du kommer då att råda," sade Thor, "men dermed öfverträda vi vår

Fosterfaders bud." De gingo nu åstad, och Sigmund hade en vedyxa i handen; de kommo in i skogen, och strat derpå fingo de se en ganska stor och vildsinnt björn, en dråpelig skogsbjörn, varg-grå till färgen. De sprungo då tillbaka på samma stig som de hade kommit dit. Stigen var smal och trång; och Thorer sprang främst, men Sigmund efterst. Djuret lopp nu efter dem på stigen, och stigen blef trång för detsamma, så att träden sönderbrötos i dess lopp. Sigmund vände då kurtigt retaf från stigen, och ställde sig mellan träden, samt stod der, tills djuret kom fram midt för honom. Då fattade han yxan med begge händerna, och högg midt emellan öronen på djuret, så att yxan gick in, och djuret störtade framåt, och dog på stället.

Danish.

Og nu var det engang om Sommeren, at Sigmund sagde til Thorer: "Hvad mon der vel kan flyde af, om vi end gaae hen i den Skov, som ligger her nordenfor Gaarden?" "Det er jeg ikken nysgjerrig efter at vide," svarede Thorer. "Ei gaar det mig saa," sagde Sigmund, "og derud maa jeg." "Du kommer da til at raade," sagde Thorer, "men da overtræde, vi vor Fosterfaders Bud." De gik nu, og Sigmund havde en Vedöxe i Haanden; de kom ind i Skoven, og strax derpaa saae de en meget stor og grum Björn, en drabelig Skovejörn, ulvegraa af Farve. De löb da tilbage ad den samme Sti, ad hvilken de vare komne derhen. Stien var smal og trang; og Thorer löb forrest, men Sigmund bagerst. Dyret löb nu efter dem paa Stien, og Stien blev trang for det, og Træerne brödes i dets. Löb Sigmund dreiede da nu hurtig ud af Stien, og stillede sig imellem Træerne, og stod der indtil Dyret kom frem lige for ham. Da fattede han öxen med begge Hænder, og hug lige imellem örerne paa Dyret, saa at öxen sank i, og Dyret styrtede fremad, og var dödt paa Stedet.

English.

And now is it a time about the summer, that Sigmund spake to Thorir: "What would become, even if we two go into the wood (shaw), which here is north from the house?" Thorir answers, "Thereto there is to me no curiosity," says he. "So is it not with me," says Sigmund, "and thither shall I go." "Thou mayst counsel," says Thorir, "but we two break the bidding-word of foster-father mine." Now go they, and Sigmund had a wood-axe in his hands; they come into the wood, and into a fair place; and as they had not been there long, they hear a bear, big, fierce, and grim. It was a wood-bear, big, wolf-grey in hue. They run (leap) now back (after) to the path, by which they had gone thither. The path was narrow and strait; and Thorir runs first, and Sigmund after. The beast runs now after them on the path, and the path becomes strait, and broken oaks before it. Sigmund turns then short out of the path among the trees, and bides there till the beast comes even with him. Then cuts he even in between

the ears of the beast with his two hands, so that the axe sinks, and the beast falls forward, and is dead.

§ 70. The Teutonic branch falls into three divisions :—

1. The Mœso-Gothic.
2. The High Germanic.
3. The Low Germanic.

§ 71. It is in the Mœso-Gothic that the most ancient specimen of any Gothic tongue has been preserved. It is also the Mœso-Gothic that was spoken by the conquerors of ancient Rome ; by the subjects of Hermanic, Alaric, Theodoric, Genseric (?), Euric, Athanaric, and Totila.

This history of this language, and the meaning of the term by which it is designated, is best explained by the following passages :—

a. A. D. 482. " Trocondo et Severino consulibus—Theodoricus cognomento Valamer utramque Macedoniam, Thessaliamque depopulatus est, Larissam quoque metropolim depredatus, Fausto solo consule (A. D. 485) — Idem Theodoricus rex Gothorum Zenonis Augusti munificentia pene pacatus, magisterque præsentis militiæ factus, consul quoque designatus, *creditam sibi Ripensis Daciæ partem* Mœsiæque *inferioris, cum suis satellitibus pro tempore tenuit.*—Marcellini Comitis Chronicon, D.N.

b. " Frederichus ad Theodoricum regem, qui tunc apud Novam Civitatem provinciæ Mœsiæ morabatur, profectus est." —Vita S. Severini," D.N.

c. " Zeno misit ad Civitatem Novam, in quâ erat Theodoricus dux Gothorum, filiusValameris, et eum invitavit in solatium sibi adversus Basiliscum."—Anon. Valesii, p. 663, D.N.

d. Civitas Nova is Nicopolis on the Danube ; and the nation thus spoken of is the Gothic nation in the time of Zeno. At this time they are settled in the Lower Mœsia, or Bulgaria.

How they got here from the *northern* side of the Danube we find in the history of the reign of Valens. When pressed by intestine wars, and by the movements of the Huns, they were assisted by that emperor, and settled in the parts in question.

Furthermore, they were converted to Christianity; and the Bible was translated into their language by their Bishop Ulphilas.

Fragments of this translation, chiefly from the Gospels, have come down to the present time; and the Bible translation of the Arian Bishop Ulphilas, in the language of the Goths of Mœsia, during the reign of Valens, exhibits the earliest sample of any Gothic tongue.

§ 72. How Gothic tribes reached the Lower Danube is a point upon which there is a variety of opinion. The following facts, however, may serve as the basis of our reasoning.

A.D. 249—251—The Goths are found about equidistant from the Euxine Sea, and the eastern portion of the range of Mount Hæmus, in the Lower Mœsia, and at Marcianopolis. Here they gain a great battle against the Romans, in which the Emperor Decius is killed.

His successor, Gallus, purchases a peace.

Valerian defends himself against them.

During the reign of Gallienus they appear as *maritime* warriors, and ravage Asia Minor, Greece, and Illyria.

A.D. 269—Are conquered at Naissus, on the western boundary of Mœsia *Superior* by Claudius.

A.D. 282—Are defeated by Carus.

A.D. 321—Ravage Mœsia (Inferior?) and Thrace.

A.D. 336—Attacked by Constantine in Dacia—*north* of the Danube.

A.D. 373—In the reign of Valens (as already stated), they were admitted to settle within the limits of the empire.

§ 73. Now, although all this explains, how a Gothic language was spoken in Bulgaria, and how remnants of it have been preserved until the nineteenth century, the manner in which the tribe who spoke it reached Marcianopolis, so as to conquer the Emperor Decius, in A.D. 249, is unexplained.

Concerning this there are three opinions—

A. The Baltic doctrine. According to this the Goths migrated from the Baltic to the Mæotis, from the Mæotis to the Euxine, and from the Euxine to the Danube, along which river they moved from *east to west*.

B. The Getic doctrine.—Here the Goths are made out to be the aborigines of the Lower Danube, of Dacia, Mœsia, and even Thrace; in which case their movement was, also, from *east to west.*

C. The German doctrine.—Here the migration is from west to east, along the course of the Danube, from some part of south-eastern Germany, as its starting-point, to Asia Minor as its extreme point, and to Bulgaria (*Mœsia Inferior*) as its point of settlement.

§ 74. Respecting the first of these views the most that can be said in its favour is, that it is laid down by Jornandes, who wrote in the fifth century, and founded his history upon the earlier writings of Ablavius and Dexippus, Gothic historians, who, in their turn took their account from the old legends of the Goths themselves — *in priscis eorum carminibus, pæne historico ritu.* On the other hand, the evidence is, at best, traditional, the fact improbable, and the likelihood of some such genealogy being concocted after the relationship between the Goths of the Euxine, and Germans of the Baltic had been ascertained exceedingly great.

§ 75. The second is supported by no less an authority than Grimm, in his latest work, the History of the German Language; — and the fact of so learned and comprehensive an investigator having admitted it, is, in the mind of the present writer, the only circumstance in its favour. Over and above the arguments that may be founded on a fact which will soon be noticed, the chief reasons are deduced from a list of Dacian or Getic plants in Dioscorides, which are considered to bear names significant in the German. Whether or not, the details of this line of criticism will satisfy the reader who refers to them, it is certain that they are not likely to take a more cogent form than they take in the hands of the *Deutsche Grammatik.*

§ 76. The third opinion is the likeliest; and if it were not for a single difficulty would, probably, never have been demurred to. The fact in question is the similarity between the words *Getæ* and *Gothi.*

The fact that a tribe called G-O-T-H-I should, when they first peopled the Mœsogothic country, have hit upon the coun-

try of a people with a name so like their own as G-E-T-Æ, by mere accident, is strange. English or American colonies might be sent to some thousand places before one would be found with a name so like that of the mother-country as *Get* is to *Got*. The chances, therefore, are that the similarity of name is *not* accidental, but that there is some historical, ethnological, or geographical grounds to account for it. Grimm's view has been noticed. He recognises the difficulty, and accounts for it by making the *Goths* indigenous to the land of Getæ.

To a writer who (at one and the same time) finds difficulty in believing that this similarity is accidental and is dissatisfied with Grimm's reasoning, there seems to be no other alternative but to consider that the Goths of the Lower Danube had no existence at all in Germany *under that name*, that they left their country under a different* one, and that they took the one by which they were known to the Romans (and through them to us), on reaching the land of the *Getæ*—as, in England, the Saxons of *Essex* and *Wessex* did *not* (since they brought their name with them), but as the East and West *Kent-ings*† *did*.

This doctrine, of course, falls to the ground directly it can be shown that the Goths of Mœsia were either called *Goths* in Germany, or any where else, anterior to their settlement in the *Geta*-land.

Be this, however, as it may, the first division of the Teutonic branch of languages is the Mœso-Gothic of the Goths of the Lower Danube, in the fourth century, as preserved in the translation of Ulphilas, and in other less important fragments.

SPECIMEN.

LUKE i. 46—56.

Jah quaþ Mariam. Mikileid saivala meina Fan, jah svegneid ahma meins du Goþa nasjand meinamma. Unte insahu du hnaivenai þiujos seinaizos:

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* Probably, for reasons, too long to enter upon, those of Grutungs and Tervings; this latter pointing to Thuringia, the present provincial dialect of which tract was stated, even by Michaelis, to be more like the Mœso-Gothic than any other dialect of Germany.

† Nearly analogous to *Ostro*-goth, and *Visi*-goth.

sai allis fram himma nu audagjand mik alla kunja. Unte gatavida mis mikilein sa mahteiga, jah veih namo is. Jah armahairtei is in aldins aldê þaim ogandam ina. Gatavida svinthein in arma seinamma ; distahida mikilþuhtans gahugdai hairtins seinis ; gadrausida mahteigans af stolam, jah ushauhida gahnaividans ; gredigans gasôþida þiuþe, jah gabignandans insandida lausans ; hleibida Israela þiumagu seinamma, gamundans armahairteins, sva sve rodida du attam unsaraim Abrahaima jah fraiv is und aiv.

§ 77. The Old High German, called also Francic and Alemannic, was spoken in the ninth, tenth, and eleventh centuries, in Suabia, Bavaria, and Franconia. It is in the Old High German that the Krist of Otfrid, the Psalms of Notker, the Canticle of Willeram, the Glosses of Kero, the Vita Annonis, &c., are composed.

SPECIMEN.

KRIST, i. 12. (Edit. Graff.)

Tho uuarun thar in lante hirta haltente ;
  Thes felies datun uuarta uuidar fianta.
Zi ín quam boto sconi, engil scinenti ;
  Joh uuurtun sie inliuhte fon himilisgen liohte.
Forahtun sie in tho gahun so sinan anasahun ;
  Joh hintarquamun harto thes Gotes boten uuorto.
Sprah ther Gotes boto sar. "Ih scal íú sagen uuuntar.
  Ju scal sin fon Gote heil ; nales forahta nihein.
Ih scal iu sagen imbot, gibot ther himilisgo Got ;
  Ouh nist ther er gihorti so fronisg arunti.
Thes uuirdit uuorolt sinu zi euuidon blidu,
  Joh al giscaft thiu in uuorolti thesa erdun ist ouh dretenti
Niuuui boran habet thiz lant then himilisgon Heilant ;
  The ist Druhtin Krist guater fon iungeru muater.
In Bethleem thiue kuninga thie uuarun alle thanana,
  Fon in uuard ouh giboran iu sin muater magad sconu.
Sagen ih íú, guate man, uuio ir nan sculut findan,
  Zeichen ouh gizami thuruh thaz seltsani.
Zi theru burgi faret hinana, ir findet, so ih íú sageta,
  Kind niuuui boranaz in kripphun gilegitaz.
Tho quam unz er zin tho sprah engilo heriscaf,
  Himilisgu menigi, sus alle singenti—
In himilriches hohi si Gote guallichi ;
  Si in erdu fridu ouh allen thie fol sin guates uuillen

The Same, in English.

Then there was in the land herdsmen feeding :
Of their cattle they made watch against foes.
To them came a messenger fair, an angel shining,
And they became lit with heavenly light.
They feared, suddenly as on him they looked ;
And followed much the words of God's messenger :
Spake there God's messenger strait, "I shall to you say wonders.
To you shall there be from God health ; fear nothing at all.
I shall to you say a message, the bidding of the heavenly God :
Also there is none who has heard so glad an errand.
Therefore becomes his world for ever blythe,
And all creatures that in the world are treading this earth.
Newly borne has this land the heavenly Savior,
Who is the Lord Christ, good, from a young mother.
In Bethleem, of the kings they were all thence—
From them was also born his mother, a maid fair.
I say to you, good men, how ye him shall find,
A sign and token, through this wonder.
To your burgh fare hence, ye find, so as I to you said,
A child, new born, in a crib lying."
Then came, while he to them spake, of angels an host,
A heavenly retinue, thus all singing :
"In the heavenly kingdom's highth be to God glory ;
Be on earth peace also to all who are full of God's will."

The Middle High German ranges from the thirteenth Century to the Reformation.

§ 78. The Low Germanic Division, to which the Anglo-Saxon belongs, is currently said to comprise six languages, or rather four languages in different stages.

I. II.—The Anglo-Saxon and Modern English.

III.—The Old Saxon.

IV. V.—The Old Frisian and Modern Dutch.

VI.—The Platt-Deutsch, or Low German.

§ 79. *The Frisian and Dutch.*—It is a current statement that the Old Frisian bears the same relation to the Modern Dutch of Holland that the Anglo-Saxon does to the English.

The truer view of the question is as follows :—

1. That a single language, spoken in two dialects, was originally common to both Holland and Friesland.

2. That from the northern of these dialects we have the Modern Frisian of Friesland.

3. From the southern, the Modern Dutch of Holland.

The reason for this refinement is as follows:—

The Modern Dutch has certain grammatical forms *older* than those of the Old Frisian; *e.g.*, the Dutch infinitives and the Dutch weak substantives, in their oblique cases, end in *-en*; those of the Old Frisian in *-a*: the form in *-en* being the older.

§ 80. The true Frisian is spoken in few and isolated localities. There is—

1. The Frisian of the Dutch state called Friesland.

2. The Frisian of the parish of Saterland, in Westphalia.

3. The Frisian of Heligoland.

4. The North Frisian, spoken in a few villages of Sleswick. One of the characters of the North Frisian is the possession of a Dual Number.

§ 81. In respect to its stages, we have the Old Frisian of the Asega-bog, the Middle Frisian of Gysbert Japicx, and the Modern Frisian of the present Frieslanders, Westphalians, and Heligolanders.

Asega-bog, i. 3. p. 13, 14. (*Ed. Wiarda.*)

Thet is thiu thredde liodkest and thes Kynig Kerles ieft, theter allera monna ek ana sina eyna gode besitte umberavat. Hit ne se thet ma hine urwinne mith tele and mith rethe and mith riuchta thingate, sa hebbere alsam sin Asega dema and dele to lioda londriuchte. Ther ne hach nen Asega nenne dom to delande hit ne se thet hi to fara tha Keysere fon Rume esweren hebbe and thet hi fon da liodon ekeren se. Sa hoch hi thenne to demande and to delande tha fiande alsare friounde, thruch des ethes willa, ther hi to fara tha Keysere fon Rume esweren heth, tho demande and to delande widuon and weson, waluberon and alle werlosa liodon, like to helpande and sine threa knilinge. Alsa thi Asega nimth tha unriuchta mida and tha urlouada panninga, and ma hini urtinga mi mith twam sine juenethon an thes Kyninges bonne, sa ne hoch hi nenne dom mar to delande, truch thet thi Asega thi biteknath thene prestere, hwande hia send siande and hia skilun wesa agon there heliga Kerstenede, hia skilun helpa alle tham ther hiam seluon nauwet helpa ne muge.

The Same, in English.

That is the third determination and concession of King Charles, that of all men each one possess his own goods (house?) unrobbed. It may not be that any man overcome him with charge (tales), and with summons (rede), and with legal action. So let him hold as his Asega (judge) dooms and deals according to the land-right of the people. There shall no Asega deal a doom unless it be that before the Cæsar of Rome he shall have sworn, and that he shall have been by the people chosen. He has then to doom and deal to foes as to friends, through the force (will) of the oath which he before the Cæsar of Rome has sworn, to doom and to deal to widows and orphans, to wayfarers and all defenceless people, to help them as his own kind in the third degree. If the Asega take an illegal reward, or pledged money, and a man convict him before two of his colleagues in the King's Court, he has no more to doom, since it is the Asega that betokens the priest, and they are seeing, and they should be the eyes of the Holy Christendom, they should help all those who may nought help themselves.

§ 82. *The Low German and Platt-Deutsch.*—The words *Low-German* are not only lax in their application, but they are *equivocal*; since the term has two meanings, a *general* meaning when it signifies a division of the Germanic languages, comprising English, Dutch, Anglo-Saxon, Old Saxon, and Frisian, and a limited one when it means the particular dialects of the Ems, the Weser, and the Elbe. To avoid this the dialects in question will be henceforth called by their continental name of *Platt-Deutsch*; which although foreign, is convenient.

§ 83. The points of likeness and difference between two languages belonging to different branches of the same Gothic stock may be partially collected from the following comparison between certain Icelandic, Norse or Scandinavian, and certain Anglo-Saxon or Germanic inflections.

Declension of substantives ending with a *vowel*.

		Saxon.	*Icelandic.*
		Neuter.	*Neuter.*
Sing.	*Nom.*	Eáge (*an eye*).	Auga (*an eye*).
	Acc.	Eáge	Auga.
	Dat.	Eágan	Auga.
	Gen.	Eágan	Auga.

		Saxon.	*Icelandic.*
Plur.	*Nom.*	Eágan	Augu.
	Acc.	Eágan	Augu.
	Dat.	Eágan	Augum.
	Gen.	Eágan	Augna.

		Masculine.	*Masculine.*
Sing.	*Nom.*	Nama (*a name*).	Bogi (*a bow*).
	Acc.	Naman	Boga.
	Dat.	Naman	Boga.
	Gen.	Naman	Boga.
Plur.	*Nom.*	Naman	Bogar.
	Acc.	Naman	Boga.
	Dat.	Namum	Bogum.
	Gen.	Namena	Boga.

		Feminine.	*Feminine.*
Sing.	*Nom.*	Tunge (*a tongue*).	Túnga (*a tongue*).
	Acc.	Tungan	Túngu.
	Dat.	Tungan	Túngu.
	Gen.	Tungan	Túngu.
Plur.	*Nom.*	Tungan	Túngur.
	Acc.	Tungan	Túngur.
	Dat.	Tungum	Túngum.
	Gen.	Tungena	Túngna.

Declension of Substantives ending with a *Consonant*.

		Saxon.	*Icelandic.*
		Neuter.	*Neuter.*
Sing.	*Nom.*	Leáf (*a leaf*).	Skip (*a ship*).
	Acc.	Leáf	Skip.
	Dat.	Leáfe	Skipi.
	Gen.	Leáfes	Skips.
Plur.	*Nom.*	Leáf	Skip.
	Acc.	Leáf	Skip.
	Dat.	Leáfum	Skipum.
	Gen.	Leáfa	Skipa.

		Masculine.	*Masculine.*
Sing.	*Nom.*	Smið (*a smith*).	Konungr (*a king*).
	Acc.	Smið	Konung.
	Dat.	Smiðe	Konungi.
	Gen.	Smiðes	Konungs.

		Saxon.	*Icelandic.*
Plur.	*Nom.*	Smiðas	Konungar.
	Acc.	Smiðas	Konunga.
	Dat.	Smiðum	Konungum.
	Gen.	Smiða	Konunga.
		Feminine.	*Feminine.*
Sing.	*Nom.*	Spr'æc (*a speech*).	Brúðr (*a bride*).
	Acc.	Spr'æce	Brúi.
	Dat.	Spr'æce	Brúði.
	Gen.	Spr'æce	Brúðar.
Plur.	*Nom.*	Spr'æca	Brúðir.
	Acc.	Spr'æca	Brúðir.
	Dat.	Spr'æcum	Brúðum.
	Gen.	Spr'æca	Brúða.

§ 84. The most characteristic difference between the Saxon and Icelandic lies in the peculiar position of the definite article in the latter language. In Saxon, the article corresponding with the modern word *the*, is *þæt*, *se*, *seó*, for the neuter, masculine, and feminine genders respectively; and these words, regularly declined, are *prefixed* to the words with which they agree, just as is the case with the English and with the majority of languages. In Icelandic, however, the article, instead of preceding, *follows* its noun, *with which it coalesces*, having previously suffered a change in form. The Icelandic article corresponding to *þæt*, *se*, *seó*, is *hitt* (N.), *hinn* (M.), *hin* (F.): from this the *h* is ejected, so that, instead of the regular inflection (*a*), we have the forms (*b*).

a.

		Neut.	*Masc.*	*Fem.*
Sing.	*Nom.*	Hitt	Hinn	Hin.
	Acc.	Hitt	Hinn	Hina.
	Dat.	Hinu	Hinum	Hinni.
	Gen.	Hins	Hins	Hinnar.
Plur.	*Nom.*	Hin	Hinir	Hinar.
	Acc.	Hin	Hina	Hinar.
	Dat.	Hinum	Hinum	Hinum.
	Gen.	Hinna	Hinna	Hinna.

b.

Sing.	*Nom.*	—it	—inn	—in .
	Acc.	—it	—inn	—ina (-na).

		Neut.	*Masc.*	*Fem.*
	Dat.	—nu	—num	—inni (-nni).
	Gen.	—ins	—ins	—innar (-nnar).
Plur.	*Nom.*	—in	—nir	—nar.
	Acc.	—in	—na	—nar.
	Dat.	—num	—num	—num.
	Gen.	—nna	—nna	—nna.

whence, as an affix, in composition,

		Neut.	*Masc.*	*Fem.*
Sing.	*Nom.*	Augat	Boginn	Túngan.
	Acc.	Augat	Boginn	Túnguna.
	Dat.	Auganu	Boganum	Túngunni.
	Gen.	Augans	Bogans	Túngunnar.
Plur.	*Nom.*	Augun	Bogarnir	Túngurnar.
	Acc.	Augun	Bogana	Túngurnar.
	Dat.	Augunum	Bogunum	Túngunum.
	Gen.	Augnanna	Boganna	Túngnanna.

§ 85. In the Swedish, Norwegian, and Danish this peculiarity in the position of the definite article is preserved. Its origin, however, is concealed; and an accidental identity with the indefinite article has led to false notions respecting its nature. In the languages in point the *i* is changed into *e*, so that what in Icelandic is *it* and *in*, is in Danish *et* and *en*. *En*, however, as a separate word, is the numeral *one*, and also the indefinite article *a*; whilst in the neuter gender it is *et*—en Sol, *a sun*; et Bord, *a table*: Solen, *the sun*; Bordet, *the table*. From modern forms like those just quoted, it has been imagined that the definite is merely the indefinite article transposed. This it is not.

Reference will be made to this passage on more occasions than one, to show how words originally distinct may, in the process of time, take the appearance of being identical. To apply an expression of Mr. Cobbett's, *en* = *a*, and *-en* = *the*, are *the same combination of letters, but not the same word.*

DECLENSION OF ADJECTIVES.

Saxon.

*Definite.**

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Góde	Góda	Góde.
Acc.	Góde	Gódan	Gódan.
Abl.	Gódan	Gódan	Gódan.
Dat.	Gódan	Gódan	Gódan.
Gen.	Gódan	Gódan	Gódan.

Plural.

Nom.	Gódan	Gódan	Gódan.
Acc.	Gódan	Gódan	Gódan.
Abl.	Gódum	Gódum	Gódum.
Dat.	Gódum	Gódum	Gódum.
Gen.	Godena	Godena	Godena.

Indefinite.

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Gód	Gód	Gód.
Acc.	Gód	Gódne	Góde.
Abl.	Góde	Góde	Gódre.
Dat.	Gódum	Gódum	Gódre.
Gen.	Gódes	Gódes	Gódre.

Plural.

Nom.	Góde	Góde	Góde.
Acc.	Góde	Góde	Góde.
Abl.	Gódum	Gódum	Gódum.
Dat.	Gódum	Gódum	Gódum.
Gen.	Gódra	Gódra	Gódra.

Icelandic.

*Definite.**

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Haga	Hagi	Haga.
Acc.	Haga	Haga	Högu.
Abl.	Haga	Haga	Högu.
Dat.	Haga	Haga	Högu.
Gen.	Haga	Haga	Högu.

Högu is the Plural form for all the Cases and all the Genders.

Indefinite.

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Hagt	Hagr	Hög.
Acc.	Hagt	Hagan	Hög.
Abl.	Högu	Högum	Hagri.
Dat.	Högu	Högum	Hagri.
Gen.	Hags	Hags	Hagrar.

Plural.

Nom.	Hög	Hagir	Hagar.
Acc.	Hög	Haga	Hagar.
Abl.	Högum	Högum	Högum.
Dat.	Högum	Högum	Högum.
Gen.	Hagra	Hagra	Hagra.

§ 86. Observe in the Icelandic forms the absence of the termination *-an*. Observe also the neuter termination *-t*, as *hagr*, *hagt*. Throughout the modern forms of the Icelandic (*viz.* the Swedish, Danish, and Norwegian languages) this termination is still preserved: e.g., *en god Hest*, a good horse; *et godt Hjært*, a good heart; *en skön Pige*, a beautiful damsel; *et skarpt Sværd*, a sharp sword.

* The meaning of these terms is explained in § 90-92. The order of the cases and genders is from Rask. It is certainly more natural than the usual one.

§ 87. Amongst the pronouns the following differences present themselves. The Saxon forms are, for the pronoun of the second person, *þu* (thou), *git* (ye *two*), *ge* (ye); whilst in Icelandic they are *þu*, *þið*, *þer*, respectively. Again, in Saxon there is no reflective pronoun corresponding with the Latin *se*. In Icelandic we have *sik*, *sér*, *sin*, corresponding to the Latin *se*, *sibi*, *suus*. Besides this, the word *sin* is declined, so that like the Latin *suus* it becomes adjectival.

Sing.	*Nom.*	Sitt	Sinn	Sín.
	Acc.	Sitt	Sinn	Sína.
	Dat.	Sinu	Sínum	Sinni.
	Gen.	Sins	Síns	Sinnar.
Plur.	*Nom.*	Sín	Sínir	Sínar.
	Acc.	Sín	Sína	Sínar.
	Dat.	Sínum	Sínum	Sínum.
	Gen.	Sinna	Sinna	Sinna.

In Saxon there is of course no such an adjectival form. *There* the Possessives of the Third Person correspond not with the Latin *suus*, *sua*, *suum*; but with the Latin *ejus* and *eorum*. The English words *his* and *her* are *genitive* cases, not *adjectives*.

Further remarks upon the presence of the Reflective Pronoun *sik* in Icelandic, and its absence in Saxon, will appear in the sequel.

THE NUMERALS.

Saxon.	*Icelandic.*
1. 'An	Eitt, einn, ein.
2. Twá	Tvö, tveir.
3. þreó	þrju, þrir.
4. Feower	Fjögur, fjórir.
5. Fíf	Fimm.
6. Six	Sex.
7. Seofon	Sjö.
8. Ealta	'Atta.
9. Nigon	Niu.
10. Tyn	Tiu.

Of the Icelandic verbs the infinitives end in *-a*; as *kalla*, to call; *elska*, to love; whereas the Saxon termination is *-an*; as *lufian*, to love; *wyrcan*, to work.

§ 88. The persons are as follows :—

			Saxon.	*Icelandic.*
Pres.	*Sing.*	1.	Bærne	Brenni.
		2.	Bærnst	Brennir.
		3.	Bærnð	Brennir
	Plur.	1.	Bærnað	Brennum.
		2.	Bærnað	Brennið.
		3.	Bærnað	Brenna.

§ 89. The characteristic, however, of the Icelandic (indeed, of all the Scandinavian languages) is the possession of a *passive* form, or a *passive* voice, ending in *-st* :—*Ek*, þu, *hann brennist* = *I, thou, he is burnt; Ver brennumst* = *We are burnt;* þér *brennizt* = *ye are burnt ;* þeir *brennast* = *they are burnt.* Past tense, *Ek*, þu, *hann brendist ; ver brendumst*, þér *brenduzt*, þeir *brendust.* Imperat. : *brenstu* = *be thou burnt.* Infinit. : *brennast* = *to be burnt.*

In the modern Danish and Swedish, the passive is still preserved, but without the final *t.* In the *older* stages of Icelandic, on the other hand, the termination was not *-st* but *-sc ;* which *-sc* grew out of the reflective pronoun *sik.* With these phenomena the Scandinavian languages give us the evolution and development of a passive voice ; wherein we have the following series of changes : — 1st. the reflective pronoun coalesces with the verb, whilst the sense changes from that of a reflective to that of a middle verb ; 2nd. the *c* changes to *t*, whilst the middle sense passes into a passive one ; 3rd. *t* is dropped from the end of the word, and the expression that was once reflective then becomes strictly passive.

Now the Saxons have no passive voice at all. That they should have one *originating* like that of the Scandinavians was impossible. Having no reflective pronoun, they had nothing to evolve it from.

The Auxiliary Verb.

		Saxon.	*Icelandic.*
		Indicative. Present.	
Sing.	1.	Eom (*I am*)	Em.
	2.	Eart.	Ert.
	3.	Is.	Er.

		Saxon.	*Icelandic.*
Plur.	1.	Synd (Syndon)	Erum.
	2.	Synd (Syndon)	Eruð.
	3.	Synd (Syndon)	Eru.
		Indicative. Past.	
Sing.	1.	Wæ's	Var.
	2.	Wæ're	Vart.
	3.	Wæ's	Var.
Plur.	1.	Wæ'ron	Vorum.
	2.	Wæ'ron	Voru.
	3.	Wæ'ron	Voru.
		Subjunctive. Present.	
Sing.	1.	Sy'	Sé.
	2.	Sy'	Sér.
	3.	Sy'	Sé.
Plur.	1.	Sy'n	Séum
	2.	Sy'n	Seuð.
	3.	Sy'n	Séu.
		Subjunctive. Past.	
Sing.	1.	Wæ're	Væri.
	2.	Wæ're	Værir.
	3.	Wæ're	Væri.
Plur.	1.	Wæ'ron	Værum.
	2.	Wæ'ron	Væru.
	3.	Wæ'ron	Væruð.
		Infinitive.	
		Wesan	Vera.
		Participle.	
		Wesende	Verandi.

§ 90. Recapitulating, we find that the characteristic differences of the greatest importance between the Icelandic and Saxon are three in number :—

1st. The peculiar nature of the definite article.

2nd. The neuter form of the adjectives in *-t*.

3rd. The existence of a passive voice in *-sc*, *-st*, or *-s*.

§ 91. In the previous comparison the substantives were divided as follows : — 1st. into those ending with a vowel ; 2ndly, into those ending with a consonant. In respect to the substantives ending with a vowel (*eáge*, *nama*, *tunge*), it may have been observed that their cases were in A. S. almost

exclusively formed in *-n*, as *áigan*, *tungan*, &c.; whilst words like *skip* and *smiþ* had, throughout their whole declension, no case formed in *-n*; no case indeed wherein the sound of *-n* entered. This enables us (at least with the A. S.) to make a general assertion concerning the substantives ending in a *vowel* in contrast to those ending in a *consonant*, viz. that they take an inflection in *-n*.

In Icelandic this inflection in *-n* is concealed by the fact of *-an* having been changed into *-a*. However, as this *-a* represents *-an*, and as fragments or rudiments of *-n* are found in the genitive plurals of the neuter and feminine genders (*augna*, *tungna*), we may make the same general assertion in Icelandic that we make in A. S., *viz.* that substantives ending in a vowel take an inflection in *-n*.

§ 92. The points of likeness and difference between two languages, belonging to different *divisions* of the same Germanic *branch*, may be partially collected from the following comparison between certain Mœso-Gothic and certain Anglo-Saxon inflections.

§ 93. It must, however, be premised, that, although the distinction between nouns taking an inflection in *-n*, and nouns not so inflected, exists equally in the Mœso-Gothic and the Icelandic, the form in which the difference shows itself is different; and along with the indication of this difference may be introduced the important terms *weak* and *strong*, as applied to the declension of nouns.

Weak nouns end in a vowel; or, if in a consonant, in a consonant that has become final from the loss of the vowel that originally followed it. They also form a certain proportion of their oblique cases in *-n*, or an equivalent to *-n* — Nom. *augô*, gen. *aug-in-s*.

Strong nouns end in a consonant; or, if in a vowel, in one of the vowels allied to the semivowels *y* or *w*, and through them to the consonants. They also form their oblique cases by the addition of a simple inflection, without the insertion of *n*.

Furthermore, be it observed that *nouns* in general are *weak* and *strong*, in other words, that adjectives are *weak* or

strong, as well as substantives. Between substantives and adjectives, however, there is this difference :—

1. A substantive is *either* weak or strong, *i.e.*, it has one of the two inflections, but not both. *Augô = an eye*, is weak under all circumstances; *waurd = a word*, is strong under all circumstances.

2. An adjective is *both* weak and strong. The Anglo-Saxon for *good* is sometimes *god* (strong), sometimes *gode* (weak). Which of the two forms is used depends not on the word itself, but on the state of its construction.

In this respect the following two rules are important :—

1. The definite sense is generally expressed by the weak form, as *se blinde man = the blind man.*

2. The indefinite sense is generally expressed by the strong form, as *sum blind man = a blind man.*

Hence, as far as adjectives are concerned, the words *definite* and *indefinite* coincide with the words *weak* and *strong* respectively, except that the former are terms based on the syntax, the latter terms based on the etymology of the word to which they apply.

Declension of Weak Substantives in Mœso-Gothic.

Neuter.

	Singular.	*Plural.*
Nom.	'Augô (*an eye*)	'Augôna.
Acc.	'Augô	'Augôna.
Dat.	'Augin	'Augam.
Gen.	'Augins	'Augônê.

Masculine.

Nom.	Manna (*a man*)	Mannans.
Acc.	Mannan	Mannans.
Dat.	Mannin	Mannam.
Gen.	Mannins.	Mannanê.

Feminine.

Nom.	Tuggô (*a tongue*)	Tuggôns.
Acc.	Tuggôn	Tuggôns.
Dat.	Tuggôn	Tuggôm.
Gen.	Tuggôns	Tuggônô.

Declension of Strong Substantives in Mœso-Gothic.

Neuter.

	Singular.	*Plural.*
Nom.	Vaúrd (*a word*)	Vaúrda.
Acc.	Vaúrd	Vaúrda.
Dat.	Vaúrda	Vaúrdam.
Gen.	Vaúrdis	Vaúrdê.

Masculine.

Nom.	Fisks (*a fish*)	Fiskôs.
Acc.	Fisk	Fiskans.
Dat.	Fiska	Fiskam.
Gen.	Fiskis	Fiskê.

Feminine.

Nom.	Brûþs (*a bride*)	Brûþcis.
Acc.	Brûþ	Brûþins.
Dat.	Brûþai	Brûþim.
Gen.	Brûþais	Brûþê.

These may be compared with the Saxon declensions; viz. *aúgô* with *cáge*, *manna* with *nama*, *tuggô* with *tunge*, *vaúrd* with *leáf*, *fisks* with *smiδ*, and *brûþs* with *spræc*.

*Declension of Weak (or Definite) Adjectives in Mœso-Gothic.**

Singular.

	Neuter.	*Masculine.*	*Feminine.*
Nom.	Blindô	Blinda	Blindô.
Acc.	Blindô	Blindan	Blindôn.
Dat.	Blindin	Blindin	Blindôn.
Gen.	Blindins	Blindins	Blindôns.

Plural.

Nom.	Blindôna	Blindans	Blindôns.
Acc.	Blindôna	Blindans	Blindôns.
Dat.	Blindam	Blindam	Blindôm.
Gen.	Blindônê	Blindanê	Blindônô.

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* Compare with the Anglo-Saxon adjectives in § 20.

*Declension of strong (or indefinite) adjectives in Mœso-Gothic.**

		Singular.	
Nom.	Blindata	Blinds	Blinda.
Acc.	Blindata	Blindana	Blinda.
Dat.	Blindamma	Blindamma	Blindái.
Gen.	Blindis	Blindis	Blindáizôs.
		Plural.	
Nom.	Blinda	Blindái	Blindôs.
Acc.	Blinda	Blindans	Blindôs.
Dat.	Blindáim	Blindáim	Blindáim.
Gen.	Blindáizê	Blindáizê	Blindáizô.

Observe—In the neuter form *blindata* M. G. we have the sound of *t*, as in Icelandic. This becomes *z* (*ts*) in Old High German, and *s* in modern German.

The conjugation of the M. G. is as follows. From the Anglo-Saxon it differs most in its plural persons.

Indicative.			*Subjunctive.*		
	M. G.	A. S.		M. G.	A. S.
	Present.			*Present.*	
Sing. 1.	Sôk-ja	Lufie.	*Sing.* 1.	Sôkjáu	Lufige.
2.	Sôk-eis	Lufast.	2.	Sôkjáis	
3.	Sôk-eiþ	Lufað.	3.	Sôkjái	
Plur. 1.	Sôk-jam	Lufiað.	*Plur.* 1.	Sôkjáima	Lufion.
2.	Sôk-eiþ	Lufiað.	2.	Sôkjáiþ	
3.	Sôk-jand	Lufiað.	3.	Sôkjáina	
	Præt.			*Præt.*	
Sing. 1.	Sôkida	Lufode.	*Sing.* 1.	Sôkidêdjáu	Lufode.
2.	Sôkides	Lufodest.	2.	Sôkidêdeis	
3.	Sôkida	Lufode.	3.	Sôkidêdi	
Plur. 1.	Sôkidêdum	Lufodon.	*Plur.* 1.	Sôkidêdeima	Lufodon.
2.	Sôkidêduþ	Lufodon.	2.	Sôkidêdeiþ	
3.	Sôkidêdun	Lufodon.	3.	Sôkidêdeina	

The conjugation of the auxiliary verb in Mœso-Gothic is as follows. It may be compared with the A. S. § 89.

* Compare with the Anglo-Saxon adjectives in § 85.

Indicative. Prcs.		*Subjunctive. Prcs.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Im (*I am*)	Sijum.	1. Sijáu	Sijáima.
2. Is	Sijuþ.	2. Sijáis	Sijáiþ.
3. Ist	Sind.	3. Sijái	Sijáina.
Prat.		*Prat.*	
1. Vas	Vêsum.	1. Vêsjáu	Vêscima.
2. Vast	Vêsuþ.	2. Vêscis	Vêsciþ.
3. Vas	Vêsum.	3. Vêsci	Vêscina.

Inf. Visan and Sijan—(*to be*).

Part. Visands—(*being*).

§ 94. The points of likeness or difference between two languages, each of the Low Germanic division, may be partially collected from the following comparison between certain Old Frisian and certain Anglo-Saxons inflections.

In the comparison the first point to be noticed is the *Transition of Letters.*

á in Frisian corresponds to *eá* in A. S.; as *dád*, *rád*, *lás*, *strám*, *bám*, *cáp*, *áre*, *háp*, Frisian; *deád*, *reád*, *leás*, *streám*, *beám*, *ceáp*, *eáre*, *heáp*, Saxon; *dead*, *red*, *loose*, *stream*, *tree* (boom), *bargain* (cheap, chapman), *ear*, *heap*, English.

é Frisian corresponds to [a]), the A. S. *á*; as *Eth*, *téken*, *hél*, *bréd*, Fris.; *áþ*, *tácen*, *hál*, *brád*, Saxon; *oath*, *token*, *hale*, *broad*, English;—[b]), to A. S. *æ*; *hér*, *déde*, *bréda*, Frisian; Fris. *hær*, *dæd*, *brædan*, A. S.; *hair*, *deed*, *roast*, English.

e to ea and *æ* A. S.—Frisian *thet*, A. S. þæt, Engl. *that*. Fris. *gers*, A. S. *gærs*, Engl. *grass*.—Also to *eo*; *prestere*, Fr.; *preost* A. S., *priest* Engl.; *berch* Fr., *beorh* A. S.; *hill* (*berg*, as in *iceberg*) Engl.; *melok* Fr., *meoloc* A. S., *milk* Engl.

i to *eo* A. S.—Fr. *irthe*, A. S. *eorðe*; Fris. *hirte*; A. S. *heorte*; Fris. *fir* A. S. *feor* = in English *earth*, *heart*, *far*.

já = *eo* A. S.; as *bjada*, *beódan*, *bid*—*thet fjarde*, *feorðe*, *the fourth*—*sjúk*, *seóc*, *sick*.

ju = *y* or A. S.; *rjucht*, *ryth*, *right*—*frjund*, *freond*, *friend*.

Dsz = A. S. *cg*; Fr. *sedza*, *lidzja*; A. S. *secgan*, *licgan*; Engl. *to say*, *to lie*.

Tz, *ts*, *sz*, *sth* = A. S. *c* or *ce*; as *szereke*, or *sthereke*, Frisian; *cyrice* A. S., *church* Engl.; *czetel* Fr., *cytel* A. S., *kettle* English.

ch Fr. = *h* A. S., as *thjach* Fr., *þeóh* A. S., *thigh* Engl —*berch*, *beórh*, *hill* (berg)—*dochter*, *dohtor*, *daughter*, &c.

As a general statement we may say, that in the transition of letters the Frisian corresponds with the A. S. more closely than it does with any other language. It must, moreover, be remarked, that, in such pairs of words as *frjund* and *freond*, the difference (as far at least as the *e* and *j* are concerned) is a mere difference of orthography. Such also is probably the case with the words *déd* and *dæd*, and many others.

The Anglo-Saxon inflection of [a]) Substantives ending in a vowel, [b]) Substantives ending in a consonant, [c]) Adjectives with an indefinite [d]) Adjectives with a definite sense, [e]) Verbs Active [f]) and verbs auxiliar, may be seen in the comparison between the A. S. and the Icelandic. The corresponding inflections in Frisian are as follows:—

(*a*).

Substantives ending in a vowel.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	'Arc (*an ear*)	Campa (*a champion.*)	Tunge (*a tongue*).
	Acc.	'Arc	Campa	Tunga.
	Dat.	'Ara	Campa	Tunga.
	Gen.	Arâ	Campa	Tunga.
Plur.	*Nom.*	'Ara	Campa	Tunga.
	Acc.	'Ara	Campa	Tunga.
	Dat.	'Aron	Campon	Tungon.
	Gen.	'Arona	Campona	Tungona.

(*b*).

Substantives ending in a consonant.

		Neuter.	*Feminine.*
Sing.	*Nom.*	Skip (*a ship*)	Hond (*a hand*).
	Acc.	Skip	Hond.

Sing.	*Dat.* Skipe	Hond.
	Gen. Skipis	Hondc.
Plur.	*Nom.* Skipu	Honda.
	Acc. Skipu	Honda.
	Dat. Skipum	Hondum (-on).
	Gen. Skipa	Honda.

With respect to the masculine substantives terminating in a consonant, it must be observed that in A. S. there are two modes of declension; in one, the plural ends in *-s*; in the other, in *-a*. The specimen in § 83 represents the first of these modes only. From this the Frisian is essentially different. With the second it has a close alliance; *e.g.* :—

		Saxon.	*Frisian.*
Sing.	*Nom.*	Sunu (*a son*)	Sunu.
	Acc.	Sunu	Sunu.
	Dat.	Suna	Suna.
	Gen.	Suna	Suna.
Plur.	*Nom.*	Suna	Suna.
	Acc.	Suna	Suna.
	Dat.	Sunum	Sunum.
	Gen.	Sunena	(Sunena).

(*c*).

Indefinite Declension of Adjectives.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Gód	Gód	Gód.
	Acc.	Gód	Gódene	Góde.
	Dat.	Góda (-um)	Goda (-um).	Gódere.
	Gen.	Gódes	Gódes	Gódere.
Plur.	*Nom.*	Góde	Góde	Góde.
	Acc.	Góde	Góde	Góde.
	Dat.	Gódum (-a)	Gódum (-a)	Gódum (-a).
	Gen.	Gódera	Gódera	Godera.

(*d*).

Definite.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Góde	Góda	Góde.
	Acc.	Góde	Góda	Góda.

Sing.	*Dat.*	Góda	Góda	Góda.
	Gen.	Góda	Góda	Góda.
Plur.	*Nom.*	Góda	Góda	Góda.
	Acc.	Góda	Góda	Góda.
	Dat.	Góda (-on)	Góda (-on)	Góda (-on).
	Gen.	Góda (-ona)	Goda (-ona)	Goda (-ona).

(*e*).

The Persons of the Present Tense.

Indicative Mood.

Sing.	1. Berne	*I burn.*
	2. Bernst	*Thou burnest.*
	3. Bernth	*He burns.*
Plur.	1. Bernath	*We burn.*
	2. Bernath	*Ye burn.*
	3. Bernath	*They burn.*

In the inflection of the verbs there is between the Frisian and A. S. this important difference. In A. S. the infinite ends in *-an macian*, to make, *læran*, to learn, *bærnan*, to burn ; whilst in Frisian it ends in *-a*, as *maka*, *léra*, *berna*.

(*f*).

The Auxiliar Verb Wesa, *To Be.*

Indicative.

	Present.		*Past.*	
Sing.	1. Ik ben		1. Ik	
	2. ?		2. Thú	Was.
	3. Hi is		3. Hi	
Plur.	1. Wi		1. Wi	
	2. I	Send	2. I	Weron.
	3. Hja		3. Hja	

Subjunctive.

	Present.	*Past.*
Sing.	1. 2. 3. Se	1. 2. 3. Wére.
Plur.	1. 2. 3. Se	1. 2. 3. Wére.

Infin. Wesa. *Pr. Part.* Wesande. *Past Part.* E-wesen.

The Frisian numerals (to be compared with those of the Anglo-Saxons, p. 43), are as follows: — *E'n*, *twá*, *thrjú*,

fjúwer, *fíf*, *sex*, *sjúgun*, *achta*, *njugun*, *tian*, &c. Of these the first three take an inflection, e.g., *En*, like *Gode* and the adjectives, has both a definite and an indefinite form, *en*, and *thet ene*; whilst *twa* and *thrjú* run as follows:—*Nom.* and *Acc. Neut.* twa; *Masc.* twene; *Fem.* twa; *Dat.* twam; *Gen.* twira.—*Nom.* and *Acc. Neut.* thrju; *Masc.* thre; *Fem.* thrja; *Dat.* thrim; *Gen.* thrira.

In respect to the Pronouns, there is in the Old Frisian of Friesland no dual number, as there is in Anglo-Saxon. On the other hand, however, the Frisians (whilst they have no such form as *his*) possess, like the Icelandic, the inflected adjectival pronoun *sin*, corresponding to the Latin *suus*: whilst, like the Anglo-Saxons, and unlike the Icelanders, they have nothing to correspond with the Latin *se*.

§ 95. In Frisian there is between the demonstrative pronoun used as an article, and the same word used as a demonstrative in the limited sense of the term, the following difference of declension:—

THE ARTICLE.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Thet	Thi	Thjú.
	Acc.	Thet	Thene	Thá.
	Dat.	Thá		There.
	Gen.	Thes		There.
Plur.	*Nom.*	Thá.		
	Acc.	Thá.		
	Dat.	Thá.		
	Gen.	Théra.		

PRONOUN.

The Demonstrative in the limited sense of the word.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Thet	Thi	Se.
	Acc.	Thet	Thene	Se.
	Dat.	Tham		There.
	Gen.	Thes		There.

Plur.	*Nom.*	Se.
	Acc.	Se.
	Dat.	Thám.
	Gen.	Théra.

The Saxons draw no such a distinction. With them the article and demonstrative is declined as follows:—

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	þæt	Se	Seo.
	Acc.	þæt	þone	þá
	Dat.	þam		þæ're.
	Gen.	þæs		þæ're.
Plur.	*Nom.*	þá		
	Acc.	þá.		
	Dat.	þám.		
	Gen.	þára.		

§ 96. *Specimen of Glossarial affinity.*—Taken from Rask's Preface to his Frisian Grammar:—

Frisian.	*Anglo Saxon.*	*English.*
'Age	Éage	*Eye.*
Háved	Heáfod	*Head.*
Kind	Cild	*Child.*
Erva	Eafora	*Heir.*
Drochten	Drihten	*Lord.*
Nacht	Niht	*Night.*
Réd	Ræ'd	*Council* (*Rede*).
Déde	Dæ'd	*Deed.*
Nose	Nasu	*Nose.*
'Ein	'Agen	*Own.*
Kápie	Ceapige	*I buy* (*Chapman*).
Dua	Don	*To do.*
Slá	Sleán	*Slay.*
Gunga	Gangan	*Go* (*Gang*).

* * * * * *

§ 97. In this Chapter there has been, thus far, an attempt to do two things at once. Firstly, to exhibit the *general* likeness between stocks, branches, &c.; and secondly, to show the *special* affinities between certain languages allied to our

own, and of the Gothic Stock. What follows, consists of certain observations upon two or three points of nomenclature.

§ 98. *German.*—The points to remember concerning this term are—

1. That it is no national name, but a name given by the Latins to the natives of the country called Germania. The word *German* is foreign to all the Gothic languages.

2. That it was first applied to proper Germanic tribes in the time of Julius Cæsar, and that it served to distinguish the Gothic Germans from the Celtic Gauls.

3. That, anterior to the time of Cæsar, there is no proof of it being applied as a distinctive designation to any of the tribes to whom it was afterwards limited. The first tribe to whom it was applied, was (in the opinion of the present writer) a Gallic tribe.

4. That since the time of Julius Cæsar, its application has been constant, *i.e.*, it has always meant Gothic tribes, or Gothic languages.

5. That sometimes it has been general to the whole nation —*Unde fit ut tantæ populorum multitudines arctoo sub axe oriantur, ut non immerito universa illa regio Tanai tenus usque ad occiduum, licet et propriis loca ea singula nuncupentur nominibus, generali tamen vocabulo Germania vocitetur. . . Gothi, siquidem, Vandalique, Rugi, Heruli, atque Turcilingi, necnon etiam aliæ feroces ac barbaræ nationes e Germania prodierunt.* —Paulus Diaconus.

6. That sometimes it has been peculiar and distinctive to certain prominent portions of the nation—*equi frænis* Germanicis, *sellis* Saxonicis *falerati.*

7. That the general power of the word has been, with few exceptions, limited to the Germans of Germany. We do not find either English or Scandinavian writers calling their countrymen *Germani.*

8. That the two German tribes most generally meant, when the word *German* is used in a limited sense, are the Franks and the Alemanni.

9. That by a similar latitude the words *Francic* and

Alemannic have been occasionally used as synonymous with *Germanic*.

10. That the origin of the word *Germani*, in the Latin language, is a point upon which there are two hypotheses.

a. That it is connected with the Latin word *Germani* = *brothers*, meaning either tribes akin to one another, or tribes in a degree of *brotherly* alliance with Rome.

b. That it grew out of some such German word as *Herman*, *Irmin*, *Wehrmann*, or the *Herm-* in *Hermunduri*, *Hermiones*, &c.

Neither of these views satisfies the present writer.

For all the facts concerning the word *Germani*, see the Introduction to the third edition of the Deutsche Grammar.

§ 99. *Dutch*.—For the purposes of Philology the meaning given to this word is inconvenient. In England, it means the language of the people of Holland.

In Germany, Holland, and Scandinavia, it means the language of the people of Germany in *general*; and this *general* power of the word is retained even with us in the expression High-Dutch, and Low-Dutch. In the present work the term is avoided as much as possible. Nevertheless, wherever it occurs it means the Dutch of Holland.

The origin of the word has been a subject of much investigation; the question, however, may be considered to be settled by the remarks of Grimm, D. G.—*Introduction to the third edition*.

1. It was originally no national name at all.

2. In the earliest passage where it occurs, the derivative form *þiudiskô* corresponds with the Greek word ἐθνικῶς—*The Mæso-Gothic Translation of the New Testament—Galatians*, ii. 14.

3. The derivation of the word from the substantive *þiudu* = *a people*, *a nation*, is undoubted.

4. So also is the derivation of the modern word *Dutch*, in all its varied forms: — Old High-German, *Diutisc*; Anglo-Saxon, *þeódisc*; Latin, *Theodisca*, *Theudisca*, *Teutisca*; Italian, *Tedesco*; Danish, *Tyske*; English, *Dutch*; the latter part of the word being the adjectival ending *-isc*=*ish*.

5. The original meaning being *of, or belonging to, the people*, or *of, or belonging to, the nation*, secondary meanings grew out of it.

6. Of these the most remarkable are *a*) the power given to the word in Ulphilas (*heathen*), illustrated by the similarly secondary power of the Greek ἔθνικος; *b*) the meaning *vernacular*, *provincial* or *vulgar* given to it as applied to language.

7. This latter power was probably given to it about the ninth century.

8. That it was not given much before, is inferred from negative evidence. The word *theotisca* is not found in the Latin writers of the sixth, seventh, and eighth centuries, although there are plenty of passages where it might well have been used had it existed. The terms really used are either *patrius sermo, sermo barbaricus, sermo vulgaricus, lingua rustica*; or else the names of particular tribes, as *lingua Anglorum, Alamannorum.*

9. That it was current in the ninth century is evident from a variety of quotations:—*Ut quilibet episcopus homilias aperte transferre studeat in rusticam Romanam linguam, aut* þeotiscam, *quo tandem cuncti possint intelligere quæ dicantur.*—Synodus Turonensis. *Quod in lingua* Thiudisca *scaftlegi, id est armorum depositio, vocatur.* — Capit. Wormatiense. *De collectis quas* Theudisca *lingua heriszuph appellat.* — Conventus Silvacensis. *Si* barbara, *quam* Teutiscam *dicunt, lingua loqueretur.*—Vita Adalhardi, &c.—D.G., i. p. 14, *Introduction.*

10. That its present national sense is wholly secondary and derivative, and that originally it was no more the name of a people or a language than the word *vulgate* in the expression *the vulgate translation of the Scriptures* is the name of a people or a language,

§ 100. *Teutonic.*—About the tenth century the Latin writers upon German affairs began to use not only the words *Theotiscus* and *Theotiscé*, but also the words *Teutonicus* and *Teutonicé.* Upon this, Grimm remarks that the latter term sounded more learned; since *Teutonicus* was a classical word, an adjective derived from the Gentile name of the Teutones conquered by Marius. Be it so. It then follows that the connexion between *Teutonicus* and *Theotiscus* is a mere accident, the origin

of the two words being different. The worthlessness of all evidence concerning the Germanic origin of the Teutonic tribes conquered by Marius, based upon the connexion between the word *Teuton* and Dutch, has been pointed out by the present writer in the 17th number of the Philological Transactions. All that is proved is this, *viz.*, that out of the confusion between the two words arose a confusion between the two nations. These last may or may not have been of the same race.

§ 101. *Anglo-Saxon.*—In the ninth century the language of England was *Angle*, or *English.* The *lingua Anglorum* of Bede is translated by Alfred *on englisce.* The term *Saxon* was in use also at an early (perhaps an equally early) date —*fures quos* Saxonice *dicimus vergeld* þeóvas. The compound term *Anglo-Saxon* is later.—Grimm, *Introduction to the third edition of* D.G., p. 2.

§ 102. *Icelandic, Old Norse.* — Although *Icelandic* is the usual name for the mother-tongue of the Danish, Swedish, and Norwegian, the Norwegian philologists generally prefer the term *Old Norse.*

In favour of this view is the fact that Norway was the mother-country, Iceland the colony, and that much of what is called Old Icelandic was composed in Norway.

Still the reason is insufficient; since the present term *Icelandic* is given to the language not because Iceland *was* the country that *produced*, but because it *is* the country that has *preserved* it.

This leads to the argument in its most general form — should a language be named from the colony, or from the mother-country? The Norwegians say from the mother-country. Let us consider this.

Suppose that whilst the Latin of Virgil and Cicero in Italy had been changing into the modern Italian, in some old Roman colony (say Sardinia) it had remained either wholly

* The syllables *vulg-*, and *Belg-*, are quite as much alike as Teuton-, and *Deut-sch ;* yet how unreasonable it would be for an Englishman to argue that he was a descendant of the *Belgæ* because he spoke the *Vulgar* Tongue. *Mutatis mutandis*, however, this is the exact argument of nine out of ten of the German writers.

unaltered, or else, altered so little as for the modern *Sardinian* — provided he could read at all — to be able to read the authors of the Augustan age, just like those of the era of Charles Albert; no other portion of the old Roman territory —not even Rome itself—having any tongue more like to that of the Classical writers, than the most antiquated dialect of the present Italian. Suppose, too, that the term *Latin* had become obsolete, would it be imperative upon us to call the language of the Classics *Old Italian*, *Old Roman*, or at least *Old Latin*, when no modern native of Rome, Latium, or Italy could read them? Would it be wrong to call it *Sardinian* when every Sarde *could* read them? I think not. *Mutatis mutandis*, this is the case with Iceland and Norway.

CHAPTER V.

ANALYSIS OF THE ENGLISH LANGUAGE—GERMANIC ELEMENTS.

§ 103. The population and, to a certain extent, the language of England, have been formed of three elements, which in the most general way may be expressed as follows:—

a. Elements referable to the original British population, and derived from times anterior to the Anglo-Saxon invasion.

b. Anglo-Saxon, Germanic, or imported elements.

c. Elements introduced since the Anglo-Saxon conquest.

§ 104. Each of these requires a special analysis, but that of the second will be taken first, and will form the contents of the present chapter.

All that we have at present learned concerning the Germanic invaders of England, is the geographical area which they wholly or partially occupied, and the tribes and nations with which they were conterminous whilst in Germany. How far, however, it was simple Saxons who conquered England single-handed, or how far the particular Saxon Germans were portions of a complex population, requires further investigation. Were the Saxons one division of the German population, whilst the Angles were another? or were the Angles a section of the Saxons, so that the latter was a generic term, including the former? Again, although the Saxon invasion may be the one which has had the greatest influence, and drawn the most attention, why may there not have been separate and independent migrations, the effects and record of which, have in the lapse of time, become fused with those of the more important divisions?

Questions like these require notice, and in a more advanced state of what may be called *minute ethnographical*

philology will obtain more of it than has hitherto been their share. At present our facts are few, and our methods of investigation imperfect.

§ 105. In respect to this last, it is necessary to distinguish between the opinions based on *external*, and the opinions based on *internal* evidence. To the former class belong the testimonies of cotemporary records, or (wanting these) of records based upon transmitted, but cotemporary, evidence. To the latter belong the inferences drawn from similarity of language, name, and other ethnological *data*. Of such, a portion only will be considered in the present chapter; not that they have no proper place in it, but because the minuter investigation of an important section of these (*i.e.*, the subject of the *English dialects*) will be treated as a separate subject elsewhere.

§ 106. *The Angles; who were they, and what was their relation to the Saxons?*—The first answer to this question embodies a great fact in the way of internal evidence, *viz.*, that they were the people from whom *England* derives the name it bears = *the Angle-land*, i.e., *land of the Angles*. Our language too is *English*, i.e., *Angle*. Whatever, then, they may have been on the Continent, they were a leading section of the invaders here. Why then has their position in our inquiries been hitherto so subordinate to that of the Saxons? It is because their definitude and preponderance are not so manifest in Germany as we infer (from the terms *England* and *English*) it to have been in Britain. Nay more, their historical place amongst the nations of Germany, and within the German area, is both insignificant and doubtful; indeed, it will be seen from the sequel, that *in and of themselves* we know next to nothing about them, knowing them only in their *relations*, *i.e.*, to ourselves and to the Saxons. The following, however, are the chief facts that form the foundation for our inferences.

§ 107. Although they are the section of the immigration which gave the name to England, and as such, the preponderating element in the eyes of the present *English*, they were not so in the eyes of the original British; who neither knew at the time of the Conquest, nor know now, of any other name for their German enemies but *Saxon*. And *Saxon* is the

name by which the present English are known to the Welsh, Armorican, and Gaelic Celts.

Welsh.....*Saxon.*
Armorican .....*Soson.*
Gaelic.....*Sassenach.*

§ 108. Although they are the section of the immigration which gave the name to *England*, &c., they were quite as little Angles as Saxons, in the eyes of foreign cotemporary writers; since the expression *Saxoniæ trans-marinæ*, occurs as applied to England.

§ 109. Although they are the section of the immigration which gave the name to *England*, &c., the material notice of them as Germans of Germany, are limited to the following facts.

Extract from Tacitus.—This merely connects them with certain other tribes, and affirms the existence of certain religious ordinances common to them—

"Contra Langobardos paucitas nobilitat: plurimis ac valentissimis nationibus cincti, non per obsequium, sed prœliis et periclitando tuti sunt. Reudigni deinde, et Aviones, et *Angli*, et Varini, et Eudoses, et Suardones, et Nuithones, fluminibus aut silvis muniuntur: nec quidquam notabile in singulis, nisi quod in commune Herthum, id est, Terram matrem colunt, eamque intervenire rebus hominum, invehi populis, arbitrantur. Est in insula Oceani castum nemus, dicatumque in eo vehiculum, veste contectum, attingere uni sacerdoti concessum. Is adesse penetrali deam intelligit, vectamque bobus feminis multâ cum veneratione prosequitur. Læti tunc dies, festa loca, quæcumque adventu hospitioque dignatur. Non bella ineunt, non arma sumunt, clausum omne ferrum; pax et quies tunc tantùm nota, tunc tantùm amata, donec idem sacerdos satiatam conversatione mortalium deam templo reddat: mox vehiculum et vestes, et, si credere velis, numen ipsum secreto lacu abluitur. Servi ministrant, quos statim idem lacus haurit. Arcanus hinc terror, sanctaque ignorantia, quid sit id, quod tantùm perituri vident."*

Extract from Ptolemy.—This connects the Angles with

* Tacitus, De Mor. Germ. 40.

the *Suevi*, and *Langobardi*, and places them on the Middle Elbe.

Ἐντὸς καὶ μεσογείων ἐθνῶν μέγιστα μέν ἐστι τό,τε τῶν Σουήβων τῶν Ἀγγειλῶν, οἵ εἰσιν ἀνατολικώτεροι τῶν Λαγγοβάρδων, ἀνατείνοντες πρὸς τὰς ἄρκτους μέχρι τῶν μέσων τοῦ Ἄλβιος ποταμοῦ.

Extract from Procopius.—For this see § 129.

Heading of a law referred to the age of Charlemagne.—This connects them with the Werini (Varni), and the Thuringians—" Incipit lex *Angliorum* et *Werinorum* (*Varni*); hoc est *Thuringorum*."—Zeuss, 495, and Grimm. G.D.S.

§ 110. These notices agree in giving the Angles a German locality, and in connecting them ethnologically, and philologically with the Germans of Germany. The notices that follow, traverse this view of the question, by indicating a slightly different area, and Danish rather than German affinities.

Extracts connecting them with the inhabitants of the Cimbric Peninsula.—a. The quotation from the Anglo-Saxon Chronicle of § 16.

b. From Bede; " Porro de Anglis, hoc est illa patria, quæ *Angulus* dicitur, et ab eo tempore usque hodie, manere desertus inter provincias Jutarum et Saxonum perhibetur."—Angl. i. 15.

c. From Alfred, " And be wæstan eald Seaxum is Albe muða þære ea and Frisland. And þanon west norð is þæt land, the man *Angle*, hæt and Sillende, and summe dæl Dena."*—Oros. p. 20.

Also, speaking of Other's voyage, † " He seglode to þæm porte þe man hæt Hæþum; se stent betwuhs Winedum and Seaxum, and *Angle*, and hyrð in on Dene .. and þa

* And on the west of the Old Saxons is the mouth of the river Elbe and Friesland; and then north-west is the land which is called *Angle* and Sealand, and some part of the Danes.

† He sailed to the harbour which is called Hæðum, which stands betwixt the Wends (*i. e.* the Wagrian Slaves, for which see § 42) and Saxons, and *Angle*, and belongs to Denmark...and two days before he came to Hæðum, there was on his starboard Gothland, and Sealand, and many islands. On that land lived *Angles*, before they hither to the land came.

twegen dagas ær he to Hædhum come, him wæs on þæt steorbord Gothland and Sillende and iglanda fela. On þæm landum eardodon Engle, ær hi hiðer on land comon."*—Oros. p. 23.

d. From Etherwerd, writing in the eleventh century—"*Anglia* vetus sita est inter Saxones et Giotos, habens oppidum capitale, quod sermone Saxonico *Sleswic* nuncupatur, secundum vero Danos *Hathaby*."*

§ 111. *The district called Angle.*—The district of *Anglen*, so called (where it is mentioned at all) at the present moment, is a part of the Dutchy of Sleswick, which is literally an *Angle*; *i.e.*, a triangle of irregular shape, formed by the Schlie, the Flensborger Fiord, and a line drawn from Flensborg to Sleswick; every geographical name in it being, at present, Danish, whatever it may have been previously. Thus some villages end in *bye* (Danish = *town*) as Hus-*bye*, Herreds-*bye*, Ulse-*bye*, &c.; some in *gaard* (= *house*), as *Oegaard*; whilst the other Danish forms are *skov* = *wood* (*shaw*), *hofved* = *head*, *lund* = *grove*, &c. In short it has nothing to distinguish it from the other parts of the peninsula.

§ 112. Add to these the Danish expression, that *Dan* and *Angul* were brothers, as the exponent of a recognised relationship between the two populations, and we have a view of the evidence in favour of the Danish affinity.

§ 113. *Inferences and remarks.*—*a.* That whilst the root *Angl-* in Tacitus, Ptolemy, Procopius, and the Leges Anglorum, &c., is the name of a *people*, the root *Angl-* in the *Anglen* of Sleswick, is the name of a district; a fact which is further confirmed by the circumstance of there being in at least one other part of Scandinavia, a district with a similar name—"Hann átti bu a Halogolandi i *Aungli*."*—Heimskringla, iii. 454.

b. That the derivation of the *Angles* of England from the *Anglen* of Sleswick is an inference of the same kind with the one respecting the Jutes (see § 20), made by the same writers, probably on the same principle, and most likely incorrectly.

c. That the Angles of England were the Angli of Tacitus,

* Zeus, in *voc.*

Ptolemy, Procopius, and the Leges Anglorum et Werinorum, whatever these were.

§ 114. What were the *Langobardi*, with whom the Angles were connected by Tacitus? The most important facts to be known concerning them are, (1) that the general opinion is in favour of their having belonged to the *High*-German, or Mœso-Gothic division, rather than to the *Low*; (2) that their original locality either reached or lay beyond the Elbe; a locality, which, in the tenth century, was *Slavonic*, and which, in the opinion of the present writer, we have no reason to consider to have been other than Slavonic during the nine preceding ones.—That they were partially, at least, on this side of the Elbe, we learn from the following:—"Receptæ Cauchorum nationes, fracti Langobardi, gens etiam Germanis feritate ferocior; denique usque ad flumen Albim...Romanus cum signis perductus exercitus."*—Velleius Paterc. ii. 106.

§ 115. What were the *Suevi*, with whom the Angles were connected by Tacitus? The most important facts to be known concerning them are, (1) that the general opinion is in favour of their having belonged to the *High*-German or Mœso-Gothic, division, rather than to the *Low*; (2) that their original locality either reached or lay beyond the Elbe; a locality, which, in the tenth century, was *Slavonic*, and which, in the opinion of the present writer, we have no reason to consider to have been other than Slavonic during the nine preceding ones. In other words, what applies to the Langobardi applies to the Suevi also.

What the Suevi were, the Semnones were also, "Vetustissimos se nobilissimosque Suevorum Semnones memorant." Tac. Germ., 39. Speaking, too, of their great extension, he says, *centum pagi ab iis habitantur.**

Velleius states that there were Suevi on the west of the Middle Elbe, Ptolemy, that there were Suevi to the east of it, *i.e.*, as far as the River Suebus (Oder?).—Καὶ τὸ τῶν Σουήβων τῶν Σεμνόνων, οἵτινες διήκουσι μετὰ τὸν Ἄλβιν ἀπὸ τοῦ

* Zeus, in *voc.*

εἰρημένου μέρους (the middle Elbe) πρὸς ἀνατολὰς μέχρι τοῦ Σουήβου ποταμοῦ.*

In the letter of Theodeberht to the Emperor Justinian, we find the *North*-Suevians mentioned along with the Thuringians, as having been conquered by the Franks; "Subactis Thuringis ... *Norsavorum* gentis nobis placata majestas colla subdidit."*

§ 116. What were the *Werini*, with whom the Angles were connected in the *Leges Anglorum et Werinorum?* Without having any particular *data* for connecting the Werini (Varni, Οὐάρνοι) with either the High-German, or the Mœso-Gothic divisions, there are in favour of their being Slavonic in locality, the same facts as applied to the Suevi and Langobardi, with the additional one, that the name probably exists at present in the River *Warnow*, of Mecklenburg Schwerin, at the mouth of which (Warnemunde) the town of Rostock stands.

§ 117. What were the *Thuringians*, with whom the Angles are connected in the *Leges Anglorum*, &c.; Germanic in locality, and most probably allied to the Goths of Mœsia in language.

§ 118. Of the Reudigni, Eudoses, Nuithones, Suardones, and Aviones, too little is known in detail to make the details an inquiry of importance. Respecting them all, it may be said at once, that whatever may be the Germanic affinities involved in their connection with the Suevi, Langobardi, Angli, &c., they are traversed by the fact of their locality being in the tenth century Slavonic.

§ 119. The last tribe which will be mentioned, is that of the *Angrarii*, most probably another form of the *Angrivarii* of Tacitus, the name of the occupants of the valley of the Aller, the northern confluent of the Weser.

As this word is compound (*-varii = ware = inhabitants*), the root remains *Angr-*, a word which only requires the *r* to become *l* in order to make *Angl-*. As both the locality and the relation to the Saxons, make the *Angrivarian* locality one of the best we could assume for the *Angles*, the only diffi-

* Zeus, in *voc.*

culty lies in the change from *r* to *l*. Unfortunately, this, in the Saxon-German, is an unlikely one.

§ 120. The last fact connected with the Angles, will be found in a more expanded form in the Chapter on the Dialects of the English Language. It relates to the distribution over the conquered parts of Britain. Their chief area was the Midland and Eastern counties, Norfolk, Suffolk, Cambridgeshire, Huntingdonshire, Leicestershire, &c., rather than the parts south of the Thames, which were Saxon, and those north of the Wash, where Danish influences have been considerable.

§ 121. The reader has now got a general view of the extent to which the position of the Angles, as a German tribe, is complicated by conflicting statements; statements which connect them with (probably) *High*-German Thuringians, Suevi, and Langobardi, and with (probably) *Slavonic* Varni, Eudoses, Suardones, &c.; whereas in England, they are scarcely distinguishable from the *Low*-German Saxons. In the present state of our knowledge, the only safe fact seems to be, that of the common relation of both *Angle* and Saxon, to the present *English* of England.

This brings the two sections within a very close degree of affinity, and makes it probable, that just, as at present, descendants of the Saxons are English (*Angle*) in Britain, so, in the third and fourth centuries, ancestors of the Angles were Saxons in Germany. Why, however, the one name preponderated on the Continent, and the other in England is difficult to ascertain.

§ 122. By considering the Angles as Saxons under another name (or *vice versâ*), and by treating the statement as to the existence of Jutes in Hampshire and the Isle of Wight as wholly unhistorical, we get, as a general expression for the Anglo-Germanic immigration, that it consisted of the closely allied tribes of the North-Saxon area, an expression that implies a general uniformity of population. Is there reason to think that the uniformity was absolute?

§ 123. The following series of facts, when put together, will prepare us for a fresh train of reasoning concerning the different geographical and ethnological relations of the immi-

grants into England, during their previous habitation in Germany.

1. The termination *-as* is, like the *-s* in the modern English, the sign of the plural number in Anglo-Saxon.

2. The termination *-ing* denotes, *in the first instance*, a certain number of individuals collected together, and united with each other as a clan, tribe, family, household.

3. In doing this, it generally indicates a relationship of a *personal* or *political* character. Thus two *Baningas* might be connected with each other, and (as such) indicated by the same term from any of the following causes—relationship, subordination to the same chief, origin from the same locality, &c.

4. Of these *personal* connections, the one which is considered to be the commonest is that of *descent* from a common ancestor, so that the termination *-ing* in this case, is a real *patronymic*.

5. Such an ancestor need not be real; indeed, he rarely if ever is so. Like the *eponymus* of the classical writers, he is the hypothetical, or mythological, progenitor of the clan, sept, or tribe, as the case may be; *i.e.*, as Æolus, Dorus, and Ion to the Æolians, Dorians, and Ionians.

Now, by admitting these facts without limitation, and by applying them freely and boldly to the Germanic population of England, we arrive at the following inferences.

1. That where we meet two (or more) households, families, tribes, clans, or septs of the same name (that name ending in *-ing*), in different parts of England, we may connect them with each other, either directly or indirectly; directly when we look on the second as an offset from the first; indirectly, when we derive both from some third source.

2. That when we find families, tribes, &c., of the same name, both in Britain and in Germany, we may derive the English ones from the continental.

Now neither of these views is hypothetical. On the contrary each is a real fact. Thus in respect to divisions of the population, designated by names ending in *-ing*, we have

1. In Essex, Somerset, and Sussex,—*Æstingas*.

2. In Kent, Dorset, Devonshire, and Lincoln,—*Ælingas*.

3. In Sussex, Berks, and Northamptonshire,—*Ardingas.*

4. In Devonshire, Gloucestershire, and Sussex,—*Arlingas.*

5. In Herts, Kent, Lincolnshire, and Salop,—*Baningas.*

6. In Norfolk, Suffolk, Surrey, Sussex, and the Isle of Wight,—*Beadingas.*

7. In Kent, Devonshire, Lincolnshire, Herefordshire, Salop, and Somerset,—*Beringas.*

8. In Bedford, Durham, Kent, Lancashire, Lincolnshire, Norfolk, Northamptonshire, Northumberland, Salop, Sussex, and the Isle of Wight,—*Billingas*, &c.—the list being taken from Mr. Kemble, vol. i. p. 64.

§ 124. On the other hand, the following Anglo-Saxon names in *-ing*, reappear in different parts of Germany, sometimes in definite geographical localities, as the occupants of particular districts, sometimes as mentioned in poems without further notice.

1. *Wælsingas*,—as the Volsungar of the Iceland, and the Wælsingen of the German heroic legends.

2. *Herelingas*, — mentioned in the Anglo-Saxon poem known by the name of the Traveller's Song, containing a long list of the Gothic tribes, families, nations, &c.

3. *Brentingas.*—Ibid.

4. *Scyldingas.*—Ibid.

5. *Scylfingas.*—Ibid.

6. *Ardingas.*

7. *Baningas*, Traveller's Song, mentioned as the subjects of Becca.

8. *Helsingas.*—Ibid.

9. *Myrgingas.*—Ibid.

10. *Hundingas.*—Ibid.

11. *Hocingas.*—Ibid.

12. *Seringas.*—Ibid.

13. *Dhyringas* = Thuringians. (?)

14. *Bleccingas.*

15. *Gytingas.*

16. *Scydingas.*

17. *Dylingas.*

§ 125. We will still, for argument's sake, and for the sake

of the illustration of an ethnological method, take these names along with the observations by which they were preceded, as if they were wholly unexceptionable; and, having done this, ask how far each is known as *German*. So doing, we must make two divisions:

a. Those which we have no reason to think other than Angle or Saxon.

b. Those which indicate elements of the migration other than Angle or Saxon.

§ 126. *Patronymics which do not necessarily denote a non-Saxon element.*—Of these, the following are so little known, that they may pass as Saxons, simply because we have no grounds for thinking them aught else; the Brentings, Banings, Helsings, Serings, Ardings, Hundings, Blekings, Herelings, Gytings, Scydings, Dylings. The Scyldings and Scefings, belong, in a more positive way, to the Anglo-Saxon division; since their eponymi, Scyld and Sceaf, form a portion of the Anglo-Saxon mythology.

§ 127. *Patronymics indicating a non-Saxon, rather than a Saxon element.—a*. The Wælsings—In the way of tradition and mythology, this is a *Frank* gentile name.

b. The Myrgings.—*Ditto*. This is the German form of the Merovingians.

c. The Hocings.—This is the German form of the Chauci, and, as such, a Frisian gentile name.

d. The Dhyrings.—Perhaps Thuringians of Thuringia.

Thus, then, if we still assume that the method in question is unexceptionable, we have, from the evidence of what may be called either the *gentile forms*, or the *patronymics* in *-ing*, reasons for believing that Frank *Myrgings*, Frisian *Hocings*, and Thuringian *Dhyrings*, formed part of the invasion—these, at least; possibly others besides.

And why should the reason be other than unexceptionable? Do we not in North America, believe, that, *as a general rule*, the families with particular names, coincide with the families so-called in England; that the names of certain places, *sometimes*, at least, indicate a population orginating in places similarly designated here? that the Smiths and Johnstons

are English in origin, and that O'Connors and O'Neils are Irish? We certainly believe all this, and, in many cases, we believe it, on the ground of the identity of name only.

§ 128. *Exceptions.*—Still there are exceptions. Of these the most important are as follows:—

1. The termination *-ing* is sometimes added to an undoubtedly British root, so as to have originated within the island, rather than to have been brought from the continent, *e.g.*, the *Kent-ings = the people of Kent.* In such a case, the similarity to a German name, if it exist at all, exists as an accident.

2. The same, or nearly the same, name may not only occur in different parts of one and the same division of the Germanic areas, but in different ones, *e.g.*, the Dhyrings *may* denote the Thuringians of Thuringia; but they may also denote the people of a district, or town, in Belgium, designated as *Dorringen.**

Still as a method, the one in question should be understood; although it has been too short a time before the learned world to have borne fruit.

N.B.—What applies to the coincidence of *gentile* or *patronymic* names on the two sides of the water, applies also to dialects; *e.g.*, if (say) the Kentish differed from the other dialects of England, just in the same way, and with the same peculiar words and forms, as (say) the Verden dialect differed from the ones of Germany, we might fairly argue, that it was from the district of Verden that the county of Kent is peopled. At present we are writing simply for the sake of illustrating certain philological methods. The question of dialect will be treated in Part VII.

§ 129. *German tribes where there is no direct evidence as to their having made part of the population of England, but where the* à priori *probabilities are strongly in their favour.* This applies to—*a.* The Batavians. No direct evidence, but great *à priori* probability.

b. The Frisians.—Great *à priori* probability, and some-

* See G. D. S. Vol. ii. II.

thing more; Βριττίαν δὲ τὴν νῆσον ἔθνη τρία πολυανθρωπότατα ἔχουσι, βασιλεύς τε εἷς αὐτῶν ἑκάστῳ ἐφέστηκεν, ὀνόματα δὲ κεῖται τοῖς ἔθνεσι τούτοις Ἀγγίλοι τε καὶ Φρίσσονες καὶ οἱ τῇ νήσῳ ὁμώνυμοι Βρίττωνες. Τοσαύτη δὲ ἡ τῶνδε τῶν ἐθνῶν πολυανθρωπία φαίνεται οὖσα ὥστε ἀνὰ πᾶν ἔτος κατὰ πολλοὺς ἐνθένδε μεταναστάμενοι ξὺν γυναιξὶ καὶ παισὶν ἐς Φράγγους χώρουσιν.*—Procop. B. G. iv. 20.

§ 130. I believe, for my own part, there were portions in the early Germanic population of Britain, which were not strictly either Angle or Saxon (Anglo-Saxon); but I do this without thinking that it bore any great ratio to the remainder, and without even guessing at what that ratio was, or whereabouts its different component elements were located—the Frisians and Batavians being the most probable. With this view, there may have been Jutes as well; notwithstanding what has been said in §§ 16—20; since the reasoning there is not so against a Jute element *in toto*, as against that particular Jute element, in which Beda, Alfred, and the later writers believed and believe.

§ 131. No exception against the existence of Batavian, Frisian, Frank, and other elements not strictly Anglo-Saxon, is to be taken from the absence of traces of such in the present language, and that for the following reason. *Languages which differ in an older form may so far change according to a common principle, as to become identical in a newer one.* *E.g.*, the Frisian infinitive in verbs ends in *-a*, (as *bærna* = *to burn*), the Saxon in *-an* (as *bærnan* = *to burn*). Here is a difference. Let, however, the same change affect both languages; that change being the abandonment, on both sides, of the infinitive termination altogether. What follows? even that the two originally different forms *bærn-a*, and *bærn-an*, both come out *bærn* (*burn*); so that the result is the same, though the original forms were different.

* Zeus, p. 492.

CHAPTER VI.

THE CELTIC STOCK OF LANGUAGES, AND THEIR RELATIONS TO THE ENGLISH.

§ 132. The languages of Great Britain at the invasion of Julius Cæsar were of the Celtic stock.

Of the Celtic stock there are two branches.

1. The British or Cambrian branch, represented by the present Welsh, and containing, besides, the Cornish of Cornwall (lately extinct) and the Armorican of the French province of Brittany. It is almost certain that the old British, the ancient language of Gaul, and the Pictish were of this branch.

2. The Gaelic or Erse Branch, represented by the present Irish Gaelic, and containing, besides, the Gaelic of the Highlands of Scotland and the Manks of the Isle of Man.

SPECIMENS.

BRITISH.

The Lord's Prayer in Cornish.

Old Cornish.

An Taz, ny es yn nêf, bethens thy hannow ughelles, gwrênz doz thy gulas ker: bethens thy voth gwrâz yn oar kepare hag yn nêf: ro thyn ny hithow agan peb dyth bara; gava thyn ny ny agan cam, kepare ha gava ny neb es cam ma erbyn ny; nyn homfrek ny en antel, mez gwyth ny the worth drok: rag gans te yn an mighterneth, and creveder, hag an' worryans, byz a venitha.

Modern Cornish.

Agan Taz, leb ez ˌen nêv, benigas beth de hanno, gurra de gulasketh deaz, de voth beth gwrêz en' oar pokar en nêv; ro dony hithow agan pyb dyth bara; ha gava do ny agan cabmow, pokara ny gava an gy leb es cam mo war bidn ny; ha na dege ny en antail, brez gwitha ny dort droge; rag an mychteyrneth ew chee do honnen, ha an crêvder, ha an 'worryans, rag bisqueth ha bisqueth.

Welsh (Cambrian).

Luke xv. 11. 19.

The Prodigal Son.

11. Yr oedd gan ryw wr ddau fab :

12. A 'r jeuangaf o honynt a ddwedoddwrth *ei* dâdd, Fy nhâd, dyro i mi y rhan a ddigwydd o 'r da. Ac efe a ranodd iddynt *ei* fywyd.

13. Ac yn ôl ychydig ddyddiau y mâb jeuangaf a gasglodd y cwbl ynghyd, ac a gymmerth ei daith i wlâd bell; ac yno efe a wasgarodd ei dda, gan fyw yn affrallon.

14. Ac wedi iddo dreulio 'r cwbl, y cododd newyn mawr trwy 'r wlâd honno; ac yntef a ddechreuodd fod mewn eisiau.

15. Ac efe a aeth, ac a lynodd wrth un o ddinaswyr y wlâd honno; ac efe a 'i hanfonodd ef i 'w faefydd i borthi môch.

16. Ac efe a chwennychai lenwi ei fol â 'r cibaua fwytai 'r môch; ac ni roddodd neb iddo.

17. A phan ddaeth arto ei hur, efe addywedodd, Pa sawl gwâs cyflog o 'r eiddo fy nhâd sydd yn cael eu gwala a 'i gweddill o fara, a minnau yn marw o newyn !

18. Mi a godaf, ac a âf at fy nhâd, ac a ddwyedaf wrtho, Fy nhâd, pechais yn erbyn y nef, ac o'th flaen dithau.

19. Ac mwyach nid ydwyf deilwng i 'm galw yn fâb i ti : gwna si fel un o'th weision cyflog.

Armorican of Bas-Bretagne (Cambrian).

THE SAME.

11. Eunn dén en doa daou vab.

12. Hag ar iaouanka anézhô a lavaraz d'he dâd.—Va zâd, ro d'in al lôden zanvez a zigouéz d'in. Hag hén a rannaz hé zanvez gant ho.

13. Hag eunn nébcûd dervésiou goudé, ar mâb iaounka, ô véza dastumet kémeud en doa en em lékéaz enn hent évit mond étrézég eur vrô bell meûrbeá, hag énô é tispiñaz hé zanvez ô véva gant gadélez.

14. Ha pa en doé dispiñet kémend en doa, é c'hoarvézaz eunn naounégez vrâz er vrô-ze, hag é teûaz, da ézommékaat.

15. Kuîd éz éaz eta, hag en em lakaad a réaz é gópr gand eunn dén eûz ar vro. Hag hé man hen kasaz enn eunn ti d'ézhan war ar méaz, évit mesa ar môc'h.

16. C'hoantéed en divije leûña he gôf gand ar c'hlosou a zebré ar môc'h : ha dén na rôé d'ézhan.

17. Hôgen ô veza distrôed d'ezhan hé unar, é lavaraz : a béd gôpracr zo é ti va zâd hag en deûz bara é leiz, ha mé a varv aman gand ann naoun !

18. Sévet a rinn, hag éz inn étrézé va zad, hag é livirinn d'ezhan: Va zâd, peeh 'ed em euz a eneb amn env hag enn da enep.

19. N'ounn két talvoudek pello 'ch da véza galved da vâb: Va zigémer ével unar euz da e'hôpraerien.

GAELIC.

Irish Gaelic (Gaelic).

THE SAME.

11. Do bhádar diás mac ag duine áirighe:

12. Agus a dubhairt an ti dob óige aca re *na* athair, Athair, tabhair dhamh an chuid roitheas *misi* dod mhaóin. Agus do roim seision a mhaoin eatorra.

13. Agus tar éis bheagáin aimsire ag cruinniughadh a choda uile don mhac dob óige, do chúaidh sé air coigcrigh a dtalamh imchian, agus do dhiombail se ann sin a mhaóin lé na bheathaidh báoth-chaithfigh.

14. Agus tar éis a choda uile do chaitheamh dho, deirigh gorta romhór ann sa tír sin; agus do thosaigh seision ar bheith a ríachdanus.

15. Agus do imthigh sé roimhe agus do cheangal sé e féin do cháthruighthcoir don tír sin; noch do chuir fá na dhúichte a mach é do bhúachuillcachd muc.

16. Agus bá mhián leis a bholg do línoadh do na féithléoguibh do ithidís na muca: agus ní thugadh éunduine dhó íad.

17. Agus an tan do chuimhnigh sé air féin, a dubhairt sé, Gá mhéd do luchd tuarasdail matharsa aga bhfúil iomarcdid aráin, agus misi ag dul a múghd lé gorta!

18. Eíréochaidh mé agus rachaidh mé dionnsuighe mathair, agus deáruidh me ris; A athair! do pheacaid mé a naghaidh neimhe agusad fhíadhnuisisi.

19. Agus ní fiú mé feasda do mhacsa do ghairm dhoim: déana mé mar áon dod luchd thuarasduil.

Scotch Gaelic (Gaelic).

THE SAME.

11. Bha aig duine àraidh dithis mhac:

12. Agus thubhairt *mac* a b'òige dhiubh r' *a athair*, Athair, thoir dhomhsa chuid-roim a thig *orm*, do *d* mhaoin. Agus roinn e eatorra a bheathacahadh.

13. Agus an déigh beagain do láithibh, chruinnich am mac a b'òige a chuid uile, agus ghabh e a thurus do dhùthaich fad air astar, agus an sin chaith e a mhaoin le beatha struidheasaich.

14. Agus an uair achaith e a *chuid* uile, dh' éirich gorta ro mhòr san tír sin; agus thoisich e ri bhi ann an uireasbhuidh.

15. Agus chaidh e agus cheangail se e féin ri aon do shaor-dhaoinibh na dùcha sin: agus chuir ed' fhearan e, a bhiadhadh mhuc.

16. Agus bu mhiann leis a bhrú a liònadh do na plaosgaibh a bha na mucan ag itheadh ; oir cha d' thug neach air bith dha.

17. Agus un uair a thainig e chuige féin, thubhairt e, Cia lìon do luchd tuarasdail m'atharsa aig am bheil aran gu leoir agus r' a sheach-nadh, 'nuair a ta mise a' bàsachadh le gorta !

18. Eiridh me, agus théid omi dh' ionnsuidh m' athar, agus their mi ris athair, pheacaich mi 'n aghaidh fhlaitheanais, agus a' d' là thairsa.

19. Agus cha 'n fhiu mi tuilleadh gu 'n goirte do mhacsa dhiom : deon mi mar aon do d' luchd tuarasdail.

Manks (Gaelic).

THE SAME.

11. Va daa vac ec dooinney dy row :

12. As doort y fer saa rish e ayr ; Ayr ! cur dooys yn ayrn dy chooid ta my chour. As rheynn eh e chooid orroo.

13. As laghyn ny lurg shen, hymsee yn mac saa ooilley cooidjagh as ghow eh jurnah gys cheer foddey, as ayns shen hug he jummal er e chooid liorish baghey rouanagh.

14. As tra va ooilley baarit eihey, dirree genney vooar ayns y cheer shen ; as ren eh toshiaght dy ve ayns feme.

15. As hie eh as daill eh eh-hene rish cummaltagh jeh'n cheer shen ; as hug eshyn eh magh gys ny magheryn echey dy ve son bochilley muickey.

16. As by-vian lesh e volg y lhieeney lesh ny bleaystyn va ny muckyn dy ee : as cha row dooinney erbee hug cooney da.

17. As tra v'eh er jeet huggey hene, dooyrt eh, Nagh nhimmey sharvaant failt t'ec my ayr ta nyn saie arran oc, as fooilliagh, as ta mish goll mow laccal beaghey !

18. Trog-ym orrym, as hem roym gys my ayr, as jir-ym rish, Ayr ! ta mee er n'yannoo peccah noi niau, as kiongoyrt rhyt's.

19. As cha vel mee ny-sodjey feeu dy ve enmyssit dty vac : dell rhym myr rish fer jeh dty harvaantyr failt.

§ 133. Taken altogether the Celtic tongues form a very remarkable class. As compared with those of the Gothic stock they are marked by the following characteristics —

The scantiness of the declension of Celtic nouns.— In Irish there is a peculiar form for the dative plural, as *cos* = *foot*, *cos-aibh* = *to feet* (ped-*ibus*) ; and beyond this there is nothing else whatever in the way of *case*, as found in the German, Latin, Greek, and other tongues. Even the isolated form in question is not found in the Welsh and Breton. Hence

the Celtic tongues are preeminently uninflected in the way of *declension*.

§ 134.—2. *The agglutinate character of their verbal inflections.* — In Welsh the pronouns for *we*, *ye*, and *they*, are *ni*, *chwi*, and *hwynt* respectively. In Welsh also the root = *love* is *car*. As conjugated in the plural number this is—

car-*wn* = am-*amus*.
car-*ych* = am-*atis*.
car-*ant* = am-*ant*.

Now the -*wn*, -*ych*, and -*ant*, of the persons of the verbs are the personal pronouns, so that the inflection is really a verb and a pronoun in a state of *agglutination* ; *i. e.*, in a state where the original separate existence of the two sorts of words is still manifest. This is probably the case with languages in general. The Celtic, however, has the peculiarity of exhibiting it in an unmistakable manner ; showing, as it were, an inflexion in the process of formation, and (as such) exhibiting an early stage of language.

§ 135. *The system of initial mutations.*—The Celtic, as has been seen, is deficient in the ordinary means of expressing case. How does it make up for this ? Even thus. The noun changes its initial letter according to its relation to the other words of the sentence. Of course this is subject to rule. As, however, I am only writing for the sake of illustrating in a general way the peculiarities of the Celtic tongues, the following table, from Prichard's Eastern Origin of the Celtic Nations, is sufficient.

Câr, *a kinsman.*

1. *form*, Câr agos, *a near kinsman.*
2. Ei gâr, *his kinsman.*
3. Ei châr, *her kinsman.*
4. Vy nghâr, *my kinsman.*

Tâd, *a father.*

1. *form*, Tâd y plentyn, *the child's father.*
2. Ei dâd, *his father.*
3. Ei thâd, *her father.*
4. Vy nhâd, *my father.*

Pen, *a head.*

1. *form*, Pen gŵr, *the head of a man.*
2. Ei ben, *his head.*
3. Ei phen, *her head.*
4. Vy mhen, *my head.*

Gwâs, *a servant.*

1. *form*, Gwâs fydhlon, *a faithful servant.*
2. Ei wâs, *his servant.*

3. Vy ngwas, *my servant*.

Duw, *a god*.

1. *form*, Duw trugarog, *a merciful god*.
2. Ei dhuw, *his god*.
3. Vy nuw, *my god*.

Bara, *bread*.

1. *form*, Bara cann, *white bread*.
2. Ei vara, *his bread*.
3. Vy mara, *my bread*.

Lhaw, *a hand*.

1. *form*, Lhaw wenn, *a white hand*.
2. Ei law, *his hand*.

Mam, *a mother*.

1. *form*, Mam dirion, *a tender mother*.
2. Eivam, *his mother*.

Rhwyd, *a net*.

1. *form*, Rhwyd lawn, *a full net*.
2. Ei rwyd, *his net*.

From the Erse.

Súil, *an eye*.

1. *form*, Súil.
2. A húil, *his eye*.

Sláinte, *health*.

2. *form*, Do hláinte, *your health*.

§ 136. When we have seen that one of the great characteristics of the Celtic tongues is to express inflection by initial changes, we may ask how far the principle of such change is common to the two branches—British or Gaelic; this and a few other details being quite sufficient to show the affinity between them.

Inflections formed by Changes of Initial Consonants.

The changes in Welsh, classified according to the relationship of the sounds are—

1. From the sharp lenes to the corresponding flats; as *p* to *b*, *t* to *d*, *c* to *g*. The changes in Irish are the same.

2. From the flat lenes to their corresponding so-called aspirates; as *b* to *v*, *d* to ð. This is the change in Welsh. In Irish we have the same, but only as far as *b* is concerned; the aspirate of *d* (ð) being wanting in that language. In neither Welsh nor Irish occurs the true aspirate of *g*. In neither Welsh nor Irish occurs the true aspirate of *c*; which, being wanting, is replaced by the sound of the *ch* in the German *auch*, here spelt ç.

Now the Welsh grammarians deal with the changes from sharp to flat, and from lene to aspirate, alike; since, in respect to the grammar of their language, they are enabled to state that they take place under the same circumstances.

Taken collectively they are called light: and words wherein *p* is changed to *b*, and those wherein *b* is changed to *v*, are equally said to assume the light sound. This the Welsh express in spelling, and write *ben* for *pen*, and *vraint* for *braint*, &c. In Irish the arrangement is different. When a so-called aspirate is substituted for a lene, the word is said to take an aspiration, and *bheul* is written *beul*. If, however, the sharp be made flat, the original sound is said to be eclipsed. In spelling, however, it is preserved; so that *teine*, with the *t* changed, is written *dteine*, and pronounced *deine*. With this view we can now ask how far the change from *p* to *b*, *t* to *d*, *c* to *g*, *b* to *v*, *c* to *ç*, takes place in Irish and Welsh under similar circumstances.

In *Welsh* — after all verbs, except those of the infinitive mood; as *caravi gaer* (for *caer*) = *I love a fort.*

In *Irish* — after all verbs, provided that the substantive be masculine; as *ta me ag gearrad çrainn* = *I am cutting* (*at to cut*) *a tree.* Here *çrainn* comes from *crainn.* This change in Irish extends only to the change from lene to aspirate.

In *Welsh*—after the possessive pronouns *thy*, *thine*, *his*, *its*, *mine* (but not *my*); as *dy vâr* (for *bâr*) = *thy wrath*; *ei vraint* (from *braint*) = *his privilege.* *N. B.* Although the same word (*ei*) means *her*, *his*, and *its*, it induces the light change only when it is either masculine or neuter.

In *Irish* — after the possessive pronouns *my*, *thy*, and *his.* Here the change is of the first sort only, or an aspiration; as *mo vàs* (*bàs*) = *my death*; *do ços* (*cos*) = *thy foot*; *çeann* (*ceann*) = *his head.* *N. B.* Although the same word (*a*) means *her*, *his*, and *its*, it induces the aspirate only when it is either masculine or neuter.

In *Welsh*—the initials of adjectives become light when their substantive is feminine.

In *Irish* — the initials of adjectives singular, aspirated in the oblique cases only of the masculine, are aspirated throughout in the feminine.

In *Welsh* — after certain adverbs called formative, used like the English words *to*, *as*, &c., in the formation of the degrees of nouns, and the moods of verbs (in other words,

after certain particles), initial sounds become light; as *vhy vyçan* (*byçan*) = *very* (*over*) *little*; *ni çarav* (*carav*) = *I do not love.*

In *Irish* — the same, in respect to the change from lene to aspirate; *ro veag* = *very little*; *ni vualim* (*bualim*) = *I do not beat*; *do vuaileas* = *I struck*, &c.

In *Welsh* — initials are light after all prepositions except *in* and *towards.*

In *Irish* — the prepositions either eclipse the noun that they govern or else aspirate it. A Welsh grammarian would say that it made them light.

In *Welsh* — initials of feminines become light after the Articles.

In *Irish* — masculines are aspirated in the genitive and dative singular; feminines in the nominative and dative. *N. B.* The difference here is less than it appears to be. The masculine dative is changed, not as a masculine, but by the effect of the particle *do*, the sign of the dative; the genitive, perhaps, is changed *ob differentiam.* This being the fact, the nominative is the only case that is changed *as such.* Now this is done with the feminines only. The inflection explains this.

Masc.	*Fem.*
Nom. an crann=*the tree.*	*Nom.* an ços=*the foot.*
Gen. an çrainn.	*Gen.* an cos.
Dat. don çrann.	*Dat.* don ços.
Acc. an crainn.	*Acc.* an cos.

Such the changes from sharp to flat, and from lene to aspirate. The second order of changes is remarkable, *viz.* from the mutes to their corresponding liquids, and, in the case of series *k*, to *ng.* This, in Welsh, is as follows:—

Sharp.	*Flat.*
p to **m*=*h.*	*h* to *m.*
t to **n* =*h.*	*d* to *n.*
k to *ng* =*h.*	*g* to *ng.*

e. g., *nheyrnas* for *teyrnas*, *nghertð* for *certð*, *nuw* for *duw*, &c.

* As in *Amherst* and *inherent*

In Irish the combinations *m* + *h*, *n* + *h*, *ng* + *h* are wanting: *t*, however, under certain conditions, becomes *h*, as *mo high* (*tigh*) = *my house*. With the unaspirated liquids the change, however, coincides with that of the Welsh — *ar maile* (spelt *mbaile*) = *our town*; *ar nia* (spelt *ndia*) = *our God*; *ar ngearran* = *our complaint*. These words come respectively from *baile*, *dia*, *gearran*. To show that this change takes place in Irish and Welsh under similar circumstances is more than can be expected; since ð being wanting in Irish, leaves *d* to be changed into *n*.

Inflections formed by changes in the middle of words.

Plurals from Singulars.

Welsh.		*Irish.*	
Singular.	*Plural.*	*Singular.*	*Plural.*
Aber = *a conflux*;	ebyr.	Ball = *a spot*;	baill.
Barð = *a bard*;	beirð.	Cnoc = *a hill*;	cnoic.
Brân = *a crow*;	brain.	Poll = *a pit*;	poil.
Fon = *a staff*;	fyn.	Fonn = *a tune*;	foinn.
Maen = *a stone*;	mein.	Crann = *a tree*;	crainn.
Gûr = *a man*;	gûyr.	Fear = *a man*;	fir.
&c.		&c.	

Inflections formed by addition

Plural forms.—When not expressed by a change of vowel, *-d* (or an allied sound) both in Welsh and Irish has a plural power; as *merç*, *merçed*; *hyð*, *hyðoð*; *teyrn*, *teyrneð* = *girls*, *stags*, *kings*; Welsh: — *gealaç*, *gealaçad*; *sgolog*, *sgolagad*; *uiseog*, *uiseogad* = *moons*, *farmers*, *larks*; Irish. In each language there are plural forms in *-d*.

Also in *-n*, as *dyn* = *a person*, *dynion* = *persons*. In Irish there is the form *cu* = *a greyhound*; Plural *cuin*. It may be doubted, however, whether *-n* is not ejected in the singular rather than added in the plural.

Also in *-au*, Welsh (as *pén-au* = *heads*), and in *-a*, Irish (as *cos-a* = *feet*).

In each language there is, in respect to both case and

gender, an equal paucity of inflections. The Irish, however, preserves the Indo-European dative plural in *b*; as *ços-aiv* = ped-*ibus*.

The ordinals in Welsh are expressed by *-ved*; as *saiþ* = *seven*, *sciþved* = seventh. The ordinals in Irish are expressed by *-vad*, as *seaçt* = *seven*, *seaçt-vad* = *seventh* (spelt *seachmhadh*).

The terminations *-n* and *-g* are diminutive in Welsh; as *dyn-yn* = *mannikin*, *oen-ig* = *lambkin*. They have the same power in Irish; as *cnoc-an* = *a hillock*; *duil-eog* = *a leaflet*. In Irish, currently spoken, there is no inflection for the comparative degrees;—there is, however, an obsolete form in *-d*, as *glass*, *glaiside*=*green*, *greener*. In Welsh the true comparative ends in ç, as *main*=*slender*, *mainaç* = *more slender*. A form, however, exists in *-ed*, meaning equality, and so implying comparison, *viz.*, *mein-ed* = *so slender*.

As expressive of an agent, the termination *-r* is common to both languages. Welsh, *mor-úr*=*a seaman*; *telynaur* = *a harpist*; Irish, *sealg-aire* = *a hunter*; *figead-oir* = *a weaver*.

As expressive of "abounding in," the termination *-c* (or *-g*) is common in both languages. Welsh, *boliûag* = *abounding in belly*; *toirteaç* = *abounding in fruit*. In each language a sound of series *t*, is equivalent to the English *-ly*. Welsh, *mab-aiδ* = *boy-like*. Irish, *duin-eata* = manly.

Of the personal terminations it may be said, that those of both the Irish and Welsh are those of the other European tongues, and that they coincide and differ in the same way with those of the Gothic stock: the form in *m* being the one more constant. For the theory of the personal terminations, the reader is referred to the Eastern Origin of the Celtic Nations, by Dr. Prichard.

The present notices being indicative of grammatical affinities only, the glossarial points of likeness between the Welsh and Irish are omitted.

§ 137. The Celtic tongues have lately received especial illustration from the researches of Mr. Garnett. Amongst other, the two following points are particularly investigated by him :—

1. The affinities of the ancient language of Gaul.
2. The affinities of the Pictish language or dialect.

§ 138. *The ancient language of Gaul Cambrian.*—The evidence in favour of the ancient language of Gaul being Cambrian rather than Gaelic, lies in the following facts:—

The old Gallic glosses are more Welsh than Gaelic.

a. Petorritum = *a four-wheeled carriage*, from the Welsh, *peaer* = *four*, and *rhod* = *a wheel*. The Gaelic for *four* is *ceathair*, and the Gaelic compound would have been different.

b. Pempedula, the *cinque-foil*, from the Welsh *pump* = *five*, and *dalen* = *a leaf*. The Gaelic for *five* is *cuig*, and the Gaelic compound would have been different.

c. Candetum = a measure of 100 feet, from the Welsh *cant* = 100. The Gaelic for *a hundred* is *cead*, and the Gaelic compound would have been different.

d. Epona = *the goddess of horses*. In the Old Armorican the root *ep* = *horse*. The Gaelic for a horse is *each*.

e. The evidence from the names of geographical localities in Gaul, both ancient and modern, goes the same way: *Nantuates*, *Nantouin*, *Nanteuil*, are derived from the Welsh *nant* = *a valley*, a word unknown in Gaelic.

f. The evidence of certain French provincial words, which are Welsh and Armorican rather than Erse or Gaelic.

g. An inscription on an ancient Celtic tablet found at Paris, A.D. 1711, and representing a bull and three birds (cranes), is TARVOS TRI GARANOS. Now, for the first two names, the Gaelic affords as good an explanation as the Welsh; the third, however, is best explained by the Welsh.

Bull = *tarw*, Welsh; *tarbh*, Gaelic.
Three = *tri*, Welsh; *tre*, Gaelic.
Crane = *garan*, Welsh; *corr*, Gaelic.

§ 139. *The Pictish most probably Cambrian.*—The evidence in favour of the Pictish being Cambrian rather than Gaelic lies in the following facts:—

a. When St. Columba preached, whose mother-tongue was Irish Gaelic, he used an interpreter—*Adamnanus apud Col-*

garum, 1, 11, c. 32. This is a point of external evidence, and shows the *difference* between the Pict and Gaelic. What follows are points of internal evidence, and show the affinity between the Pict and Welsh.

b. A manuscript in the Colbertine library contains a list of Pictish kings from the fifth century downwards. These names are not only more Celtic than Gothic, but more Welsh than Gaelic. *Taran = thunder* in Welsh. *Uven* is the Welsh *Owen*. The first syllable in *Talorg* (= *forehead*) is the *tal* in *Talhaiarn* = *iron forehead*, *Taliessin* = *splendid forehead*, Welsh names. *Wrgust* is nearer to the Welsh *Gwrgust* than to the Irish *Fergus*. Finally, *Drust*, *Drostan*, *Wrad*, *Necton*, closely resemble the Welsh *Trwst*, *Trwstan*, *Gwriad*, *Nwython*. *Cineod* and *Domhnall* (*Kenneth* and *Donnell*), are the only true Erse forms in the list.

c. The only Pictish common name extant is the well-known compound *pen val*, which is in the oldest MS. of Bede *peann fahel*. This means *caput valli*, and is the name for the eastern termination of the Vallum of Antoninus. Herein *pen* is unequivocally Welsh, meaning *head*. It is an impossible form in Gaelic. *Fal*, on the other hand, is apparently Gaelic, the Welsh for a *rampart* being *gwall*. *Fal*, however, occurs in Welsh also, and means *inclosure*.

The evidence just indicated is rendered nearly conclusive by an interpolation, apparently of the twelfth century, of the Durham MS. of Nennius, whereby it is stated that the spot in question was called in Gaelic *Cenail*. Now Cenail is the modern name *Kinneil*, and it is also a Gaelic translation of the Pict *pen val*, since *cean* is the Gaelic for *head*, and *fhail* for *rampart* or *wall*. If the older form were Gaelic, the substitution, or translation, would have been superfluous.

d. The name of the *Ochil Hills* in Perthshire is better explained from the Pict *uchel=high*, than from the Gaelic *uasal*.

e. Bryncich, the British form of the province Bernicia, is better explained by the Welsh *bryn=ridge* (*hilly country*), than by any word in Gaelic.—Garnett, in *Transactions of Philological Society*.

CHAPTER VII.

THE ANGLO-NORMAN, AND THE LANGUAGES OF THE CLASSICAL STOCK.

§ 140. The languages of Greece and Rome belong to one and the same stock.

The Greek and its dialects, both ancient and modern, constitute the Greek or Hellenic branch of the Classical stock.

The Latin in all its dialects, the old Italian languages allied to it, and the modern tongues derived from the Roman, constitute the Latin or Ausonian branch of the Classical stock.

Now, although the Greek or Hellenic dialects are of secondary importance in the illustration of the history of the English language, the Latin or Ausonian elements require a special consideration.

The French element appeared in our language as a result of the battle of Hastings (A. D. 1066), *perhaps, in a slight degree, at a somewhat earlier period.*

§ 141. Previous to the notice of the immediate relations of the Norman-French, or, as it was called after its introduction into England, Anglo-Norman, its position in respect to the other languages derived from the Latin may be exhibited.

The Latin language overspread the greater part of the Roman empire. It supplanted a multiplicity of aboriginal languages; just as the English of North America *has* supplanted the aboriginal tongues of the native Indians, and just as the Russian *is* supplanting those of Siberia and Kamskatcha.

Sometimes the war that the Romans carried on against the old inhabitants was a war of extermination. In this case the original language was superseded *at once*. In other cases their influence was introduced gradually. In this case the influence of the original language was greater and more permanent.

Just as in the United States the English came in contact with an American, whilst in New Holland it comes in contact with an Australian language, so was the Latin language of Rome engrafted, sometimes on a Celtic, sometimes on a Gothic, and sometimes on some other stock. The nature of the original language must always be borne in mind.

From Italy, its original seat, the Latin was extended in the following chronological order:—

1. To the Spanish Peninsula; where it overlaid or was engrafted on languages allied to the present Biscayan (*i. e.*, languages of the Iberic stock), mixed in a degree (scarcely determinable) with Celtic elements = Celtiberic.

2. To Gaul, or France, where it overlaid or was engrafted on languages of the Celtic stock. This took place, at least for the more extreme parts of Gaul, in the time of Julius Cæsar; for the more contiguous parts, in the earlier ages of the Republic.

3. To Dacia and Pannonia; where it overlaid or was engrafted on a language the stock whereof is undetermined. The introduction of the Latin into Dacia and Pannonia took place in the time of Trajan.

From (1stly,) the original Latin of Italy, and from the imported Latin, of (2ndly,) the Spanish Peninsula, (3rdly,) Gaul, (4thly,) Dacia and Pannonia, we have (amongst others) the following modern languages — 1st Italian, 2nd Spanish and Portuguese, 3rd French, 4th Wallachian. How far these languages differ from each other is currently known. *One* essential cause of this difference is the difference of the original language upon which the Latin was engrafted.

§ 142. I am not doing too much for the sake of system if I classify the languages, of which the Italian, French, &c., are the representatives, as the languages of Germany were classified, *viz.*, into divisions.

I. The Spanish and Portuguese are sufficiently like the Italian to be arranged in a single division. This may conveniently be called the Hesperian division.

II. The second division is the Transalpine. This comprises the languages of Gaul, *viz.*, the Modern French, the Anglo-

Norman, and the Provençal. It also includes a language not yet mentioned, the Romanese (*Rumonsch*), or the language of the Grisons, or Graubünten, of Switzerland.

Specimen of the Romanese.

Luke xv. 11.

11. Ün Hum veva dus Filgs:

12. Ad ilg juven da quels schet alg Bab, "Bab mi dai la Part de la Rauba c' aud' à mi:" ad el parchè or ad els la Rauba.

13. A bucca bears Gis suenter, cur ilg Filg juven vet tut mess ansemel, scha tilà 'l navent en ünna Terra dalunsch: a lou sfiget el tut sia Rauba cun viver senza spargn.

14. A cur el vet tut sfaig, scha vangit ei en quella Terra ün grond Fumaz: ad el antschavet a ver basengs.

15. Ad el mà, à: sa plidè enn ün Burgeis da quella Terra; a·quel ilg tarmatet or sin sês Beins a parchirar ils Porcs.

16. Ad el grigiava dad amplanir sieu Venter cun las Criscas ch' ils Porcs malgiavan; mo nagin lgi deva.

17. Mo el mà en sasez a schet: "Quonts Fumelgs da micu Bab han budonza da Pann, a jou mici d' fom!"

18. "Jou vi lavar si, ad ir tier micu Bab, e vi gir a lgi: 'Bab, jou hai faig puccau ancunter ilg Tschiel ad avont tei;

19. "'A sunt bucca pli vangonts da vangir numnaus ticu Filg: fai mei esser sco ün da tes Fumelgs.'"

III. The third division is the Dacian, Pannonian, or Wallachian, containing the present languages of Wallachia and Moldavia.

In the *Jahrbücher der Literatur*, June, 1829, specimens are given of two of its dialects: 1, the Daco-Wallachian, north of the Danube; 2, the Macedono-Wallachian, south of the Danube. The present specimen varies from both. It is taken from the New Testament, printed at Smyrna, 1838. The Dacian division is marked by placing the article after the noun, as *homul = the man = homo ille.*

Luke xv. 11.

11. Un om avea doĭ fec'orĭ.

12. Shi a zis c'el maĭ tinr din cĭ tatluĭ su: tat, dunĭ partea c'e mi se kade de avucie: shi de a imprcit lor avucica.

13. Shi nu dup multe zile, adunint toate fec orul c'el maĭ tinr, s'a dus intr 'o car departe, shi akolo a rsipit toat avucica ca, viecuind intr dezmĭerdrĭ.

14. Shi keltuind el toate, c'a fkut foamete mare intr' ac'ca car: shi el a inc'eput a se lipsi.

15. Shi mergina c'a lipit de unul din lkuitorii crii ac'cia: si 'l a trimis pre el la carinide sale c pask porc'ii.

16. Shi doria c 'shĭ sature pinctec'ele sŭ de roshkobele c'e minka porc'ii; shi nimini nu ĭ da luĭ.

17. Iar viind intru sine, a zis: kicĭ argacĭ aĭ tatlui mieŭ sint indestulacĭ de piine, iar eŭ pĭeiŭ de foame.

18. Skula-m-vioŭ, shi m' voiŭ duc'e la tata mieŭ, shi vioŭ zic'e lui:

19. Tat, greshit-am la c'er shi inaintea ta, shi nu mai sint vrednik a m kema fiul tŭ; fm ka pre unul din argacii tĭ.

§ 143. Such is the *general* view of the languages derived from the Latin, *i. e.*, of the languages of the Latin branch of the Classical stock.

The French languages of the Transalpine division require to be more minutely exhibited.

Between the provincial French of the north and the provincial French of the south, there is a difference, at the present day, at least of dialect, and perhaps of language. This is shown by the following specimens: the first from the canton of Arras, on the confines of Flanders; the second, from the department of Var, in Provence. The date of each is A. D. 1807.

I.

Luke xv. 11.

11. Ain homme avoüait deeux garchéons.

12. L'pus jone dit a sain père, "Main père, baillé m'chou qui doüo me 'r'v'nir ed vous bien," et leu père leu partit sain bien.

13. Ain n'sais yur, tro, quate, chéon jours après l'pus tiò d'chés déeux éféans oyant r'cuéllé tout s'n' héritt'main, s'ot' ainvoye dains nâin pahis grainain loüon, dû qu'il échilla tout s'n' argint ain fageant l'braingand dains chés cabarets.

14. Abord qu'il o eu tout bu, tout mié et tout drélé, il o v'nu adonc dains ch' pahis lo ainn' famaine cruüelle, et i c'mainchouait d'avoir fon-ye d' pon-ye (*i.e.* faim de pain).

II.

THE SAME.

11. Un homé avié dous enfans.

12. Lou plus pichoun diguét a son päiré, "Moun päiré, dounas mi ce què

mi reven de vouastré ben ;" lou päiré faguet lou partagé de tout ce que poussédavo.

13. Paou de jours après, lou pichoun vendét tout se què soun päiré li avié desamparat, et s'en anét dins un päis fourço luench, ounté dissipét tout soun ben en debaucho.

14. Quand aguét tou accaba, uno grosso famino arribet dins aqueou päis et, leou, si veguét reduech à la dernicro misèro.

Practically speaking, although in the central parts of France the northern and southern dialects melt each into the other, the Loire may be considered as a line of demarcation between two languages; the term language being employed because, in the Middle Ages, whatever may be their real difference, the northern tongue and the southern tongue were dealt with not as separate dialects, but as distinct languages — the southern being called Provençal, the northern Norman-French.

Of these two languages (for so they will in the following pages be called, for the sake of convenience) the southern or Provençal approaches the dialects of Spain; the Valencian of Spain and the Catalonian of Spain being Provençal rather than standard Spanish or Castilian.

The southern French is sometimes called the Langue d'Oc, and sometimes the Limousin.

It is in the Southern French (Provençal, Langue d'Oc, or Limousin) that we have the following specimen, *viz.*, the Oath of Ludwig, sworn A. D. 842.

The Oath of the King.

Pro Deo amur et pro Xristian poblo et nostro commun salvament, d'ist di en avant, in quant Deus savir et podir me dunat, si salvarai eo cist meon fradre Karlo, et in ajudha et in cadhuna cosa, si cum om per dreit son fradra salvar dist, in o quid il mi altresi fazet: et ab Ludher nul plaid nunquam prindrai qui, meon vol, cist meon fradre Karle in damno sit.

The Oath of the People.

Si Loduuigs sagrament, que son fradre Karlo jurat, conservat; et Karlus, meos sendra, de suo part non lo stanit; si io returnar non l'int pois, ne io, ne neuls cui eo returnar int pois, in nulla ajudha contra Lodhuwig num li iver.

The same in Modern French.

Pour de Dieu l'amour et pour du Chrêtien peuple et le notre commun salut, de ce jour en avant, en quant que Dieu savoir et pouvoir me donne

assurément sauverai moi ce mon frère Charles, et en aide, et en chacune chose, ainsi comme homme par droit son frère sauver doit, en cela que lui à moi pareillement fera : et avec Lothaire nul traité ne onques prendrai qui, à mon vouloir, à ce mien frère Charles en dommage soit.

* * * * * * * * *

Si Louis le serment, qu'à son frère Charles il jure, conserve ; Charles, mon seigneur, de sa part ne le maintient ; si je détourner ne l'en puis, ni moi, ne nul que je détourner en puis, en nulle aide contre Louis ne lui irai.

§ 144. The Norman-French, spoken from the Loire to the confines of Flanders, and called also the Langue d'Oyl, differed from the Provençal in (amongst others) the following circumstances.

1. It was of later origin ; the southern parts of Gaul having been colonized at an early period by the Romans.

2. It was in geographical contact, not with the allied languages of Spain, but with the Gothic tongues of Germany and Holland.

It is the Norman-French that most especially bears upon the history of the English language.

The proportion of the original Celtic in the present languages of France has still to be determined. It may, however, be safely asserted, that at a certain epoch between the first and fifth centuries, the language of Gaul was more Roman and less Celtic than that of Britain.

SPECIMEN.

From the Anglo-Norman Poem of Charlemagne.

Un jur fu Karléun al Seint-Denis muster,
Reout prise sa corune, en croiz seignat sun chef,
E ad ceinte sa espée : li pons fud d'or mer.
Dux i out e demeines e baruns e chevalers.
Li emperères reguardet la reine sa muillers.
Ele fut ben corunée al plus bel e as meuz.
Il la prist par le poin desuz un oliver,
De sa pleine parole la prist à reisuner :
" Dame, véistes unkes hume nul de desuz ceil
Tant ben séist espée ne la corone el chef ?
Uncore cunquerrei-jo citez ot mun espeez."
Cele ne fud pas sage, folement respondeit :

" Emperere," dist-ele, trop vus poez preiser.
" Uncore en sa-jo un ki plus se fait léger,
Quant il porte corune entre ses chevalers ;
Kaunt il met sur sa teste, plus belement lui set."

In the northern French we must recognise not only a Celtic and a Classical, but also a Gothic element : since Clovis and Charlemagne were no Frenchmen, but Germans ; their language being *High*-Germanic. The High-Germanic element in French has still to be determined.

In the northern French of *Normandy* there is a second Gothic element, *viz.*, a Scandinavian element. By this the proper northern French underwent a further modification.

Until the time of the Scandinavians or Northmen, the present province of Normandy was called Neustria. A generation before the Norman Conquest, a Norwegian captain, named in his own country *Rolf*, and in France *Rollo*, or *Rou*, settled upon the coast of Normandy. What Hengist and the Germans are supposed to have been in Britain, Rollo and his Scandinavians were in France. The province took from them its name of Normandy. The *Norwegian* element in the Norman-French has yet to be determined. Respecting it, however, the following statements may, even in the present state of the question, be made :—

1. That a Norse dialect was spoken in Normandy at Bayeux, some time after the battle of Hastings.

2. That William the Conqueror understood the Norse language.

3. That the names Jersey, Guernsey, and Alderney are as truly Norse names as Orkney and Shetland.

CHAPTER VIII.

THE POSITION OF THE ENGLISH LANGUAGE AS INDO-EUROPEAN.

§ 145. In each of the three preceding chapters a separate stock of languages has been considered; and it has been shown, in some degree, how far languages of the same stock differ from, or agree with, each other.

Furthermore, in each stock there has been some particular language that especially illustrates the English.

In the Gothic stock there has been the Anglo-Saxon; in the Celtic the Welsh; and in the Classical the Anglo-Norman.

Nevertheless, the importance of the languages of these three divisions is by no means equal. The Gothic tongues supply the basis of our investigations. The Celtic afford a few remnants of that language which the Anglo-Saxon superseded. The Anglo-Norman language exhibits certain superadded elements.

§ 146. Over and above the Gothic, Celtic, and Classical languages, there are others that illustrate the English; and some of our commonest grammatical inflections can be but half understood unless we go beyond the groups already enumerated.

The Gothic, Celtic (?),* and Classical stocks are but sub ordinate divisions of a wider class. Each has a sufficient amount of mutual affinities to be illustrative of each other, and each is contained, along with two other groups of equal value, under a higher denomination in philology.

What is the nature of that affinity which connects languages so different as the Gothic, Celtic (?), and Classical stocks? or what is the amount of likeness between, *e.g.*, the

* The meaning of the note of interrogation is explained in § 148.

German and Portuguese, the Greek and Islandic, the Latin and Swedish, the Anglo-Saxon and Italian? And what other languages are so connected?

What other philological groups are connected with each other, and with the languages already noticed, by the same affinities which connect the Gothic, Celtic (?), and Classical stocks? Whatever these languages may be, it is nearly certain that they will be necessary, on some point or other, for the full illustration of the English.

As both these questions are points of general, rather than of English, philology, and as a partial answer may be got to the first from attention to the degree in which the body of the present work exhibits illustrations drawn from widely different languages, the following statements are considered sufficient.

§ 147. The philological denomination of the class which contains the Gothic, Celtic (?), and Classical divisions, and, along with the languages contained therein, all others similarly allied, is *Indo-European;* so that the Gothic, Celtic (?), Classical and certain other languages are Indo-European.

All Indo-European languages illustrate each other.

The other divisions of the great Indo-European group of languages are as follows :—

1. The Iranian stock of languages. — This contains the proper Persian languages of Persia (Iran) in all their stages, the Kurd language, and all the languages of Asia (whatever they may be) derived from the Zend or Sanskrit.

2. The Sarmatian stock of languages.—This contains the languages of Russia, Poland, Bohemia, and of the Slavonian tribes in general. It contains also the Lithuanic languages, *i.e.*, the Lithuanic of Lithuania, the old Prussian of Prussia (now extinct), and the Lettish or Livonic of Courland and Livonia.

3, 4, 5. The Classical, Gothic, and Celtic (?) stocks complete the catalogue of languages undoubtedly Indo-European, and at the same time they explain the import of the term. Indo-European is the name of a class which embraces the majority of the languages of *Europe*, and is extended over

Asia as far as *India*. Until the Celtic was shown by Dr. Prichard to have certain affinities with the Latin, Greek, Slavonic, Lithuanic, Gothic, Sanskrit, and Zend, as those tongues had with each other, the class in question was called Indo-*Germanic*; since, up to that time, the Germanic languages had formed its western limit.

* * * * * *

§ 148. *Meaning of the note of interrogation (?) after the word Celtic.*—In a paper read before the Ethnological Society, February 28th, 1849, and published in the Edinburgh Philosophical Magazine, the present writer has given reasons for considering the claims of the Celtic to be Indo-European as somewhat doubtful; at the same time he admits, and highly values, all the facts in favour of its being so, which are to be found in Prichard's Eastern Origin of the Celtic Nations.

He believes, however, that the Celtic can only be brought in the same group with the Gothic, Slavonic, &c., by *extending* the value of the class.

"To draw an illustration from the common ties of relationship, as between man and man, it is clear that a family may be enlarged in two ways.

"*a*. A brother, or a cousin, may be discovered, of which the existence was previously unknown. Herein the family is enlarged, or increased, by the *real* addition of a new member, in a recognised degree of relationship.

"*b*. A degree of relationship previously unrecognised may be recognised, *i. e.*, a family wherein it was previously considered that a second-cousinship was as much as could be admitted within its pale, may incorporate third, fourth, or fifth cousins. Here the family is enlarged, or increased, by a *verbal* extension of the term.

"Now it is believed that the distinction between increase by the way of real addition, and increase by the way of verbal extension, has not been sufficiently attended to. Yet, that it should be more closely attended to, is evident; since, in mistaking a verbal increase for a real one, the whole end and aim of classification is overlooked. The publication of Dr. Prichard's Eastern Origin of the Celtic Nations, in 1831,

supplied philologists with the most definite addition that has, perhaps, yet been made to ethnographical philology.

"Ever since then the Celtic has been considered to be Indo-European. Indeed its position in the same group with the Iranian, Classical, Slavono-Lithuanic, and Gothic tongues, supplied the reason for substituting the term Indo-*European* for the previous one Indo-*Germanic*.

"On the other hand, it seems necessary to admit that *languages are allied just in proportion as they were separated from the mother-tongue in the same stage of its development.*

"If so, the Celtic became detached anterior *to the evolution of the declension of nouns*, whereas the Gothic, Slavonic, Classical and Iranian languages all separated *subsequent to that stage.*" *

This, along with other reasons indicated elsewhere,† induces the present writer to admit an affinity between the Celtic and the other so-called Indo-European tongues, but to deny that it is the same affinity which connects the Iranian, Classical, Gothic and Slavonic groups.

* Edinburgh Philosophical Magazine.

† Natural History of Man.

PART II.

HISTORY AND ANALYSIS OF THE ENGLISH LANGUAGE.

CHAPTER I.

HISTORICAL AND LOGICAL ELEMENTS OF THE ENGLISH LANGUAGE.

§ 149. The Celtic elements of the present English fall into five classes.

1. Those that are of late introduction, and cannot be called original and constituent parts of the language. Such are (amongst others) the words *flannel*, *crowd* (a fiddle), from the Cambrian; and *kerne* (an Irish foot-soldier), *galore* (enough), *tartan*, *plaid*, &c., from the Gaelic branch.

2. Those that are common to both the Celtic and Gothic stocks, and are Indo-European rather than either Welsh, or Gaelic, or Saxon. Such (amongst others) are *brother*, *mother*, in Celtic *brathair*, *mathair*; the numerals, &c.

3. Those that have come to us from the Celtic, but have come to us through the medium of another language. Such are *druid* and *bard*, whose *immediate* source is, not the Celtic but, the Latin.

4. Celtic elements of the Anglo-Norman, introduced into England after the Conquest, and occurring in that language as remains of the original Celtic of Gaul.

5. Those that have been retained from the original Celtic of the island, and which form genuine constituents of our language. These fall into three subdivisions.

a. Proper names—generally of geographical localities; as *the Thames*, *Kent*, &c.

b. Common names retained in the provincial dialects of England, but not retained in the current language; as *gwcthall = household stuff*, and *gwlanen = flannel* in Herefordshire.

c. Common names retained in the current language.—The following list is Mr. Garnett's:—

Welsh.	*English.*	*Welsh.*	*English.*
Basgawd	*Basket.*	Gefyn (fetter)	*Gyve.*
Berfa	*Barrow.*	Greidell	*Grid*, in *Gridiron.*
Botwm	*Button.*	Grual	*Gruel.*
Brân	*Bran.*	Gwald (hem, border)	*Welt.*
Clwt	*Clout, Rag.*		
Crochan	*Crock, Crockery.*	Gwicced (little door)	*Wicket.*
Crog	*Crook, Hook.*		
Cwch	*Cock*, in *Cock-boat.*	Gwn	*Gown.*
Cwysed	*Gusset.*	Gwyfr	*Wire.*
Cyl, Cyln	*Kiln* (*Kill*, provinc.).	Masg (stitch in netting)	*Mesh.*
Dantaeth	*Dainty.*	Mattog	*Mattock.*
Darn	*Darn.*	Mop	*Mop.*
Deentur	*Tenter*, in *Tenter-hook.*	Rhail (fence)	*Rail.*
		Rhasg (slice)	*Rasher.*
Fflaim	*Fleam, Cattle-lancet.*	Rhuwch	*Rug.*
		Sawduriaw	*Solder.*
Fflaw	*Flaw.*	Syth (glue)	*Size.*
Ffynnell (air-hole)	*Funnel.*	Tacl	*Tackle.*

§ 150. *Latin of the first period.*—Of the Latin introduced by Cæsar and his successors, the few words remaining are those that relate to military affairs; *viz. street (strata); coln* (as in *Lincoln = Lindi colonia*); *cest* (as in *Gloucester = glevæ castra*) from *castra.* The Latin words introduced between the time of Cæsar and Hengist may be called the *Latin of the first period*, or the *Latin of the Celtic period.*

§ 151. *The Anglo-Saxon.*—This is not noticed here, because from being the staple of the present language it is more or less the subject of the book throughout.

§ 152. *The Danish, or Norse.*—The pirates that pillaged Britain, under the name of Danes, were not exclusively the inhabitants of Denmark. Of the three Scandinavian nations, the Swedes took the least share, the Norwegians the greatest

in these invasions. Not that the Swedes were less piratical, but that they robbed elsewhere,—in Russia, for instance, and in Finland.

The language of the three nations was the same; the differences being differences of dialect. It was that which is now spoken in Iceland, having been once common to Scandinavia and Denmark. Whether this was aboriginal in *Denmark*, is uncertain. In *Scandinavia* it was imported; the tongue that it supplanted having been, in all probability, the mother-tongue of the present Laplandic.

The Danish that became incorporated with our language, under the reign of Canute and his sons, may be called the direct Danish (Norse or Scandinavian) element, in contradistinction to the indirect Danish of §§ 144, 155.

The determination of the amount of Danish in English is difficult. It is not difficult to prove a word *Scandinavian*. We must also show that it is not German. A few years back the current opinion was against the doctrine that there was much Danish in England. At present, the tendency is rather the other way. The following facts are from Mr. Garnett.—Phil. Trans. Vol. i.

1. The Saxon name of the present town of *Whitby* in Yorkshire was *Streoneshalch*. The present name *Whitby*, *Hvitby*, or *White-town*, is Danish.

2. The Saxon name of the capital of Derbyshire was *Northweortheg*. The present name is Danish.

3. The termination *-by=town* is Norse.

4. On a monument in Aldburgh church, Holdernesse, in the East Riding of Yorkshire, referred to the age of Edward the Confessor, is found the following inscription :—

> *Ulf* het ræran cyrice *for hanum* and for Gunthara saula.
> "Ulf bid rear the church for him and for the soul of Gunthar."

Now, in this inscription, *Ulf*, in opposition to the Anglo-Saxon *wulf*, is a Norse form; whilst *hanum* is a Norse dative, and by no means an Anglo-Saxon one.—Old Norse *hanum*, Swedish *honom*.

5. The use of *at* for *to* as the sign of the infinitive mood

is Norse, not Saxon. It is the regular prefix in Icelandic, Danish, Swedish, and Feroic. It is also found in the northern dialects of the Old English, and in the particular dialect of Westmoreland at the present day.

6. The use of *sum* for *as*; *e.g.*—*swa sum* we forgive oure detturs.

7. Isolated words in the northern dialects are Norse rather than Saxon.

Provincial.	*Common Dialect.*	*Norse.*
Braid	*Resemble*	Bråas, *Swed.*
Eldin	*Firing*	Eld, *Dan.*
Force	*Waterfall*	Fors, *D. Swed.*
Gar	*Make*	Göra, *Swed.*
Gill	*Ravine*	Gil, *Iceland.*
Greet	*Weep*	Grata, *Iceland.*
Ket	*Carrion*	Kiöd=Flesh, *Dan.*
Lait	*Seek*	Lede, *Dan.*
Lathe	*Barn*	Lade, *Dan.*
Lile	*Little*	Lille, *Dan.*

§ 153. *Roman of the Second Period.*—Of the Latin introduced under the Christianised Saxon sovereigns, many words are extant. They relate chiefly to ecclesiastical matters, just as the Latin of the Celtic period bore upon military affairs.—*Mynster*, a minster, *monasterium*; *portic*, a porch, *porticus*; *cluster*, a cloister, *claustrum*; *munuc*, a monk, *monachus*; *bisceop*, a bishop, *episcopus*; *arcebisceop*, archbishop, *archiepiscopus*; *sanct*, a saint, *sanctus*; *profost*, a provost, *propositus*; *pall*, a pall, *pallium*; *calic*, a chalice, *calix*; *candel*, a candle, *candela*; *psalter*, a psalter, *psalterium*; *mæsse*, a mass, *missa*; *pistel*, an epistle, *epistola*; *prædic-ian*, to preach, *prædicare*; *prof-ian*, to prove, *probare*.

The following are the names of foreign plants and animals:—*camell*, a camel, *camelus*; *ylp*, elephant, *elephas*; *fic-beam*, fig-tree, *ficus*; *feferfuge*, feverfew, *febrifuga*; *peterselige*, parsley, *petroselinum*.

Others are the names of articles of foreign origin, as *pipor*, pepper, *piper*; *purpur*, purple, *purpura*; *pumicstan*, pumice-stone, *pumex*.

The above-given list is from Guest's English Rhythms (B. iii. c. 3). It constitutes that portion of the elements of our language which may be called the Latin of the second, or Saxon period.

§ 154. *The Anglo-Norman element.*—For practical purposes we may say that the French or Anglo-Norman element appeared in our language after the battle of Hastings, A.D. 1066.

Previous, however, to that period we find notices of intercourse between the two countries.

1. The residence in England of Louis Outremer.

2. Ethelred II. married Emma, daughter of Richard Duke of Normandy, and the two children were sent to Normandy for education.

3. Edward the Confessor is particularly stated to have encouraged French manners and the French language in England.

4. Ingulphus of Croydon speaks of his own knowledge of French.

5. Harold passed some time in Normandy.

6. The French article *la*, in the term *la Drove*, occurs in a deed of A.D. 975.—See Ranouard, *Journal des Savans*, 1830.

The chief Anglo-Norman elements of our language are the terms connected with the feudal system, the terms relating to war and chivalry, and a great portion of the law terms—*duke*, *count*, *baron*, *villain*, *service*, *chivalry*, *warrant*, *esquire*, *challenge*, *domain*, &c.

§ 155. The Norwegian, Danish, Norse, or Scandinavian element of the Anglo-Norman (as in the proper names *Guernsey*, *Jersey*, *Alderney*, and perhaps others) constitutes the *indirect* Scandinavian element of the English.

§ 156. *Latin of the Third Period.*—This means the Latin which was introduced between the battle of Hastings and the revival of literature. It chiefly originated with the monks, in the universities, and, to a certain extent, in the courts of law. It must be distinguished from the *indirect* Latin introduced as part and parcel of the Anglo-Norman. It has yet to be accurately analyzed.

Latin of the Fourth Period.—This means the Latin which has been introduced between the revival of literature and the present time. It has originated in the writings of learned men in general, and is distinguished from that of the previous periods by—

1. Being less altered in form—

2. Preserving, in the case of substantives, in many cases its original inflections; *axis*, *axes*; *basis*, *bases*—

3. Relating to objects and ideas for which the increase of the range of science in general has required a nomenclature.

§ 157. *Greek.*—Words derived *directly* from the Greek are in the same predicament as the Latin of the third period —*phænomenon*, *phænomena*; *criterion*, *criteria*, &c.; words which are only *indirectly* of Greek origin, being considered to belong to the language from which they were immediately introduced into the English. Such are *deacon*, *priest*, &c., introduced through the Latin; thus a word like *church* proves no more in regard to a Greek element in English, than the word *abbot* proves in respect to a Syrian one.

§ 158. The Latin of the fourth period and the Greek agree in retaining, in many cases, the Latin or Greek inflexions rather than adopting the English ones; in other words, they agree in being but *imperfectly incorporated*. The phænomenon of imperfect incorporation (an important one) is reducible to the following rules:—

1. That it has a direct ratio to the date of the introduction, *i.e.*, the more recent the word the more likely it is to retain its original inflexion.

2. That it has a relation to the number of meanings belonging to the words: thus, when a single word has two meanings, the original inflexion expresses one, the English inflexion another—*genius*, *genii*, often (*spirits*), *geniuses* (*men of genius*).

3. That it occurs with substantives only, and that only in the expression of number. Thus, although the plural of substantives like *axis* and *genius* are Latin, the possessive cases are English. So also are the degrees of comparison, for

adjectives like *circular*, and the tenses, &c. for verbs, like perambulate.

§ 159. The following is a list of the chief Latin substantives, introduced during the latter part of the fourth period; and, preserving the *Latin* plural forms—

FIRST CLASS.

Words wherein the Latin Plural is the same as the Latin Singular.

(*a*) *Sing.*	*Plur.*	(*b*) *Sing.*	*Plur.*
Apparatus	apparat*us*	Carics	carie*s*
Hiatus	hiat*us*	Congeries	congerie*s*
Impetus	impet*us*.	Series	serie*s*
		Species	specie*s*
		Superficies	superficie*s*.

SECOND CLASS.

Words wherein the Latin Plural is formed from the Latin Singular by changing the last Syllable.

(*a*).—*Where the Singular termination* -a *is changed in the Plural into* -æ :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Formul*a*	formul*æ*	Nebul*a*	nebul*æ*
Lamin*a*	lamin*æ*	Scori*a*	scori*æ*.
Larv*a*	larv*æ*		

(*b*).—*Where the singular termination* -us *is changed in the Plural into* -i :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Calcul*us*	calcul*i*	Polyp*us*	polyp*i*
Coloss*us*	coloss*i*.	Radi*us*	radi*i*
Convolvul*us*	convolvul*i*	Ranuncul*us*	ranuncul*i*
Foc*us*	foc*i*	Sarcophag*us*	sarcophag*i*
Geni*us*	geni*i*	Schirrh*us*	schirrh*i*
Mag*us*	mag*i*	Stimul*us*	stimul*i*
Nautil*us*	nautil*i*	Tumul*us*	tumul*i*.
Œsophag*us*	œsophag*i*		

(*c*).—*Where the Singular termination* -um *is changed in the Plural into* -a :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Animalcul*um*	animalcul*a*	Effluvi*um*	effluvi*a*
Arcan*um*	arcan*a*	Empori*um*	empori*a*
Collyri*um*	collyri*a*	Encomi*um*	encomi*a*
Dat*um*	dat*a*	Errat*um*	errat*a*
Desiderat*um*	desiderat*a*	Gymnasi*um*	gymnasi*a*

Sing.	*Plur.*	*Sing.*	*Plur.*
Lixiv*ium*	lixivi*a*	Premi*um*	premi*a*
Lustr*um*	lustr*a*	Scholi*um*	scholi*a*
Mausole*um*	mausole*a*	Spectr*um*	spectr*a*
Medi*um*	medi*a*	Specul*um*	specul*a*
Memorand*um*	memorand*a*	Strat*um*	strat*a*
Menstru*um*	menstru*a*	Succedane*um*	succedane*a*.
Moment*um*	moment*a*		

(*d*).— *Where the singular termination* -is *is changed in the Plural into* -cs :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Amanuens*is*	amanuens*es*	Ellips*is*	ellips*es*
Analys*is*	analys*es*	Emphas*is*	emphas*es*
Antithes*is*	antitheses	Hypothes*is*	hypotheses
Ax*is*	ax*es*	Oas*is*	oas*es*
Bas*is*	bas*es*	Parenthes*is*	parentheses
Cris*is*	cris*es*	Synthes*is*	syntheses
Diæres*is*	diæreses	Thes*is*	thes*es*.

THIRD CLASS.

Words wherein the Plural is formed by inserting -e *between the last two sounds of the singular, so that the former number always contains a syllable more than the latter* :—

Sing.			*Plur.*
Apex	*sounded*	apec-*s*	apic*es*
Appendix	—	appendic-*s*	appendic*es*
Calix	—	calic-*s*	calic*es*
Cicatrix	—	cicatric-*s*	cicatric*es*
Helix	—	helic-*s*	helic*es*
Index	—	indec-*s*	indic*es*
Radix	—	radic-*s*	radic*es*
Vertex	—	vertec-*s*	vertic*es*
Vortex	—	vortec-*s*	vortic*es*.

In all these words the *c* of the singular number is sounded as *k*, of the plural as *s*.

§ 160. The following is a list of the chief Greek substantives lately introduced, and preserving the *Greek* plural forms—

FIRST CLASS.

Words where the singular termination -on *is changed in the plural into* -a :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Aphelio*n*	aphelia	Criterio*n*	criteri*a*
Perihelio*n*	perihelia	Ephemero*n*	ephemer*a*
Automato*n*	automat*a*	Phænomeno*n*	phænomen*a*.

SECOND CLASS.

Words where the plural is formed from the original root by adding either -es *or* -a, *but where the singular rejects the last letter of the original root.*

Plurals in -es :—

Original root.	*Plur.*	*Sing.*
Apsid-	apsid*es*	apsis
Cantharid-	cantharid*es*	cantharis
Chrysalid-	chrysalid*es*	chrysalis
Ephemerid-	ephemerid*es*	ephemeris
Tripod-	tripod*es*	tripos.

Plurals in -a :—

Original root.	*Plur.*	*Sing.*
Dogmat-	dogmat*a*	dogma
Lemmat-	lemmat*a*	lemma
Miasmat-	miasmat*a*.	miasma*

§ 161. *Miscellaneous elements.*—Of miscellaneous elements we have two sorts; those that are incorporated in our language, and are currently understood (*e. g.*, the Spanish word *sherry*, the Arabic word *alkali*, and the Persian word *turban*), and those that, even amongst the educated, are considered strangers. Of this latter kind (amongst many others) are the Oriental words *hummum*, *kaftan*, *gul*, &c.

Of the currently understood miscellaneous elements of the English language, the most important are from the French; some of which agree with those of the Latin of the fourth period, and the Greek in preserving the *French* plural forms —as *beau*, *beaux*, *billets-doux*.

Italian.—Some words of Italian origin do the same: as *virtuoso*, *virtuosi*.

Hebrew.—The Hebrew words, *cherub* and *seraph* do the same; the form *cherub-im*, and *seraph-im*, being not only plurals but Hebrew plurals.

Beyond the words derived from these five languages, none form their plurals other than after the English method, *i.e.*, in *-s*: as *waltzes*, from the *German* word *waltz*.

§ 162. The extent to which a language, which like the English, at one and the same time requires names for many objects, comes in contact with the tongues of half the world,

* This list is taken from Smart's valuable and logical English Grammar.

and has, moreover, a great power of incorporating foreign elements, derives fresh words from varied sources, may be seen from the following incomplete notice of the languages which have, in different degrees, supplied it with new terms.

Arabic.—Admiral, alchemist, alchemy, alcohol, alcove, alembic, algebra, alkali, assassin, from a paper of Mr. Crawford, read at the British Association, 1849.

Persian.—Turban, caravan, dervise, &c.—*Ditto.*

Turkish.—Coffee, bashaw, divan, scimitar, janisary, &c.—*Ditto.*

Hindu languages.—Calico, chintz, cowrie, curry, lac, muslin, toddy, &c.—*Ditto.*

Chinese.—Tea, bohea, congou, hyson, soy, nankin, &c.—*Ditto.*

Malay.—Bantam (fowl), gamboge, rattan, sago, shaddock, &c.—*Ditto.*

Polynesian.—Taboo, tattoo.—*Ditto.*

Tungusian, or some similar Siberian language.—Mammoth, the bones of which are chiefly from the banks of the Lena.

North American Indian.—Squaw, wigwam, pemmican.

Peruvian.—Charki = prepared meat; whence *jerked* beef.

Caribbean.—Hammock.

Ancient Carian.—Mausoleum.

§ 163. In § 157 a distinction is drawn between the *direct* and *indirect*, the latter leading to the *ultimate origin* of words.

Thus a word borrowed into the English from the French, might have been borrowed into the French from the Latin, into the Latin from the Greek, into the Greek from the Persian, &c., and so *ad infinitum*.

The investigation of this is a matter of literary curiosity rather than any important branch of philology.

The ultimate known origin of many common words sometimes goes back to a great date, and points to extinct languages——

Ancient Nubian (?)—Barbarous.

Ancient Egyptian.—Ammonia.

Ancient Syrian.—Cyder.

Ancient Syrian.—Pandar.

Ancient Lydian.—Mæander.

Ancient Persian.—Paradise.

§ 164. Again, a word from a given language may be introduced by more lines than one; or it may be introduced twice over; once at an earlier, and again at a later period. In such a case its form will, most probably, vary; and, what is more, its meaning as well. Words of this sort may be called *di-morphic*, their *di-morphism*, having originated in one of two reasons—a difference of channel, or a difference of date. Instances of the first are, *syrup*, *sherbet*, and *shrub*, all originally from the *Arabic*, *srb*; but introduced differently, viz., the first through the Latin, the second through the Persian, and the third through the Hindoo. Instances of the second are words like *minster*, introduced in the Anglo-Saxon, as contrasted with *monastery*, introduced during the Anglo-Norman period. By the proper application of these processes, we account for words so different in present form, yet so identical in origin, as *priest* and *presbyter*, *episcopal* and *bishop*, *&c.*

§ 165. *Distinction.*—The history of the languages that have been spoken in a particular country, is a different subject from the history of a particular language. The history of the languages that have been spoken in the United States of America, is the history of *Indian* languages. The history of the languages of the United States is the history of the Germanic language.

§ 166. *Words of foreign simulating a vernacular origin.*—These may occur in any mixed language whatever; they occur, however, oftener in the English than in any other.

Let a word be introduced from a foreign language—let it have some resemblance in sound to a real English one: lastly, let the meanings of the two words be not absolutely incompatible. We may then have a word of foreign origin taking the appearance of an English one. Such, amongst others, are *beef-eater*, from *bœuffetier*; *sparrow-grass*, *asparagus*; *Shotover*, *Chateau vert*;* *Jerusalem*, *Girasole*;† *Spanish*

* As in *Shotover Hill*, near Oxford.

† As in *Jerusalem artichoke*.

beefeater, *Spina befida*; *periwig*, *peruke*; *runagate*, *renegade*; *lutestring*, *lustrino*;* *O yes*, *Oyez!* *ancient*, *ensign*.†

Dog-cheap.—This has nothing to do with *dogs*. The first syllable is *god* = *good* transposed, and the second the *ch-p* in *chapman* (= *merchant*) *cheap*, and *East-cheap*. In Sir J. Mandeville, we find *god-kepe* = *good bargain*.

Sky-larking.—Nothing to do with *larks* of any sort; still less the particular species, *alauda arvensis*. The word improperly spelt *l-a-r-k*, and banished to the slang regions of the English language, is the Anglo-Saxon *lác* = *game*, or *sport*; wherein the *a* is sounded as in *father* (not as in *farther*). *Lek* = *game*, in the present Scandinavian languages.

Zachary Macaulay = *Zumalacarregui*; *Billy Ruffian* = *Belleropkon*; *Sir Roger Dowlass* = *Surajah Dowlah*, although so limited to the common soldiers, and sailors who first used them, as to be exploded vulgarisms rather than integral parts of the language, are examples of the same tendency towards the irregular accommodation of misunderstood foreign terms.

Birdbolt.—An incorrect name for the *gadus lota*, or *eel-pout*, and a transformation of *barbote*.

Whistle-fish.—The same for *gadus mustela*, or *weazel-cod*.

Liquorice = *glycyrrhiza*.

Wormwood = *weremuth*, is an instance of a word from the same language, in an antiquated shape, being equally transformed with a word of really foreign origin.

§ 167. Sometimes the transformation of the *name* has engendered a change in the object to which it applies, or, at least, has evolved new ideas in connection with it. How easy for a person who used the words *beef-eater*, *sparrow-grass*, or *Jerusalem*, to believe that the officers designated by the former either eat or used to eat more beef than other people (or at least had an allowance of that viand); that the second word was the name for a *grass*, or herb of which *sparrows* were fond; and that *Jerusalem* artichokes came from Palestine.

What has just been supposed is sometimes a real occur-

* A sort of silk.

† *Ancient Cassio*—"Othello."

rence. To account for the name *Shotover-hill*, I have heard that Little John *shot over* it. Here the confusion in order to set itself right, breeds a fiction. Again, in chess, the piece now called the *queen*, was originally the *elephant*. This was in Persian, *ferz*. In French it became *vierge*, which, in time, came to be mistaken for a derivative, and *virgo*= *the virgin*, *the lady*, *the queen*.

§ 168. Sometimes, where the form of a word in respect to its *sound* is not affected, a false spirit of accommodation introduces an unetymological *spelling*; as *frontispiece** from *frontispecium*, *sovereign*, from *sovrano*, *colleague* from *collega*, *lanthorn* (old orthography) from *lanterna*.

The value of forms like these consists in their showing that language is affected by false etymologies as well as by true ones.

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§ 169. In *lambkin* and *lancet*, the final syllables (*-kin* and *-et*) have the same power. They both express the idea of smallness or diminutiveness. These words are but two out of a multitude, the one (*lamb*) being of Saxon, the other (*lance*) of Norman origin. The same is the case with the superadded syllables: *-kin* is Saxon; *-et* Norman. Now to add a Saxon termination to a Norman word, or *vice versâ*, is to corrupt the English language.

This leads to some observations respecting—

§ 170. *Introduction of new words—Hybridism.*—Hybridism is a term derived from *hybrid-a*, *a mongrel*; a Latin word *of Greek extraction*.

The terminations *-ize* (as in *criticize*), *-ism* (as in *criticism*), *-ic* (as in *comic*), these, amongst many others, are Greek terminations. To add them to words of other than of Greek origin is to be guilty of hybridism.

The terminations *-ble* (as in *penetrable*), *-bility* (as in *penetrability*, *-al* (as in *parental*) — these, amongst many others, are Latin terminations. To add them to words of other than of Latin origin is to be guilty of hybridism.

* This class of words was pointed out to me by the very intelligent Reader of my first edition.

Hybridism is the commonest fault that accompanies the introduction of new words. The hybrid additions to the English language are most numerous in works on science.

It must not, however, be concealed that several well established words are hybrid; and that, even in the writings of the classical Roman authors, there is hybridism between the Latin and the Greek.

The etymological view of every word of foreign origin is, not that it is put together in England, but that it is brought whole from the language to which it is vernacular. Now no derived word can be brought whole from a language unless, in that language, all its parts exist. The word *penetrability* is not derived from the English word *penetrable*, by the addition of *-ty*. It is the Latin word *penetrabilitas* imported.

In derived words all the parts must belong to one and the same language, or, changing the expression, *every derived word must have a possible form in the language from which it is taken*. Such is the rule against Hybridism.

§ 171. A true word sometimes takes the appearance of a hybrid without really being so. The *-icle*, in *icicle*, is apparently the same as the *-icle* in *radicle*. Now, as *ice* is Gothic, and *-icle* classical, hybridism is simulated. *Icicle*, however, is not a derivative but a compound; its parts being *is* and *gicel*, both Anglo-Saxon words.

§ 172. *On Incompletion of the Radical.*—Let there be in a given language a series of roots ending in *-t*, as *sæmat*. Let a euphonic influence eject the *-t*, as often as the word occurs in the nominative case. Let the nominative case be erroneously considered to represent the root, or radical, of the word. Let a derivative word be formed accordingly, *i.e.*, on the notion that the nominative form and the radical form coincide. Such a derivative will exhibit only a part of the root; in other words, the radical will be incomplete.

Now all this is what actually takes place in words like *hæmo-ptysis* (*spitting of blood*), *sema-phore* (*a sort of telegraph*). The Greek imparisyllabics eject a part of the root in the nominative case; the radical forms being *hæmat-* and *sæmat-*, not *hæm-* and *sæm-*.

Incompletion of the radical is one of the commonest causes of words being coined faultily. It must not, however, be concealed, that even in the classical writers, we have (in words like *δίστομος*) examples of incompletion of the radical.

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§ 173. The preceding chapters have paved the way for a distinction between the *historical* analysis of a language, and the *logical* analysis of one.

Let the present language of England (for illustration's sake only) consist of 40,000 words. Of these let 30,000 be Anglo-Saxon, 5,000 Anglo-Norman, 100 Celtic, 10 Latin of the first, 20 Latin of the second, and 30 Latin of the third period, 50 Scandinavian, and the rest miscellaneous. In this case the language is considered according to the historical origin of the words that compose it, and the analysis (or, if the process be reversed, the synthesis) is an historical analysis.

But it is very evident that the English, or any other language, is capable of being contemplated in another view, and that the same number of words may be very differently classified. Instead of arranging them according to the languages whence they are derived, let them be disposed according to the meanings that they convey. Let it be said, for instance, that out of 40,000 words, 10,000 are the names of natural objects, that 1000 denote abstract ideas, that 1000 relate to warfare, 1000 to church matters, 500 to points of chivalry, 1000 to agriculture, and so on through the whole. In this case the analysis (or, if the process be reversed, the synthesis) is not historical but logical; the words being classed not according to their origin, but according to their meaning.

Now the logical and historical analysis of a language generally in some degree coincides, as may be seen by noticing the kind of words introduced from the Anglo-Norman, the Latin of the fourth period, and the Arabic.

CHAPTER II.

THE RELATION OF THE ENGLISH TO THE ANGLO-SAXON, AND THE STAGES OF THE ENGLISH LANGUAGE.

§ 174. The relation of the present English to the Anglo-Saxon is that of a *modern* language to an *ancient* one: the words *modern* and *ancient* being used in a defined and technical sense.

Let the word *smiðum* illustrate this. *Smiðum*, the dative plural of *smið*, is equivalent in meaning to the English *to smiths*, or to the Latin *fabris*. *Smðium*, however, is a single Anglo-Saxon word (a substantive, and nothing more); whilst its English equivalent is two words (*i. e.*, a substantive with the addition of a preposition). The letter *s*, in *smiths* shows that the word is plural. The *-um*, in *smiðum*, does this and something more. It is the sign of the *dative case* plural. The *-um* in *smiðum*, is the part of a word. The preposition *to* is a separate word with an independent existence. *Smiðum* is the radical syllable *smið*, *plus* the subordinate inflectional syllable *-um*, the sign of the dative case. *To smiths* is the substantive *smiths*, *plus* the preposition *to*, equivalent in power to the sign of a dative case, but different from it in form. As far, then, as the word just quoted is concerned, the Anglo-Saxon differs from the English thus. It expresses a given idea by a modification of the form of the root, whereas the modern English denotes the same idea by the addition of a preposition. The Saxon inflection is superseded by a combination of words.

The part that is played by the preposition with nouns, is played by the auxiliaries (*have*, *be*, &c.) with verbs.

The sentences in italics are mere variations of the same general statement. (1.) *The earlier the stage of a given*

language the greater the amount of its inflectional forms, and the later the stage of a given language, the smaller the amount of them. (2.) *As languages become modern they substitute prepositions and auxiliary verbs for cases and tenses.* (3.) *The amount of inflection is in the inverse proportion to the amount of prepositions and auxiliary verbs.* (4.) *In the course of time languages drop their inflection and substitute in its stead circumlocutions by means of prepositions, &c. The reverse never takes place.* (5.) *Given two modes of expression, the one inflectional* (smiðum), *the other circumlocutional* (to smiths), *we can state that the first belongs to an early, the second to a late, stage of language.*

The present chapter, then, showing the relation of the English to the Anglo-Saxon, shows something more. It exhibits the general relation of a modern to an ancient language. As the English is to the Anglo-Saxon, so are the Danish, Swedish, and Norwegian, to the old Norse; so also the Modern High German to the Mœso-Gothic; so the Modern Dutch of Holland to the Old Frisian; so, moreover, amongst the languages of a different stock, are the French, Italian, Spanish, Portuguese, Romanese and Wallachian to the Latin, and the Romaic to the Ancient Greek.

§ 175. Contrasted with the English, but contrasted with it only in those points where the ancient tongue is compared with the modern one, the Anglo-Saxon has the following differences.

NOUNS.

Of Gender.—In Anglo-Saxon there are three genders, the masculine, the feminine, and the neuter. With *adjectives* each gender has its peculiar declension; with *substantives* there are also appropriate terminations, but only to a certain degree; *e.g.*, of words ending in *-a* (*nama*, a name; *cuma*, a guest), it may be stated that they are always masculine; of words in *-u* (*sunu*, a son; *gifu*, a gift), that they are never neuter; in other words, that they are either mas. or fem.

The definite article varies with the gender of its substantive; *þæt eage*, the eye; *se steorra*, the star; *seo tunge*, the tongue.

Of Number.—The plural form in *-en* (as in *oxen*), rare in English, was common in Anglo-Saxon. It was the regular termination of a whole declension; *e. g.*, *eáqan*, eyes; *steorran*, stars; *tungan*, tongues. Besides this, the Anglo-Saxons had forms in *-u* and *-a*, as *ricu*, kingdoms; *gifa*, gifts. The termination *-s*, current in the present English was confined to a single gender and to a single declension, as *endas*, ends; *dagas*, days; *smiðas*, smiths.

Of Case.—Of these the Saxons had, for their substantives, at least three; viz. the nominative, dative, genitive. With the pronouns and adjectives there was a true accusative form; and with a few especial words an ablative or instrumental one. *Smið*, a smith; *smiðe*, to a smith; *smiðes*, of a smith. Plural, *smiðas*, smiths; *smiðum*, to smiths; *smiða*, of smiths: *he*, he; *hine*, him; *him*, to him; *his*, his: *se*, the; *þa*, the; *þy*, with the; *þam*, to the; *þæs*, of the.

Of the dative in *-um*, the word *whilom* (*at times*, *at whiles*) is a still extant and an almost isolated specimen.

Of Declension.—In *Anglo-Saxon* it is necessary to determine the termination of a substantive. There is the weak, or simple declension for words ending in a vowel (as *eage*, *steorra*, *tunga*), and the strong. or complex declension for words ending in a consonant (*smið*, *spræc*, *leáf*). The letters *i* and *u* are dealt with as semivowels, semivowels being dealt with as consonants; so that words like *sunu* and *gifu* belong to the same declension as *smið* and *spræ'c*.

That the form of adjectives varies with their definitude or indefinitude, has been seen from § 93: definite adjectives following the inflection of the simple; indefinite ones that of the complex declension.

The detail of the Anglo-Saxon declension may be collected from §§ 83—89.

The Anglo-Saxon inflection of the participles present is remarkable. With the exception of the form for the genitive plural definite (which, instead of *-ena*, is *-ra*,) they follow the declension of the adjectives. From the masculine substantives formed from them, and denoting the agent, they may be distinguished by a difference of inflection.

		Participle.	*Substantive.*
		Wegferende = *Wayfaring.*	Wegferend = *Wayfarer.*
Sing.	*Nom.*	Wegferende	Wegferend.
	Acc.	Wegferendne	Wegferend.
	Abl.	Wegferende	Wegferende.
	Dat.	Wegferendum	Wegferende.
	Gen.	Wegferendes	Wegferendes.
Plur.	*Nom.*	Wegferende	Wegferendas.
	Dat.	Wegferendum	Wegferendum
	Gen.	Wegferendra	Wegferenda.

Pronouns Personal.—Of the pronominal inflection in Saxon, the character may be gathered from the chapter upon pronouns. At present, it may be stated that, like the Mœso-Gothic and the Icelandic, the Anglo-Saxon language possessed for the first two persons a *dual* number; inflected as follows:

	1st Person.		*2nd Person.*	
Nom.	Wit	*We two.*	Git	*Ye two.*
Acc.	Unc	*Us two.*	Inc	*You two.*
Gen.	Uncer	*Of us two.*	Incer	*Of you two.*

Besides this, the demonstrative, possessive, and relative pronouns, as well as the numerals *twa* and *þreo*, had a fuller declension than they have at present.

VERBS.

Mood.—The subjunctive mood that in the present English (with the exception of the conjugation of the verb substantive) differs from the indicative only in the third person singular, was in Anglo-Saxon inflected as follows:

Indicative Mood.

Pres. Sing.	1.	Lufige.	*Plur.*	1.	Lufiað.
	2.	Lufast.		2.	
	3.	Lufað.		3.	

Subjunctive Mood.

Pres. Sing.	1.	Lufige.	*Plur.*	1.	Lufion.
	2.			2.	
	3.			3.	

The Saxon infinitive ended in *-an* (*lufian*), and besides this there was a so-called gerundial form, to *lufigenne*.

Tense.—In regard to tense, the Anglo-Saxon coincided with the English. The present language has two tenses, the present and the past; the Saxon had no more. This past tense the modern English forms either by addition (*love, loved*), or by change (*fall, fell*). So did the Anglo-Saxons.

Number and Person.—In the present English the termination *-eth* (*moveth*) is antiquated. In Anglo-Saxon it was the only form recognized. In English the plural number (indicative as well as subjunctive) has no distinguishing inflection. It was not so in Anglo-Saxon. There, although the *persons* were identical in form, the *numbers* were distinguished by the termination *-að* for the indicative, and *-n* for the subjunctive. (*See above.*) For certain forms in the second conjugation, see the remarks on the forms *drunk* and *drank*, in Part IV.

Such are the chief points in the declension of nouns and the conjugation of verbs that give a difference of character between the ancient Anglo-Saxon and the modern English: and it has already been stated that the difference between the New and the Old German, the Dutch and the Frisian, the Italian, &c., and the Latin, the Romaic and the Greek, &c., are precisely similar.

How far two languages pass with equal rapidity from their ancient to their modern, from their inflected to their uninflected state (in other words, how far all languages alter at the same rate), is a question that will be noticed elsewhere. At present, it is sufficient to say, that (just as we should expect *à priori*) languages do *not* alter at the same rate.

Akin to the last question is a second one: viz.: how far the rate of change in a given language can be accelerated by external circumstances. This second question bears immediately upon the history of the English language. The grammar of the current idiom compared with the grammar of the Anglo-Saxon is simplified. How far was this simplification of the grammar promoted by the Norman Conquest. The current views exaggerate the influence of the Norman Conquest and of French connexions. The remark of Mr. Price in his Preface to Warton, acceded to by Mr. Hallam in his Introduction to the Literature of Europe, is, that every one of the

other Low Germanic languages (affected by nothing corresponding to the Norman Conquest) displays the same simplification of grammar as the Anglo-Saxon (affected by the Norman Conquest) displays. Confirmatory of this remark, it may be added, that compared with the Icelandic, the Danish and Swedish do the same. Derogatory to it is the comparatively complex grammar of the *new* German, compared, not only with the Old High German, but with the Mœso-Gothic. An extract from Mr. Hallam shall close the present section and introduce the next.

"Nothing can be more difficult, except by an arbitrary line, than to determine the commencement of the English language: not so much, as in those on the Continent, because we are in want of materials, but rather from an opposite reason, the possibility of showing a very gradual succession of verbal changes that ended in a change of denomination. We should probably experience a similar difficulty, if we knew equally well the current idiom of France or Italy in the seventh and eighth centuries. For when we compare the earliest English of the thirteenth century with the Anglo-Saxon of the twelfth, it seems hard to pronounce why it should pass for a separate language, rather than a modification or simplification of the former. We must conform, however, to usage, and say that the Anglo-Saxon was converted into English:—1. By contracting and otherwise modifying the pronunciation and orthography of words. 2. By omitting many inflections, especially of the noun, and consequently making more use of articles and auxiliaries. 3. By the introduction of French derivatives. 4. By using less inversion and ellipsis, especially in poetry. Of these, the second alone, I think, can be considered as sufficient to describe a new form of language; and this was brought about so gradually, that we are not relieved from much of our difficulty, as to whether some compositions shall pass for the latest offspring of the mother, or the earlier fruits of the daughter's fertility. It is a proof of this difficulty that the best masters of our ancient language have lately introduced the word Semi-Saxon, which is to cover everything from A.D. 1150 to A.D. 1250."—Chapter i. 47.

§ 176. At a given period, then, the Anglo-Saxon of the standard, and (if the expression may be used) classical authors, such as Cædmon, Alfred, Ælfric, &c., had undergone such a change as to induce the scholars of the present age to denominate it, not Saxon, but *Semi*-Saxon. It had ceased to be genuine Saxon, but had not yet become English. In certain parts of the kingdom, where the mode of speech

changed more rapidly than elsewhere, the Semi-Saxon stage of our language came earlier. It was, as it were, precipitated.

The History of King Leir and his Daughters is found in two forms. Between these there is a difference either of dialect or of date, and possibly of both. Each, however, is Semi-Saxon. The extracts are made from Thorpe's Analecta Anglo-Saxonica, p. 143.

Bladud hafde ene sune,	Bladud hadde one sone,
Leir was ihaten ;	Leir was ihote,
Efter his fader daie,	After his fader he held þis lond,
He heold þis drihlice lond,	In his owene hond,
Somed an his live,	Ilaste his lif-dages,
Sixti winter.	Sixti winter.
He makade ane riche burh,	He makede on riche borh,-
þurh radfulle his crafte,	þorh wisemenne reade,
And he heo lette nemnen,	And hine lette nemni,
Efter him scolvan ;	After him seolve ;
Kaer-Leir hehte þe burh.	Kair-Leir hehte þe borh.
Leof heo wes þan kinge,	Leof he was þan kinge ;
þa we, an ure leod-quide,	þe we, on ure speche,
Leir-chestre clepiad,	Leþ-chestre cleopiþ,
Geare a þan holde dawon.	In þan colde daíye.

The Grave, a poetical fragment, the latter part of the Saxon Chronicle, a Homily for St. Edmund's Day (given in the Analecta), and above all the printed extracts of the poem of Layamon, are the more accessible specimens of the Semi-Saxon. The Ormulum, although in many points English rather than Saxon, retains the dual number of the Anglo-Saxon pronouns. However, lest too much stress be laid upon this circumstance, the epistolary character of the Ormulum must be borne in mind.

It is very evident that if, even in the present day, there were spoken in some remote district the language of Alfred and Ælfric, such a mode of speech would be called, not Modern English, but Anglo-Saxon. This teaches us that the stage of language is to be measured, not by its date, but by its structure. Hence, Saxon ends and Semi-Saxon begins, not at a given year, A.D., but at that time (when-

ever it be) when certain grammatical inflections disappear, and certain characters of a more advanced stage are introduced.

Some amongst others, of the earlier changes of the standard Anglo-Saxon are,

1. The substitution of *-an* for *-as*, in the plural of substantives, *munucan* for *munucas* (monks); and, conversely, the substitution of *-s* for *-n*, as *steorres* for *steorran* (stars). The use of *-s*, as the sign of the plural, without respect to gender, or declension, may be one of those changes that the Norman Conquest forwarded; *-s* being the sign of the plural in Anglo-Norman.

2. The ejection or shortening of final vowels, *þæt ylc* for *þæt ylce*; *sone* for *sunu*; *name* for *nama*; *dages* for *dagas*.

3. The substitution of *-n* for *-m* in the dative case, *hwilon* for *hwilum*.

4. The ejection of the *-n* of the infinitive mood, *cumme* for *cuman (to come)*, *nemne* for *nemnen (to name)*.

5. The ejection of *-en* in the participle passive, *I-hote* for *gehaten* (*called*, *hight*).

6. The gerundial termination *-enne*, superseded by the infinitive termination *-en*; as *to lufian* for *to lufienne*, or *lufigenne*.

7. The substitution of *-en* for *-aþ* in the persons plural of verbs; *hi clepen (they call)* for *hi clypiaþ*, &c.

The preponderance (not the occasional occurrence) of forms like those above constitute Semi-Saxon in contradistinction to standard Saxon, classical Saxon, or Anglo-Saxon proper.

§ 177. *Old English Stage.*—Further changes convert Semi-Saxon into Old English. Some, amongst others, are the following:—

1. The ejection of the dative plural termination *-um*, and the substitution of the preposition *to* and the plural sign *-s*; as *to smiths* for *smiþum*. Of the dative singular the *-e* is retained (*ende*, *worde*); but it is by no means certain that, although recognized in writing, it was recognized in pronunciation also.

2. The ejection of *-es* in the genitive singular whenever the

preposition *of* came before it ; *Godes love (God's love)*, but the *love of God*, and not the *love of Godes*.

3. The syllable *-es* as a sign of the genitive case extended to all genders and to all declensions ; *heart's* for *heortan* ; *sun's* for *sunnan*.

4. The same in respect to the plural number ; *sterres* for *steorran* ; *sons* for *suna*.

5. The ejection of *-na* in the genitive plural ; as *of tunges'* for *tungena*.

6. The use of the word *the*, as an article, instead of *se*, &c.

The preponderance of the forms above (and not their occasional occurrence) constitutes old English in contradistinction to Semi-Saxon.

The following extract from Henry's history (vol. viii. append. iv.) is the proclamation of Henry III. to the people of Huntingdonshire, A.D. 1258. It currently passes for the earliest specimen of English.

" Henry, thurg Godes fultome, King on Engleneloande, lhoaurd on Yrloand, Duke on Normand, on Acquitain, Eorl on Anjou, send I greting, to alle hise holde, ilærde & ilewerde on Huntingdonschiere.

" That witen ge well alle, thæt we willen & unnen (grant) thæt ure rædesmen alle other, the moare del of heom, thæt beoth ichosen thurg us and thurg thæt loandes-folk on ure Kuneriche, habbith idon, and schullen don, in the worthnes of God, and ure threowthe, for the freme of the loande, thurg the besigte of than toforen iscide rædesmen, beo stedfæst and ilestinde in alle thinge abutan ænde, and we heaten alle ure treowe, in the treowthe thæt heo us ogen, thet heo stede-feslliche healden & weren to healden & to swerien the isetnesses thet beon makede and beo to makien, thurg than toforen iseide rædesmen, other thurg the moare del of heom alswo, alse hit is before iseide. And thet æhcother helpe thet for to done bitham ilche other, aganes alle men in alle thet heo ogt for to done, and to foangen. And noan ne of mine loande, ne of egetewhere, thurg this besigte, muge beon ilet other iwersed on oniewise. And gif oni ether onie cumen her ongenes, we willen & heaten, thæt alle ure treowe heom healden deadlichistan. And for thæt we willen thæt this beo stædfast and lestinde, we senden gew this writ open, iseined with ure seel, to halden amanges gew ine hord. Witnes us-selven æt Lundæn, thæne egetetenthe day on the monthe of Octobr, in the two and fowertigthe geare of ure crunning.

§ 178. The songs amongst the political verses printed by the Camden Society, the romance of Havelok the Dane,

William and the Werwolf, the Gestes of Alisaundre, King Horn, Ipomedon, and the King of Tars; and, amongst the longer works, Robert of Gloucester's Chronicle, and the poems of Robert of Bourn (Brunn), are (amongst others) Old English. Broadly speaking, the *Old* English may be said to begin with the reign of Henry III., and to end with that of Edward III.

In the Old English the following forms predominate.

1. A fuller inflection of the demonstrative pronoun, or definite article; *þan*, *þenne*, *þære*, *þam*;—in contradistinction to the Middle English.

2. The presence of the dative singular in *-e*; *ende*, *smithe*; —*ditto*.

3. The existence of a genitive plural in *-r* or *-ra*; *heora*, theirs; *aller*, of all;—*ditto*. This with substantives and adjectives is less common.

4. The substitution of *heo* for *they*, of *heora* for *their*, of *hem* for *them*;—in contradistinction to the later stages of English, and in contradistinction to old Lowland *Scotch*. (See Chapter III.)

5. A more frequent use of *min* and *thin*, for *my* and *thy*; —in contradistinction to middle and modern English.

6. The use of *heo* for *she*;—in contradistinction to middle and modern English and old Lowland *Scotch*.

7. The use of broader vowels; as in *iclepud* or *iclepod* (for *icleped* or *yclept*); *geongost*, youngest; *ascode*, asked; *eldore*, elder.

8. The use of the strong preterits (*see* the chapter on the tenses of verbs), where in the present English the weak form is found; *wex*, *wop*, *dalf*, for *waxed*, *wept*, *delved*.

9. The omission not only of the gerundial termination *-enne*, but also of the infinitive sign *-en* after *to*; *to honte*, *to speke*;—in contradistinction to Semi-Saxon.

10. The substitution of *-en* for *-eþ* or *-eð*, in the first and second persons plural of verbs; *we wollen*, we will: *heo schullen*, they should;—*ditto*.

11. The comparative absence of the articles *se* and *seo*;— *ditto*.

12. The substitution of *ben* and *beeth*, for *synd* and *syndon* = *are*, *ye*, *they are* ;—in contradistinction to Semi-Saxon.

§ 179. The degree to which the Anglo-Saxon was actually influenced by the Anglo-Norman has been noticed. The degree wherein the two languages came in contact is, plainly, another consideration. The first is the question, How far one of two languages influenced the other? The second asks, How far one of two languages had the opportunity of influencing the other? Concerning the extent to which the Anglo-Norman was used, I retail the following statements and quotations.

1. "Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., soon after 1270, when a sudden change brought in the use of French."—*Mr. Hallam, communicated by Mr. Stevenson* (*Literature of Europe, I.* 52, *and note*).

2. Conversation between the Members of the Universities was ordered to be carried on either in Latin or French:—"*Si qua inter se proferant, colloquio Latino vel saltem Gallico perfruantur.*"—*Statutes of Oriel College, Oxford.*—*Hallam, ibid.* from Warton.

3. "The Minutes of the Corporation of London, recorded in the Town Clerk's Office, were in French, as well as the Proceedings in Parliament, and in the Courts of Justice."—*Ibid.*

4. "In Grammar Schools, boys were made to construe their Latin into French."—*Ibid.* "*Pueri in scholis, contra morem cæterarum nationum, et Normannorum adventu, derelicto proprio vulgari, construere Gallice compelluntur. Item quod filii nobilium ab ipsis cunabulorum crepundiis ad Gallicum idioma informantur. Quibus profecto rurales homines assimulari volentes, ut per hoc spectabiliores videantur, Francigenari satagunt omni nisu.*"—*Higden* (*Ed. Gale*, p. 210).

That there was French in England before the battle of Hastings appears on the authority of Camden :—

"Herein is a notable argument of our ancestors' steadfastness in esteeming and retaining their own tongue. For, as *before the Conquest*, they misliked nothing more in King Edward the Confessor, than that he was Frenchified, and accounted the desire of a foreign language then to be a foretoken of the bringing in of foreign powers, which indeed happened."—*Remains*, p. 30.

§ 180. In Chaucer and Mandeville, and perhaps in all the writers of the reign of Edward III., we have a transition

from the Old to the Middle English. The last characteristic of a grammar different from that of the present English, is the plural form in--*en* ; *we tellen*, *ye tellen*, *they tellen*. As this disappears, which it does in the reign of Queen Elizabeth (Spenser has it continually), the Middle English may be said to pass into the New or Modern English.

§ 181. The *present* tendencies of the English may be determined by observation ; and as most of them will be noticed in the etymological part of this volume, the few here indicated must be looked upon as illustrations only.

1. The distinction between the subjunctive and indicative mood is likely to pass away. We verify this by the very general tendency to say *if it is*, and *if he speaks*, for *if it be*, and *if he speak*.

2. The distinction (as far as it goes) between the participle passive and the past tense is likely to pass away. We verify this by the tendency to say *it is broke*, and *he is smote*, for *it is broken*, and *he is smitten*.

3. Of the double forms, *sung* and *sang*, *drank* and *drunk*, &c. one only will be the permanent.

As stated above, these tendencies are a few out of a number, and have been adduced in order to indicate the subject rather than to exhaust it.

§ 182. What the present language of England would have been had the Norman Conquest never taken place, the analogy of Holland, Denmark, and of many other countries enables us to determine. It would have been much as it is at present. What it would have been had the *Saxon* conquest never taken place, is a question wherein there is far more speculation. Of France, of Italy, of Wallachia, and of the Spanish Peninsula, the analogies all point the same way. They indicate that the original Celtic would have been superseded by the Latin of the conquerors, and consequently that our language in its later stages would have been neither British nor Gaelic, but Roman. Upon these analogies, however, we may refine. Italy, was from the beginning, Roman ; the Spanish Peninsula was invaded full early; no ocean divided Gaul from Rome ; and the war against the ancestors of the Wallachians was a war of extermination.

CHAPTER III.

ON THE LOWLAND SCOTCH.

§ 183. The term *Lowland* is used to distinguish the Scotch of the South-east from the Scotch of the Highlands. The former is English in its immediate affinities, and Germanic in origin; the latter is nearly the same language with the Gaelic of Ireland, and is, consequently, Celtic.

The question as to whether the Lowland Scotch is a dialect of the English, or a separate and independent language, is a verbal rather than a real one.

Reasons for considering the Scotch and English as *dialects* of one and the same language lie in the fact of their being (except in the case of the more extreme forms of each) mutually intelligible.

Reasons for calling one a dialect of the other depend upon causes other than philological, *e. g.*, political preponderance, literary development, and the like.

Reasons for treating the Scotch as a separate substantive language lie in the extent to which it has the qualities of a regular cultivated tongue, and a separate substantive literature—partially separate and substantive at the present time, wholly separate and substantive in the times anterior to the union of the crowns, and in the hands of Wyntoun, Blind Harry, Dunbar, and Lindsay.

§ 184. Reasons for making the *philological* distinction between the English and Scotch dialects exactly coincide with the geographical and political boundaries between the two kingdoms are not so easily given. It is not likely that the Tweed and Solway should divide modes of speech so accurately as they divide laws and customs; that broad and trenchant lines of demarcation should separate the Scotch

from the English exactly along the line of the Border; and that there should be no Scotch elements in Northumberland, and no Northumbrian ones in Scotland. Neither is such the case. Hence, in speaking of the Lowland Scotch, it means the language in its typical rather than in its transitional forms; indeed, it means the *literary* Lowland Scotch which, under the first five Stuarts, was as truly an independent language as compared with the English, as Swedish is to Danish, Portuguese to Spanish, or *vice versâ*.

§ 185. This limitation leaves us fully sufficient room for the notice of the question as to its *origin*; a notice all the more necessary from the fact of its having created controversy.

What is the *primâ facie* view of the relations between the English of England, and the mutually intelligible language (Scotch or English, as we choose to call it) of Scotland? One of three:—

1. That it originated in England, and spread in the way of extension and diffusion northwards, and so reached Scotland.

2. That it originated in Scotland, and spread in the way of extension and diffusion southwards, and so reached England.

3. That it was introduced in each country from a common source.

In any of these cases it is Angle, or Saxon, or Anglo-Saxon, even as English is Angle, or Saxon, or Anglo-Saxon.

§ 186. A view, however, different from these, and one disconnecting the Lowland Scotch from the English and Anglo-Saxon equally, is what may be called the *Pict* doctrine. Herein it is maintained that the Lowland *Scotch is derived from the Pict, and that the Picts were of Gothic* origin. The reasoning upon these matters is to be found in the Dissertation upon the Origin of the Scottish Language prefixed to Jamieson's Etymological Dictionary: two extracts from which explain the view which the author undertakes to combat:—

a. "It is an opinion which, after many others, has been pretty generally received, and, perhaps, almost taken for granted, that the language spoken in the Lowlands of Scot-

land is merely a corrupt dialect of the English, or at least of the Anglo-Saxon."

b. "It has generally been supposed that the Saxon language was introduced into Scotland in the reign of Malcolm Canmore by his good queen and her retinue; or partly by means of the intercourse which prevailed between the inhabitants of Scotland and those of Cumberland, Northumberland, Westmoreland, and Durham, which were held by the Kings of Scotland as fiefs of the crown of England. An English writer, not less distinguished for his amiable disposition and candour than for the cultivation of his mind, has objected to this hypothesis with great force of argument."

§ 187. Now, as against any such notion as that involved in the preceding extracts, the reasoning of the learned author of the Scottish Dictionary may, perhaps, be valid. No such view, however, is held, at the present moment, by any competent judge; and it is doubtful whether, in the extreme way in which it is put forward by the opponent of it, it was ever maintained at all.

Be this, however, as it may, the theory which is opposed to it rests upon the following positions—

1. That the Lowland Scotch were Picts.
2. That the Picts were Goths.

In favour of this latter view the chief reasons are—

1. That what the Belgæ were the Picts were also.
2. That the Belgæ were Germanic.

Again—

1. That the natives of the Orkneys were Picts.
2. That they were also Scandinavian.

So that the Picts were Scandinavian Goths.

From whence it follows that—assuming what is true concerning the Orkneys is true concerning the Lowland Scotch—the Lowland Scotch was Pict, Scandinavian, Gothic, and (as such) more or less Belgic.

For the non-Gothic character of the Picts see the researches of Mr. Garnett, as given in § 139, as well as a paper—believed to be from the same author—in the Quarterly Review for 1834.

For the position of the Belgæ, see Chapter IV.

§ 188. That what is true concerning the Orkneys (viz. that they were Scandinavian) is *not* true for the south and eastern parts of Scotland, is to be collected from the peculiar distribution of the Scottish Gaelic; which indicates a distinction between the Scandinavian of the north of Scotland and the Scandinavian of the east of England. The Lowland Scotch recedes as we go northward. Nothwithstanding this, it is *not* the extreme north that is most Gaelic. In Caithness the geographical names are Norse. *Sutherland*, the most northern county of Scotland, takes its name from being *south*; that is, of Norway. The Orkneys and Shetland are in name, manners, and language, Norse or Scandinavian. The Hebrides are Gaelic mixed with Scandinavian. The Isle of Man is the same. The word *Sodor* (in Sodor and Man) is Norse, with the same meaning as it has in *Sutherland*. All this indicates a more preponderating, and an earlier infusion of Norse along the coast of Scotland, than that which took place under the Danes upon the coasts of England, in the days of Alfred and under the reign of Canute. The first may, moreover, have this additional peculiarity, *viz.* of being Norwegian rather than Danish. Hence I infer that the Scandinavians settled in the northern parts of Scotland at an early period, but that it was a late period when they ravaged the southern ones; so that, though the language of Orkney may be Norse, that of the Lothians may be Saxon.

To verify these views we want not a general dictionary of the Scottish language taken altogether, but a series of local glossaries, or at any rate a vocabulary, 1st, of the northern; 2ndly, of the southern Scottish.

Between the English and Lowland Scotch we must account for the likeness as well as the difference. The Scandinavian theory accounts for the difference only.

§ 189. Of the following specimens of the Lowland Scotch, the first is from The Bruce, a poem written by Barbour, Archdeacon of Aberdeen, between the years 1360 and 1375; the second from Wyntoun; the third from Blind Harry's poem, Wallace, 1460; and the fourth from Gawin Douglas's translation of the Æneid, A.D. 1513.

The Bruce, iv. 871—892.

And as he raid in to the nycht,
So saw he, with the monys lycht,
Schynnyng off scheldys gret plenté;
And had wondre quhat it mycht be.
With that all hale thai gaiff a cry,
And he, that hard sa suddainly
Sic noyis, sumdele affrayit was.
Bot in schort time he till him tais
His spyrites full hardely;
For his gentill hart, and worthy,
Assurit hym in to that nede.
Then with the spuris he strak the sted,
And ruschyt in amaing them all.
The feyrst he met he gert him fall;
And syne his suord he swapyt out,
And roucht about him mony rout,
And slew sexsum weill sone and ma:
Then wndre him his horss thai sla:
And he fell; but he smertly rass,
And strykand rowm about him mass:
And slew off thaim a quantité.
But woundyt wondre sar was he.

Wyntoun's Chronicle, i. xiii. 1—22.

Blessyde Bretayn Beelde sulde be
Of all þe Ilys in þe Se,
Quhare Flowrys are fele on Feldys fayre
Hale of hewe, haylsum of ayre.
Of all corne þare is copy gret,
Pese and A'tys, Bere and Qwhet:
Báth froyt on Tre, and fysche in flwde;
And tyl all Catale pasture gwde.
Solynus Sayis, in Brettany
Sum steddys growys sá habowndanly
Of Gyrs, þat sum tym (but) þair Fe
Frá fwlth of Mete refrenyht be,
Ðair fwde sall turne þam to peryle,
To rot, or bryst, or dey sum quhyle.
Ðare wylde in Wode has welth at wille;
Ðare hyrdys hydys Holme and Hille:
Ðare Bwyis bowys all for Byrtht,

Báthe Merle and Mawesys mellys for myrtht:
Þare huntyng is at all kyne Dere,
And rycht gud hawlkyn on Bywer;
Of Fysche þaire is habowndance;
And nedfulle thyng to Mannys substance.

Wallace, xi. 230—262.

A lord off court, quhen he approchyt thar,
Wnwisytly sperd, withoutyn prouision;
"Wallace, dar ye go fecht on our lioun?"
And he said; "Ya, so the Kyng suffyr me;
Or on your selff, gyff ye ocht bettyr be."
Quhat will ye mar? this thing amittyt was,
That Wallace suld on to the lioun pas.
The King thaim chargyt to bring him gud harnas:
Then he said; "Nay, God scheild me fra sic cass.
I wald tak weid, suld I fecht with a man;
But (for) a dog, that nocht off armes can,
I will haiff nayn, bot synglar as I ga."
A gret manteill about his hand can ta,
And his gud suerd; with him he tuk na mar;
Abandounly in barrace entryt thar.
Gret chenys was wrocht in the yet with a gyn,
And pulld it to quhen Wallace was tharin.
The wod lyoun, on Wallace quhar he stud,
Rampand he braid, for he desyryt blud;
With his rude pollis in the mantill rocht sa.
Aukwart the bak than Wallace can him ta,
With his gud suerd, that was off burnest steill,
His body in twa it thruschyt euirilkdeill.
Syn to the King he raykyt in gret ire,
And said on lowd; "Was this all your desyr,
To wayr a Scot thus lychtly in to wayn?
Is thar mar doggis at ye wald yeit haiff slayne?
Go, bryng thaim furth, sen I mon doggis qwell,
To do byddyng, quhill that with thee duell.
It gaynd full weill I graithit me to Scotland;
For grettar deidis thair men has apon hand,
Than with a dog in battaill to eschеiff—
At you in France for euir I tak my leiff."

Gawin Douglas, Æn. II.

As Laocon that was Neptunus priest,
And chosin by cavil vnto that ilk office,
Anc fare grete bull offerit in sacrifice,
Solempnithe before the haly altere,
Throw the still sey from Tenedos in fere,
Lo twa gret lowpit edderis with mony thraw
First throw the flude towart the land can draw.
(My sprete abhorris this matter to declare)
Aboue the wattir thare hals stude euirmare,
With bludy creistis outwith the wallis hie,
The remanent swam always vnder the se,
With grisly bodyis lynkit mony fald,
The salt fame stouris from the fard they hald,
Unto the ground thay glade with glowand ene,
Stuffit full of venom, fire and felloun tene,
With tounges quhissling in thar mouthis red,
Thay lik the twynkilland stangis in thar hed.
We fled away al bludles for effere.
Bot with ane braide to Laocon in fere
Thay stert attanis, and his twa sonnys zyng
First athir serpent lappit like ane ring,
And with thare cruel bit, and stangis fell,
Of tender membris tuke mony sory morsel;
Syne thay the preist invadit baith twane,
Quhilk wyth his wappins did his besy pane
His childer for to helpen and reskew.
Bot thay about him lowpit in wympillis threw,
And twis circulit his myddel round about,
And twys faldit thare sprutillit skynnis but dout,
About his hals, baith neck and hed they schent.
As he ettis thare hankis to haue rent,
And with his handis thaym away haue draw,
His hede bendis and garlandis all war blaw
Full of vennum and rank poysoun attanis,
Quhilk infekkis the flesche, blude, and banys.

§ 190. In the way of orthography, the most characteristic difference between the English and Scotch is the use, on the part of the latter, of *qu* for *wh*; as *quhen*, *quhare*, *quhat*, for *when*, *where*, *what*. The substitution of *sch* for *sh* (as *scho* for *she*), and of *z* for the Old English ȝ (as *zour* for *ȝeowr*, *your*), is as much northern English as Scotch.

In pronunciation, the substitution of *d* for ð (if not a point of spelling), as in *fader* for *father*; of *a* for *o*, as *báith* for *both*; of *s* for *sh*, as *sall* for *shall*; and the use of the guttural sound of *ch*, as in *loch*, *nocht*, are the same.

The ejection of the *n* before *t*, or an allied sound, and the lengthening of the preceding vowel, by way of compensation, as in *begouth* for *beginneth*, seems truly Scotch. It is the same change that in Greek turns the radical syllable *ὀδοντ* into *ὀδούς*.

The formation of the plural of verbs in *-s*, rather than in *-th* (the Anglo-Saxon form), is Northern English as well as Scotch: — Scotch, *slepys*, *lovys*; Northern English, *slepis*, *lovis*; Old English, *slepen*, *loven*; Anglo-Saxon *slepiað*, *lufiað*.

The formation of the plural number of the genitive case by the addition of the syllable *-is* (*blastis*, *birdis*, *bloomis*), instead of the letter *-s* (*blasts*, *birds*, *blooms*), carries with it a metrical advantage, inasmuch as it gives a greater number of double rhymes.

The same may be said of the participial forms, *affrayit*, *assurit*, for *affrayd*, *assured*.

Concerning the comparative rate of change in the two languages no general assertion can be made. In the Scotch words *sterand*, *slepand*, &c., for *steering*, *sleeping*, the form is antiquated, and Anglo-Saxon rather than English. It is not so, however, with the words *thai* (*they*), *thaim* (*them*), *thair* (*their*), compared with the contemporary words in English, *heo*, *hem*, *heora*. In these it is the Scottish that is least, and the English that is most Anglo-Saxon.

CHAPTER IV.

OF CERTAIN UNDETERMINED AND FICTITIOUS LANGUAGES OF GREAT BRITAIN.

§ 191. The languages mentioned in the present chapter claim their place on one ground only,—*they have been the subject of controversy*. The notice of them will be brief. The current texts upon which the controversies have turned will be quoted; whilst the opinion of the present writer is left to be collected from the title of the chapter.

The Belgæ.—By some these are considered a Germanic rather than a Celtic tribe; the view being supported by the following extracts from Cæsar:—"*Gallia est omnis divisa in tres partes; quarum unam incolunt Belgæ, aliam Aquitani, tertiam, qui ipsorum lingua Celtæ, nostra Galli, appellantur. Hi omnes lingua, institutis, legibus inter se differunt. Gallos—a Belgis Matrona et Sequana dividit.*"—B. G. i. "*Belgæ ab extremis Galliæ finibus oriuntur.*"—B. G. ii. "*Quum ab his quæreret, quæ civitates, quantæque in armis essent, et quid in bello possent, sic reperiebat: plerosque Belgas esse ortos a Germanis, Rhenumque antiquitùs transductos, propter loci fertilitatem ibi consedisse; Gallosque, qui ea loca incolerent, expulisse; solosque esse qui patrum nostrorum memoria, omni Gallia vexata Teutones Cimbrosque intra fines suos ingredi prohibuerunt.*"—B. G. ii. 4. "*Britanniæ pars interior ab iis incolitur quos natos in insulâ ipsâ memoriâ proditum dicunt: maritima pars ab iis, qui prædæ ac belli inferendi causa ex Belgio transierant.*"—B. G. v. 12.

§ 192. The possibly Germanic origin of the Belgæ, and the Belgic element of the British population, are matters which bear upon the question indicated in § 10, or that of the Germanic influences anterior to A.D. 449.

They have a still more important bearing, the historian over and above identifying the Belgæ with the Germans, affirms *that what applies to the Belgæ applies to the Picts* also.

Now this is one of the arguments in favour of the doctrine exhibited (and objected to) in pp. 124—127, and the extent of questions upon which it bears, may be collected from the following quotation:—"A variety of other considerations might be mentioned, which, although they do not singly amount to proof, yet merit attention, as viewed in connexion with what has been already stated.

"As so great a part of the eastern coast of what is now called England was so early peopled by the Belgæ, it is hardly conceivable that neither so enterprising a people, nor any of their kindred tribes, should ever think of extending their descents a little farther eastward. For that the Belgæ and the inhabitants of the countries bordering on the Baltic, had a common origin, there seems to be little reason to doubt. The Dutch assert that their progenitors were Scandinavians, who, about a century before the common era, left Jutland and the neighbouring territories, in quest of new habitations.* The Saxons must be viewed as a branch from the same stock; for they also proceeded from modern Jutland and its vicinity. Now, there is nothing repugnant to reason in supposing that some of these tribes should pass over directly to the coast of Scotland opposite to them, even before the Christian era. For Mr. Whitaker admits that the Saxons, whom he strangely makes a Gaulic people, in the second century applied themselves to navigation, and soon became formidable to the Romans.† Before they could become formidable to so powerful a people, they must have been at least so well acquainted with navigation as to account it no great enterprise to cross from the shores of the Baltic over to Scotland, especially if they took the islands of Shetland and Orkney in their way.

"As we have seen that, according to Ptolemy, there were, in his time, different tribes of Belgæ, settled on the northern ex-

* V. Beknopte Historie van't Vaderland, i. 3, 4.

† Hist. Manch. b. i. c. 12.

tremity of our country : the most natural idea undoubtedly is, that they came directly from the Continent. For had these Belgæ crossed the English Channel, according to the common progress of barbarous nations, it is scarcely supposable that this island would have been settled to its utmost extremity so early as the age of Agricola.

"There is every reason to believe, that the Belgic tribes in Caledonia, described by Ptolemy, were Picts. For as the Belgæ, Picts, and Saxons seem to have had a common origin, it is not worth while to differ about names. These frequently arise from causes so trivial, that their origin becomes totally inscrutable to succeeding ages. The Angles, although only one tribe, have accidentally given their name to the country which they invaded, and to all the descendants of the Saxons and Belgæ, who were by far more numerous.

"It is universally admitted, that there is a certain national character, of an external kind, which distinguishes one people from another. This is often so strong that those who have travelled through various countries, or have accurately marked the diversities of this character, will scarcely be deceived even as to a straggling individual. Tacitus long ago remarked the striking resemblance between the Germans and Caledonians. Every stranger, at this day, observes the great difference and complexion between the Highlanders and Lowlanders. No intelligent person in England is in danger of confounding the Welsh with the posterity of the Saxons. Now, if the Lowland Scots be not a Gothic race, but in fact the descendants of the ancient British, they must be supposed to retain some national resemblance of the Welsh. But will any impartial observer venture to assert, that in feature, complexion, or form, there is any such similarity as to induce the slightest apprehension that they have been originally the same people?" *

It is doubtful, however, whether Cæsar meant to say more than that over above certain differences which distinguished the Belgæ from the other inhabitants of the common country *Gallia*, there was an intermixture of Germans.

* Dissertation of the Origin of the Scottish Language.—JAMIESON's Etymological Dictionary, vol. i. p. 45, 46.

The import of a possibly Germanic origin for the Belgæ gives us the import of a possibly Germanic origin for—

§ 193. *The Caledonians.*—A speculative sentence of Tacitus indicates the chance of the Caledonians being Germanic:—"*Britanniam qui mortales initio coluerint, indigenæ an advecti, ut inter barbaros, parum compertum. Habitus corporum varii: atque ex eo argumenta: namque rutilæ Caledoniam habitantium comæ, magni artus, Germanicam originem adseverant.*"—Agricola, xi.

The continuation of the passage quoted in § 193 has induced the notion that there have been in Britain Spanish, Iberic, or Basque tribes:—"*Silurum colorati vultus, et torti plerumque crines, et posita contra Hispania, Iberos veteres trajecisse, easque sedes occupásse fidem faciunt.*"—Agricola, xi.

As this, although an opinion connected with the history of the languages of Great Britain, is not an opinion connected with the history of the English language, it is a question for the Celtic, rather than the Gothic, philologist. The same applies to the points noticed in §§ 136—138. Nevertheless they are necessary for the purposes of minute philological analysis.

§ 194. As early as the year A. D. 1676, an opinion was advanced by* Aylett Sammes, in a work entitled Britannia Antiqua Illustrata, that the first colonisers of Ireland were the merchants of Tyre and Sidon. In confirmation of this opinion the existence of several Eastern customs in Ireland was adduced by subsequent antiquarians. Further marks of an Eastern origin of the Irish were soon found in the Gaelic dialect of that country. Finally, the matter (in the eyes at least of the national writers) was satisfactorily settled by the famous discovery, attributed to General Vallancey, of the true meaning of the Carthaginian lines in Plautus.

In the Little Carthaginian (Pœnulus) of the Latin comic writer Plautus, a portion of the dialogue is carried on in the language of Carthage.

That the Punic language of Carthage should closely resem-

* Sir W. Betham's Gael and Cymry, c. iii.

ble that of the mother-city Tyre, which was Phœnician; and that the Phœnician of Tyre should be allied to the language of Palestine and Syria, was soon remarked by the classical commentators of the time. Joseph Scaliger asserted that the Punic of the Pœnulus *differed but little from pure Hebrew*—"*Ab Hebraismi puritate parum abesse.*"

Emendated and interpreted by Bochart, the first ten lines of a speech in Act v. s. 1. stand thus:—

1. N' yth alionim valionuth sicorath jismacon sith
2. Chy-mlachai jythmu mitslia mittebariim ischi
3. Liphorcaneth yth beni ith jad adi ubinuthai
4. Birua rob syllohom alonim ubymisyrtohom
5. Bythrym moth ymoth othi helech Antidamarchon
6. Ys sideli: brim tyfel yth chili schontem liphul
7. Uth bin imys dibur thim nocuth nu' Agorastocles
8. Ythem aneti hy chyr saely choc, sith naso.
9. Binni id chi lu hilli gubylim lasibil thym
10. Body aly thera ynn' yss' immoncon lu sim—

The Same, in Hebrew Characters.

1. נא את עליונים ועליונות שכורת יסמכון זאת:
2. כי מלכי נתמו: מצליח מדבריהם עסקי:
3. לפורקנת את בני את יד עדי ובנותי:
4. ברוח רב שלהם עליונים ובמשורתהם:
5. בטרם מות חנות אותי הלך אנתידמרכון:
6. איש שידעלי: ברם טפל את חילי שכינתם לאפל:
7. את בן אמיץ דבור תם נקוט נוה .אגורסטוקלים:
8. חותם חנותי הוא כיור שאלי חוק זאת נושא:
9. ביני עד כי לו האלה גבולים לשבת תם:
10. בוא די עלי תרע אנא: הנו אשאל אם מנכר לו אם

Six lines following these were determined to be *Liby*-Phœnician, or the language of the native Africans in the neighbourhood of Carthage, mixed with Punic. These, it was stated, had the same meaning with the ten lines in Carthaginian.

The following lines of Plautus have, by all commentators,

been viewed in the same light, *viz.* as the Latin version of the speech of the Carthaginian.

1. Deos deasque veneror, qui hanc urbem colunt,
2. Ut, quod de mea re huc veni, rite venerim.
3. Measque hic ut gnatas, et mei fratris filium
4. Reperire me siritis : Di, vostram fidem !
5. Quæ mihi surruptæ sunt, et fratris filium :
6. Sed hic mihi antehac hospes Antidamas fuit.
7. Eum fecisse aiunt, sibi quod faciendum fuit.
8. Ejus filium hic esse prædicant Agorastoclem :
9. Deum hospitalem et tesseram mecum fero :
10. In hisce habitare monstratum est regionibus.
11. Hos percunctabor, qui huc egrediuntur foras.

Guided by the metrical *paraphrase* of the original author, Bochart laid before the scholars of his time a Latin version, of which the following is an English translation :—

Close Translation of Bochart's Latin Version.

1. I ask the gods and goddesses that preside over this city,
2. That my plans may be fulfilled. — May my business prosper under their guidance !
3. The release of my son and my daughters from the hands of a robber.
4. May the gods grant this, through the mighty spirit that is in them and by their providence !
5. Before his death, Antidamarchus used to sojourn with me.
6. A man intimate with me : but he has joined the ranks of those whose dwelling is in darkness (the dead).
7. There is a general report that his son has here taken his abode ; *viz.* Agorastocles.
8. The token (tally) of my claim to hospitality is a carven tablet, the sculpture whereof is my god. This I carry.
9. A witness has informed me that he lives in this neighbourhood.
10. Somebody comes this way through the gate : behold him : I 'll ask him whether he knows the name.

To professed classics and to professed orientalists, the version of Bochart has, *on the whole*, appeared satisfactory. Divisions of opinion there have been, it is true, even amongst those who received it ; but merely upon matters of detail. Some have held that the Punic is Syriac rather than Hebraic, whilst others have called in to its interpretation the Arabic,

the Maltese, or the Chaldee; all (be it observed) languages akin to the Hebrew. Those who look further than this for their affinities, Gesenius* dismisses in the following cavalier and cursory manner:—"*Ne eorum somnia memorem, qui e Vasconum et Hiberniæ linguis huic causæ succurri posse opinati sunt; de quibus copiosius referre piget.*"

The remark of Gesenius concerning the pretended affinities between the Punic and Hibernian arose from the discovery attributed to General Vallancey; *viz.* that the speech in Plautus was Irish Gaelic, and consequently that the Irish was Carthaginian, and *vice versâ*. The word *attributed* is used because the true originator of the hypothesis was not Vallancey, but O'Neachtan.

The Gaelic Version.

1. N 'iath all o nimh uath lonnaithe socruidshe me comsith
2. Chimi lach chuinigh! muini is toil, miocht beiridh iar mo scith
3. Liomhtha can ati bi mitche ad éadan beannaithe
4. Bior nar ob siladh urnhal: o nimh! ibhim a frotha!
5. Beith liom! mo thime noctaithe; neil ach tan ti daisic mac coinme
6. Is i de leabhraim tafach leith, chi lis con teampluibh ulla
7. Uch bin nim i is de beart inn a ccomhnuithe Agorastocles!
8. Itche mana ith a chithirsi; leicceath sith nosa!
9. Buaine na iad cheile ile: gabh liom an la so bithim'!
10. Bo dilcachtach nionath n' isle, mon cothoil us im.

In English.

1. Omnipotent much-dreaded Deity of this country! assuage my troubled mind!
2. Thou! the support of feeble captives! being now exhausted with fatigue, of thy free will guide to my children!
3. O let my prayers be perfectly acceptable in thy sight!
4. An inexhaustible fountain to the humble: O Deity! let me drink of its streams!
5. Forsake me not! my earnest desire is now disclosed, which is only that of recovering my daughters.
6. This was my fervent prayer, lamenting their misfortunes in thy sacred temples.
7. O bounteous Deity! it is reported here dwelleth Agorastocles.

* Scripturæ Linguæque Phœniciæ Monumenta, iv. 3.

8. Should my request appear just, let here my disquietudes cease.
9. Let them be no longer concealed; O that I may this day find my daughters!
10. They will be fatherless, and preys to the worst of men, unless it be thy pleasure that I should find them.

From the quotations already given, the general reader may see that both the text and the translation of Plautus are least violated in the reading and rendering of Bochart, a reading and rendering which no *Gothic* or *Semitic* scholar has ever set aside.

§ 195. *The hypothesis of an aboriginal Finnic population in Britain and elsewhere.*—A Celtic population of Britain preceded the Germanic. Are there any reasons for believing that any older population preceded the Celtic?

The reasoning upon this point is preeminently that of the Scandinavian (*i.e.* Danish, Swedish, and Norwegian) school of philology and ethnology.

Arndt, I believe, was the first who argued that if the so-called Indo-European nations were as closely connected with each other as they are generally considered, their separation from the common stock must have been subsequent to the occupation of Europe by some portion or other of the human species—in other words, that this earlier population must have been spread over those areas of which the Indo-Europeans took possession only at a later period.

That the divisions of such an earlier population were, *at least*, as closely connected with each other as the different members of the so-called Indo-European class, was a reasonable opinion. It was even reasonable to suppose that they were *more* closely connected; since the date of their diffusion must have been nearer the time of the original dispersion of mankind.

If so, all Europe (the British Isles included) might have had as its aborigines a family older than the oldest members of the Indo-European stock; a family of which every member may now be extinct, or a family of which remains may still survive.

Where are such remains to be sought? In two sorts of localities—

1. Parts *beyond* the limits of the area occupied by the so-called Indo-Europeans.

2. Parts *within* the limits of the so-called Indo-Europeans; but so fortified by nature as to have been the stronghold of a retiring population.

What are the chief parts coming under the first of these conditions?

a. The countries beyond the Indo-Europeans of the Scandinavian and Slavonic areas, *i.e.* the countries of the Laplanders and Finnlanders.

b. The countries beyond the Indo-Europeans of the Iranian stock, *i.e.* the Dekkan, or the country of those natives of India (whatever they may be) whose languages are not derived from the Sanscrit.

What are parts coming under the second of these conditions?

a. The Basque districts of the Pyrenees, where the language represents that of the aborigines of Spain anterior to the conquest of the Roman.

b. The Albanians. — Such the doctrine of the *continuity* of an *ante*-Indo-European population, from Cape Comorin to Lapland, and from Lapland to the Pyrenees. There is *some* philological evidence of this: whether there is *enough* is another matter.

This view, which on its *philological* side has been taken up by Rask, Kayser, and the chief Scandinavian scholars, and which, whether right or wrong, is the idea of a bold and comprehensive mind, as well as a powerful instrument of criticism in the way of a provisional theory, has also been adopted on its *physiological* side by the chief Scandinavian anatomists and palæontologists—Retzius, Eschricht, Niilson, and others. Skulls differing in shape from the Celtic skulls of Gaul, and from the Gothic skulls of Germany and Scandinavia, have been found in considerable numbers; and generally in burial-places of an apparently greater antiquity than those which contain typical Celtic, or typical Gothic crania. Hence there is some *anatomical* as well as philological evidence: whether there is enough is another question.

PART III.

SOUNDS, LETTERS, PRONUNCIATION, SPELLING.

CHAPTER I.

GENERAL NATURE OF ARTICULATE SOUNDS.

§ 196. To two points connected with the subject of the following Chapter, the attention of the reader is requested.

I. In the comparison of sounds the ear is liable to be misled by the eye.

The syllables *ka* and *ga* are similar syllables. The vowel is in each the same, and the consonant is but slightly different. Now the words *ka* and *ga* are more allied to each other than the words *ka* and *ba*, *ka* and *ta*, &c., because the consonantal sounds of *k* and *g* are more allied than the consonantal sounds of *k* and *b*, *k* and *t*.

Comparing the syllables *ga* and *ka*, we see the affinity between the sounds, and we see it at the first glance. It lies on the surface, and strikes the ear at once.

It is, however, very evident that ways might be devised, or might arise from accident, of concealing the likeness between the two sounds, or, at any rate, of making it less palpable. One of such ways would be a faulty mode of spelling. If instead of *ga* we wrote *gha* the following would be the effect: the syllable would appear less simple than it really was; it would look as if it consisted of three parts instead of two, and consequently its affinity to *ka* would seem less than it really was. It is perfectly true that a little consideration would tell us that, as long as the sound remained the same, the relation

of the two syllables remained the same; and that, if the contrary appeared to be the case, the ear was misled by the eye. Still a little consideration would be required. Now in the English language we have, amongst others, the following modes of spelling that have a tendency to mislead:—

The sounds of *ph* and of *f*, in *Philip* and *fillip*, differ to the eye, but to the ear are identical. Here a difference is simulated.

The sounds of *th* in *thin*, and of *th* in *thine*, differ to the ear, but to the eye seem the same. Here a difference is concealed. These last sounds appear to the eye to be double or compound. This is not the case; they are simple single sounds, and not the sounds of *t* followed by *h*, as the spelling leads us to imagine.

II. Besides improper modes of spelling, there is another way of concealing the true nature of sounds. If I say that *ka* and *ga* are allied, the alliance is manifest; since I compare the actual sounds. If I say *ka* and *gee* are allied, the alliance is concealed; since I compare, not the actual sounds, but only the names of the letters that express those sounds. Now in the English language we have, amongst others, the following names of letters that have a tendency to mislead:—

The sounds *fa* and *va* are allied. The names *eff* and *vee* conceal this alliance.

The sounds *sa* and *za* are allied. The names *ess* and *zed* conceal the alliance.

In comparing sounds it is advisable to have nothing to do either with letters or names of letters. Compare the sounds themselves.

In many cases it is sufficient, in comparing consonants, to compare syllables that contain those consonants; *e. g.*, to determine the relations of *p*, *b*, *f*, *v*, we say *pa*, *ba*, *fa*, *va*; or for those of *s* and *z*, we say *sa*, *za*. Here we compare *syllables*, each consonant being followed by a vowel. At times this is insufficient. We are often obliged to isolate the consonant from its vowel, and bring our organs to utter (or half utter) the imperfect sounds of *p'*, *b'*, *t'*, *d'*. In doing this we isolate the consonant.

§ 197. Let any of the *vowels* (for instance, the *a* in *father*) be sounded. The lips, the tongue, and the parts within the throat remain in the same position: and as long as these remain in the same position the sound is that of the vowel under consideration. Let, however, a change take place in the position of the organs of sound; let, for instance, the lips be closed, or the tongue be applied to the front part of the mouth: in that case the vowel sound is cut short. It undergoes a change. It terminates in a sound that is different, according to the state of those organs whereof the position has been changed. If, on the vowel in question, the lips be closed, there then arises an imperfect sound of *b* or *p*. If, on the other hand, the tongue be applied to the front teeth, or to the fore part of the palate, the sound is one (more or less imperfect) of *t* or *d*. This fact illustrates the difference between the vowels and the consonants. It may be verified by pronouncing the *a* in *fate*, *ee* in *feet*, *oo* in *book*, *o* in *note*, &c.

It is a further condition in the formation of a vowel sound, that the passage of the breath be uninterrupted. In the sound of the *l* in *lo* (isolated from its vowel) the sound is as continuous as it is with the *a* in *fate*. Between, however, the consonant *l* and the vowel *a* there is this difference: with *a*, the passage of the breath is uninterrupted; with *l*, the tongue is applied to the palate, breaking or arresting the passage of the breath.

§ 198. The primary division of our articulate sounds is into vowels and consonants. The latter are again divided into liquids (*l*, *m*, *n*, *r*) and mutes (*p*, *b*, *f*, *v*, *t*, *d*, *k*, *g*, *s*, *z*, &c.) *Definitions* for the different sorts of articulate sounds have still to be laid down. In place of these, we have general assertions concerning the properties and qualities of the respective classes. Concerning the vowels as a class, we may predicate one thing concerning the liquids, and concerning the mutes, another. What the nature of these assertions is, will be seen after the explanation of certain terms.

§ 199. *Sharp and flat.*—Take the sounds of *p*, *f*, *t*, *k*, *s*; isolate them from their vowels, and pronounce them. The sound is the sound of a whisper.

Let *b*, *v*, *d*, *g*, *z*, be similarly treated. The sound is no whisper, but one at the natural tone of our voice.

Now *p*, *f*, *t*, *k*, *s* (with some others that will be brought forward anon) are *sharp*, whilst *b*, *v*, &c. are *flat*. Instead of *sharp*, some say *hard*, and instead of *flat*, some say *soft*. The Sanskrit terms *sonant* and *surd* are, in a scientific point of view, the least exceptionable. They have, however, the disadvantage of being pedantic. The *tenues* of the classics (as far as they go) are sharp, the *mediæ* flat.

Continuous and explosive.—Isolate the sounds of *b*, *p*, *t*, *d*, *k*, *g*. Pronounce them. You have no power of prolonging the sounds, or of resting upon them. They escape with the breath, and they escape at once.

It is not so with *f*, *v*, *sh*, *zh*. Here the breath is transmitted by degrees, and the sound can be drawn out and prolonged for an indefinite space of time. Now *b*, *p*, *t*, &c. are explosive *f*, *v*, &c. continuous.

§ 200. Concerning the vowels, we may predicate *a*) that they are all continuous, *b*) that they are all flat.

Concerning the liquids, we may predicate *a*) that they are all continuous, *b*) that they are all flat.

Concerning the mutes, we may predicate *a*) that one half of them is flat, and the other half sharp, and *b*) that some are continuous, and that others are explosive.

§ 201.—The letter *h* is no articulate sound, but only a breathing.

For the semivowels and the diphthongs, see the sequel.

CHAPTER II.

SYSTEM OF ARTICULATE SOUNDS.

§ 202.—The attention of the reader is now directed to the following *foreign* vowel sounds.

1. *é fermé*, of the French.—This is a sound allied to, but different from, the *a* in *fate*, and the *ee* in *feet*. It is intermediate to the two.

2. *u* of the French, *ü* of the Germans, *y* of the Danes.—This sound is intermediate to the *ee* in *feet*, and the *oo* in *book*.

3. *o chiuso*, of the Italians.—Intermediate to the *o* in *note*, and the *oo* in *book*.

For these sounds we have the following sequences: *a* in *fate*, *é fermé*, *ee* in *feet*, *ü* in *übel* (German), *oo* in *book*, *o chiuso*, *o* in *note*. And this is the true order of alliance among the vowels; *a* in *fate*, and *o* in *note*, being the extremes; the other sounds being transitional or intermediate. As the English orthography is at once singular and faulty, it exhibits the relationship but imperfectly.

§ 203. *The system of the mutes.*—Preliminary to the consideration of the system of the mutes, let it be observed:—

1. that the *th* in *thin* is a simple single sound, different from the *th* in *thine*, and that it may be expressed by the sign þ.
2. That the *th* in *thine* is a simple single sound, different from the *th* in *thin*, and that it may be expressed by the sign ð.
3. That the *sh* in *shine* is a simple single sound, and that it may be expressed by the sign σ (Greek σῖγμα).
4. That the *z* in *azure*, *glazier* (French *j*), is a simple single sound, and that it may be expressed by the sign ζ (Greek ζῆτα).

5. That in the Laplandic, and possibly in many other languages, there are two peculiar sounds, different from any in English, German, and French, &c., and that they may respectively be expressed by the sign ϰ and the sign γ (Greek *κάππα* and *γάμμα*).

With these preliminary notices we may exhibit the system of the sixteen mutes; having previously determined the meaning of two fresh terms, and bearing in mind what was said concerning the words sharp and flat, continuous and explosive.

Lene and aspirate.—From the sound of *p* in *pat*, the sound of *f* in *fat* differs in a certain degree. This difference is not owing to a difference in their sharpness or flatness. Each is sharp. Neither is it owing to a difference in their continuity or explosiveness; although, at the first glance, such might appear to be the case. *F* is continuous, whilst *p* is explosive. *S*, however, is continuous, and *s*, in respect to the difference under consideration, is classed not with *f* the continuous sound but with *p* the explosive one. I am unable to account for the difference between *p* and *f*. It exists: it is visible. It has been expressed by a term. *P* is called *lene*, *f* is called *aspirate*.

As *f* is to *p* so is *v* to *b*.
As *v* is to *b* so is þ to *t*.
As þ is to *t* so is ð to *d*.
As ð is to *d* so is ϰ to *k*.
As ϰ is to *k* so is γ to *g*.
As γ is to *g* so is σ to *s*.
As σ is to *s* so is ζ to *z*.

Hence *p*, *b*, *t*, *d*, *k*, *g*, *s*, *z*, are *lene*; *f*, *v*, þ, ð, ϰ, γ, σ, ζ, are *aspirate*. Also *p*, *f*, *t*, þ, *k*, ϰ, *s*, σ, are *sharp*, whilst *b*, *v*, *d*, ð, *g*, γ, *z*, ζ, are *flat*; so that there is a double series of relationship capable of being expressed as follows:—

Lene.		*Aspirate.*		*Sharp.*		*Flat.*	
Sharp.	*Flat.*	*Sharp.*	*Flat.*	*Lene.*	*Aspirate.*	*Lene.*	*Aspirate.*
p	*b*	*f*	*v*	*p*	*f*	*b*	*v*
t	*d*	þ	ð	*t*	þ	*d*	ð
k	*g*	ϰ	γ	*k*	ϰ	g	γ
s	*z*	σ	ζ	*s*	σ	*z*	ζ

I am not familiar enough with the early grammarians to know when the terms *lene* and *aspirate* were first used. They were the Latin equivalents to the Greek words ψίλον (*psilon*) and δάσυ (*dasy*) respectively. The Greek terms are preferable. *They* convey no determinate idea, whereas the Latin terms convey a false one. The origin of the word aspirate I imagine to be as follows. The Latin language, wanting both the sound of the Greek *theta*, and the sign to express it (θ), rendered it by *th*. This orthography engenders the false notion that θ differed from τ by the addition of the aspirate *h*. To guard against similar false notions, I rarely hereafter use the word aspirate without qualifying it by the addition of the adjective *so-called*.

All the so-called aspirates are continuous; and, with the exception of *s* and *z*, all the lenes are explosive.

I believe that in the fact of each mute appearing in a four-fold form (*i.e.* sharp, or flat, lene, or (so-called) aspirate), lies the essential character of the mutes as opposed to the liquids.

Y and *w*.—These sounds, respectively intermediate to γ and *i* (the *ee* in *feet*), and to *v* and *u* (*oo* in *book*), form a transition from the vowels to the consonants.

§ 204. It has been seen that the sixteen mutes are reducible to four series. Of these series, *p*, *t*, *k*, *s*, may respectively be taken as the types. Of the liquids it may be predicated as follows:—

1. That *m* is allied to the series *p*.—The combination *inp* has a tendency to become *imp*.

2. That *n* is allied to the series *t*.—The combination *imt* has a tendency to become either *impt*, or *int*.

3. That *l* is allied to the series *k*.—The evidence of this lies deep in comparative philology.

4. That *r* is allied to the series *s*.—The evidence of this is of the same nature with that of the preceding assertion.

The series *p* and *k* have this peculiarity.—They are connected with the vowels through *w* and *u* (*oo*), and through *y* and *i* (*ee*) respectively.

§ 205. The French word *roi*, and the English words *oil*,

house, are specimens of a fresh class of articulations; *viz.*, of compound vowel sounds or diphthongs. The diphthong *oi* is the vowel *o* modified, *plus* the *semi*vowel *y* (not the *vowel i*) modified. The diphthongal sound in *roi* is the vowel *o* modified, *plus* the semivowel *w* (not the vowel *u* or *oo*) modified. In *roi* the semivowel element precedes, in *oil* it follows. In *roi* it is the semivowel allied to series *p*; in *oil* it is the semivowel allied to series *k*. *The nature of the modification that the component parts of a diphthong undergo has yet to be determined*; although it is certain there is one. If it were not so, the articulations would be *double*, not *compound*.

The words quoted indicate the nature of the diphthongal system.

1. Diphthongs with the semivowel *w*, *a*) *preceding*, as in the French word *roi*, *b*) *following*, as in the English word *new*.

2. Diphthongs with the semivowel *y*, *a*) *preceding*, as is common in the languages of the Lithuanic and Slavonic stocks, *b*) *following*, as in the word *oil*.

3. Triphthongs with a semivowel both *preceding* and *following*.

The diphthongs in English are four; *ow* as in *house*, *ew* as in *new*, *oi* as in *oil*, *i* as in *bite*, *fight*.

§ 206. *Chest*, *jest*.—Here we have compound consonantal sounds. The *ch* in *chest* is *t* + *sh* (σ), the *j* in *jest* is *d* + *zh* (ʒ). I believe that in these combinations one or both the elements, *viz.*, *t* and *sh*, *d* and *zh*, are modified; but I am unable to state the exact nature of this modification.

§ 207. *Ng*.—The sound of the *ng* in *sing*, *king*, *throng*, when at the end of a word, or of *singer*, *ringing*, &c. in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound; but a simple single sound, of which the combination *ng* is a conventional mode of expressing.

§ 208. Other terms, chiefly relating to the vowels, have still to be explained. The *é* of the French has been called *fermé*, or *close* (Italian, *chiuso*). Its opposite, the *a* in *fate*, is *open*.

Compared with *a* in *fate*, and the *o* in *note*, *a* in *father*,

and the *aw* in *bawl*, are *broad*, the vowels of *note* and *fate* being *slender*.

§ 209. In *fat*, the vowel is, according to common parlance, *short*; in *fate*, it is *long*. Here we have the introduction of two fresh terms. For the words *long* and *short*, I would fain substitute *independent* and *dependent*. If from the word *fate* I separate the final consonantal sound, the syllable *fa* remains In this syllable the *a* has precisely the sound that it had before. It remains unaltered. The removal of the consonant has in nowise modified its sound or power. It is not so with the vowel in the word *fat*. If from this I remove the consonant following, and so leave the *a* at the end of the syllable, instead of in the middle, I must do one of two things: I must sound it either as the *a* in *fate*, or else as the *a* in *father*. Its (so-called) short sound it cannot retain, unless it be supported by a consonant following. For this reason it is *dependent*. The same is the case with all the so-called short sounds, *viz.*, the *e* in *bed*, *i* in *fit*, *u* in *bull*, *o* in *not*, *u* in *but*.

To the preceding remarks the following statements may be added.

1. That the words *independent* and *dependent* correspond with the terms *perfect* and *imperfect* of the Hebrew grammarians.

2. That the Hebrew grammars give us the truest notions respecting these particular properties of vowels.

The following sentences are copied from Lee's Hebrew Grammar, Art. 33, 34:—"By *perfect vowels* is meant, vowels which, being preceded by a consonant" (*or without being so preceded*), "will constitute a complete syllable, as בָּ *bā*. By *imperfect vowels* is meant those vowels which are not generally" (*never*) "found to constitute syllables without either the addition of a consonant or of an accent. Such syllables, therefore, must be either like בַד *bad*, or בָּ *bā*, *i. e.*, followed by a consonant, or accompanied by an accent." For further remarks on this subject, see the chapter on accent.

§ 210. Before *i*, *e*, and *y* of the English alphabet, and before *ü* and *ö* German, the letters *c* and *g* have the tendency to assume the sound and power of *s* or *z*, of *sh* or *zh*, of *ch* or *j*;

in other words, of becoming either *s* or some sound allied to *s*. Compared with *a*, *o*, and *u* (as in *gat*, *got*, *gun*), which are *full*, *i*, *e*, *y*, are *small* vowels.

It is not every vowel that is susceptible of every modification. *I* (*ee*) and *u* (*oo*) are incapable of becoming broad. *E* in *bed* (as I have convinced myself), although both broad and slender, is incapable of becoming independent. For the *u* in *but*, and for the *ö* of certain foreign languages, I have no satisfactory systematic position.

§ 211. *Vowel System.*

Broad.	*Slender.*	
Independent.	*Independent.*	*Dependent.*
a, in *father*	*a*, in *fate*	*a*, in *fat.*
	e fermé, long	*e fermé, short.*
e, in *meine*, Germ.		*e*, in *bed.*
	ee, in *feet*	*i*, in *pit.*
	ü, of the German, *long*	the same, *short.*
	oo, in *book*	*ou*, in *could.*
	o chiuso	the same, *short.*
au, in *bawl*	*o*, in *note*	*o*, in *note.*

From these, the semivowels *w* and *y* make a transition to the consonants *v* and the so-called aspirate of *g* (*γ*, not being in English), respectively.

§ 212. *System of Consonants.*

Liquids.	*Mutes.*				*Semivowels.*
	Lene.		*Aspirate.*		
	Sharp.	*Flat.*	*Sharp.*	*Flat.*	
m	*p*	*v*	*f*	*v*	*w*
n	*t*	*d*	*þ*	*ð*	.
l	*k*	*g*	*κ*	*γ*	*y*
r	*s*	*z*	*σ*	*ζ*	.

§ 213. Concerning the vowel system I venture no assertion. The consonantal system I conceive to have been exhibited above in its whole fulness. The number of mutes, *specifically* distinct, I consider to be sixteen and no more: the number of liquids, four. What then are the powers of the numerous letters in alphabets like those of Arabia and Armenia? What

is the German *ch*, and Irish *gh*? *Varieties* of one or other of the sounds exhibited above, and not articulations specifically distinct.

§ 214. There is a *difference between a connexion in phonetics and a connexion in grammar.*—Phonetics is a word expressive of the subject-matter of the present chapter. The present chapter determines (amongst other things) the systematic relation of articulate sounds. The word *phônæticos* (*φωνήτικος*) signifies *appertaining to articulate sounds.* It is evident that between sounds like *b* and *v*, *s* and *z*, there is a connexion in phonetics. Now in the grammar of languages there is often a change, or a permutation of letters: *e.g.*, in the words *tooth*, *teeth*, the vowel, in *price*, *prize*, the consonant, is changed. Here there is a connexion in grammar.

That the letters most closely allied in phonetics should be most frequently interchanged in grammar, is what, on *à priori* grounds, we most naturally are led to expect. And that such is *often* the case, the study of languages tells us. That, however, it is always so, would be a hasty and an erroneous assertion. The Greek language changes *p* into *f*. Here the connexion in phonetics and the connexion in language closely coincide. The Welsh language changes *p* into *m*. Here the connexion in phonetics and the connexion in language do *not* closely coincide.

CHAPTER III.

OF CERTAIN COMBINATIONS OF ARTICULATE SOUNDS.

§ 215. CERTAIN combinations of articulate sounds are incapable of being pronounced. The following rule is one that, in the forthcoming pages, will frequently be referred to. *Two* (*or more*) mutes, *of different degrees of sharpness and flatness, are incapable of coming together in the same syllable.* For instance, *b*, *v*, *d*, *g*, *z*, &c. being flat, and *p*, *f*, *t*, *k*, *s*, &c. being sharp, such combinations as *abt*, *avt*, *apd*, *afd*, *agt*, *akd*, *atz*, *ads*, &c., are unpronounceable. *Spelt*, indeed, they may be; but attempts at pronunciation end in a *change* of the combination. In this case either the flat letter is changed to its sharp equivalent (*b* to *p*, *d* to *t*, &c.) or *vice versâ* (*p* to *b*, *t* to *d*). The combinations *abt*, and *agt*, to be pronounced, must become either *apt* or *abd*, or else *akt* or *agd*.

For determining which of the two letters shall be changed, in other words, whether it shall be the first that accommodates itself to the second, or the second that accommodates itself to the first, there are no general rules. This is settled by the particular habit of the language in consideration.

The word *mutes* in the second sentence of this section must be dwelt on. It is only with the *mutes* that there is an impossibility of pronouncing the heterogeneous combinations above mentioned. The liquids and the vowels are flat; but the liquids and vowels, although flat, may be followed by a sharp consonant. If this were not the case, the combinations *ap*, *at*, *alp*, *alt*, &c. would be unpronounceable.

The semivowels, although flat, admit of being followed by a sharp consonant.

The law exhibited above may be called the law of accommodation.

Combinations like *gt*, *kd*, &c., may be called incompatible combinations.

§ 216. *Unstable combinations.*—That certain sounds in combination with others have a tendency to undergo changes, may be collected from the observation of our own language, as we find it spoken by those around us, or by ourselves. The *ew* in *new* is a sample of what may be called an unsteady or unstable combination. There is a natural tendency to change it either into *oo* (*noo*) or *yoo* (*nyoo*); perhaps also into *yew* (*nyew*).

§ 217. *Effect of the semivowel* y *on certain letters when they precede it.*—Taken by itself the semivowel *y*, followed by a vowel (*ya*, *yee*, *yo*, *you*, &c.), forms a stable combination. Not so, however, if it be preceded by a consonant, of the series *t*, *k*, or *s*, as *tya*, *tyo*; *dya*, *dyo*; *kya*, *kyo*; *sya*, *syo*. There then arises an unstable combination. *Sya* and *syo* we pronounce as *sha* and *sho*; *tya* and *tyo* we pronounce as *cha* and *ja* (*i.e. tsh*, *dzh.*). This we may verify from our pronunciation of words like *sure*, *picture*, *verdure* (*shoor*, *pictshoor*, *verdzhoor*), having previously remarked that the *u* in those words is not sounded as *oo* but as *yoo*. The effect of the semivowel *y*, taken with instability of the combination *ew*, accounts for the tendency to pronounce *dew* as if written *jew*.

§ 218. *The evolution of new sounds.*—To an English ear the sound of the German *ch* falls strange. To an English organ it is at first difficult to pronounce. The same is the case with the German vowels *ö* and *ü*, and with the French sounds *u*, *eu*, &c.

To a German, however, and a Frenchman, the sound of the English *th* (either in *thin* or *thine*) is equally a matter of difficulty.

The reason of this lies in the fact of the respective sounds being absent in the German, French, and English languages; since sounds are easy or hard to pronounce just in proportion as we have been familiarised with them.

There is no instance of a new sound being introduced at once into a language. Where they originate at all, they are *evolved*, not imported.

§ 219. *Evolution of sounds.*—Let there be a language where there is no such a sound as that of *z*, but where there *is* the sound of *s*. The sound of *z* may be evolved under (amongst others) the following conditions. 1. Let there be a number of words ending in the flat mutes; as *slab*, *stag*, *stud*, &c. 2. Let a certain form (the plural number or the genitive case) be formed by the addition of *is* or *es*; as *slabis*, *stages*, *studes*, &c. 3. Let the tendency that words have to contract eject the intermediate vowel, *e* or *i*, so that the *s* of the inflexion (a *sharp* mute) and the *b*, *d*, *g*, &c. of the original word (*flat* mutes) be brought into juxta-position, *slabs*, *studs*, *stags*. There is then an incompatible termination, and one of two changes must take place; either *b*, *d*, or *g* must become *p*, *t*, or *k* (*slaps*, *staks*, *stuts*); or *s* must become *z* (*stagz*, *studz*, *slabz*). In this latter case *z* is evolved. Again,

Let there be a language wherein there are no such sounds as *sh*, *ch* (*tsh*), or *j* (*dzh*); but where there are the sounds of *s*, *t*, *d*, and *y*.

Let a change affect the unstable combinations *sy*, *ty*, *dy*. From this will arise the evolved sounds of *sh*, *ch*, and *j*.

The phenomena of evolution help to determine the pronunciation of dead languages.

§ 220. *On the value of a sufficient system of sounds.*—In certain imaginable cases, a language may be materially affected by the paucity of its elementary articulate sounds.

In a given language let there be the absence of the sound *z*, the other conditions being those noted in the case of the words *stag*, *slab*, *stud*, &c. Let the intermediate vowel be ejected. Then, instead of the *s* being changed into an evolved *z*, let the other alternative take place; so that the words become *staks*, *slaps*, *stuts*. In this latter case we have an alteration of the original word, brought about by the insufficiency of the system of articulate sounds.

§ 221. *Double consonants rare.*—It cannot be too clearly understood that in words like *pitted*, *stabbing*, *massy*, &c. there is no real reduplication of the sounds of *t*, *b*, and *s*, respectively. Between the words *pitted* (as with the small-pox) and *pitied* (as being an object of pity) there is a difference in

spelling only. In speech the words are identical. *The reduplication of the consonant is in English, and the generality of languages, a conventional mode of expressing upon paper the shortness (dependence) of the vowel that precedes.*

§ 222. Real reduplications of consonants, *i.e.*, reduplications of their *sound*, are, in all languages, extremely rare. I am fully aware of certain statements made respecting the Laplandic and Finlandic languages, *viz.*, that doubled consonants are, in them, of common occurrence. Notwithstanding this, I have an impression that it is generally under one condition that true reduplication takes place. In compound and derived words, where the original root *ends*, and the superadded affix *begins* with the same letter, there is a reduplication of the sound, and not otherwise. In the word *soulless*, the *l* is doubled to the ear as well as to the eye; and it is a false pronunciation to call it *souless* (*soless*). In the "Deformed Transformed" it is made to rhyme with *no less*, improperly.

> "Clay, not dead but soulless,
> Though no mortal man would choose thee,
> An immortal no less
> Deigns not to refuse thee."

In the following words, all of which are compounds, we have true specimens of the doubled consonant.

n is doubled in *unnatural, innate, oneness.*
l — *soulless, civil-list, palely.*
k — *book-case.*
t — *seaport-town.*

It must not, however, be concealed, that, in the mouths even of correct speakers, one of the doubled sounds is often dropped.

§ 223. *True aspirates rare.*—The criticism applied to words like *pitted*, &c., applies also to words like *Philip*, *thin*, *thine*, &c. There is therein no sound of *h*. How the so-called aspirates differ from their corresponding lenes has not yet been determined. That it is *not* by the addition of *h* is evident. *Ph* and *th* are conventional modes of spelling simple single sounds, which might better be expressed by simple single signs.

In our own language the *true* aspirates, like the true reduplications, are found only in compound words; and there they are often slurred in the pronunciation.

We find *p* and *h* in the words *haphazard, upholder.*
— *b* and *h* — *abhorrent, cub-hunting.*
— *f* and *h* — *knife-handle, off hand.*
— *v* and *h* — *stave-head.*
— *d* and *h* — *adhesive, childhood.*
— *t* and *h* — *nuthook.*
— *th* and *h* — *withhold.*
— *k* and *h* — *inkhorn, bakehouse.*
— *g* and *h* — *gig-horse.*
— *s* and *h* — *race-horse, falsehood.*
— *z* and *h* — *exhibit, exhort.*
— *r* and *h* — *perhaps.*
— *l* and *h* — *well-head, foolhardy.*
— *m* and *h* — *Amherst.*
— *n* and *h* — *unhinge, inherent, unhappy.*

Now in certain languages the *true* aspirates are of common occurrence, *i.e.*, sounds like the *t* in *nuthook*, the *ph* in *haphazard*, &c., are as frequent as the sounds of *p*, *b*, *s*, &c. In the spelling of these sounds by means of the English we are hampered by the circumstance of *th* and *ph* being already used in a different sense.

CHAPTER IV.

EUPHONY; THE PERMUTATION AND THE TRANSITION OF LETTERS.

§ 224. 1. Let there be two syllables, of which the one ends in *m*, and the other begins with *r*, as we have in the syllables *num-* and *-rus* of the Latin word *numerus*.

2. Let an ejection of the intervening letters bring these two syllables into immediate contact, *numrus*. The *m* and *r* form an unstable combination. To remedy this there is a tendency (mark, not an absolute necessity) to insert an intervening sound.

In English, the form which the Latin word *numerus* takes is *number*; in Spanish, *nombre*. The *b* makes no part of the original word, but has been inserted for the sake of euphony; or, to speak more properly, by a euphonic process. The word euphony is derived from εὖ (*well*), and φώνη (*fônæ*, a voice). The province of euphony has not been very accurately determined.

§ 225. In the word *number*, *nombre*, the letter inserted was *b*; and for *b* being the particular letter employed, there is a reason derived from the *system* of articulate sounds.

1. That the letter inserted should be a consonant is evident. The *vowel e* (in *numerus*) had been previously ejected.

2. That it should be a mute is evident. A liquid would have given the unstable or unpronounceable combinations *mnr*, *mlr*, *nrr*, *nmr*.

3. That it should be a consonant, either of series *b* or of series *s*, was natural; it being series *b* and series *s* with which *m* and *r* are respectively connected.

4. That it should be a consonant of series *b*, rather than one of series *s*, we collect from the fact that *msr* (*numsrus*) or *mzr* (*numzrus*) give inharmonious, and, consequently, unstable combinations.

5. That of the *b* series, it should be *b* or *v* (flat) rather than *p* or *f* (sharp), we infer from the fact of *m* and *r* both being flat.

6. Of *v* and *b*, the latter alone gives a stable combination, so that we have the Spanish form *nombre*, and not *nomvre*.

In this we have an illustration of the use of attending to the nature and connections of articulate sounds in general.

§ 226. The affinity of *m* for the series *b*, of *n* for the series *t*, gives occasion to further euphonic changes. The combinations *mt*, *md*, *mþ*, *mð*, are unstable. The syllables *emt*, *emd*, are liable to one of two modifications. Either *p* or *b* will be inserted, and so make them *empt* (as in *tempt*), *embd* (as in *Embden*), or else the *m* will become *n*, forming the syllable *ent*, *end*, *enþ*, *enð*.

Similar tendencies, in a certain degree, affect the combinations *enp*, *enb*. They are liable to become *emp*, or *emb*. Any one may see that the word *enperor* embarrasses the utterance.

§ 227. The combination *tupt* is stable, so also is the combination *tuft*. But the combination *tupth* is unstable: since the *p* is lene, the *f* is a (so-called) aspirate. Hence arises a process of accommodation by which the word becomes either *tupt* or *tufth* (*tufþ*).

In respect to the unstable combination *tupth*, we may observe this, *viz.* that the ways of altering it are two. Either the first letter may be accommodated to the second, *tufþ*, or the second may be accommodated to the first, *tuft*. Which of these two changes shall take place is determined by the particular habit of the language. In Greek we add to the radical syllable *τυπ-*, the inflectional syllable *-θην*. The *first* letter, *π*, is accommodated to the second, *θ*, and the word becomes *τυφθην* (*tyfþæn*), as in *ἐτύφθην* (*etyfþæn*). In English we add to the radical syllable *stag*, the inflectional syllable *s*. Here the *second* letter is accommodated to the first, and the resulting word is not *staks*, but *staqz*.

§ 228. The Irish Gaelic, above most other languages, illustrates a euphonic principle that modifies the vowels of a word. The vowels *a*, *o*, *u*, are full, whilst *i*, *e*, *y*, are small. Now if to a syllable containing a small vowel, as *buil*, there be added

a syllable containing a broad one, as *-am*, a change takes place. Either the first syllable is accommodated to the second, or the second to the first; so that the vowels respectively contained in them are either both full or both small. Hence arises, in respect to the word quoted, either the form *bualam*, or else the form *builim*.

§ 229. In the words *give* and *gave* we have a change of tense expressed by a change of vowel. In the words *price* and *prize* a change of meaning is expressed by a change of consonant. In *clothe* and *clad* there is a change both of a vowel and of a consonant. In the words *to use* and *a use* there is a similar change, although it is not expressed by the spelling. To the ear the verb *to use* ends in *z*, although not to the eye. The following are instances of the permutation of letters.

Permutation of Vowels.

a	to	*ĕ,*	as	*man, men.*
a	to	*oo,*	as	*stand, stood.*
a	to	*u,*	as	*dare, durst.*
a	to	*ē,*	as	*was, were.*
ea	to	*o,*	as	*speak, spoken.*
ea=ĕ	to	*ea=ē,*	as	*breath, breathe.*
ee	to	*ĕ,*	as	*deep, depth.*
ea	to	*o,*	as	*bear, bore.*
i	to	*a,*	as	*spin, span.*
i	to	*u,*	as	*spin, spun.*
ī=eì	to	*o,*	as	*smite, smote.*
i=ei	to	*ĭ,*	as	*smite, smitten.*
i	to	*a,*	as	*give, gave.*
i=ei	to	*a,*	as	*rise, raise.*
ĭ	to	*e,*	as	*sit, set.*
ow	to	*ew,*	as	*blow, blew.*
o	to	*e,*	as	*strong, strength.*
oo	to	*ee,*	as	*tooth, teeth.*
o	to	*i,*	as	*top, tip.*
o	to	*e,*	as	*old, elder; tell, told.*
ŏ	to	*e,*	as	*brother, brethren.*
ō=oo	to	*i,*	as	*do, did.*
o=oo	to	*o=ŭ*	as	*do, done.*
oo	to	*o*	as	*choose, chose.*

Permutation of Consonants.

f	to	*v*,	*life, live ; calf, calves.*
þ	to	ð,	*breath, to breathe.*
þ	to	*d*,	*seethe, sod ; clothe, clad.*
d	to	*t*,	*build, built.*
s	to	*z*,	*use, to use.*
s	to	*r*,	*was, were ; lose, forlorn.*

In *have* and *had* we have the *ejection* of a sound ; in *work* and *wrought*, the *transposition* of one. Important changes are undergone by the sounds *k*, *g*, and the allied ones *nk*, *ng*, *y*, as will be seen in the chapter on verbs.

Permutation of Combinations.

ie=i	to	*ow*,	as	*grind, ground.*
ow	to	*i=ei*,	as	*mouse, mice ; cow, kine.*
ink	to	*augh*,	as	*drink, draught.*
ing	to	*ough*,	as	*bring, brought.*
y (formerly *g*),		*ough*,	as	*buy, bought.*
igh=ei	to	*ough*,	as	*fight, fought.*
eek	to	*ough*,	as	*seek, sought.*

It must be noticed that the list above is far from being an exhaustive one. The expression too of the changes undergone has been rendered difficult on account of the imperfection of our orthography. The whole section has been written in illustration of the meaning of the word *permutation*, rather than for any specific object in grammar.

§ 230. In all the words above the change of sound has been brought about by the grammatical inflection of the word wherein it occurs. This is the case with the words *life* and *live*, and with all the rest. With the German word *leben*, compared with the corresponding word *live*, in English, the change is similar. It is brought about, however, not by a grammatical inflection, but by a difference of time, and by a difference of place. This indicates the distinction between the permutation of letters and the transition of letters. In dealing with permutations, we compare different parts of speech ; in dealing with transitions, we compare different languages, or different stages of a single language.

CHAPTER V.

ON THE FORMATION OF SYLLABLES.

§ 231. In respect to the formation of syllables, I am aware of no more than one point that requires any especial consideration.

In certain words, of more than one syllable, it is difficult to say to which syllable an intervening consonant belongs. For instance, does the *v* in *river*, and the *e* in *fever*, belong to the first or the second syllable? Are the words to be divided thus, *ri-ver*, *fe-ver*? or thus, *riv-er*, *fev-er*?

The solution of the question lies by no means on the surface.

In the first place, the case is capable of being viewed in two points of view—an etymological and a phonetic one.

That the *c* and *r* in *become*, *berhymed*, &c. belong to the second syllable, we determine at once by taking the words to pieces; whereby we get the words *come* and *rhymed* in an isolated independent form. But this fact, although it settles the point in etymology, leaves it as it was in phonetics; since it in nowise follows, that, because the *c* in the *simple* word *come* is exclusively attached to the letter that follows it, it is, in the *compound* word *become*, exclusively attached to it also.

To the following point of structure in the consonantal sounds the reader's attention is particularly directed.

1. Let the vowel *a* (as in *fate*) be sounded.—2. Let it be followed by the consonant *p*, so as to form the syllable *āp*. To form the sound of *p*, it will be found that the lips close on the sound of *a*, and arrest it. Now, if the lips be left to themselves they will not *remain* closed on the sound, but will open again, in a slight degree indeed, but in a degree sufficient to cause a kind of vibration, or, at any rate, to allow an

escape of the remainder of the current of breath by which the sound was originally formed. To re-open in a slight degree is the natural tendency of the lips in the case exhibited above.

Now, by an effort, let this tendency to re-open be counteracted. Let the remaining current of breath be cut short. We have, then, only this, *viz.*, so much of the syllable *āp* as can be formed by the *closure* of the lips. All that portion of it that is caused by their re-opening is deficient. The resulting sound seems truncated, cut short, or incomplete. It is the sound of *p*, *minus* the remnant of breath. All of the sound *p* that is now left is formed, not by the *escape* of the breath, but by the *arrest* of it.

The *p* in *āp* is a *final* sound. With initial sounds the case is different. Let the lips be *closed*, and let an attempt be made to form the syllable *pa* by suddenly opening them. The sound appears incomplete; but its incompleteness is at the *beginning* of the sound, and not at the end of it. In the natural course of things there would have been a current of breath *preceding*, and this current would have given a vibration, now wanting. All the sound that is formed here is formed, not by the *arrest* of breath, but by the *escape* of it.

I feel that this account of the mechanism of the apparently simple sound *p*, labours under all the difficulties that attend the *description* of a sound; and for this reason I again request the reader to satisfy himself either of its truth or its inaccuracy, before he proceeds to the conclusions that will be drawn from it.

The account, however, being recognised, we have in the current natural sound of *p* two elements:—

1. That formed by the current of air and the closure of the lips, as in *āp*. This may be called the sound of breath *arrested*.

2. That formed by the current of air and the opening of the lips, as in *pā*. This may be called the sound of breath *escaping*.

Now what may be said of *p* may be said of all the other consonants, the words *tongue*, *teeth*, &c. being used instead of *lips*, according to the case.

Let the sound of breath *arrested* be expressed by π, and that of breath *escaping* be expressed by ϖ, the two together form the current natural sound p ($\pi + \varpi = p$).

Thus $\bar{a}p$ (as quoted above) is $p—\varpi$, or π; whilst pa (sounded similarly) is $p—\pi$, or ϖ.

In the formation of syllables, I consider that the sound of breath arrested belongs to the first, and the sound of breath escaping to the second syllable; that each sound being expressed by a separate sign, the word *happy* is divided thus, *haπ-ϖy*; and that such is the case with all consonants between two syllables. The *whole* consonant belongs neither to one syllable nor the other. Half of it belongs to each. The reduplication of the *p* in *happy*, the *t* in *pitted*, &c., is a mere point of spelling, of which more will be said in the chapter on orthography.

CHAPTER VI.

ON QUANTITY.

§ 232. The dependent vowels, as the *a* in *fat*, *i* in *fit*, *u* in *but*, *o* in *not*, have this character; *viz.* they are all uttered with rapidity, and pass quickly in the enunciation, the voice not resting on them. This rapidity of utterance becomes more evident when we contrast with them the prolonged sounds of the *a* in *fate*, *ee* in *feet*, *oo* in *book*, *o* in *note*; wherein the utterance is retarded, and wherein the voice rests, delays, or is prolonged. The *f* and *t* of *fate* are separated by a longer interval than the *f* and *t* of *fat*; and the same is the case with *fit*, *feet*, &c.

Let the *n* and the *t* of *not* be each as 1, the *o* also being as 1: then each letter, consonant or vowel, shall constitute $\frac{1}{3}$ of the whole word.

Let, however, the *n* and *t* of *note* be each as 1, the *o* being as 2. Then, instead of each consonant constituting $\frac{1}{3}$ of the whole word, it shall constitute but $\frac{1}{4}$.

Upon the comparative extent to which the voice is prolonged, the division of vowels and syllables into *long* and *short* has been established: the *o* in *note* being long, the *o* in *not* being short. And the longness or shortness of a vowel or syllable is said to be its quantity.

§ 233. The division of *vowels* into long and short coincides *nearly* with the division of them into independent and dependent. Mark the word *vowels*, and mark the word *nearly*. In the length and shortness of vowels there are degrees. This is especially the case with the broad vowels. The *a* in *father* is capable of being pronounced either very quickly, or very slowly. It may be uttered most rapidly and yet preserve its broad character, *i.e.*, become neither the *a* in *fat*, nor the *a* in *fate*.

In the independence and dependence of vowels there are no degrees.

Subject to the views laid down in the next section, the *vowel ee* in *seeing* is long, and it is certainly independent. Whether the *syllable see-* be long is another question.

1. All long vowels are independent, but all independent vowels are not long.

2. All dependent vowels are short, but all short vowels are not dependent.

Clear notions upon these matters are necessary for determining the structure of the English and classical metres.

§ 234. The qualified manner in which it was stated that the *vowel* in the word *seeing* was long, and the attention directed to the word *vowels* in the preceding section, arose from a distinction, that is now about to be drawn, between the length of *vowels* and the length of *syllables*.

The independent vowel in the syllable *see-* is long; and long it remains, whether it stand as it is, or be followed by a consonant, as in *seen*, or by a vowel, as in *see-ing*.

The dependent vowel in the word *sit* is short. If followed by a vowel it becomes unpronounceable, except as the *ea* in *seat* or the *i* in *sight*. By a consonant, however, it may be followed, and still retain its dependent character and also its shortness. Such is the power it has in the word quoted, *sit*. Followed by a *second* consonant, it still retains its shortness, *e.g.*, *sits*. Whatever the comparative length of the *syllables*, *see* and *seen*, *sit* and *sits*, may be, the length of their respective *vowels* is the same.

Now, if we determine the character of the syllable by the character of the vowel, all syllables are short wherein there is a short vowel, and all are long wherein there is a long one. Measured by the quantity of the vowel the word *sits* is short, and the syllable *see-* in *seeing* is long.

But it is well known that this view is not the view commonly taken of the syllables *see* (in *seeing*) and *sits*. It is well known, that, in the eyes of a classical scholar, the *see* (in *seeing*) is short, and that in the word *sits* the *i* is long. The classic differs from the Englishman thus,—*He measures his*

quantity, not by the length of the vowel but, by the length of the syllable taken altogether. The perception of this distinction enables us to comprehend the following statements.

I. That vowels long by nature may *appear* to become short by position, and *vice versâ*.

II. That, by a laxity of language, the *vowel* may be said to have changed its quantity, whilst it is the *syllable* alone that has been altered.

III. That, if one person measures his quantities by the vowels, and another by the syllables, what is short to the one, shall be long to the other, and *vice versâ*. The same is the case with nations.

IV. That one of the most essential differences between the English and the classical languages is that the quantities (as far as they go) of the first are measured by the vowel, those of the latter by the syllable. To a Roman the word *monument* consists of two short syllables and one long one; to an Englishman it contains three short syllables.

These remarks are appreciated when we consider the comparative characters of the classical and the English prosody.

CHAPTER VII.

ON ACCENT.

§ 235. In the word *tyrant* there is an emphasis, or stress, upon the first syllable. In the word *presume* there is an emphasis, or stress, on the second syllable. This emphasis, or stress, is called *Accent*. The circumstance of a syllable bearing an accent is sometimes expressed by a mark (′); in which case the word is said to be accentuated, *i.e.*, to have the accent signified in writing.

Words accented on the last syllable — *Brigáde*, *preténce*, *harpoón*, *reliéve*, *detér*, *assúme*, *besoúght*, *beréft*, *befóre*, *abroád*, *abóde*, *abstrúse*, *intermix*, *superádd*, *cavaliér*.

Words accented on the last syllable but one— *An′chor*, *ar′gue*, *hásten*, *fáther*, *fóxes*, *smíting*, *húsband*, *márket*, *vápour*, *bárefoot*, *archángel*, *bespátter*, *disáble*, *terrífic*.

Words accented on the last syllable but two—*Regular*, *an′tidote*, *for′tify*, *suscéptible*, *incontrovértible*.

Words accented on the last syllable but three (rare)—*Réceptacle*, *régulating*, *tálkativeness*, *ábsolutely*, *lúminary*, *inévitable*, &c.

A great number of words are distinguished by the accent alone. The following list is from Nares' Orthoepy, a work to which the reader is referred.

An *áttribute.*	To *attríbute.*
The month *Áugust.*	An *augúst* person.
A *com′pact.*	*Compáct* (close).
To *con′jure* (magically).	*Conjúre* (enjoin).
Des′ert, wilderness.	*Desért*, merit.
Inválid, not valid.	*Invalíd*, a sickly person.
Mínute, 60 seconds.	*Minúte*, small.
Súpine, part of speech.	*Supíne*, careless, &c.

That class of words that by a change of accent are converted from nouns into verbs (*súrvey*, *survéy*, *cóntrast*, *contrást*, &c.) will be noticed more at large in the Chapter on Derivation.

§ 236. In words like *thínking*, *fóxes*, *lon'ger*, *len'gthen*, &c. we have two parts; first the original word, the root, or the radical part, as *think*, *fox*, *long*, *length*, &c.; and next, the inflectional, or the subordinate part, *-ing*, *-es*, *-er*, *-en*, &c.

To assert as a universal rule that the *accent is always on the root, and never on the subordinate part of a word*, is too much. Although in the *English* language such an assertion (with one exception) is found true; by the French and other languages it is invalidated.

In words like *len'g-then-ing*, we have a *second* inflectional or subordinate syllable; and the accent remains in its original place, *absolutely, but not relatively. It is all the farther from the end of the word.* Besides indicating the propriety of determining the place of the accent by counting from the end, rather than the beginning of a word, this circumstance indicates something else.

Imagine the English participles to be declined, and to possess cases, formed by the addition of fresh syllables. In this case the word *len'gthening* would become a quadri-syllable. But to throw the accent to the fourth syllable from the end is inconvenient. Hence a necessity of removing it from the radical, and placing it on an inflectional syllable.

The German word *lében* (to *live*) illustrates the foregoing sentence. *Léb-* is the root, *léb-end = living*, from whence *lebéndig = lively* (with the accent on an inflectional syllable), although this last word might without inconvenience have been accented on the first syllable; that being only the third from the end.

Confusion between the radical and inflectional syllables of a word, arising from the situation of the accent, may work the deterioration of a language.

§ 237. In *týrant* and *presúme*, we deal with single words; and in each *word* we determine which *syllable* is accented.

Contrasted with the sort of accent that follows, this may be called a *verbal* accent.

In the line,

> Better for *us*, perhaps, it might appear,
> (Pope's *Essay on Man*, i. 169.)

the pronoun *us* is strongly brought forward. An especial stress or emphasis is laid upon it, denoting that *there are other beings to whom it might not appear*, &c. This is collected from the context. Here there is a *logical* accent. "When one word in a sentence is distinguished by a stress, as more important than the rest, we may say that it is *emphatical*, or that an *emphasis* is laid upon it. When one syllable in a word is distinguished by a stress, and more audible than the rest, we say that it is accented, or that an accent is put upon it. Accent, therefore, is to syllables what emphasis is to sentences; it distinguishes one from the crowd, and brings it forward to observation."—(Nares' Orthoepy, Part II. Chap. I.)

§ 238. Accent plays an important part in determining the nature of certain compound words—For this, see the Chapter on Composition.

It also plays an important part in determining the nature of the English metres—See Prosody.

Thirdly (the subject of the present section), it plays an important part in all systems of orthography.

The quotation from Professor Lee's Hebrew Grammar, in p. 149, is referred to; and a particular attention to a somewhat difficult subject is requisite.

The *u* in the word *monument* is what a classic would call *short*.

The second *syllable* in the word *monument* is what a classical scholar would call *short*. The vowel is *short*, and the syllable taken altogether is *short*. Herein it agrees with the first syllable *mon-*. It differs, however, from the syllable *mon-* in being destitute of an accent, *mónument*. With the third syllable *-ment*, it agrees in the eyes of an Englishman, but differs in the eyes of a scholar. The vowels *u* and *e* are equally short, and, as the Englishman measures by the vowel

the syllables -*u* and -*ment* are both *short*. Not so, however, with the scholar. He measures by the syllable and determines that the *e*, although naturally a short vowel, is made *long* by position. However, in being each destitute of an accent the syllables -*u* and -*ment* agree. Be it remarked a second time that the accent in *mónument* lies on the first syllable.

Now the -*u* in *mónument* although *short*, is not *dependent*.

If, however, the syllable -*nu* take an accent; that is, if the place of the accent be removed from the first to the second syllable, the vowel *u* still being kept short, we have a word which we spell thus, *monummment*. Now the *u* in *monummment* is not only short, but dependent. It is upon this effect of an accent that the quotation from Lee's Hebrew Grammar, p. 149, especially bears.

And now two questions arise:—1. How is it that the accent has the effect of rendering such a syllable as the *u* in *monummment* dependent? 2. Why do we in spelling such a syllable double the consonant?

An accent falling upon a syllable must, of necessity, do one of two things: it must affect the vowel, or it must affect the consonant. If it affect the vowel, the vowel becomes the predominant part of the syllable, as in *mónooment*; but, if it affect the consonant, the consonant becomes the predominant part of the syllable, as *monum'ment*.

In words like *monummment* the consonant is, strictly speaking, as single as it is in *monument*, or *monooment*. Its *absolute* sound is the same. Not so its *relative* sound. This is exaggerated by two circumstances:—1, The comparative shortness of the vowel *u*; 2, the fact of the accent falling on it. The increased relative importance of the letter *m* in the word *monummment* is mistaken for a reduplication of the sound. This is the reason why in most languages the shortness of a vowel is expressed by the doubling of the consonant following; this doubling being no true reduplication of the sound, but a mere orthographical conventionality.

§ 239. Accent and quantity, as may have been collected from pp. 164—167, do *not* coincide. Nothing shows this more

clearly than words like the adjective *augúst*, and the substantive *Aúgust* (the month), where the quantity remains the same, although the accent is different. The following quotation from Mr. Guest's English Rhythms is made for the sake of four things:—

1. Of showing that the generality of writers have the credit of confusing accent with quantity—

2. Of showing that there is a reason for such a confusion having existed—

3. Of indicating the propriety of the expressions in italics—It is not stated that the consonant *c* is doubled, but that it is added to the first syllable. The difference lies, not in its reduplication, but in its distribution.

4. Of taking a slight exception—A syllable (accented or unaccented) must be either independent or dependent; if the latter, then in most immediate contact with the consonant that follows.

"Besides the increase of loudness, and the sharper tone which distinguishes the accented syllable, there is also a tendency to dwell upon it, or, in other words, to lengthen its quantity. We cannot increase the loudness or the sharpness of a tone without a certain degree of muscular action: and to put the muscles in motion requires time. It would seem that the time required for producing a perceptible increase in the loudness or sharpness of a tone is greater than that of pronouncing some of our shorter syllables. If we attempt, for instance, to throw the accent on the first syllable of the word *become*, we must either lengthen the vowel, and pronounce the word *bee-come, or add the adjoining consonant to the first syllable, and so pronounce the word bec-ome.* We often find it convenient to lengthen the quantity even of the longer syllables, when we wish to give them a very strong and marked accent. Hence, no doubt, arose the vulgar notion, that accent always lengthens the quantity of a syllable.

"It is astonishing how widely this notion has misled men, whose judgment, in most other matters of criticism, it would be very unsafe to question. Our earlier writers, almost to a man, confound accent with quantity."—B. i. C. iv.

CHAPTER VIII.

THE PRINCIPLES OF ORTHOEPY.

§ 240. The present chapter is one, not upon the details of the pronunciation of the English language, but upon the principles of orthoepy. For the details of pronunciation the reader is referred to Nares' Orthoepy, and to the common pronouncing dictionaries, with the preliminary recommendation to use them with caution. *Orthoepy*, a word derived from the Greek *orthon* (*upright*), and *epos* (*a word*), signifies the right utterance of words. Orthoepy differs from orthography by determining how words are spoken, whereas orthography decides how they are spelt. The one is a question of speech, the other a question of spelling. Orthography presupposes orthoepy.

§ 241. Of pronunciation there are two kinds, the colloquial and the rhetorical. In common conversation we pronounce the *i* in *wind*, like the *i* in *bit*; in rehearsing, or in declamation, however, we pronounce it like the *i* in *bite*; that is, we give it a diphthongal sound. In reading the Scriptures we say *blesséd*; in current speech we say *blest*. It is the same with many words occurring in poetry.

§ 242. Errors in pronunciation are capable of being classified. In the first place, they may be arranged according to their situation. The man who pronounces the verb *to survéy*, as if it was *súrvey* (that is, with the accent on the wrong syllable), errs in respect to the accentuation of the word; the situation, or seat of his error, being the accent. To say *orātor* instead of *ŏrātor* is to err in respect to the quantity of the word, the seat of the error being in the quantity; and to pronounce the *a* in *father*, as it is pronounced in Yorkshire, or the *s* in *sound*, as it is pronounced in Devonshire (that is, as *z*), is to err in

the matter of the articulate sounds. To mispronounce a word because it is misspelt* is only indirectly an error of orthoepy. It is an error, not so much of orthoepy, as of orthography; and to give a wrong inflection to a word is not bad pronunciation but bad grammar. For practical purposes, however, many words that are really points of grammar and of orthography, may be dealt with as points of orthoepy.

That the preceding classification is natural I am induced to believe by the following circumstances. Errors in the way of articulation generally arise from a source different from those of accent and of quantity. Errors in accent and quantity are generally referable to insufficient grammatical or etymological knowledge, whilst the errors of articulation betray a provincial dialect.

The misdivision of syllables, an orthoepical error of a fourth kind, has in the English, and perhaps in other languages, given rise to a peculiar class of words. There have been those who have written *a nambassador* for *an ambassador*, misdividing the syllables, and misdistributing the sound of the letter *n*. The double form (*a* and *an*) of the English indefinite article, encourages this misdivision. Now, in certain words an error of this kind has had a permanent influence. The English word *nag* is, in Danish, *ög*; the *n*, in English, having originally belonged to the indefinite *an*, which preceded it. The words, instead of being divided thus, *an ag*, were divided thus, *a nag*, and the fault became perpetuated. That the Danish is the true form we collect, firstly, from the ease with which the English form is accounted for, and, secondly, from the old Saxon form *ehu*, Latin *equus*. In *adder* we have the process reversed. The true form is *nadder*, old English; *natter*, German. Here the *n* is taken from the substantive and added to the article. In *newt* and *eft* we have each form. The list of words of this sort can be increased.

§ 243. In the second place, faults of pronunciation may be arranged according to their cause.

* To say, for instance, *Chemist* for *Chymist*, or *vice versâ*; for I give no opinion as to the proper mode of spelling.

1. *The fault of incompetent enunciation.*—A person who says *sick* for *thick*, or *elebben* for *eleven*, does so, not because he knows no better, but because he cannot enounce the right sounds of *th* and *v*. He is *incompetent* to it. His error is not one of ignorance. It is an acoustic or a phonetic defect. As such it differs from—

2. *The fault of erroneous enunciation.*—This is the error of a person who talks of *jocholate* instead of *chocolate*. It is not that he *cannot* pronounce rightly, but that he mistakes the nature of the sound required. Still more the person who calls *a hedge a nedge*, and *an edge a hedge*.

§ 244. Incompetent enunciation, and erroneous enunciation are, however, only the proximate and immediate causes of bad orthoepy. Amongst the remote causes (the immediate causes of *erroneous* enunciation) are the following.

I. *Undefined notions as to the language to which a word belongs.*—The flower called *anemone* is variously pronounced. Those who know Greek say *anemōne*, speaking as if the word was written *anemohny*. The mass say, *anemŏne*, speaking as if the word was written *anemmony*. Now, the doubt here is as to the language of the word. If it be Greek, it is *anemōne*.

Αἷμα ῥοδὸν τίκτει, τὰ δὲ δάκρυα τᾶν ἀνεμώναν.

BION.

And if it be English, it is (on the score of analogy) as undoubtedly *anémmony*. The pronunciation of the word in point is determined when we have determined the language of it.

II. *Mistakes as to fact, the language of a word being determined.*—To know the word *anemōne* to be Greek, and to use it as a Greek word, but to call it *anemŏny*, is not to be undecided as to a matter of language, but to be ignorant as to a matter of quantity.

III. *Neglect of analogy.*—Each and all of the following words, *orator*, *theatre*, *senator*, &c. are in the Latin language, from whence they are derived, accented on the second syllable; as *orátor*, *theátre*, *senátor*. In English, on the contrary, they are accented on the first; as *órator*, *théatre*,

sénator. The same is the case with many other words similarly derived. They similarly suffer a change of accent. So many words do this, that it is the rule in English for words to throw their accent from the second syllable (counting from the end of the word) to the third. It was on the strength of this rule,—in other words, on the analogies of *orator*, &c., that the English pronunciation of the Greek word ἀνεμώνη was stated to be *anémmone.* Now, to take a word derived from the Latin, and to look to its original quantity only, without consulting the analogies of other words similarly derived, is to be neglectful of the analogies of our own language, and attentive to the quantities of a foreign one.

These, amongst others, the immediate causes of erroneous enunciation, have been adduced not for the sake of exhausting, but for the sake of illustrating the subject.

§ 245. In matters of orthoepy it is the usual custom to appeal to one of the following standards.

I. *The authority of scholars.*—This is of value up to a certain point only. The fittest person for determining the classical pronunciation of a word like *anemone* is the classical scholar; but the mere classical scholar is far from being the fittest person to determine the analogies that such a word follows in English.

II. *The usage of educated bodies, such as the bar, the pulpit, the senate,* &c.—These are recommended by two circumstances: 1. The chance that each member of them is sufficiently a scholar in foreign tongues to determine the original pronunciation of derived words, and sufficiently a critic in his own language to be aware of the analogies that are in operation. 2. The quantity of imitators that, irrespective of the worth of his pronunciation, each individual can carry with him. On this latter ground the stage is a sort of standard.

The objection to the authority of educated bodies is its impracticability. It is only the usage of the component individuals that can be determined. Of these many may carry with them the dialects of their provinces, so that, although good standards on points of accent and quantity, they are bad ones upon points of articulation.

III. *The authority of societies constituted with the express purpose of taking cognizance of the language of the country.*—These, although recognized in Italy and other parts of the Continent, have only been proposed in Great Britain. Their inefficacy arises from the inutility of attempting to fix that which, like language, is essentially fluctuating.

IV. *The authority of the written language.*—The value of this may be collected from the chapter on orthography.

V. These, amongst others, the standards that have been appealed to, are adduced not for the sake of exhausting the subject, but to show the unsatisfactory nature of authority in matters of speech.

§ 246. For a person, on a point of pronunciation, to trust to his own judgment, he must be capable, with every word that he doubts about, of discussing three questions:—

I. *The abstract or theoretical propriety of a certain pronunciation.*—To determine this he must have a sufficient knowledge of foreign tongues and a sufficient knowledge of English analogies. He must also have some test by which he can determine to what language an equivocal word belongs. Of tests for this purpose, one, amongst others, is the following:—Let it be asked whether the word *lens* (in Optics) is English or Latin; whether it is to be considered as a naturalised word or a strange one. The following fact will give an answer. There is of the word *lens* a plural number, and this plural number is the English form *lenses*, and not the Latin form *lentes*. The existence of an English inflection proves that the word to which it belongs is English, although its absence does not prove the contrary. That the word *anemone* is English (and consequently pronounced *anemŏne*) we know from the plural form, which is not *anemonæ*, but *anemones*.

II. *The preference of one pronunciation over another on the score of utility.*—The word *ascetic*, for certain orthographical reasons, notwithstanding its origin from the Greek word *askeó*, is called *assetic*. From similar reasons there is a tendency to call the word *sceptic*, *septic*. Theoretical propriety (and, be it observed, the analogy of *ascetic* has not been overlooked) is in

favour of the word being sounded *skeptic*. The tendency of language, however, is the other way. Now, the tendency of language and the theoretical propriety being equal, there is an advantage (a point of utility) in saying *skeptic*, which turns the scale. By sounding the *k* we distinguish the word *skeptic* from *septic*. By this the language gains a point in perspicuity, so that we can talk of the *anti-skeptic* writings of Bishop Warburton and of the *anti-septic* properties of charcoal.

III. *The tendencies of language.*—From p. 153, we see that the combination *ew* is an unstable combination, that it has a tendency to become *yoo*, and that the *y* in *yoo* has a tendency to change a *d* preceding into *j*; in other words, we see the reason why, by many persons, *dew* is pronounced *jew*.

It is generally an easier matter to say how a word will be sounded a hundred years hence, than to determine its present pronunciation. Theoretical propriety is in favour of *dew*, so also is the view in the way of utility. Notwithstanding this, posterity will say *jew*, for the tendencies of language are paramount to all other influences.

We may now judge of the relative value of the three lines of criticism exhibited above. Other things being equal, the language should have the advantage of the doubt, and the utility of a given pronunciation should prevail over its theoretical propriety. Where, however, the tendencies are overwhelming, we can only choose whether, in doubtful words, we shall speak like our ancestors, or like our posterity.*

* Mr. Pitman, of Bath, is likely to add to his claims as an orthographist by being engaged in the attempt to determine, inductively, the orthoepy of a certain number of doubtful words. He collects the pronunciations of a large number of educated men, and takes that of the majority as the true one.

CHAPTER IX.

GENERAL PRINCIPLES OF ORTHOGRAPHY.

§ 247. Orthoepy determines the correct pronunciation of words, and deals with a language as it is *spoken*; orthography determines the correct spelling of words, and deals with a language as it is *written*. The term is derived from the Greek words *orthos* (*upright*), and *graphé*, or *grafæ* (*writing*). Orthography is less essential to language than orthoepy; since all languages are spoken, whilst but a few languages are written. Orthography presupposes orthoepy. Orthography addresses itself to the eye, orthoepy to the ear. Orthoepy deals with the articulate sounds that constitute syllables and words; orthography treats of the signs by which such articulate sounds are expressed in writing. A *letter* is the sign of an articulate (and, in the case of *h*, of an inarticulate) sound.

A full and perfect system of orthography consists in two things:—1. The possession of a sufficient and consistent alphabet. 2. The right application of such an alphabet. This position may be illustrated more fully.

§ 248. First, in respect to a full and perfect alphabet. Let there be in a certain language, simple single articulate sounds, to the number of forty, whilst the simple single signs, or letters, expressive of them, amount to no more than *thirty*. In this case the alphabet is insufficient. It is not full enough: since ten of the simple single articulate sounds have no corresponding signs whereby they may be expressed. In our own language, the sounds (amongst others) of *th* in *thin*, and of *th* in *thine*, are simple and single, whilst there is no sign equally simple and single to spell them with.

An alphabet, however, may be sufficient, and yet imperfect. It may err on the score of inconsistency. Let there be in a

given language two simple single sounds, for instance, the *p* in *pate*, and the *f* in *fate*. Let these sounds stand in a given relation to each other. Let a given sign, for instance, פ (as is actually the case in Hebrew), stand for the *p* in *pate*; and let a second sign be required for the *f* in *fate*. Concerning the nature of this latter sign, two views may be taken. One framer of the alphabet, perceiving that the two sounds are mere modifications of each other, may argue that no new sign (or letter) is at all necessary, but that the sound of *f* in *fate* may be expressed by a mere modification of the sign (or letter) פ, and may be written thus פ, or thus פ׳ or פ', &c.; upon the principle that, like sounds should be expressed by like signs. The other framer of the alphabet, contemplating the difference between the two sounds, rather than the likeness, may propose, not a mere modification of the sign פ, but a letter altogether new, such as *f*, or φ, &c., upon the principle that sounds of a given degree of dissimilitude should be expressed by signs of a different degree of dissimilitude.

Hitherto the expression of the sounds in point is a matter of convenience only. No question has been raised as to its consistency or inconsistency. This begins under conditions like the following:—Let there be in the language in point the sounds of the *t* in *tin*, and of the *th* in *thin*; which (it may be remembered) are precisely in the same relation to each other as the *p* in *pate* and the *f* in *fate*. Let each of these sounds have a sign (or letter) expressive of it. Upon the nature of these signs, or letters, will depend the nature of the sign or letter required for the *f* in *fate*. If the letter expressing the *th* in *thin* be a mere modification of the letter expressing the *t* in *tin*, then must the letter expressive of the *f* in *fate* be a mere modification of the letter expressing the *p* in *pate*, and *vice versâ*. If this be not the case, the alphabet is inconsistent.

In the English alphabet we have (amongst others) the following inconsistency:—The sound of the *f* in *fate*, in a certain relation to the sound of the *p* in *pate*, is expressed by a totally distinct sign; whereas, the sound of the *th* in *thin* (similarly related to the *t* in *tin*) is expressed by no new sign, but by a mere modification of *t*; viz., *th*.

A third element in the faultiness of an alphabet is the fault of erroneous representation. The best illustration of this we get from the Hebrew alphabet, where the sounds of ת and ט, mere *varieties* of each other, are represented by distinct and dissimilar signs, whilst ת and ת, sounds *specifically* distinct, are expressed by a mere modification of the same sign, or letter.

§ 249. *The right application of an alphabet.*—An alphabet may be both sufficient and consistent, accurate in its representation of the alliances between articulate sounds, and in nowise redundant; and yet, withal, it may be so wrongly applied as to be defective. Of defect in the use or application of the letters of an alphabet, the three main causes are the following:—

1. *Unsteadiness in the power of letters.*—Of this there are two kinds. In the first, there is one sound with two (or more) ways of expressing it. Such is the sound of the letter *f* in English. In words of Anglo-Saxon origin it is spelt with a single simple sign, as in *fill*; whilst in Greek words it is denoted by a combination, as in *Philip*. The reverse of this takes place with the letter *g*; here a single sign has a double power; in *gibbet* it is sounded as *j*, and in *gibberish* as *g* in *got*.

2. *The aim at secondary objects.*—The natural aim of orthography, of spelling, or of writing (for the three terms mean the same thing), is to express the *sounds* of a language. Syllables and words it takes as they meet the ear, it translates them by appropriate signs, and so paints them, as it were, to the eye. That this is the natural and primary object is self-evident; but beyond this natural and primary object there is, with the orthographical systems of most languages, a secondary one, *viz.* the attempt to combine with the representation of the sound of a given word the representation of its history and origin.

The sound of the *c*, in *city*, is the sound that we naturally spell with the letter *s*, and if the expression of this sound was the *only* object of our orthographists, the word would be spelt accordingly (*sity*). The following facts, however, traverse

this simple view of the matter. The word is a derived word; it is transplanted into our own language from the Latin, where it is spelt with a *c* (*civitas*); and to change this *c* into *s* conceals the origin and history of the word. For this reason the *c* is retained, although, as far as the mere expression of sounds (the primary object in orthography) is concerned, the letter is a superfluity. In cases like the one adduced the orthography is bent to a secondary end, and is traversed by the etymology.

3. *Obsoleteness.*—It is very evident that modes of spelling which at one time may have been correct, may, by a change of pronunciation, become incorrect; so that orthography becomes obsolete whenever there takes place a change of speech without a correspondent change of spelling.

§ 250. *Difference between the change of a sound and the original false expression of a sound.*—The letter *u* is a simple single sign. The sound of *ow*, in *town*, is a diphthongal, or a double, sound. Now, in Anglo-Saxon, the modern word *town* is spelt *tún*. In this case one of two things must have taken place: either the word must have changed its sound, or the Anglo-Saxons must have expressed it falsely and improperly.

§ 251. From the foregoing sections we arrive at the theory of a full and perfect alphabet and orthography, of which a few (amongst many others) of the chief conditions are as follow:—

1. That for every simple single sound, incapable of being represented by a combination of letters, there be a simple single sign.

2. That sounds within a determined degree of likeness be represented by signs within a determined degree of likeness; whilst sounds beyond a certain degree of likeness be represented by distinct and different signs, *and that uniformly*.

3. That no sound have more than one sign to express it.

4. That no sign express more than one sound.

5. That the primary aim of orthography be to express the sounds of words, and not their histories.

6. That changes of speech be followed by corresponding changes of spelling.

With these principles in our mind we may measure the imperfections of our own and of other alphabets.

§ 252. Previous to considering the sufficiency or insufficiency of the English alphabet, it is necessary to enumerate the elementary articulate sounds of the language. The enumeration of these is, strictly speaking, a point, not of orthography, but of orthoepy. It is, however, so intimately connected with the former that the present chapter seems its proper place. The vowels belonging to the English language are the *twelve* following :—

1.	That of	*a*	in *father.*	7.	That of	*e*	in *bed.*
2.	—	*a*	— *fat.*	8.	—	*i*	— *pit.*
3.	—	*a*	— *fate.*	9.	—	*ee*	— *feet.*
4.	—	*aw*	— *bawl.*	10.	—	*u*	— *bull.*
5.	—	*o*	— *not.*	11.	—	*oo*	— *fool.*
6.	—	*o*	— *note.*	12.	—	*u*	— *duck.*

For the relations of these see Chapter II.

The diphthongal sounds are *four*.

1.	That of	*ou*	in	*house.*
2.	—	*ew*	—	*new.*
3.	—	*oi*	—	*oil.*
4.	—	*i*	—	*bite.*

This last sound being most incorrectly expressed by the single letter *i*.

The consonantal sounds are, 1. the two semivowels ; 2. the four liquids ; 3. fourteen out of the sixteen mutes ; 4. *ch* in *chest*, and *j* in *jest*, compound sibilants ; 5. *ng*, as in *king* ; 6. the aspirate *h*. In all, twenty-four.

1.	*w*	as in	*wet.*	8.	*b*	as in	*ban.*
2.	*y*	—	*yet.*	9.	*f*	—	*fan.*
3.	*m*	—	*man.*	10.	*v*	—	*van.*
4.	*n*	—	*not.*	11.	*t*	—	*tin.*
5.	*l*	—	*let.*	12.	*d*	—	*din.*
6.	*r*	—	*run.*	13.	*th*	—	*thin.*
7.	*p*	—	*pale.*	14.	*th*	—	*thine.*

15. *g*	as in	*gun.*	20. *z*	as in	*azure, glazier.*
16. *k*	—	*kind.*	21. *ch*	—	*chest.*
17. *s*	—	*sin.*	22. *j*	—	*jest.*
18. *z*	—	*zeal.*	23. *ng*	—	*king.*
19. *sh*	—	*shine.*	24. *h*	—	*hot.*

Some writers would add to these the additional sound of the *é fermé* of the French; believing that the vowel in words like *their* and *vein* has a different sound from the vowel in words like *there* and *vain.* For my own part I cannot detect such a difference either in my own speech or that of my neighbours; although I am far from denying that in certain *dialects* of our language such may have been the case. The following is an extract from the Danish grammar for Englishmen, by Professor Rask, whose eye, in the matter in question, seems to have misled his ear: "The *é fermé*, or *close é*, is very frequent in Danish, but scarcely perceptible in English; unless in such words as, *their*, *vein*, *veil*, which appear to sound a little different from *there*, *vain*, *vale*."

The vowels being twelve, the diphthongs four, and the consonantal sounds twenty-four, we have altogether as many as forty sounds, some being so closely allied to each other as to be mere modifications, and others being combinations rather than simple sounds; all, however, agreeing in requiring to be expressed by letters or by combinations of letters, and to be distinguished from each other.

Now, although every sound specifically distinct should be expressed by a distinct sign, it does not follow that mere modifications or varieties (especially if they be within certain limits) should be so expressed. In the Greek language sounds as like as the *o* in *not* and the *o* in *note* are expressed by signs as unlike as *o* and *ω*; that is, by the letters *omicron* and *omega* respectively; and so it is with ε and η. All that can be said in this case is, that it is the character of the Greek alphabet to represent a difference which the English neglects.

With respect to the diphthongs it is incorrect, uncommon, and inconvenient to represent them by simple single signs, rather than by combinations. In the English language the sounds

of *ou*, *ew*, and *oi*, are properly spelt with two letters. Not so, however, of *i* in *bite*.

The compound sibilants may also be expressed not by single signs, but by the combinations *tsh* and *dzh*; although, for certain reasons, such a mode of spelling is inconvenient. With these views we may appreciate,

I. *The insufficiency of the English alphabet.*

A. *In respect to the vowels.*—Notwithstanding the fact that the sounds of the *a* in *father*, *fate*, and *fat*, and of the *o* and, the *aw* in *note*, *not*, and *bawl*, are modifications of *a* and *o* respectively, we have still *six* vowel sounds specifically distinct, for which (*y* being a consonant rather than a vowel) we have but *five* signs. The *u* in *duck*, specifically distinct from the *u* in *bull*, has no specifically distinct sign to represent it.

B. *In respect to the consonants.*—The *th* in *thin*, the *th* in *thine*, the *sh* in *shine*, the *z* in *azure*, and the *ng* in *king*, five sounds specifically distinct, and five sounds perfectly simple require corresponding signs, which they have not.

II. *Its inconsistency.*—The *f* in *fan*, and the *v* in *van* sounds in a certain degree of relationship to *p* and *b*, are expressed by signs as unlike as *f* is unlike *p*, and as *v* is unlike *b*. The sound of the *th* in *thin*, the *th* in *thine*, the *sh* in *shine*, similarly related to *t*, *d*, and *s*, are expressed by signs as like *t*, *d*, and *s*, respectively, as *th* and *sh*.

The compound sibilant sound of *j* in *jest* is spelt with the single sign *j*, whilst the compound sibilant sound in *chest* is spelt with the combination *ch*.

III. *Erroneousness.*—The sound of the *ee* in *feet* is considered the long (independent) sound of the *e* in *bed*; whereas it is the long (independent) sound of the *i* in *pit*.

The *i* in *bite* is considered as the long (independent) sound of the *i* in *pit*; whereas it is a diphthongal sound.

The *u* in *duck* is looked upon as a modification of the *u* in *bull*; whereas it is a specifically distinct sound.

The *ou* in *house* and the *oi* in *oil* are looked upon as the compounds of *o* and *i* and of *o* and *u* respectively; whereas the latter element of them is not *i* and *u*, but *y* and *w*.

The *th* in *thin* and the *th* in *thine* are dealt with as one

and the same sound; whereas they are sounds specifically distinct.

The *ch* in *chest* is dealt with as a modification of *c* (either with the power of *k* or of *s*); whereas its elements are *t* and *sh*.

IV. *Redundancy.*—As far as the representation of sounds is concerned the letter *c* is superfluous. In words like *citizen* it may be replaced by *s*; in words like *cat* by *k*. In *ch*, as in *chest*, it has no proper place. In *ch*, as in *mechanical*, it may be replaced by *k*.

Q is superfluous, *cw* or *kw* being its equivalent.

X also is superfluous, *ks*, *gz*, or *z*, being equivalent to it.

The diphthongal forms *æ* and *œ*, as in *Æneas* and *Crœsus*, except in the way of etymology, are superfluous and redundant.

V. *Unsteadiness.*—Here we have (amongst many other examples), 1. The consonant *c* with the double power of *s* and *k*; 2. *g* with its sound in *gun* and also with its sound in *gin*; 3. *x* with its sounds in *Alexander*, *apoplexy*, *Xenophon*.

In the foregoing examples a single sign has a double power; in the words *Philip* and *filip*, &c., a single sound has a double sign.

In respect to the degree wherein the English orthography is made subservient to etymology, it is sufficient to repeat the statement that the *c*, *æ*, and *œ* are retained in the alphabet for etymological purposes only.

The defects noticed in the preceding sections are *absolute* defects, and would exist, as they do at present, were there no language in the world except the English. This is not the case with those that are now about to be noticed; for them, indeed, the word *defect* is somewhat too strong a term. They may more properly be termed inconveniences.

Compared with the languages of the rest of the world the use of many letters in the English alphabet is *singular*. The letter *i* (when long or independent) is, with the exception of England, generally sounded as *ee*. With Englishmen it has a diphthongal power. The inconvenience of this is the necessity that it imposes upon us, in studying foreign languages, of

unlearning the sound which we give it in our own, and of learning the sound which it bears in the language studied. So it is (amongst many others) with the letter *j*. In English this has the sound of *dzh*, in French of *zh*, and in German of *y*. From singularity in the use of letters arises inconvenience in the study of foreign tongues.

In using *j* as *dzh* there is a second objection. It is not only inconvenient, but it is theoretically incorrect. The letter *j* was originally a modification of the vowel *i*. The Germans, who used it as the semivowel *y*, have perverted it from its original power less than the English have done, who sound it *dzh*.

With these views we may appreciate, of the English alphabet and orthography,

I). *Its convenience or inconvenience in respect to learning foreign tongues.*—The sound given to the *a* in *fate* is singular. Other nations sound it as *a* in *father*.

The sound given to the *e*, long (or independent), is singular. Other nations sound it either as *a* in *fate*, or as *é fermé*.

The sound given to the *i* in *bite* is singular. Other nations sound it as *ee* in *feet*.

The sound given to the *oo* in *fool* is singular. Other nations sound it as the *o* in *note*, or as the *ó chiuso*.

The sound given to the *u* in *duck* is singular. Other nations sound it as the *u* in *bull*.

The sound given to the *ou* in *house* is singular. Other nations, more correctly, represent it by *au* or *aw*.

The sound given to the *w* in *wet* is somewhat singular, but is also correct and convenient. With many nations it is not found at all, whilst with those where it occurs it has the sound (there or thereabouts) of *v*.

The sound given to *y* is somewhat singular. In Danish it has a vowel power. In German the semivowel sound is spelt with *j*.

The sound given to *z* is not the sound which it has in German and Italian; but its power in English is convenient and correct.

The sound given to *ch* in *chest* is singular. In other languages it has generally a guttural sound; in French that of

sh. The English usage is more correct than the French, but less correct than the German.

The sound given to *j* (as said before) is singular.

II.) *The historical propriety of certain letters.* — The use of *i* with a diphthongal power is not only singular and inconvenient, but also historically incorrect. The Greek *iota*, from whence it originates, has the sound of *i* and *ee*, as in *pit* and *feet*.

The *y*, sounded as in *yet*, is historically incorrect. It grew out of the Greek *υ*, a vowel, and no semivowel. The Danes still use it as such, that is, with the power of the German *ü*.

The use of *j* for *dzh* is historically incorrect.

The use of *c* for *k* in words derived from the Greek, as *mechanical*, *ascetic*, &c., is historically incorrect. The form *c* is the representative of *γ* and *σ* and not of the Greek *kappa*.

In remodelling alphabets the question of historical propriety should be recognized. Other reasons for the use of a particular letter in a particular sense being equal, the historical propriety should decide the question. The above examples are illustrative, not exhaustive.

§ 253. *On certain conventional modes of spelling.* — In the Greek language the sounds of *o* in *not* and of *o* in *note* (although allied) are expressed by the unlike signs or letters *o* and *ω*, respectively. In most other languages the difference between the sounds is considered too slight to require for its expression signs so distinct and dissimilar. In some languages the difference is neglected altogether. In many, however, it is expressed, and that by some modification of the original letter.

Let the sign (¯) denote that the vowel over which it stands is long, or independent, whilst the sign (˘) indicates shortness, or dependence. In such a case, instead of writing *not* and *nωt*, like the Greeks, we may write *nŏt* and *nōt*, the sign serving for a fresh letter. Herein the expression of the nature of the sound is natural, because the natural use of (¯) and (˘) is to express length or shortness, dependence or independence. Now, supposing the broad sound of *o*

to be already represented, it is very evident that, of the other two sounds of *o*, the one must be long (independent), and the other short (dependent); and as it is only necessary to express one of these conditions, we may, if we choose, use the sign (¯) alone; its presence denoting length, and its absence shortness (independence or dependence).

As signs of this kind, one mark is as good as another; and instead of (¯) we may, if we choose, substitute such a mark as (′) (and write *nót*=*nōt*=*nωt*=*nōte*); provided only that the sign (′) expresses no other condition or affection of a sound. This use of the mark (′), *viz.* as a sign that the vowel over which it is placed is long (independent), is common in many languages. But is this use of (′) natural? For a reason that the reader has anticipated, it is not natural, but conventional. It is used elsewhere not as the sign of *quantity*, but as the sign of *accent*; consequently, being placed over a letter, and being interpreted according to its natural meaning, it gives the idea, not that the syllable is long, but that it is emphatic or accented. Its use as a sign of quantity is an orthographical expedient, or a conventional mode of spelling.

The English language abounds in orthographical expedients; the mode of expressing the quantity of the vowels being particularly numerous. To begin with these:

The reduplication of a vowel where there is but one syllable (as in *feet*, *cool*), is an orthographical expedient. It merely means that the syllable is long (or independent).

The juxta-position of two different vowels, where there is but one syllable (as in *plain*, *moan*), is an orthographical expedient. It generally means the same as the reduplication of a vowel, *i.e.*, that the syllable is long (independent).

The addition of the *e* mute, as in *plane*, *whale* (whatever may have been its origin), is, at present, but an orthographical expedient. It denotes the lengthening of the syllable.

The reduplication of the consonant after a vowel, as in *spotted*, *torrent*, is in most cases but an orthographical expedient. It merely denotes that the preceding vowel is short (dependent).

The use of *ph* for *f* in *Philip*, is an orthographical expedient, founded upon etymological reasons.

The use of *th* for the simple sound of the first consonant in *thin* and *thine*, is an orthographical expedient. The combination must be dealt with as a single letter.

X, however, and *q* are not orthographical expedients. They are orthographical compendiums.

The above instances have been adduced as illustrations only. Further details will be found hereafter. For many of them we can give a reason (for instance, for the reduplication of a consonant to express the shortness of the preceding vowel), and of many of them we can give an historical account (see Chapter X.).

§ 254. The mischief of orthographical expedients is this:—When a sign, or letter, is used in a *conventional*, it precludes us from using it (at least without further explanation) in its *natural* sense: *e. g.*, the double *o* in *mood* constitutes but one syllable. If in a foreign language we had, immediately succeeding each other, first the syllable *mo*, and next the syllable *od*, we should have to spell it *mo-od*, or *möod*, or *mo-o͝d*, &c. Again, it is only by our knowledge of the language that the *th* in *nuthook*, is not pronounced like the *th* in *burthen*. In the languages of India the true sound of *t* + *h* is common. This, however, we cannot spell naturally because the combination *th* conveys to us another notion. Hence such combinations as *thh*, or *t*', &c., in writing Hindoo words.

A second mischief of orthographical conventionalities, is the wrong notions that they engender, the eye misleading the ear. That *th* is really *t* + *h*, no one would have believed had it not been for the spelling.

§ 255. The present section is the partial application of the preceding observations. It is a running commentary upon the orthographical part of Dr. Johnson's Grammar. Presuming a knowledge of the detail of the English orthography, it attempts an explanation of some of its leading characters. Many of these it possesses in common with other tongues. Several are peculiar to itself.

"*A*, sounded as *aw*, or as a modification of *o*."—*A*, as in *father*, and *o*, as in *note* (as may be seen in p. 150), form the extremities of the vowel system. Notwithstanding this, the two sounds often interchange. The orthographical systems of most languages bear witness to this. In French the *au* in *autel* has the sound of *o*; in Danish *aa* = *o* (*baade* being pronounced *bohde*); in Swedish å has the same power. In Old English the forms *hond*, *strond*, &c., occur, instead of *hand*, *strand*, &c. In Anglo-Saxon, *brád*, *stán*, &c., correspond to the English forms *broad*, *stone*. I am not able to say whether *a* changes oftenest to *o*, or *o* to *a*. The form *hond* is older than the form *hand*. In the word *salt*, however, the *a* was pronounced as the *a* in *fat* before it was pronounced (as at present) like the *o* in *not*. If this were not the case it would never have been spelt with an *a*. In the words *launch* and *haunch*, by some called *lanch*, *hanch*, and by others *lawnch*, *hawnch*, we find a present tendency to interchange these sounds.

The change from *a* to *o* takes place most especially before the liquid *l*, *wall*, *call*, *fall*. When the liquid *l* is followed by another consonant, it (*viz. l*) is generally sunk in pronunciation, *falcon*, *salmon*, &c., pronounced *faucon*, *sammon*, or *saumon*. The reason of this lies in the following fact, *viz.*, *that syllables wherein there are, at the same time, two final consonants and a long vowel, have a tendency to become shortened by one of two processes, viz., either by ejecting one of the consonants, or by shortening the vowel.* That the *l* in *falcon* is affected not by the change of *a* to *o*, but by the change of a short vowel to a long, or of a slender one to a broad one, is shown in the tendency which the common people have to say *hode* for *hold*, as well as by the Scotch form *gowd* for *gold*. This fact bears upon the difficult problem in the Greek (and in other languages), *viz.*, whether the *lengthening* of the vowel in words like ὀδοὺς (compared with ὀδόντος), is the cause or the effect of the rejection of the consonant.

"*E* is long, as in *scene*; or short, as in *cellar*."—*Johnson*. It has been stated before that the (so-called) long sound of *e* is non-existent, and the *e* in *scene*, is the (so-called) long sound of the *i* in *pit*.

For the power of *e* in *since* and *once*, see the remarks on *s*.

For the power of *e* in *hedge* and *oblige*, see the remarks on *g*.

The power of *e* mute in words like *cane*, *bane*, *tune*, *robe*, *pope*, *fire*, *cure*, *tube*, has already been noticed. It serves to denote the length of the preceding vowel. For this purpose it is retained; but it was not for this purpose that it was invented. Originally it expressed a sound, and it is only by a change of language that it has come, as it were by accident, to be an orthographical expedient.

Let a word consist of two syllables. Let the latter end in a vowel. Let there be between the vowel of the first and the vowel of the second syllable, one consonant and no more, *e. g.*, *namæ*. Let the consonant belong to the root of the word; and let the first syllable of the word be the essential and the radical part of it. Let this same syllable (as the essential and radical part of it) have an accent. The chances are that, under such circumstances, the vowel of the first syllable will be long (independent), just as the chances are that a vowel followed by two consonants will be short. Let a change in language affect the *final* vowel, so that a word which was originally pronounced *nama*, should become, first, *namë*, and afterwards *nām*, *naim*, or *næm*; the vowel being sounded as the *a* in *fate*. Let the final *e*, although lost in pronunciation, be retained in the spelling. The chances are that, the above conditions being given, such an *e* (final and mute) shall, whenever it occurs, occur at the end of a long syllable. The next process is for a succeeding generation to mistake a coincidence for a sign, and to imagine that an *e* mute expresses the length of syllable.

I consider this to be the key to the use of the *e* mute in all words where it is preceded by one consonant only.

From the circumstance that the French and the English are the only nations wherein the *e* mute is part and parcel of the orthography, it has been hastily imagined that the employment of it is to be attributed to the Norman Conquest. The truth, however, is, that we find it equally in words of Saxon and of Norman origin.

The fact that, in certain words, an *e* mute is preceded by

two consonants and by a short vowel, does not militate against the view given above.

"*I* has a sound, long, as in *fine*, and short, as in *fin*. That is eminently observable in *i*, which may be likewise remarked in other letters, that the short sound is not the long sound contracted, but a sound wholly different."—*Johnson*. This extract has been made in order to add the authority of Johnson to the statement so often repeated already; *viz*., that the *i* in *bite* is not the long sound of the *i* in *bit*.

For the sound of *u* in *guest*, *prorogue*, *guard*, see the remarks on *g*.

As a vowel, *y* is wholly superfluous. It is a current remark that more words end in *y* (*fortify*, *pretty*) than in any other letter. This is true only in respect to their spelling. As a matter of *speech*, the *y* final has always the sound either of the *ee* in *feet*, or of the *i* in *bite*. Such is the case with the words *fortify* and *pretty*, quoted above. For some reason or other, the vowel *e* is never, in English, written at the end of words, unless when it is mute; whilst *i* is never written at all. Instead of *cri*, we write *cry*, &c. This is a peculiarity of our orthography, for which I have no satisfactory reason. It *may* be, that with words ending in *e*, *y* is written for the sake of showing that the vowel is not mute, but sounded. Again, the adjectives ending in *y* as *any*, and the adverbs in *ly*, as *manly*, in the older stages of our language ended, not in *y*, but in *ig* (*manlig*, *ænig*); so that the present *y*, in such words, may be less the equivalent of *i* than the compendium of *ig*. I venture this indication with no particular confidence.

The *b* in *debtor*, *subtile*, *doubt*, agrees with the *b* in *lamb*, *limb*, *dumb*, *thumb*, *womb*, in being mute. It differs, however, in another respect. The words *debtor*, *subtle*, *doubt*, are of classical, the words *lamb*, *limb*, *dumb*, &c., are of Saxon, origin. In *debtor*, &c., the *b* was, undoubtedly, at one time, pronounced, since it belonged to a different syllable; *debitor*, *subtilis*, *dubito*, being the original forms. I am far from being certain that with the other words, *lamb*, &c., this was the case. With them the *b* belonged (if it belonged to the word at all) to the same syllable as the *m*. I think,

however, that instead of this being the case, the *b*, in *speech*, never made a part of the word at all; that it belongs now, and that it always belonged, to the *written* language only; and that it was inserted in the spelling upon what may be called the principle of imitation. For a further illustration of this, see the remarks on the word *could*.

"*Ch* has a sound which is analysed into *tsh*, as *church*, *chin*, *crutch*. *C* might be omitted in the language without loss, since one of its sounds might be supplied by *s*, and the other by *k*, but that it preserves to the eye the etymology of words, as *face* from *facies*, *captive* from *captivus*."—*Johnson*.

Before *a*, *o*, *u* (that is, before a full vowel), *c* is sounded as *k*; before *e*, *i*, and *y* (that is, before a small vowel), it has the power of *s*. This change of sound according to the nature of the vowel following, is so far from being the peculiarity of the English, that it is common in all languages; except that sometimes *c*, instead of becoming *s*, becomes *ts*, *tsh*, *ksh*, in other words, some other sibilant; *but always a sibilant*. A reference to p. 153 will explain this change. At a certain time, *k* (written *c*, as is the case in Latin) becomes changed by the vowel following into *ksh*, and from thence into *s*, *ts*, or *tsh*. That the syllables *cit*, *cyt*, *cet*, were at one time pronounced *kit*, *kyt*, *ket*, we believe: 1. from the circumstance that if it were not so, they would have been spelt with an *s*; 2. from the comparison of the Greek and Latin languages, where the words *cete*, *circus*, *cystis*, Latin, are *κητὴ*, *κίρκος*, *κύστις*, Greek.

In the words *mechanical*, *choler*, &c., derived from the Greek, it must not be imagined that the *c* represents the Greek *kappa* or *κ*. The combination *c* + *h* is to be dealt with as a single letter. Thus it was that the Romans, who had in their language neither the sound of *χ*, nor the sign *z*, rendered the Greek *chi* (*χ*), just as by *th* they rendered *θ*, and by *ph*, *φ*.

The faulty representation of the Greek *χ* has given rise to a faulty representation of the Greek *κ*, as in *ascetic*, from *ἀσκήτικος*.

"*C*, according to the English orthography, never ends a

word; therefore we write *stick*, *block*, which were originally *sticke*, *blocke*. In such words *c* is now mute."—*Johnson*. Just as there was a prejudice against *i* or *e* ending a word there seems to have been one in the case of *c*. In the word *Frederick* there are three modes of spelling: 1. Frederic; 2. Frederik; 3. Frederick. Of these three it is the last only that seems, to an Englishman, natural. The form Frederic seems exceptionable, because the last letter is *c*, whilst Frederik is objected to because *k* comes in immediate contact with the short vowel.

Now the reason against *c* ending a word seems this. From what has been remarked above, *c* seems, in and of itself, to have no power at all. Whether it shall be sounded as *k* or as *s* seems undetermined, except by the nature of the vowel following. If the vowel following be small, $c = s$, if full, $c = k$. But *c* followed by nothing is equivocal and ambiguous. Now *c* final is *c* followed by nothing; and therefore *c* equivocal, ambiguous, indefinite, undetermined. This is the reason why *c* is never final. Let there be such words as *sticke* and *blocke*. Let the *k* be taken away. The words remain *stice*, *bloce*. The *k* being taken away, there is a danger of calling them *stise*, *blose*.

A verbal exception being taken, the statement of Dr. Johnson, that in words like *stick* and *block* the *k* is mute, is objectionable. The mute letter is not so much the *c* as the *k*.

"*G* at the end of a word is always hard, as *ring*, *sing*."—*Johnson*. A verbal exception may be taken here. *Ng*, is not a combination of the sounds of $n + g$, but the representation of a simple single sound; so that, as in the case of *th* and *sh*, the two letters must be dealt with as a single one.

"*G* before *n* is mute, as *gnash*, *sign*, *foreign*."—*Johnson*. The three words quoted above are not in the same predicament. In words like *gnash* the *g* has been silently dropped on the score of euphony (see remarks on *k*); in *sign* and *foreign* the *g* has not been dropped, but changed. It has taken the allied sound of the semivowel *y*, and so, with the preceding vowel, constitutes a diphthong.

Before *a*, *o*, *u* (full vowels), *g* has the sound, as in *gay*, *go*, *gun*: before *e*, *i*, *y*, that of *gem*, *giant*.

At the end of a word (that is, followed by nothing at all), or followed by a consonant, it has the same sound that it has before *a*, *o*, *u*—*agog*, *grand*. This shows that such is its natural sound. In *hedge* and *oblige* the *e* mute serves to show that the *g* is to be pronounced as *j*.

Let there be the word *rŏg*. Let the vowel be lengthened. Let this lengthening be expressed by the addition of *e* mute, *roge*. There is now a risk of the word being called *roje*. This is avoided by inserting *u*, as in *prorogue*. Why, however, is it that the *u* runs no chance of being pronounced, and the word of being sounded *prorogwé*? The reason for this lies in three facts. 1. The affinities between the sounds of *ga* and *ka*. 2. The fact that *qu* is merely *kw*. 3. The fact that in *qu*, followed by another vowel, as in *quoit* (pronounced *koyt*), *antique*, &c., the *u* is altogether omitted in pronunciation. In other words, the analogy of *qu* is extended to *gu*.

For the varied sounds of *gh* in *plough*, *tough*, *enough* (*enow*), *through*, we must remember that the original sound of *gh* was a hard guttural, as is at present the case in Scotland, and between *g*, *h*, *f*, *x*, *w*, there are frequent interchanges.

"*H* is a note of aspiration."— It is under the notion that *th*, *ph*, *sh*, as in *thin*, *thine*, *Philip*, *shine*, are aspirated sounds, that *h* is admitted in the spelling. As has been repeatedly stated, *th*, *ph*, *sh* are to be treated as single signs or letters.

"*J*, consonant, sounds uniformly like the soft *g* (*i.e.*, as in *gem*), and is, therefore, a letter useless, except in etymology, as *ejaculation*, *jester*, *jocund*, *juice*."—*Johnson*. It may be added that it never occurs in words of Saxon origin, and that in the single word *Allelujah* it has the sound of *y*, as in the German.

K never comes before *a*, *o*, *u*, or before a consonant. It is used before *e*, *i*, *y*, where *c* would, according to the English analogy, be liable to be sounded as *s*; as in *kept*, *king*, *skirt*. These words, if written *cept*, *cing*, *scirt*, would run the risk of being sounded *sept*, *sing*, *sirt*. Broadly speaking, *k* is never

used except where *c* would be inconvenient. The reason of this lies in the fact of there being no such letter as *k* in the Latin language. Hence arose in the eyes of the etymologist the propriety of retaining, in all words derived from the Latin (*crown*, *concave*, *concupiscence*, &c.), the letter *c*, to the exclusion of *k*. Besides this, the Anglo-Saxon alphabet, being taken from the Roman, excluded *k*, so that *c* was written even before the small vowels, *a*, *e*, *i*, *y*; as *cyning*, or *cining*, *a king*. *C* then supplants *k* upon etymological grounds only. In the languages derived from the Latin this dislike to the use of *k* leads to several orthographical inconveniences. As the tendency of *c*, before *e*, *i*, *y*, to be sounded as *s* (or as a sound allied to *s*), is the same in those languages as in others; and as in those languages, as in others, there frequently occur such sounds as *kit*, *ket*, *kin*, &c., a difficulty arises as to the spelling. If spelt *cit*, *cet*, &c., there is the risk of their being sounded *sit*, *set*. To remedy this, an *h* is interposed — *chit*, *chet*, &c. This, however, only substitutes one difficulty for another, since *ch* is, in all probability, already used with a different sound, *e.g.*, that of *sh*, as in French, or that of *k* guttural, as in German. The Spanish orthography is thus hampered. Unwilling to spell the word *chimera* (pronounced *kimera*) with a *k*; unable to spell it with either *c* or *ch*, it writes the word *quimæra*. This distaste for *k* is an orthographical prejudice. Even in the way of etymology it is but partially advantageous, since in the other Gothic languages, where the alphabet is less rigidly Latin, the words that in English are spelt with a *c*, are there written with *k*,—*kam*, German; *komme*, Danish; *skrapa*, Swedish; = *came*, *come*, *scrape*.

The use of *k* final, as in *stick*, &c., has been noticed in p. 194.

"*Skeptic*, for so it should be written, not *sceptic*."—*Johnson*. Quoted for the sake of adding authority to the statement made in p. 193, *viz.*, that the Greek *kappa* is to be represented not by *c*, but by *k*.

"*K* is never doubled, but *c* is used before it to shorten the vowel by a double consonant, as *cŏckle*, *pĭckle*."—*Johnson*.

This is referable to the statement that *k* is never used where *c* is admissible.

"*K* is used before *n*, *knell*, *knot*, but totally loses its sound." —*Johnson*. This, however, is not the case in the allied languages; in German and Danish, in words like *knecht*, *knive*, the *k* is sounded. This teaches us that such was once the case in English. Hence we learn that in the words *knife*, *knight* (and also in *gnaw*, *gnash*), we have an antiquated or obsolete orthography.

For the ejection of the sound of *l* in *calf*, *salmon*, *falcon*, &c. see under *a*. For the *l* in *could*, see that word.

"*N* is sometimes mute after *m*, as *damn*, *condemn*, *hymn*." —*Johnson*. In all these words the *n* originally belonged to a succeeding syllable, *dam-no*, *condem-no*, *hym-nus*.

Q, accurately speaking, is neither a letter, nor an abbreviation. It is always followed by *u*, as *queen*, *quilt*, and the two letters *qu* must be looked upon as a single sign, equivalent to (but scarcely an abbreviation) of *kw*. *Q* is not = *k* alone. The combination *qu*, is never sounded *koo*. Neither is *kw*. If it were so, there would be in the word *queen* (currently speaking) *three* sounds of *u*, *viz.*, two belonging to *q* (= *kw*), and one belonging to *u* itself. *W* being considered as = 2 *u*: $q = k + \frac{1}{2}\ w$. This view of *q* bears upon the theory of words like *proroque*, &c.

The reader is referred to p. 152. There he is told that, when a word ends in a flat consonant, *b*, *v*, *d*, *g*, the plural termination is not the sound of *s*, but that of *z* (*stagz*, *dogz*); although *s* be the letter *written*. Such also is the case with words ending in the vowels or the liquids (*peaz*, *beanz*, *hillz*, not *peace*, *beance*, *hillce*). This fact influences our orthography. The majority of words ending in *s* are found to be plural numbers, or else (what is the same thing in respect to form) either genitive cases, or verbs of the third person singular; whilst in the majority of these the *s* is sounded as *z*. Hence, the inference from analogy that *s* single, at the end of words, is sounded as *z*. Now this fact hampers the orthography of those words wherein *s* final retains its natural sound, as *since*, *once*, *mass*, *mace*; for let these be

written *sins*, *ons*, *mas*, the chances are that they will be pronounced *sinz*, *onz*, *maz*. To remedy this, the *s* may be doubled, as in *mass*. This, however, can be done in a few cases only. It cannot be done conveniently where the vowel is long, the effect of a double consonant being to denote that the preceding vowel is short. Neither can it be done conveniently after a consonant, such combinations as *sinss*, &c., being unsightly. This throws the grammarian upon the use of *c*, which, as stated above, has, in certain situations, the power of *s*. To write, however, simply *sinc*, or *onc*, would induce the risk of the words being sounded *sink*, *onk*. To obviate this, *e* is added, which has the double effect of not requiring to be sounded (being mute), and of showing that the *c* has the sound of *s* (being small).

"It is the peculiar quality of *s* that it may be sounded before all consonants, except *x* and *z*, in which *s* is comprised, *x* being only *ks*, and *z* only a hard [flat] or gross *s*. This *s* is therefore termed by grammarians *suæ potestatis litera*, the reason of which the learned Dr. Clarke erroneously supposed to be, that in some words it might be doubled at pleasure."—*Johnson*. A reference to the current Greek Grammars will indicate another reason for σ being called *suæ potestatis litera*. It will there be seen that, whilst π, β, φ—κ, γ, χ—τ, δ, θ— are grouped together, as *tenues*, *mediæ*, and *aspiratæ*, and as *inter se cognatæ*, σ stands by itself; ζ its *media* (flat sound) being treated as a double letter, and *sh*, its so-called aspirate, being non-existent in the Greek language.

The sound of *ti* before a vowel, as in *salvation*, is explained in p. 153.

"*Th* has two sounds; the one soft [flat], as *thus*, *whether*; the other hard [sharp], as *thing*, *think*. The sound is soft [flat] in all words between two vowels, as *father*, *whether*; and between *r* and a vowel, as *burthen*."—*Johnson*. The reason of the latter statement lies in the fact of both the vowels and *r* being *flat* (see p. 152), and so exerting a flattening influence upon the sounds in contact with them.

In the substantives *breath* and *cloth*, the *th* is sharp (*i.e.*, as *th* in *thin*); in the verbs *breathe* and *clothe*, the *th* is flat (*i.e.*,

as *th* in *thine*).—A great number of substantives may be made verbs by changing the sound of their final consonant. However, with the words *breathe* and *clothe*, a second change has taken place, *viz.*, the vowel has been lengthened. Now of these two changes, *viz.*, the lengthening of the vowel, and the flattening of the consonant, which is the one represented by the *e* mute, in *clothe* and *breathe*, as compared with *cloth* and *breath?* I imagine the former. Hence an exception is taken to the following statement of Dr. Johnson:—"When it (*th*) is softened [flattened] at the end of a word, an *e* silent must be added, as *breath*, *breathe*, *cloth*, *clothe*."

The sounds of the *s* in *sure*, of the *t* in *picture* (when pronounced *pictshure*), and of the *z* in *azure* and *glazier*, are explained in p. 153.

The present chapter is intended not to exhaust the list, but to illustrate the character of those orthographical expedients which insufficient alphabets, changes in language, and the influences of etymology engender both in the English and in other tongues.

CHAPTER X.

HISTORICAL SKETCH OF THE ENGLISH ALPHABET.

§ 256. The preceding chapter has exhibited the theory of a full and perfect alphabet; it has shown how far the English alphabet falls short of such a standard; and, above all, it has exhibited the various conventional modes of spelling which the insufficiency of alphabets, combined with other causes, has engendered. The present chapter gives a *history* of our alphabet, whereby many of its defects are *accounted for*. These defects, it may be said, once for all, the English alphabet shares with those of the rest of the world; although, with the doubtful exception of the French, it possesses them in a higher degree than any.

With few, if any, exceptions, all the modes of writing in the world originate, directly or indirectly, from the Phœnician, Hebrew, or Semitic alphabet. This is easily accounted for when we call to mind,—1. The fact that the Greek, the Latin, and the Arabian alphabets, are all founded upon this; and, 2. The great influence of the nations speaking those three languages. The present sketch, however, is given only for the sake of accounting for defects.

§ 257. *Phœnician, Hebrew, or Semitic Period.*—At a certain period the alphabet of Palestine, Phœnicia, and the neighbouring languages of the Semitic tribes, consisted of twenty-two separate and distinct letters. For these see the Hebrew Grammars and the Phœnicia of Gesenius.

The chances are, that, let a language possess as few elementary articulate sounds as possible, an alphabet of only twenty-two letters will be insufficient. Now, in the particular case of the languages in point, the number of elementary sounds, as we infer from the present Arabic, was above the average.

It may safely be asserted, that the original Semitic alphabet was *insufficient* for even the Semitic languages.

It was, moreover, *inconsistent:* since sounds as like as those of *teth* and *tau* (mere variations of each other) were expressed by signs as unlike as ט and ת; whilst sounds as unlike as those of *beth* with a point, and *beth* without a point (*b* and *v*), were expressed (if expressed at all) by signs as like as ב and בּ.

In this state it was imported into Greece. Now, as it rarely happens that any two languages have precisely the same elementary articulate sounds, so it rarely happens that an alphabet can be transplanted from one tongue to another, and be found, at once, to coincide.

The Greeks had, in all probability, sounds which were wanting in Palestine and Phœnicia. In Palestine and Phœnicia it is certain that there were sounds wanting in Greece.

Of the twenty-two Phœnician letters the Greeks took but twenty-one. The eighteenth letter, *tsadi*, צ, was never imported into Europe.

§ 258. *Greek Period.* — Compared with the Semitic, the *Old* Greek alphabet ran thus:—

	Hebrew.	*Greek.*		*Hebrew.*	*Greek.*
1.	א	A.	13.	מ	M.
2.	ב	B.	14.	נ	N.
3.	ג	Γ.	15.	ס	Σ?
4.	ד	Δ.	16.	ע	O.
5.	ה	E.	17.	פ	Π.
6.	ו	*F.*	18.	צ	—
7.	ז	Z.			A letter called
8.	ח	H.	19.	ק	koppa, afterwards
9.	ט	Θ.			ejected.
10.	י	I.	20.	ר	P.
11.	כ	K.	21.	ש	M afterwards Σ?
12.	ל	Λ.	22.	ת	T.

Such the order and form of the Greek and Hebrew letters. Here it may be remarked, that, of each alphabet, it is only the modern forms that are compared; the likeness in the *shape* of the letters may be seen by comparing them in their

older stages. Of these the exhibition, in a work like the present, is inconvenient. They may, however, be studied in the work already referred to in the *Phœnicia* of Gesenius. The *names* of the letters are as follows:—

Hebrew.	*Greek.*
1. Aleph	Alpha.
2. Beth	Bæta.
3. Gimel	Gamma.
4. Daleth	Delta.
5. He	E, *psilon.*
6. Vaw	*Digamma.*
7. Zayn	Zæta.
8. Heth	Hæta.
9. Teth	Thæta.
10. Yod	Iôta.
11. Kaph	Kappa.
12. Lamed	Lambda.
13. Mem	Mu.
14. Nun	Nu.
15. Samech	Sigma?
16. Ayn	O.
17. Pi	Phi.
18. Tsadi	——
19. Kof	Koppa, *Archaic.*
20. Resh	Rho.
21. Sin	San, *Doric.*
22. Tau	Tau.

§ 259. The Asiatic alphabet of Phœnicia and Palestine is now adapted to the European language of Greece. The first change took place in the manner of writing. The Orientals wrote from right to left; the Greeks from left to right. Besides this, the following principles, applicable whenever the alphabet of one language is transferred to another, were recognised:—

1. Letters for which there was no use were left behind. This was the case, as seen above, with the eighteenth letter, *tsadi*.

2. Letters expressive of sounds for which there was no precise equivalent in Greek, were used with other powers. This was the case with letters 5, 8, 16, and probably with some others.

3. Letters of which the original sound, in the course of time, became changed, were allowed, as it were, to drop out of the alphabet. This was the case with 6 and 19.

4. For such simple single elementary articulate sounds as there was no sign or letter representant, new signs, or letters, were invented. This principle gave to the Greek alphabet the new signs φ, χ, υ, ω.

5. The new signs were not mere modifications of the older

ones (as was the case with ף, פ, ב, ב, &c. in Hebrew), but new, distinct, and independent letters.

In all this there was an improvement. The faults of the newer Greek alphabet consisted in the admission of the compendium $\psi = ps$, and the retention of the fifteenth letter (*samech*, *xi*), with the power of *ks*, it being also a compendium.

§ 260. *The Italian or old Latin period.* — That it was either from the original Phœnician, or from the *old* Greek, that the Italian alphabets were imported, we learn from the existence in them of the letters *f* and *q*, corresponding respectively to the sixth and nineteenth letters; these having, in the second stage of the Greek alphabet, been ejected.

§ 261. The first alphabet imported into Italy was the Etruscan. In this the β, δ, and *o* were ejected, their sounds (as it is stated) not being found in the Etruscan language. Be it observed, that the sounds both of β and δ are *flat*. Just as in the Devonshire dialect the flat sounds (*z*, *v*, &c.) have the preponderance, so, in the Etruscan, does there seem to have been a preponderating quantity of the sharp sounds. This prepares us for a change, the effects whereof exist in almost all the alphabets of Europe. In Greek and Hebrew the third letter (*gimel*, *gamma*) had the power of the flat mute *g*, as in *gun*. In the Etruscan it had the power of *k*. In this use of the third letter the Romans followed the Etruscans: but, as they had also in their language the sound of *g* (as in *gun*), they used, up to the Second Punic War, the third letter (*viz. c*), to denote both sounds. In the Duillian column we have MACESTRATOS, CARTHACINIENSES.* Afterwards, however, the separate sign (or letter) *g* was invented, being originally a mere modification of *c*. The *place* of *g* in the alphabet is involved in the history of *z*.

§ 262. The Roman alphabet had a double origin. For the first two centuries after the foundation of the city the alphabet used was the Etruscan, derived directly from the Greek, and from the *old* Greek. This accounts for the presence of *f* and *q*.

* Gesenius, p. 73.

Afterwards, however, the Romans modified their alphabet by the alphabet of the Italian Greeks; these Italian Greeks using the late Greek alphabet. This accounts for the presence of *y*, originating in the Greek *ypsilon*.

In accommodating the Greek alphabet to their own language, the Latins recognised the following principles:—

I. The ejection of such letters as were not wanted. Thus it was that the seventh letter (*zayn*, *zæta*) was thrown out of the alphabet, and the new letter, *g*, put in its place. Subsequently, *z* was restored for the sake of spelling Greek words, but was placed at the end of the alphabet. Thus also it was, that *thæta*, *kappa* (*c* being equivalent to *k*), and the fifteenth letter, were ejected, while ψ and χ were never admitted. In after-times the fifteenth letter (now *xi*) was restored, for the same reason that *z* was restored, and, like *z*, was placed at the end of the alphabet.

II. The use of the imported letters with a new power. Hence the sixth letter took the sound, not of *v* or *w*, but of *f*; and the eighth of *h*.

Beyond this the Romans made but slight alterations. In ejecting *kappa*, *thæta* and *chi*, they did mischief. The same in changing the power of *c*. The representation of ϕ by *ph*, and of θ by *th* was highly erroneous. The retention of *x* and *q* was unnecessary. *V* and *j*, two letters whereby the alphabet was really enriched, were mere modifications of *u* and *i* respectively. *Y* also seems a modification of *v*.

Neither the Latin, Greek, nor Hebrew orthographies were much warped to etymological purposes.

It should be observed, that in the Latin the letters have no longer any names (like *beth*, *bæta*), except such as are derived from their powers (*be*, *ce*).

It may now be seen that with a language containing such sounds as the *th* in *thin* and *thine*, and the *ch* in the German *auch*, it is to their advantage to derive their alphabet from the Greek; whilst, with a language containing such sounds as *h* and *v*, it is to their advantage to derive it from the Latin.

It may also be seen, that, without due alterations and ad-

ditions, the alphabet of one country will not serve as the alphabet of another.

§ 263. *The Mœso-Gothic alphabet.*—In the third century the classical alphabets were applied to a Gothic language. I use the word alphabets because the Mœso-Gothic letters borrowed from both the Latin and the Greek. Their form and order may be seen in Hickes' Thesaurus and in Lye's Grammar. With the Greek they agree in the following particulars.

1. In the sound of the third letter being not that of *z (c)*, but of the *g* in *gun*.

2. In retaining *kappa* and *chi*.

3. In expressing the simple single sound of *th* by a simple single sign. This sign, however, has neither the shape nor alphabetical position of the Greek *thæta*.

With the Latin they agree, 1. in possessing letters equivalent to *f*, *g*, *h*, *q*, *y*.

2. In placing *z* at the end of the alphabet.

The Mœso-Gothic alphabet seems to have been formed on eclectic principles, and on principles sufficiently bold. Neither was its application traversed by etymological views. I cannot trace its influence, except, perhaps, in the case of the Anglo-Saxon letters þ and p, upon any other alphabet; nor does it seem to have been acted upon by any earlier Gothic alphabet.

§ 264. *The Anglo-Saxon alphabet.*—What sort of an alphabet the Gothic languages possess we know: what sort of alphabet they require, we can determine. For the following sounds (amongst others) current in the Gothic, either one or both of the classical languages are deficient in corresponding signs.

1. The *th* in *thin*.—A sign in Greek (θ), but none in Latin.

2. The *th* in *thine*.—A sign neither in Greek nor Latin.

3. The *ch* in the German *auch*.—A sign in Greek (χ), but none in Latin.

4. The flat sound of the same, or the probable sound of the *h* in *þurh*, *leoht*, &c., Anglo-Saxon.—A sign neither in Greek nor Latin.

5. The *sh* in *shine*.—A sign neither in Greek nor Latin.

6. The *z* in *azure*.—A sign neither in Greek nor Latin.

7. The *ch* in *chest*.—A sign neither in Greek nor Latin, unless we suppose that at the time when the Anglo-Saxon alphabet was formed, the Latin *c* in words like *civitas* had the power, which it has in the present Italian, of *ch*.

8. The *j* in *jest*.—A sign neither in Greek nor Latin, unless we admit the same supposition in respect to *g*, that has been indicated in respect to *c*.

9. The sound of the *kj* in the Norwegian *kjenner*; *viz*., that (thereabouts) of *ksh*.—A sign neither in Latin nor Greek.

10. The English sound of *w*.—A sign neither in Latin nor Greek.

11. The sound of the German *ü*, Danish *y*.—No sign in Latin; probably one in Greek, *viz*., *υ*.

12. Signs for distinguishing the long and short vowels, as *ε* and *η*, *o* and *ω*.—Wanting in Latin, but existing in Greek.

In all these points the classical alphabets (one or both) were deficient. To make up for their insufficiency one of two things was necessary, either to coin new letters, or to use conventional combinations of the old.

In the Anglo-Saxon alphabet (derived from the Latin) we have the following features:—

1. *C* used to the exclusion of *k*.

2. The absence of the letter *j*, either with the power of *y*, as in German, of *zh*, as in French, or of *dzh*, as in English.

3. The absence of *q*; a useful omission, *cw* serving instead.

4. The absence of *v*; *u*, either single or double, being used instead.

5. The use of *y* as a vowel, and of *e* as *y*.

6. The absence of *z*.

7. Use of *uu*, as *w*, or *v*: Old Saxon.

8. The use, in certain conditions, of *f* for *v*.

9. The presence of the simple single signs þ and ð, for the *th* in *thin*, and the *th* in *thine*.

Of the Anglo-Saxon alphabet we may safely say that it was *insufficient*. The points wherein the Latin alphabet was

improved in its adaptation to the Gothic tongues, are, 1. the admission of þ and ð; 2. the evolution of *w* out of *u*. Upon this latter circumstance, and on *k* and *z*, I make the following extract from the Latin Dedication of Otfrid's Krist :— "Hujus enim linguæ barbaries, ut est inculta et indisciplinabilis, atque insueta capi regulari freno grammaticæ artis, sic etiam in multis dictis scriptu est difficilis propter literarum aut congeriem, aut incognitam sonoritatem. Nam interdum tria *u u u* ut puto quærit in sono ; priores duo consonantes, ut mihi videtur, tertium vocali sono manente." And, further, in respect to other orthographical difficulties ;—"Interdum vero nec *a*, nec *e*, nec *i*, nec *u*, vocalium sonos præcanere potui, ibi *y* Grecum mihi videbatur ascribi. Et etiam hoc elementum lingua hæc horrescit interdum ; nulli se characteri aliquotiens in quodam sono nisi difficile jungens. *K* et *z* sæpius hæc lingua extra usum Latinitatis utitur ; quæ grammatici inter litteras dicunt esse superfluas. Ob stridorem autem dentium interdum ut puto in hac lingua *z* utuntur, *k* autem propter faucium sonoritatem."

§ 265. *The Anglo-Norman Period.* — Between the Latin alphabet, as applied to the Anglo-Saxon, and the Latin alphabet, as applied to the Norman-French, there are certain points of difference. In the first place, the sound-system of the languages (like the French) derived from the Latin, bore a greater resemblance to that of the Romans, than was to be found amongst the Gothic tongues. Secondly, the alphabets of the languages in point were more exclusively Latin. In the present French, Italian, Spanish, and Portuguese, there is an exclusion of the *k*. This is not the case with the Anglo-Norman. Like the Latins, the Anglo-Normans considered that the sound of the Greek *θ* was represented by *th* : not, however, having this sound in their language, there was no corresponding sign in their alphabet. The greatest mischief done by the Norman influence was the ejection from the English alphabet of þ and ð. In other respects the alphabet was improved. The letters *z*, *k*, *j*, were either imported or more currently recognised. The letter *y* took a semi-vowel power, having been previously represented by *e* ;

itself having the power of *i*. The mode of spelling the compound sibilant with *ch* was evolved. My notions concerning this mode of spelling are as follows:—At a given period the sound of *ce* in *ceaster*, originally that of *ke*, had become, first, that of *ksh*, and, secondly, that of *tsh*; still it was spelt *ce*, the *e*, in the eyes of the Anglo-Saxons, having the power of *y*. In the eyes also of the Anglo-Saxons the compound sound of *ksh*, or *tsh*, would differ from that of *k* by the addition of *y*: this, it may be said, was the Anglo-Saxon view of the matter. The Anglo-Norman view was different. Modified by the part that, in the combination *th*, was played by the aspirate *h*, it was conceived by the Anglo-Normans, that *ksh*, or *tsh*, differed from *k*, not by the addition of *y* (expressed by *e*), but by that of *h*. Hence the combination *ch* as sounded in *chest*. The same was the case with *sh*. This latter statement is a point in the history, not so much of an alphabet, as of an orthography.

The preceding sketch, as has been said more than once before, has been given with one view only, *viz.*, that of accounting for defective modes of spelling. The history of almost all alphabets is the same. Originally either insufficient, erroneous, or inconsistent, they are transplanted from one language to a different, due alterations and additions rarely being made.

§ 266. The reduplication of the consonant following, to express the shortness (dependence) of the preceding vowel, is as old as the classical languages: *terra*, *θάλασσα*. The following extract from the Ormulum (written in the thirteenth century) is the fullest recognition of the practice that I have met with. The extract is from Thorpe's Analecta Anglo-Saxonica.

And whase wilenn shall þis boc,
Efft oþerr siþe writenn,
Himm bidde icc þatt hett write rihht,
Swa sum þiss boc himm tæcheþþ;
All þwerrt utt affterr þatt itt iss
Oppo þiss firrste bisne,
Wiþþ all swilc rime als her iss sett,
Wiþþ alse fele wordess:

And tatt he loke wel þatt he
*An boc-staff write twiggess,**
Eggwhær þær itt uppo þiss boc
Iss writenn o þatt wise:
Loke he well þatt hett write swa,
Forr he ne magg noht elless,
On Englissh writenn rihht te word,
þatt wite he wel to soþe.

Concerning the various other orthographical expedients, such as the reduplication of the vowel to express its length (*mood*), &c., I can give no satisfactory detailed history. The influence of the Anglo-Norman, a language derived from the Latin, established, in its fullest force, the recognition of the etymological principle.

§ 267. "I cannot trace the influence of the Mœso-Gothic alphabet, except, perhaps, in the case of the Anglo-Saxon letters þ and ƿ, upon any other alphabet; *nor does it seem to have been itself acted upon by any earlier Gothic alphabet.*" (See p. 205.) The reason for the remark in Italics was as follows: In the Icelandic language the word *run* signifies a *letter*, and the word *runa* a *furrow*, or *line*. It has also some secondary meanings, which it is unnecessary to give in detail. Upon a vast number of inscriptions, some upon rocks, some upon stones of a defined shape, we find an alphabet different (at least, apparently so) from that of the Greeks, Latins, and Hebrews, and also unlike that of any modern nation. In this alphabet there is a marked deficiency of curved or rounded lines, and an exclusive preponderance of straight ones. As it was engraved rather than written, this is what we naturally expect. These letters are called Runes, and the alphabet which they constitute is called the Runic alphabet. Sometimes, by an extension of meaning, the Old Norse language, wherein they most frequently occur, is called the Runic language. This is as incorrect as to call a language an alphabetic language. To say, however, the Runic stage of a language is neither inaccurate nor inconvenient. The Runic alphabet, whether borrowed or invented by the early Goths, is of greater antiquity

* Write one letter twice.

than either the oldest Teutonic or the Mœso-Gothic alphabets. The forms, names, and order of the letters may be seen in Hickes' Thesaurus, in Olai Wormii Literatura Runica, in Rask's Icelandic Grammar, and in W. Grimm's Deutsche Runer.

The original number of the Runic letters is sixteen; expressing the sounds of *f*, *u*, þ, *o*, *r*, *k*, *h*, *n*, *a*, *i*, *s*, *t*, *b*, *l*, *m*, *y*. To these are added four spurious Runes, denoting *c*, *x*, *æ*, *ö*, and eight pointed Runes after the fashion of the pointed letters in Hebrew. In all this we see the influence of the imported alphabet upon the original Runes, rather than that of the original Runes upon the imported alphabet. It should, however, be remarked, that in the Runic alphabet the sound of *th* in *thin* is expressed by a simple sign, and that by a sign not unlike the Anglo-Saxon þ.

§ 268. *The Order of the Alphabet.*—In the history of our alphabet, we have had the history of the changes in the arrangement, as well as of the changes in the number and power of its letters. The following question now presents itself: *viz.*, Is there in the order of the letters any *natural* arrangement, or is the original as well as the present succession of letters arbitrary and accidental? In the year 1835 I conceived, that in the order of the Hebrew alphabet I had discovered a very artificial arrangement. I also imagined that this artificial arrangement had been detected by no one besides myself. Two years afterwards a friend* stated to me that he had made a similar observation, and in 1839 appeared, in Mr. Donaldson's New Cratylus, the quotation with which the present section will be concluded. The three views in the main coincide; and, as each has been formed independently (Mr. Donaldson's being the first recorded), they give the satisfactory result of three separate investigations coinciding in a theory essentially the same. The order of the Hebrew alphabet is as follows:—

Name.	*Sound.*	*Name.*	*Sound.*
1. *Aleph* ...	Either a vowel or a breathing.	2. *Beth* ...	B.
		3. *Gimel* ...	G. as in *gun*.

* Rev. W. Harvey, author of Ecclesiæ Anglicanæ Vindex Catholicus.

	Name.	*Sound.*
4.	*Daleth*	D.
5.	*He*	Either a vowel or an aspirate.
6.	*Vaw*	V.
7.	*Zayn*	Z.
8.	*Kheth*	a variety of K.
9.	*Teth*	a variety of T.
10.	*Yod*	I.
11.	*Caph*	K.
12.	*Lamed*	L.
13.	*Mem*	M.
14.	*Nun*	N.
15.	*Samech*	a variety of S.
16.	*Ayn*	Either a vowel or— ?
17.	*Pe*	P.
18.	*Tsadi*	TS.
19.	*Koph*	a variety of K.
20.	*Resh*	R.
21.	*Sin*	S.
22.	*Tau*	T.

Let *beth*, *vaw*, and *pe* (*b*, *v*, *p*) constitute a series called series P. Let *gimel*, *kheth*, and *koph* (*g*, *kh*, *k'*) constitute a series called series K. Let *daleth*, *teth*, and *tau* (*d*, *t'*, *t*) constitute a series called series T. Let *aleph*, *he*, and *ayn* constitute a series called the vowel series. Let the first four letters be taken in their order.

1. *Aleph* ..... of the vowel series.
2. *Beth* ..... of series P.
3. *Gimel*..... of series K.
4. *Daleth* ..... of series T.

Herein the consonant of series B comes next to the letter of the vowel series; that of series K follows; and, in the last place, comes the letter of series D. After this the order changes: *daleth* being followed by *he* of the vowel series.

5. *He* ..... of the vowel series.
6. *Vaw* ..... of series P.
7. *Zayn* ..... ———
8. *Kheth* ..... of series K.
9. *Teth*..... of series T.

In this second sequence the *relative* positions of *v*, *kh*, and *t'* are the same in respect to each other, and the same in respect to the vowel series. The sequence itself is broken by the letter *zayn*, but it is remarkable that the principle of the sequence is the same. Series P follows the vowel, and series T is farthest from it. After this the system becomes but fragmentary. Still, even now, *pe*, of series P, follows *ayn*; *tau*, of

series D, is farthest from it; and *koph*, of series K, is intermediate. I am satisfied that we have in the Hebrew alphabet, and in all alphabets derived from it (consequently in the English), if not a system, the rudiments of a system, and that the system is of the sort indicated above; in other words, that the order of the alphabet is a *circulating order*.

In Mr. Donaldson's hands this view is not only a fact, but an instrument of criticism:—"The fact is, in our opinion, the original Semitic alphabet contained only sixteen letters. This appears from the organic arrangement of their characters. The remaining sixteen letters appear in the following order:—*aleph*, *beth*, *gimel*, *daleth*, *he*, *vaw*, *kheth*, *teth*, *lamed*, *mem*, *nun*, *samech*, *ayn*, *pe*, *koph*, *tau*. If we examine this order more minutely, we shall see that it is not arbitrary or accidental, but strictly organic, according to the Semitic articulation. We have four classes, each consisting of four letters: the first and second classes consist each of three mutes, preceded by a breathing; the third of the three liquids and the sibilant, which, perhaps, closed the oldest alphabet of all; and the fourth contains the three supernumerary mutes, preceded by a breathing. We place the characters first vertically:—

Aleph.....	א	.....	First breathing
Beth	ב	.....	B } *Media.*
Gimel	ג	.....	G
Daleth	ד	.....	D
He	ה	.....	Second breathing.
Vaw	ו	.....	Bh } *Aspirate.*
Kheth	ח	.....	Gh
Teth	ט	.....	Dh
Lamed	ל	.....	L } *Liquids.*
Mem	מ	.....	M
Nun	נ	.....	N
Samech	ס	.....	S *The Sibilant.*
Ayn	ע	.....	Third breathing.
Pe	פ	.....	P } *Tenues.*
Koph	ק	.....	K
Tau	ת	.....	T

In the horizontal arrangement we shall, for the sake of greater simplicity, omit the liquids and the sibilant, and then we have

Breathings.	*Labials.*	*Palatals.*	*Linguals.*
א	ב	ג	ד
ה	ו	ח	ט
ע	פ	ק	ת

In this we see, that, while the horizontal lines give us the arrangement of the mutes according to the breathings, the vertical columns exhibit them arranged according to the organ by which they are produced. Such a classification is obviously artificial."

§ 269. *Parallel and equivalent orthographies.*—Let there be in two given languages the sound of *k*, as in *kin*. Let each of these languages represent it by the same letter, *k*. In this case, the two orthographies are identical. Let, however, one nation represent it by *k*, and another by *c*. In this case the orthographies are not identical, but parallel. The same is the case with combinations. Let one nation (say the Anglo-Saxon) represent the sound of *y* (in *ye*) by *e*, whilst another nation (the Norse) represents it by *j*. What the Anglo-Saxon spells *ceaster*, the Northman spells *kjaster*; and what the Northman spells *kjære*, the Anglo-Saxon spells *ceære*. Let the sound of this *ce* and *kj* undergo a change, and become *ksh*; *kjære*, and *ceære*, being pronounced *kshære*. The view of the Northman and Anglo-Saxon will be the same; each will consider that the compound sound differs from the simple one by the addition of the sound of *y*; that sound being expressed in one nation by *e*, and in the other by *j*. In this case the two expressions of the compound sound are parallel, its elements being considered the same, although the signs by which those elements are expressed are different.

Let, however, a different view of the compound sound be taken. Let it be thought that the sound of *ksh* differs from that of *k*, not by the addition of the sound of *y*, but by that of *h*; and so let it be spelt *kh* or *ch*. In this case the orthographies *kh* and *kj* (or *ce*) are not parallel, but equivalent. They express the same sound, but they do not denote the same elements. The same sound is, very possibly, expressed by the Anglo-Saxon *ce*, the Norwegian *kj*, and the English *ch*. In this case *ce* and *kj* are parallel, *ce* and *ch* equivalent, orthographies.

PART IV.

ETYMOLOGY.

CHAPTER I.

ON THE PROVINCE OF ETYMOLOGY.

§ 270. The word etymology, derived from the Greek, in the current language of scholars and grammarians, has a double meaning. At times it is used in a wide, and at times in a restricted, sense. What follows is an exhibition of the province or department of etymology.

If in the English language we take such a word as *fathers*, we are enabled to divide it into two parts; in other words, to reduce it into two elements. By comparing it with the word *father*, we see that the *s* is neither part nor parcel of the original word. The word *fathers* is a word capable of being analysed; *father* being the original primitive word, and *s* the secondary superadded termination. From the word *father*, the word fathers is derived, or (changing the expression) deduced, or descended. What has been said of the word *fathers* may also be said of *fatherly*, *fatherlike*, *fatherless*, &c. Now, from the word *father*, all these words (*fathers*, *fatherly*, *fatherlike* and *fatherless*) differ in form, and (not, however, necessarily) in meaning. To become such a word as *fathers*, &c., the word *father* is changed. Of changes of this sort, it is the province of etymology to take cognizance.

Compared with the form *fathers*, the word *father* is the older form of the two. The word *father* is a word current in this the nineteenth century. The same word was current in

the first century, although under a different form, and in a different language. Thus, in the Latin language, the form was *pater*; and earlier still, there is the Sanskrit form *pitr*. Now, just as the word *father*, compared with *fathers*, is original and primitive, so is *pater*, compared with *father*, original and primitive. The difference is, that in respect to *father* and *fathers*, the change that takes place, takes place within the same language, whilst the change that takes place between *pater* and *father* takes place within different languages. Of changes of this latter kind it is the province of etymology to take cognizance.

In its widest signification, etymology takes cognizance *of the changes of the form of words.* However, as the etymology that compares the forms *fathers* and *father* is different from the etymology that compares *father* and *pater*, we have, of etymology, two sorts: one dealing with the changes of form that words undergo in one and the same language (*father*, *fathers*), the other dealing with the changes that words undergo in passing from one language to another (*pater*, *father*).

The first of these sorts may be called etymology in the limited sense of the word, or the etymology of the grammarian. In this case it is opposed to orthoepy, orthography, syntax, and the other parts of grammar. This is the etymology of the ensuing pages.

The second may be called etymology in the wide sense of the word, historical etymology, or comparative etymology.

It must be again repeated that the two sorts of etymology agree in one point, viz., in taking cognizance of the *changes of form that words undergo.* Whether the change arise from grammatical reasons, as *father*, *fathers*, or from a change of language taking place in the lapse of time, as *pater*, *father*, is a matter of indifference.

In the Latin *pater*, and in the English *father*, we have one of two things, either two words descended or derived from each other, or two words descended or derived from a common original source.

In *fathers* we have a formation deduced from the radical word *father*.

In *fatherlike* we have a compound word capable of being analysed into the two primitive words, 1. *father* ; 2. *like.*

With these preliminaries we may appreciate (or criticise) Dr. Johnson's explanation of the word etymology.

"ETYMOLOGY, *n. s.* (*etymologia*, Lat.) ἔτυμος (*etymos*) *true*, and λόγος (*logos*) *a word.*

"1. *The descent or derivation of a word from its original ; the deduction of formations from the radical word ; the analysis of compounds into primitives.*

"2. *The part of grammar which delivers the inflections of nouns and verbs.*"

CHAPTER II.

ON GENDER.

§ 271. The nature of gender is best exhibited by reference to those languages wherein the distinction of gender is most conspicuous. Such a language, amongst others, is the Latin.

How far is there such a thing as gender in the English language? This depends upon the meaning that we attach to the word gender.

In the Latin language, where there are confessedly genders, we have the words *taurus*, meaning a *bull*, and *vacca*, meaning a *cow*. Here the natural distinction of sex is expressed by *wholly* different words. With this we have corresponding modes of expression in English: *e.g.*,

Male.	*Female.*	*Male.*	*Female.*
Bachelor	Spinster.	Horse	Mare.
Boar	Sow.	Ram	Ewe.
Boy	Girl.	Son	Daughter.
Brother	Sister.	Uncle	Aunt.
Buck	Doe.	Father	Mother, &c.

The mode, however, of expressing different sexes by *wholly* different words is not a matter of gender. The words *boy* and *girl* bear no *etymological* relation to each other; neither being derived from the other, nor in any way connected with it.

§ 272. Neither are words like *cock-sparrow*, *man-servant*, *he-goat*, &c., as compared with *hen-sparrow*, *maid-servant*, *she-goat*, &c., specimens of gender. Here a difference of sex is indicated by the addition of a fresh term, from which is formed a compound word.

§ 273. In the Latin words *genitrix* = *a mother*, and *genitor* = *a father*, we have a nearer approach to gender. Here the difference of sex is expressed by a difference of termination;

the words *genitor* and *genitrix* being in a true etymological relation, *i. e.*, either derived from each other, or from some common source. With this we have, in English corresponding modes of expression: *e. g.*,

Male.	*Female.*	*Male.*	*Female.*
Actor	Actress.	Lion	Lioness.
Arbiter	Arbitress.	Peer	Peeress.
Baron	Baroness.	Poet.	Poetess.
Benefactor	Benefactress.	Sorcerer	Sorceress.
Count	Countess.	Songster	Songstress.
Duke	Duchess.	Tiger	Tigress.

This, however, in strict grammatical language, is an approach to gender rather than gender itself. Its difference from true grammatical gender is as follows:—

Let the Latin words *genitor* and *genitrix* be declined:—

Sing.	*Nom.*	Genitor	Genitrix.
	Gen.	Genitor-*is*	Genitric-*is.*
	Dat.	Genitor-*i*	Genitric-*i.*
	Acc.	Genitor-*em*	Genitric-*em.*
	Voc.	Genitor	Genitrix.
Plur.	*Nom.*	Genitor-*es*	Genitric-*es.*
	Gen.	Genitor-*um*	Genitric-*um.*
	Dat.	Genitor-*ibus*	Genitric-*ibus.*
	Acc.	Genitor-*es*	Genitric-*es.*
	Voc.	Genitor-*es*	Genitric-*es.*

The syllables in italics are the signs of the cases and numbers. Now these signs are the same in each word, the difference of meaning (or sex) not affecting them.

§ 274. Contrast, however, with the words *genitor* and *genitrix* the words *domina = a mistress*, and *dominus = a master*.

Sing.	*Nom.*	Domin-*a*	Domin-*us.*
	Gen.	Domin-*æ*	Domin-*i.*
	Dat.	Domin-*æ*	Domin-*o.*
	Acc.	Domin-*am*	Domin-*um.*
	Voc.	Domin-*a*	Domin-*e.*
Plur.	*Nom.*	Domin-*æ.*	Domin-*i.*
	Gen.	Domin-*arum.*	Domin-*orum.*
	Dat.	Domin-*abus.*	Domin-*is.*
	Acc.	Domin-*as*	Domin-*os.*
	Voc.	Domin-*æ*	Domin-*i.*

Here the letters in italics, or the signs of the cases and numbers, are different, the difference being brought about by the difference of gender. Now it is very evident that, if *genitrix* be a specimen of gender, *domina* is something more.

As terms, to be useful, must be limited, it may be laid down, as a sort of definition, that *there is no gender where there is no affection of the declension:* consequently, that, although we have, in English, words corresponding to *genitrix* and *genitor*, we have no true genders until we find words corresponding to *dominus* and *domina*.

§ 275. The second element in the notion of gender, although I will not venture to call it an essential one, is the following: —In the words *domina* and *dominus*, *mistress* and *master*, there is a *natural* distinction of sex; the one being masculine, or male, the other feminine, or female. In the words *sword* and *lance* there is *no natural* distinction of sex. Notwithstanding this, the word *hasta*, in Latin, is as much a feminine gender as *domina*, whilst *gladius* = *a sword* is, like *dominus*, a masculine noun. From this we see that, in languages wherein there are true genders, a fictitious or conventional sex is attributed even to inanimate objects. Sex is a natural distinction, gender a grammatical one.

§ 276. "Although we have, in English, words corresponding to *genitrix* and *genitor*, we have no true genders until we find *words corresponding to dominus and domina*."—The sentence was intentionally worded with caution. Words like *dominus* and *domina*, that is, words where the declension is affected by the sex, *are* to be found.

The pronoun *him*, from the Anglo-Saxon and English *he*, as compared with the pronoun *her*, from the Anglo-Saxon *heò*, is affected in its declension by the difference of sex, and is a true, though fragmentary, specimen of gender: for be it observed, that as both words are in the same case and number, the difference in form must be referred to a difference of sex expressed by gender. The same is the case with the form *his* as compared with *her*.

The pronoun *it* (originally *hit*), as compared with *he*, is a specimen of gender.

The relative *what*, as compared with the masculine *who*, is a specimen of gender.

The forms *it* (for *hit*) and *he* are as much genders as *hic* and *hæc*, and the forms *hic* and *hæc* are as much genders as *dominus* and *domina*.

§ 277. The formation of the neuter gender by the addition of *-t*, in words like *wha-t*, *i-t*, and *tha-t*, occurs in other Indo-European languages. The *-t* in *tha-t* is the *-d* in *istu-d*, Latin, and the *-t* in *ta-t*, Sanskrit. Except, however, in the Gothic tongues, the inflection *-t* is confined to the *pronouns*. In the Gothic this is not the case. Throughout all those languages where there is a neuter form for *adjectives* at all, that form is either *-t*, or a sound derived from it:—Mœso-Gothic, *blind-ata*; Old High German, *plint-ez*; Icelandic, *blind-t*; German, *blind-es*=*blind*, *cæc-um*.—See Bopp's Comparative Grammar, Eastwick and Wilson's translation, p. 171.

Which, as seen below, is *not* the neuter of *who*.

§ 278. Just as there are in English fragments of a gender modifying the declension, so are there, also, fragments of the second element of gender; *viz.*, the attribution of sex to objects naturally destitute of it. *The sun in* his *glory*, *the moon in* her *wane*, are examples of this. A sailor calls his ship *she*. A husbandman, according to Mr. Cobbett, does the same with his *plough* and working implements:—"In speaking of a *ship* we say *she* and *her*. And you know that our country-folks in Hampshire call almost everything *he* or *she*. It is curious to observe that country labourers give the feminine appellation to those things only which are more closely identified with themselves, and by the qualities or conditions of which their own efforts, and their character as workmen, are affected. The mower calls his *scythe* a *she*, the ploughman calls his *plough* a *she*; but a prong, or a shovel, or a harrow, which passes promiscuously from hand to hand, and which is appropriated to no particular labourer, is called a *he*."—*English Grammar*, Letter V.

Now, although Mr. Cobbett's statements may account for a sailor calling his ship *she*, they will not account for the custom of giving to the sun a masculine, and to the moon a

feminine, pronoun, as is done in the expressions quoted at the head of this section; still less will it account for the circumstance of the Germans reversing the gender, and making the *sun* feminine, and the *moon* masculine.

Let there be a period in the history of a nation wherein the sun and moon are dealt with, not as inanimate masses of matter, but as animated divinities. Let there, in other words, be a period in the history of a nation wherein dead things are personified, and wherein there is a mythology. Let an object like the *sun* be deemed a male, and an object like the *moon* a female, deity.

The Germans say the *sun in* her *glory*; the *moon in* his *wane*. This difference between the usage of the two languages, like so many others, is explained by the influence of the classical languages upon the English.—"*Mundilfori had two children; a son, Máni* (*Moon*), *and a daughter, Sôl* (*Sun*)." —Such is an extract (taken second-hand from Grimm, vol. iii. p. 349) out of an Icelandic mythological work, *viz.*, the prose Edda. In the classical languages, however, *Phœbus* and *Sol* are masculine, and *Luna* and *Diana* feminine. Hence it is that, although in Anglo-Saxon and Old-Saxon the *sun* is *feminine*, it is in English masculine.

Philosophy, *charity*, &c., or the names of abstract qualities personified, take a conventional sex, and are feminine from their being feminine in Latin.

As in these words there is no change of form, the consideration of them is a point of rhetoric, rather than of etymology.

Upon phrases like *Cock Robin*, *Robin Redbreast*, *Jenny Wren*, expressive of sex, much information may be collected from Grimm's Deutsche Grammatik, vol. iii. p. 359.

§ 279. The remainder of this chapter is devoted to miscellaneous remarks upon the true and apparent genders of the English language.

1. With the false genders like *baron*, *baroness*, it is a general rule that the feminine form is derived from the masculine, and not the masculine from the feminine; as *peer*, *peeress*. The words *widower*, *gander*, and *drake* are exceptions. For

the word *wizard*, from *witch*, see the section on augmentative forms.

2. The termination *-ess*, in which so large a portion of our feminine substantives terminate, is not of Saxon but of classical origin, being derived from the termination *-ix*, *genitrix*.

3. The words *shepherdess*, *huntress*, and *hostess* are faulty; the radical part of the word being Germanic, and the secondary part classical: indeed, in strict English grammar, the termination *-ess* has no place at all. It is a classic, not a Gothic, element.

4. The termination *-inn*, so current in German, as the equivalent to *-ess*, and as a feminine affix (*freund* = *a friend*; *freundinn* = *a female friend*), is found only in one or two words in English.

> There were five *carlins* in the south
> That fell upon a scheme,
> To send a lad to London town
> To bring them tidings hame.
>
> BURNS.

Carlin means an *old woman*: Icelandic, *kerling*; Sw., *käring*; Dan. *kælling*. Root, *carl*.

Vixen is a true feminine derivative from *fox*. German, *füchsinn*.

Bruin = *the bear*, may be either a female form, as in Old High German *përo* = *a he-bear*, *pirinn* = *a she-bear*, or it may be the Norse form *björn* = *a bear*, male or female.

Words like *margravine* and *landgravine* prove nothing, being scarcely naturalised.

5. The termination *-str*, as in *webster*, *songster*, and *baxter*, was originally a feminine affix. Thus, in Anglo-Saxon,

Sangere, *a male singer*	were opposed to	Sangëstre, *a female singer*.
Bäcere, *a male baker*		Bacestre, *a female baker*.
Fiðelere, *a male fiddler*		Fiðelstre, *a female fiddler*.
Vebbere, *a male weaver*		Vëbbëstre, *a female weaver*.
Rædere, *a male reader*		Rædestre, *a female reader*.
Seamere, *a male seamer*		Seamestre, *a female seamer*.

The same is the case in the present Dutch of Holland: *e. g.*, *spookster* = *a female fortune-teller*; *bakster* = *a baking-*

woman; waschster = a washerwoman. (Grimm, Deutsche Grammatik, iii. p. 339.) The word *spinster* still retains its original feminine force.

6. The words *songstress* and *seamstress*, besides being, as far as concerns the intermixture of languages, in the predicament of *shepherdess*, have, moreover, a double feminine termination; 1st. *-str*, of Germanic, 2nd. *-ess*, of classical, origin.

7. In the word *heroine* we have a Greek termination, just as *-ix* is a Latin, and *-inn* a German one. It must not, however, be considered as derived from *hero*, by any process of the English language, but be dealt with as a separate importation from the Greek language.

8. The form *deaconess* is not wholly unexceptionable; since the termination *-ess* is of Latin, the root *deacon* of Greek origin: this Greek origin being rendered all the more conspicuous by the spelling, *deacon* (from *diaconos*), as compared with the Latin *decanus*.

9. The circumstance of *prince* ending in the sound of *s*, works a change in the accent of the word. As *s* is the final letter, it is necessary, in forming the plural number, and the genitive case, to add, not the simple letter *s*, as in *peers*, *priests*, &c., but the syllable *-es*. This makes the plural number and genitive case the same as the feminine form. Hence the feminine form is accented *princéss*, while *peéress*, *príestess*, &c., carry the accent on the first syllable. *Princéss* is remarkable as being the only word in English where the accent lies on the subordinate syllable.

10. It is uncertain whether *kit*, as compared with *cat*, be a feminine form or a diminutive form; in other words, whether it mean a *female cat* or a *young cat*.—See the Chapter on the Diminutives.

11. *Goose*, *gander*.—One peculiarity in this pair of words has already been indicated. In the older forms of the word *goose*, such as *χήν*, Greek; *anser*, Latin; *gans*, German, as well as in the derived form *gander*, we have the proofs that, originally, there belonged to the word the sound of the letter *n*. In the forms *ὀδούς*, *ὀδόντος*, Greek; *dens*, *dentis*, Latin; *zahn*,

German; *tooth*, English, we find the analogy that accounts for the ejection of the *n*, and the lengthening of the vowel preceding. With respect, however, to the *d* in *gander*, it is not easy to say whether it is inserted in one word or omitted in the other. Neither can we give the precise power of the *-er*. The following forms (taken from Grimm, iii. p. 341) occur in the different Gothic dialects. *Gans*, fem.; *ganazzo*, masc., Old High German — *gôs*, f.; *gandra*, m., Anglo Saxon — *gâs*, Icelandic, f.; *gaas*, Danish, f.; *gassi*, Icelandic, m.; *gasse*, Danish, m.—*ganser*, *ganserer*, *gansart*, *gänserich*, *gander*, masculine forms in different New German dialects.

12. Observe, the form *gänserich* has a masculine termination. The word *täuberich*, in provincial New German, has the same form and the same power. It denotes a *male dove*; *taube*, in German, signifying a *dove*. In *gänserich* and *täuberich*, we find preserved the termination *-rich* (or *-rik*), with a masculine power. Of this termination we have a remnant, in English, preserved in the curious word *drake*. To *duck* the word *drake* has no etymological relation whatsoever. It is derived from a word with which it has but one letter in common; *viz.* the Latin *anas* = *a duck*. Of this the root is *anat-*, as seen in the genitive case *anatis*. In Old High German we find the form *anetrèkho* = *a drake*; in provincial New High German there is *enterich* and *äntrecht*, from whence come the English and Low German form *drake*. (Grimm, Deutsche Grammatik, iii. p. 341.)

13. *Peacock*, *peahen*, *bridegroom*. — In these compounds, it is not the words *pea* and *bride* that are rendered masculine or feminine by the addition of *cock*, *hen*, and *groom*, but it is the words *cock*, *hen*, and *groom* that are modified by prefixing *pea* and *bride*. For an appreciation of this distinction, see the Chapter on Composition.

CHAPTER III.

THE NUMBERS.

§ 280. In the Greek language the word *patær* signifies a *father*, speaking of *one*, whilst *patere* signifies *two fathers*, speaking of a pair, and thirdly, *pateres* signifies *fathers*, speaking of any number beyond two. The three words, *patær*, *patere*, and *pateres*, are said to be in different numbers, the difference of meaning being expressed by a difference of form. These numbers have names. The number that speaks of *one* is the *singular*, the number that speaks of *two* is the *dual* (from the Latin word *duo* = *two*), and the number that speaks of *more than two* is the *plural*.

All languages have numbers, but all languages have not them to the same extent. The Hebrew has a dual, but it is restricted to nouns only (in Greek being extended to verbs). It has, moreover, this peculiarity; it applies, for the most part, only to things which are naturally double, as *the two eyes*, *the two hands*, &c. The Latin has no dual number at all, except the natural dual in the words *ambo* and *duo*.

§ 281. The question presents itself, — to what extent have we numbers in English? Like the Greek, Hebrew, and Latin, we have a singular and a plural. Like the Latin, and unlike the Greek and Hebrew, we have no dual.

§ Different from the question, to what degree have we numbers? is the question,—over what extent of our language have we numbers? This distinction has already been foreshadowed or indicated. The Grecks, who said *typtó* = *I beat*, *typteton* = *ye two beat*, *typtomen* = *we beat*, had a dual number for their verbs as well as their nouns; while the Hebrew dual was limited to the nouns only. In the Greek, then, the dual

number is spread over a greater extent of the language than in the Hebrew.

There is no dual in the present English. It has been seen, however, that in the Anglo-Saxon there *was* a dual. But the Anglo-Saxon dual, being restricted to the personal pronouns (*wit = we two ; git = ye two*), was not co-extensive with the Greek dual.

There is no dual in the present German. In the ancient German there was one.

In the present Danish and Swedish there is no dual. In the Old Norse and in the present Icelandic a dual number is to be found.

From this we learn that the dual number is one of those inflections that languages drop as they become modern.

The numbers, then, in the present English are two, the singular and the plural. Over what extent of language have we a plural? The Latins say, *bonus pater = a good father ; boni patres = good fathers.* In the Latin, the adjective *bonus* changes its form with the change of number of the substantive that it accompanies. In English it is only the substantive that is changed. Hence we see that in the Latin language the numbers were extended to adjectives, whereas in English they are confined to the substantives and pronouns. Compared with the Anglo-Saxon, the present English is in the same relation as it is with the Latin. In the Anglo-Saxon there were plural forms for the adjectives.

For the forms *selves* and *others*, see the Syntax. For the present, it is sufficient to foreshadow a remark which will be made on the word *self*, *viz.* that whether it be a pronoun, a substantive, or an adjective, is a disputed point.

Words like *wheat*, *pitch*, *gold*, &c., where the idea is naturally singular ; words like *bellows*, *scissors*, *lungs*, &c., where the idea is naturally plural ; and words like *deer*, *sheep*, where the same form serves for the singular and plural, inasmuch as there takes place no change of form, are not under the province of etymology.

§ 282. The current rule is, that the plural number is formed from the singular by adding *s*, as *father*, *fathers*.

However, if the reader will revert to the Section upon the sharp and flat Mutes, where it is stated that mutes of different degrees of sharpness and flatness cannot come together in the same syllable, he will find occasion to take to the current rule a verbal exception. The letter added to the word *father*, making it *fathers*, is *s* to the eye only. To the ear it is *z*. The word sounds *fatherz*. If the *s* retained its sound, the spelling would be *fatherce*. In *stags*, *lads*, &c., the sound is *stagz*, *ladz*. The rule, then, for the formation of the English plurals, rigorously expressed, is as follows.—*The plural is formed from the singular, by adding to words ending in a vowel, a liquid or flat mute, the flat lene sibilant* (*z*); *and to words ending in a sharp mute, the sharp lene sibilant* (*s*): *e.g.* (the *sound* of the word being expressed), *pea, peaz; tree, treez; day, dayz; hill, hillz; hen, henz; gig, gigz; trap, traps; pit, pits; stack, stacks.* Upon the formation of the English plural some further remarks are necessary.

I. In the case of words ending in *b*, *v*, *d*, the *th* in *thine*=ð, or *g*, a change either of the final flat consonant, or of the sharp *s* affixed, was not a matter of choice, but of necessity; the combinations *abs*, *avs*, *ads*, *aðs*, *ags*, being unpronounceable. See the Section on the Law of Accommodation.

II. Whether the first of the two mutes should be accommodated to the second (*aps*, *afs*, *ats*, *aʃs*, *asks*), or the second to the first (*abz*, *avz*, *aðz*, *agz*), is determined by the habit of the particular language in question; and, with a few apparent exceptions (mark the word *apparent*), it is the rule of the English language to accommodate the second sound to the first, and not *vice versâ*.

III. Such combinations as *peas*, *trees*, *hills*, *hens*, &c. (the *s* preserving its original power, and being sounded as if written *peace*, *treece*, *hillce*, *hence*), being pronounceable, the change from *s* to *z*, in words so ending, is *not* a matter determined by the necessity of the case, but by the habit of the English language.

IV. Although the vast majority of our plurals ends, not in *s*, but in *z*, the original addition was not *z*, but *s*. This we

infer from three facts: 1. From the spelling; 2. from the fact of the sound of *z* being either rare or non-existent in Anglo-Saxon; 3. from the sufficiency of the causes to bring about the change.

It may now be seen that some slight variations in the form of our plurals are either mere points of orthography, or else capable of being explained on very simple euphonic principles.

§ 283. *Boxes, churches, judges, lashes, kisses, blazes, princes.*—Here there is the addition, not of the mere letter *s*, but of the syllable *-es*. As *s* cannot be immediately added to *s*, the intervention of a vowel becomes necessary; and that all the words whose plural is formed in *-es* really end either in the sounds of *s*, or in the allied sounds of *z*, *sh*, or *zh*, may be seen by analysis; since *x* = *ks*, *ch* = *tsh*, and *j* or *ge* = *dzh*, whilst *ce*, in *prince*, is a mere point of orthography for *s*.

Monarchs, heresiarchs.—Here the *ch* equals not *tsh*, but *k*, so that there is no need of being told that they do not follow the analogy of *church*, &c.

Cargoes, echoes.—From *cargo* and *echo*, with the addition of *e*; an orthographical expedient for the sake of denoting the length of the vowel *o*.

Beauty, beauties; key, keys.—Like the word *cargoes*, &c., these forms are points, not of etymology, but of orthography.

§ 284. "A few *apparent* exceptions."—These words are taken from Observation II. in the present section. The apparent exceptions to the rule there laid down are the words *loaf*, *wife*, and a few others, whose plural is not sounded *loafs*, *wifs* (*loafce*, *wifce*), but *loavz*, *wivz* (written *loaves*, *wives*). Here it seems as if *z* had been added to the singular; and, contrary to rule, the final letter of the original word been accommodated to the *z*, instead of the *z* being accommodated to the final syllable of the word, and so becoming *s*. It is, however, very probable that instead of the plural form being changed, it is the singular that has been modified. In the Anglo-Saxon the *f* at the end of words (as in the present Swedish) had the power of *v*. In the allied language the words in point are spelt with the *flat* mute, as *weib*, *laub*, *kalb*, *halb*, *stab*,

German. The same is the case with *leaf*, *leaves*; *calf*, *calves*; *half*, *halves*; *staff*, *staves*; *beef*, *beeves*: this last word being Anglo-Norman.

Pence.—The peculiarity of this word consists in having a *flat* liquid followed by the sharp sibilant *s* (spelt *ce*), contrary to the rule given above. In the first place, it is a contracted form from *pennies*; in the second place, its sense is collective rather than plural; in the third place, the use of the sharp sibilant lene distinguishes it from *lens*, sounded *lenz*. That its sense is collective rather than plural (a distinction to which the reader's attention is directed), we learn from the word *sixpence*, which, compared with *sixpences*, is no plural, but a singular form.

Dice.—In respect to its form, peculiar for the reason that *pence* is peculiar. We find the sound of *s* after a vowel, where that of *z* is expected. This distinguishes *dice* for play, from *dies* (*diez*) for coining. *Dice*, perhaps, like *pence*, is collective rather than plural.

In *geese*, *lice*, and *mice*, we have, apparently, the same phenomenon as in *dice*, viz., a sharp sibilant (*s*) where a *flat* one (*z*) is expected. The *s*, however, in these words is not the sign of the plural, but the last letter of the original word.

Alms.—This is no true plural form. The *s* belongs to the original word, Anglo-Saxon, *ælmesse*; Greek, ἐλεημοσύνη; just as the *s* in *goose* does. How far the word, although a true singular in its form, may have a collective signification, and require its verb to be plural, is a point not of etymology, but of syntax. The same is the case with the word *riches*, from the French *richesse*. In *riches* the last syllable being sounded as *ez*, increases its liability to pass for a plural.

News, *means*, *pains.*—These, the reverse of *alms* and *riches*, are true plural forms. How far, in sense, they are singular is a point not of etymology, but of syntax.

Mathematics, *metaphysics*, *politics*, *ethics*, *optics*, *physics.*—The following is an exhibition of my hypothesis respecting these words, to which I invite the reader's criticism. All the words in point are of Greek origin, and all are derived from a Greek adjective. Each is the name of some department of

study, of some art, or of some science. As the words are Greek, so also are the sciences which they denote, either of Greek origin, or else such as flourished in Greece. Let the arts and sciences of Greece be expressed, in Greek, rather by a substantive and an adjective combined, than by a simple substantive; for instance, let it be the habit of the language to say *the musical art*, rather than *music*. Let the Greek for *art* be a word in the feminine gender; *e.g.*, τέχνη (*tekhnæ*), so that the *musical art* be ἡ μουσίκη τέχνη (*hæ mousikæ tekhnæ*). Let, in the progress of language (as was actually the case in Greece), the article and substantive be omitted, so that, for the *musical art*, or for *music*, there stand only the feminine adjective, μουσίκη. Let there be, upon a given art or science, a series of books, or treatises; the Greek for *book*, or *treatise*, being a neuter substantive, βίβλιον (*biblion*). Let the substantive meaning *treatise* be, in the course of language, omitted, so that whilst the science of physics is called φυσίκη (*fysikæ*), *physic*, from ἡ φυσίκη τέχνη, a series of treatises (or even chapters) upon the science shall be called φύσικα (*fysika*) or *physics*. Now all this was what happened in Greece. The science was denoted by a feminine adjective singular, as φυσίκη (*fysicæ*), and the treatises upon it, by the neuter adjective plural, as φύσικα (*fysica*). The treatises of Aristotle are generally so named. To apply this, I conceive, that in the middle ages a science of Greek origin might have its name drawn from two sources, viz., from the name of the art or science, or from the name of the books wherein it was treated. In the first case it had a singular form, as *physic*, *logic*; in the second place a plural form, as *mathematics*, *metaphysics*, *optics*.

In what number these words, having a collective sense, require their verbs to be, is a point of syntax.

§ 285. The plural form *children* (*child-er-en*) requires particular notice.

In the first place it is a double plural: the *-en* being the *-en* in *oxen*, whilst the simpler form *child-er* occurs in the old English, and in certain provincial dialects.

Now, what is the *-er* in *child-er?*

In Icelandic, no plural termination is commoner than

that in *-r*; as *geisl-ar* = *flashes*, *tung-ur* = *tongues*, &c. Nevertheless, it is not the Icelandic that explains the plural form in question.

Besides the word *childer*, we collect from the other Gothic tongue the following forms in *-r*.—

Hus-er,	*Houses.*	Old High German.
Chalp-ir,	*Calves.*	ditto.
Lemp-ir,	*Lambs.*	ditto.
Plet-ir,	*Blades of gruss.*	ditto.
Eig-ir,	*Eggs.*	ditto.

and others, the peculiarity of which is the fact of their all being *of the neuter gender*. The particular Gothic dialect wherein they occur most frequently is the Dutch of Holland.

Now, the theory respecting the form so propounded by Grimm (D. G. iii. p. 270) is as follows:—

1. The *-r* represents an earlier *-s*.

2. Which was, originally, no sign of a plural number, but merely a neuter derivative affix, common to the singular as well as to the plural number.

3. In this form it appears in the Mœso-Gothic: *ag-is* = *fear* (whence *ague* = *shivering*), *hat-is* = *hate*, *rigv-is* = *smoke* (*reek*). In none of these words is the *-s* radical, and in none is it limited to the singular number.

To these views Bopp adds, that the termination in question is the Sanskrit *-as*, a neuter affix; as in *téj-as* = *splendour*, *strength*, from *tij* = *to sharpen*.—V. G. pp. 141—259, Eastwick's and Wilson's translation.

To these doctrines of Grimm and Bopp, it should be added, that the reason why a singular derivational affix should become the sign of the plural number, lies, most probably, in the *collective* nature of the words in which it occurs: *Husir* = *a collection of houses*, *eigir* = *a collection of eggs*, *eggery* or *eyry*. For further observations on the power of *-r*, and for reasons for believing it to be the same as in the words *Jew-r-y*, *yeoman-r-y*, see a paper of Mr. Guest's, Philol. Trans., May 26, 1843. There we find the remarkable form *lamb-r-en*, from Wicliffe, Joh. xxi. *Lamb-r-en* : *lamb* : : *child-r-en* : *child*.

§ 286. *The form in -en.*—In the Anglo-Saxon no termination of the plural number is more common than *-n : tungan*, tongues; *steorran*, stars. Of this termination we have evident remains in the word *oxen, hosen, shoon, eyne*, words more or less antiquated. This, perhaps, is *no* true plural. In *welk-in = the clouds*, the original singular form is lost.

§ 287. *Men, feet, teeth, mice, lice, geese.*—In these we have some of the oldest words in the language. If these were, to a certainty, true plurals, we should have an appearance somewhat corresponding to the weak and strong tenses of verbs; *viz.*, one series of plurals formed by a change of the vowel, and another by the addition of the sibilant. The word *kye*, used in Scotland for *cows*, is of the same class. The list in Anglo-Saxon of words of this kind is different from that of the present English.

Sing.	*Plur.*	
Freónd	Frýnd	*Friends.*
Feónd	Fynd	*Foes.*
Niht	Niht	*Nights.*
Bóc	Béc	*Books.*
Burh.....	Byrig.....	*Burghs.*
Bróc.....	Bréc	*Breeches.*
Turf	Týrf	*Turves.*

§ 288. *Brethren.* — Here there are two changes. 1. The alteration of the vowel. 2. The addition of *-en.* Mr. Guest quotes the forms *brethre* and *brothre* from the Old English. The sense is collective rather than plural.

Peasen = pulse.—As *children* is a double form of one sort (*r* + *en*), so is *peasen* a double form of another (*s* + *en*); *pea, pea-s, pea-s-en.* Wallis speaks to the *singular* power of the form in *-s* :—" Dicunt nonnulli *a pease*, pluraliter *peasen*; at melius, singulariter *a pea*, pluraliter *pease*."—P. 77. He might have added, that, theoretically, *pease* was the proper singular form; as shown by the Latin *pis-um.*

Pullen = poultry.

Luxurioso.—What? three-and-twenty years in law?

Vendice.—I have known those who have been five-and-fifty, and all about *pullen* and pigs.—*Revenger's Tragedy*, iv. 1.

If this were a plural form, it would be a very anomalous one. The *-en*, however, is no more a sign of the plural than is the *-es* in *rich-es* (*richesse*). The proper form is in *-ain* or *-eyn*.

> A false theefe,
> That came like a false fox, my *pullain* to kill and mischeefe.
> *Gammer Gurton's Needle*, v. 2.

Chickens.—A third variety of the double inflection (*en* + *s*), with the additional peculiarity of the form *chicken* being used, at present, almost exclusively in the singular number, although, originally, it was, probably, the plural of *chick*. So Wallis considered it: —"At olim etiam per *-en* vel *-yn* formabant pluralia; quorum pauca admodum adhuc retinemus. Ut, *an ox*, *a chick*, pluraliter *oxen*, *chicken* (sunt qui dicunt in singulari *chicken*, et in plurali *chickens*)."—(P. 77). *Chick*, *chick-en*, *chick-en-s*.

Fern.—According to Wallis the *-n* in *fer-n* is the *-en* in *oxen*, in other words, a plural termination:—"A *fere* (*filix*) pluraliter *fern* (verum nunc plerumque *fern* utroque numero dicitur, sed et in plurali *ferns*); nam *fere* et *feres* prope obsoleta sunt."—(P. 77.) Subject to this view, the word *fer-n-s* would exhibit the same phenomenon as the word *chicke-n-s*. It is doubtful, however, whether Wallis's view be correct. A reason for believing the *-n* to be radical is presented by the Anglo-Saxon form *fearn*, and the Old High German, *varam*.

Women.—Pronounced *wimmen*, as opposed to the singular form *woomman*. Probably an instance of accommodation.

Houses.—Pronounced *houz-ez*. The same peculiarity in the case of *s* and *z*, as occurs between *f* and *v* in words like *life*, *lives*, &c.

Paths, *youths*. — Pronounced *padhz*, *yoodhz*. The same peculiarity in the case of þ and ð, as occurs between *s* and *z* in the words *house*, *houses*. "Finita in *f* plerumque alleviantur in plurali numero, substituendo *v*; ut *wife*, *wives*, &c. Eademque alleviatio est etiam in *s* et *th*, quamvis retento charactere, in *house*, *cloth*, *path*."—P. 79.

CHAPTER IV.

ON THE CASES.

§ 289 The extent to which there are, in the English language, cases, depends on the meaning which we attach to the word case. In the sentence *a house of a father*, the idea expressed by the words *of a father*, is an idea of relation between them and the word *house*. This idea is an idea of property or possession. The relation between the words *father* and *house* may be called the possessive relation. This relation, or connexion, between the two words is expressed by the preposition *of*.

In *a father's house* the idea is, there or thereabouts, the same; the relation or connexion between the two words being the same. The expression, however, differs. In *a father's house* the relation, or connexion, is expressed, not by a preposition, but by a change of form, *father* becoming *father's*.

He gave the house to a father:—Here the words *father* and *house* stand in another sort of relationship; the relationship being expressed by the preposition *to*. The idea *to a father* differs from the idea *of a father*, in being expressed in one way only; *viz.*, by the preposition. There is no second mode of expressing it by a change of form, as was done with *father's*.

The father taught the child.—Here there is neither preposition nor change of form. The connexion between the words *father* and *child* is expressed by the arrangement only.

Now if the relation alone between two words constitutes a case, the words or sentences, *child*; *to a father*; *of a father*; and *father's*, are all equally cases; of which one may be

called the accusative, another the dative, a third the genitive, and so on.

Perhaps, however, the relationship alone does not constitute a case. Perhaps there is a necessity of either the addition of a preposition (as in *of a father*), or of a change in form (as in *father's*). In this case (although *child* be not so) *father's*, *of a father*, and *to a father*, are all equally cases.

Now it is a remark, at least as old as Dr. Beattie,* that if the use of a preposition constitute a case, there must be as many cases in a language as there are prepositions, and that "*above a man, beneath a man, beyond a man, round about a man, within a man, without a man*, shall be cases, as well as *of a man*, *to a man*, and *with a man*."

For etymological purposes it is necessary to limit the meaning of the word case; and, as a sort of definition, it may be laid down that *where there is no change of form there is no case.* With this remark, the English language may be compared with the Latin.

		Latin.	*English.*
Sing.	*Nom.*	*Pater*	*a father.*
	Gen.	*Patris*	*a father's.*
	Dat.	*Patri*	*to a father.*
	Acc.	*Patrem*	*a father.*
	Abl.	*Patre*	*from a father.*

Here, since in the Latin language there are five changes of form, whilst in English there are but *two*, there are (as far, at least, as the word *pater* and *father* are concerned) three more cases in Latin than in English. It does not, however, follow that because in *father* we have but two cases, there may not be other words wherein there are more than two.

In order to constitute a case there must be a change of form. —This statement is a matter of definition. A second question, however, arises out of it; *viz.*, whether *every change of form constitute a case?* In the Greek language there are the words ἔριν (*erin*), and ἔριδα (*erida*). Unlike the words *father* and *father's* these two words have precisely the same meaning. Each is called an accusative; and each, conse-

* Murray's Grammar, vol. i. p. 79.

quently, is said to be in the same case with the other. This indicates the statement, that in order to constitute a case there must be not *only a change of form, but also a change of meaning.* Whether such a limitation of the word be convenient, is a question for the general grammarian. At present we merely state that there *is no change of case unless there be a change of form.* Hence, in respect to the word *patribus* (and others like it), which is sometimes translated *from fathers*, and at other times *to fathers*, we must say, not that in the one case the word is ablative and in the other dative, but that a certain case is used with a certain latitude of meaning. This remark bears on the word *her* in English. In *her book* the sense is that of the case currently called genitive. In *it moved her*, the sense is that of the case currently called the accusative. If we adhere, however, to what we have laid down, we must take exceptions to this mode of speaking. It is not that out of the single form *her* we can get two cases, but that a certain form has two powers; one that of the Latin genitive, and another that of the Latin accusative.

§ 290. This leads to an interesting question, *viz.*, what notions are sufficiently allied to be expressed *by* the same form, and *in* the same case? The word *her*, in its two senses, may, perhaps, be dealt with as a single case, because the notions conveyed by the genitive and accusative are, perhaps, sufficiently allied to be expressed by the same word. Are the notions, however, *of a mistress*, and *mistresses*, so allied? I think not; and yet in the Latin language the same form, *dominæ*, expresses both. Of *dominæ* = *of a mistress*, and of *dominæ* = *mistresses*, we cannot say that there is one and the same case with a latitude of meaning. The words were, perhaps, once different. And this leads to the distinction between *a real and an accidental identity of form.*

In the language of the Anglo-Saxons the genitive cases of the words *smith* (*smiƀ*), *end* (*ende*), and *day* (*dæg*), were, respectively, *smithes* (*smiƀes*), *endes*, and *dayes* (*dæges*); whilst the nominative plurals were, respectively, *smithas* (*smiƀas*), *endas*, and *dayas* (*dægas*). A process of change took place, by which the vowel of the last syllable in each

word was ejected. The result was, that the forms of the genitive singular and the nominative plural, originally different, became one and the same; so that the identity of the two cases is an accident.

This fact relieves the English grammarian from a difficulty. The nominative plural and the genitive singular are, in the present language of England, identical; the apostrophe in *father's* being a mere matter of orthography. However, there was *once* a difference. This modifies the previous statement, which may now stand thus:—*for a change of case there must be a change of form existing or presumed.*

§ 291. *The number of our cases and the extent of language over which they spread.*—In the English language there is undoubtedly a *nominative* case. This occurs in substantives, adjectives, and pronouns (*father*, *good*, *he*) equally. It is found in both numbers.

Accusative.—Some call this the objective case. The words *him* (singular) and *them* (plural) (whatever they may have been originally) are now true accusatives. The accusative case is found in pronouns only. *Thee*, *me*, *us*, and *you* are, to a certain extent, true accusatives.

They are accusative thus far: 1. They are not derived from any other case. 2. They are distinguished from the forms *I*, *my*, &c. 3. Their meaning is accusative. Nevertheless, they are only imperfect accusatives. They have no sign of case, and are distinguished by negative characters only.

One word of English is probably a true accusative in the strict sense of the term, *viz.*, the word *twain* = *two*. The *-n* in *twai-n* is the *-n* in *hine* = *him* and *hwone* = *whom*. This we see from the following inflection:—

	Neut.	*Masc.*	*Fem.*
N. and Ac.	Twá,	Twégen,	Twá.
Abl. and Dat.	Twám,		Twæ'm.
Gen.	Twegra,		Twega.

Although nominative as well as accusative, I have little doubt as to the original character of *twégen* being accusative. The

-n is by no means radical; besides which, it *is* the sign of an accusative case, and is *not* the sign of a nominative.

Note.—The words *him* and *them* are true accusatives in even a less degree than *thee*, *me*, *us*, and *you*. The Anglo-Saxon equivalents to the Latin words *eos* and *illos* were *hi* (or *hiġ*) and þá (or þæge); in other words, the sign of the accusative was other than the sound of *-m*. The case which *really* ended in *-m* was the so-called dative; so that the Anglo-Saxon forms *him* (or *heom*) and þám = the Latin *iis* and *illis*.

This fact explains the meaning of the words, *whatever they may have been originally*, in a preceding sentence. It also indicates a fresh element in the criticism and nomenclature of the grammarian; *viz.*, the extent to which the *history* of a form regulates its position as an inflection.

Dative.—In the antiquated word *whilom* (*at times*), we have a remnant of the old dative in *-m*. The *sense* of the word is adverbial; its form, however, is that of a dative case.

Genitive.—Some call this the possessive case. It is found in substantives and pronouns (*father's*, *his*), but not in adjectives. It is formed like the nominative plural, by the addition of the lene sibilant (*father*, *fathers*; *buck*, *bucks*); or if the word end in *s*, by that of *es* (*boxes*, *judges*, &c.) It is found in both numbers: *the men's hearts*; *the children's bread*. In the plural number, however, it is rare; so rare, indeed, that wherever the plural ends in *s* (as it almost always does), there is no genitive. If it were not so, we should have such words as *fatherses*, *foxeses*, *princesseses*, &c.

Instrumental.—The following extracts from Rask's Anglo-Saxon Grammar, teach us that there exist in the present English two powers of the word spelt *t-h-e*, or of the so-called definite article.

"The demonstrative pronouns are þæt, *se*, *seó* (*id*, *is*, *ea*), which are also used for the article; and þis, þes, þeós (*hoc*, *hic*, *hæc*). They are thus declined:—

		Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Sing.	*N.*	þæt	se	seó	þis	þes	þeós.
	A.	þæt	þone	þá	þis	þisne	þás.
	Abl.		þý	þæ′re		þise	þisse.
	D.		þám	þæ′re		þisum	þisse.
	G.		þæs	þæ′re		þises	þisse.
Plur.	*N. and A.*		þá			þás.	
	Abl. and D.		þám			þisum.	
	G.		þára.			þissa.	

"The indeclinable *þe* is often used instead of *þæt*, *se*, *seo*, in all cases, but especially with a relative signification, and, in later times, as an article. Hence the English article *the*.

"*þy* seems justly to be received as a proper *ablativus instrumenti*, as it occurs often in this character, even in the masculine gender; as, *mid þy áþe* = *with that oath* (Inæ Reges, 53). And in the same place in the dative, *on þæ′m áþe* = *in that oath*."—Pp. 56, 57.

Hence the *the* that has originated out of the Anglo-Saxon *þý* is one word; the *the* that has originated out of the Anglo-Saxon *þe*, another. The latter is the common article: the former the *the* in expressions like *all the more*, *all the better* = *more by all that*, *better by all thät*, and the Latin phrases *eo majus*, *eo melius*.

That *why* is in the same case with the instrumental *the* (= *þy*) may be seen from the following Anglo-Saxon inflection of the interrogative pronoun:—

	Neut.	*Masc.*
N.	Hwæt	Hwá.
A.	Hwæt	Hwone (hwæne).
Abl.	*Hwi*	
D.	Hwám (hwæ′m)	
G.	Hwæs.	

Hence, then, in *the* and *why* we have instrumental ablatives, or, simply, *instrumentals*.

§ 292. *The determination of cases.*—How do we determine cases? In other words, why do we call *him* and *them* accu-

satives rather than datives or genitives? By one of two means; *viz.*, either by the sense or the form.

Suppose that in the English language there were ten thousand dative cases and as many accusatives. Suppose, also, that all the dative cases ended in *-m*, and all the accusatives in some other letter. It is very evident that, whatever might be the meaning of the words *him* and *them* their form would be dative. In this case the meaning being accusative, and the form dative, we should doubt which test to take.

My own opinion is, that it would be convenient to determine cases by the *form* of the word *alone*; so that, even if a word had a dative sense only once, where it had an accusative sense ten thousand times, such a word should be said to be in the dative case. Now, as stated above, the words *him* and *them* (to which we may add *whom*) were once dative cases; *-m* in Anglo-Saxon being the sign of the dative case. In the time of the Anglo-Saxons their sense coincided with their form. At present they are dative forms with an accusative meaning. Still, as the word *give* takes after it a dative case, we have, even now, in the sentence, *give it him*, *give it them*, remnants of the old dative sense. To say *give it to him*, *to them*, is unnecessary and pedantic: neither do I object to the expression, *whom shall I give it?* If ever the *formal* test become generally recognised and consistently adhered to, *him*, *them*, and *whom* will be called datives with a latitude of meaning; and then the only true and unequivocal accusatives in the English language will be the forms *you*, *thee*, *us*, *me*, and *twain*.

My, an accusative form (*meh*, *me*, *mec*), has now a genitive sense. The same may be said of *thy*.

Me, originally an accusative form (both *me* and *my* can grow out of *mec* and *meh*), had, even with the Anglo-Saxons, a dative sense. *Give it me* is correct English. The same may be said of *thee*.

Him, a dative form, has now an accusative sense.

Her.—For this word, as well as for further details on *me* and *my*, see the Chapters on the Personal and Demonstrative Pronouns.

§ 293. When all traces of the original dative signification are effaced, and when all the dative cases in a language are similarly affected, an accusative case may be said to have originated out of a dative.

§ 294. Thus far the question has been concerning the immediate origin of cases : their remote origin is a different matter.

The word *um* occurs in Icelandic. In Danish and Swedish it is *om ;* in the Germanic languages *omme*, *umbi*, *umpi*, *ymbe*, and also *um*. Its meaning is *at*, *on*, *about*. The word *whilom* is the substantive *while* = *a time* or *pause* (Dan. *hvile* = *to rest*), with the addition of the preposition *om*. That the particular dative form in *om* has arisen out of the noun *plus* the preposition is a safe assertion. I am not prepared, however, to account for the formation of all the cases in this manner.

§ 295. *Analysis of cases.*—In the word *children's* we are enabled to separate the word into three parts. 1. The root *child*. 2. The plural signs *r* and *en*. 3. The sign of the genitive case, *s*. In this case the word is said to be analysed, since we not only take it to pieces, but also give the respective powers of each of its elements; stating which denotes the case, and which the number. Although it is too much to say that the analysis of every case of every number can be thus effected, it ought always to be attempted.

§ 296. *The true nature of the genitive form in s.*—It is a common notion that the genitive form *father's* is contracted from *father his*. The expression in our liturgy, *for Jesus Christ his sake*, which is merely a pleonastic one, is the only foundation for this assertion. As the idea, however, is not only one of the commonest, but also one of the greatest errors in etymology, the following three statements are given for the sake of contradiction to it.

1. The expression the *Queen's Majesty* is not capable of being reduced to the *Queen his Majesty*.

2. In the form *his* itself, the *s* has precisely the power that it has in *father's*, &c. Now *his* cannot be said to arise out of *he* + *his*.

3. In all the languages of the vast Indo-European tribe, except the Celtic, the genitive ends in *s*, just as it does in

English; so that even if the words *father his* would account for the English word *father's*, it would not account for the Sanskrit genitive *pad-as*, of a foot; the Zend *dughdhar-s*, of a daughter; the Lithuanic *dugter-s*; the Greek ὀδόντ-ος; the Latin *dent-is*, &c.

For further remarks upon the English genitive, see the Cambridge Philological Museum, vol. ii. p. 246.

CHAPTER V.

THE PERSONAL PRONOUNS.

§ 297. *I*, *we*, *us*, *me*, *thou*, *ye*.—These constitute the true personal pronouns. From *he*, *she*, and *it*, they differ in being destitute of gender.

These latter words are demonstrative rather than personal, so that there are in English true personal pronouns for the first two persons only.

In other languages the current pronouns of the third person are, as in English, demonstrative rather than personal.

The usual declension of the personal pronouns is exceptionable. *I* and *me*, *thou* and *ye*, stand in no etymological relations to each other. The true view of the words is, that they are not irregular but defective. *I* has no *oblique*, and *me* no nominative case. And so with respect to the rest.

I, in German *ich*, Icelandic *ek*, corresponds with ἐγώ, and *ego* of the classical languages; *ego* and ἐγώ being, like *I*, defective in the oblique cases.

My, as stated above, is a form originally accusative, but now used in a genitive sense.

Me.—In Anglo-Saxon this was called a dative form. The fact seems to be that both *my* and *me* grow out of an accusative form, *meh*, *mec*.

That the sound of *k* originally belonged to the pronouns *me* and *thee*, we learn not only from the Anglo-Saxons *mec*, *þec*, *meh*, *þeh*, but from the Icelandic *mik*, *þik*, and the German *mich*, *dich*. This accounts for the form *my*; since *y* = *ey*, and the sounds of *y* and *g* are allied. That both *me* and *my* can be evolved from *mik*, we see in the present Scandinavian languages, where, very often even in the same district, *mig* is pronounced both *mey* and *mee*.

We and *our*.—These words are not in the condition of *I* and *me*. Although the fact be obscured, they are really in an etymological relation to each other. This we infer from the alliance between the sounds of *w* and *ou*, and from the Danish forms *vi* (*we*), *vor* (*our*). It may be doubted, however, whether *our* be a true genitive rather than an adjectival form. In the form *ours* we find it playing the part, not of a case, but of an independent word. Upon this, however, too much stress cannot be laid. In Danish it takes a neuter form: *vor* = *noster*; *vort* = *nostrum*. From this I conceive that it agrees, not with the Latin genitive *nostrûm*, but with the adjective *noster*.

Us, *we*, *our*.—Even *us* is in an etymological relation to *we*. That *we* and *our* are so, has just been shown. Now in Anglo-Saxon there were two forms of *our*, *viz.*, *úre* (= *nostrûm*), and *user* (= *noster*). This connects *we* and *us* through *our*.

From these preliminary notices we have the changes in form of the true personal pronouns, as follows:—

1ST PERSON.

1*st Term.* (*for nominative singular*).
I. Undeclined.
2*nd Term.* (*for the singular number*).
Acc. *Me.* Gen. *My.* Form in *n*—*Mine.*
3*rd Term.* (*for the plural number*).
Nom. *We.* Acc. *Us.* Form in *r*—*Our, ours.*

2ND PERSON.

1*st Term.* (*for the singular number*).
Nom. *Thou.* Acc. *Thee.* Gen. *Thy.* Form in *n*—*Thine.*
2*nd Term.* (*for the plural number*).
Nom. *Ye.* Acc. *You.* Form in *r*—*Your, yours.*

§ 298. *We* and *me* have been dealt with as distinct words. But it is only for practical purposes that they can be considered to be thus separate; since the sounds of *m* and *w* are allied, and in Sanskrit the singular form *ma* = *I* is looked upon as part of the same word with *vayam* = *we*. The same is the case with the Greek με (*me*), and the plural form ἡμεῖς (*hæmeis*) = *we*.

You.—As far as the practice of the present mode of speech

is concerned, the word *you* is a *nominative* form ; since we say *you move, you are moving, you were speaking.*

Why should it not be treated as such ? There is no absolute reason why it should not. All that can be said is, that the historical reason and the logical reason are at variance. The Anglo-Saxon form for *you* was *eow*, for *ye*, *ge*. Neither bear any sign of case at all, so that, form for form, they are equally and indifferently nominative and accusative, as the habit of language may make them. Hence, it, perhaps, is more logical to say that a certain form (*you*) is used *either* as a nominative or accusative, than to say that the accusative case is used instead of a nominative. It is clear that *you* can be used instead of *ye* only so far as it is nominative in power.

Ye.—As far as the evidence of such expressions as *get on with ye* is concerned, the word *ye* is an accusative form. The reasons why it should or should not be treated as such are involved in the previous paragraph.

Me.—Carrying out the views just laid down, and admitting *you* to be a nominative, or *quasi*-nominative case, we may extend the reasoning to the word *me*, and call it also a secondary nominative ; inasmuch as such phrases as *it is me* = *it is I* are common.

Now to call such expressions incorrect English is to assume the point. No one says that *c'est moi* is bad French, and that *c'est je* is good. The fact is, that the whole question is a question of degree. Has or has not the custom been sufficiently prevalent to have transferred the forms *me*, *ye*, and *you* from one case to another, as it is admitted to have done with the forms *him* and *whom*, once dative, but now accusative ?

Observe.—That the expression *it is me* = *it is I* will not justify the use of *it is him*, *it is her* = *it is he* and *it is she*. *Me*, *ye*, *you*, are what may be called *indifferent* forms, *i. e.* nominative as much as accusative, and accusative as much as nominative. *Him* and *her*, on the other hand, are not indifferent. The *-m* and *-r* are respectively the signs of cases other than the nominative.

Again : the reasons which allow the form *you* to be con-

sidered as a nominative plural, on the strength of its being used for *ye*, will not allow it to be considered a nominative singular on the strength of its being used for *thou*. It is submitted to the reader, that in phrases like *you are speaking*, &c., even when applied to a single individual, the idea is really plural; in other words, that the courtesy consists in treating *one* person as *more than one*, and addressing him as such, rather than in using a plural form in a singular sense. It is certain that, grammatically considered, *you* = *thou* is a plural, since the verb with which it agrees is plural:—*you are speaking*, not *you art speaking*.

CHAPTER VI.

ON THE TRUE REFLECTIVE PRONOUN IN THE GOTHIC LANGUAGES, AND ON ITS ABSENCE IN ENGLISH.

§ 299. A TRUE reflective pronoun is wanting in English. In other words, there are no equivalents to the Latin pronominal forms *sui*, *sibi*, *se*.

Nor yet are there any equivalents in English to the so-called adjectival forms *suus*, *sua*, *suum* : since *his* and *her* are the equivalents to *ejus* and *illius*, and are not adjectives but genitive cases.

At the first view, this last sentence seems unnecessary. It might seem superfluous to state, that, if there were no such primitive form as *se* (or its equivalent), there could be no such secondary form as *suus* (or its equivalent).

Such, however, is not the case. *Suus* might exist in the language, and yet *se* be absent; in other words, the derivative form might have continued whilst the original one had become extinct.

Such is really the case with the *Old* Frisian. The reflective personal form, the equivalent to *se*, is lost, whilst the reflective possessive form, the equivalent to *suus*, is found. In the *Modern* Frisian, however, both forms are lost; as they also are in the present English.

The history of the reflective pronoun in the Gothic tongues is as follows:—

In Mœso-Gothic.—Found in three cases, *seina*, *sis*, *sik* = *sui*, *sibi*, *se*.

In Old Norse.—Ditto. *Sin*, *ser*, *sik* = *sui*, *sibi*, *se*.

In Old High German.—The dative form lost; there being no such word as *sir* = *sis* = *sibi*. Besides this, the genitive

or possessive form *sin* is used only in the masculine and neuter genders.

In Old Frisian.—As stated above, there is here no equivalent to *se*; whilst there *is* the form *sin* = *suus*.

In Old Saxon.—The equivalent to *se*, *sibi*, and *sui* very rare. The equivalent to *suus* not common, but commoner than in Anglo-Saxon.

In Anglo-Saxon.—No instance of the equivalent to *se* at all. The forms *sinne* = *suum*, and *sinum* = *suo*, occur in Beowulf. In Cædmon cases of *sin*=*suus* are more frequent. Still the usual form is *his* = *ejus*.

In the Dutch, Danish, and Swedish, the true reflectives, both personal and possessive, occur; so that the modern Frisian and English stand alone in respect to the entire absence of them.—Deutsche Grammatik, iv. 321—348.

The statement concerning the absence of the true reflective in English, although negative, has an important philological bearing on more points than one.

1. It renders the use of the word *self* much more necessary than it would be otherwise.

2. It renders us unable to draw a distinction between the meanings of the Latin words *suus* and *ejus*.

3. It precludes the possibility of the evolution of a middle voice like that of the Old Norse, where *kalla-sc*=*kalla-sik*.

CHAPTER VII.

THE DEMONSTRATIVE PRONOUNS, &c.

§ 300. The demonstrative pronouns are, 1. *He, it.* 2. *She.* 3. *This, that.* 4. *The.*

He, she, and *it,* generally looked on as personal, are here treated as demonstrative pronouns, for the following reasons.

1. The personal pronouns form an extremely natural class, if the pronouns of the two first persons (and *se* when found in the language) be taken by themselves. This is not the case if they be taken along with *he, it,* and *she.* The absence of gender, the peculiarity in their declension, and their defectiveness are marked characters wherein they agree with each other, but not with any other words.

2. The idea expressed by *he, it,* and *she* is naturally that of demonstrativeness. In the Latin language *is, ea, id ; ille, illa, illud ; hic, hæc, hoc,* are demonstrative pronouns in sense, as well as in declension.

3. The plural forms *they, them,* in the present English, are the plural forms of the root of *that,* a true demonstrative pronoun ; so that even if *he, she,* and *it* could be treated as personal pronouns, it could only be in their so-called singular number.

4. The word *she* has grown out of the Anglo-Saxon *seó.* Now *seó* was in Anglo-Saxon the feminine form of the definite article ; the definite article being a demonstrative pronoun.

Compared with the Anglo-Saxon the present English stands as follows :—

She.—The Anglo-Saxon form *heó,* being lost to the language, is replaced by the feminine article *scó.*

Her.—This is a case, not of the present *she,* but of the Anglo-Saxon *heó :* so that *she* may be said to be defective in

the oblique cases and *her* to be defective in the nominative.

Him.—A true dative form, which has replaced the Anglo-Saxon *hine*. When used as a dative, it was neuter as well as masculine.

His.—Originally neuter as well as masculine. Now as a neuter, replaced by *its*—"et quidem ipsa vox *his*, ut et interrogativum *whose*, nihil aliud sunt quam *hee's*, *who's*, ubi *s* omnino idem præstat quod in aliis possessivis. Similiter autem *his* pro *hee's* eodem errore quo nonnunquam *bin* pro *been*; item *whose* pro *who's* eodem errore quo *done*, *gone*, *knowne*, *growne*, &c., pro *doen*, *goen*, *knowen*, vel *do'n*, *go'n*, *know'n*, *grow'n*; utrobique contra analogiam linguæ; sed usu defenditur."—Wallis, c. v.

It.—Changed from the Anglo-Saxon *hit*, by the ejection of *h*. The *t* is no part of the original word, but a sign of the neuter gender, forming it regularly from *he*. The same neuter sign is preserved in the Latin *id* and *illud*.

Its.—In the course of time the nature of the neuter sign *t*, in *it*, the form being found in but a few words, became misunderstood. Instead of being looked on as an affix, it passed for part of the original word. Hence was formed from *it* the anomalous genitive *its*, superseding the Saxon *his*. The same was the case with—

Hers.—The *r* is no part of the original word, but the sign of the dative case. These formations are of value in the history of cases.

They, *their*, *them.*—When *hit* had been changed into *it*, when *heó* had been replaced by *she*, and when the single form *the*, as an article, had come to serve for all the cases of all the genders, two circumstances took place: 1. The forms *þám* and *þára* as definite articles became superfluous; and, 2. The connexion between the plural forms *hí*, *heom*, *heora*, and the singular forms *he* and *it*, grew indistinct. These were conditions favourable to the use of the forms *they*, *them*, and *their*, instead of *hí*, *heom*, *heora*.

Theirs. — In the same predicament with *hers* and *its*; either the case of an adjective, or a case formed from a case.

Than or *then*, and *there*.—Although now adverbs, they were once demonstrative pronouns, in a certain case and in a certain gender.—*Than* and *then* masculine accusative and singular, *there* feminine dative and singular.

An exhibition of the Anglo-Saxon declension is the best explanation of the English. Be it observed, that the cases marked in italics are found in the present language.

I.

Se, *seó*.

Of this word we meet two forms only, both of the singular number, and both in the nominative case; *viz.* masc. *se*; fem. *seó* (the). The neuter gender and the other cases of the article were taken from the pronoun *þæt* (that).

II.

þæt (that, the), and *þis* (this).

		Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Sing.	Nom.	*þæt*	—	—	*þis*	þes	þeós.
	Acc.	þæt	*þone*	þâ	þis	þisne	þás.
	Abl.	*þy*	*þy*	*þæ're.*	*þise*	þisc	þisse.
	Dat.	þám	þám	*þæ're.*	þisum	þisum	þisse.
	Gen.	þæs	þæs	*þæ're.*	þises	þises	þisse.
Plur.	Nom. Acc.		*þá.*			*þás.*	
	Abl. Dat.		*þám.*			þisum.	
	Gen.		*þára.*			þissa..	

III.

Hit (it), *he* (he), *heó* (she).

Sing.	Nom,	*hit*	*he*	heó.
	Acc.	*hit*	hine	hí.
	Dat.	*him*	*him*	*hire.*
	Gen.	*his*	*his*	*hire.*
Plur.	Nom. Acc.		hi	
	Dat.		him (heom).	
	Gen.		hira (heora).	

IV.

þe (the)—Undeclined, and used for all cases and genders.

§ 301. *These.*—Here observe—

1st. That the *s* is no inflection, but a radical part of the word, like the *s* in *geese*.

2nd. That the Anglo-Saxon form is *þâs*.

These facts create difficulties in respect to the word *these*. Mr. Guest's view is, perhaps, the best; *viz.* that the plural element of the word is the letter *e*, and that this *-e* is the old English and Anglo-Saxon adjective plural; so that *thes-e* is formed from *thes*, as *gode* (=*boni*) is formed from *god* (=*bonus*).

The nominative plural in the Old English ended in *e*; as,

Singular.			*Plural.*		
M.	*F.*	*N.*	*M.*	*F.*	*N.*
God,	*god,*	*god,*	*gode.*		

In Old English MSS. this plural in *-e* is general. It occurs not only in adjectives and pronouns as a regular inflection, but even as a plural of the genitive *his*, that word being treated as a nominative singular; so that *hise* is formed from *his*, as *sui* from *suus*, or as *eji* might have been formed from *ejus*; provided that in the Latin language this last word had been mistaken for a nominative singular. The following examples are Mr. Guest's.

1. In these lay a gret multitude of *syke* men, *blinde*, crokid, and *drye*.
Wicliffe, Jon. v.

2. In all the orders foure is non that can
So much of dalliance and faire language,
He hadde ymade ful many a marriage—
His tippet was ay farsed ful of knives,
And pinnes for to given *faire* wives.
Chau., Prol.

3. And *al* the cuntre of Judee wente out to him, and *alle* men of Jerusalem.—*Wiclif*, Mark j

4. He ghyueth lif to *alle* men, and brething, and *alle* thingis; and made of von *al* kynde of men to inhabit on *al* the face of the erthe.—*Wicliffe*, Dedis of Apostlis, xvii.

5. That fadres sone which *alle* thinges wrought;
And *all*, that wrought is with a skilful thought,
The Gost that from the fader gan procede,
Hath souled hem.
Chau., The Second Nonnes Tale.

6. And *alle* we that ben in this aray
And maken *all* this lamentation,
We losten *alle* our husbondes at that toun.
Chau., The Knightes Tale.

7. A *good* man bryngeth forth *gode* thingis of *good* tresore.—*Wicliffe*, Matt. xii.

8. So every *good* tree maketh *gode* fruytis, but an yvel tree maketh yvel fruytes. A *good* tree may not mak yvel fruytis, neither an yvel tree may make *gode* fruytis. Every tree that maketh not *good* fruyt schal be cut down.—*Wicliffe*, Matt. vii.

9. Men loveden more darknessis than light for her werkes weren *yvele*, for ech man that doeth *yvel*, hateth the light.—*Wicliffe*, Jon. iii.

10. And *othere* seedis felden among thornes wexen up and strangliden hem, and *othere* seedis felden into good lond and gaven fruyt, sum an hundred fold, *another* sixty fold, an *other* thritty fold, &c.—*Wicliffe*, Matt. xiii.

11. Yet the while he spake to the puple lo *his* mother and *hise* brethren stonden withoute forth.—*Wicliffe*, Matt. xii.

12. And *hise* disciplis camen and token *his* body.—*Wicliffe*, Matt. xiv.

13. Whan *thise* Bretons tuo were fled out of *this* lond
Inc toke his feaute of alle, &c.
Rob. Brunne, p. 3.

14. *This* is thilk disciple that bereth witnessyng of *these* thingis, and wroot them.—*Wicliffe*, John xxi.

15. Seye to us in what powers thou doist *these* thingis, and who is he that gaf to thee *this* power.—*Wicliffe*, Luke xx.

§ 302. *Those.*—Perhaps the Anglo-Saxon *þá* with *s* added. Perhaps the *þás* from *þis* with its power altered. Rask, in his Anglo-Saxon Grammar, writes "from *þis* we find, in the plural, *þæs* for *þás*. From which afterwards, with a distinction in signification, *these* and *those*." The English form *they* is illustrated by the Anglo-Saxon form *ðage* = *þá*. The whole doctrine of the forms in question has yet to assume a satisfactory shape.

The present declension of the demonstrative pronouns is as follows:—

I.

The—Undeclined.

II.

She—Defective in the oblique cases.

III.

He.

	Masc.		*Neut.*		*Fem.*
Nom.	He	...	It (from *hit*)	...	—
Acc.	Him	...	It	...	Her.
Dat.	Him	...	—	...	Her.
Gen.	His	...	—	...	Her.
Secondary Gen.	—	...	Its	...	Hers.

No plural form.

IV.

That.

		Neut.		*Masc.*		*Fem.*
Sing. Nom.		That	...	—	...	—
	Acc.	That	...	Than,* then	...	—
	Dat.	—	...	—	...	There.*
Plur. Nom.		...	...	...	They.†	
	Acc.	...	...	...	Them.†	
	Gen.	...	...	...	Their.†	
Secondary Gen.		...	...	...	Theirs.†	

V.

Singular, This. *Plural*, These.

VI.

Those.

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* Used as adverbs.

† Used as the plurals of *he*, *she*, and *it*.

CHAPTER VIII.

THE RELATIVE, INTERROGATIVE, AND CERTAIN OTHER PRONOUNS.

§ 303. In the relative and interrogative pronouns, *who*, *what*, *whom*, *whose*, we have, expressed by a change of form, a neuter gender, *what*; a dative case, *whom*; and a genitive case, *whose*: the true power of the *s* (*viz.* as the sign of a case) being obscured by the orthographical addition of the *e* mute.

To these may be added, 1. the adverb *why*, originally the ablative form *hvi* (*quo modo? quâ viâ?*). 2. The adverb *where*, a feminine dative, like *there*. 3. *When*, a masculine accusative (in Anglo-Saxon *hwæne*), and analogous to *then*.

§ 304. The following points in the history of the demonstrative and relative pronouns are taken from Grimm's Deutsche Grammatik, vol. iii. pp. 1, 2, 3.

Throughout the Indo-European tribe the interrogative or relative idea is expressed by *k*, or by a modification of *k*; e.g., *qu*, *hv*, or *h*; as Sanskrit, *kas*, who; *kataras*, which of two; *katama*, which of many.—Lithuanic, *kas*, who; *koks*, of what sort; *kokelys*, how great; *kaip*, how.—Slavonic: *kto*, who, Russian and Polish; *kdo*, who, Bohemian; *kotory*, which, Russian; *kolik*, how great.—*Quot*, *qualis*, *quantus*, Latin.—Κόσος, ποῖος, πότε, Ionic Greek; in the other dialects, however, πότερος, πόσος, &c.—Gothic: *hvas*, who, Mœso-Gothic; *huer*, Old High German; *hvaþar*, which of two, Mœso-Gothic; *huëdar*, Old High German; *hvem*, *hvad*, *huanne*, *huar*, Norse; *what*, *why*, *which*, *where*, &c., English.

Throughout the Indo-European tribe the demonstrative idea is expressed by *t*, or by a modification of it; as, Sanskrit, *tat*, that; *tata-ras*, such a one out of two.—Lithuanic, *tas*, he; *toks*, such; *tokelys*, so great; *taip*, so.—Slavonic, *t* or

ta, he; *taku*, such; *tako*, so. — *Tot*, *talis*, *tantum*, Latin. — Τόσος, τοῖος, τότε, Greek; *this*, *that*, *thus*, English, &c.

The two sounds in the Danish words *hvi*, *hvad*, &c., and the two sounds in the English, *what*, *when* (Anglo-Saxon, *hwæt*, *hwænne*), account for the forms *why* and *how*. In the first the *w* alone, in the second the *h* alone, is sounded. The Danish for *why* is *hvi*, pronounced *vi*; in Swedish the word is *hu*.

§ 305. The following remarks (some of them not strictly etymological) apply to a few of the remaining pronouns. For further details, see Grimm, D. G. iii. 4.

Same.—Wanting in Anglo-Saxon, where it was replaced by the word *ylca*, *ylce*. Probably derived from the Norse.

Self. — In *myself*, *thyself*, *herself*, *ourselves*, *yourselves*, a substantive (or with a substantival power), and preceded by a genitive case. In *himself* and *themselves* an adjective (or with an adjectival power), and preceded by an accusative case. *Itself* is equivocal, since we cannot say whether its elements are *it* and *self*, or *its* and *self*; the *s* having been dropped in utterance. It is very evident that either the form like *himself*, or the form like *thyself*, is exceptionable; in other words, that the use of the word is inconsistent. As this inconsistency is as old as the Anglo-Saxons, the history of the word gives us no elucidation. In favour of the forms like *myself* (*self* being a substantive), are the following facts:—

1. The plural word *selves*, a substantival, and not an adjectival form.

2. The Middle High German phrases, *mîn lîp*, *dîn lîp*, *my body*, *thy body*, equivalent in sense to *myself*, *thyself*.

3. The circumstance that if *self* be dealt with as a substantive, such phrases as *my own self*, *his own great self*, &c., can be used; whereby the language is a gainer.

"Vox *self*, pluraliter *selves*, quamvis etiam pronomen a quibusdam censeatur (quoniam ut plurimum per Latinum *ipse* redditur), est tamen plane nomen substantivum, cui quidem vix aliquod apud Latinos substantivum respondet; proxime tamen accedet vox *persona* vel *propria persona*, ut *my self*, *thy self*, *our selves*, *your selves*, &c. (*ego ipse*, *tu ipse*, *nos ipsi*,

vos ipsi, &c.), ad verbum *mea persona*, *tua persona*, &c. Fateor tamen *himself*, *itself*, *themselves* vulgo dici pro *his-self*, *its-self*, *theirselves*; at (interposito *own*) *his own self*, &c., *ipsius propria persona*, &c."—Wallis, c. vii.

4. The fact that many persons actually say *hisself* and *theirselves.*

Whit.—As in the phrase *not a whit.* This enters in the compound pronouns *aught* and *naught.*

One.—As in the phrase *one does so and so.* From the French *on.* Observe that this is from the Latin *homo*, in Old French *hom*, *om.* In the Germanic tongues *man* is used in the same sense: *man saqt* = *one says* = *on dit.* *One*, like *self* and *other*, is so far a substantive, that it is inflected. Gen. sing. *one's own self:* plural, *my wife and little ones are well.*

Derived pronouns. — *Any*, in Anglo-Saxon, *ænig.* In Old High German we have *einîc* = *any*, and *einac* = *single.* In Anglo-Saxon *ânega* means *single.* In Middle High German *einec* is always *single.* In New High German *einig* means, 1. *a certain person* (*quidam*), 2. *agreeing*; *einzig*, meaning *single.* In Dutch *énech* has both meanings. This indicates the word *án*, *one*, as the root of the word in question.—Grimm, D. G. iii. 9.

Compound pronouns.—*Which*, as has been already stated more than once, is most incorrectly called the neuter of *who.* Instead of being a neuter, it is a compound word. The adjective *leiks*, *like*, is preserved in the Mœso-Gothic words *galeiks*, and *missaleiks.* In Old High German the form is *lih*, in Anglo-Saxon *lic.* Hence we have Mœso-Gothic, *hvêleiks*; Old High German, *huëlih*; Anglo-Saxon, *huilic* and *hvilc*; Old Frisian, *hwelik*; Danish, *hvilk-en*; German, *welch*; Scotch, *whilk*; English, *which.* (Grimm, D. G., iii. 47). The same is the case with—

1. *Such.*—Mœso-Gothic, *svaleiks*; Old High German, *sôlîh*; Old Saxon, *sulîc*; Anglo-Saxon, *svilc*; German, *solch*; English, *such.* (Grimm, D. G. iii. 48). Rask's derivation of the Anglo-Saxon *swilc* from *swa-ylc*, is exceptionable.

2. *Thilk.*—An old English word, found in the provincial dialects, as *thick*, *thuck*, *theck*, and hastily derived by Tyrwhitt,

Ritson, and Weber, from *së ylca*, is found in the following forms: Mœso-Gothic, *þêleiks*; Norse, *þeilikr*. (Grimm, iii. 49.)

3. *Ilk*.—Found in the Scotch, and always preceded by the article; *the ilk*, or *that ilk*, meaning *the same*. In Anglo-Saxon this word is *ylca*, preceded also by the article *se ylca*, *seó ylce*, *þæt ylce*. In English, as seen above, the word is replaced by *same*. In no other Gothic dialect does it occur. According to Grimm, this is no simple word, but a compound one, of which some such word as *ei* is the first, and *lîc* the second element. (Deutsche Grammatik, iii. 50.)

Aught.—In Mœso-Gothic is found the particle *aiv*, *ever*, but only in negative propositions; *ni* (*not*) preceding it. Its Old High German form is *éo*, *io*; in Middle High German, *ie* in New High German, *je*; in Old Saxon, *io*; in Anglo-Saxon, *â*; in Norse, *æ*. Combined with this particle the word *whit* (*thing*) gives the following forms: Old High German, *éowiht*; Anglo-Saxon, *âviht*; Old Frisian, *âwet*; English, *aught*. The word *naught* is *aught* preceded by the negative particle. (Deutsche Grammatik, iii. 52.)

Each.—The particle *gi* enters, like the particle in the composition of pronouns. Old High German, *éogalîher*, every one; *éocalih*, all; Middle High German, *iegelich*; New High German, *jeglich*; Anglo-Saxon, *ælc*; English, *each*; the *l* being dropped, as in *which* and *such*. *Ælc*, as the original of the English *each* and the Scotch *ilka*,* must by no means be confounded with the word *ylce*, *the same*. (Grimm, D. G. iii. 54.)

Every, in Old English, *everich*, *everech*, *everilk one*, is *ælc*, preceded by the particle *ever*. (Grimm, D. G. iii. 54.)

Either.—Old High German, *éogahuëdar*; Middle High German, *iegewëder*; Anglo-Saxon, *æghvüðer*, *ægðer*; Old Frisian, *eider*.

Neither.—The same, with the negative article prefixed. *Neither* : *either* : : *naught* : *aught*.

Other, *whether*.—These words, although derived forms, being simpler than some that have preceded, might fairly

* Different from *ilk*.

have been dealt with before. They make, however, a transition from the present to the succeeding chapter, and so find a place here.

A. *First*, it may be stated of them that the idea which they express is not that *of one out of many*, but that of *one out of two*.

1. In Sanskrit there are two forms, [a]) *kataras*, the same word as *whether*, meaning *which out of two*; [b]) *katamas*, *which out of many*. So also *ékateras*, *one out of two*; *ékatamas*, *one out of many*. In Greek, the Ionic form κότερος (πότερος); in Latin, *uter*, *neuter*, *alter*; and in Mœso-Gothic, *hvathar*, have the same form and the same meaning.

2. In the Scandinavian language the word *anden*, Dano-Saxon *annar*, Iceland corresponds to the English word *second*, and not the German *zweite:* e. g., *Karl den Anden*, *Charles the Second*. Now *anthar* is the older form *of other*.

B. *Secondly*, it may be stated of them, that the termination *-er* is the same termination that we find in the comparative degree.

1. The idea expressed by the comparative degree is the comparison, not of *many*, but of *two* things; *this is better than that*.

2. In all the Indo-European languages where there are pronouns in *-ter*, there is also a comparative degree in *-ter*. See next chapter.

3. As the Sanskrit form *kataras* corresponds with the comparative degree, where there is the comparison of *two things with each other*; so the word *katamas* is a superlative form; and in the superlative degree lies the comparison of *many* things with each other.

Hence *other* and *whether* (to which may be added *either* and *neither*) are pronouns with the comparative form.

Other has the additional peculiarity of possessing the plural form *others*. Hence, like *self*, it is, in the strictest sense, a substantival pronoun.

CHAPTER IX.

ON CERTAIN FORMS IN -ER.

§ 306. Preparatory to the consideration of the degrees of comparison, it is necessary to make some remarks upon a certain class of words, which, with considerable differences of signification, all agree in one fact, *viz.*, all terminate in *-er*, or *t-er*.

1. Certain pronouns, as *ei-th-er*, *n-ei-th-er*, *whe-th-er*, *o-th-er*.

2. Certain prepositions and adverbs, as *ov-er*, *und-er*, *af-t-er*.

3. Certain adjectives, with the form of the comparative, but the power of the positive degree; as *upp-er*, *und-er*, *inn-er*, *out-er*, *hind-er*.

4. All adjectives of the comparative degree; as *wis-er*, *strong-er*, *bett-er*, &c.

Now what is the idea common to all these words, expressed by the sign *-er*, and connecting the four divisions into one class? It is not the mere idea of comparison; although it is the comparative degree, to the expression of which the affix in question is more particularly applied. Bopp, who has best generalised the view of these forms, considers the fundamental idea to be that of *duality*. In the comparative degree we have a relation between one object and *some* other object like it, or a relation between two single elements of comparison: *A is wiser than B*. In the superlative degree we have a relation between one object and *all* others like it, or a relation between one single and one complex element of comparison: *A is wiser than B, C, D*, &c

"As in comparatives a relation between *two*, and in superlatives a relation between *many*, lies at the bottom, it is

natural that their suffixes should be transferred to other words, whose chief notion is individualised through that of duality or plurality."—Vergleichende Grammatik, § 292, Eastwick's and Wilson's Translation.

The most important proofs of the view adduced by Bopp are,—

1. The Sanskrit forms *kataras* = *which of* two *persons?* a comparative form; *katamas* = *which of more than two persons?* a superlative form. Similarly, *ékataras* = *one of two persons; ékatamas* = *one of more than two persons.*

2. The Greek forms, ἑκάτερος = *each or either out of two persons*; ἕκαστος = *each or any out of more than two persons.*

§ 307. The more important of the specific modifications of the general idea involved in the comparison of two objects are,—

1. Contrariety; as in *inner, outer, under, upper, over.* In Latin the words for *right* and *left* end in *-er*,—*dexter, sinister.*

2. Choice in the way of an alternative; as *either, neither, whether, other.*

An extension of the reasoning probably explains forms like the Greek ἀμφό-τερ-ος, and the *plural* possessive forms νωΐ-τερ-ος, ἡμέ-τερ-ος, &c., which, like our own forms in *-r*, (*ou-r, you-r*) correspond in termination with the comparative degree (σοφώ-τερ-ος, *wiser*). Words, also, like *hither* and *thither* are instances of what is probably the effect of a similar association of ideas.

§ 308. A confirmation of Bopp's view is afforded by the Laplandic languages. Herein the distinction between *one of two* and *one of more than two* is expressed by affixes; and these affixes are the signs of the comparative and superlative: *gi* = *who*; *gua-bba* = *who of two*; *gutte-mush* = *who of many.*

1. *Gi* = *who*, so that *guabba* may be called its comparative form.

2. *Gutte* also = *who*, so that *guttemush* may be called its superlative.

3. Precisely as the words *guabba* and *guttemush* are formed, so also are the regular degrees of adjectives.

a. Nuorra = young ; nuor-ab = younger ; nuora-mush = youngest.

b. Bahha = bad ; baha-b = worse ; baha-mush = worst.

The following extracts from Stockfleth's Lappish Grammar were probably written without any reference to the Sanskrit or Greek. "*Guabba*, of which the form and meaning are comparative, appears to have originated in a combination of the pronoun *gi*, and the comparative affix *-abbo*."—"*Guttemush*, of which the form and meaning are superlative, is similarly derived from the pronoun *gutte*, and the superlative affix *-mush*."—Grammatik i det Lappiske Sprog, §§ 192, 193.

§ 309. *Either*, *neither*, *other*, *whether*.—It has just been stated that the general fundamental idea common to all these forms is that of *choice between one of two objects in the way of an alternative*. Thus far the termination *-er* in *either*, &c., is the termination *-er* in the true comparatives, *brav-er*, *wis-er*, &c. *Either* and *neither* are common pronouns. *Other*, like *one*, is a pronoun capable of taking the plural form of a substantive (*others*), and also that of the genitive case (*the other's money*, *the other's bread*). *Whether* is a pronoun in the almost obsolete form *whether* (= *which*) *of the two do you prefer*, and a conjunction in sentences like *whether will you do this or not?* The use of the form *others* is recent. "*They are taken out of the way as all other.*"—Job. "*And leave their riches for other.*"—Psalms.

CHAPTER X.

THE COMPARATIVE DEGREE.

§ 310. The proper preliminary to the study of the comparative and quasi-comparative forms in English is the history of the inflection or inflections by which they are expressed. There is no part of our grammar where it is more necessary to extend our view beyond the common limit of the Gothic stock of languages, than here.

In the Sanskrit language the signs of the comparative degree are two:—1. *-tara*, as *punya* = *pure*; *punya-tara* = *purer*: 2. *-îyas*, as *ks'ipra* = *swift*; *ks'épîyas* = *swifter*. Of these the first is the most in use.

The same forms occur in the Zend; as *husko* = *dry*; *huskô-tara* = *drier*: *-îyas*, however, is changed into *-is*.

In the classical languages we have the same forms. 1. in *uter*, *neuter*, *alter*, πότερος, λεπτότερος. 2. In the adverb *magis*, Lat. In Bohemian and Polish, *-ssj* and *-szy* correspond with the Sanskrit forms *-îyas*.

Thus we collect, that, expressive of the comparative degree, there are two parallel forms; *viz.*, the form in *tr*, and the form in *s*; of which one is the most in use in one language, and the other in another.

§ 311. Before we consider the Gothic forms of the comparative, it may be advisable to note two changes to which it is liable. 1. The change of *s* into *r*; the Latin word *meliorem* being supposed to have been originally *meliosem*, and the *s* in *nigrius*, *firmius*, &c., being considered not so much the sign of the neuter gender as the old comparative *s* in its oldest form. 2. The ejection of *t*, as in the Latin words *inferus*, *superus*, compared with the Greek λεπτότερος (*leptoteros*).

§ 312. Now, of the two parallel forms, the Gothic one was the form *s*; the words *other* and *whether* only preserving the form *tr*. And here comes the application of the remarks that have just gone before. The vast majority of our comparatives end in *r*, and so seem to come from *tr* rather than from *s*. This, however, is not the case. The *r* in words like *sweeter* is derived, not from *tar*—*t*, but from *s*, changed into *r*. In Mœso-Gothic the comparative ended in *s* (*z*); in Old High German the *s* has become *r*: Mœso-Gothic *aldiza*, *batiza*, *sutiza*; Old High German, *altiro*, *betsiro*, *suatsiro*; English, *older*, *better*, *sweeter*.

The importance of a knowledge of the form in *s* is appreciated when we learn that, even in the present English, there are vestiges of it.

§ 313. *Comparison of adverbs.—The sun shines bright.*—Herein the word *bright* means *brightly*; and although the use of the latter word would have been the more elegant, the expression is not ungrammatical; the word *bright* being looked upon as an adjectival adverb.

The sun shines to-day brighter than it did yesterday, and to-morrow it will shine brightest.—Here also the sense is adverbial; from whence we get the fact, that adverbs take degrees of comparison.

Now let the root *mag*-, as in *magnus*, *μέγας*, and *mikil* (Norse), give the idea of greatness. In the Latin language we have from it two comparative forms: 1. the adjectival comparative *major* = *greater*; 2. the adverbial comparative *magis* = *more* (*plus*). The same takes place in Mœso-Gothic: *maiza* means *greater*, and is adjectival; *mais* means *more*, and is adverbial. The Anglo-Saxon forms are more instructive still; *e. g.*, *þäs þe mâ* = *all the more*, *þäs þé bet* = *all the better*, have a comparative sense, but not a comparative form, the sign *r* being absent. Now, compared with *major*, and subject to the remarks that have gone before, the Latin *magis* is the older form. With *mâ* and *bet*, compared with *more* and *better*, this may or may not be the case. *Mâ* and *bet* may each be one of two forms; 1. a positive used in a comparative sense; 2. a true comparative, which has lost

its termination. The present section has been written not for the sake of exhausting the subject, but to show that in the comparative degree there were often two forms; of which one, the adverbial, was either more antiquated, or more imperfect than the other: a fact bearing upon some of the forthcoming trains of etymological reasoning.

§ 314. *Change of vowel.*—By reference to Rask's Grammar, § 128, it may be seen that in the Anglo-Saxon there were, for the comparative and superlative degrees, two forms; *viz.* *-or* and *-re*, and *-ost* and *-este*, respectively.

By reference to p. 159 of the present volume, it may be seen that the fulness or smallness of a vowel in a given syllable may work a change in the nature of the vowel in a syllable adjoining. In the Anglo-Saxon the following words exhibit a change of vowel.

Positive.	*Comparative.*	*Superlative.*	
Lang,	Lengre,	Lengest.	*Long.*
Strang,	Strengre,	Strengest.	*Strong.*
Geong,	Gyngre,	Gyngest.	*Young.*
Sceort,	Scyrtre,	Scyrtest.	*Short.*
Heáh,	Hyrre,	Hyhst.	*High.*
Eald,	Yldre,	Yldest.	*Old.*

Of this change, the word last quoted is a still-existing specimen, as *old*, *elder* and *older*, *eldest* and *oldest*. Between the two forms there is a difference in meaning, *elder* being used as a substantive, and having a plural form, *elders*.

§ 315. The previous section has stated that in Anglo-Saxon there were two forms for the comparative and superlative degrees, one in *-re* and *-este*, the other in *-or* and *-ost*, respectively. Now the first of these was the form taken by adjectives; as *se scearpre sweord = the sharper sword*, and *se scearpeste sword = the sharpest sword.* The second, on the other hand, was the form taken by adverbs; as, *se sweord scyrð scearpor = the sword cuts sharper*, and *se sweord scyrð scearpost = the sword cuts sharpest.*

The adjectival form has, as seen above, a tendency to make the vowel of the preceding syllable small: *old*, *elder*.

The adverbial form has a tendency to make the vowel of the preceding syllable full.

Of this effect on the part of the adverbial form the adverbial comparative *rather* is a specimen. We pronounce the *a* as in *father*, or full. Nevertheless, the positive form is small, the *a* being pronounced as the *a* in *fate*.

The word *rather* means *quick*, *easy* = the classical root ῥαδ- in ῥᾴδιος. What we do *quickly* and *willingly* we do *preferably*. Now if the word *rather* were an adjective, the vowel of the comparative would be sounded as the *a* in *fate*. As it is, however, it is adverbial, and as such is properly sounded as the *a* in *father*.

The difference between the action of the small vowel in *-re*, and of the full in *-or*, effects this difference.

§ 316. *Excess of expression.*—Of this two samples have already been given: 1. in words like *songstress*; 2. in words like *children*. This may be called *excess of expression*; the feminine gender, in words like *songstress*, and the plural number, in words like *children*, being expressed twice over. In the vulgarism *betterer* for *better*, and in the antiquated forms *worser* for *worse*, and *lesser* for *less*, we have, in the case of the comparatives, as elsewhere, an excess of expression. In the Old High German we have the forms *betsërôro*, *mêrôro*, *êrërëra* = *better*, *more*, *ere*.

§ 317. *Better.*—Although in the superlative form *best* there is a slight variation from the strict form of that degree, the word *better* is perfectly regular. So far, then, from truth are the current statements that the comparison of the words *good*, *better*, and *best* is irregular. The inflection is not irregular, but defective. As the statement that applies to *good*, *better*, and *best* applies to many words besides, it will be well in this place, once for all, to exhibit it in full.

§ 318. *Difference between a sequence in logic and a sequence in etymology.*—The ideas or notions of *thou*, *thy*, *thee*, are ideas between which there is a metaphysical or logical connexion. The train of such ideas may be said to form a sequence and such a sequence may be called a logical one.

The forms (or words) *thou*, *thy*, *thee*, are forms or words

between which there is a formal or an etymological connexion. A train of such words may be called a sequence, and such a sequence may be called an etymological one.

In the case of *thou*, *thy*, *thee*, the etymological sequence tallies with the logical one.

The ideas of *I*, *my*, and *me* are also in a logical sequence: but the forms *I*, *my*, and *me* are not altogether in an etymological one.

In the case of *I*, *my*, *me*, the etymological sequence does *not* tally (or tallies imperfectly) with the logical one.

This is only another way of saying that between the words *I* and *me* there is no connexion in etymology.

It is also only another way of saying, that, in the oblique cases, *I*, and, in the nominative case, *me*, are defective.

Now the same is the case with *good*, *better*, *bad*, *worse*, &c. *Good* and *bad* are defective in the comparative and superlative degrees; *better* and *worse* are defective in the positive; whilst between *good* and *better*, *bad* and *worse*, there is a sequence in logic, but no sequence in etymology.

To return, however, to the word *better*; no absolute positive degree is found in any of the allied languages, and in none of the allied languages is there found any comparative form of *good*. Its root occurs in the following adverbial forms: Mœso-Gothic, *bats*; Old High German, *pats*; Old Saxon and Anglo-Saxon, *bet*; Middle High German, *baz*; Middle Dutch, *bat*, *bet*.—Grimm, D. G. iii. 604.

§ 319. *Worse*.—Mœso-Gothic, *vairsiza*; Old High German, *wirsiro*; Middle High German, *wirser*; Old Saxon, *wirso*; Anglo-Saxon, *vyrsa*; Old Norse, *vërri*; Danish, *værre*; and Swedish, *värre*. Such are the adjectival forms. The adverbial forms are Mœso-Gothic, *vairs*; Old High German, *virs*; Middle High German, *wirs*; Anglo-Saxon, *vyrs*: Old Norse, *vërr*; Danish, *værre*; Swedish, *värre*.—Grimm, D. G. iii. 606. Whether the present form in English be originally adjectival or adverbial is indifferent; since, as soon as the final *a* of *vyrsa* was omitted, the two words would be the same. The forms, however, *vairsiza*, *wirser*, *worse*, and *vërri*, make the word one of the most perplexing in the language.

If the form *worse* be taken without respect to the rest, the view of the matter is simply that in the termination *s* we have a remnant of the Mœso-Gothic forms, like *sutiza*, &c., in other words, the old comparative in *s*.

Wirser and *vairsiza* traverse this view. They indicate the likelihood of the *s* being no sign of the degree, but a part of the original word. Otherwise the *r* in *wirser*, and the *z* in *vairsiza*, denote an excess of expression.

The analogies of *songstress*, *children*, and *betsërôro* show that excess of expression frequently occurs.

The analogy of *mâ* and *bet* show that *worse* may possibly be a positive form.

The word *vërri* indicates the belief that the *s* is no part of the root.

Finally the euphonic processes of the Scandinavian languages tell us that, even had there been an *s*, it would, in all probability, have been ejected. These difficulties verify the statement that the word *worse* is one of the most perplexing in the language.

§ 320. *Much*, *more*.—Here, although the words be unlike each other, there is a true etymological relation. Mœso-Gothic, *mikils*; Old High German, *mihhil*; Old Saxon, *mikil*; Anglo-Saxon, *mycel*; Old Norse, *mickill*; Scotch, *muckle* and *mickle* (all ending in *l*): Danish, *megen*, m.; *meget*, n.; Swedish, *mycken*, m.; *myckett*, n. (where no *l* is found). Such is the adjectival form of the positive, rarely found in the Modern Gothic languages, being replaced in German by *gross*, in English by *great*, in Danish by *stor*. The adverbial forms are *miök* and *miög*, Norse; *much*, English. It is remarkable that this last form is not found in Anglo-Saxon, being replaced by *sâre*, Germ. *sehr*.—Grimm, D. G. iii. 608.

The adverbial and the Norse forms indicate that the *l* is no part of the original word. Comparison with other Indo-European languages gives us the same circumstance: Sanskrit, *maha*; Latin, *mag-nus*; Greek, *μέγας* (*megas*).

There is in Mœso-Gothic the comparative form *máiza*, and there is no objection to presuming a longer form, *magiza*; since in the Greek form *μείζων*, compared with *μέγας*, there

is a similar disappearance of the *g*. In the Old High German we find *mêro*, corresponding with *máiza*, Mœso-Gothic, and with *more*, English.

Mickle (replaced by *great*) expresses size ; *much*, quantity ; *many*, number. The words *more* and *most* apply equally to number and quantity. I am not prepared either to assert or to deny that *many*, in Anglo-Saxon *mænig*, is from the same root with *much*. Of the word *má* notice has already been taken. Its later form, *moe*, occurs as late as Queen Elizabeth, with an adjectival as well as an adverbial sense.

§ 321. *Little, less.*—Like *much* and *more*, these words are in an etymological relation to each other. Mœso-Gothic, *leitils ;* Old High German, *luzil;* Old Saxon, *luttil;* Anglo-Saxon, *lytel ;* Middle High German, *lützel ;* Old Norse, *lîtill.* In these forms we have the letter *l*. Old High German Provincial, *luzíc ;* Old Frisian, *litich ;* Middle Dutch, *luttik ;* Swedish, *liten ;* Danish, *liden.* — Deutsche Grammatik, iii. 611. From these we find that the *l* is either no part of the original word, or one that is easily got rid of. In Swedish and Danish there are the forms *lille* and *liden ;* whilst in the neuter form, *lidt*, the *d* is unpronounced. Even the word *liden* the Danes have a tendency to pronounce *leen*. My own notion is that these changes leave it possible for *less* to be derived from the root of *little*. According to Grimm, the Anglo-Saxon *lässa* is the Gothic *lasivôza*, the comparative of *lasivs* = *weak*.—Deutsche Grammatik, iii. 611. In Anglo-Saxon there was the adjectival form *læssa*, and the adverbial form *læs*. In either case we have the form *s*.

§ 322. *Near, nearer.*—Anglo-Saxon, *neah ;* comparative, *nearre, near, nyr ;* superlative, *nyhst, nehst*. Observe, in the Anglo-Saxon positive and superlative, the absence of the *r*. This shows that the English positive *near* is the Anglo-Saxon comparative *nearre*, and that in the secondary comparative *nearer*, we have an excess of expression. It may be, however, that the *r* in *near* is a mere point of orthography, and that it is not pronounced. The fact that in the English language the words *father* and *farther* are, for the most part, pronounced alike, is the key to the forms *near* and *nearer*.

§ 323. *Farther.*— Anglo-Saxon *feor*, *fyrre*, *fyrrest*. The *th* seems euphonic, inserted by the same process that gives the δ in ἄνδρος.

Further.—Confounded with *farther*, although in reality from a different word, *fore*. Old High German, *furdir*; New High German, *der vordere*; Anglo-Saxon, *fyrðre*.

§ 324. *Former.*—A comparative formed from the superlative; *forma* being such. Consequently, an instance of excess of expression, combined with irregularity.

Languages have a comparative without a superlative degree; no *language has a superlative degree without having also a comparative one.*

§ 325. In Mœso-Gothic *spédists* means *last*, and *spédiza*= *later*. Of the word *spédists* two views may be taken. According to one it is the positive degree with the addition of *st*; according to the other, it is the comparative degree with the addition only of *t*. Now, Grimm and others lay down as a rule, that the superlative is formed, not directly from the positive, but indirectly through the comparative.

With the exception of *worse* and *less*, all the English comparatives end in *r*: yet no superlative ends in *rt*, the form being, not *wise*, *wiser*, *wisert*, but *wise*, *wiser*, *wisest*. This fact, without invalidating the notion just laid down, gives additional importance to the comparative forms in *s*; since it is from these, before they have changed to *r*, that we must suppose the superlatives to have been derived. The theory being admitted, we can, by approximation, determine the comparative antiquity of the superlative degree. It was introduced into the Indo-European tongues after the establishment of the comparative, and before the change of *-s* into *-r*. I give no opinion as to the truth of this theory.

CHAPTER XI.

THE SUPERLATIVE DEGREE.

§ 326. The history of the superlative form, accurately parallel with what has been stated of the comparative, is as follows :—

In Sanskrit there is, 1. the form *tama*, 2. the form *ishta*; the first being the commonest. The same is the case in the Zend.

Each of these appears again in the Greek. The first, as *τατ* (*tat*), in *λεπτότατος* (*leptotatos*); the second, as *ιστ* (*ist*), in *οἴκτιστος* (*oiktistos*). For certain reasons, Grimm thinks that the *tat* stands for *tamt*, or *tant*.

In Latin, words like *intimus*, *extimus*, *ultimus*, preserve *im*; whilst *venustus*, *vetustus*, and *robustus*, are considered as positives, preserving the superlative form *-st*.

Just as in *inferus* and *nuperus*, there was the ejection of the *t* in the comparative *ter*, so in *infimus*, *nigerrimus*, &c., is there the ejection of the same letter in the superlative *tim*.

This gives us, as signs of the superlative, 1. *tm*; 2. *st*; 3. *m*, *t* being lost; 4. *t*, *m* being lost.

Of the first and last of these, there are amongst the *true* superlatives, in English, no specimens.

Of the third, there is a specimen in the Anglo-Saxon *se forma*, *the first*, from the root *fore*, as compared with the Latin *primus*, and the Lithuanic *pirmas*.

The second, *st* (*wise*, *wisest*), is the current termination.

Of the English superlatives, the only ones that demand a detailed examination are those that are generally despatched without difficulty; *viz.*, the words in *most*; such as *midmost*, *foremost*, &c. The current view is the one adopted by Rask in his Anglo-Saxon Grammar (§ 133), *viz.*, that they are

compound words, formed from simple ones by the addition of the superlative term *most*. Grimm's view is opposed to this. In appreciating Grimm's view, we must bear in mind the phenomena of *excess of expression*; at the same time we must not depart from the current theory without duly considering the fact stated by Rask; which is, that we have in Icelandic the forms *nærmeir*, *fjærmeir*, &c., *nearer*, and *farther*, most unequivocally compounded of *near* and *more*, and of *far* and *more*.

Let especial notice be taken of the Mœso-Gothic forms *fruma*, first; *aftuma*, last; and of the Anglo-Saxon forms *forma*, *aftema*, aftermost; *ufema*, upmost; *hindema*, hindmost; *midema*, midmost; *innema*, inmost; *ûtema*, outmost; *siðema*, last; *latema*, last; *niðema*, nethermost. These account for the *m*.

Add to this, with an excess of expression, the letters *st*. This accounts for the whole form, as *mid-m-ost*, *in-m-ost*, &c. Such is Grimm's view.

Furthermost, *innermost*, *hindermost*.—Here there is a true addition of *most*, and an excess of inflection, a superlative form being added to a word in the comparative degree.

Former.—Here, as stated before, a comparative sign is added to a word in the superlative degree.

§ 327. The combination *st* occurs in other words besides those of the superlative degree; amongst others, in certain adverbs and prepositions, as *among*, *amongst*; *while*, *whilst*; *between*, *betwixt*.—Its power here has not been well explained.

CHAPTER XII.

OF THE CARDINAL NUMBERS.

§ 328. In one sense the cardinal numbers form no part of a work on etymology. They are single words, apparently simple, and, as such, appertaining to a dictionary rather than to a grammar.

In another sense they are strictly etymological. They are the basis of the ordinals, which are formed from them by derivation. Furthermore, some of them either have, or are supposed to have, certain peculiarities of form which can be accounted for only by considering them derivatives, and that of a very peculiar kind.

§ 329. It is an ethnological fact, that the numerals are essentially the same throughout the whole Indo-European class of languages. The English *three* is the Latin *tres*, the Sanskrit *tri*, &c. In the Indo-European languages the numerals agree, even when many common terms differ.

And it is also an ethnological fact, that in a great many other groups of languages the numerals differ, even when many of the common terms agree. This is the case with many of the African and American dialects. Languages alike in the common terms for common objects differ in respect to the numerals.

What is the reason for this inconsistency in the similarity or dissimilarity of the numerals as compared with the similarity or dissimilarity of other words? I believe that the following distinction leads the way to it:—

The word *two* = 2, absolutely and unequivocally, and in a primary manner.

The word *pair* also = 2; but not absolutely, not unequivocally, and only in a secondary manner.

Hence the distinction between absolute terms expressive of number, and secondary terms expressive of number.

When languages separate from a common stock before the use of certain words is fixed as *absolute*, there is room for considerable latitude in the choice of numerals; *e.g.*, whilst with one tribe the word *pair* = *two*, another tribe may use the word *couple*, a third *brace*, and so on. In this case dialects that agree in other respects may differ in respect to their numerals.

When, on the other hand, languages separate from a common stock after the meaning of such a word as *two* has been fixed absolutely, there is no room for latitude; and the numerals agree where the remainder of the language differs.

1. *One* = *unus*, Latin; εἷς (ἓν), Greek.
2. *Two* = *duo*, δύο.
3. *Three* = *tres*, τρεῖς.
4. *Four* = *quatuor*, τέτταρα. This is apparently problematical. Nevertheless, the assumed changes can be verified by the following forms:—

α. *Fidvor*, Mœso-Gothic. To be compared with *quatuor*.

β. Πίσυρες, Æolic. Illustrates the change between τ- and π- (allied to *f*-), within the pale of the classical languages.

5. *Five* = *quinque*, πέντε. Verified by the following forms:—

α. Πέμπε, Æolic Greek.

β. *Pump*, Welsh. These account for the change from the *n* + *t* in πέντε to *m* + *p*.

γ. *Fimf*, Mœso-Gothic; *fünf*, Modern High German.

δ. *Fem*, Norse.

The change from the π- of πέντε to the *qu*- of *quinque* is the change so often quoted by Latin and Celtic scholars between *p* and *k*: ἵππος, ἴκκος, *equus*.

6. *Six* = ἕξ, *sex*.
7. *Seven* = ἑπτά, *septem*.

This form is difficult. The Mœso-Gothic form is *sibun*, without a *-t-*; the Norse, *syv*, without either *-t-* or *-n* (= *-m*). A doubtful explanation of the form *seven*, &c., will be found in the following chapter.

8. *Eight* = *ὀκτώ*, *octo*.

9. *Nine* = *ἐννέα*, *novem*. The Mœso-Gothic form is *nigun*, the Icelandic *niu*. In the Latin *novem* the *v* = the *g* of *nigun*. In the English and Greek it is wanting. The explanation of the -*n* and -*m* will be found in the following chapter.

10. *Ten* = *δέκα*, *decem*. The Mœso-Gothic form is *ti-hun*; wherein the *h* = the *c* of *decem* and the *κ* of *δέκα*. The Icelandic form is *tiu*, and, like *δέκα*, is without the -*n* (or -*m*). The hypothesis as to the -*m* or -*n* will be given in the next chapter.

11. *Eleven*. By no means the equivalent to *undecim* = 1 + 10.

α. The *e* is *ein* = *one*. *Ein*lif, *ein*-lef, *ei*lef, *ei*lf, *e*lf, Old High German; *and*lova, Old Frisian; *end*-leofan, *end*lufan, Anglo-Saxon. This is universally admitted.

β. The -*lev*- is a modification of the root *laib-an* = *manere* = *to stay* = *to be over*. Hence *eleven* = *one over* (*ten*). This is *not* universally admitted.

γ. The -*n* has not been well accounted for. It is peculiar to the Low Germanic dialects.—Deutsche Grammatik, ii. 946.

12. *Twelve* = the root *two* + the root *laib* = *two over* (*ten*) .*Tvalif*, Mœso-Gothic; *zuelif*, Old High German; *toll*, Swedish. The same doubts that apply to the doctrine of the -*lv*- in *eleven* representing the root -*laib*, apply to the -*lv*- in *twelve*.—Deutsche Grammatik, ii. 946.

13. *Thirteen* = 3 + 10. So on till twenty.

30. *Thirty* = 3 × 10, or three decads. This difference in the decimal power of the syllables -*teen* and -*ty* is illustrated by—

α. The Mœso-Gothic.—Here we find the root *tig*- used as a true substantive, equivalent in form as well as power to the Greek *δέκ-ας*. *Tváim tigum þusandjom*=*duobus decadibus myriadum*. (Luke xiv. 31.) *Jérê þrijê tigivé*=*annorum duarum decadum*. (Luke iii. 23.) *þrins tiguns silubrinaize*=*tres decadas argenteorum*. (Matthew xxvii. 3, 9.)—Deutsche Grammatik, ii. 948.

β. The Icelandic.—"The numbers from 20 to 100 are formed by means of the numeral substantive, *tigr*, declined like *riðr*, and naturally taking the word which it numerically determines in the genitive case.

Nom.	Fjórir tigir manna	=	*four tens of men.*
Gen.	Fjögurra tiga manna	=	*of four tens of men.*
Dat.	Fjórum tigum manna	=	*to four tens of men.*
Acc.	Fjóra tiga manna	=	*four tens of men.*

"This is the form of the inflection in the best and oldest MSS. A little later was adopted the *indeclinable* form *tigi*, which was used adjectivally."—Det Oldnorske Sprogs Grammatik, af P. A. Munch, og C. B. Unger, Christiania, 1847.

§ 330. Generally speaking, the greater part of the numerals are undeclined, even in inflected languages. As far as *number* goes, this is necessary.

One is naturally and exclusively singular.

Two is naturally dual.

The rest are naturally and exclusively plural.

As to the inflection of gender and cases, there is no reason why all the numerals should not be as fully inflected as the Latin *unus*, *una*, *unum*, *unius*.

CHAPTER XIII.

ON THE ORDINAL NUMBERS.

§ 331. The remarks at the close of the last chapter but one indicated the fact that superlative forms were found beyond the superlative degree. The present chapter shows that they are certainly found in some, and possibly in all of the ordinal numbers.

First. — In Mœso-Gothic, *fruma*, *frumist*; in Anglo-Saxon, *forma*, *fyrmest*; in Old High German, *vurist*; in Old Norse, *fyrst*; in New High German, *erst*. In all these words, whether in *m*, in *mst*, or in *st*, there is a superlative form. The same is the case with *pratamas*, Sanskrit; *fratemas*, Zend; *πρῶτος*, Greek; *primus*, Latin; *primas*, Lithuanic. Considering that, *compared with the other ordinals*, the ordinal of *one* is a sort of superlative, this is not at all surprising.

Between the words *one* and *first* there is no etymological relation. This is the case in most languages. *Unus*, *primus*, *εἷς*, *πρῶτος*, &c.

§ 332. *Second.*—Between this word and its cardinal, *two*, there is no etymological connexion. This is the case in many, if not in most, languages. In Latin the cardinal is *duo*, and the ordinal *secundus*, a gerund of *sequor*, and meaning *the following*. In Anglo-Saxon the form was *se oðer = the other*. In the present German, the ordinal is *zweite*, a word etymologically connected with the cardinal *zwei = two*.

Old High German, *andar*; Old Saxon, *othar*; Old Frisian, *other*; Middle Dutch, *ander*. In all these words we have the comparative form *-ter*; and considering that, *compared with the word first*, the word *second* is a sort of compara-

tive, there is nothing in the circumstance to surprise us. The Greek forms δεύτερος and ἕτερος, the Latin *alter*, and the Lithuanic *antras*, are the same.

§ 333. With the third ordinal number begin difficulties: 1. in respect to their form; 2. in respect to the idea conveyed by them.

1. Comparing *third*, *fourth*, *fifth*, &c., with *three*, *four*, and *five*, the formation of the ordinal from the cardinal form may seem simply to consist in the addition of *d* or *th*. Such, however, is far from being the case.

2. Arguing from the nature of the first two ordinals, namely, the words *first* and *second*, of which one has been called a superlative and the other a comparative, it may seem a simple matter to associate, in regard to the rest, the idea of ordinalism with the idea of comparison. A plain distinction, however, will show that the case of the first two ordinals is peculiar. *First* is a superlative, not as compared with its cardinal, *one*, but as compared with the other numerals. *Second*, or *other*, is a comparative, not as compared with its cardinal, *two*, but as compared with the numeral *one*. Now it is very evident, that, if the other ordinals be either comparatives or superlatives, they must be so, not as compared with one another, but as compared with their respective cardinals. *Sixth*, to be anything like a superlative, must be so when compared with *six*.

§ 334. Now there are, in etymology, two ways of determining the affinity of ideas. The first is the metaphysical, the second the empirical, method.

This is better than that, is a sentence which the pure metaphysician may deal with. He may first determine that there is in it the idea of comparison; and next that the comparison is the comparison between *two* objects, and no more than two. This idea he may compare with others. He may determine, that, with a sentence like *this is one and that is the other*, it has something in common; since both assert something concerning *one out of two objects*. Upon this connexion in sense he is at liberty to reason. He is at liberty to conceive that in certain languages words expressive

of allied ideas may also be allied in form. Whether such be really the case, he leaves to etymologists to decide.

The pure etymologist proceeds differently. He assumes the connexion in meaning from the connexion in form. All that he at first observes is, that words like *other* and *better* have one and the same termination. For this identity he attempts to give a reason, and finds that he can best account for it by presuming some affinity in sense. Whether there be such an affinity, he leaves to the metaphysician to decide. This is the empirical method.

At times the two methods coincide, and ideas evidently allied are expressed by forms evidently allied.

At times the connexion between the ideas is evident; but the connexion between the forms obscure: and *vice versâ*. Oftener, however, the case is as it is with the subjects of the present chapter. Are the ideas of ordinalism in number, and of superlativeness in degree, allied? The metaphysical view, taken by itself, gives us but unsatisfactory evidence; whilst the empirical view, taken by itself, does the same. The two views, however, taken together, give us evidence of the kind called cumulative, which is weak or strong according to its degree.

Compared with *three*, *four*, &c., all the ordinals are formed by the addition of *th*, or *t*; and *th*, ð, *t*, or *d*, is the ordinal sign, not only in English, but in the other Gothic languages. But, as stated before, this is not the whole of the question.

The letter *t* is found, with a similar power, 1. In Latin, as in *tertius*, *quartus*, *quintus*, *sextus*; 2. Greek, as in τρίτος (*tritos*), τέταρτος (*tetartos*), πέμπτος (*pemptos*), ἕκτος (*hectos*), ἔνατος (*ennatos*), δέκατος (*dekatos*); 3. Sanskrit, as in *tritî-yas*, *'catur'tas*, *shasht'as* = *third*, *fourth*, *sixth*; 4. In Zend, as in *thrityas* = *the third*, *haptathas* = *the seventh*; 5. In Lithuanic, as *ketwirtas* = *fourth*, *penktas* = *fifth*, *szesztas* = *sixth*; 6. In Old Slavonic, as in *cétvertyi* = *fourth*, *pjatyi* = *fifth*, *shestyi* = *sixth*, *devjatyi* = *ninth*, *desjatyi* = *tenth*. Speaking more generally, it is found, with a similar force, throughout the Indo-European stock.

The following forms indicate a fresh train of reasoning.

The Greek ἑπτὰ (*hepta*), and Icelandic *sjau*, have been compared with the Latin *septem* and the Anglo-Saxon *seofon*. In the Greek and Icelandic there is the absence, in the Latin and Anglo-Saxon the presence, of a final liquid (*m* or *n*).

Again, the Greek forms ἐννέα (*ennea*), and the Icelandic *níu* = *nine*, have been compared with the Latin *novem* and the Gothic *nigun*.

Thirdly, the Greek δέκα (*deka*), and the Icelandic *tíu*, have been compared with the Latin *decem* and the Gothic *tihun* = *ten*.

These three examples indicate the same circumstance; *viz.* that the *m* or *n*, in *seven*, *nine*, and *ten*, is no part of the original word.

§ 335. The following hypotheses account for these phenomena; *viz.* that the termination of the ordinals is the superlative termination *-tam*: that in some words, like the Latin *septimus*, the whole form is preserved; that in some, as in τέταρτος = *fourth*, the *t* only remains; and that in others, as in *decimus*, the *m* alone remains. Finally, that in *seven*, *nine*, and *ten*, the final liquid, although now belonging to the cardinal, was once the characteristic of the ordinal number. For a fuller exhibition of these views, see Grimm, Deutsche Grammatik, iii. 640.

CHAPTER XIV.

THE ARTICLES.

§ 336. In the generality of grammars the definite article *the*, and the indefinite article *an*, are the very first parts of speech that are considered. This is exceptionable. So far are they from being essential to language, that, in many dialects, they are wholly wanting. In Greek there is no indefinite, in Latin there is neither an indefinite nor a definite article. In the former language they say *ἀνήρ τις = a certain man:* in the Latin the words *filius patris* mean equally *the son of the father*, *a son of a father*, *a son of the father*, or *the son of a father*. In Mœso-Gothic and in Old Norse, there is an equal absence of the indefinite article; or, at any rate, if there be one at all, it is a different word from what occurs in English. In these the Greek *τις* is expressed by the Gothic root *sum*.

Now, as it is very evident that, as far as the sense is concerned, the words *some man*, *a certain man*, and *a man*, are, there or thereabouts, the same, an exception may be taken to the statement that in Greek and Mœso-Gothic there is no indefinite article. It may, in the present state of the argument, be fairly said that the words *sum* and *τις* are pronouns with a certain sense, and that *a* and *an* are no more; consequently, that in Greek the indefinite article is *τις*, in Mœso-Gothic *sum*, and in English *a* or *an*.

A distinction, however, may be made. In the expression *ἀνήρ τις* (*anær tis*) = *a certain man*, or *a man*, and in the expression *sum mann*, the words *sum* and *τις* preserve their natural and original meaning; whilst in *a man* and *an ox* the words *a* and *an* are used in a secondary sense. These words, as is currently known, are one and the same, the *n*, in the form *a*, being ejected through a euphonic process. They are, moreover, the same words with the numeral *one*;

Anglo-Saxon, *a'n*; Scotch, *ane*. Now, between the words *a man* and *one man*, there is a difference in meaning; the first expression being the most indefinite. Hence comes the difference between the English and the Mœso-Gothic expressions. In the one the word *sum* has a natural, in the other the word *an* has a secondary power.

The same reasoning applies to the word *the*. Compared with *a man*, the words *the man* are very definite. Compared, however, with the words *that man*, they are the contrary. Now, just as *an* and *a* have arisen out of the numeral *one*, so has *the* arisen out of the demonstrative pronoun *þæt*, or at least from some common root. It will be remembered that in Anglo-Saxon there was a form *þe*, undeclined, and common to all the cases of all the numbers.

In no language in its oldest stage is there ever a word giving, in its primary sense, the ideas of *a* and *the*. As tongues become modern, some noun with a *similar* sense is used to express them. In the course of time a change of form takes place, corresponding to the change of meaning; *e. g.*, *one* becomes *an*, and afterwards *a*. Then it is that articles become looked upon as separate parts of speech, and are dealt with accordingly. No invalidation of this statement is drawn from the Greek language. Although the first page of the etymology gives us ὁ, ἡ, τὸ (*ho*, *hæ*, *to*), as the definite articles, the corresponding page in the syntax informs us, that, in the oldest stage of the language, ὁ (*ho*) = *the*, had the power of οὗτος (*houtos*) = *this*.

The origin of the articles seems uniform. In German *ein*, in Danish *en*, stand to *one* in the same relation that *an* does. The French *un*, Italian and Spanish *uno*, are similarly related to *unus* = *one*.

And as, in English *the*, in German *der*, in Danish *den*, come from the demonstrative pronouns, so in the classical languages are the French *le*, the Italian *il* and *lo*, and the Spanish *el*, derived from the Latin demonstrative, *ille*.

In his Outlines of Logic, the present writer has given reasons for considering the word *no* (as in *no man*) an article.

That *the*, in expressions like *all the more*, *all the better*, &c., is no article, has already been shown.

CHAPTER XV.

DIMINUTIVES, AUGMENTATIVES, AND PATRONYMICS.

§ 337. Compared with the words *lamb*, *man*, and *hill*, the words *lambkin*, *mannikin*, and *hillock* convey the idea of comparative smallness or diminution. Now, as the word *hillock* = *a little hill* differs in form from *hill*, we have in English a series of diminutive forms, or diminutives.

The English diminutives may be arranged according to a variety of principles. Amongst others:

1. *According to their form.*—The word *hillock* is derived from *hill*, by the addition of a syllable. The word *tip* is derived from *top*, by the change of a vowel.

2. *According to their meaning.*—In the word *hillock* there is the simple expression of comparative smallness in size. In the word *doggie* for *dog*, *lassie* for *lass*, the addition of the *-ie* makes the word not so much a diminutive as a term of tenderness or endearment. The idea of smallness, accompanied, perhaps, with that of neatness, generally carries with it the idea of approbation. The word *clean* in English, means, in German, *little* = *kleine*. The feeling of protection which is extended to small objects engenders the notion of endearment. In Middle High German we have *vaterlìn* = *little father*, *mütterlìn* = *little mother*. In Middle High German there is the diminutive *sunnelìn*; and the French *soleil* is from the Latin form *solillus*. In Slavonic the word *slunze* = *sun* is a diminutive form.

The Greek word μείωσις (*meiôsis*) means diminution; the Greek word ὑποκόρισμα means an endearing expression. Hence we get names for the two kinds of diminutives; *viz.*, the term *meiotic* for the true diminutives, and the term *hypocoristic* for the diminutives of endearment.—Grimm, Deutsche Grammatik, iii. 664.

3. *According to their historical origin.*—The syllable *-ock*, as in *hillock*, is of Anglo-Saxon and Gothic origin. The *-et*, as in *lancet*, is of French and classical origin.

4. *According as they affect proper names or common names.*—*Hankin*, *Perkin*, *Wilkin*, &c. In these words we have the diminutives of *Hal*, *Peter*, *Will*, &c.

§ 338. The diminutive forms of Gothic origin are the first to be considered.

1. *Those formed by a change of vowel.*—*Tip*, from *top*. The relation of the feminine to the masculine is allied to the ideas conveyed by many diminutives. Hence in the word *kit*, from *cat*, it is doubtful whether there be meant a female cat or a little cat. *Kid* is a diminutive form of *goat*.

2. *Those formed by the addition of a letter or letters.*—Of the diminutive characteristics thus formed the commonest, beginning from the simpler forms, are

Ie.—Almost peculiar to the Lowland Scotch; as *daddie*, *lassie*, *minnie*, *wifie*, *mousie*, *doggie*, *boatie*, &c.—Deutsche Grammatik, iii. 686.

Ock.—*Bullock*, *hillock*.

Kin.—*Lambkin*, *mannikin*, *ladikin*, &c. As is seen above, common in proper names.

En.—*Chicken*, *kitten*, from *cock*, *cat*. The notion of diminution, if indeed that be the notion originally conveyed, lies not in the *-en*, but in the vowel. In the word *chicken*, from *cock*, observe the effect of the small vowel on the *c*.

The consideration of words like *duckling* and *gosling* is purposely deferred.

The chief diminutive of classical origin is—

Et, as in *trumpet*, *lancet*, *pocket*; the word *pock*, as in *meal-pock* = *a meal-bag*, being found in the Scottish. From the French *-ette*, as in *caissette*, *poulette*.

The forms *-rel*, as in *cockerel*, *pickerel*, and *-let*, as in *streamlet*, require a separate consideration. The first has nothing to do with the Italian forms *acquerella* and *coserella*—themselves, perhaps, of Gothic, rather than of classical origin.

In the Old High-German there are a multitude of diminutive forms in *-l*; as *ouga* = *an eye*, *ougili* = *a little eye*, *lied* = *a song*, *liedel* = *a little song*. "In Austria and Bavaria

are the forms *mannel*, *weibel*, *hundel*, &c., or *mannl*, *weibl*, *hundl*, &c. In some districts there is an *r* before the *l*, as *madarl* = *a little maid*, *muadarl* = *a little mother*, *briadarl* = *a little brother*, &c. This is occasioned by the false analogy of the diminutives of the derived form in *r*."—Deutsche Grammatik, iii. p. 674. This indicates the nature of words like *cockerel*.

Even in English the diminutive power of *-el* can be traced in the following words :—

Soare = a deer in its third year. *Sor-rel* = a deer in its second year.—See *Love's Labour Lost*, with the note.

Tiercel = a small sort of hawk, one-third less (*tierce*) than the common kind.

Kantle = *small corner*, from *cant* = *a corner*.—*Henry IV*.

Hurdle ; in Dutch *horde ;* German, *hurde*. *Hording*, without the *-l*, is used in an allied sense by builders in English.

In the words in point we must assume an earlier form, *cocker* and *piker*, to which the diminutive form *-el* is affixed. If this be true, we have, in English, representatives of the diminutive form *-l*, so common in the High Germanic dialects. *Wolfer* = *a wolf*, *hunker* = *a haunch*, *flitcher* = *a flitch*, *teamer* = *a team*, *fresher* = *a frog*,—these are north country forms of the present English.*

The termination *-let*, as in *streamlet*, seems to be double, and to consist of the Gothic diminutive *-l*, and the French diminutive *-t*.

§ 339. *Augmentatives*.—Compared with *capello* = *a hat*, the Italian word *capellone* = *a great hat* is an augmentative. The augmentative forms, pre-eminently common in the Italian language, often carry with them a depreciating sense.

The termination *-rd* (in Old High German, *-hart*), as in *drunkard*, *braggart*, *laggard*, *stinkard*, carries with it this idea of depreciation. In *buzzard*, and *reynard*, the name of the fox, it is simply augmentative. In *wizard*, from *witch*, it has the power of a masculine form.

The termination *-rd*, taken from the Gothic, appears in

* Guest, ii. 192.

the modern languages of classical origin: French, *vieillard*; Spanish, *codardo*. From these we get at, second-hand, the word *coward*.—Deutsche Grammatik, iii. 707.

The word *sweetheart* is a derived word of this sort, rather than a compound word; since in Old High German and Middle High German, we have the corresponding form *liebhart*. Now the form for *heart* is in German not *hart*, but *herz*.

Words like *braggadocio*, *trombone*, *balloon*, being words of foreign origin, prove nothing as to the further existence of augmentative forms in English.

§ 340. *Patronymics*.—In the Greek language the notion of lineal descent, in other words, the relation of the son to the father, is expressed by a particular termination; as, Πηλεὺς (*Peleus*), Πηλείδης (*Peleidæs*), the son of Peleus. It is very evident that this mode of expression is very different from either the English form *Johnson*, or Gaelic *MacDonald*. In these last-named words, the words *son* and *Mac* mean the same thing; so that *Johnson* and *MacDonald* are not derived, but compound words. This Greek way of expressing descent is peculiar, and the words wherein it occurs are classed together by the peculiar name *patronymic*, from *patær* = *a father*, and *onoma* = *a name*. Is there anything in English corresponding to the Greek patronymics? It was for the sake of this question that the consideration of the termination *-ling*, as in *duckling*, &c., was deferred.

The termination *-ling*, like the terminations *-rel* and *-let*, is compound. Its simpler form is *-ing*. This, from being affixed to the derived forms in *-l*, has become *-ling*.

In Anglo-Saxon the terminations *-ing* is as truly patronymic as *-ιδης* is in Greek. In the Bible-translation the son of Elisha is called *Elising*. In the Anglo-Saxon Chronicle occur such genealogies as the following:—*Ida wæs Eopping*, *Eoppa Ésing*, *Ésa Inging*, *Inga Angenviting*, *Angenvit Alocing*, *Aloc Beonocing*, *Beonoc Branding*, *Brand Bældæging*, *Bældæg Wódening*, *Wóden Friðowulfing*, *Friðowulf Finning*, *Finn Godwulfing*, *Godwulf Geating* = Ida was the son of Eoppa, Eoppa of Esing, Esing of Inga, Inga of Angenvit,

Angenvit of Aloc, Aloc of Beonoc, Beonoc of Brand, Brand of Bældag, Bældag of Woden, Woden of Friðowulf, Friðowulf of Finn, Finn of Godwulf, Godwulf of Geat.—In Greek, Ἴδα ἦν Ἐοππείδης, Ἔοππα Ἡσείδης, Ἥσα Ἰγγείδης, Ἴγγα Ἀγγενφιτείδης, &c. In the plural number these forms denote the *race of*; as *Scyldingas* = *the Scyldings*, or the race of *Scyld*, &c. Edgar Atheling means Edgar of the race of the nobles. The primary of *-ing* and *-l-ing* is descent or relationship; from these comes the idea of youth and endearment, and thence the true diminutive idea. In *darling*, *stripling*, *duckling*, *gosling* (pr. *gesling*), *kitling* (pr. for *kitten*), *nestling*, *yearling*, *chickling*, *fatling*, *fledgling*, *firstling*, the idea of descent still remains. In *hireling* the idea of diminution is accompanied with the idea of contempt. In *changeling* we have a Gothic termination and a classical root. See, for the full exposition of this view, Deutsche Grammatik, ii. 349—364, iii. 682.

In the opening speech of Marlow's Jew of Malta we have the following lines:—

> Here have I pursed their paltry *silverlings*.
> Fie! what a trouble 'tis to count this trash!
> Well fare the Arabs, that so richly pay
> For what they traffick in with wedge of gold.

The word *silverlings* has troubled the commentators. *Burst their silverbins* has been proposed as the true reading. The word, however, is a true diminutive, as *siluparlinc*, *silarbarling* = *a small silver coin*, Old High German.

A good chapter on the English diminutives may be seen in the Cambridge Philological Museum, vol. i. p. 679.

CHAPTER XVI.

GENTILE FORMS.

§ 341. These have been illustrated by Mr. Guest in the Transactions of the Philological Society.

The only word in the present English that requires explanation is the name of the principality *Wales*.

1. The form is plural, however much the meaning may be singular; so that the *-s* in *Wale-s* is the *-s* in *fathers*, &c.

2. It has grown out of the Anglo-Saxon from *wealhas* = *foreigners*, the name by which the Welsh are spoken of by the Germans of England, just as the Italians are called Welsh by the Germans of Germany: *wal-nuts* = *foreign nuts*.

3. The transfer of the name of the *people* inhabiting a certain country to the *country* so inhabited, was one of the commonest processes in both Anglo-Saxon and Old English.—Guest, Phil. Trans.

CHAPTER XVII.

ON THE CONNEXION BETWEEN THE NOUN AND VERB, AND ON THE INFLECTION OF THE INFINITIVE MOOD.

§ 342. In order to understand clearly the use of the so-called infinitive mood in English, it is necessary to bear in mind two facts, one a matter of logic, the other a matter of history.

In the way of logic, the difference between a noun and a verb is less marked than it is in the way of grammar.

Grammatically, the contrast is considerable. The inflection of nouns expresses the ideas of sex as denoted by gender, and of relation in place as denoted by cases. That of verbs rarely expresses sex, and never position. On the other hand, however, it expresses what no noun ever does or can express; *e. g.*, the relation of the agent to the individual speaking, by means of person; the time in which acts take place, by means of tense; and the conditions of their occurrence, by means of mood.

The idea of number is the only one that, on a superficial view, is common to these two important parts of speech.

Logically, the contrast is inconsiderable. A noun denotes an object of which either the senses or the intellect can take cognizance, and a verb does no more. *To move* = *motion*, *to rise* = *rising*, *to err* = *error*, *to forgive* = *forgiveness*. The only difference between the two parts of speech is this, that, whereas a noun may express any object whatever, verbs can only express those objects which consist in an action. And it is this superadded idea of action that superadds to the verb the phenomena of tense, mood, person, and voice; in other words, the phenomena of conjugation.

§ 343. A noun is a word capable of declension only. A

verb is a word capable of declension and conjugation also. The fact of verbs being declined as well as conjugated must be remembered. The participle has the declension of a noun adjective, the infinite mood the declension of a noun substantive. Gerunds and supines, in languages where they occur, are only names for certain cases of the verb.

Although in all languages the verb is equally capable of declension, it is not equally declined. The Greeks, for instance, used forms like

τὸ φθονεῖν = *invidia.*
τοῦ φθονεῖν = *invidiæ.*
ἐν τῷ φθονεῖν = *in invidia.*

oftener than the Romans. The fact of there being an article in Greek may account for this.

§ 344. Returning, however, to the illustration of the substantival character of the so-called infinitive mood, we may easily see—

α. The name of any action may be used without any mention of the agent. Thus, we may speak of the simple fact of *walking* or *moving*, independently of any specification of the *walker* or *mover*.

β. That, when actions are spoken of thus indefinitely, the idea of either person or number has no place in the conception; from which it follows that the so-called infinitive mood must be at once impersonal, and without the distinction of singular, dual, and plural.

γ. That, nevertheless, the ideas of time and relation in space *have* place in the conception. We can think of a person being *in the act of striking a blow*, of his *having been in the act of striking a blow*, or of his *being about to be in the act of striking a blow*. We can also think of a person being *in the act of doing a good action*, or of his being *from the act of doing a good action*.

This has been written to show that verbs of languages in general are as naturally declinable as nouns. What follows will show that the verbs of the Gothic languages in particular were actually declined, and that fragments of this declension remain in the present English.

§ 345. The inflection of the verb in its impersonal (or in-

finitive form) consisted, in full, of three cases, a nominative (or accusative), a dative, and a genitive. The genitive is put last, because its occurrence in the Gothic language is the least constant.

In Anglo-Saxon the nominative (or accusative) ended in *-an*:

Lufian = *to love* = *amare.*
Bærnan = *to burn* = *urere.*
Syllan = *to give* = *dare.*

Be it observed, that the *-en* in words like *strengthen*, &c., is a derivational termination, and by no means a representation of the Anglo-Saxon infinitive inflection. The Anglo-Saxon infinitive inflection is lost in the present English, except in certain provincial dialects.

In Anglo-Saxon the dative of the infinitive verb ended in *-nne*, and was (as a matter of syntax) generally, perhaps always, preceded by the preposition *to*.

To lufienne = *ad amandum.*
To bærnenne = *ad urendum.*
To syllanne = *ad dandum.*

The genitive, ending in *-es*, occurs only in Old High German and Modern High German, *plâsannes*, *weinnenes.*

§ 346. With these preliminaries we can take a clear view of the English infinitives. They exist under two forms, and are referable to a double origin.

1. The independent form.—This is used after the words *can*, *may*, *shall*, *will*, and some others, as, *I can speak*, *I may go*, *I shall come*, *I will move.* Here there is no preposition, and the origin of the infinitive is from the form in *-an.*

2. The prepositional form.—This is used after the majority of English verbs, as *I wish to speak*, *I mean to go*, *I intend to come*, *I determine to move.* Here we have the preposition *to* and the origin of the infinitive is from the form in *-nne.*

Expressions like *to err* = *error*, *to forgive* = *forgiveness*, in lines like

To err is human, to forgive divine,

are very remarkable. They exhibit the phenomena of a nominative case having grown not only out of a dative but out of a dative *plus* its governing preposition.

CHAPTER XVIII.

ON DERIVED VERBS.

§ 347. Of number, person, mood, tense, and conjugation, special notice is taken in their respective chapters. Of the divisions of verbs into active and passive, transitive and intransitive, unless there be an accompanying change of form, etymology takes no cognisance. The forces of the auxiliary verbs, and the tenses to which they are equivalent, are also points of syntax rather than of etymology.

Four classes, however, of derived verbs, as opposed to simple, especially deserve notice.

I. Those ending in *-en* ; as *soften*, *whiten*, *strengthen*, &c. Here it has been already remarked that the *-en* is a derivational affix; and not a representative of the Anglo-Saxon infinitive form *-an* (as *lufian*, *bærnan* = *to love*, *to burn*), and the Old English *-en* (as *tellen*, *loven*).

II. Transitive verbs derived from intransitives by a change of the vowel of the root.

Primitive Intransitive Form.	*Derived Transitive Form.*
Rise	Raise.
Lie	Lay.
Sit	Set.
Fall	Fell.
Drink	Drench.

In Anglo-Saxon these words were more numerous than they are at present. The following list is taken from the Cambridge Philological Museum, ii. 386.

Intrans. Infinitive.	*Trans. Infinitive.*
Yrnan, *to run* . . .	Ærnan, *to make to run.*
Byrnan, *to burn* . .	Bærnan, *to make to burn.*

Intrans. Infinitive.	*Trans. Infinitive.*
Drincan, *to drink* . .	Drencan, *to drench.*
Sincan, *to sink* . .	Sencan, *to make to sink.*
Liegan, *to lie* . . .	Lecgan, *to lay.*
Sittan, *to sit* . . .	Settan, *to set.*
Drífan, *to drift* . .	Dræfan, *to drive.*
Fëallan, *to fall* . .	Fyllan, *to fell.*
Wëallan, *to boil* . .	Wyllan, *to make to boil.*
Flëogan, *to fly* . .	A-fligan, *to put to flight.*
Bëogan, *to bow* . .	Bígan, *to bend.*
Faran, *to go* . . .	Feran, *to convey.*
Wacan, *to wake* . .	Weccan, *to awaken.*

All these intransitives form their præterite by a change of vowel, as *sink*, *sank*; all the transitives by the addition of *d* or *t*, as *fell*, *fell'd*.

III. Verbs derived from nouns by a change of accent; as *to survéy*, from a *súrvey*. For a fuller list see the Chapter on Derivation. Walker attributes the change of accent to the influence of the participial termination *-ing*. All words thus affected are of foreign origin.

IV. Verbs formed from nouns by changing a final sharp consonant into its corresponding flat one; as,

The use	*to* use,	*pronounced*	uze.
The breath	*to* breathe	—	breadhe.
The cloth	*to* clothe	—	clodhe.

CHAPTER XIX.

ON THE PERSONS.

§ 348. Compared with the Latin, the Greek, the Mœso-Gothic, and almost all the ancient languages, there is, in English, in respect to the persons of the verbs, but a very slight amount of inflection. This may be seen by comparing the English word *call* with the Latin *voco*.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. Voc-*o.*	Voc-*amus.*	Call.	Call.
2. Voc-as.	Voc-*atis.*	Call-est.	Call.
3. Voc-at.	Voc-*ant.*	*Call-eth.	Call.

Here the Latins have different forms for each different person, whilst the English have forms for two only; and even of these one (*callest*) is becoming obsolete. With the forms of *voco* marked in italics there is, in the current English, nothing correspondent.

In the word *am*, as compared with *are* and *art*, we find a sign of the first person singular.

In the old forms *tellen*, *weren*, &c., we have a sign of the plural number.

In the Modern English, the Old English, and the Anglo-Saxon, the peculiarities of our personal inflections are very great. This may be seen from the following tables of comparison:—

Present Tense, Indicative Mood.

Mœso-Gothic.

	1*st person.*	2*nd person.*	3*rd person.*
Singular.	Sôkja.	Sôkeis.	Sôkeiþ—*seek.*
Plural.	Sôkjam.	Sôkciþ.	Sôkjand.

* Or *call-s.*

Present Tense, Indicative Mood.

Old High German.

	1*st person.*	2*nd person.*	3*rd person.*
Singular.	Prennu.	Prennîs.	Prennit—*burn.*
Plural.	Prennames.	Prennat.	Prennant.

Icelandic.

Singular.	Kalla.	Kallar.	Kallar—*call.*
Plural.	Köllum.	Kalliþ.	Kalla.

Old Saxon.

Singular.	Sôkju.	Sôkîs.	Sôkîd—*seek.*
Plural.	Sôkjad.	Sôkjad.	Sôkjad.

Anglo-Saxon.

Singular.	Lufige.	Lufast.	Lufaþ.
Plural.	Lufiaþ.	Lufiaþ.	Lufiaþ.

Old English.

Singular.	Love.	Lovest.	Loveth.
Plural.	Loven.	Loven.	Loven.

Modern English.

Singular.	Love.	Lovest.	Loveth (or Loves).
Plural.	Love.	Love.	Love.

Herein remark; 1. the Anglo-Saxon addition of *t* in the second person singular; 2. the identity in form of the three persons of the plural number; 3. the change of *-aþ* into *-en* in the Old English plural; 4. the total absence of plural forms in the Modern English; 5. the change of the *th* into *s*, in *loveth* and *loves*. These are points bearing especially upon the history of the English persons. The following points indicate a more general question.

1. The full form *prennames* in the newer Old High German, as compared with *sókjam* in the *old* Mœso-Gothic.

2. The appearance of the *r* in Icelandic.

3. The difference between the Old Saxon and the Anglo-Saxon in the second person singular; the final *t* being absent in Old Saxon.

4. The respective powers of M in the first, of S in the second, and of T (or its allied sounds) in the third persons singular;

of MES in the first, of T (or its allied sounds) in the second, and of NT in the third persons plural. In this we have a regular expression of the persons by means of regular signs; and this the history of the personal terminations verifies.

§ 349. *First person singular.*—That the original sign of this person was M we learn from the following forms: *dadâmi*, Sanskrit; *dadhâmi*, Zend; δίδωμι, Greek; *dumi*, Lithuanic; *damy*, Slavonic = *I give.* The Latin language preserves it in *sum* and *inquam*, and in the first persons of tenses, like *legam*, *legebam*, *legerem*, *legissem.* The form *im* = *I am* occurs in Mœso-Gothic; and the words *stom* = *I stand*, *lirnem* = *I shall learn*, in Old High German. The word *am* is a fragmentary specimen of it in our own language.

Plural.—The original sign MES. *Dadmas*, Sanskrit; δίδομες, afterwards δίδομεν, Greek; *damus*, Latin = *we give.* The current form in Old High German.

These forms in M may or may not be derived from the pronoun of the first person; *mâ*, Sanskrit; *me*, Latin, English, &c.

Second person singular.—The original sign S. *Dadasi*, Sanskrit; δίδως, Greek; *das*, Latin; *dasi*, Slavonic. Preserved in the Gothic languages.

Plural.—The original sign T, or an allied sound. *Dadyata*, Sanskrit; *daidhyâta*, Zend; δίδοτε, Greek; *datis*, Latin; *důkite*, Lithuanic; *dashdite*, Slavonic = *ye give.* Current in the Gothic languages.

These forms in T and S may or may not be derived from the pronoun of the second person; *tva*, Sanskrit; σύ, Greek; *thou*, English.

Third person singular.—The original sign T. *Dadati*, Sanskrit; *dadhâiti*, Zend; δίδωτι, Old Greek; *dat*, Latin; *dů̊sti*, Lithuanic; *dasty*, Slavonic = *he gives.* Preserved in the Gothic languages.

Plural.—The original sign NT. *Dadenti*, Zend; δίδοντι, afterwards διδοῦσι, Greek; *dant*, Latin = *they give.* In Mœso-Gothic and Old High German.

The preceding examples are from Grimm and Bopp. To them add the Welsh form *carant* = *they love*, and the Persian *budend* = *they are.*

The forms in T and NT may or may not be derived from the demonstrative pronoun *ta*, Saxon; τὸ, Greek; *that*, English, &c.

§ 350. The present state of the personal inflection in English, so different from that of the older languages, has been brought about by two processes.

I. *Change of form.*—[a]) The ejection of *-es* in *-mes*, as in *sôkjam* and *köllum*, compared with *prennames*; [b]) the ejection of *-m*, as in the first person singular, almost throughout; [c]) the change of *-s* into *-r*, as in the Norse *kallar*, compared with the Germanic *sókeis*; [d]) the ejection of *-d* from *-nd*, as in *loven* (if this be the true explanation of that form) compared with *prennant*; [e]) the ejection of *-nd*, as in *kalla*; [f]) the addition of *-t*, as in *lufast* and *lovest*. In all these cases we have a change of form.

II. *Confusion or extension.*—In vulgarisms like *I goes*, *I is*, one person is used instead of another. In vulgarisms like *I are*, *we goes*, one number is used instead of another. In vulgarisms like *I be tired*, or *if I am tired*, one mood is used instead of another. In vulgarisms like *I give* for *I gave*, one tense is used for another. In all this there is confusion. There is also extension: since, in the phrase *I is*, the third person is used instead of the first; in other words, it is used with an extension of its natural meaning. It has the power of the third person + that of the first. In the course of time one person may entirely supplant, supersede, or replace another. The application of this is as follows:—

The only person of the plural number originally ending in ð is the second; as *sókeiþ*, *prennat*, *kalliþ*, *lufiað*; the original ending of the first person being *-mes*, or *-m*, as *prennames*, *sôkjam*, *köllum*. Now, in Anglo-Saxon, the *first* person ends in ð, as *lufiað*. Has *-m*, or *-mes*, changed to ð, or has the second person superseded the first? The latter alternative seems the likelier.

§ 351. The detail of the persons seems to be as follows:—

I call, first person singular.—The word *call* is not one person more than another. It is the simple verb, wholly uninflected. It is very probable that the first person was the

one where the characteristic termination was first lost. In the Modern Norse language it is replaced by the second: *Jeg taler = I speak*, Danish.

Thou callest, second person singular.—The final *-t* appears throughout the Anglo-Saxon, although wanting in Old Saxon. In Old High German it begins to appear in Otfrid, and is general in Notker. In Middle High German and New High German it is universal.—Deutsche Grammatik, i. 1041. 857.

He calleth, or *he calls*, third person singular.—The *-s* in *calls* is the *-th* in *calleth*, changed. The Norse form *kallar* either derives its *-r* from the *-th* by way of change, or else the form is that of the second person replacing the first.

Lufiað, Anglo-Saxon, first person plural.—The second person in the place of the first. The same in Old Saxon.

Lufiað, Anglo-Saxon, third person plural. — Possibly changed from -ND, as in *sôkjand*. More probably the second person.

Loven, Old English.—For all the persons of the plural. This form may be accounted for in three ways: 1. The *-m* of the Mœso-Gothic and High Old German became *-n*; as it is in the Middle and Modern German, where all traces of the original *-m* are lost. In this case the first person has replaced the other two. 2. The *-nd* may have become *-n*; in which case it is the third person that replaces the others. 3. The indicative form *loven* may have arisen out of a subjunctive one; since there was in Anglo-Saxon the form *lufion*, or *lufian*, subjunctive. In the Modern Norse languages the third person replaces the other two: *Vi tale, I tale, de tale = we talk, ye talk, they talk.*

§ 352. *The person in* -T.—*Art, wast, wert, shalt, wilt.* Here the second person singular ends, not in *-st*, but in *-t*. A reason for this (though not wholly satisfactory) we find in the Mœso-Gothic and the Icelandic.

In those languages the form of the person changes with the tense, and the second singular of the præterite tense of one conjugation is, not *-s*, but *-t*; as Mœso-Gothic, *svôr = I swore, svôrt = thou swarest, gráip = I griped, gráipt = thou gripedst*; Icelandic, *brannt = thou burnest, gaft = thou*

gavest. In the same languages ten verbs are conjugated like præterites. Of these, in each language, *skal* is one.

Mœso-Gothic.

Singular.	*Dual.*	*Plural.*
1. Skal.	Skulu.	Skulum.
2. Skalt.	Skuluts.	Skuluþ.
3. Skall.	Skuluts.	Skulun.

Icelandic.

Singular.	*Plural.*
1. Skall.	Skulum.
2. Skalt.	Skuluð.
3. Skal.	Skulu.

§ 353. *Thou spakest, thou brakest, thou sungest.**—In these forms there is a slight though natural anomaly. They belong to the class of verbs which form their præterite by changing the vowel of the present; as *sing*, *sang*, &c. Now, all words of this sort in Anglo-Saxon formed their second singular præterite, not in *-st*, but in *-e*; as *þú funde* = *thou foundest*, *þú sunge* = *thou sungest*. The English termination is derived from the present. Observe that this applies only to the præterites formed by changing the vowel. *Thou loved'st* is Anglo-Saxon as well as English, *viz.*, *þú lufodest*.

§ 354. In the northern dialects of the Anglo-Saxon the *-ð* of plurals like *lufiað* = *we love* becomes *-s*. In the Scottish this change was still more prevalent:

> The Scottes come that to this day
> *Havys*, and Scotland haldyn ay.
>
> WINTOUN, 11. 9. 73.

James I. of England ends nearly all his plurals in *-s*.

* *Thou sangest, thou drankest*, &c.—For a reason given in the sequel, these forms are less unexceptionable than *sungest*, *drunkest*, &c.

CHAPTER XX.

ON THE NUMBERS OF VERBS.

§ 355. The inflection of the present tense, not only in Anglo-Saxon, but in several other languages as well, has been given in the preceding chapter. As compared with the present plural forms, *we love*, *ye love*, *they love*, both the Anglo-Saxon *we lufiaƀ*, *ge lufiaƀ*, *hi lufiaƀ*, and the Old English *we loven*, *ye loven*, *they loven*, have a peculiar termination for the plural number which the present language wants. In other words, the Anglo-Saxon and the Old English have a plural *personal* characteristic, whilst the Modern English has nothing to correspond with it.

The word *personal* is printed in italics. It does not follow, that, because there is no plural *personal* characteristic, there is also no plural characteristic.

There is no reason against the inflection of the word *love* running thus—*I love*, *thou lovest*, *he loves*; *we lave*, *ye lave*, *they lave*; in other words, there is no reason against the vowel of the root being changed with the number. In such a case there would be no *personal* inflection, though there would be a plural, or a *numeral*, inflection.

Now, in Anglo-Saxon, with a great number of verbs such a plural inflection not only actually takes place, but takes place most regularly. It takes place, however, in the past tense only. And this is the case in all the Gothic languages as well as in Anglo-Saxon. Amongst the rest, in—

Mœso-Gothic.

Skáin, *I shone*; skinum, *we shone.*	Gab, *I gave*; gêbum, *we gave.*
Smáit, *I smote*; smitum, *we smote.*	At, *I ete*; étum, *we ete.*
Káus, *I chose*; kusum, *we chose.*	Stal, *I stole*; stêlum, *we stole.*
Láug, *I lied*; lugum, *we lied.*	Qvam, *I came*; qvêmum, *we came.*

Anglo-Saxon.

Arn, *I ran;* urnon, *we run.*
Ongan, *I began;* ongunnon, *we begun.*
Span, *I span;* spunnon, *we spun.*
Sang, *I sang;* sungon, *we sung.*
Swang, *I swang;* swangon, *we swung.*
Dranc, *I drank;* druncon, *we drunk.*
Sanc, *I sank;* suncon, *we sunk.*
Sprang, *I sprang;* sprungon, *we sprung.*
Swam, *I swam;* swummon, *we smum.*
Rang, *I rung;* rungon, *we rung.*

In all the Anglo-Saxon words, it may be remarked that the change is from *a* to *u*, and that both the vowels are short, or dependent. Also, that the vowel of the present tense is *i* short; as *swim*, *sing*, &c. The Anglo-Saxon form of *run* is *yrnan.*

In the following words the change is from the Anglo-Saxon *á* to the Anglo-Saxon *ī*. In English, the regularity of the change is obscured by a change of pronunciation.

Bát, *I bit;* biton, *we bit.*
Smát, *I smote;* smiton, *we smit.*

From these examples the reader has himself drawn his inference; *viz.* that words like

Began, begun.
Ran, run.
Span, spun.
Sang, sung.
**Swang, swung.*
Sprang, sprung.
Sank, sunk.
Swam, swum.
Rang, rung.
**Bat, bit.*
Smote, smit.
Drank, drunk, &c.,

generally called double forms of the past tense, were originally different numbers of the same tense, the forms in *u*, as *swum*, and the forms in *i*, *bit*, being plural.

* Antiquated.

CHAPTER XXI.

ON MOODS.

§ 356. The Anglo-Saxon infinitive has already been considered.

§ 357. Between the second plural imperative, and the second plural indicative, *speak ye* and *ye speak*, there is no difference of form. Between the second singular imperative *speak*, and the second singular indicative, *speakest*, there is a difference in form. Still, as the imperative form *speak* is distinguished from the indicative form *speakest* by the negation of a character rather than by the possession of one, it cannot be said that there is in English any imperative mood.

§ 358. *If he speak*, as opposed to *if he speaks*, is characterised by a negative sign only, and consequently is no true example of a subjunctive. *Be*, as opposed to *am*, in the sentence *if it be so*, is an uninflected word used in a limited sense, and consequently no true example of a subjunctive.

The only true subjunctive inflection in the English language is that of *were* and *wert*, as opposed to the indicative forms *was* and *wast*.

Indicative.		*Subjunctive.*	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. I was.	We were.	If I were.	If we were.
2. Thou wast.	Ye were.	If thou wert.	If ye were.
3. He was.	They were.	If he were.	If they were.

CHAPTER XXII.

ON TENSES IN GENERAL.

§ 359. The nature of tenses in general is best exhibited by reference to the Greek; since in that language they are more numerous, and more strongly marked than elsewhere.

I strike, I struck.—Of these words, the first implies an action taking place at the time of speaking, the second marks an action that has already taken place.

These two notions of present and of past time, being expressed by a change of form, are true tenses. They are however, the only true tenses in our language. In *I was beating, I have beaten, I had beaten*, and *I shall beat*, a difference of time is expressed; but as it is expressed by a combination of words, and not by a change of form, no true tenses are constituted.

In Greek the case is different. Τύπτω (*typtô*) = *I beat*; ἔτυπτον (*etypton*) = *I was beating*; τύψω (*typsô*) = *I shall beat*; ἔτυψα (*etypsa*) = *I beat*; τέτυφα (*tetyfa*) = *I have beaten*; ἐτετύφειν (*etetyfein*) = *I had beaten*. In these words we have, of the same mood, the same voice, and the same conjugation, six different tenses;* whereas, in English, there are but two. The forms τέτυφα and ἔτυψα are so strongly marked, that we recognise them wheresoever they occur. The first is formed by a reduplication of the initial τ, and, consequently, may be called the reduplicate form. As a tense it is called the perfect. In the form ἔτυψα an ε is prefixed, and an σ is added. In the allied language of Italy

* As the present section is written with the single view of illustrating the subject, no mention has been made of the forms τυπῶ (*typô*), and ἔτυπον (*etypon*).

the ε disappears, whilst the σ (*s*) remains. Ἔτυψα is said to be an aorist tense. *Scripsi* : *scribo* : : ἔτυπσα : τύπτω.

§ 360. Now in the Latin language a confusion takes place between these two tenses. Both forms exist. They are used, however, indiscriminately. The aorist form has, besides its own, the sense of the perfect. The perfect has, besides its own, the sense of the aorist. In the following pair of quotations, *vixi*, the aorist form, is translated *I have lived*, while *tetigit*, the perfect form, is translated *he touched*.

Vixi, et quem dederat cursum Fortuna peregi ;
Et nunc magna mei sub terras ibit imago.—*Æn.* iv.

Ut primum alatis *tetigit* magalia plantis.—*Æn.* iv.

When a difference of form has ceased to express a difference of meaning, it has become superfluous. This is the case with the two forms in question. One of them may be dispensed with ; and the consequence is, that, although in the Latin language both the perfect and the aorist forms are found, they are, with few exceptions, never found in the same word. Wherever there is the perfect, the aorist is wanting, and *vice versâ*. The two ideas *I have struck* and *I struck* are merged into the notion of past time in general, and are expressed by one of two forms, sometimes by that of the Greek perfect, and sometimes by that of the Greek aorist. On account of this the grammarians have cut down the number of Latin tenses to *five* ; forms like *cucurri* and *vixi* being dealt with as one and the same tense. The true view is, that in *curro* the aorist form is replaced by the perfect, and in *vixi* the perfect form is replaced by the aorist.

§ 361. In the present English there is no undoubted perfect or reduplicate form. The form *moved* corresponds in meaning not with τέτυφα and *momordi*, but with ἔτυψα and *vixi*. Its sense is that of ἔτυψα, and not that of τέτυφα. The notion given by τέτυφα we express by the circumlocution *I have beaten*. We have no such form as *bebeat* or *memove*. In the Mœso-Gothic, however, there was a true reduplicate form ; in other words, a perfect tense as well as an aorist. It

is by the possession of this form that the verbs of the first six conjugations are characterized.

1st.	Falþa,	*I fold*	.	Fáifalþ,	*I have folded*, or *I folded.*
	Halda,	*I feed*	.	Háihald,	*I have fed*, or *I fed.*
	Haha,	*I hang*	.	Háihah,	*I have hanged*, or *I hanged.*
2nd.	Háita,	*I call*	.	Háiháit,	*I have called*, or *I called.*
	Láika,	*I play*	.	Láiláik,	*I have played*, or *I played.*
3d.	Hláupa,	*I run*	.	Hláiláup,	*I have run*, or *I ran.*
4th.	Slêpa,	*I sleep*	.	Sáizlêþ,	*I have slept*, or *I slept.*
5th.	Láia,	*I laugh*	.	Láilô,	*I have laughed*, or *I laught.*
	Sáija,	*I sow*	.	Sáisô,	*I have sown*, or *I sowed.*
6th	Grêta,	*I weep*	.	Gáigrôt,	*I have wept*, or *I wept.*
	Têka,	*I touch*	.	Táitôk,	*I have touched*, or *I touched.*

In Mœso-Gothic, as in Latin, the perfect forms have, besides their own, an aorist sense, and *vice versâ*.

In Mœso-Gothic, as in Latin, few (if any) words are found in both forms.

In Mœso-Gothic, as in Latin, the two forms are dealt with as a single tense; *láilô* being called the præterite of *láia*, and *svôr* the præterite of *svara*. The true view, however, is that in Mœso-Gothic, as in Latin, there are two past tenses, each having a certain latitude of meaning, and each, in certain words, replacing the other.

The reduplicate form, in other words, the perfect tense, is current in none of the Gothic languages except the Mœso-Gothic. A trace of it is found in the Anglo-Saxon of the seventh century in the word *hèht*, which is considered to be *hê-ht*, the Mœso-Gothic *háiháit*, *vocavi*. This statement is taken from the Cambridge Philological Museum, ii. 378. *Did* from *do* is also considered to be a reduplicate form.

§ 362. In the English language the tense corresponding with the Greek aorist and the Latin forms like *vixi*, is formed after two modes; 1, as in *fell*, *sang*, and *took*, from *fall*, *sing*, and *take*, by changing the vowel of the present: 2, as in *moved* and *wept*, from *move* and *weep*, by the addition of *d* or *t*; the *d* or *t* not being found in the original word, but being a fresh element added to it. In forms, on the contrary, like *sang* and *fell*, no addition being made, no new element appears. The

vowel, indeed, is changed, but nothing is added. Verbs, then, of the first sort, may be said to form their præterites out of themselves; whilst verbs of the second sort require something from without. To speak in a metaphor, words like *sang* and *fell* are comparatively independent. Be this as it may, the German grammarians call the tenses formed by a change of vowel the strong tenses, the strong verbs, the strong conjugation, or the strong order; and those formed by the addition of *d* or *t*, the weak tenses, the weak verbs, the weak conjugation, or the weak order. *Bound*, *spoke*, *gave*, *lay*, &c., are stroug; *moved*, *favoured*, *instructed*, &c., are weak. For the proof that the division of verbs into weak and strong is a natural division, see the Chapter on Conjugation.

CHAPTER XXIII.

THE STRONG TENSES.

§ 363. The strong præterites are formed from the present by changing the vowel, as *sing*, *sang*, *speak*, *spoke*.

The first point in the history of these tenses that the reader is required to be aware of, is stated in the Chapter upon the Numbers, viz., that, in Anglo-Saxon, several præterites change, in their plural, the vowel of their singular; as

Ic sang, *I sang*.	We sungon, *we sung*.
þu sunge, *thou sungest*.	Ge sungon, *ye sung*.
He sang, *he sang*.	Hi sungon, *they sung*.

As a general rule, the second singular has the same vowel with the plural persons, as *burne*, *thou burntest*, plural *burnon*, *we burnt*.

The bearing of this fact upon the præterites has been indicated in p. 300. In a great number of words we have a double form, as *ran* and *run*, *sang* and *sung*, *drank* and *drunk*, &c. One of these forms is derived from the singular, and the other from the plural. I cannot say at what period the difference of form ceased to denote a difference of sense.

In cases where but one form is preserved, that form is not necessarily the singular one. For instance, Ic fand, *I found*, we fundon, *we found*, are the Anglo-Saxon forms. Now the present word *found* comes, not from the singular *fand*, but from the plural *fund*; although in the Lowland Scotch dialect and in the old writers, the singular form occurs.

> Donald Caird finds orra things,
> Where Allan Gregor *fand* the tings.—Scott.

Even in the present English it will be found convenient to

call the forms like *sang* and *drank* the singular, and those like *sung* and *bound* the plural forms.

Be it observed, that, though this fact accounts for most of our double forms, it will not account for all. In the Anglo-Saxon, Ic spræ'c, *I spake*, we spræ'con, *we spake*. There is no change of number to account for the two forms *spake* and *spoke*.

First Class.

§ 364. Contains the two words *fall* and *fell*, *hold* and *held*, where the sound of *o* is changed into that of *ĕ*. Here must be noticed the natural tendency of *a* to become *o*; since the forms in Anglo-Saxon are, *Ic fealle*, I fall; *Ic feoll*, I fell; *Ic healde*, I hold; *Ic heold*, I held.

Second Class.

§ 365. Here the præterite ends in *-ew*. Words of this class are distinguished from those of the third Class by the different form of the present tense.

Present.	*Præterite.*
Draw	Drew.
Slay	Slew.
Fly	Flew.

In these words the *w* has grown out of a *g*, as may be seen from the Anglo-Saxon forms. The word *see* (*saw*) belongs to this class: since, in Anglo-Saxon, we find the forms *geseáh* and *gesegen*, and in the Swedish the præterite form is *saag*.

Third Class.

§ 366. Here an *o* before *w*, in the present, becomes *e* before *w* in the præterite; as

Present.	*Præterite.*	*Present.*	*Præterite.*
Blow.	Blew.	Know.	Knew.
Crow.	Crew.	Grow	Grew.
Throw	Threw.		

Fourth Class.

§ 367. Contains the single word *let*, where a short *e* in the

present remains unchanged in the præterite. In the Anglo-Saxon the present form was *Ic lætе*, the præterite *Ic lét*.

Fifth Class.

§ 368. Contains the single word *beat*, where a long *e* remains unchanged. In Anglo-Saxon the forms were *Ic beate*, *Ic beot*.

Sixth Class.

§ 369. Present *come*, præterite *came*, participle *come*. In Anglo-Saxon, *cume*, *com*, *cumen*.

Seventh Class.

§ 370. In this class we have the sounds of the *ee*, in *feet*, and of the *a* in *fate* (spelt *ea* or *a*), changed into *o* or *oo*. As several words in this class have a second form in *a*, the præterite in *o* or *oo* will be called the primary, the præterite in *a* the secondary form.

Present.	*Primary Præterite.*	*Secondary Præterite.*
Heave	*Hove	—
Cleave	Clove	*Clave.
Weave	Wove	—
Freeze	Froze	—
Steal	Stole	*Stale.
Speak	Spoke	Spake.
Swear	Swore	Sware.
Bear	Bore	Bare.
Tear	Tore	*Tare.
Shear	*Shore	—
Wear	Wore	*Ware.
Break	Broke	Brake.
Shake	Shook	—
Take	Took	—
Forsake	Forsook	—
Stand	Stood	—
—	Quoth	—
Get	Got	*Gat.

The præterite of *stand* was originally long. This we collect

* Obsolete.

from the spelling, and from the Anglo-Saxon form *stód*. The process that ejects the *nd* is the same process that, in Greek, converts *ὀδόντ-ος* into *ὀδούς*.

All the words with secondary forms will appear again in the eighth class.

Eighth Class.

§ 371. In this class the sound of the *ee* in *feet*, and the *a* in *fate* (spelt *ea*), is changed into *a*. Several words of this class have secondary forms. Further details may be seen in the remarks that come after the following list of verbs.

Present.	*Primary Preterite.*	*Secondary Preterite.*
Speak	Spake	Spoke.
Break	Brake	Broke.
Cleave	*Clave	Clove.
Steal	*Stale	Stole.
Eat	Ate.	—
Seethe	—|	*Sod.
Tread	*Trad	Trod.
Bear	Bare	Bore.
Tear	Tare	Tore.
Swear	Sware	Swore.
Wear	*Ware	Wore.
Bid	Bade	Bid.
Sit	Sate	—
Give	Gave	—
Lie	Lay	—
Get	*Gat	Got.

Here observe,—1. That in *speak*, *cleave*, *steal*, the *ea* has the same power with the *ee* in *freeze* and *seethe*; so that it may be dealt with as the long (or independent) sound of the *i* in *bid*, *sit*, *give*.

2. That the same view may be taken of the *ea* in *break*, although the word by some persons is pronounced *brake*. *Ga-brika*, *gabrak*, Mœso-Gothic; *briku*, *brak*, Old Saxon; *brecc*, *brac*, Anglo-Saxon. Also of *bear*, *tear*, *swear*, *wear*. In the provincial dialects these words are even now pronounced *beer*, *teer*, *sweer*. The forms in the allied languages are, in

* Obsolete.

respect to these last-mentioned words, less confirmatory; Mœso-Gothic, *svara*, *báira*; Old High German, *sverju*, *piru*.

3. That the *ea* in *tread* was originally long; Anglo-Saxon, *tredan*, *trede*, *træ'd*, *treden*.

4. *Lie*.—Here the sound is diphthongal, having grown out of the Anglo-Saxon forms *licgan*, *læ'g*, *legen*.

5. *Sat*.—The original præterite was long. This we collect from the spelling *sate*, and from the Anglo-Saxon *sæ't*.

Ninth Class.

§ 372. *A*, as in *fate*, is changed either into the *o* in *note*, or the *oo* in *book*. Here it should be noticed that, unlike *break* and *swear*, &c., there is no tendency to sound the *a* of the present as *ee*, neither is there, as was the case with *clove* and *spoke*, any tendency to secondary forms in *a*. A partial reason for this lies in the original nature of the vowel. The original vowel in *speak* was *e*. If this was the *é fermé* of the French, it was a sound from which the *a* in *fate* and the *ee* in *feet* might equally have been evolved. The vowel sound of the verbs of the present class was that of *a* for the present and that of *ó* for the præterite forms; as *wace*, *wóc*, *grafe*, *gróf*. Now of these two sounds it may be said that the *a* has no tendency to become the *ee* in *feet*, and that the *ó* has no tendency to become the *a* in *fate*.

The sounds that are evolved from the accentuated *ó*, are the *o* in *note* and the *oo* in *book*.

Present.	*Præterite.*	*Present.*	*Præterite.*
Awake	Awoke.	Take	Took.
Wake	Woke.	Shake	Shook.
Lade	*Lode.	Forsake	Forsook.
Grave	*Grove.	Shape	*Shope.

Tenth Class.

§ 373. Containing the single word *strike*, *struck*, *stricken*. It is only in the Middle High German, the Middle Dutch, the New High German, the Modern Dutch, and the English, that

* Obsolete.

this word is found in its preterite forms. These are, in Middle High German, *streich*; New High German, *strich*; Middle Dutch, *strêc*; Modern Dutch, *strik*. Originally it must have been referable to the ninth class.

Eleventh Class.

§ 374. In this class we first find the secondary forms accounted for by the difference of form between the singular and plural numbers. The change is from the *i* in *bite* to the *o* in *note*, and the *i* in *pit*. Sometimes it is from the *i* in *bit* to the *a* in *bat*. The Anglo-Saxon conjugation (A) may be compared with the present English (B).

A.

Present.	*Præterite sing.*	*Præterite plur.*
Scine (*shine*)	Sceán (*I shone*)	Scinon (*we shone*).
Arise (*arise*)	Arás (*I arose*)	Arison (*we arose*).
Smite (*smite*)	Smát (*I smote*)	Smiton (*we smite*).

B.

Present.	*Præt.—Sing. form.*	*Præt.—Pl. form.*
Rise	Rose	*Ris.
Abide	Abode	—
Shine	Shone	—
Smite	Smote	Smit.
Ride	Rode	*Rid.
Stride	Strode	Strid.
Slide	*Slode	Slid.
Glide	*Glode	—
Chide	*Chode	—
Drive	Drove	*Driv.
Thrive	Throve	*Thriv.
Strive	Strove	—
Write	Wrote	Writ.
Climb	Clomb	—
Slit	*Slat	Slit.
Bite	*Bat	Bit.

On this list we may make the following observations and statements.

* The forms marked thus* are either obsolete or provincial.

1. That, with the exception of the word *slit*, the *i* is sounded as a diphthong.

2. That, with the exception of *bat* and *slat*, it is changed into *o* in the singular and into *ĭ* in the plural forms.

3. That, with the exception of *shone*, the *o* is always long (or independent).

4. That, even with the word *shone*, the *o* was originally long. This is known from the final *-e* mute, and from the Anglo-Saxon form *scéan*; Mœso-Gothic, *skáin*; Old Norse, *skein*.

5. That the *o*, in English, represents an *á* in Anglo-Saxon.

6. That the statement last made shows that even *bat* and *slat* were once in the same condition with *arose* and *smote*, the Anglo-Saxon forms being *arás*, *smát*, *bát*, *slát*.

Twelfth Class.

§ 375. In this class *i* is generally short; originally it was always so. In the singular form it becomes *ă*, in the plural, *ŭ*.

Present.	*Præt.—Sing. form.*	*Præt.—Pl. form.*
Swim	Swam	Swum.
Begin	Began	Begun.
Spin	*Span	Spun.
Win	*Wan	†Won.
Sing	Sang	Sung.
Swing	*Swang	Swung.
Spring	Sprang	Sprung.
Sting	*Stang	Stung.
Ring	Rang	Rung.
Wring	*Wrang	Wrung.
Fling	Flang	Flung.
Cling	—	Clung.
*Hing	Hang	Hung.
String	*Strang	Strung.
Sling	—	Slung.
Sink	Sank	Sunk
Drink	Drank	Drunk.
Shrink	Shrank	Shrunk.
Stink	*Stank	Stunk.
Swink	—	—
Slink	—	Slunk.
Swell	Swoll	—

* Obsolete. † Sounded *wun*.

Present.	*Præt.—Sing. form.*	*Præt.—Pl. form.*
Melt	*Molt	—
Help	*Holp	—
Delve	*Dolv	—
Dig	—	Dug.
Stick	*Stack	Stuck.
Run	Ran	Run.
Burst	—	Burst.
Bind	Band	Bound.
Find	*Fand	Found.
Grind	—	Ground.
Wind	—	Wound.

Upon this list we make the following observations and statements:—

1. That, with the exceptions of *bind*, *find*, *grind*, and *wind*, the vowels are short (or dependent) throughout.

2. That, with the exception of *run* and *burst*, the vowel of the present tense is either the *i* or *e*.

3. That *i* short changes into *a* for the singular, and into *u* for the plural forms.

4. That *e* changes into *o* in the singular forms; these being the only ones preserved.

5. That the *i* in *bind*, &c., changes into *ou* in the plural forms; the only ones current.

6. That the vowel before *m* or *n* is, with the single exception of *run*, always *i*.

7. That the vowel before *l* and *r* is, with the single exception of *burst*, always *e*.

8. That, where the *i* is sounded as in *bind*, the combination following is *-nd*.

9. That *ng* being considered as a modification of *k* (the Norse and Mœso-Gothic forms being *drecka* and *drikjan*), it may be stated that *i* short, in the twelfth class, precedes either a liquid or a mute of series *k*.

From these observations, even on the English forms only, we find thus much regularity; and from these observations, even on the English forms only, we may lay down a rule like the following: *viz.* that *i* or *u*, short, before the consonants *m*, *n*,

* Obsolete.

or *ck*, is changed into *a* for the singular, and into *u* for the plural forms; that *i* long, or diphthongal, becomes *ou*; that *e* before *l* becomes *o*; and that *u* before *r* remains unchanged.

This statement, however, is nothing like so general as the one that, after a comparison of the older forms and the allied languages, we are enabled to make. Here we are taught,

1. That, in the words *bind*, &c., the *i* was once pronounced as in *till*, *fill*; in other words, that it was the simple short vowel, and not the diphthong *ey*; or at least that it was treated as such.

Mœso-Gothic.

Binda	Band	Bundum	Bundans.
Bivinda	Bivand	Bivundum	Bivundums.
Finþa	Fanþ	Funþum	Funþans.

Anglo-Saxon.

Bind	Band	Bundon	Bunden.
Finde	Fand	Fundon	Funden.
Grinde	Grand	Grundon	Grunden.
Winde	Wand	Wundon	Wunden.

Old Norse.

Finn	Fann	Funðum	Funninn.
Bind	Batt	Bundum	Bundinn.
Vind	Vatt	Undum	Undinn.

When the vowel *ĭ* of the present took the sound of the *i* in *bite*, the *ĭĭ* in the præterite became the *ou* in *mouse*. From this we see that the words *bind*, &c., are naturally subject to the same changes with *spin*, &c., and that, *mutatis mutandis*, they are so still.

2. That the *e* in *swell*, &c., was once *ĭ*. This we collect from the following forms: — *hilpa*, Mœso-Gothic; *hilfu*, Old High German; *hilpu*, Old Saxon; *hilpe*, Middle High German; *hilpe*, Old Frisian. *Suillu* = *swell*, Old High German. *Tilfu* = *delve*, Old High German; *dilbu*, Old Saxon. *Smilzu*, Old High German = *smelt* or *melt*. This shows that originally the vowel *i* ran throughout, but that before *l* and *r* it was changed into *e*. This change took place at different periods in different dialects. The Old Saxon preserved the

i longer than the Anglo-Saxon. It is found even in the *middle* High German; in the *new* it has become *e*; as *schwelle*, *schmelze*. In one word *milk*, the original *i* is still preserved; although in Anglo-Saxon it was *e*; as *melce*, *mealc* = *milked*, *mulcon*. In the Norse the change from *i* to *e* took place full soon, as *svëll* = *swells*. The Norse language is in this respect important.

3. That the *o* in *swoll*, *holp*, was originally *a*; as

Hilpa	Halp	Hulpum	Mœso-Gothic.
Suillu	Sual	Suullumês . . .	Old High German.
Hilfu	Half	Hulfumês. . . .	Ditto.
Tilfu	Talf	Tulfumês . . .	Ditto.
Hilpe	Halp	Hulpun	Middle High German.
Dilbe	Dalp	Dulbun	Ditto.
Hilpe	Halp	Hulpon	Ditto.
Svëll	Svall	Sullum	Old Norse
Melte	Mealt	Multon	Anglo-Saxon.
Helpe	Haelp	Hulpon . . .	Ditto.
Delfe	Dealf	Dulfon	Ditto.

4. That a change between *a* and *o* took place by times. The Anglo-Saxon præterite of *swelle* is *sweoll*; whilst *ongon*, *bond*, *song*, *gelomp*, are found in the same language for *ongan*, *band*, *sang*, *gelamp*.—Rask's Anglo-Saxon Grammar, p. 90.

5. That *run* is only an apparent exception, the older form being *rinn*.

> The rain *rinns* down through Merriland town;
> So doth it down the Pa.—*Old Ballad.*

The Anglo-Saxon form is *yrnan*; in the præterite *arn*, *urnon*. A transposition has since taken place. The word *run* seems to have been originally no present, but a præterite form.

6. That *burst* is only an apparent exception. Before *r*, *ĕ*, *ĭ*, *ŭ*, are pronounced alike. We draw no distinction between the vowels in *pert*, *flirt*, *hurt*. The Anglo-Saxon forms are, *berste*, *byrst*, *bœrse*, *burston*, *borsten*.

Thirteenth Class.

§ 376. Contains the single word *choose*, in the præterite *chose*; in Anglo-Saxon, *ceóse*, *ceás*.

CHAPTER XXIV.

THE WEAK TENSES.

§ 377. The præterite tense of the weak verbs is formed by the addition of *-d* or *-t*. If necessary, the syllable *-ed* is substituted for *-d*.

The current statement that the syllable *-ed*, rather than the letter *-d*, is the sign of the præterite tense, is true only in regard to the written language. In *stabbed*, *moved*, *bragged*, *whizzed*, *judged*, *filled*, *slurred*, *slammed*, *shunned*, *barred*, *strewed*, the *e* is a point of spelling only. In *language*, except in declamation, there is no second vowel sound. The *-d* comes in immediate contact with the final letter of the original word, and the number of syllables remains the same as it was before.

When, however, the original word ends in *-d* or *-t*, as *slight* or *brand*, then, and then only (and that not always), is there the addition of the syllable *-ed*; as in *slighted*, *branded*. This is necessary, since the combinations *slightt* and *brandd* are unpronounceable.

Whether the addition be *-d* or *-t* depends upon the flatness or sharpness of the preceding letter.

After *b*, *v*, *th* (as in *clothe*), *g*, or *z*, the addition is *-d*. This is a matter of necessity. We say *stabd*, *môvd*, *clôthd*, *braggd*, *whizzd*, because *stabt*, *môvt*, *clotht*, *braggt*, *whizzt*, are unpronounceable.

After *l*, *m*, *n*, *r*, *w*, *y*, or a vowel, the addition is also *-d*. This is the *habit* of the English language. *Filt*, *slurt*, *strayt*, &c., are as pronounceable as *filld*, *slurrd*, *strayd*, &c. It is the habit, however, of the English language to prefer the latter forms. All this, as the reader has probably observed, is merely the reasoning concerning the *s*, in words like

father's, &c., applied to another letter and to another part of speech.

For some historical notices respecting the use of *-d*, *-t*, and *-ed*, in the spelling of the English præterites and participles, the reader is referred to the Cambridge Philological Museum, vol. i. p. 655.

§ 378. The verbs of the weak conjugation fall into three classes. In the first there is the simple addition of *-d*, *-t*, or *-ed*.

Serve, served.	Dip, dipped (*dipt*).
Cry, cried.	Slip, slipped (*slipt*).
Betray, betrayed.	Step, stepped (*stept*).
Expel, expelled.	Look, looked (*lookt*).
Accuse, accused.	Pluck, plucked (*pluckt*).
Instruct, instructed.	Toss, tossed (*tost*).
Invite, invited.	Push, pushed (*pusht*).
Waste, wasted.	Confess, confessed (*confest*).

To this class belong the greater part of the weak verbs and all verbs of foreign origin.

§ 379. In the second class, besides the addition of *-t* or *-d*, the vowel is *shortened*. It also contains those words which end in *-d* or *-t*, and at the same time have a short vowel in the præterite. Such, amongst others, are *cut*, *cost*, &c., where the two tenses are alike, and *bend*, *rend*, &c., where the præterite is formed from the present by changing *-d* into *-t*, as *bent*, *rent*, &c.

In the following list, the words ending in *-p* are remarkable; since, in Anglo-Saxon, each of them had, instead of a weak, a strong præterite.

Leave, left.	Creep, crept.
Cleave, cleft.	Sleep, slept.
Bereave, bereft.	Leap, lept.
Deal, deăl*t*.	Keep, kept.
Feel, fel*t*.	Weep, wept,
Dream, dreăm*t*.	Sweep, swept.
Lean, leăn*t*.	Lose, lost.
Learn, learn*t*.	Flee, fled.

In this class we sometimes find *-t* where the *-d* is expected; the forms being *left* and *dealt*, instead of *leaved* and *dealed*.

§ 380. Third class.—In the second class the vowel of the present tense was *shortened* in the præterite. In the third class it is *changed.*

Tell, told.	Sell, sold.
Will, would.	Shall, should.

To this class belong the remarkable præterites of the verbs *seek*, *beseech*, *catch*, *teach*, *bring*, *think*, and *buy*, *viz.*, *sought*, *besought*, *caught*, *taught*, *brought*, *thought*, and *bought*. In all these, the final consonant is either *g* or *k*, or else a sound allied to those mutes. When the tendency of these sounds to become *h* and *y*, as well as to undergo farther changes, is remembered, the forms in point cease to seem anomalous. In *wrought*, from *work*, there is a transposition. In *laid* and *said* the present forms make a show of regularity which they have not. The true original forms should be *legde* and *sægde*, the infinitives being *lecgan*, *secgan*. In these words the *i* represents the semivowel *y*, into which the original *g* was changed. The Anglo-Saxon forms of the other words are as follows :—

Byegan, bóhte.	Bringan, bróhte.
Sêcan, sóhte.	þencan, þóhte.
Wyrcan, wórhte.	

§ 381. Out of the three classes into which the weak verbs in Anglo-Saxon are divided, only one takes a vowel before the *d* or *t*. The other two add the syllables *-te*, or *-de*, to the last letter of the original word. The vowel that, in one out of the three Anglo-Saxon classes, precedes *d* is *o*. Thus we have *lufian*, *lufode*; *clypian*, *clypode*. In the other two classes the forms are respectively *bærnan*, *bærnde*; and *tellan*, *tealde*, no vowel being found. The participle, however, as stated above, ended, not in *-de* or *-te*, but in *-d* or *-t*; and in two out of the three classes it was preceded by a vowel, *gelufod*, *bærned*, *getealde*. Now in those conjugations where no vowel preceded the *d* of the præterite, and where the original word ended in *-d* or *-t*, a difficulty, which has already been indicated, arose. To add the sign of the præterite to a word like *eard-ian* (*to dwell*) was an easy matter, inasmuch as *eard-*

ian was a word belonging to the first class, and in the first class the præterite was formed in *-ode*. Here the vowel *o* kept the two d's from coming in contact. With words, however, like *métan* and *sendan*, this was not the case. Here no vowel intervened; so that the natural præterite forms were *met-te*, *send-de*, combinations wherein one of the letters ran every chance of being dropped in the pronunciation. Hence, with the exception of the verbs in the first class, words ending in *-d* or *-t* in the root admitted no additional *d* or *t* in the præterite. This difficulty, existing in the present English as it existed in the Anglo-Saxon, modifies the præterites of most words ending in *-t* or *-d*.

In several words there is the actual addition of the syllable *-ed*; in other words *d* is separated from the last letter of the original word by the addition of a vowel; as *ended*, *instructed*, &c. Of this *e* two views may be taken.

1. It may be derived from the original *o* in *-ode*, the termination of the first class in Anglo-Saxon. This is the opinion which we form when the word in question is known to have belonged to the Anglo-Saxon language, and, in it, to the first class. *Ended*, *planted*, *warded*, *hated*, *heeded*, are (amongst others) words of this sort; their Anglo-Saxon forms being *endode*, *plantode*, *weardode*, *hatode*, and *eahtode*, from *endian*, *plantian*, *weardian*, *hatian*, and *eahtian*.

2. The form may be looked upon, not as that of the præterite, but as that of the participle in a transferred sense. This is the view when we have two forms, one with the vowel, and the other without it, as *bended* and *bent*, *wended* and *went*, *plighted* and *plight*.

A. In several words the final *-d* is changed into *-t*, as *bend*, *bent*; *rend*, *rent*; *send*, *sent*; *gild*, *gilt*; *build*, *built*; *spend*, *spent*, &c.

B. In several words the vowel of the root is changed; as *feed*, *fed*; *bleed*, *bled*; *breed*, *bred*; *meet*, *met*; *speed*, *sped*; *rēad*, *rĕad*, &c. Words of this last-named class cause occasional difficulty to the grammarian. No addition is made to the root, and in this circumstance, they agree with the strong verbs. Moreover, there is a change of the vowel.

In this circumstance also they agree with the strong verbs. Hence with forms like *fed* and *led* we are in doubt as to the conjugation. This doubt we have three means of settling, as may be shown by the word *beat*.

a. By the form of the participle.—The *-en* in *beaten* shows that the word *beat* is strong.

b. By the nature of the vowel.—The weak form of *to beat* would be *bet*, or *bĕăt*, after the analogy of *feed* and *rēad*. By some persons the word is pronounced *bet*, and with those who do so the word is weak.

c. By a knowledge of the older forms.—The Anglo-Saxon form is *beáte*, *beot*. There is no such a weak form as *beáte*, *bætte*. The præterite of *sendan* is *sende*, weak. There is in Anglo-Saxon no such form as *sand*, strong.

In all this we see a series of expedients for separating the præterite form from the present, when the root ends with the same sound with which the affix begins.

The addition of the vowel takes place only in verbs of the first class.

The change from a long vowel to a short one, as in *feed*, *fed*, &c., can only take place where there is a long vowel to be changed.

Where the vowels are short, and, at the same time, the word ends in *-d*, the *-d* of the present may become *-t* in the præterite. Such is the case with *bend*, *bent*.

When there is no long vowel to shorten, and no *-d* to change into *-t*, the two tenses, of necessity, remain alike; such is the case with *cut*, *cost*, &c.

Words like *planted*, *heeded*, &c., belong to the first class. Words like *feed*, *lead*, to the second class. *Bend* and *cut* belong also to the second class; they belong to it, however, by what may be termed an etymological fiction. The vowel would be changed if it could.

§ 382. *Made*, *had*.—In these words there is nothing remarkable but the ejection of a consonant. The Anglo-Saxon forms are *macode* and *hæfde*, respectively. The words, however, in regard to the amount of change, are not upon a *par*. The *f* in *hæfde* was probably sounded as *v*. Now *v*

is a letter excessively liable to be ejected, which *k* is not. *K*, before it is ejected, is generally changed into either *g* or *y*.

Would, should, could.—It must not be imagined that *could* is in the same predicament with these words. In *will* and *shall* the *-l* is part of the original word. This is not the case with *can*. For the form *could*, see the Chapter upon Irregularity.

Aught.—In Anglo-Saxon *áhte*, the præterite of the present form *áh*, plural *ágan*.—As late as the time of Elizabeth we find *ore* used for *orn*. The present form *own* seems to have arisen from the plural *ágen*. *Aught* is the præterite of the Anglo-Saxon *áh*; *owed* of the English *owe* = *debeo*; *owned* of the English *own* = *possideo*. The word *own*, in the expression *to own to a thing*, has a totally different origin. It comes from the Anglo-Saxon *an* (plural, *unnon*) = *I give*, or *grant* = *concedo*.

Durst.—The verb *dare* is both transitive and intransitive. We can say either *I dare do such a thing*, or *I dare* (*challenge*) *such a man to do it*. This, in the present tense, is unequivocally correct. In the past the double power of the word *dare* is ambiguous; still it is, to my mind at least, allowable. We can certainly say *I dared him to accept my challenge*; and we can, perhaps, say *I dared venture on the expedition*. In this last sentence, however, *durst* is the preferable expression.

Now, although *dare* is both transitive and intransitive, *durst* is only intransitive. It never agrees with the Latin word *provoco*; only with the Latin word *audeo*. Moreover, the word *durst* has both a present and a past sense. The difficulty which it presents consists in the presence of the *-st*, letters characteristic of the second person singular, but here found in all the persons alike; as *I durst*, *they durst*, &c.

The Mœso-Gothic forms are *dar*, *dart? dar*, *daúrum*, *daúruþ*, *daúrun*, for the persons of the present tense; and *daúrsta*, *daúrstés*, *daúrsta*, &c., for those of the præterite. The same is the case throughout the Germanic languages. No *-s*, however, appears in the Scandinavian; the præterites being *þorði* and *törde*, Icelandic and Danish. The Anglo-Saxon is *dear* = *I dare*, *dearst* = *thou darest*, *durron* = *we*,

ye, or *they dare*; subjunctive, *durre*, *dorste*, *dorston*. Old Saxon, present, *dar*; præterite *dursta*. The Mœso-Gothic tense, *daúrsta*, instead of *daúrda*, shows the antiquity of this form in *-s*.

The readiest mode of accounting for the form in question is to suppose that the second singular has been extended over all the other persons. This view, however, is traversed by the absence of the *-s* in the Mœso-Gothic present. The form there (real or presumed) is not *darst*, but *dart*. Of this latter form, however, it must be remarked that its existence is hypothetical.

In Matthew xxvi. 67, of the Mœso-Gothic Gospel of Ulphilas, is found the form *kaúpastédun*, instead of *kaúpatidédun*, the præterite plural of *kaúpatjan* = *to beat*. Here there is a similar insertion of the *-s*.—Deutsche Grammatik, i. 848, 852, 853.

The *-s* in *durst* has still to be satisfactorily accounted for.

Must.—A form common to all persons, numbers, and tenses. That neither the *-s* nor the *-t* are part of the original root, is indicated by the Scandinavian form *maae* (Danish), pronounced *moh*; præterite *maatte*.

The readiest mode of accounting for the *-s* in *most*, is to presume that it belongs to the second singular, extended to the other persons, *mo-est* = *must*. Irrespective, however, of other objections, this view is traversed by the forms *môtan*, Mœso-Gothic (an infinitive), and *mót*, Mœso-Gothic, Old Saxon, and Anglo-Saxon (a first person present). These neutralise the evidence given by the Danish form *maae*, and indicate that the *-t* is truly a part of the original root.

Now, the *-t* being considered as part of the root, the *-s* cannot be derived from the second singular; inasmuch as it precedes, instead of following the *-t*.

At one time, for want of a better theory, I conceived, that in the word in point (and also in *durst* and a few others), we had traces of the Scandinavian passive. This notion I have, for evident reasons, abandoned.

In p. 298 it was stated that the Mœso-Gothic termination of the second singular of the strong præterites was *-t*. It is

here mentioned that *must* is a præterite form. Now the final letter of the root *mot*, and the sign of the second singular of the strong præterite, are the same, *-t*. Now, as *-t* cannot be immediately added to *t*, the natural form of the second singular *mót-t* is impracticable. Hence, before the *-t* of the second person, the *-t* of the root is changed, so that, instead of *máimáit-t*, *biqat-t*, *fáifal*þ*t*, *láilot-t*, &c., we have *máimáis-t*, *biqas-t*, *fáifals-t*, *láilos-t*, &c., Mœso-Gothic.—See Deutsche Grammatik, 844.

The euphonic reason for the *-s*, in *must*, is sufficient to show that it is in a different predicament from *durst*.

The provincial form *mun*, there or thereabouts equivalent in meaning to *must*, has no etymological connexion with this last named word. It is a distinct word, in Scandinavian *monne*.

Wist.—In its present form a regular præterite from *wiss* = *know*. The difficulties of this word arise from the parallel forms *wit* (as in *to wit*), and *wot* = *knew*. The following are the forms of this peculiar word :—

In Mœso-Gothic, 1 sing. pres. ind. *wáit* ; 2. do., *wáist* ; 1. pl. *witum* ; præterite 1. s. *wissa* ; 2 *wisséss* ; 1. pl. *wissédum*. From the form *wáist* we see that the second singular is formed after the manner of *must* ; that is, *wáist* stands instead of *wáit-t*. From the form *wissédum* we see that the præterite is not strong, but weak ; therefore that *wissa* is euphonic for *wista*.

In Anglo-Saxon.—*Wât*, *wást*, *witon*, *wiste* and *wisse*, *wiston*.—Here the double forms, *wiste* and *wisse*, verify the statement concerning the Mœso-Gothic *wissa*.

In Icelandic.—*Veit*, *veizt*, *vitum*, *vissi*. Danish *ved*, *vide*, *vidste*. Observe the form *vidste* ; since, in it, the *-d* of the root (in spelling, at least), is preserved. The *-t* of the Anglo-Saxon *wiste* is the *-t*, not of the root, but of the inflection.

In respect to the four forms in question, *viz.*, *wit*, *wot*, *wiss*, *wsst* ; the first seems to be the root ; the second a strong præterite regularly formed, but used (like *οἶδα* in Greek) with a present sense ; the third a weak præterite, of which the *-t* has been ejected by a euphonic process, used also with a pre-

sent sense; the fourth is a second singular from *wiss* after the manner of *wert* from *were*, a second singular from *wit* after the manner of *must*, a secondary præterite from *wiss*, or finally, the form *wisse*, anterior to the operation of the euphonic process that ejected the *-t*.

Do.—In the phrase *this will do = this will answer the purpose*, the word *do* is wholly different from the word *do*, meaning *to act*. In the first case it is equivalent to the Latin *valere*; in the second to the Latin *facere*. Of the first the Anglo-Saxon inflection is *deáh*, *dugon*, *dohte*, *dohtest*, &c. Of the second it is *dó*, *dóð*, *dyde*, &c. I doubt whether the præterite *did*, as equivalent to *valebat = was good for*, is correct. In the phrase *it did for him = it finished him*, either meaning may be allowed.

In the present Danish they write *duger*, but say *duer*: as *duger et noget? = Is it worth anything?* pronounced *dooer deh note?* This accounts for the ejection of the *g*. The Anglo-Saxon form *deah* does the same.

In respect to the præterite of *do = facio*, difficulties present themselves.

Is the word weak?—This is the view that arises from the form *did*. The participle *done* traverses this view.

Is the word strong?—In favour of this notion we have the English participle *done*, and the præterite second singular in Old High German *táti*. Against it are the Old Saxon *dédos*, and the Anglo-Saxon *dydest*, as second singulars.

Is there a reduplication?—If this were the case, we might assume such a form as *dôan*, *dáidô*, for the Mœso-Gothic. This view, however, is traversed by the substantival forms *dêds*, Mœso-Gothic; *tât*, Old High German; *dæd*, Anglo-Saxon; which show that the second *-d* is part of the original word.

The true nature of the form *did* has yet to be exhibited.—See Deutsche Grammatik, i. 1041.

Mind—mind and do so and so.—In this sentence the word *mind* is wholly different from the noun *mind*. The Anglo-Saxon forms are *geman*, *gemanst*, *gemunon*, without the *-d*; this letter occurring only in the præterite tense (*gemunde*,

gemundon), of which it is the sign. *Mind* is, then, a præterite form with a present sense; whilst *minded* (as in *he minded his business*) is an instance of excess of inflection; in other words, it is a præterite formed from a præterite.

A præterite formed upon a præterite may also be called a secondary præterite; just as the word *theirs*, derived from *their* (a case formed from a case), is called a secondary genitive.

In like manner the present form *mind* is not a genuine present, but a præterite with a present sense; *its form being taken as the test*. Presents of this sort may be called transformed præterites.

It is very evident that the præterites most likely to become present are those of the strong class. In the first place, the fact of their being præterite is less marked. The word *tell* carries with it fewer marks of its tense than the word *moved*. In the second place they can more conveniently give rise to secondary præterites. A weak præterite already ends in *-d* or *-t*. If this be used as a present, a second *-d* or *-t* must be appended.

Hence it is that all the transposed præterites in the Gothic tongues were, before they took the present sense, not weak, but strong. The word in question, *mind* (from whence *minded*), is only an apparent exception to this statement.

Now the words *shall*, *can*, *owe* (whence *aught*), *dare*, *may*, *man* (of the Anglo-Saxon *geman*, the origin of *mind*), are, (irrespective of their other peculiarities), for certain etymological reasons, looked upon as præterite forms with a present sense.

And the words *should*, *could*, *aught*, *dared* (or *durst*), *must*, *wist*, *might*, *mind*, are, for certain etymological reasons, looked upon as secondary præterites.

This fact alters our view of the form *minded*. Instead of being a secondary præterite, it is a tertiary one. *Geman* (the apparent present) being dealt with as a strong præterite with a present sense, *mind* (from the Anglo-Saxon *gemunde*) is the secondary præterite, and *minded* (from the English *mind*) is a tertiary præterite. To analyse the word, the

præterite is first formed by the vowel *a*, then by the addition of *-d*, and, thirdly, by the termination *-ed*; *man*, *mind*, *minded*.

The proof of this we collect from the second persons singular, Mœso-Gothic. The second singular præterite of the strong class is *-t*; of the weak class, *-es*; of the present, both weak and strong, *-s*. Now the second singular of the words in point is *skal-t*, *kan-t*, *áih-t*, *dar-t?* *mag-t*, *man-t*, respectively.—Deutsche Grammatik, i. 852.

Besides this, in Anglo-Saxon, the plural forms are those of the strong præterites. See Rask, p. 79.

Yode.—The obsolete præterite of *go*, now replaced by *went*, the præterite of *wend*. Regular, except that the initial *g* has become *y*.

CHAPTER XXV.

ON CONJUGATION.

§ 383. The current statement respecting verbs like *sing* and *fall*, &c., is that they are irregular. How far this is the case may be seen from a review of the twelve classes in Mœso-Gothic, where the change of the vowel is subject to fewer irregularities than elsewhere. In the first six conjugations the præterite is replaced by a perfect tense. Consequently, there is a reduplication. Of these the fifth and sixth superadd to the reduplication a change of the vowel.

Present.	*Past.**		*Past Participle.*	
	Sing.	*Plural.*		
1. Salta	Sáisalt	Sáisaltum	Saltans	*Leap.*
2. Háita	Háiháit	Háiháitum	Háitans	*Call.*
3. Hláupa	Hláiláup	Hláiláupum	Hláupans	*Run.*
4. Slêpa	Sáizlêp	Sáislêpum	Slêpans	*Sleep.*
5. Láia	Láilô	Láilôum	Láilans	*Laugh.*
6. Grêta	Gáigrót	Gáigrôtum	Grêtans	*Weep.*
7. Svara	Svôr	Svôrum	Svarans	*Swear.*
8. Greipa	Gráip	Gripum	Gripans	*Gripe.*
9. Biuda	Báuþ	Budum	Budans	*Offer.*
10. Giba	Gab	Gêbum	Gibans	*Give.*
11. Stila	Stal	Stêlum	Stulans	*Stole.*
12. Rinna	Rann	Runnum	Runnans	*Run.*

Exhibited in a tabular form, the changes of the vowels in Mœso-Gothic are as follows:—

Prs.	*Pst. S.*	*Pst. Pl.*	*Part.*	*Prs.*	*Pst. S.*	*Pst. Pl.*	*Part.*
1. a	a	a	a	3. áu	áu	áu	áu
2. ái	ái	ái	ái	4. ê	ê	ê	ê

* Prætcrite, or Perfect.

Prs.	*Pst. S.*	*Pst. Pl.*	*Part.*	*Prs.*	*Pst. S.*	*Pst. Pl.*	*Part.*
5. ái	ô	ô	a	9. iu	áu	u	u
6. ê	ô	ô	ê	10. i	a	ê	i
7. a	ô	ô	a	11. i	a	ê	u
8. ci	ái	i	i	12. i	a	u	u

§ 384. Such is the arrangement of the strong verbs in Mœso-Gothic, with which the arrangement of the strong verbs in the other Gothic languages may or may not coincide.

For a full and perfect coincidence three things are necessary:—1. the coincidence of form; 2. the coincidence of distribution; 3. the coincidence of order.

1. *Coincidence of form.* — Compared with the Mœso-Gothic *rinna, rann, runnum, runnans,* the Old High German inflection coincides most rigidly; *e. g.*, *rinnu, ran, runnumés, runnané.* The vowel is the same in the two languages, and it is similarly changed in each. It is very evident that this might be otherwise. The Mœso-Gothic *i* might have become *e*, or the *u* might have become *o*. In this case, the formula for the two languages would not have been the same. Instead of *i, a, u, u* (see the tabular arrangement), serving for the Old High German as well as the Mœso-Gothic, the formula would have been, for the Mœso-Gothic, *i, a, u, u,* and for the Old High German *e, a, u, u,* or *i, a, o, o.* The forms in this latter case would have been equivalent, but not the same.

2. *Coincidence of distribution.*—A given number of words in the Mœso-Gothic form their præterites by changing *i* into *a*; in other words, a given number of verbs in Mœso-Gothic are inflected like *rinna* and *rann.* The same is the case with the Old High German. Now if these words are the same in the two languages, the Mœso-Gothic and the Old High German (as far as the agreement extends) coincide in the distribution of their verbs; that is, the same words are arranged in the same class, or (changing the phrase) are distributed alike.

3. *Coincidence of order.*—The conjugation to which the Mœso-Gothic words *rinna* and *rann* belong is the twelfth. The same is the case in Old High German. It might, how-

ever, have been the case that in Old High German the class corresponding with the twelfth in Mœso-Gothic was the first, second, third, or any other.

Now a coincidence of form, a coincidence of distribution, and a coincidence of order, in all the classes of all the Gothic languages, is more than can be expected. If such were the case, the tenses would be identical throughout.

Coincidence of form is infringed upon by the simple tendency of sounds to change. *Hilpa* in Mœso-Gothic is *helpe* in Anglo-Saxon: *hulpans* in Mœso-Gothic is *holfanêr* in Old High German, and *holpen* in Anglo-Saxon. A change, however, of this sort is insufficient to affect the arrangement. *Helpan*, in Anglo-Saxon, is placed in the same class with *spinnan*; and all that can be said is, that the Mœso-Gothic *i* is, in Anglo-Saxon, represented not by *i* exclusively, but sometimes by *i* and sometimes by *ĕ*.

Coincidence of distribution is of great etymological importance. A word may in one stage of a language take the form of one conjugation, and in another that of another. The word *climban* is, in Anglo-Saxon, placed in the same conjugation with *drincan*, &c. For this there was a reason; *viz.*, the fact of the *i* being *short*. For the *i* being short there was a reason also. The *b* preceded the vowel *a*, and consequently was sounded. This was the case whether the word was divided *clim-ban* or *climb-an*. *An*, however, was no part of the original word, but only the sign of the infinitive mood. As such it became ejected. The letter *b* then came at the end of the word; but as the combination *mb*, followed by nothing was unstable, *b* was soon lost in pronunciation. Now *b* being lost, the vowel which was once short became lengthened, or rather it became the sound of the diphthong *ei*; so that the word was no longer called *clĭmb*, but *clime*. Now the words that follow the analogy of *spin*, *span*, &c. (and consequently constitute the twelfth class), do so, not because the vowel is *i*, but because it is a short *i*; and when the *i* is sounded like a diphthong, the præterite is formed differently. The Anglo-Saxon præterite of *climban* was sounded *clŏmm*, and rhymed to *from*; the English præterite (when strong) of

climb is sounded *clōmbe*, rhyming to *roam*. The word *climb*, which was once classed with *spin* and *sing*, is now to be classed with *arise* and *smite*; in other words, it is distributed differently.

Coincidence in the order of the classes is violated when a class which was (for instance) the third in one language becomes, in another language the fourth, &c. In Mœso-Gothic the class containing the words *smeita*, *snáit*, *smitum*, *smitans*, is the eighth. This is a natural place for it. In the class preceding it, the vowel is the same in both numbers. In the classes that follow it, the vowel is changed in the plural. The number of classes that in Mœso-Gothic change the vowel is five; *viz.*, the eighth, ninth, tenth, eleventh, and twelfth. Of these the eighth is the first. The classes where the change in question takes place form a natural subdivision, of which the eighth class stands at the head. Now in Anglo-Saxon the vowel is not changed so much as in the Mœso-Gothic. In words like *choose*, *give*, and *steal*, the vowel remains unaltered in the plural. In Mœso-Gothic, however, these words are, respectively, of the ninth, tenth, and eleventh classes. It is not till we get to the eleventh that the Anglo-Saxon plurals take a fresh vowel. As the presence or absence of a change of vowel naturally regulates the order of the classes, the eighth class in Mœso-Gothic becomes the eleventh in Anglo-Saxon. If it were not so, the classes where a change took place in the plural would be separated from each other.

The later the stage of the language, the less complete the coincidence in the classes.

Of the present arrangement, the twelfth class coincides most throughout the Gothic languages.

In the word *climb*, a reason was given for its having changed from the twelfth class to the eleventh class. This, in the present state of our knowledge, cannot always be done.

These statements are made lest the reader should expect to find between the English and the Anglo-Saxon classification anything more than a partial coincidence. A detailed exhibition of the English conjugations would form a work of

itself. Moreover, the present classes of the strong verbs must, to a great degree, be considered as provisional.

Observe, that it is the *classes* of the strong verbs that are provisional. With the great divisions into weak and strong, the case is far otherwise. The general assertions which will be made in p. 333, respecting the strong conjugation, show most cogently that the division is a natural one.

§ 385. Preliminary, however, to making them, the reader's attention is directed to the following list of verbs. In the present English they all form the præterite in *-d* or *-t*; in Anglo-Saxon, they all form it by a change of the vowel. In other words they are weak verbs that were once strong.

Præterites.

English.		*Anglo-Saxon.*	
Present.	*Præterite.*	*Present.*	*Præterite.*
Wreak	Wreaked.	Wrecc	Wræ'c.
Fret	Fretted.	Fretc	Fræ't.
Mete	Meted.	Metc	Mæ't.
Shear	Sheared.	Scerc	Scear.
Braid	Braided.	Bredc	Bræ'd.
Knead	Kneaded.	Cnedc	Cnæ'd.
Dread	Dreaded.	Dræ'dc	Dred.
Sleep	Slept.	Slápc	Slep.
Fold	Folded.	Fealdc	Feold.
Wield	Wielded.	Wealdc	Weold.
Wax	Waxed.	Weaxc	Weox.
Leap	Leapt.	Hleápc	Hleop.
Sweep	Swept.	Swápc	Sweop.
Weep	Wept.	Wepc	Weop.
Sow	Sowed.	Sáwc	Seow.
Bake	Baked.	Bacc	Bók.
Gnaw	Gnawed.	Gnagc	Gnóh.
Laugh	Laughed.	Hlihhc	Hlóh.
Wade	Waded.	Wadc	Wód.
Lade	Laded.	Hladc	Hlód.
Grave	Graved.	Grafc	Gróf.
Shave	Shaved.	Scafc	Scóf.
Step	Stepped.	Steppc	Stóp.
Wash	Washed.	Wacsc	Wócs.
Bellow	Bellowed.	Belgc	Bealh.

English.		*Anglo-Saxon.*	
Present.	*Præterite.*	*Present.*	*Præterite.*
Swallow	Swallowed.	Swelge	Swealh.
Mourn	Mourned.	Murne	Mearn.
Spurn	Spurned.	Spurne	Spearn.
Carve	Carved.	Ceorfe	Cearf.
Starve	Starved.	Steorfe	Stærf.
Thresh	Threshed.	þersce	þærsc.
Hew	Hewed.	Heawe	Heow.
Flow	Flowed.	Flówe	Fleow.
Row	Rowed.	Rówe	Reow.
Creep	Crept.	Creópe	Creáp.
Dive	Dived.	Deófe	Deáf.
Shove	Shoved.	Scéofe	Sceáf.
Chew	Chewed.	Ceówe	Ceáw.
Brew	Brewed.	Breówe	Breáw.
Lock	Locked.	Lûce	Leác.
Suck	Sucked.	Sûce	Seác.
Reek	Reeked.	Reóce	Reác.
Smoke	Smoked.	Smeóce	Smeác.
Bow	Bowed.	Beóge	Beáh.
Lie	Lied.	Leóge	Leáh.
Gripe	Griped.	Grípe	Gráp.
Span	Spanned.	Spanne	Spén.
Eke	Eked.	Eáce	Eóc
Fare	Fared.	Fare	Fôr

§ 386. The first of the general statements made concerning strong verbs, with a view of proving that the order is *natural*, shall be the one arising out of the preceding list of præterites.

I. Many strong verbs become weak; whilst no weak verb ever becomes strong.

II. All the strong verbs are of Saxon origin. None are classical.

III. The greater number of them are strong throughout the Gothic tongues.

IV. No new word is ever, upon its importation, inflected according to the strong conjugation. It is always weak. As early as A.D. 1085, the French word *adouber* = *to dubb*, was introduced into English. Its præterite was *dubbade*.*

* Philological Museum, ii. p. 387.

V. All derived words are inflected weak. The intransitive forms *drink* and *lie*, are strong; the transitive forms *drench* and *lay*, are weak.

The fourth statement will again be recurred to. The present object is to show that the division into strong and weak is natural.

§ 387. *Obsolete forms.*—Instead of *lept*, *slept*, *mowed*, *snowed*, &c., we find, in the provincial dialects and in the older writers, the strong forms *lep*, *slep*, *mew*, *snew*, &c. This is no more than what we expect. Here there are two forms, and each form is of a different conjugation.

§ 388. *Double Forms.*—In *lep* and *mew* we have two forms, of which one only is current. In *swoll* and *swelled*, in *clomb* and *climbed*, and in *hung* and *hanged*, we have two forms, of which both are current. These latter are true double forms. Of double forms there are two kinds.

1. Those like *swoll* and *swelled*; where there is the same tense, but a different conjugation.

2. Those like *spoke* and *spake*; where the tense is the same and the conjugation the same, but where the form is different.

The bearings of these double forms (which, however, are points of general rather than of English grammar) are as follows. Their number in a given language may be very great, and the grammarian of a given language may call them, not double forms of the same tense, but different tenses. Let the number of words like *swoll* and *swelled* be multiplied by 1000. The chances are, that, in the present state of etymology, they would be called first præterites and second præterites. The bearing of this remark upon the so-called aorists and futures of the Greek language is evident. I think that a writer in the Cambridge Philological Museum * indicates the true nature of those tenses. They are the same tense in a different conjugation, and differ from *swoll* and *swelled* only in the frequency of their occurrence.

Difference of form, and difference of conjugation, may each simulate a difference of tense.

* Vol. ii. p. 203.

CHAPTER XXVI.

DEFECTIVENESS AND IRREGULARITY.

§ 389. In § 361 the distinction between irregularity and defectiveness was slightly foreshadowed. In pp. 243, 267, it was exhibited in its principles. In the present chapter the difference is more urgently insisted on.

The words that have hitherto served as illustrations are the personal pronouns *I* and *me*, and the adjectives *good*, *better*, and *best*. See the sections referred to above.

The view of these words was as follows: *viz.*, that none of them were irregular, but that they were all defective. *Me* wanted the nominative, *I* the oblique cases. *Good* was without a comparative, *better* and *best* had no positive degree.

Now *me* and *better* may be said to make good the defectiveness of *I* and *good*; and *I* and *good* may be said to replace the forms wanting in *me* and *better*. This gives us the principle of compensation. To introduce a new term, *I* and *me*, *good* and *better*, may be said to be complementary to each other.

What applies to nouns applies to verbs also. *Go* and *went* are not irregularities. *Go* is (at least in the present stage of our language) defective in the past tense. *Went* (at least in its current sense) is without a present. The two words, however, compensate their mutual deficiencies, and are to each other complementary.

The distinction between defectiveness and irregularity, is the first instrument of criticism for coming to true views concerning the proportion of the regular and irregular verbs.

The second instrument of criticism in determining the irregular verbs, is the meaning that we attach to terms.

It is very evident that it is in the power of the grammarian to raise the number of etymological irregularities to any amount, by narrowing the definition of the word irregular; in other words, by framing an exclusive rule. The current rule of the common grammarians is that the præterite is formed *by the addition of* -*t*, or -*d*, or -*ed*. Now this position is sufficiently exclusive; since it proscribes not only the whole class of strong verbs, but also words like *bent* and *sent*, where -*t* exists, but where it does not exist as *an addition*. The regular forms, it may be said, should be *bended* and *sended*.

Exclusive, however, as the rule in question is, it is plain that it might be made more so. The regular forms might, by the *fiat* of a rule, be restricted to those in -*d*. In this case words like *wept* and *burnt* would be added to the already numerous list of irregulars.

Finally, a further limitation might be made, by laying down as a rule that no word was regular, unless it ended in -*ed*.

Thus much concerning the modes of making rules exclusive, and, consequently, of raising the amount of irregularities. This is the last art that the philosophic grammarian is ambitious of acquiring. True etymology reduces irregularity by making the rules of grammar, not exclusive, but general. The *quantum* of irregularity is in the inverse proportion to the generality of our rules. In language itself there is no irregularity. The word itself is only another name for our ignorance of the processes that change words; and, as irregularity is in the direct proportion to the exclusiveness of our rules, the exclusiveness of our rules is in the direct proportion to our ignorance of etymological processes.

The explanation of some fresh terms will lead us towards (but not to) the definition of the word irregular.

I. *Vital and obsolete processes.*—The word *moved* is formed from *move*, by the addition of -*d*. The addition of -*d* is the process by which the present form is rendered præterite. The word *fell* is formed from *fall*, by changing *a* into *e*. The change of vowel is the process by which the present form is

rendered præterite. Of the two processes the result is the same. In what respect do they differ?

For the sake of illustration, let a new word be introduced into the language. Let a præterite tense of it be formed. This præterite would be formed, not by changing the vowel, but by adding *-d*. No new verb ever takes a strong præterite. The like takes place with nouns. No new substantive would form its plural, like *oxen* or *geese*, by adding *-en*, or by changing the vowel. It would rather, like *fathers* and *horses*, add the lene sibilant.

Now, the processes that change *fall*, *ox*, and *goose* into *fell*, *oxen*, and *geese*, inasmuch as they cease to operate on the language in its present stage, are obsolete processes; whilst those that change *move* into *moved*, and *horse* into *horses*, operating on the language in its present stage, are vital processes.

A definition of the word irregular might be so framed as to include all words whose forms could not be accounted for by the vital processes. Such a definition would, in the present English, make words like *bent*, *sought*, &c. (the euphonic processes being allowed for), regular, and all the strong verbs irregular.

The very fact of so natural a class as that of the strong verbs being reduced to the condition of irregulars, invalidates such a definition as this.

II. *Processes of necessity as opposed to processes of habit.*—The combinations *-pd-*, *-fd-*, *-kd-*, *-sd-*, and some others, are unpronounceable. Hence words like *step*, *quaff*, *back*, *kiss*, &c., take after them the sound of *-t*: *stept*, *quafft*, &c. (the *sound* being represented), being their præterites, instead of *stepd*, *quaffd*. Here the change from *-d* (the natural termination) to *-t* is a matter (or process) of necessity. It is not so with words like *weep* and *wept*, &c. Here the change of vowel is not necessary. *Weept* might have been said if the habit of the language had permitted.

A definition of the word irregular might be so framed as to include all words whose natural form was modified by any euphonic process whatever. In this case *stept* (modified by a

process of necessity), and *wept* (modified by a process of habit), would be equally irregular.

A less limited definition might account words regular as long as the process by which they are deflected from their natural form was a process of necessity. Those, however, which were modified by a process of habit it would class with the irregulars.

Definitions thus limited arise from ignorance of euphonic processes, or rather from an ignorance of the generality of their operation.

III. *Ordinary processes as opposed to extraordinary processes.*—The whole scheme of language is analogical. A new word introduced into a language takes the forms of its cases or tenses, &c., from the forms of the cases or tenses, &c., of the old words. The analogy is extended. Now few forms (if any) are so unique as not to have some others corresponding with them; and few processes of change are so unique as not to affect more words than one. The forms *wept* and *slept* correspond with each other. They are brought about by the same process; *viz.* by the shortening of the vowel in *weep* and *sleep*. The analogy of *weep* is extended to *sleep*, and *vice versâ*. Changing our expression, a common influence affects both words. The alteration itself is an ultimate fact. The extent of its influence is an instrument of classification. When processes affect a considerable number of words, they may be called ordinary processes; as opposed to extraordinary processes, which affect one or few words.

When a word stands by itself, with no other corresponding to it, we confess our ignorance, and say that it is affected by an extraordinary process, by a process peculiar to itself, or by a process to which we know nothing similar.

A definition of the word irregular might be so framed as to include all words affected by extraordinary processes; the rest being considered regular.

IV. *Positive processes as opposed to ambiguous processes.*—The words *wept* and *slept* are similarly affected. Each is changed from *weep* and *sleep* respectively; and we know that

the process which affects the one is the process that affects the other also. Here there is a positive process.

Reference is now made to words of a different sort. The nature of the word *worse* is explained in p. 267, and the reader is referred to the section. There the form is accounted for in two ways, of which only one can be the true one. Of the two processes, each might equally have brought about the present form. Which of the two it was, we are unable to say. Here the process is ambiguous.

A definition of the word irregular might be so framed as to include all words affected by ambiguous processes.

V. *Normal processes as opposed to processes of confusion.*—Let a certain word come under class A. Let all words under class A be similarly affected. Let a given word come under class A. This word will be affected even as the rest of class A is affected. The process affecting, and the change resulting, will be normal, regular, or analogical.

Let, however, a word, instead of really coming under class A, *appear* to do so. Let it be dealt with accordingly. The analogy then is a false one. The principle of imitation is a wrong one. The process affecting is a process of confusion.

Examples of this (a few amongst many) are words like *songstress*, *theirs*, *minded*, where the words *songstr-*, *their-*, and *mind-*, are dealt with as roots, which they are not.

Ambiguous processes, extraordinary processes, processes of confusion—each, or all of these are legitimate reasons for calling words irregular. The practice of etymologists will determine what definition is most convenient.

With extraordinary processes we know nothing about the word. With ambiguous processes we are unable to make a choice. With processes of confusion we see the analogy, but, at the same time, see that it is a false one.

§ 390. *Could.*—With all persons who pronounce the *l* this word is truly irregular. The Anglo-Saxon form is *cuðe*. The *-l* is inserted by a process of confusion.

Can, *cunne*, *canst*, *cunnon*, *cunnan*, *cuðe*, *cuðon*, *cuð*—such are the remaining forms in Anglo-Saxon. None of them

account for the *-l*. The presence of the *-l* makes the word *could* irregular. No reference to the allied languages accounts for it.

Notwithstanding this, the presence of the *-l* is accounted for. In *would* and *should* the *-l* has a proper place. It is part of the original words, *will* and *shall*. A false analogy looked upon *could* in the same light. Hence a true irregularity; *provided that the* L *be pronounced.*

The L, however, is pronounced by few, and that only in pursuance to the spelling. This reduces the word *could* to an irregularity, not of language, but only of orthography.

That the mere ejection of the *-n* in *can*, and that the mere lengthening of the vowel, are not irregularities, we learn from a knowledge of the processes that convert the Greek *ὀδόντος* (*odontos*) into *ὀδούς* (*odous*).

§ 391. The verb *quoth* is truly defective. It is found in only one tense, one number, and one person. It is the third person singular of the præterite tense. It has the further peculiarity of preceding its pronoun. Instead of saying *he quoth*, we say *quoth he*. In Anglo-Saxon, however, it was not defective. It was found in the other tenses, in the other number, and in other moods. *Ic cweðe, þú cwyst, he cwyð. Ic cwæð, þú cwæðe, he cwæð, we cwædon, ge cwædon, hi cwædon.* Imperative, *cweð*. Participle, *gecweden*. In the Scandinavian it is current in all its forms. There, however, it means, not *to speak* but *to sing*. As far as its conjugation goes, it is strong. As far as its class goes, it follows the form of *speak, spoke*. Like *speak*, its Anglo-Saxon form is in *æ*, as *cwæð*. Like one of the forms of *speak*, its English form is in *o*, as *quoth, spoke*.

The whole of the present chapter is indicative of the nature of irregularity, and of the elements that should enter into the definition of it, rather than exhaustive of the detail.

The principle that I recognise for myself is to consider no word irregular unless it can be proved so. This view includes the words affected by ambiguous processes, and by processes of confusion, and no others. The words affected by extraor-

dinary processes form a provisional class, which a future increase of our etymological knowledge may show to be regular. *Worse* and *could* (its spelling being considered) are the fairest specimens of our irregulars. The class, instead of filling pages, is exceedingly limited.

CHAPTER XXVII.

THE IMPERSONAL VERBS.

§ 392. *Mescems.*—Equivalent to *it seems to me*; *mihi videtur*, *φαίνεταί μοι*. The verb *seems* is intransitive; consequently the pronoun *me* has the power of a dative case. The pronoun *it* is not required to accompany the verb.

§ 393. *Methinks.*—In Anglo-Saxon there are two forms; *þencan* = *to think*, and *þincan* = *to seem*. It is from the latter form that the verb in *methinks* comes. Such being the case, it is intransitive, and consequently the pronoun *me* has the power of a dative case. The pronoun *it* is not required to accompany the verb.

Of this word we have also the past form *methought*.

> Methought I saw my late espoused wife
> Brought to me, like Alcestis, from the grave.
>
> MILTON.

§ 394. *Me listeth*, or *me lists.*—Equivalent to *it pleases me* = *me juvat*. Anglo-Saxon *lystan* = *to wish*, *to choose*, also *to please*, *to delight*; Norse, *lysta*. Unlike the other two, the verb is transitive, so that the pronoun *me* has the power of an accusative case. The pronoun *it* is not required to accompany the verb.

These three are the only true impersonal verbs in the English language. They form a class by themselves, because no pronoun accompanies them, as is the case with the equivalent expressions *it appears*, *it pleases*, and with all the other verbs in the language.

In the old language impersonal verbs, or rather the impersonal use of verbs, was commoner than at present.

> Him *oughten* now to have the lese pain.
>
> *Legend of Good Women*, 429.

Him *ought* not to be a tyrant.

Legend of Good Women, 377.

Me mete.—CHAUCER.

Well me quemeth.—*Conf. Amantis.*

In the following lines the construction is, *it shall please your Majesty.*

I 'll muster up my friends to meet your Grace,
Where and what time your Majesty shall please.

Richard III., iv. 4.

See a paper of Mr. Guest's, Phil. Trans., vol. ii. 241.

Strictly speaking, the impersonal verbs are a part of syntax rather than of etymology.

CHAPTER XXVIII.

THE VERB SUBSTANTIVE.

§ 395. The verb substantive is generally dealt with as an irregular verb. This is inaccurate. The true notion is that the idea of *being* or *existing* is expressed by four different verbs, each of which is defective in some of its parts. The parts, however, that are wanting in one verb, are made up by the inflections of one of the others. There is, for example, no præterite of the verb *am*, and no present of the verb *was*. The absence, however, of the present form of *was* is made up by the word *am*, and the absence of the præterite form of *am* is made up by the word *was*.

§ 396. *Was.*—Defective, except in the præterite tense, where it is found both in the indicative and conjunctive.

Indicative.		*Conjunctive.*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Was.	Were.	1. Were.	Were.
2. Wast.	Were.	2. Wert.	Were.
3. Was.	Were.	3. Were.	Were.

In the older stages of the Gothic languages the word has both a full conjugation and a regular one. In Anglo-Saxon it has an infinitive, a participle present, and a participle past. In Mœso-Gothic it is inflected throughout with *-s*; as *visa*, *vas*, *vêzum*, *visans*. In that language it has the power of the Latin *maneo = to remain*. The *-r* first appears in the Old High German; *wisu*, *was*, *wârumês*, *wësaner*. In Norse the *s* entirely disappears, and the word is inflected with *r* throughout; *vera*, *var*, *vorum*, &c.

§ 397. *Be.*—Inflected in Anglo-Saxon throughout the present tense, both indicative and subjunctive; found also as an

infinitive *beón*, as a gerund *to beonne*, and as a participle *beonde*. In the present English its inflection is as follows :—

Present.

Indicative.		*Conjunctive.*		*Imperative.*	
Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1.	—	Be.	Be.	—	—
2. Becst.	—	Beest !	Be.	Be.	Be.
3. —	—	Be.	Be, Bin.	—	—

Infin. To be. *Pres. P.* Being. *Past Part.* Been.

The line in Milton beginning *If thou beest he*—(P. L. b. ii.), leads to the notion that the antiquated form *beest* is not indicative, but conjunctive. Such, however, is not the case: *býst* in Anglo-Saxon is indicative, the conjunctive form being *beó.—And every thing that pretty bin* (Cymbeline).—Here the word *bin* is the conjunctive plural, in Anglo-Saxon *beón ;* so that the words *every thing* are to be considered equivalent to the plural form *all things.* The phrase in Latin would stand thus, *quotquot pulcra sint ;* in Greek thus, ὰ ἄν κάλα ᾖ. The *indicative* plural is, in Anglo-Saxon, not *beón*, but *beóð* and *beó.*

§ 398. In the Deutsche Grammatik, i. 1051, it is stated that the Anglo-Saxon forms *beó, bist, bið, beoð*, or *beó*, have not a present, but a future sense; that whilst *am* means *I am, beó* means *I shall be ;* and that in the older languages it is only where the form *am* is not found that *be* has the power of a present form. The same root occurs in the Slavonic and Lithuanic tongues with the same power; as, *esmi = I am ; búsu = I shall be,* Lithuanic.—*Esmu = I am ; buhshu = I shall be,* Livonic.—*Jesm = I am ; budu = I shall be,* Slavonic. —*Gsem = I am ; budu = I shall be,* Bohemian. This, however, proves, not that there is in Anglo-Saxon a future tense (or form), but that the word *beó* has a future sense. There is no fresh tense where there is no fresh form.

The following is a specimen of the future power of *beón* in Anglo-Saxon :—"*Hi ne* beóð *na cílde, soðlice, on domesdæge, ac* beóð *swa micele menn swa swa hi, migton beón gif hi full weoxon on gewunlicre ylde.*"—Ælfric's Homilies. "They *will not be* children, forsooth, on Domesday, but *will be* as much

(so muckle) men as they might be if they were full grown (waxen) in customary age."

§ 399. If we consider the word *beón* like the word *weorðan* (see below) to mean not so much *to be* as to *become*, we get an element of the idea of futurity. Things which are *becoming anything* have yet something further to either do or suffer. Again, from the idea of futurity we get the idea of contingency, and this explains the subjunctive power of *be*. In English we often say *may* for *shall*, and the same was done in Anglo-Saxon.—*Ic ðe secge, heò is be ðam húse ðe Fegor hátte, and nán man nis ðe hig wíte* (*shall, may know*) *ær ðám myclan dóme*."—Ælfric's Homilies, 44.

§ 400. *Am.*—Of this form it should be stated, that the letter *-m* is no part of the original word. It is the sign of the first person, just as it is in all the Indo-European languages.

It should also be stated, that, although the fact be obscured, and although the changes be insufficiently accounted for, the forms *am*, *art*, *are*, and *is*, are not, like *am* and *was*, parts of different words, but forms of one and the same word; in other terms, that, although between *am* and *be* there is no etymological connexion, there is one between *am* and *is*. This we collect from the comparison of the Indo-European languages.

	1.	2.	3.
Sanskrit	*Asmi.*	*Asi.*	*Asti.*
Zend	*Ahmi.*	*Ani.*	*Ashti*
Greek	Εἰμι.	Εἰς.	Εἰ.
Latin	*Sum.*	*Es.*	*Esti*
Lithuanic	*Esmi.*	*Essi.*	*Esti.*
Old Slavonic	*Yesmy.*	*Yesi.*	*Yesty.*
Mœso-Gothic	*Im.*	*Is.*	*Ist.*
Old Saxon	—	**Is.*	*Ist.*
Anglo-Saxon	*Eom.*	*Eart.*	*Is.*
Icelandic	*Em.*	*Ert.*	*Er.*
English	*Am*	*Art.*	*Is.*

In English and Anglo-Saxon the word is found in the pre-

* Found rarely; *bist* being the current form.—Deutsche Grammatik, i. 894.

sent indicative only. In English it is inflected through both numbers; in Anglo-Saxon in the singular number only. The Anglo-Saxon plurals are forms of the German *seyn*, a verb whereof we have, in the present English, no vestiges.

Worth.—In the following lines of Scott, the word *worth* = *is*, and is a fragment of the regular Anglo-Saxon verb *weorðan* = *to be*, or *to become*; German, *werden*.

> Woe *worth* the chase, woe *worth* the day,
> That cost thy life, my gallant grey.
>
> *Lady of the Lake.*

CHAPTER XXIX.

THE PRESENT PARTICIPLE.

§ 401. The present participle, called also the active participle and the participle in *-ing*, is formed from the original word by adding *-ing*; as, *move*, *moving*. In the older languages the termination was more marked, being *-nd*. Like the Latin participle in *-ns*, it was originally declined. The Mœso-Gothic and Old High German forms are *habands* and *hapêntêr* = *having*, respectively. The *-s* in the one language, and the *-êr* in the other, are the signs of the case and gender. In the Old Saxon and Anglo-Saxon the forms are *-and* and *-ande*; as *bindand*, *bindande* = *binding*. In all the Norse languages, ancient and modern, the *-d* is preserved. So it is in the Old Lowland Scotch, and in many of the modern provincial dialects of England, where *strikand*, *goand*, is said for *striking*, *going*. In Staffordshire, where the *-ing* is pronounced *-ingg*, there is a fuller sound than that of the current English. In Old English the form in *-nd* is predominant, in Middle English, the use fluctuates, and in New English the termination *-ing* is universal. In the Scotch of the modern writers we find the form *-in*.

> The rising sun o'er Galston muirs
> Wi' glorious light was glintin';
> The hares were hirplin' down the furs,
> The lav'rocks they were chantin'.
>
> Burns' *Holy Fair*.

It is with the oblique cases of the present participles of the classical languages, rather than with the nominative, that we must compare the corresponding participle in Gothic; *e.g.*,

ἔχοντ-ος (*ekhontos*), Greek; *habent-is*, Latin; *hapént-êr*, Old High German.

§ 402. It has often been remarked that the participle is used in many languages as a substantive. This is true in Greek,

Ὁ *πράσσων* = *the actor*, when a male.
Ἡ *πρασσοῦσα* = *the actor*, when a female.
Τὸ *πράττον* = *the active principle of a thing*.

§ 403. But it is also stated, that, in the English language, the participle is used as a substantive in a greater degree than elsewhere, and that it is used in several cases and in both numbers, *e.g.*,

Rising early is healthy,
There is health *in rising* early.
This is the advantage *of rising* early.
The *risings* in the North, &c.

Archbishop Whately has some remarks on this substantival power in his Logic.

Some remarks of Mr. R. Taylor, in the Introduction to his edition of Tooke's Diversions of Purley, modify this view. According to these, the *-ing* in words like *rising* is not the *-ing* of the present participle; neither has it originated in the Anglo-Saxon *-end*. It is rather the *-ing* in words like *morning*, which is anything but a participle of the non-existent verb *morn*, and which has originated in the Anglo-Saxon substantival termination *-ung*. Upon this Rask writes as follows:—"*Gitsung*, *gewilnung* = *desire*; *swutelung* = *manifestation*; *clænsung* = *a cleansing*; *sceawung* = *view*, *contemplation*; *eorðbeofung* = *an earthquake*; *gesomnung* = *an assembly*. This termination is chiefly used in forming substantives from verbs of the first class in *-ian*; as, *hálgung* = *consecration*, from *hálgian* = *to consecrate*. These verbs are all feminine."—Anglo-Saxon Grammar, p. 107.

Now, whatever may be the theory of the origin of the termination *-ing* in old phrases like *rising early is healthy*, it cannot apply to expressions of recent introduction. Here the direct origin in *-ung* is out of the question.

The view, then, that remains to be taken of the forms in question is this:

1. That the older forms in *-ing* are substantival in origin, and = the Anglo-Saxon *-ung*.

2. That the latter ones are participial, and have been formed on a false analogy.

CHAPTER XXX.

THE PAST PARTICIPLE.

§ 404. The participle in *-en*.—In the Anglo-Saxon this participle was declined like the adjectives. Like the adjectives, it is, in the present English, undeclined.

In Anglo-Saxon it always ended in *-en*, as *sungen*, *funden*, *bunden*. In English this *-en* is often wanting, as *found*, *bound*; the word *bounden* being antiquated. Words where the *-en* is wanting may be viewed in two lights; 1, they may be looked upon as participles that have lost their termination; 2, they may be considered as præterites with a participial sense.

§ 405. *Drank*, *drunk*, *drunken*.—With all words wherein the vowel of the plural differs from that of the singular, the participle takes the plural form. To say *I have drunk*, is to use an ambiguous expression; since *drunk* may be either a participle *minus* its termination, or a præterite with a participial sense. To say *I have drank*, is to use a præterite for a participle. To say *I have drunken*, is to use an unexceptionable form.

In all words with a double form, as *spake* and *spoke*, *brake* and *broke*, *clave* and *clove*, the participle follows the form in *o*, as *spoken*, *broken*, *cloven*. *Spaken*, *braken*, *claven*, are impossible forms. There are degrees in laxity of language, and to say *the spear is broke* is better than to say *the spear is brake*.

These two statements bear upon the future history of the præterite. That of the two forms *sang* and *sung*, one will, in the course of language, become obsolete is nearly certain; and, as the plural form is also that of the participle, it is the plural form which is most likely to be the surviving one.

§ 406. As a general rule, we find the participle in *-en* wherever the præterite is strong; indeed, the participle in *-en* may be called the strong participle, or the participle of the strong conjugation. Still the two forms do not always coincide. In *mow*, *mowed*, *mown*; *sow*, *sowed*, *sown*; and several other words, we find the participle strong, and the præterite weak. I remember no instances of the converse. This is only another way of saying that the præterite has a greater tendency to pass from strong to weak than the participle.

§ 407. In the Latin language the change from *s* to *r*, and *vice versâ*, is very common. We have the double forms *arbor* and *arbos*, *honor* and *honos*, &c. Of this change we have a few specimens in English. The words *rear* and *raise*, as compared with each other, are examples. In Anglo-Saxon a few words undergo a similar change in the plural number of the strong præterites.

Ceóse, *I choose;* cêas, *I chose;* curon, *we chose;* gecoren, *chosen.*
Forlcóse, *I lose;* forleás, *I lost;* forluron, *we lost;* forloren, *lost.*
Hreose, *I rush;* hreás, *I rushed;* hruron, *we rushed;* gehroren, *rushed.*

This accounts for the participial form *forlorn*, or *lost*, in New High German *verloren*. In Milton's lines,

——————— the piercing air
Burns *frore*, and cold performs the effect of fire.
Paradise Lost, b. ii.

we have a form from the Anglo-Saxon participle *gefroren* = *frozen*.

§ 408. The participle in *-d*, *-t*, or *-ed*.—In the Anglo-Saxon this participle was declined like the adjective. Like the adjective, it is, in the present English, undeclined.

In Anglo-Saxon it differed in form from the præterite, inasmuch as it ended in *-ed*, or *-t*, whereas the præterite ended in *-ode*, *-de*, or *-te*: as, *lufode*, *bærnde*, *dypte*, præterites; *gelufod*, *bærned*, *dypt*, participles.

As the ejection of the *e* reduces words like *bærned* and *bærnde* to the same form, it is easy to account for the present

identity of form between the weak præterites and the participles in *-d*: *e. g.*, *I moved*, *I have moved*, &c.

§ 409. In the older writers, and in works written, like Thomson's Castle of Indolence, in imitation of them, we find prefixed to the præterite participle the letter *y-*, as *yclept* = *called*: *yclad* = *clothed*: *ydrad* = *dreaded*.

The following are the chief facts and the current opinion concerning this prefix:—

1. It has grown out of the fuller forms *ge-*: Anglo-Saxon, *ge-*: Old Saxon, *gi-*: Mœso-Gothic, *ga-*: Old High German, *ka-*, *cha-*, *ga-*, *ki-*, *gi-*.

2. It occurs in each and all of the Germanic languages of the Gothic stock.

3. It occurs, with a few fragmentary exceptions, in none of the Scandinavian languages of the Gothic stock.

4. In Anglo-Saxon it occasionally indicates a difference of sense; as *hâten* = *called*, *ge*-hâten = *promised*, *boren* = *borne*, *ge*-boren = *born*.

5. It occurs in nouns as well as verbs.

6. Its power, in the case of nouns, is generally some idea of *association*, or *collection*. — Mœso-Gothic, *sinþs* = *a journey*, *ga-sinþa* = *a companion*; Old High German, *perc* = *hill*; *ki-perki* (*ge-birge*) = *a range of hills*.

7. But it has also a *frequentative* power; a frequentative power which is, in all probability, secondary to its collective power: since things which recur frequently recur with a tendency to collection or association; Middle High German, *ge-rassel* = *rustling*; *ge-rumpel* = *c-rumple*.

8. And it has also the power of expressing the possession of a quality.

Anglo-Saxon.	*English.*	*Anglo-Saxon.*	*Latin.*
Feax	*Hair*	*Ge*-feax	*Comatus.*
Heorte	*Heart*	*Ge*-heort	*Cordatus.*
Stence	*Odour*	*Ge*-stence	*Odorus.*

This power is also a collective, since every quality is associated with the object that possesses it: *a sea with waves* = *a wavy sea*.

9. Hence it is probable that the *ga-*, *ki-*, or *gi-*, Gothic, is the *cum* of Latin languages. Such is Grimm's view, as given in Deutsche Grammatik, i. 1016.

Concerning this, it may be said that it is deficient in an essential point. It does not show how the participle past is collective. Undoubtedly it may be said that every such participle is in the condition of words like *ge-feax* and *ge-heort*; *i. e.*, that they imply an association between the object and the action or state. But this does not seem to be Grimm's view; he rather suggests that the *ge-* may have been a prefix to verbs in general, originally attached to all their forms, but finally abandoned everywhere except in the case of the participle. The theory of this prefix has yet to assume a satisfactory form.

CHAPTER XXXI.

COMPOSITION.

§ 410. In the following words, amongst many others, we have palpable and indubitable specimens of composition. *Day-star*, *vine-yard*, *sun-beam*, *apple-tree*, *ship-load*, *silver-smith*, &c. The words *palpable* and *indubitable* have been used, because, in many cases, as will be seen hereafter, it is difficult to determine whether a word be a true compound or not.

Now, in each of the compounds quoted above, it may be seen that it is the second word which is qualified, or defined, by the first, and that it is not the first which is qualified or defined, by the second. Of *yards*, *beams*, *trees*, *loads*, *smiths*, there may be many sorts, and, in order to determine what *particular* sort of *yard*, *beam*, *tree*, *load*, or *smith*, may be meant, the words *vine*, *sun*, *apple*, *ship*, and *silver*, are prefixed. In compound words it is the *first* term that defines or particularises the second.

§ 411. That the idea given by the word *apple-tree* is not referable to the words *apple* and *tree*, irrespective of the order in which they occur, may be seen by reversing the position of them. The word *tree-apple*, although not existing in the language, is as correct a word as *thorn-apple*. In *tree-apple*, the particular sort of *apple* meant is denoted by the word *tree*, and if there were in our gardens various sorts of plants called *apples*, of which some grew along the ground and others upon trees, such a word as *tree-apple* would be required in order to be opposed to *earth-apple*, or *ground-apple*, or some word of the kind.

In the compound words *tree-apple* and *apple-tree*, we have the same elements differently arranged. However, as the

word *tree-apple* is not current in the language, the class of compounds indicated by it may seem to be merely imaginary. Nothing is farther from being the case. A *tree-rose* is a rose of a particular sort. The generality of roses being on *shrubs*, this grows on a *tree*. Its peculiarity consists in this fact, and this particular character is expressed by the word *tree prefixed*. A *rose-tree* is a *tree* of a particular sort, distinguished from *apple-trees*, and *trees* in general (in other words, particularised or defined) by the word *tree prefixed*.

A *ground-nut* is a *nut* particularised by growing in the ground. A *nut-ground* is a *ground* particularised by producing nuts.

A *finger-ring*, as distinguished from *ear-rings*, and from *rings* in general (and so particularised), is a *ring* for the *finger*. A *ring finger*, as distinguished from *fore-fingers*, and from *fingers* in general (and so particularised), is a *finger* whereon *rings* are worn.

§ 412. At times this rule seems to be violated. The words *spitfire* and *daredevil* seem exceptions to it. At the first glance it seems, in the case of a *spitfire*, that what he (or she) *spits* is *fire*; and that, in the case of a *daredevil*, what he (or she) *dares* is the *devil*. In this case the initial words *spit* and *dare*, are particularised by the final ones *fire* and *devil*. The true idea, however, confirms the original rule. A *spitfire* voids his fire by spitting. A *daredevil*, in meeting the fiend, would not shrink from him, but would defy him. A *spitfire* is not one who spits fire, but one whose fire is *spit*. A *daredevil* is not one who dares even the devil, but one by whom the devil is even dared.

§ 413. Of the two elements of a compound word, which is the most important? In one sense the latter, in another sense the former. The latter word is the most *essential*; since the general idea of *trees* must exist before it can be defined or particularised; so becoming the idea which we have in *apple-tree*, *rose-tree*, &c. The former word, however, is the most *influential*. It is by this that the original idea is qualified. The latter word is the staple original element: the former is the superadded influencing element. Compared with each

other, the former element is active, the latter passive. Etymologically speaking, the former element, in English compounds, is the most important.

§ 414. Most numerous are the observations that bear upon the composition of words; *e.g.*, how nouns combine with nouns, as in *sunbeam;* nouns with verbs, as in *daredevil*, &c. It is thought sufficient in the present work to be content with, 1. defining the meaning of the term composition; 2. explaining the nature of some obscure compounds.

Composition is the joining together, *in language*, of two *different words*, and *treating the combination as a single term.* Observe the words in italics.

In language.—A great number of our compounds, like the word *merry-making*, are divided by the sign -, or the hyphen. It is very plain that if all words *spelt* with a hyphen were to be considered as compounds, the formation of them would be not a matter of speech, or language, but one of writing or spelling. This distinguishes compounds in language from mere printers' compounds.

Different.—In Old High German we find the form *sëlp-sëlpo.* Here there is the junction of two words, but not the junction of two *different* ones. This distinguishes composition from gemination.—Grimm, Deutsche Grammatik, iii. 405.

Words.—In *father-s*, *clear-er*, *four-th*, &c., there is the addition of a letter or a syllable, and it may be even of the part of a word. There is no addition, however, of a whole word. This distinguishes composition from derivation.

Treating the combination as a single term.—In determining, in certain cases, between derived words and compound words, there is an occasional perplexity; the perplexity, however, is far greater in determining between a compound word and *two words.* In the eyes of one grammarian the term *mountain height* may be as truly a compound word as *sunbeam.* In the eyes of another grammarian it may be no compound word, but two words, just as *Alpine height* is two words; *mountain* being dealt with as an adjective. It is in the determination of this that the accent plays an important part. This fact was foreshadowed in the Chapter upon Accents.

§ 415. The attention of the reader is drawn to the following line, slightly altered, from Churchill :—

"Then rést, my friénd, *and spáre* thy précious bréath."

On each of the syllables *rest*, *friend*, *spare*, *prec-*, *breath*, there is an accent. Each of these syllables must be compared with the one that precedes it; *rest* with *then*, *friend* with *my*, and so on throughout the line. Compared with the word *and*, the word *spare* is not only accented, but the accent is conspicuous and prominent. There is so little on *and*, and so much on *spare*, that the disparity of accent is very manifest.

Now, if in the place of *and*, there was some other word, a word not so much accented as *spare*, but still more accented than *and*, this disparity would be diminished, and the accents of the two words might be said to be at *par*, or nearly so. As said before, the line was slightly altered from Churchill, the real reading being

Then rést, my friénd, *spare*, *spare* thy précious breath.—

In the true reading we actually find what had previously only been supposed. In the words *spare*, *spare*, the accents are nearly at *par*. Such the difference between accent at *par* and disparity of accent.

Good illustrations of the parity and disparity of accent may be drawn from certain names of places. Let there be such a sentence as the following: *the lime house near the bridge north of the new port*. Compare the parity of accent on the separate words *lime* and *house*, *bridge* and *north*, *new* and *port*, with the disparity of accent in the compound words *Líme-house*, *Brídgenorth*, and *Néwport*. The separate words *beef steak*, where the accent is nearly at *par*, compared with the compound word *sweépstakes*, where there is a great disparity of accent, are further illustrations of the same difference.

§ 416. The difference between a compound word and two words is greatest where the first is an adjective. This we see in comparing such terms as the following: *blác̆k bírd*, meaning a *bird that is black*, with *blác̆kbird* = the Latin *merula*; or *blúe bél̆l*, meaning a *bell that is blue*, with *blúebell*, the flower.

Expressions like *a sháŕp edgéd instrument*, meaning *an instrument that is sharp and has edges*, as opposed to *a sháŕp-edged instrument*, meaning *an instrument with sharp edges*, further exemplify this difference.

Subject to four small classes of exceptions, it may be laid down, that, in the English language, *there is no composition unless there is either a change of form or a change of accent.*

The reader is now informed, that unless, in what has gone before, he has taken an exception to either a statement or an inference, he has either seen beyond what has been already laid down by the author, or else has read him with insufficient attention. This may be shown by drawing a distinction between a compound form and a compound idea.

In the words *a red house*, each word preserves its natural and original meaning, and the statement is *that a house is red.* By a parity of reasoning *a mad house* should mean a *house that is mad;* and, provided that each word retain its natural meaning and its natural accent, such is the fact. Let a *house* mean, as it often does, a *family.* Then the phrase, *a mad house*, means that the *house, or family, is mad*, just as a *red house* means that the *house is red.* Such, however, is not the current meaning of the word. Every one knows that *a mad house* means *a house for mad men;* in which case it is treated as a compound word, and has a marked accent on the first syllable, just as *Límehouse* has. Now, compared with the word *red house*, meaning a house of a *red colour*, and compared with the words *mad house*, meaning a *deranged family*, the word *mádhouse*, in its common sense, expresses a compound idea; as opposed to two ideas, or a double idea. The word *beef steak* is evidently a compound idea; but, as there is no disparity of accent, it is not a compound word. Its sense is compound; its form is not compound, but double. This indicates the objection anticipated, which is this: *viz.*, that a definition, which would exclude such a word as *beef steak* from the list of compounds, is, for that very reason, exceptionable. I answer to this, that the term in question is a compound idea, and not a compound form; in other words, that it is a compound in logic, but not a compound in etymology.

Now etymology, taking cognisance of forms only, has nothing to do with ideas, except so far as they influence forms.

Such is the commentary upon the words, "*treating the combination as a single term*;" in other words, such the difference between a compound word and two words. The rule, being repeated, stands (subject to the four classes of exceptions) thus: *There is no true composition without either a change of form or a change of accent.* As I wish to be clear upon this point, I shall illustrate the statement by its application.

The word *trée-rose* is often pronounced *trée róse*; that is, with the accent at *par*. It is compound in the one case; it is two words in the other.

The words *mountain ash* and *mountain height* are generally (perhaps always) pronounced with an equal accent on the syllables *mount-* and *ash*, *mount-* and *height*, respectively. In this case the word *mountain* must be dealt with as an adjective, and the words considered as two. The word *moúntain wave* is often pronounced with a visible diminution of accent on the last syllable. In this case there is a disparity of accent, and the word is compound.

§ 417. The following quotation indicates a further cause of perplexity in determining between compound words and two words:—

1.

A wet sheet and a blowing gale,
  A breeze that follows fast;
That fills the white and swelling sail,
  And bends the *gallant mast.*

ALLAN CUNNINGHAM.

2.

Britannia needs no bulwarks,
  No towers along the steep;
Her march is o'er the *mountain-wave,*
  Her home is on the deep.

THOMAS CAMPBELL.

To speak first of the word (or words) *gallant mast.* If *gallant* mean *brave*, there are *two words.* If the words be two, there

is a stronger accent on *mast*. If the accent on *mast* be stronger, the rhyme with *fast* is more complete; in other words, the metre favours the notion of the words being considered as *two*. *Gallant-mast*, however, is a compound word, with an especial nautical meaning. In this case the accent is stronger on *gal-* and weaker on *-mast*. This, however, is not the state of things that the metre favours. The same applies to *mountain wave*. The same person who in prose would throw a stronger accent on *mount-* and a weaker one on *wave* (so dealing with the word as a compound), might, in poetry, make the words *two*, by giving to the last syllable a parity of accent.

The following quotation from Ben Jonson may be read in two ways; and the accent may vary with the reading.

1.
Lay thy bow of pearl apart,
And thy *silver shining* quiver.

2.
Lay thy bow of pearl apart,
And thy *silver-shining* quiver.

Cynthia's Revels.

§ 418. *On certain words wherein the fact of their being compound is obscured.*—Composition is the addition of a word to a word, derivation is the addition of letters or syllables to a word. In a compound form each element has a separate and independent existence; in a derived form, only one of the elements has such. Now it is very possible that in an older stage of a language two words may exist, may be put together, and may so form a compound; at the time in point each word having a separate and independent existence: whilst, in a later stage of language, only one of these words may have a separate and independent existence, the other having become obsolete. In this case a compound word would take the appearance of a derived one, since but one of its elements could be exhibited as a separate and independent word. Such is the case with, amongst others, the word *bishopric*. In the present language the word *ric* has no separate and independent existence. For all this, the word

is a true compound, since, in Anglo-Saxon, we have the noun *ríce* as a separate, independent word, signifying *kingdom* or *domain*.

Again, without becoming obsolete, a word may alter its form. This is the case with most of our adjectives in *-ly*. At present they appear derivative; their termination *-ly* having no separate and independent existence. The older language, however, shows that they are compounds; since *-ly* is nothing else than *-lic*, Anglo-Saxon; *-lih*, Old High German; *-leiks*, Mœso-Gothic; = *like*, or *similis*, and equally with it an independent separate word.

For the following words a separate independent root is presumed rather than shown. It is presumed, however, on grounds that satisfy the etymologist.

Mis-, as in *misdeed*, &c. — Mœso-Gothic, *missô* = *in turns;* Old Norse, *á mis*=*alternately;* Middle High German, *misse* = *mistake*. The original notion *alternation*, thence *change*, thence *defect*. Compare the Greek ἄλλως.—Grimm, Deutsche Grammatik, ii. 470.

Dom, as in *wisdom*, &c.—The substantive *dôm* presumed.—Deutsche Grammatik, ii. 491.

Hood and *head*, as in *Godhead*, *manhood*, &c.—The substantive *háids* = *person*, *order*, *kind*, presumed.—Deutsche Grammatik, ii. 497. Nothing to do with the word *head*.

Ship, as in *friendship*.—Anglo-Saxon, *-scipe* and *-sceäft;* German, *-schaft;* Mœso-Gothic, *gaskafts* = *a creature*, or *creation*. The substantive *skafts* or *skap* presumed. The *-skip* or *-scape* in *landskip* is only an older form.—Deutsche Grammatik, ii. 522.

Less, as in *sleepless*, &c., has nothing to do with *less*. Derived from *láus*, *lôs*, *destitute of* = Latin, *expers*.—Deutsche Grammatik, ii. 565.

For the further details, which are very numerous, see the Deutsche Grammatik, vol. iii.

§ 419. "Subject to four classes of exceptions, it may be laid down that *there is no true composition unless there is either a change of form or a change of accent*."—Such is the statement made in p. 359. The first class of exceptions consists

of those words where the natural tendency to disparity of accent is traversed by some rule of euphony. For example, let two words be put together, which at their point of contact form a combination of sounds foreign to our habits of pronunciation. The rarity of the combination will cause an effort in utterance. The effort in utterance will cause an accent to be laid on the latter half of the compound. This will equalize the accent, and abolish the disparity. The word *monkshood*, the name of a flower (*aconitum napellus*), where, to my ear at least, there is quite as much accent on the *-hood* as on the *monks-*, may serve in the way of illustration. *Monks* is one word, *hood* another. When joined together, the *h-* of the *-hood* is put in immediate opposition with the *-s* of the *monks-*. Hence the combination *monkshood*. At the letters *s* and *h* is the point of contact. Now the sound of *s* followed immediately by the sound of *h* is a true aspirate. But true aspirates are rare in the English language. Being of rare occurrence, the pronunciation of them is a matter of attention and effort; and this attention and effort creates an accent which otherwise would be absent. Hence words like *monks-hóod*, *well-héad*, and some others.

Real reduplications of consonants, as in *hop-pole*, may have the same parity of accent with the true aspirates: and for the same reasons. They are rare combinations that require effort and attention.

The second class of exceptions contains those words wherein between the first element and the second there is so great a disparity, either in the length of the vowel, or the length of the syllable *en masse*, as to counteract the natural tendency of the first element to become accented. One of the few specimens of this class (which after all may consist of double words) is the term *upstánding*. Here it should be remembered, that words like *hapházard*, *foolhárdy*, *uphólder*, and *withhóld* come under the first class of the exceptions.

The third class of exceptions contains words like *perchánce* and *perháps*. In all respects but one these are double words, just as *by chance* is a double word. *Per*, however, differs from *by* in having no separate existence. This sort of words

we owe to the multiplicity of elements (classical and Gothic) in the English language.

To anticipate objections to the rule respecting the disparity of accent, it may be well to state in fresh terms a fact already indicated, viz., that the same combination of words may in one sense be compound, and in the other double (or two). *An uphill game* gives us the combination *up* + *hill* as a compound. *He ran up hill* gives us the combination *up* + *hill* as two words. So it is with *down* + *hill*, *down* + *right*, and other words. *Man-servant*, *cock-sparrow*, &c., are double or compound, as they are pronounced *mán-sérvant*, *mún-servant*, *cóck-spúrrow*, or *cóck-sparrow*.

The fourth class is hypothetical. I can, however, imagine that certain compounds may, if used almost exclusively in poetry, and with the accent at *par*, become so accented even in the current language.

§ 420. For a remark on the words *peacock*, *peahen*, see the Chapter upon Gender.—If these words be rendered masculine or feminine by the addition of the elements *-cock* and *-hen*, the statements made in the beginning of the present chapter are invalidated. Since, if the word *pea-* be particularized, qualified, or defined by the words *-cock* and *-hen*, the second term defines or particularises the first, which is contrary to the rule of p. 355. The truth, however, is, that the words *-cock* and *-hen* are defined by the prefix *pea-*. Preparatory to the exhibition of this, let us remember that the word *pea* (although now found in composition only) is a true and independent substantive, the name of a species of fowl, like *pheasant*, *partridge*, or any other appellation. It is the Latin *pavo*, German *pfau*. Now, if the word *peacock* mean a *pea* (*pfau* or *pavo*) that is a male, then do *wood-cock*, *black-cock*, and *bantam-cock*, mean *woods*, *blacks*, and *bantams* that are male. Or if the word *peahen* mean a *pea* (*pfau* or *pavo*) that is female, then do *moorhen* and *guineahen* mean *moors* and *guineas* that are female. Again, if a *peahen* mean a *pea* (*pfau* or *pavo*) that is female, then does the compound *pheasant-hen* mean the same as *hen-pheasant*; which is not the case. The fact is that *peacock* means a *cock that is a pea* (*pfau* or *pavo*);

peahen means a *hen that is a pea* (*pfau* or *pavo*); and, finally, *peafowl* means a *fowl that is a pea* (*pfau* or *pavo*). In the same way *moorfowl* means, not a *moor that is connected with a fowl*, but a *fowl that is connected with a moor*.

§ 421. It must be clear, *ex vi termini*, that in every compound word there are two parts; *i.e.*, the whole or part of the original, and the whole or part of the superadded word. In the most perfect forms of inflection there is a third element, *viz.*, a vowel, consonant, or syllable that joins the first word with the second.

In the older forms of all the Gothic languages the presence of this third element was the rule rather than the exception. In the present English it exists in but few words.

a. The *-a-* in *black-a-moor* is possibly such a connecting element.

b. The *-in-* in *night-in-gale* is most probably such a connecting element. Compare the German form *nacht-i-gale*, and remember the tendency of vowels to take the sound of *-ng* before *g*.

§ 422. *Improper compounds.*—The *-s-* in words like *Thur--s-day*, *hunt-s-man*, may be one of two things.

a. It may be the sign of the genitive case, so that *Thurs-day* = *Thoris dies*. In this case the word is an improper compound, since it is like the word *pater-familias* in Latin, in a common state of syntactical construction.

b. It may be a connecting sound, like the *-i-* in *nacht-i-gale*. Reasons for this view occur in the following fact:—

In the Modern German languages the genitive case of feminine nouns ends otherwise than in *-s*. Nevertheless, the sound of *-s-* occurs in composition equally, whether the noun it follows be masculine or feminine. This fact, as far as it goes, makes it convenient to consider the sound in question as a connective rather than a case. Probably, it is neither one nor the other exactly, but the effect of a false analogy.

§ 423. *Decomposites.*—"Composition is the joining together of *two* words."—See p. 357.

In the first edition the sentence ran "*two or more*" words; being so written to account for compounds like *mid-ship-man*,

gentle-man-like, &c., where the number of verbal elements seems to amount to three.

Nevertheless, the caution was unnecessary. Compound radicals like *midship* and *gentleman*, are, for the purposes of composition, single words. Compounds wherein one element is compound are called decomposites.

§ 424. The present chapter closes with the notice of two classes of words. They are mentioned now, not because they are compounds, but because they can be treated of here more conveniently than elsewhere.

There are a number of words which are never found by themselves; or, if so found, have never the same sense that they have in combination. Mark the word combination. The terms in question are points of combination, not of composition: since they form not the parts of words, but the parts of phrases. Such are the expressions *time and tide—might and main—rede me my riddle—pay your shot—rhyme and reason*, &c. These words are evidently of the same class, though not of the same species with *bishopric*, *colewort*, *spillikin*, *gossip*, *mainswearer*, and the words quoted in p. 362. These last-mentioned terms give us obsolete words preserved in composition. The former give us obsolete words preserved in combination.

The other words are etymological curiosities. They may occur in any language. The English, however, from the extent of its classical element, is particularly abundant in them. It is a mere accident that they are all compound words.

CHAPTER XXXII.

ON DERIVATION AND INFLECTION.

§ 425. DERIVATION, like *etymology*, is a word used in a wide and in a limited sense. In the wide sense of the term every word, except it be in the simple form of a root, is a derived word. In this sense the cases, numbers, and genders of nouns, the persons, moods, and tenses of verbs, the ordinal numbers, the diminutives, and even the compound words, are alike matters of derivation. In the wide sense of the term the word *fathers*, from *father*, is equally in a state of derivation with the word *strength*, from *strong*.

In the use of the word, even in its limited sense, there is considerable laxity and uncertainty.

Gender, number, case.—These have been called the *accidents* of the noun, and these it has been agreed to separate from derivation in its stricter sense, or from derivation properly so called, and to class together under the name of declension. Nouns are declined.

Person, number, tense, voice.—These have been called the accidents of a verb, and these it has been agreed to separate from derivation properly so called, and to class together under the name of conjugation. Verbs are conjugated.

Conjugation and declension constitute inflection. Nouns and verbs, speaking generally, are inflected.

Inflection, a part of derivation in its wider sense, is separated from derivation properly so called, or from derivation in its limited sense.

The degrees of comparison, or certain derived forms of adjectives; the ordinals, or certain derived forms of the numerals; the diminutives, &c., or certain derived forms of the substantive, have been separated from derivation properly

so called. I am not certain, however, that for so doing there is any better reason than mere convenience. By some the degrees of comparison are considered as points of inflection.

Derivation proper, the subject of the present chapter, comprises all the changes that words undergo, which are not referable to some of the preceding heads. As such, it is, in its details, a wider field than even composition. The details, however, are not entered into.

§ 426. Derivation proper may be divided according to a variety of principles. Amongst others,

I. *According to the evidence.*—In the evidence that a word is not simple, but derived, there are at least two degrees.

A. That the word *strength* is a derived word I collect to a certainty from the word *strong*, an independent form, which I can separate from it. Of the nature of the word *strength* there is the clearest evidence, or evidence of the first degree.

B. *Fowl*, *hail*, *nail*, *sail*, *tail*, *soul*; in Anglo-Saxon, *fugel*, *hægel*, *nægel*, *segel*, *tægel*, *sawel*.—These words are by the best grammarians considered as derivatives. Now, with these words I can not do what was done with the word *strength*, I can not take from them the part which I look upon as the derivational addition, and after that leave an independent word. *Strength* —*th* is a true word; *fowl* or *fugel* —*l* is no true word. If I believe these latter words to be derivations at àll, I do it because I find in words like *handle*, &c., the -*l* as a derivational addition. Yet, as the fact of a word being sometimes used as a derivational addition does not preclude it from being at other times a part of the root, the evidence that the words in question are not simple, but derived, is not cogent. In other words, it is evidence of the second degree.

II. *According to the effect.*—The syllable -*en* in the word *whiten* changes the noun *white* into a verb. This is its effect. We may so classify as to arrange combinations like -*en* (whose effect is to give the idea of the verb) in one order; whilst combinations like *th* (whose effect is, as in the word *strength*, to give the idea of abstraction) from another order.

III. *According to the form.*—Sometimes the derivational

element is a vowel (as the *-ie* in *doggie*); sometimes a consonant combined: in other words, a syllable (as the *-en* in *whiten*); sometimes a change of vowel without any addition (as the *i* in *tip*, compared with *top*); sometimes a change of consonant without any addition (as the *z* in *prize*, compared with *price*; sometimes it is a change of *accent*, like *a súrvey*, compared with *to survéy*. To classify derivations in this manner is to classify them according to their form. For the detail of the derivative forms, see Deutsche Grammatik, ii. 89—405.

IV. *According to the historical origin of the derivational elements.*—For this see the Chapter upon Hybridism.

V. *According to the number of the derivational elements.*—In *fisher*, as compared with *fish*, there is but one derivational affix. In *fishery*, as compared with *fish*, the number of derivational elements is two.

§ 427. The list (taken from Walker) of words alluded to in p. 293, is as follows:—

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
A'bsent	absént.	Déscant	descánt.
A'bstract	abstráct.	Dígest	digést.
A'ccent	accént.	E'ssay	essáy.
A'ffix	affíx.	E'xtract	extráct.
Aúgment	augmént.	Férment	fermént.
Cólleague	colléague.	Fréquent	freqúent.
Cómpact	compáct.	I'mport	impórt.
Cómpound	compóund.	I'ncense	incénse.
Cómpress	compréss.	I'nsult	insúlt.
Cóncert	concért.	O'bject	objéct.
Cóncrete	concréte.	Pérfume	perfúme.
Cónduct	condúct.	Pérmit	permít.
Cónfine	confíne.	Préfix	prefíx.
Cónflict	conflíct.	Prémise	premíse.
Cónserve	consérve.	Présage	preságe.
Cónsort	consórt.	Présent	presént.
Cóntract	contráct.	Próduce	produce.
Cóntrast	contrást.	Próject	projéct.
Cónverse	convérse.	Prótest	protést.
Cónvert	convért.	Rébel	rebél.
Désert	desért.	Récord	recórd.

Réfuse	refúse.	Tórment	torménт.
Súbject	subjéct.	Tránsfer	transfér.
Súrvey	survéy.	Tránsport.	transpórt.

§ 428. *Churl*, *earl*, *owl*, *fowl*, *hail*, *nail*, *sail*, *snail*, *tail*, *hazel*, *needle*, *soul*, *teazle*, *fair*, *beam*, *bottom*, *arm*, *team*, *worm*, *heaven*, *morn*, *dust*, *ghost*, *breast*, *rest*, *night*, *spright*, *blind*, *harp*, *flax*, *fox*, *finch*, *stork*, &c. All these words, for certain etymological reasons, are currently considered, by the latest philologists, as derivatives. Notwithstanding the general prevalence of a fuller form in the Anglo-Saxon, it is clear that, in respect to the evidence, they come under division B.

§ 429. Forms like *tip*, from *top*, *price* and *prize*, &c., are of importance in general etymology. Let it be received as a theory (as with some philologists is really the case) that fragmentary sounds like the *-en* in *whiten*, the *-th* in *strength*, &c., were once *words*; or, changing the expression, let it be considered that all derivation was once composition. Let this view be opposed. The first words that are brought to militate against it are those like *tip* and *prize*, where, instead of any *addition*, there is only *a change*; and, consequently, no vestiges of an older *word*. This argument, good as far as it goes, is rebutted in the following manner. Let the word *top* have attached to it a second word, in which second word there is a small vowel. Let this small vowel act upon the full one in *top*, changing it to *tip*. After this, let the second word be ejected. We then get the form *tip* by the law of accommodation, and not as an immediate sign of derivation. The *i* in *chick* (from *cock*) may be thus accounted for, the *-en* in *chicken* being supposed to have exerted, first, an influence of accommodation, and afterwards to have fallen off. The *i* in *chick* may, however, be accounted for by simple processes.

§ 430. In words like *bishopric*, and many others mentioned in the last chapter, we had compound words under the appearance of derived ones; in words like *upmost*, and many others, we have derivation under the appearance of composition.

CHAPTER XXXIII.

ADVERBS.

§ 431. *Adverbs.*—The adverbs are capable of being classified after a variety of principles.

Firstly, they may be divided according to their meaning. In this case we speak of the adverbs of time, place, number, manner. This division is logical rather than etymological.

A division, however, which although logical bears upon etymology, is the following :—

Well, better, ill, worse.—Here we have a class of adverbs expressive of degree, or intensity. Adverbs of this kind are capable of taking an inflection, *viz.*, that of the comparative and superlative degrees.

Now, then, here, there.—In the idea expressed by these words there are no degrees of intensity. Adverbs of this kind are incapable of taking any inflection.

Words like *better* and *worse* are adjectives or adverbs as they are joined to nouns or verbs.

Adverbs differ from nouns and verbs in being susceptible of one sort of inflection only, *viz.*, that of degree.

Secondly, adverbs may be divided according to their form and origin. This is truly an etymological classification.

A *Better, worse.*—Here the combination of sounds gives equally an adjective and an adverb. *This book is better than that*—here *better* agrees with *book*, and is therefore adjectival. *This looks better than that*—here *better* qualifies *looks*, and is therefore adverbial. Again ; *to do a thing with violence* is equivalent *to do a thing violently.* This shows how adverbs may arise out of cases. In words like the English *better*, the Latin *vi*=*violenter*, the Greek *κάλον* = *κάλως*, we have

adjectives in their degrees, and substantives in their cases, with adverbial powers. In other words, nouns are deflected from their natural sense to an adverbial one. Adverbs of this kind are adverbs of deflection.

n *Brightly, bravely.*—Here an adjective is rendered adverbial by the addition of the derivative syllable *-ly*. Adverbs like *brightly*, &c., may (laxly speaking) be called adverbs of derivation.

c *Now.*—This word has not satisfactorily been shown to have originated as any other part of speech but as an adverb. Words of this sort are adverbs absolute.

When, now, well, worse, better — here the adverbial expression consists in a single word, and is *simple*. *To-day, yesterday, not at all, somewhat*—here the adverbial expression consists of a compound word, or a phrase. This indicates the division of adverbs into simple and complex.

§ 432. The adverbs of deflection (of the chief importance in etymology) may be arranged after a variety of principles. I. According to the part of speech from whence they originate. This is often an adjective, often a substantive, at times a pronoun, occasionally a preposition, rarely a verb. II. According to the part of the inflection from whence they originate. This is often an ablative case, often a neuter accusative, often a dative, occasionally a genitive.

The following notices are miscellaneous rather than systematic.

Else, unawares, eftsoons.—These are the genitive forms of adjectives. *By rights* is a word of the same sort.

Once, twice, thrice. — These are the genitive forms of numerals.

Needs (as in *needs must go*) is the genitive case of a substantive.

Seldom.—The old dative (singular or plural) of the adjective *seld.*

Whilom.—The dative (singular or plural) of the substantive *while.*

Little, less, well.—Neuter accusatives of adjectives. *Bright*, in the *sun shines bright*, is a word of the same class. The

neuter accusative is a common source of adverbs in all tongues.

Athwart.—A neuter accusative, and a word exhibiting the Norse neuter in *-t.*

§ 433. *Darkling.*—This is no participle of a verb *dárkle*, but an adverb of derivation, like *unwaringûn* = *unawares*, Old High German ; *stillinge* = *secretly*, Middle High German ; *blindlings* = *blindly*, New High German ; *darnungo* = *secretly*, Old Saxon ; *nichtinge* = *by night*, Middle Dutch ; *blindeling* = *blindly*, New Dutch ; *bæclinga* = *backwards*, *handlunga* = *hand to hand*, Anglo-Saxon ; and, finally, *blindlins*, *backlins*, *darklins*, *middlins*, *scantlins*, *stridelins*, *stowlins*, in Lowland Scotch.—Deutsche Grammatik, iii. 236.

§ 434. "Adverbs like *brightly* may (*laxly speaking*) be called adverbs of derivation." Such the assertion made a few paragraphs above. The first circumstance that strikes the reader is, that the termination *-ly* is common both to adjectives and to adverbs. This termination was once an independent word, *viz.*, *leik*. Now, as *-ly* sprung out of the Anglo-Saxon *-lice*, and as words like *early*, *dearly*, &c., were originally *arlîce*, *deorlîce*, &c., and as *arlîce*, *deorlîce*, &c., were adjectives, the adverbs in *-ly* are (*strictly speaking*) adverbs, not of derivation, but of deflection.

It is highly probable that not only the adverbs of derivation, but that also the absolute adverbs, may eventually be reduced to adverbs of deflection. For *now*, see Deutsche Grammatik, iii. 249.

CHAPTER XXXIV.

ON CERTAIN ADVERBS OF PLACE.

§ 435. It is a common practice for languages to express by different modifications of the same root the three following ideas:—

1. The idea of rest *in* a place.
2. The idea of motion *towards* a place.
3. The idea of motion *from* a place.

This habit gives us three correlative adverbs—one of position, and two of direction.

§ 436. It is also a common practice of language to depart from the original expression of each particular idea, and to interchange the signs by which they are expressed.

§ 437. This may be seen in the following table, illustrative of the forms *here*, *hither*, *hence*, and taken from the Deutsche Grammatik, iii. 199.

Mæso-Gothic	þar, þaþ, þaþro,	*there, thither, thence.*
	hêr, hiþ, hidrô,	*here, hither, hence.*
Old High German	huâr, huara, huanana,	*where, whither, whence.*
	dâr, dara, danana,	*there, thither, thence.*
	hear, hêra, hinana,	*here, hither, hence.*
Old Saxon	huar, huar, huanan,	*where, whither, whence.*
	thar, thar, thanan,	*there, thither, thence.*
	hêr, hër, hënan,	*here, hither, hence.*
Anglo-Saxon	þar, þider, þonan,	*there, thither, thence.*
	hvar, hvider, hvonan,	*where, whither, whence.*
	hêr, hider, hënan,	*here, hither, hence.*
Old Norse	þar, þaðra, þaðan,	*there, thither, thence.*
	hvar, hvert, hvaðan,	*where, whither, whence.*
	hêr, hëðra, hëðan,	*here, hither, hence.*
Middle High German...	dâ, dan,dannen,	*there, thither, thence.*
	wâ, war, wannen,	*where, whither, whence.*
	hie, hër, hennen,	*here, hither, hence.*

Modern High German..	da, dar, dannen,	*there, thither, thence.*
	wo, wohin, wannen,	*where, whither, whence.*
	hier, her, hinnen,	*here, hither, hence.*

§ 438. These local terminations were commoner in the earlier stages of language than at present. The following are from the Mœso-Gothic :—

Innaþrô = *from within.*
Ûtaþrô = *from without.*
Innaþrô = *from above.*
Fáirraþrô = *from afar.*
Allaþrô = *from all quarters.*

Now a reason for the comparative frequency of these forms in Mœso-Gothic lies in the fact of the Gospel of Ulphilas being a translation from the Greek. The Greek forms in *-θεν*, *ἔσωθεν*, *ἔξωθεν*, *ἄνωθεν*, *πόῤῥωθεν*, *πάντοθεν*, were just the forms to encourage such a formation as that in *-þro*.—Deutsche Grammatik, iii. 199, &c.

§ 439. The *-ce* (= *es*) in *hen-ce*, *when-ce*, *then-ce*, has yet to be satisfactorily explained. The Old English is *whenn-es*, *thenn-es*. As far, therefore, as the spelling is concerned, they are in the same predicament with the word *once*, which is properly *on-es*, the genitive of *one*. This statement, however, explains only the peculiarity of their orthography ; since it by no means follows, that, because the *-s* in *ones* and the *-s* in *whennes*, *thennes* are equally replaced by *-ce* in orthography, they must equally have the same origin in etymology.

§ 440. *Yonder*.—In the Mœso-Gothic we have the following forms : *jáinar*, *jáina*, *jáinþrô* = *illic*, *illuc*, *illinc*. They do not, however, explain the form *yon-d-er*. It is not clear whether the *d* = the *-d* in *jáind*, or the þ in *jáinþro*.

Anon, as used by Shakspeare, in the sense of *presently*.—The probable history of this word is as follows: the first syllable contains a root akin to the root *yon*, signifying *distance in place*. The second is a shortened form of the Old High German and Middle High German, *-nt*, a termination expressive, 1, of removal in space ; 2, of removal in time ; Old High German, *ënont*, *ënnont* ; Middle High German,

ënentlig, *jenunt* = *beyond*. The transition from the idea of *place* to that of *time* is shown in the Old High German, *nâhunt*, and the Middle High German, *vërnent* = *lately*; the first from the root *nigh*, the latter from the root *far*.—See Deutsche Grammatik, iii. 215.

CHAPTER XXXV.

ON WHEN, THEN, AND THAN.

§ 441. The Anglo-Saxon adverbs are *whenne* and *þenne* = *when*, *then*.

The masculine accusative cases of the relative and demonstrative pronoun are *hwæne* (*hwone*) and *þæne* (*þone*).

Notwithstanding the difference, the first form is a variety of the second; so that the adverbs *when* and *then* are pronominal in origin.

As to the word *than*, the conjunction of comparison, it is a variety of *then;* the notions of *order*, *sequence*, and *comparison* being allied.

This is good: then (or *next in order*) *that is good*, is an expression sufficiently similar to *this is better than that* to have given rise to it.

CHAPTER XXXVI.

PREPOSITIONS AND CONJUNCTIONS.

§ 442. *Prepositions.*—Prepositions, as such, are wholly unsusceptible of inflection. Other parts of speech, in a state of inflection, may be used with a prepositional sense. This, however, is not an inflection of prepositions.

No word is ever made a preposition by the addition of a derivational * element. If it were not for this, the practical classification of the prepositions, in respect to their form, would coincide with that of the adverbs. As it is, there are only the prepositions of deflection, and the absolute prepositions. On another principle of division there are the simple prepositions (*in*, *on*, &c.), and the complex prepositions (*upon*, *roundabout*, *across*).

The prepositions of deflection, when simple, originate chiefly in adverbs, as *up*, *down*, *within*, *without*, unless, indeed, we change the assertion, and say that the words in point (and the others like them) are adverbs originating in prepositions. The absence of characteristic terminations renders these decisions difficult.

The prepositions of deflection, when complex, originate chiefly in nouns, accompanied by an absolute preposition ; as *instead of* of substantival, *between* of adjectival origin.

The absolute prepositions, in the English language, are *in*, *on*, *of*, *at*, *up*, *by*, *to*, *for*, *from*, *till*, *with*, *through*.

§ 443. *Conjunctions.*—Conjunctions, like prepositions, are wholly unsusceptible of inflection. Like prepositions they

* *Over*, *under*, *after*.—These, although derived forms, are not prepositions of derivation ; since it is not by the affix *-er* that they are made prepositions. *He went over*, *he went under*, *he went after*—these sentences prove the forms to be as much adverbial as prepositional.

are never made by means of a derivational element. Like prepositions they are either simple (as *and*, *if*), or complex (as *also*, *nevertheless*).

The conjunctions of deflection originate chiefly in imperative moods (as *all* save *one*, *all* except *one*) ; participles used like the ablative absolute in Latin (as *all* saving *one*, *all* excepting *one*) ; adverbs (as *so*) ; prepositions (as *for*) ; and relative neuters (as *that*).

The absolute conjunctions in the English language are *and*, *or*, *but*, *if*.

§ 444. *Yes*, *no*.—Although *not* may be reduced to an adverb, *nor* to a conjunction, and *none* to a noun, these two words (the direct affirmative, and the direct negative) are referable to none of the current parts of speech. Accurate grammar places them in a class by themselves.

§ 445. *Particles*.—The word particle is a collective term for all those parts of speech that are *naturally* unsusceptible of inflection ; comprising, 1, interjections ; 2, direct affirmatives ; 3, direct negatives ; 4, absolute conjunctions ; 5, absolute prepositions ; 6, adverbs unsusceptible of degrees of comparison ; 7, inseparable prefixes.

CHAPTER XXXVII.

ON THE GRAMMATICAL POSITION OF THE WORDS MINE AND THINE.

§ 446. The inflection of pronouns has its natural peculiarities in language; it has also its natural difficulties in philology. These occur not in one language in particular, but in all generally. The most common peculiarity in the grammar of pronouns is the fact of what may be called their *convertibility*. Of this *convertibility* the following statements serve as illustration:—

1. *Of case.*—In our own language the words *my* and *thy*, although at present possessives, were previously datives, and, earlier still, accusatives. Again, the accusative *you* replaces the nominative *ye*, and *vice versâ*.

2. *Of number.*—The words *thou* and *thee* are, except in the mouths of Quakers, obsolete. The plural forms, *ye* and *you*, have replaced them.

3. *Of person.*—Laying aside the habit of the Germans and other nations, of using the third person plural for the second singular (as in expressions like *wie befinden sie sich* = *how do they find themselves?* instead of *how do you find yourself?*) the Greek language gives us examples of interchange in the way of persons in the promiscuous use of νιν, μιν, σφε, and ἑαυτοῦ; whilst *sich* and *sik* are used with a similar latitude in the Middle High German and Scandinavian.

4. *Of class.*—The demonstrative pronouns become

a. Personal pronouns.
b. Relative pronouns.
c. Articles.

The reflective pronoun often becomes reciprocal.

These statements are made for the sake of illustrating, not of exhausting, the subject. It follows, however, as an inference from them, that the classification of pronouns is complicated. Even if we knew the original power and derivation of every form of every pronoun in a language, it would be far from an easy matter to determine therefrom the paradigm that they should take in grammar. To place a word according to its power in a late stage of language might confuse the study of an early stage. To say that because a word was once in a given class, it should always be so, would be to deny that in the present English *they*, *these*, and *she* are personal pronouns at all.

The two tests, then, of the grammatical place of a pronoun, its *present power* and its *original power*, are often conflicting.

In the English language the point of most importance in this department of grammar is the place of forms like *mine* and *thine*; in other words, of the forms in *-n*. Are they genitive cases of a personal pronoun, as *mei* and *tui* are supposed to be in Latin, or are they possessive pronouns like *meus* and *tuus*?

Now, if we take up the common grammars of the English language *as it is*, we find, that, whilst *my* and *thy* are dealt with as genitive cases, *mine* and *thine* are considered adjectives. In the Anglo-Saxon grammars, however, *min* and *þin*, the older forms of *mine* and *thine*, are treated as genitives; of which *my* and *thy* have been dealt with as abbreviated forms, and that by respectable scholars.

Now, to prove from the syntax of the older English that in many cases the two forms were convertible, and to answer that the words in question are *either* genitive cases or adjectives, is lax philology; since the real question is, *which of the two is the primary, and which the secondary meaning?*

§ 447. The *à priori* view of the likelihood of words like *mine* and *thine* being genitive cases, must be determined by the comparison of three series of facts.

1. The ideas expressed by the genitive case, with particular reference to the two preponderating notions of possession and partition.

2. The circumstance of the particular notion of possession being, in the case of the personal pronouns of the two first persons singular, generally expressed by a form undoubtedly adjectival.

3. The extent to which the idea of partition becomes merged in that of possession, and *vice versâ*.

§ 448. *The ideas of possession and partition as expressed by genitive forms.*—If we take a hundred genitive cases, and observe their construction, we shall find, that, with a vast majority of them, the meaning is reducible to one of two heads; *viz.*, the idea of possession or the idea of partition.

Compared with these two powers all the others are inconsiderable, both in number and importance; and if, as in the Greek and Latin languages, they take up a large space in the grammars, it is from their exceptional character rather than from their normal genitival signification.

Again, if both the ideas of possession and partition may, and in many cases must be, reduced to the more general idea of relation, this is a point of grammatical phraseology by no means affecting the practical and special bearings of the present division.

§ 449. *The adjectival expression of the idea of possession.*—All the world over, a property is a possession; and *persons*, at least, may be said to be the owners of their attributes. Whatever may be the nature of words like *mine* and *thine*, the adjectival character of their Latin equivalents, *meus* and *tuus*, is undoubted.

The ideas of partition and possession merge into one another.—A man's spade is the possession *of a man; a man's hand is the* part *of a man.* Nevertheless, when a man uses his hand as the instrument of his will, the idea which arises from the fact of its being *part* of his body is merged in the idea of the possessorship which arises from the feeling of ownership or mastery which is evinced in its subservience and application. Without following the refinements to which the further investigation of these questions would lead us, it is sufficient to suggest that the preponderance of the two allied ideas of partition and possession is often determined by the

personality or the non-personality of the subject, and that, when the subject is a person, the idea is chiefly possessive; when a thing, partitive—*caput fluvii = the head, which is a part, of a river ; caput Toli = the head, which is the possession, of Tolus.*

But as persons may be degraded to the rank of things, and as things may, by personification, be elevated to the level of persons, this distinction, although real, may become apparently invalid. In phrases like *a tributary to the Tiber—the criminal lost his eye—this field belongs to that parish*—the ideas of possessorship and partition, as allied ideas subordinate to the idea of relationship in general, verify the interchange.

§ 450. These observations should bring us to the fact that there are two ideas which, more than any other, determine the evolution of a genitive case—the idea of partition and the idea of possession ; *and that genitive cases are likely to be evolved just in proportion as there is a necessity for the expression of these two ideas.*—Let this be applied to the question of the *à priori* probability of the evolution of a genitive case to the pronouns of the first and second persons of the singular number.

§ 451. *The idea of* possession, *and its likelihood of determining the evolution of a genitive form to the pronouns of the first and second person singular.*—It is less likely to do so with such pronouns than with other words, inasmuch as it is less necessary. It has been before observed, that the practice of most languages shows a tendency to express the relation by adjectival forms—*meus, tuus.*

An objection against the conclusiveness of this argument will be mentioned in the sequel.

§ 452. *The idea of* partition, *and its likelihood of determining the evolution of a genitive form, &c.*—Less than with other words.

A personal pronoun of the *singular* number is the name of a unity, and, as such, the name of an object far less likely to be separated into parts than the name of a collection. Phrases like, *some of them, one of you, many of us, any of them, few of us*, &c., have no analogues in the singular number, such as *one of me, a few of thee*, &c. The partitive words that can

combine with singular pronouns are comparatively few; *viz.*, *half*, *quarter*, *part*, &c.: and they can all combine equally with plurals—*half of us*, *a quarter of them*, *a part of you*, *a portion of us*. The partition of a singular object with a pronominal name is of rare occurrence in language.

This last statement proves something more than appears at first sight. It proves that no argument in favour of the so-called *singular* genitives, like *mine* and *thine*, can be drawn from the admission (if made) of the existence of the true plural genitives *ou-r*, *you-r*, *thei-r*. The two ideas are not in the same predicament. We can say, *one of ten*, or *ten of twenty*; but we cannot say *one of one*—*Wæs hira Matheus sum* = *Matthew was one of them*; Andreas—*Your noither* = *neither of you*; Amis and Ameloun—from Mr. Guest: *Her eyder* = *either of them*; Octavian.—Besides this, the form of the two numbers are neither identical, nor equally genitival; as may be seen by contrasting *mi-n* and *thi-n* with *ou-r* and *you-r*.

§ 453. Such are the chief *à priori* arguments against the genitival character of words like *mine* and *thine*.

Akin to these, and a point which precedes the *à posteriori* evidence as to the nature of the words in question, is the determination of the side on which lies the *onus probandi*. This question is material; inasmuch as, although the present writer believes, for his own part, that the forms under discussion are adjectival rather than genitival, this is not the point upon which he insists. What he insists upon is the fact of the genitival character of *mine* and *thine* requiring a particular proof; which particular proof no one has yet given: in other words, his position is that they are not to be thought genitive until proved to be such.

It has not been sufficiently considered that the *primâ facie* evidence is against them. They have not the form of a genitive case—indeed, they have a different one; and whoever assumes a second form for a given case has the burden of proof on his side.

§ 454. Against this circumstance of the *-n* in *mine* and *thine* being the sign of anything rather than of a genitive case, and against the *primâ facie* evidence afforded by it, the

following facts may, or have been, adduced as reasons on the other side. The appreciation of their value, either taken singly or in the way of cumulative evidence, is submitted to the reader. It will be seen that none of them are unexceptionable.

§ 455. *The fact, that, if the words* mine *and* thine *are not genitive cases, there is not a genitive case at all.*—It is not necessary that there should be one. Particular reasons in favour of the probability of personal pronouns of the singular number being destitute of such a case have been already adduced. *It is more likely that a word should be defective than that it should have a separate form.*

§ 456. *The analogy of the forms* mei *and ἐμοῦ in Latin and Greek.*—It cannot be denied that this has some value. Nevertheless, the argument deducible from it is anything but conclusive.

1. It is by no means an indubitable fact that *mei* and *ἐμοῦ* are really cases of the pronoun. The *extension* of a principle acknowledged in the Greek language might make them the genitive cases of adjectives used pronominally. Thus,

Τὸ ἐμὸν = ἐγὼ,
Τοῦ ἐμοῦ = ἐμοῦ,
Τῷ ἐμῷ = ἐμοί.

Assume the omission of the article and the extension of the Greek principle to the Latin language, and *ἐμοῦ* and *mei* may be cases, not of *ἐμὲ* and *me*, but of *ἐμὸς* and *meus*.

2. In the classical languages the *partitive* power was expressed by the genitive.

"——— multaque pars mei
Vitabit Libitinam."

This is a reason for the evolution of a genitive power. Few such forms exist in the Gothic; *part my* is not English, nor was *dæl min* Anglo-Saxon, = *part of me*, or *pars mei*.

§ 457. The following differences of form, are found in the different Gothic languages, between the equivalents of *mei* and *tui*, the so-called genitives of *ego* and *tu*, and the equivalents of *meus* and *tuus*, the so-called possessive adjectives.

Mæso-Gothic	meina	= *mei*	as opposed to	meins	=	*meus.*
	þeina	= *tui*	.....	þeins	=	*tuus.*
Old High German	mîn	= *mei*	.....	mîner	=	*meus.*
	dîn	= *tui*	.....	dîner	=	*tuus.*
Old Norse	min	= *mei*	.....	minn	=	*meus.*
	þin	= *tui*	.....	þinn	=	*tuus.*
Middle Dutch	mîns	= *mei*	.....	mîn	=	*meus.*
	dîns	= *tui*	.....	dîn	=	*tuus.*
Modern High German	mein	= *mei*	.....	meiner	=	*meus.*
	dein	= *tui*	.....	deiner	=	*tuus.*

In this list, those languages where the two forms are alike are not exhibited. This is the case with the Anglo-Saxon and Old Saxon.

In the above-noticed differences of form lie the best reasons for the assumption of a genitive case, as the origin of an adjectival form; and, undoubtedly, in those languages, where both forms occur, it is convenient to consider one as a case and one as an adjective.

§ 458. But this is not the present question. In Anglo-Saxon there is but one form, *min* and *þin* = *mei* and *meus*, *tui* and *tuus*, indifferently. Is this form an oblique case or an adjective?

This involves two sorts of evidence.

§ 459. *Etymological evidence.*—Assuming two *powers* for the words *min* and *þin*, one genitive, and one adjectival, which is the original one? or, going beyond the Anglo-Saxon, assuming that of two *forms* like *meina* and *meins*, the one has been derived from the other, which is the primitive, radical, primary, or original one?

Men, from whom it is generally unsafe to differ, consider that the adjectival form is the derived one; and, as far as forms like *mîner*, as opposed to *mîn*, are concerned, the evidence of the foregoing list is in their favour. But what is the case with the Middle Dutch? The genitive *mîns* is evidently the derivative of *mîn*.

The reason why the forms like *mîner* seem derived is because they are longer and more complex than the others. Nevertheless, it is by no means an absolute rule in philology that the least compound form is the oldest. A word may be

adapted to a secondary meaning by a change in its parts in the way of omission, as well as by a change in the way of addition. Such is the general statement. Reasons for believing that in the particular cases of the words in question such is the fact, will be found hereafter.

As to the question whether it is most likely for an adjective to be derived from a case, or a case from an adjective, it may be said, that philology furnishes instances both ways. *Ours* is a case derived, in syntax at least, from an adjective. *Cujus* (as in *cujum pecus*) and *sestertium* are Latin instances of a nominative case being evolved from an oblique one.

§ 460. *Syntactic evidence.*—If in Anglo-Saxon we found such expressions as *dæl min=pars mei*, *hælf þin=dimidium tui*, we should have a reason, as far as it went, for believing in the existence of a genitive with a partitive power. Such instances, however, have yet to be quoted; whilst, even if quoted, they would not be *conclusive*. Expressions like *σὸς πόθος=desiderium tui*, *σῇ προμηθίᾳ=providentiâ propter te*, show the extent to which the possessive expression encroaches on the partitive.

1. The words *min* or *þin*, with a power anything rather than possessive, would not for that reason be proved (on the strength of their meaning) to be genitive cases rather than possessive pronouns; since such latitude in the power of the possessive pronoun is borne out by the comparison of languages—*πατὲρ ἡμῶν* (not *ἡμέτερος*) in Greek is *pater noster* (not *nostrum*) in Latin.

§ 461. Again—as *min* and *þin* are declined like adjectives, even as *meus* and *tuus* are so declined, we have means of ascertaining their nature from the form they take in certain constructions; thus, *min*ra=*me*orum, and *min*re=*me*æ, are the genitive plural and the dative singular respectively. Thus, too, the Anglo-Saxon for *of thy eyes* should be *eagena þinra*, and the Anglo-Saxon for *to my widow*, should be *wuduwan minre*; just as in Latin, they would be *oculorum tuorum*, and *viduæ meæ*.

If, however, instead of this we find such expressions as *eagena þin*, or *wuduwan min*, we find evidence in favour of a

genitive case; for then the construction is not one of concord, but one of government, and the words *þin* and *min* must be construed as the Latin forms *tui* and *mei* would be in *oculorum mei*, and *viduæ mei*; viz.: as genitive cases. Now, whether a sufficient proportion of such constructions (real or apparent) exist or not, they have not yet been brought forward.

Such instances have yet to be quoted; whilst even if quoted, they would not be conclusive.

§ 462. A few references to the *Deutsche Grammatik* will explain this.

As early as the Mœso-Gothic stage of our language, we find rudiments of the omission of the inflection. The possessive pronouns in the *neuter singular* sometimes take the inflection, sometimes appear as crude forms, *nim thata badi theinata*= ἆρον σοῦ τὸν κράββατον (Mark ii. 9.) opposed to *nim thata badi thein* two verses afterwards. So also with *mein* and *meinata*.—Deutsche Grammatik, iv. 470. It is remarkable that this omission should begin with forms so marked as those of the neuter (*-ata*). It has, perhaps, its origin in the adverbial character of that gender.

Old High German.—Here the nominatives, both masculine and feminine, lose the inflection, whilst the neuter retains it —*thin dohter*, *sîn quenâ*, *min dohter*, *sinaz lîb*. In a few cases, when the pronoun comes after, even the *oblique* cases drop the inflection.—Deutsche Grammatik, 474—478.

Middle High German.—*Preceding* the noun, the nominative of all genders is destitute of inflection; *sîn lîb*, *mîn ere*, *dîn lîb*, &c. *Following* the nouns, the oblique cases do the same; *ine herse sîn*.—Deutsche Grammatik, 480. The influence of position should here be noticed. Undoubtedly a place *after* the substantive influences the omission of the inflection. This appears in its *maximum* in the Middle High German. In Mœso-Gothic we have *mein leik* and *leik meinata*. —Deutsche Grammatik, 470.

§ 463. Now by assuming (which is only a fair assumption) the extension of the Middle High German omission of the inflection to the Anglo-Saxon; and by supposing it to affect the words in question in *all* positions (*i.e.*, both before and

after their nouns), we explain these constructions by a process which, in the mind of the present writer, is involved in fewer difficulties than the opposite doctrine of a genitive case, in words where it is not wanted, and with a termination which is foreign to it elsewhere.

To suppose *two* adjectival forms, one inflected (*min*, *minre*, &c.), and one uninflected, or common to all genders and both numbers (*min*), is to suppose no more than is the case with the uninflected *þe*, as compared with the inflected *þæt*.—See pp. 251—253.

CHAPTER XXXVIII.

ON THE CONSTITUTION OF THE WEAK PRÆTERITE.

§ 464. The remote origin of the weak præterite in *-d* or *-t*, has been considered by Grimm, in the Deutsche Grammatik. He maintains that it is the *d* in *d-d*, the reduplicate præterite of *do*. In all the Gothic languages the termination of the past tense is either *-da*, *-ta*, *-de*, *-ði*, *-d*,*-t*, or *-ed*, for the singular, and *-don*, *-ton*, *-tûmês*, or *-ðum*, for the plural; in other words, *d*, or an allied sound, appears once, if not oftener. In the plural præterite of the Mœso-Gothic we have something more, *viz.* the termination *-dédum*; *as nas-idêdum*, *nas-idéduþ*, *nas-idedum*, from *nas-ja*; *sôk-idêdum*, *sôk-idêduþ*, *sôk-idédum* from *sôk-ja*; *salb-ôdedum*, *salb-ôdêduþ*, *sâlb-ôdêdun*, from *salbô*. Here there is a second *d*. The same takes place with the dual form *salb-ôdêduts*, and with the subjunctive forms, *salb-ôdédjan*, *salb-odéduts*, *salb-ôdêdi*, *salb-ôdêdeits*, *salb-ôdêdeima*, *salb-ôdêdeiþ*, *salb-ôdêdeina*. The English phrase, *we did salve*, as compared with *salb-ôdedum*, is confirmatory of this.—Deutsche Grammatik, i. 1042.

§ 465. Some remarks of Dr. Trithen's on the Slavonic præterite, in the Transactions of the Philological Society, induce me to identify the *d-* in words like *moved*, &c., with the *-t* of the passive participles of the Latin language; as found in mon-*it*-us, voc-*at*-us, rap-*t*-us, and probably in Greek forms like *τυφ-θ-είς*.

1. The Slavonic præterite is commonly said to possess genders: in other words, there is one form for speaking of a past action when done by a male, and another for speaking of a past action when done by a female.

2. These forms are identical with those of the participles, masculine or feminine, as the case may be. Indeed the præterite is a participle; and the fact of its being so accounts for

the apparently remarkable fact of its inflection. If, instead of saying *ille amavit*, the Latins said *ille amatus*, whilst instead of saying *illa amavit* they said *illa amata*, they would exactly use the grammar of the Slavonians.

3. Hence, as one language, the Slavonic gives us the undoubted fact of an active præterite growing out of a passive participle (unless, indeed, we chose to say that both are derived from a common origin); and as the English participle and præterite, when weak, are nearly identical, we have reason for believing that the *d*, in the English active præterite, is the *t* in the Latin passive participle.

§ 466. The following extract exhibits Dr. Trithen's remarks on the Slavonic verb:—

"A peculiarity which distinguishes the grammar of all the Slavish languages, consists in the use of the past participle, taken in an active sense, for the purpose of expressing the præterite. This participle generally ends in *l*; and much uncertainty prevails both as to its origin and its relations, though the termination has been compared by various philologists with similar affixes in the Sanscrit, and the classical languages.

"In the Old Slavish, or the language of the church, there are three methods of expressing the past tense: one of them consists in the union of the verb substantive with the participle; as,

Rek esm' ..... *chital esmi'*
Rek esi' ..... *chital esi'*
Rek est' ..... *chital est'.*

"In the corresponding tense of the Slavonic dialect we have the verb substantive placed before the participle:

Yasam imao ..... *mi' smo* ..... *imali*
Ti si imao ..... *vi' ste*..... *imali*
On ye imao ..... *omi su* ..... *imali.*

"In the Polish it appears as a suffix:

Czytalem ..... *czytalismy*
Czytales ..... *czytaliscie*
Czytal ..... *czytalie.*

"And in the Servian it follows the participle:

Igrao sam ..... *igrali smo*
Igrao si ..... *igrali ste*
Igrao ye ..... *igrali su.*

"The ending *ao*, of *igrao'* and *imao*, stands for the Russian *al*, as in some English dialects *a'* is used for *all*."

PART V.

SYNTAX.

CHAPTER I.

ON SYNTAX IN GENERAL.

§ 467. The word *syntax* is derived from the Greek *syn* (*with* or *together*), and *taxis* (*arrangement*). It relates to the arrangement, or putting together of words. Two or more words must be used before there can be any application of studied syntax.

Much that is considered by the generality of grammarians as syntax, can either be omitted altogether, or else be better studied under another name.

§ 468. To reduce a sentence to its elements, and to show that these elements are, 1, the subject, 2, the predicate, 3, the copula; to distinguish between simple terms and complex terms,—this is the department of logic.

To show the difference in force of expression, between such a sentence as *great is Diana of the Ephesians*, and *Diana of the Ephesians is great*, wherein the natural order of the subject and predicate is reversed, is a point of rhetoric.

I am moving.—To state that such a combination as *I am moving* is grammatical, is undoubtedly a point of syntax. Nevertheless it is a point better explained in a separate treatise, than in a work upon any particular language. The expression proves its correctness by the simple fact of its universal intelligibility.

I speaks.—To state that such a combination as *I speaks*,

admitting that *I* is exclusively the pronoun in the first person, and that *speaks* is exclusively the verb in the third, is undoubtedly a point of syntax. Nevertheless, it is a point which is better explained in a separate treatise, than in a work upon any particular language. An expression so ungrammatical, involves a contradiction in terms, which unassisted common sense can deal with. This position will again be reverted to.

There is to me a father.—Here we have a circumlocution equivalent to *I have a father*. In the English language the circumlocution is unnatural. In the Latin it is common. To determine this, is a matter of idiom rather than of syntax.

I am speaking, I was reading.—There was a stage in the Gothic languages when these forms were either inadmissible, or rare. Instead thereof, we had the present tense, *I speak*, and the past, *I spoke*. The same is the case with the classical languages in the classical stage. To determine the difference in idea between these pairs of forms is a matter of metaphysics. To determine at what period each idea came to have a separate mode of expression is a matter of the *history* of language. For example, *vas láisands* appears in Ulphilas (Matt. vii. 29). There, it appears as a rare form, and as a literal translation of the Greek *ἦν διδασκών* (*was teaching*). The Greek form itself was, however, an unclassical expression for *ἐδίδασκε*. In Anglo-Saxon this mode of speaking became common, and in English it is commoner still. — Deutsche Grammatik, iv. 5. This is a point of idiom involved with one of history.

Swear by your sword—swear on your sword.—Which of these two expressions is right? This depends on what the speaker means. If he mean *make your oath in the full remembrance of the trust you put in your sword, and with the imprecation, therein implied, that it shall fail you, or turn against you if you speak falsely*, the former expression is the right one. But, if he mean swear *with your hand upon your sword*, it is the latter which expresses his meaning. To take a different view of this question, and to write as a rule that

verbs of swearing are followed by the preposition on (or *by*) is to mistake the province of the grammar. Grammar tells no one what he should wish to say. It only tells him how what he wishes to say should be said.

Much of the criticism on the use of *will* and *shall* is faulty in this respect. *Will* expresses one idea of futurity, *shall* another. The syntax of the two words is very nearly that of any other two. That one of the words is oftenest used with a first person, and the other with a second, is a fact, as will be seen hereafter, connected with the nature of *things*, not of words.

§ 469. The following question now occurs. If the history of forms of speech be one thing, and the history of idioms another; if this question be a part of logic, and that question a part of rhetoric; and if such truly grammatical facts as government and concord are, as matters of common sense, to be left uninvestigated and unexplained, what remains as syntax? This is answered by the following distinction. There are two sorts of syntax; theoretical and practical, scientific and historical, pure and mixed. Of these, the first consists in the analysis and proof of those rules which common practice applies without investigation, and common sense appreciates, in a rough and gross manner, from an appreciation of the results. This is the syntax of government and concord, or of those points which find no place in the present work, for the following reason—*they are either too easy or too hard for it.* If explained scientifically they are matters of close and minute reasoning; if exhibited empirically they are mere rules for the memory. Besides this they are universal facts of languages in general, and not the particular facts of any one language. Like other universal facts they are capable of being expressed symbolically. That the verb (A) agrees with its pronoun (B) is an immutable fact: or, changing the mode of expression, we may say that language can only fulfil its great primary object of intelligibility when A = B. And so on throughout. A formal syntax thus exhibited, and even devised *à priori*, is a philological possibility. And it is also the measure of philological anomalies.

§ 470. *Pure syntax.*—So much for one sort of syntax; *viz.*, that portion of grammar which bears the same relation to the practice of language, that the investigation of the syllogism bears to the practice of reasoning. The positions concerning it are by no means invalidated by such phrases as *I speaks* (for *I speak*), &c. In cases like these there is no contradiction; since the peculiarity of the expression consists not in joining two incompatible persons, but in mistaking a third person for a first—*and as far as the speaker is concerned, actually making it so.* I must here anticipate some objections that may be raised to these views, by stating that I am perfectly aware that they lead to a conclusion which to most readers must appear startling and to some monstrous, *viz.*, to the conclusion that *there is no such thing as bad grammar at all; that everything is what the speaker chooses to make it; that a speaker may choose to make any expression whatever, provided it answer the purpose of language, and be intelligible; that, in short, whatever is is right.* Notwithstanding this view of the consequence I still am satisfied with the truth of the premises. I may also add that the terms *pure* and *mixed*, themselves suggestive of much thought on the subject which they express, are not mine but Professor Sylvester's.

§ 471. *Mixed syntax.*—That, notwithstanding the previous limitations, there is still a considerable amount of syntax in the English, as in all other languages, may be seen from the sequel. If I undertook to indicate the essentials of mixed syntax, I should say that they consisted in the explanation of combinations *apparently* ungrammatical; in other words, that they ascertained the results of those causes which disturb the regularity of the pure syntax; that they measured the extent of the deviation; and that they referred it to some principle of the human mind—so accounting for it.

I am going.—Pure syntax explains this.

I have gone.—Pure syntax will not explain this. Nevertheless, the expression is good English. The power, however, of both *have* and *gone* is different from the usual power of those words. This difference mixed syntax explains.

§ 472. Mixed syntax requires two sorts of knowledge—metaphysical, and historical.

1. To account for such a fact in language as the expression *the man as rides to market*, instead of the usual expression *the man who rides to market*, is a question of what is commonly called metaphysics. The idea of comparison is the idea common to the words *as* and *who*.

2. To account for such a fact in language as the expression *I have ridden a horse* is a question of history. We must know that when there was a sign of an accusative case in English the word *horse* had that sign; in other words that the expression was, originally, *I have a horse as a ridden thing*. These two views illustrate each other.

§ 473. In the English, as in all other languages, it is convenient to notice certain so-called figures of speech. They always furnish convenient modes of expression, and sometimes, as in the case of the one immediately about to be noticed, *account* for facts.

§ 474. *Personification.*—The ideas of apposition and collectiveness account for the apparent violations of the concord of number. The idea of personification applies to the concord of gender. A masculine or feminine gender, characteristic of persons, may be substituted for the neuter gender, characteristic of things. In this case the term is said to be personified.

The cities who aspired to liberty.—A personification of the idea expressed by *cities* is here necessary to justify the expression.

It, the sign of the neuter gender, as applied to a male or female *child*, is the reverse of the process.

§ 475. *Ellipsis* (from the Greek *elleipein* = *to fall short*), or a *falling short*, occurs in sentences like *I sent to the bookseller's*. Here the word *shop* or *house* is understood. Expressions like *to go on all fours*, and *to eat of the fruit of the tree*, are reducible to ellipses.

§ 476. *Pleonasm* (from the Greek *pleonazein* = *to be in excess*) occurs in sentences like *the king, he reigns*. Here the word *he* is superabundant. In many *pleonastic* ex-

pressions we may suppose an interruption of the sentence, and afterwards an abrupt renewal of it; as *the king—he reigns.*

The fact of the word *he* neither qualifying nor explaining the word *king*, distinguishes pleonasm from apposition.

Pleonasm, as far as the view above is applicable, is reduced to what is, apparently, its opposite, *viz.*, ellipsis.

My banks, they are furnished,—the most straitest sect,—these are pleonastic expressions. In *the king, he reigns*, the word *king* is in the same predicament as in *the king, God bless him.*

The double negative, allowed in Greek and Anglo-Saxon, but not admissible in English, is pleonastic.

The verb *do*, in *I do speak*, is *not* pleonastic. In respect to the sense it adds intensity. In respect to the construction it is not in apposition, but in the same predicament with verbs like *must* and *should*, as in *I must go*, &c.; *i. e.* it is a verb followed by an infinitive. This we know from its power in those languages where the infinitive has a characteristic sign; as, in German,

Die Augen *thaten* ihm winken.—GOETHE.

Besides this, *make* is similarly used in Old English.—*But men make draw the branch thereof, and beren him to be grafted at Babyloyne.*—Sir J. Mandeville.

§ 477. *The figure zeugma.—They wear a garment like that of the Scythians, but a language peculiar to themselves.*—The verb, naturally applying to *garment* only, is here used to govern *language.* This is called in Greek, *zeugma* (junction).

§ 478. *My paternal home was made desolate, and he himself was sacrificed.*—The sense of this is plain; *he* means *my father.* Yet no such substantive as *father* has gone before. It is supplied, however, from the word *paternal.* The sense indicated by *paternal* gives us a subject to which *he* can refer. In other words, the word *he* is understood, according to what is indicated, rather than according to what is expressed. This figure in Greek is called *pros to semainomenon* (*according to the thing indicated*).

§ 479. *Apposition.*—*Cæsar, the Roman emperor, invades Britain.*—Here the words *Roman emperor* explain, or define, the word *Cæsar*; and the sentence, filled up, might stand, *Cæsar, that is, the Roman emperor*, &c. Again, the word *Roman emperor* might be wholly ejected; or, if not ejected, they might be thrown into a parenthesis. The practical bearing of this fact is exhibited by changing the form of the sentence, and inserting the conjunction *and*. In this case, instead of one person, two are spoken of, and the verb *invades* must be changed from the singular to the plural.

Now the words *Roman emperor* are said to be in apposition to *Cæsar*. They constitute, not an additional idea, but an explanation of the original one. They are, as it were, *laid alongside* (*appositi*) *of* the word *Cæsar*. Cases of doubtful number, wherein two substantives precede a verb, and wherein it is uncertain whether the verb should be singular or plural, are decided by determining whether the substantives be in apposition or the contrary. No matter how many nouns there may be, as long as it can be shown that they are in apposition, the verb is in the singular number.

§ 480. *Collectiveness as opposed to plurality.*—In sentences like *the meeting* was *large*, *the multitude* pursue *pleasure*, *meeting*, and *multitude* are each collective nouns; that is, although they present the idea of a single object, that object consists of a plurality of individuals. Hence, *pursue* is put in the plural number. To say, however, *the meeting were large* would sound improper. The number of the verb that shall accompany a collective noun depends upon whether the idea of the multiplicity of individuals, or that of the unity of the aggregate, shall predominate.

Sand and salt and a mass of iron is *easier to bear than a man without understanding.*—Let *sand and salt and a mass of iron* be dealt with as a series of things the aggregate of which forms a mixture, and the expression is allowable.

The king and the lords and commons forms *an excellent frame of government.*—Here the expression is doubtful. Substitute *with* for the first *and*, and there is no doubt as to the propriety of the singular form *is*.

§ 481. *The reduction of complex forms to simple ones.*—Take, for instance, the current illustration, viz., *the-king-of-Saxony's army.*—Here the assertion is, not that the army belongs to *Saxony*, but that it belongs to the *king of Saxony*; which words must, for the sake of taking a true view of the construction, be dealt with as a single word in the possessive case. Here two cases are dealt with as one; and a complex term is treated as a single word.

The same reasoning applies to phrases like *the two king Williams.* If we say *the two kings William*, we must account for the phrase by apposition.

§ 482. *True notion of the part of speech in use.* — In *he is gone*, the word *gone* must be considered as equivalent to *absent*; that is, as an adjective. Otherwise the expression is as incorrect as the expression *she is eloped.* Strong participles are adjectival oftener than weak ones; their form being common to many adjectives.

True notion of the original form.—In the phrase *I must speak*, the word *speak* is an infinitive. In the phrase *I am forced to speak*, the word *speak* is (in the present English) an infinitive also. In one case, however, it is preceded by *to*; whilst in the other, the particle *to* is absent. The reason for this lies in the original difference of form. *Speak—to* = the Anglo-Saxon *sprécan*, a simple infinitive; *to speak*, or *speak* + *to* = the Anglo-Saxon *to sprécanne*, an infinitive in the dative case.

§ 483. *Convertibility.*—In the English language, the greater part of the words may, as far as their form is concerned, be one part of speech as well as another. Thus the combinations *s-a-n-th*, or *f-r-e-n-k*, if they existed at all, might exist as either nouns or verbs, as either substantives or adjectives, as conjunctions, adverbs, or prepositions. This is not the case in the Greek language. There, if a word be a substantive, it will probably end in *-s*, if an infinitive verb, in *-ein*, &c. The bearings of this difference between languages like the English and languages like the Greek will soon appear.

At present, it is sufficient to say that a word, origi-

nally one part of speech (*e. g.* a noun), may become another (*e. g.* a verb). This may be called the convertibility of words.

There is an etymological convertibility, and a syntactic convertibility; and although, in some cases, the line of demarcation is not easily drawn between them, the distinction is intelligible and convenient.

§ 484. *Etymological convertibility.*—The words *then* and *than*, now adverbs or conjunctions, were once cases: in other words, they have been converted from one part of speech to another. Or, they may even be said to be cases, at the present moment; although only in an historical point of view. For the practice of language, they are not only adverbs or conjunctions, but they are adverbs or conjunctions exclusively.

§ 485. *Syntactic convertibility.*—The combination *to err*, is at this moment an infinitive verb. Nevertheless it can be used as the equivalent to the substantive *error*.

To err is human = error is human. Now this is an instance of syntactic conversion. Of the two meanings, there is no doubt as to which is the primary one; which primary meaning is part and parcel of the language at this moment.

The infinitive, when used as a substantive, can be used in a singular form only.

To err = error; but we have no such form as *to errs = errors*. Nor is it wanted. The infinitive, in a substantival sense, always conveys a general statement, so that even when singular, it has a plural power; just as *man is mortal = men are mortal*.

§ 486. *The adjective used as a substantive.*—Of these, we have examples in expressions like the *blacks of Africa—the bitters and sweets of life—all fours were put to the ground.* These are true instances of conversion, and are proved to be so by the fact of their taking a plural form.

Let the blind lead the blind is not an instance of conversion. The word *blind* in both instances remains an adjective, and is shown to remain so by its being uninflected.

§ 487. *Uninflected parts of speech, used as substantive.*—When King Richard III. says, *none of your ifs*, he uses the word *if* as a substantive = *expressions of doubt*.

So in the expression *one long now*, the word *now* =*present time.*

§ 488. The convertibility of words in English is very great; and it is so because the structure of the language favours it. As few words have any peculiar signs expressive of their being particular parts of speech, interchange is easy, and conversion follows the logical association of ideas unimpeded.

The convertibility of words is in the inverse ratio to the amount of their inflection.

CHAPTER II.

SYNTAX OF SUBSTANTIVES.

§ 489. The phenomena of convertibility have been already explained.

The remaining points connected with the syntax of substantives, are chiefly points of either ellipsis, or apposition.

Ellipsis of substantives.—The historical view of phrases, like *Rundell and Bridge's*, *St. Pauls'*, &c., shows that this ellipsis is common to the English and the other Gothic languages. Furthermore, it shows that it is met with in languages not of the Gothic stock; and, finally, that the class of words to which it applies, is, there or thereabouts, the same generally.

A. 1. The words most commonly understood, are *house* and *family*, or words reducible to them. In Latin, *Dianæ = ædem Dianæ*.—Deutsche Grammatik, iv. 262.

2. *Country*, *retinue*.—Deutsche Grammatik, iv. 262.

3. *Son*, *daughter*, *wife*, *widow*.—Deutsche Grammatik, iv. 262.—Νηλεὺς Κόδρου, Greek.

B. The following phrases are referable to a different class of relations—

1. *Right and left*—supply *hand*. This is, probably, a real ellipsis. The words *right* and *left*, have not yet become true substantives; inasmuch as they have no plural forms. In this respect, they stand in contrast with *bitter* and *sweet*; inasmuch as we can say *he has tasted both the bitters and sweets of life*. Nevertheless, the expression can be refined on.

2. *All fours.—To go on all fours*. No ellipsis. The word *fours*, is a true substantive, as proved by its existence as a plural.

From expressions like ποτήριον ψυχροῦ (Matt. xiv. 51),

from the Greek, and *perfundit gelido* (understand *latice*), from the Latin, we find that the present ellipsis was used with greater latitude in the classical languages than our own.

§ 490. *Proper names can only be used in the singular number.*—This is a rule of logic, rather than of grammar. When we say *the four Georges, the Pitts and Camdens*, &c., the words that thus take a plural form, have ceased to be proper names. They either mean—

1. The persons called *George*, &c.

2. Or, persons so like *George*, that they may be considered as identical.

§ 491. *Collocation.*—In the present English, the genitive case always precedes the noun by which it is governed—*the man's hat = hominis pileus*; never *the hat man's = pileus hominis.*

CHAPTER III.

SYNTAX OF ADJECTIVES.

§ 492. *Pleonasm.*—Pleonasm can take place with adjectives only in the expression of the degrees of comparison. Over and above the etymological signs of the comparative and superlative degrees, there may be used the superlative words *more* and *most*.

And this pleonasm really occurs—

The more serener *spirit*.
The most straitest *sect*.

These are instances of pleonasm in the strictest sense of the term.

§ 493. *Collocation.*—As a general rule, the adjective precedes the substantive—*a good man*, not *a man good*.

When, however, the adjective is qualified by either the expression of its degree, or accompanied by another adjective, it may follow the substantive—

A man *just and good*.
A woman *wise and fair*.
A hero *devoted to his country*.
A patriot *disinterested to a great degree*.

Single simple adjectives thus placed after their substantive, belong to the poetry of England, and especially to the ballad poetry—*sighs profound—the leaves green*.

§ 494. *Government.*—The only adjective that governs a case, is the word *like*. In the expression, *this is like him*, &c., the original power of the dative remains. This we infer—

1. From the fact that in most languages which have inflec-

tions to a sufficient extent, the word meaning *like* governs a dative case.

2. That if ever we use in English any preposition at all to express similitude, it is the preposition *to*—*like to me*, *like to death*, &c.

Expressions like *full of meat*, *good for John*, are by no means instances of the government of adjectives; the really governing words being the prepositions *to* and *for* respectively.

The most that can be said, in cases like these, is that particular adjectives determine the use of particular prepositions—thus the preposition *of*, generally follows the adjective *full*, &c.

§ 495. The positive degree preceded by the adjective *more*, is equivalent to the comparative form— *e. g.*, *more wise*= *wiser*.

The reasons for employing one expression in preference to the other, depend upon the nature of the particular word used.

When the word is, at one and the same time, of Anglo-Saxon origin and monosyllabic, there is no doubt about the preference to be given to the form in *-er*. Thus, *wis-er* is preferable to *more wise*.

When, however, the word is compound, or trisyllabic, the combination with the word *more*, is preferable.

more fruitful ..... *fruitfuller*.

more villanous ..... *villanouser*.

Between these two extremes, there are several intermediate forms wherein the use of one rather than another, will depend upon the taste of the writer. The question, however, is a question of euphony, rather than of aught else. It is also illustrated by the principle of not multiplying secondary elements. In such a word as *fruit-full-er*, there are two additions to the root. The same is the case with the superlative, *fruit-full-est*.

§ 496. The 9th Chapter of Part IV., should be read carefully. There, there is indicated a refinement upon the current notions as to the power of the comparative degree,

and reasons are given for believing that the fundamental notion expressed by the comparative inflexion is the idea of comparison or contrast between *two* objects.

In this case, it is better in speaking of only two objects to use the comparative degree rather than the superlative —even when we use the definite article *the*. Thus—

This is *the better* of the two

is preferable to

This is *the best* of the two

This principle is capable of an application more extensive than our habits of speaking and writing will verify. Thus, to go to other parts of speech, we should logically say—

Whether of the two

rather than

Which of the two.

Either the father or the son,

but not

Either the father, the son, or the daughter.

This statement may be refined on. It is chiefly made for the sake of giving fresh prominence to the idea of duality expressed by the terminations *-er* and *-ter*.

§ 497. The absence of inflection simplifies the syntax of adjectives. Violations of concord are impossible. We could not make an adjective disagree with its substantive if we wished.

CHAPTER IV.

SYNTAX OF PRONOUNS.

§ 498. The syntax of substantives is, in English, simple, from the paucity of its inflections, a condition which is unfavourable towards the evolution of constructional complexities; the most remarkable exception being the phenomenon of convertibility noticed above.

The same is the case with adjectives. The want of inflexion simplifies their syntax equally with that of the substantives.

But with the pronouns this is not the case. Here we have—

1. Signs of gender; 2. Signs of case; 3. Signs of number, to a greater extent, and with more peculiarities, than elsewhere.

Furthermore, the pronouns exhibit in a great degree the phenomena of conversion indicated in p. 400.

§ 499. *Pleonasm in the syntax of pronouns.*—In the following sentences the words in italics are pleonastic.

1. The king *he* is just.
2. I saw *her*, the queen,
3. The *men*, they were there.
4. The king, *his* crown.

Of these forms, the first is more common than the second and third, and the fourth more common than the first.

§ 500. The fourth has another element of importance. It has given rise to the absurd notion that the genitive case in *-s* (*father-s*) is a contraction from *his* (*father his*).

To say nothing about the inapplicability of this rule to feminine genders, and plural numbers, the whole history of the Indo-Germanic languages is against it.

1. We cannot reduce *the queen's majesty* to *the queen his majesty*.

2. We cannot reduce *the children's bread* to *the children his bread*.

3. The Anglo-Saxon forms are in *-es*, not in *his*.

4. The word *his* itself must be accounted for; and that cannot be done by assuming to be *he + his*.

5. The *-s* in *father's* is the *-is* in *patris*, and the *-ος* in *πατέρος*.

§ 501. The preceding examples illustrate an apparent paradox, *viz.*, the fact of pleonasm and ellipsis being closely allied. *The king he is just*, dealt with as a *single* sentence, is undoubtedly pleonastic. But it is not necessary to be considered as a mere simple sentence. *The king*—may represent a first sentence incomplete, whilst *he is just* represents a second sentence in full. What is pleonasm in a single sentence, is ellipsis in a double one.

CHAPTER V.

THE TRUE PERSONAL PRONOUNS.

§ 502. *Personal pronouns.*—The use of the second person plural instead of the second singular has been noticed in p. 246. This use of one number for another is current throughout the Gothic languages. A pronoun so used is conveniently called the *pronomen reverentiæ.*

§ 503. In English, however, there is a second change over and above the change of number, *viz.* that of case. We not only say *ye* instead of *thou*, but *you* instead of *ye.*—(See p. 245).

Mr. Guest remarks, "that at one time the two forms *ye* and *you* seem to have been nearly changing place in our language.

> As I have made *ye* one, Lords, one remain;
> So I grow stronger *you* more honour gain.
>
> *Henry VIII.* 4, 2.
>
> What gain *you* by forbidding it to teaze *ye*,
> It now can neither trouble you nor please *ye.*
>
> DRYDEN."

In German and the Danish the *pronomen reverentiæ* is got at by a change, not of number, but of person—in other words, the pronoun of the *third* person is used instead of that of the *second*; just as if, in the English, we said *will they walk*=*will you walk*, *will ye walk*, *wilt thou walk.*

§ 504. *Dativus ethicus.*—In the phrase

> Rob me the exchequer.—*Henry IV.*

the *me* is expletive, and is equivalent to *for me.* This expletive use of the dative is conveniently called the *dativus ethicus.* It occurs more frequently in the Latin than in the

English, and more frequently in the Greek than in the Latin.

§ 505. *The reflected personal pronoun.*—In the English language there is no equivalent to the Latin *se*, the German *sich*, and the Scandinavian *sik*, and *sig*.

It follows from this that the word *self* is used to a greater extent than would otherwise be the case.

I strike me is awkward, but not ambiguous.

Thou strikest thee is awkward, but not ambiguous.

He strikes him is ambiguous; inasmuch as *him* may mean either the *person who strikes* or some one else. In order to be clear we add the word *self* when the idea is reflective. *He strikes himself* is, at once, idiomatic, and unequivocal.

So it is with the plural persons.

We strike us is awkward, but not ambiguous.

Ye strike you is the same.

They strike them is ambiguous.

This shows the value of a reflective pronoun for the third person.

As a general rule, therefore, whenever we use a verb reflectively we use the word *self* in combination with the personal pronoun.

Yet this was not always the case. The use of the simple personal pronoun was current in Anglo-Saxon, and that, not only for the two first persons, but for the third as well.

The exceptions to this rule are either poetical expressions, or imperative moods.

> He sat *him* down at a pillar's base.—Byron.
>
> Sit thee down.

§ 506. *Reflective neuters.*—In the phrase *I strike me* the verb *strike* is transitive; in other words, the word *me* expresses the object of an action, and the meaning is different from the meaning of the simple expression *I strike.*

In the phrase *I fear me* (used by Lord Campbell in his Lives of the Chancellors), the verb *fear* is intransitive or neuter; in other words, the word *me* (unless, indeed, *fear* mean *terrify*)

expresses no object of any action at all; whilst the meaning is the same as in the simple expression *I fear*.

Here the reflective pronoun appears out of place, *i. e.*, after a neuter or intransitive verb.

Such a use, however, is but the fragment of an extensive system of reflective verbs thus formed, developed in different degrees in the different Gothic languages; but in all more than in the English.

§ 507. *Equivocal reflectives.*—The proper place of the reflective is *after* the verb.

The proper place of the governing pronoun is, is the indicative and subjunctive moods, *before* the verb.

Hence in expressions like the preceding there is no doubt as to the power of the pronoun.

The imperative mood, however, sometimes presents a complication. Here the governing person may follow the verb.

Mount ye=either *be mounted*, or *mount yourselves*. In phrases like this, and in phrases

Busk ye, busk ye, my bonny, bonny bride,
Busk ye, busk ye, my winsome marrow,

the construction is ambiguous. *Ye* may either be a nominative case governing the verb *busk*, or an accusative case governed by it.

This is an instance of what may be called the *equivocal reflective*.

CHAPTER VI.

ON THE SYNTAX OF THE DEMONSTRATIVE PRONOUNS, AND THE PRONOUNS OF THE THIRD PERSON.

§ 508. Reasons have been given in p. 249, for considering the so-called pronouns of the third person (*he*, *she*, *it*, *they*) demonstrative rather than truly personal.

§ 509. As *his*, and *her*, are genitive cases (and not adjectives), there is no need of explaining such combinations as *his mother*, *her father*, inasmuch as no concord of gender is expected. The expressions are respectively equivalent to

mater ejus, not *mater sua ;*
pater ejus, — *pater suus.*

§ 510. From p. 250, it may be seen that *its* is a secondary genitive, and it may be added, that it is of late origin in the language. The Anglo-Saxon form was *his*, the genitive of *he* for the neuter and masculine equally. Hence, when, in the old writers, we meet *his*, where we expect *its*, we must not suppose that any personification takes place, but simply that the old genitive common to the two genders is used in preference to the modern one limited to the neuter, and irregularly formed. This has been illustrated by Mr. Guest.

The following instances are the latest specimens of its use.

"The apoplexy is, as I take it, a kind of lethargy. I have read the cause of *his* effects in Galen ; *it* is a kind of deafness."—2 *Henry IV.* i. 2.

"If the salt have lost *his* flavour, wherewith shall it be seasoned. *It* is neither fit for the land nor yet for the dunghill, but men cast *it* out."—*Luke* xiv. 35.

"Some affirm that every plant has *his* particular fly or caterpillar, which it breeds and feeds."—Walton's *Angler*.

"This rule is not so general, but that *it* admitteth of *his* exceptions."—Carew.

"The genitive *its* is of late introduction into our language. Though used by our dramatists and many of their cotemporaries, it does not occur in the versions of our Bible, the substitute being *his* or the compound term *thereof*."—Phil. Trans., No. 25.

§ 511. For the archaic and provincial use of *him* and *he* for *it* see *ibid.*; remembering that the two cases are different. *His* for *its* is an old form retained: *him* and *he* for *it* are really changes of gender.

§ 512. *Take them things away.*—Here we have *them* for *those*. The expression, although not to be imitated, is explained by the originally demonstrative power of *them*.

Sometimes the expression is still more anomalous, and we hear the so-called nominative case used instead of the accusative. In the expression *take they things away*, the use of *they* for *them* (itself for *those*) is similarly capable of being, down to a certain period of our language, explained as an archaism. The original accusative was *þa*, and *þo*: the form in *-m* being dative.

§ 513. *This* and *that.*—The remarks upon the use of these words in certain expressions is brought at once to the Latin scholar by the quotation of the two following lines from Ovid, and the suggestion of a well-known rule in the Eton Latin Grammar.

Quocunque aspicies nihil est nisi pontus et aer;
Nubibus hic tumidus, fluctibus ille minax.

Here *hic* (=*this* or *the one*) refers to the antecedent last named (the *air*); whilst *ille* (=*that* or *the other*) refers to the antecedent first named (the *sea*).

Now on the strength of this example, combined with others, it is laid down as a rule in Latin that *hic* (*this*) refers to the last-named antecedent, *ille* to the first-named.

§ 514. What is the rule in English?

Suppose we say *John's is a good sword and so is Charles's; this cut through a thick rope, the other cut through an iron rod.* Or instead of saying *this* and *that* we may say *the one* and *the other*. It is clear that, in determining to which of the

two swords the respective demonstratives refer, the meaning will not help us at all, so that our only recourse is to the rules of grammar; and it is the opinion of the present writer that the rules of grammar will help us just as little. The Latin rule is adopted by scholars, but still it is a Latin rule rather than an English one.

The truth is, that it is a question which no authority can settle; and all that grammar can tell us is (what we know without it) that *this* refers to the name of the idea which is logically the most close at hand, and *that* to the idea which is logically the most distant.

What constitutes nearness or distance of ideas, in other words, what determines the sequence of ideas is another question. That the idea, however, of sequence, and, consequently of logical proximity and logical distance, is the fundamental idea in regard to the expressions in question is evident from the very use of the words *this* and *that*.

Now the sequence of ideas is capable of being determined by two tests.

1. The idea to which the name was last given, or (changing the expression) the name of the last idea may be the nearest idea in the order of sequence, and, consequently, the idea referred to by the pronoun of proximity. In this case the idea closest at hand to the writer of the second line of the couplet quoted above was the idea of the *atmosphere* (*aer*), and it was, consequently, expressed by (*this*) *hic*.

2. Or the idea to which the name was first given, or (changing the expression) the name of the first idea may be the nearest idea in the order of sequence, and consequently the idea referred to it by the pronoun of proximity; inasmuch as the idea which occurs first is the most prominent one, and what is prominent appears near. In this case, the idea closest at hand to the writer of the second line of the couplet quoted above would have been the idea of the *sea* (*pontus*), and it would, consequently, have been the idea expressed by *this* (*hic*).

As Ovid, however, considered the idea at the end of the last half of one sentence to be the idea nearest to the be-

ginning of the next, we have him expressing himself as he does. On the other hand, it is easy to conceive a writer with whom the nearest idea is the idea that led the way to the others.

As I believe that one and the same individual may measure the sequence of his ideas sometimes according to one of these principles, and sometimes according to another, I believe that all rules about the relations of *this* and *that* are arbitrary.

It is just a matter of chance whether a thinker take up his line of ideas by the end or by the beginning. The analogies of such expressions as the following are in favour of *this*, in English, applying to the *first* subject, *that* to the *second*; since the word *attorney* takes the place of *this*, and applies to the first name of the two, *i. e.*, to *Thurlow*.

"It was a proud day for the bar when Lord North made Thurlow (1) and (2) Wedderburn (1) Attorney (2) and Solicitor General."—*Mathias from Lord Campbell's Lives of the Chancellors.*

CHAPTER VII.

ON THE CONSTRUCTION OF THE WORD *SELF*.

§ 515. The undoubted constructions of the word *self*, in the present state of the cultivated English, are three-fold.

1. *Government.*—In *my-self*, *thy-self*, *our-selves*, and *your-selves*, the construction is that of a common substantive with an adjective or genitive case. *My-self=my individuality*, and is similarly construed—*mea individualitas* (or *persona*), or *mei individualitas* (or *persona*).

2. *Apposition.*—In *him-self* and *them-selves*, when accusative, the construction is that of a substantive in apposition with a pronoun. *Him-self=him, the individual.*

3. *Composition.*—It is only, however, when *himself* and *themselves*, are in the accusative case, that the construction is appositional. When they are used as nominatives, it must be explained on another principle. In phrases like

He himself was present.

They themselves were present.

There is neither apposition nor government; *him* and *them*, being neither related to *my* and *thy*, so as to be governed, nor yet to *he* and *they*, so as to form an apposition. In order to come under one of these conditions, the phrases should be either *he his self* (*they their selves*), or else *he he self* (*they they selves*). In this difficulty, the only logical view that can be taken of the matter, is to consider the words *himself* and *themselves*, not as two words, but as a single word compounded; and even then, the compound will be of an irregular kind; inasmuch as the inflectional element *-m*, is dealt with as part and parcel of the root.

§ 516. *Her-self.*—The construction here is ambiguous. It is one of the preceding constructions. Which, however it is,

is uncertain; since *her* may be either a so-called genitive, like *my*, or an accusative like *him*.

Itself—is also ambiguous. The *s* may represent the *-s* in *its*, as well as the *s-* in *self*.

This inconsistency is as old as the Anglo-Saxon stage of the English language.

§ 517. In the exhibition of the second construction of the word *self*, it was assumed that the case was a case of apposition, and that *self* was substantival in character. Nevertheless, this is by no means a necessary phenomenon. *Self* might, as far as its power is determined by its construction alone, in words like *himself*, as easily be an adjective as a substantive. In which case the construction would be a matter, not of apposition, but of *agreement*. To illustrate this by the Latin language, *himself*, might equal either *eum personam* (*him, the person*), or *eum personalem* (*him personal*). The evidence, however, of the forms like *myself*, as well as other facts adduceable from comparative philology, prove the substantival character of *self*. On the other hand, it ought not to be concealed that another word, whereof the preponderance of the adjectival over the substantival power is undoubted, is found in the Old English, with just the same inconsistency as the word *self*; *i.e.*, sometimes in government (like a substantive), and sometimes in either concord or apposition, like a word which may be *either* substantive or adjective. This word is *one*; the following illustrations of which are from Mr. Guest. —*Phil. Trans. No.* 22.

In this world wote I no knight,
Who durst *his one* with hym fight.

Ipomedon, 1690.

þah ha *hire ane* were
Aycin so kene keisere and al his kine riche.

St. Catherine, 90.

Though she *alone* were
Against so fierce a kaiser, and all his kingdom.

Here *his one*, *her one*, mean *his singleness*, *her singleness*.

He made his mone
Within a garden all *him one*.

Gower, *Confess. Amant.*

Here *him one*=*himself* in respect to its construction.

§ 518. As to the inflection of the word *-self*, all its compounds are substantives; inasmuch as they all take plural forms as far as certain logical limitations will allow them to do so—*ourselves*, *yourselves*, *themselves*.

Myself, *thyself*, *himself*, *itself*, and *herself*, are naturally singular, and under no circumstances can become plural.

Themselves is naturally plural, and under no circumstances can become singular.

Ourselves and *yourselves* are naturally plural; yet under certain circumstances they become singular.

a. Just as men say *we* for *I*, so may they say *our* for *my*.

b. Just as men say *you* for *thou*, so may they say *your* for *thy*.

In respect to the inflection in the way of case, there are no logical limitations whatever. There is nothing against the existence of a genitive form *self's* except the habit of the English language not to use one, founded on the little necessity for so doing.—*Are you sure this is your own? Yes, I am sure it is my own self's.* Such an expression is both logic and grammar.

When an adjective intervenes between *self* and its personal pronoun the construction is always in the way of government; in other words, the personal pronoun is always put in the genitive case.

His own self, *not* him own self.
Their own selves, *not* them own selves.

§ 519. The construction of *self* and a personal pronoun with a verb may be noticed in this place. It is only in the case of the two pronouns of the singular number that any doubt can arise.

1. When *myself* or *thyself* stands alone, the verb that follows is in the third person—*myself is* (not *am*) *weak*, *thyself is* (not *art*) *weak*. Here the construction is just the same as in the proposition *my body is weak*.

2. When *myself* or *thyself* is preceded by *I* or *thou*, the verb that follows is in the first person—*I*, *myself*, *am* (not *is*) *weak*; *thou*, *thyself*, *art* (not *is*) *weak*.

CHAPTER VIII.

ON THE POSSESSIVE PRONOUNS.

§ 520. The possessive pronouns fall into two classes. The first class contains the forms connected, partially in their etymology and wholly in their syntax, with *my* and *thy*, &c. The second class contains the forms connected, partially in their etymology and wholly in their syntax, with *mine* and *thine*, &c.

The first class is the class of what may be called the *oblique* possessives; the name being founded upon the etymological fact of their being connected with the oblique cases of the pronominal inflection.—*My*, *thy*, *his* (as in *his book*), *her*, *its* (as in *its book*), *our*, *your*, *their*. These are conveniently considered as the equivalents to the Latin forms *mei*, *tui*, *ejus*, *nostrum*, *vestrum*, *eorum*.

The second class is the class of what may be called the *absolute* possessives; the name being founded upon the syntactic fact of their being able to form the term of a proposition by themselves; as *whose is this?* *Mine* (not *my*).—*Mine*, *thine*, *his* (as in *the book is his*), *hers*, *ours*, *yours*, *theirs* are conveniently considered as the equivalents to the Latin forms *meus*, *mea*, *meum*; *tuus*, *tua*, *tuum*; *suus*, *sua*, *suum*; *noster*, *nostra*, *nostrum*; *vester*, *vestra*, *vestrum*.

How far either or both of these two classes of pronouns are cases, or adjectives, is a point of etymology that has already been noticed (Part IV., chap. 37).

How far either or both are cases or adjectives is, in syntax, a matter of indifference.

§ 521. There is, however, a palpable difference between the construction of *my* and *mine*. We cannot say *this is mine hat*, and we cannot say *this hat is my*. Nevertheless, this differ-

ence is not explained by any change of construction from that of adjectives to that of cases. As far as the syntax is concerned the construction of *my* and *mine* is equally that of an adjective *agreeing* with a substantive, and of a genitive (or possessive) case *governed* by a substantive.

Now a common genitive case can be used in two ways; either as part of a term, or as a whole term (*i. e.*, absolutely). —1. As part of a term—*this is John's hat.* 2. As a whole term —*this hat is John's.*

And a common adjective can be used in two ways; either as part of a term, or as a whole term (*i. e.*, absolutely).—1. As part of a term—*these are good hats.* 2. As a whole term—*these hats are good.*

Now whether we consider *my*, and the words like it, as adjectives or cases, they possess only *one* of the properties just illustrated, *i. e.*, they can only be used as part of a term —*this is my hat ;* not *this hat is my.*

And whether we consider *mine*, and the words like it, as adjectives or cases, they possess only *one* of the properties just illustrated, *i. e.*, they can only be used as whole terms, or absolutely—*this hat is mine ;* not *this is mine hat.*

For a full and perfect construction whether of an adjective or a genitive case, the possessive pronouns present the phenomenon of being, singly, incomplete, but, nevertheless, complimentary to each other when taken in their two forms.

In the absolute construction of a genitive case, the term is formed by the single word only so far as the *expression* is concerned. A substantive is always *understood* from what has preceded.—*This discovery is Newton's = this discovery is Newton's discovery.*

The same with adjectives.—*This weather is fine = this weather is fine weather.*

And the same with absolute pronouns.—*This hat is mine = this hat is my hat ;* and *this is a hat of mine = this is a hat of my hats.*

In respect to all matters of syntax considered exclusively, it is so thoroughly a matter of indifference whether a word be an adjective or a genitive case that Wallis considers the

forms in -'s, like *father*'s, not as genitive cases but as adjectives. Looking to the logic of the question alone he is right, and looking to the practical syntax of the question he is right, also. He is only wrong on the etymological side of the question.

"Nomina substantiva apud nos nullum vel generum vel casuum discrimen sortiuntur."—p. 76.

"Duo sunt adjectivorum genera, a substantivis immediate descendentia, quæ semper substantivis suis præponuntur. Primum quidem adjectivum possessivum libet appellare. Fit autem a quovis substantivo, sive singulari sive plurali, addito -*s*.—Ut *man's nature, the nature of man*, natura humana vel hominis; *men's nature*, natura humana vel hominum; *Virgil's poems, the poems of Virgil*, poemata Virgilii vel Virgiliana."—p. 89.

CHAPTER IX.

THE RELATIVE PRONOUNS.

§ 522. The word *that*, although originally, when a demonstrative pronoun, a neuter singular, is now used as a relative for all genders, and both numbers.

1. He *that* spoke.—*Masculine gender.*
2. She *that* spoke.—*Feminine gender.*
3. They *that* fought.—*Plural number.*
4. The man *that* I struck.—*Objective case.*

§ 523. Etymologically, *which* is no true neuter of *who*, but a compound word. It is used, however, with less latitude than *that*. The beginning of the Lord's Prayer exhibits it in combination with a masculine noun. Generally, however, it is confined to the neuter gender; in which it is common to both numbers.

1. The dagger *which* stabbed Cæsar.—*Nominative singular.*
2. The daggers *which* stabbed Cæsar.—*Nominative plural.*
3. The dagger *which* I grasp.—*Objective singular.*
4. The daggers *which* I grasp.—*Objective plural.*

§ 524. *Which* has so nearly replaced *what* that the general use of this last word with its proper power, as a neuter relative, is, in the present English, vulgar, *e.g.*,

1. The dagger *what* stabbed Cæsar.
2. The dagger *what* I grasp.

In one case, however, *what* is used as a true relative, *viz.*, when the antecedent is either *this* or *that*.

This is *what* I mean; *not*, this is *which* I mean.
That is *what* I mean; *not*, that is *which* I mean.

§ 525. The word *as*, properly a conjunction, is occasionally used as a relative—*the man* as *rides to market.*

This expression is not to be imitated. It ought, however, to be explained. *As* is a conjunction denoting comparison. The ideas of comparison and equivalence are allied. The relative is *ex vi termini* the equivalent, in one part of a sentence, to the antecedent in another.

(1) The man—(2) who speaks.

Here *who*=*man.*

(1) As white—(2) as snow.

Here *snow*=*white.*

§ 526. It is necessary that the relative be in the same *gender* as the antecedent—*the man who—the woman who—the thing which.*

§ 527. It is necessary that the relative be in the same *number* with the antecedent. As, however, *who*, *which*, *whom*, are equally singular and plural, and as *what*, which is really singular, is not used as a relative, the application of this law is limited to the word *whose.* Now *whose* is, etymologically, a genitive case, and a genitive case of the singular number. Hence the expression *the men whose daggers stabbed Cæsar* can only be justified by considering that the word *whose* is plural as well as singular. Such is the case. If not the expression is as illogical as *homines* cujus *sicæ*, &c. would be in Latin.

§ 528. It is *not* necessary for the relative to be in the same *case* with its antecedent.

1. John, *who* trusts me, comes here.
2. John, *whom* I trust, comes here.
3. John, *whose* confidence I possess, comes here.
4. I trust John *who* trusts me.

§ 529. The reason why the relative must agree with its antecedent in both number and gender, whilst it need not agree with it in case, is found in the following observations.

1. All sentences containing a relative contain two verbs—*John who* (1) *trusts me* (2) *comes here.*

2. Two verbs express two actions—(1) *trust* (2) *come.*

3. Whilst, however, the actions are two in number, the

person or thing which does, or suffers them is single—*John*.

4. *He* (*she* or *it*) is single *ex vi termini*. The relative expresses the *identity* between the subjects (or objects) of the two actions. Thus *who*=*John*, or is another name for John.

5. Things and persons that are one and the same, are of one and the same gender. The *John* who *trusts* is necessarily of the same gender with the *John* who *comes*.

6. Things and persons that are one and the same, are of one and the same number. The number of *Johns* who *trust*, is the same as the number of *Johns* who *come*. Both these elements of concord are immutable.

7. But a third element of concord is not immutable. The person or thing that is an agent in the one part of the sentence, may be the object of an action in the other. The *John* whom I *trust* may *trust* me also. Hence

a. I trust John—*John* the object.

b. John trusts me—*John* the agent.

As the relative is only the antecedent in another form, it may change its case according to the construction.

1. I trust John—(2) *John* trusts me.
2. I trust John—(2) *He* trusts me.
3. I trust John—(2) *Who* trusts me.
4. John trusts me—(2) I trust *John*.
5. John trusts me—(2) I trust *him*.
6. John trusts me—(2) I trust *whom*.
7. John trusts me—(2) *Whom* I trust.
8. John—(2) *Whom* I trust trusts me.

§ 530. *The books I want are here.*—This is a specimen of a true ellipsis. In all such phrases in *full*, there are *three* essential elements.

1. The first proposition; as *the books are here*.

2. The second proposition; as *I want*.

3. The word which connects the two propositions, and without which, they naturally make separate, independent, unconnected statements.

Now, although true and unequivocal ellipses are scarce,

the preceding is one of the most unequivocal kind—the word which connects the two propositions being wanting.

§ 531. One or two points connected with the construction of those sentences wherein relative pronouns occur, are necessary to be familiarly understood in order for us to see our way clearly to certain real and apparent anomalies in the syntax of this class of words.

1. Every sentence wherein a relative occurs, is complex, *i. e.*, it consists of two propositions—*the man who rides is come*=(1) *the man is come*; (2) *who rides*. Here the relative *who* has no meaning in itself, but takes a meaning from the noun of the preceding clause.

2. *The relative is the demonstrative or personal pronoun under another form.*—The two propositions (1) *the man is come*; (2) *who rides*=(1) *the man is come*; (2) *he rides*.

3. *The demonstrative or personal pronoun is the substantive in another form.*—The two propositions (1) *the man is come*; (2) *he rides*=(1) *the man is come*; (2) *the man rides*.

4. Hence the relative is the equivalent to a demonstrative pronoun, or to a substantive, indifferently.

5. But the relative is the equivalent to the pronoun and substantive, and *something more*. In sentences like

The man is come—he rides—
The man is come—the man rides.

The identity between the person mentioned in the two propositions is implied, not expressed. This the relative *expresses*; and hence its use in languages.

6. From these observations we get a practical rule for determining doubtful constructions.

a. Reduce the sentence to the several propositions (which are never less than two) which it contains.

b. Replace the relative by its equivalent personal or demonstrative pronoun, or by its equivalent substantive.

c. The case of the demonstrative or substantive, is the case of the relative also.

By applying this rule to such expressions as

Satan, than *whom*
None higher sat, thus spake

we find them, *according to the current etymology*, incorrect—

Satan spake—none sat higher than he sat.
Satan spake—none sat higher than Satan sat.

Hence the expression should be,

Satan than *who*
None higher sat.

Observe.—The words, *according to the current etymology*, indicate an explanation which, rightly or wrongly, has been urged in favour of expressions like the one in question, and which will be noticed in a future chapter.

§ 532. *Observe.*—That three circumstances complicate the syntax of the relative pronoun.

1. The elliptic form of the generality of the sentences wherein it follows the word *than*.

2. The influence of the oblique interrogation.

3. The influence of an omitted relative.

§ 533. This last finds place in the present chapter.

When the relative and antecedent are in different cases, and the relative is omitted, the antecedent is sometimes put in the case of the relative.

He whom I accuse has entered.

Contracted according to p. 424.

He I accuse has entered.

Changed, according to the present section,—

Him I accuse has entered.

And so (as shown by Mr. Guest, *Philological Transactions*), Shakspeare has really written,—

Him I accuse,
The city gates by this has entered.
Coriolanus, v. 5.

Better leave undone, than by our deeds acquire
Too high a fame, when *him* we serve 's away.
Antony and Cleopatra, iii. 1.

The reason of this is clear. The verb that determines

the case of the relative is brought in contact with the antecedent, and the case of the antecedent is accommodated to the case of the relative.

The Greek phrase, *χρῶμαι βιβλίοις οἷς ἔχω*, is an instance of the converse process.

§ 534. *When there are two words in a clause, each capable of being an antecedent, the relative refers to the latter.*

1. *Solomon the son of David who slew Goliah.* This is unexceptionable.

2. *Solomon the son of David who built the temple.* This is exceptionable.

Nevertheless, it is defensible, on the supposition that *Solomon-the-son-of-David* is a single many-worded name.

CHAPTER X.

ON THE INTERROGATIVE PRONOUN.

§ 535. Questions are of two sorts, direct and oblique.

Direct.—Who is he?

Oblique.—Who do you say that he is?

All difficulties about the cases of the interrogative pronoun may be determined by framing an answer, and observing the case of the word with which the interrogative coincides. Whatever be the case of this word will also be the case of the interrogative.

DIRECT.

Qu. *Who* is this?—*Ans.* *I.*
Qu. *Whose* is this?—*Ans.* *His.*
Qu. *Whom* do you seek?—*Ans.* *Him.*

OBLIQUE.

Qu. *Who* do you say that it is?—*Ans.* *He.*
Qu. *Whose* do you say that it is?—*Ans.* *His.*
Qu. *Whom* do you say that they seek?—*Ans.* *Him.*

Note.—The answer should always be made by means of a pronoun, as, by so doing we distinguish the accusative case from the nominative.

Note.—And, if necessary, it should be made in full. Thus the full answer to *whom do you say that they seek?* is, *I say that they seek him.*

§ 536. Nevertheless, such expressions as *whom do they say that it is?* are common, especially in oblique questions. The following examples are Mr. Guest's.—*Philological Transactions.*

"And he axed hem and seide, *whom* seien the people that I am? Thei answereden and seiden, Jon Baptist—and he seide to hem, But *whom* seien ye that I am?"—Wiclif, *Luke* ix.

"Tell me in sadness *whom* she is you love."
Romeo and Juliet, i. 1.

"And as John fulfilled his course, he said, *whom* think ye that I am?—*Acts* xiii. 25.

Two circumstances encourage this confusion. 1. The presence of a second verb, which takes the appearance of a governing verb. 2. The omission of a really oblique antecedent or relative. 3. The use of accusative for nominative forms in the case of personal pronouns.

§ 537. *The presence of a second verb*, &c.—*Tell* me *whom* she *is*. Here *tell* is made to govern *whom*, instead of *whom* being left, as *who*, to agree with *she*.

§ 538. *The omission*, &c.—Tell me *whom* she is you *love*. Here the full construction requires a second pronoun—tell me *who* she is *whom* you *love*; or else, tell me *her whom* you love.

§ 539. To the question, *who is* this? many would answer not *I*, but *me*. This confusion of the case in the answer favours a confusion of case in the question.

It is clear that much of this reasoning applies to the relative powers of *who*, as well as to the interrogative.

But, it is possible that there may be no incorrectness at all: insomuch as *whom* may have become a true nominative. Mr. Guest has truly remarked that such is the case in the Scandinavian language, where *hve-m* = *who* = *qui*.

This view, if true, justifies the use of *whom* after the conjunctions *than* and *as*; so that the expression,—

Satan than *whom*
None higher sat,

may be right.

Nevertheless, it does not justify such expressions as—

None sit higher than *me*.
None sit higher than *thee*.
None sit higher than *us*.
None sit higher than *her*.

The reason of this is clear. *Whom* is supposed to be admissible, not because the sentence admits an accusative case; but because custom has converted it into a nominative. For my own part, I doubt the application of the Danish rule to the English language. Things may be going that way, but they have not, as yet, gone far enough.

CHAPTER XI.

THE RECIPROCAL CONSTRUCTION.

§ 540. In all sentences containing the statement of a reciprocal or mutual action there are in reality two assertions, *viz.*, the assertion that A. *strikes* (or *loves*) B., and the assertion that B. *strikes* (or *loves*) A.; the action forming one, the reaction another. Hence, if the expressions exactly coincided with the fact signified, there would always be two propositions. This, however, is not the habit of language. Hence arises a more compendious form of expression, giving origin to an ellipsis of a peculiar kind. Phrases like *Eteocles and Polynices killed each other* are elliptical, for *Eteocles and Polynices killed—each the other*. Here the second proposition expands and explains the first, whilst the first supplies the verb to the second. Each, however, is elliptic. The first is without the object, the second without the verb. That the verb must be in the plural (or dual) number, that one of the nouns must be in the nominative case, and that the other must be objective, is self-evident from the structure of the sentence; such being the conditions of the expression of the idea. An aposiopesis takes place after a plural verb, and then there follows a clause wherein the verb is supplied from what went before.

§ 541. This is the syntax. As to the power of the words *each* and *one* in the expression (*each other* and *one another*), I am not prepared to say that in the common practice of the English language there is any distinction between them. A distinction, however, if it existed would give strength to our language. Where two persons performed a reciprocal action on another, the expression might be *one another*; as *Eteocles and Polynices killed one another*. Where more than two per-

sons were engaged on each side of a reciprocal action the expression might be *each other*; as, *the ten champions praised each other.*

This amount of perspicuity is attained, by different processes, in the French, Spanish, and Scandinavian languages.

1. French.—*Ils* (*i.e.*, A. and B.) *se battaient — l'un l'autre. Ils* (A. B. C.) *se battaient—les uns les autres.* In Spanish, *uno otro = l'un l'autre*, and *unos otros = les uns les autres.*

2. Danish.—*Hinander* = the French *l'un l'autre*; whilst *hverandre = les uns les autres.*

The Lapplandic, and, probably other languages, have the same elements of perspicuity.

CHAPTER XII.

THE INDETERMINATE PRONOUNS.

§ 542. DIFFERENT nations have different methods of expressing indeterminate propositions.

Sometimes it is by the use of the passive voice. This is the common method in Latin and Greek, and is also current in English—*dicitur*, *λέγεται*, *it is said.*

Sometimes the verb is reflective—*si dice* = *it says itself*, Italian.

Sometimes the plural pronoun of the third person is used. This also is an English locution—*they say* = *the world at large says.*

Finally, the use of some word =*man* is a common indeterminate expression.

The word *man* has an indeterminate sense in the Modern German; as, *man sagt* = *they say.*

The word *man* was also used indeterminately in the Old English, although it is not so used in the Modern.—Deutsche Grammatik.

In the Old English, the form *man* often lost the *-n*, and became *me.*—Deutsche Grammatik. This form is also extinct.

The present indeterminate pronoun is *one*; as, *one says* = *they say* = *it is said* = *man sagt*, German = *on dit*, French = *si dice*, Italian.

It has been stated in p. 257, that the indeterminate pronoun *one* has no etymological connection with the numeral *one*; but that it is derived from the French *on* = *homme* = *homo* =*man*; and that it has replaced the Old English, *man* or *me.*

§ 543. Two other pronouns, or, to speak more in accordance with the present habit of the English language, one

pronoun, and one adverb of pronominal origin are also used indeterminately viz., *it* and *there*.

§ 544. *It* can be either the subject or the predicate of a sentence,—*it is this*, *this is it*, *I am it*, *it is I*. When *it* is the subject of a proposition, the verb necessarily agrees with it, and can be of the singular number only; no matter what be the number of the predicate—*it is this*, *it is these*.

When *it* is the predicate of a proposition, the number of the verb depends upon the number of the subject. These points of universal syntax are mentioned here for the sake of illustrating some anomalous forms.

§ 545. *There* can only be the predicate of a subject. It differs from *it* in this respect. It follows also that it must differ from *it* in never affecting the number of the verb. This is determined by the nature of the subject—*there is this*, *there are these*.

When we say *there is these*, the analogy between the words *these* and *it* misleads us; the expression being illogical.

Furthermore, although a predicate, *there* always stands in the beginning of propositions, *i.e.*, in the place of the subject. This also misleads.

§ 546. Although *it*, when the subject, being itself singular, absolutely requires that its verb should be singular also, there is a tendency to use it incorrectly, and to treat it as a plural. Thus, in German, when the predicate is plural, the verb joined to the singular form *es* (= *it*) is plural—*es sind menschen*, literally translated = *it are men*; which, though bad English, is good German.

CHAPTER XIII.

THE ARTICLES.

§ 547. The rule of most practical importance about the articles is the rule that determines when the article shall be repeated as often as there is a fresh substantive, and when it shall not.

When two or more substantives following each other denote the same object, the article precedes the first only. We say *the secretary and treasurer* (or, *a secretary and treasurer*), when the two offices are held by one person.

When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the* (or *a*) *secretary and the* (or *a*) *treasurer*, when the two offices are held by different persons.

This rule is much neglected.

CHAPTER XIV.

THE NUMERALS.

§ 548. The numeral *one* is naturally single. All the rest are naturally plural.

Nevertheless such expressions—*one two* (=*one collection of two*), *two threes* (=*two collections of three*), are legitimate. These are so because the sense of the word is changed. We may talk of several *ones* just as we may talk of several *aces*; and of *one two* just as of *one pair*.

Expressions like *the thousandth-and-first* are incorrect. They mean neither one thing nor another: 1001st being expressed by *the thousand-and-first*, and 1000th + 1st being expressed by *the thousandth and the first*.

Here it may be noticed that, although I never found it to do so, the word *odd* is capable of taking an ordinal form. The *thousand-and-odd-th* is as good an expression as the *thousand-and-eight-th*.

The construction of phrases like the *thousand-and-first* is the same construction as we find in the *king-of-Saxony's army*.

§ 549. It is by no means a matter of indifference whether we say the *two first* or the *first two*.

The captains of two different classes at school should be called the *two first boys*. The first and second boys of the same class should be called the *first two boys*. I believe that when this rule is attended to, more is due to the printer than to the author: such, at least, is the case with myself.

CHAPTER XV.

ON VERBS IN GENERAL.

§ 550. For the purposes of syntax it is necessary to divide verbs into the five following divisions: transitive, intransitive, auxiliary, substantive, and impersonal.

Transitive verbs.—In transitive verbs the action is never a simple action. It always affects some object or other,—*I move my limbs; I strike my enemy.* The presence of a transitive verb implies also the presence of a noun; which noun is the name of the object affected. A transitive verb, unaccompanied by a noun, either expressed or understood, is a contradiction in terms. The absence of the nouns, in and of itself, makes it intransitive. *I move* means, simply, *I am in a state of moving. I strike* means, simply, *I am in the act of striking.* Verbs like *move* and *strike* are naturally transitive.

Intransitive verbs.—An act may take place, and yet no object be affected by it. *To hunger, to thirst, to sleep, to wake,* are verbs that indicate states of being, rather than actions affecting objects. Verbs like *hunger*, and *sleep*, are naturally intransitive.

Many verbs, naturally transitive, may be used as intransitive,—*e. g.*, *I move, I strike,* &c.

Many verbs, naturally intransitive, may be used as transitives,—*e. g.*, *I walked the horse = I made the horse walk.*

This variation in the use of one and the same verb is of much importance in the question of the government of verbs.

A. Transitive verbs are naturally followed by some noun or other; and that noun is *always* the name of something affected by them *as an object.*

B. Intransitive verbs are not naturally followed by any noun at all; and when they are so followed, the noun is *never* the name of anything affected by them *as an object*.

Nevertheless, intransitive verbs may be followed by nouns denoting the manner, degree, or instrumentality of their action,— *I walk with my feet=incedo pedibus.*

§ 551. *The auxiliary verbs* will be noticed fully in Chapter XXIII.

§ 552. The verb *substantive* has this peculiarity, *viz.* that for all purposes of syntax it is no verb at all. *I speak* may, logically, be reduced to *I am speaking*; in which case it is only the *part* of a verb. Etymologically, indeed, the verb substantive is a verb; inasmuch as it is inflected as such: but for the purposes of construction, it is a copula only, *i.e.*, it merely denotes the agreement or disagreement between the subject and the predicate.

This does not apply to the infinitive mood. The infinitive mood of the so-called verb substantive is a noun; not, however, because it is a verb substantive, but because it is an infinitive mood.

For the *impersonal* verbs see Part IV., Chapter 27.

CHAPTER XVI.

THE CONCORD OF VERBS.

§ 553. The verb must agree with its subject in person, *I walk*, not *I walks: he walks*, not *he walk*.

It must also agree with it in number,—*we walk*, not *we walks: he walks*, not *he walk*.

Clear as these rules are, they require some expansion before they become sufficient to solve all the doubtful points of English syntax connected with the concord of the verb.

A. *It is I, your master, who command you.* Query? would *it is I, your master, who commands you*, be correct? This is an example of a disputed point of concord in respect to the person of the verb.

B. *The wages of sin is death.* Query? would *the wages of sin* are *death* be correct? This is an example of a disputed point of concord in respect to the number of the verb.

§ 554. In respect to the concord of person the following rules will carry us through a portion of the difficulties.

Rule.—In sentences, where there is but one proposition, when a noun and a pronoun of different persons are in apposition, the verb agrees with the first of them,—*I, your master, command you* (not *commands*): *your master, I, commands you* (not *command*).

To understand the nature of the difficulty, it is necessary to remember that subjects may be extremely complex as well as perfectly simple; and that a complex subject may contain, at one and the same time, a noun substantive and a pronoun,—*I, the keeper; he, the merchant*, &c.

Now all noun-substantives are naturally of the third person —*John speaks, the men run, the commander gives orders.* Consequently the verb is of the third person also.

But, the pronoun with which such a noun-substantive may be placed in apposition, may be a pronoun of either person, the first or second: *I* or *thou—I the commander—thou the commander.*—In this case the construction requires consideration. With which does the verb agree? with the substantive which requires a third person? or with the pronoun which requires a first or second?

Undoubtedly the idea which comes first is the leading idea; and, undoubtedly, the idea which explains, qualifies, or defines it, is the subordinate idea: and, undoubtedly, it is the leading idea which determines the construction of the verb. We may illustrate this from the analogy of a similar construction in respect to number—*a man with a horse and a gig meets me on the road.* Here the ideas are three; nevertheless the verb is singular. No addition of subordinate elements interferes with the construction that is determined by the leading idea. In the expression *I, your master*, the ideas are two; viz. the idea expressed by *I*, and the idea expressed by *master*. Nevertheless, as the one only explains or defines the other, the construction is the same as if the idea were single. *Your master, I*, is in the same condition. The general statement is made concerning the *master*, and it is intended to say what *he* does. The word *I* merely defines the expression by stating who the master is. Of the two expressions the latter is the awkwardest. The construction, however, is the same for both.

From the analysis of the structure of complex subjects of the kind in question, combined with a rule concerning the position of the subject, which will soon be laid down, I believe that, for all single propositions, the foregoing rule is absolute.

Rule.—In all single propositions the verb agrees in person with the noun (whether substantive or pronoun) which comes first.

§ 555. But the expression *it is I, your master, who command* (or *commands*) *you*, is not a single proposition. It is a sentence containing two propositions.

1. *It is I.*
2. *Who commands you.*

Here, the word *master* is, so to say, undistributed. It may belong to either clause of the sentence, *i.e.*, the whole sentence may be divided into

Either—*it is I your master*—
Or—*your master who commands you.*

This is the first point to observe. The next is that the verb in the second clause (*command* or *commands*) is governed, not by either the personal pronoun or the substantive, but by the relative, *i.e.*, in the particular case before us, not by either *I* or *master*, but by *who*.

And this brings us to the following question—with which of the two antecedents does the *relative* agree? with *I* or with *master?*

This may be answered by the two following rules:—

Rule 1.—When the two antecedents are in the same proposition, the relative agrees with the first. Thus—

1. It is *I* your *master*—
2. Who *command* you.

Rule 2.—When the two antecedents are in different propositions, the relative agrees with the second. Thus—

1. It is *I*—
2. Your *master* who *commands* you.

This, however, is not all. What determines whether the two antecedents shall be in the same or in different propositions? I believe that the following rules for what may be called *the distribution of the substantive antecedent* will bear criticism.

Rule 1. That when there is any natural connection between the substantive antecedent and the verb governed by the relative, the antecedent belongs to the second clause. Thus, in the expression just quoted, the word *master* is logically connected with the word *command*; and this fact makes the expression, *It is I your master who commands you* the better of the two.

Rule 2. That when there is no natural connection between the substantive antecedent and the verb governed by the

relative, the antecedent belongs to the first clause. *It is I, John, who command* (not *commands*) *you.*

To recapitulate, the train of reasoning has been as follows:—

1. The person of the second verb is the person of the relative.

2. The person of the relative is that of one of two antecedents.

3. Of such two antecedents the relative agrees with the one which stands in the same proposition with itself.

4. Which position is determined by the connection or want of connection between the substantive antecedent and the verb governed by the relative.

Respecting the person of the verb in the *first* proposition of a complex sentence there is no doubt. *I, your master, who commands you to make haste, am* (not *is*) *in a hurry.* Here, *I am in a hurry* is the first proposition; *who commands you to make haste*, the second.

It is not difficult to see why the construction of sentences consisting of two propositions is open to an amount of latitude which is not admissible in the construction of single propositions. As long as the different parts of a complex idea are contained within the limits of a single proposition, their subordinate character is easily discerned. When, however, they amount to whole propositions, they take the appearance of being independent members of the sentence.

§ 556. *The concord of number.*—It is believed that the following three rules will carry us through all difficulties of the kind just exhibited.

Rule 1. That the verb agrees with the subject, and with nothing but the subject. The only way to justify such an expression as *the wages of sin is death*, is to consider *death* not as the subject, but as the predicate; in other words, to consider the construction to be, *death is the wages of sin.*

Rule 2. That, except in the case of the word *there* (p. 434), the word which comes first is always the subject, until the contrary be proved.

Rule 3. That no number of connected singular nouns can govern a plural verb, unless they be connected by a copulative conjunction. *The sun* and *moon shine*,—*the sun* in conjunction with *the moon shines*.

§ 557. *Plural subjects with singular predicates.*—The wages of sin *are* death.—Honest men *are* the salt of the earth.

Singular subjects with plural predicates.—These constructions are rarer than the preceding: inasmuch as two or more persons (or things) are oftener spoken of as being equivalent to one, than one person (or thing) is spoken of as being equivalent to two or more.

Sixpence *is* twelve halfpennies.
He *is* all head and shoulders.
Vulnera totus *erat*.
Tu *es* deliciæ meæ.

Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ,
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.

CHAPTER XVII.

ON THE GOVERNMENT OF VERBS.

§ 558. The government of verbs is of two sorts, (1.) *objective*, and (2.) *modal*.

It is objective where the noun which follows the verb is the name of some object affected by the action of the verb,—as *he strikes me; he wounds the enemy*.

It is modal when the noun which follows the verb is not the name of any object affected by the verb, but the name of some object explaining the manner in which the action of the verb takes place, the instrument with which it is done, the end for which it is done, &c.

The government of all transitive verbs is necessarily objective. It may also be modal,—*I strike the enemy with the sword = ferio hostem gladio*.

The government of all intransitive verbs can only be modal, —*I walk with the stick*. When we say, *I walk the horse*, the word *walk* has changed its meaning, and signifies *make to walk*, and is, by the very fact of its being followed by the name of an object, converted from an intransitive into a transitive verb.

The modal construction may also be called the *adverbial construction*; because the effect of the noun is akin to that of an adverb,—*I fight with bravery = I fight bravely: he walks a king = he walks regally*. The modal (or adverbial) construction (or government) sometimes takes the appearance of the objective: inasmuch as intransitive verbs are frequently followed by a substantive; which substantive is in the objective case. Nevertheless, this is no proof of government. For a verb to be capable of governing an objective case, it must be a verb signifying an action affecting an object: and

if there be no such object, there is no room for any objective government. *To break the sleep of the righteous*, is to *affect, by breaking, the sleep of the righteous:* but, *to sleep the sleep of the righteous*, is not to *affect by sleeping the sleep of the righteous;* since the act of sleeping is an act that affects no object whatever. It is a *state.* We may, indeed, give it the appearance of a transitive verb, as we do when we say, *the opiate slept the patient*, meaning thereby, *lulled to sleep;* but the transitive character is only apparent.

To sleep the sleep of the righteous is to *sleep in agreement with*—or *according to*—or *after the manner of*—*the sleep of the righteous*, and the construction is adverbial.

In the grammars of the classical languages, the following rule is exceptionable—*Quodvis verbum admittit accusativum nominis sibi cognati.* It does so; but it governs the accusative case not objectively but modally.

§ 559. Modal verbs may be divided into a multiplicity of divisions. Of such, it is not necessary in English to give more than the following four:—

1. *Appositional.*—As, *she walks a queen: you consider me safe.* The appositional construction is, in reality, a matter of concord rather than of gender. It will be considered more fully in the following section.

2. *Traditive.*—As, *I give the book to you = do librum tibi. I teach you the lesson = διδάσκω σὲ τὴν διδασκάλιαν.* In all traditive expressions there are three ideas; (1.) an agent, (2.) an object, (3.) a person, or thing, to which the object is made over, or transferred, by the agent. For this idea the term dative is too restricted: since in Greek and some other languages, both the name of the object conveyed, and the name of the person to whom it is conveyed are, frequently, put in the accusative case.

3. *Instrumental.*—As, *I fight with a sword = pugno ense = feohte sweorde*,—Anglo-Saxon.

4. *Emphatic.*—As, *he sleeps the sleep of the righteous.*

§ 560. *Verb and nominative case.*—No verb governs a nominative case. The appositional construction *seems* to require such a form of government; but the form is only apparent.

It is I.
It is thou.
It is he, &c.

Here, although the word *is* is *followed* by a nominative case, it by no means governs one—at least not as a verb.

It has been stated above that the so-called verb substantive is only a verb for the purposes of etymology. In syntax, it is only a part of a verb, *i. e.*, the copula.

Now this fact changes the question of the construction in expressions like *it is I*, &c., from a point of government to one of concord. In the previous examples the words *it*, *is*, and *I*, were, respectively, *subject*, *copula*, and *predicate*; and, as it is the function of the copula to denote the agreement between the predicate and the subject, the real point to investigate is the nature of the concord between these two parts of a proposition.

Now the predicate need agree with the subject in case only.

1. It has no necessary concord in gender—*she is a man in courage—he is a woman in effeminacy—it is a girl.*

2. It has no necessary concord in number—*sin is the wages of death—it is these that do the mischief.*

3. It has no necessary concord in person—*I am he whom you mean.*

4. It *has*, however, a necessary concord in case. Nothing but a nominative case can, by itself, constitute a term of either kind—subject or predicate. Hence, both terms must be in the nominative, and, consequently, both in the same case. Expressions like *this is for me* are elliptic. The logical expression is *this is a thing for me.*

Rule.—The predicate must be of the same case with its subject.

Hence—The copula instead of determining* a case expresses a concord.

* In the first edition of this work I wrote, "Verbs substantive govern the nominative case." Upon this Mr. Connon, in his "System of English Grammar," remarks, "The idea of the *nominative* being *governed* is contrary to all received notions of grammar. I consider that the verb *to be*, in all its parts, acts merely as a connective, and can have no effect in govern-

Rule 1.—All words connected with a nominative case by the copula (*i. e.*, the so-called verb-substantive) must be nominative.—*It is I; I am safe.*

Rule 2.—All words in apposition with a word so connected must be nominative.—It is difficult to illustrate this from the English language from our want of inflexions. In Latin, however, we say *vocor Johannes = I am called John*, not *vocor Johannem*. Here the logical equivalent is *ego sum vocatus Johannes*—where—

1. *Ego*, is nominative because it is the subject.
2. *Vocatus* is nominative because it is the predicate agreeing with the subject.
3. *Johannes*, is nominative because it is part of the predicate, and in apposition with *vocatus*.

N.B. Although in precise language *Johannes* is said to agree with *vocatus* rather than to be in apposition with it, the expression, as it stands, is correct. Apposition is the agreement of substantives, agreement the apposition of adjectives.

Rule 3.—All verbs which, when resolved into a copula and participle, have their participle in apposition (or agreeing) with the noun, are in the same condition as simple copulas—*she walks a queen = she is walking a queen = illa est incedens regina.*

Rule 4.—The construction of a subject and copula preceded by the conjunction *that*, is the same in respect to the predicate by which they are followed as if the sentence were an isolated proposition.

This rule determines the propriety of the expression—*I believe that it is he* as opposed to the expression *I believe that it is him.*

I believe = I am believing, and forms one proposition.

It is he, forms a second.

That, connects the two; but belongs to neither.

ing anything." Of Mr. Connon's two reasons, the second is so sufficient that it ought to have stood alone. The true view of the so-called verb substantive is that it is no verb at all, but only the fraction of one. Hence, what I wrote was inaccurate. As to the question of the impropriety of considering nominative cases fit subjects for government it is a matter of definition.

Now, as the relation between the subject and predicate of a proposition cannot be affected by a word which does not belong to it, the construction is the same as if the propositions were wholly separate.

N.B. The question (in cases where the conjunction *that* is not used), as to the greater propriety of the two expressions —*I believe it to be him*—*I believe it to be he*—has yet to be considered.

§ 561. *The verb and genitive case.*—No verb in the present English governs a genitive case. In Anglo-Saxon certain verbs did: *e.g.*, *verbs of ruling* and others—*weolde thises middangeardes* = *he ruled* (*wealded*) *this earth's.* Genitive cases, too, governed by a verb are common both in Latin and Greek. *To eat of the fruit of the tree* is no genitive construction, however much it may be equivalent to one. *Fruit* is in the objective case, and is governed not by the verb but by the preposition *of.*

§ 562. *The verb and accusative.*—All transitive verbs govern an accusative case,—*he strikes me, thee, him, her, it, us, you, them.*

The verb and dative case.—The word *give*, and a few others, govern a dative case. Phrases like *give it him, whom shall I give it*, are perfectly correct, and have been explained above. The prepositional construction *give it* to *him*,—*to whom shall I give it?* is unnecessary. The evidence of this is the same as in the construction of the adjective *like.*

§ 563. *The partitive construction.*—Certain transitive verbs, the action whereof is extended not to the whole, but only to a part of their object, are followed by the preposition *of* and an objective case. *To eat of the fruit of the tree* = *to eat a part* (or *some*) *of the fruit of the tree: to drink of the water of the well* = *to drink a part* (or *some*) *of the water of the well.* It is not necessary, here, to suppose the ellipsis of the words *part* (or *some*). The construction is a construction that has grown out of the partitive power of the genitive case; for which case the preposition *of*, followed by the objective, serves as an equivalent.

§ 564. It has been already stated that forms like *I believe*

it to be him, and forms like *I believe it to be he*, had not been investigated. Of these, the former is, logically, correct.

Here, the word, *to be*, is, in respect to its power, a noun.

As such, it is in the accusative case after the verb *believe*.

With this accusative infinitive, *it* agrees, as being part of the same complex idea. And *him* does the same.

In English we have two methods of expressing one idea; the method in question, and the method by means of the conjunction, *that*.

1. *I believe it to be him.*
2. *I believe that it is he.*

In the first example, *it* is the object; and *it-to-be-him* forms one complex term.

In the second, *he* agrees with *it*; and *it* is the subject of a separate, though connected, proposition.

Of these two forms the Latin language adopts but one, *viz.*, the former,—*credo eum esse*, not *credo quod illud est ille*.

§ 565. *The expression* ob differentiam.—The classical languages, although having but one of the two previous forms, are enabled to effect a variation in the application of it, which, although perhaps illogical, is convenient. When the speaker means himself, the noun that follows, *esse*, or εἶναι, is nominative,—*φημὶ εἶναι δεσπότης = I say that I am the master: ait fuisse celerrimus = he says that he himself was the swiftest*—but, *φημὶ εἶναι δεσπότην = I say that he* (some one else) *is the master*; and *ait fuisse celerrimum = he says that he* (some one else) *is the swiftest*. This, though not adopted in English, is capable of being adopted,—*He believes it to be he* (*i. e.*, the speaker) *who invented the machine*; but, *he believes it to be him* (that is, another person) *who invented it*.

§ 566. When the substantive infinitive, *to be*, is preceded by a passive participle, combined with the verb substantive, the construction is nominative,—*it is believed to be he who spoke*, not *it is believed to be him*.—Here there are two propositions:

1. It is believed.—
2. Who spoke.

Now, here, *it* is the subject, and, as such, nominative. But it is also the equivalent to *to be he*, which must be nominative as well. *To be he is believed = esse-ille creditur*,—or, changing the mode of proof,—

1. *It* is the subject and nominative.

2. *Believed* is part of the predicate; and, consequently, nominative also.

3. *To be he* is a subordinate part of the predicate, in apposition with *believed—est creditum, nempe entitas ejus.* Or, *to be he is believed = esse-ille est creditum.*

As a general expression for the syntax of copulas and appositional constructions, the current rule, that *copulas and appositional verbs must be followed by the same case by which they are preceded*, stands good.

CHAPTER XVIII.

ON THE PARTICIPLES.

§ 567. The present participle, or the participle in *-ing*, must be considered in respect to its relations with the substantive in *-ing*. *Dying-day* is, probably, no more a participle than *morning-walk*. In respect to the syntax of such expressions as the forthcoming, I consider that they are *either* participles or substantives.

1. When substantives, they are in regimen, and govern a genitive case—*What is the meaning of the lady's holding up her train?* Here the word *holding = the act of holding.*—*Quid est significatio elevationis pallæ de parte fœminæ.*

2. When participles, they are in apposition or concord, and would, if inflected, appear in the same case with the substantive, or pronoun, preceding them—*What is the meaning of the lady holding up her train?* Here the word *holding = in the act of holding*, and answers to the Latin *fœminæ elevantis.*—*Quid est significatio fœminæ elevantis pallam?*

For the extent to which the view differs from that of Priestley, and still more with that of Mr. Guest, see *Phil. Trans.*, 25.

§ 568. The past participle corresponds not with the Greek form *τυπτόμενος*, but with the form *τετυμμένος*. *I am beaten* is essentially a combination, expressive not of present but of past time, just like the Latin *sum verberatus*. Its Greek equivalent is not *εἰμὶ τυπτόμενος = I am a man in the act of being beaten*, but *εἰμὶ τετυμμένος = I am a man who has been beaten*. It is past in respect to the action, though present in respect to the state brought about by the action. This essentially past element in the so-called present expression, *I am beaten*, will be again referred to.

CHAPTER XIX.

ON THE MOODS.

§ 569. The infinitive mood is a noun. The current rule that *when two verbs come together the latter is placed in the infinitive mood* means that one verb can govern another only by converting it into a noun—*I begin to move = I begin the act of moving*. Verbs, *as verbs*, can only come together in the way of apposition—*I irritate, I beat, I talk at him, I call him names*, &c.

§ 570. The construction, however, of English infinitives is twofold. (1.) Objective. (2.) Gerundial.

When one verb is followed by another without the preposition *to*, the construction must be considered to have grown out of the objective case, or from the form in *-an*.

This is the case with the following words, and, probably, with others.

I may go, *not* I may *to* go.
I might go, — I might *to* go.
I can move, — I can *to* move.
I could move, — I could *to* move.
I will speak, — I will *to* speak.
I would speak, — I would *to* speak.
I shall wait, — I shall *to* wait.
I should wait, — I should *to* wait.
Let me go, — Let me *to* go.
He let me go, — He let me *to* go.
I do speak, — I do *to* speak.
I did speak, — I did *to* speak.
I dare go, — I dare *to* go.
I durst go, — I durst *to* go.

Thou shalt not *see* thy brother's ox or his ass *fall* down by the way.

We *heard* him *say* I will destroy the temple.

I *feel* the pain *abate.*

He *bid* her *alight.*

I would fain *have* any one *name* to me that tongue that any one can speak as he should do by the rules of grammar.

This, in the present English, is the rarer of the two constructions.

When a verb is followed by another, preceded by the preposition *to*, the construction must be considered to have grown out of the so-called gerund, *i. e.*, the form in *-nne*, *i. e.*, the dative case—*I begin to move.* This is the case with the great majority of English verbs.

The following examples, from the Old English, of the gerundial construction where we have, at present, the objective, are Mr. Guest's.

1. Eilrid *myght nought to stand* þam ageyn.
R. Br.

2. Whether feith schall *mowe to save* him?
Wiclif, *James* ii.

3. My woful child what flight *maist thou to take?*
Higgins, *Lady Sabrine*, 4.

4. Never to retourne no more,
Except he *would* his life *to loose* therfore.
Higgins, *King Albanact*, 6.

5. He said he *could not to forsake* my love.
Higgins, *Queen Elstride*, 20.

6. The mayster *lette* X men and mo
To wende.
Octavian, 381.

7. And though we owe the fall of Troy requite,
Yet *let* revenge thereof from gods *to* lighte.
Higgins, *King Albanact*, 16.

8. *I durst*, my lord, *to wager* she is honest.
Othello, iv. 2.

9. Whom, when on ground, she grovelling *saw to roll*,
She ran in haste, &c.
F. Q. iv. 7, 32.

§ 571. Imperatives have three peculiarities. (1.) They can only, in English, be used in the second person: (2.) They take pronouns after, instead of before, them: (3.) They often omit the pronoun altogether.

§ 572. For the syntax of subjunctives, see the Chapter on Conjunctions.

CHAPTER XX.

ON THE TENSES.

§ 573. NOTWITHSTANDING its name, the present tense in English, does not express a strictly *present* action. It rather expresses an habitual one. *He speaks well = he is a good speaker.* If a man means to say that he is in the act of speaking, he says *I am speaking.*

It has also, especially when combined with a subjunctive mood, a future power—*I beat you* (= *I will beat you*) *if you don't leave off.*

§ 574. The English præterite is the equivalent, not to the Greek perfect but the Greek aorist. *I beat* = ἔτυψα not τέτυφα. The true perfect is expressed, in English, by the auxiliary *have* + the past participle.

CHAPTER XXI.

SYNTAX OF THE PERSONS OF VERBS.

§ 575. For the impersonal verbs see Part IV. Chapter 27.

§ 576. *The concord of persons.*—A difficulty that occurs frequently in the Latin language is rare in English. In expressions like *ego et ille* followed by a verb, there arises a question as to the person in which that verb should be used. Is it to be in the first person in order to agree with *ego*, or in the *third* in order to agree with *ille?* For the sake of laying down a rule upon these and similar points, the classical grammarians arrange the persons (as they do the genders) according to their *dignity*, making the verb (or adjective if it be a question of gender) agree with the most *worthy*. In respect to persons, the first is more worthy than the second, and the second more worthy than the third. Hence, the Latins said—

Ego et *Balbus sustulimus* manus.
Tu et *Balbus sustulistis* manus.

Now, in English, the plural form is the same for all three persons. Hence we say *I and you are friends*, *you and I are friends*, *I and he are friends*, &c., so that, for the practice of language, the question as to the relative dignity of the three persons is a matter of indifference.

Nevertheless, it *may* occur even in English. Whenever two or more pronouns of different persons, and of the *singular* number, follow each other *disjunctively*, the question of concord arises. *I or you*,—*you or he*,—*he or I*. I believe that, in these cases, the rule is as follows:—

1. Whenever the words *either* or *neither* precede the pro-

nouns, the verb is in the third person. *Either you or I is in the wrong; neither you nor I is in the wrong.*

2. Whenever the disjunctive is simple (*i. e.* unaccompanied with the word *either* or *neither*) the verb agrees with the *first* of the two pronouns.

I or *he am* in the wrong.
He or *I is* in the wrong.
Thou or *he art* in the wrong.
He or *thou is* in the wrong.

The reasons for these rules will appear in the Chapter on Conjunctions.

Now, provided that they are correct, it is clear that the English language knows nothing about the relative degrees of dignity between these three pronouns; since its habit is to make the verb agree with the one which is placed first—whatever may be the person. I am strongly inclined to believe that the same is the case in Latin; in which case (in the sentence *ego et Balbus sustulimus manus*) *sustulimus* agrees, in person, with *ego*, not because the first person is the worthiest, but because it comes first in the proposition. That the greater supposed worth of the first person may be a reason for putting it first in the proposition is likely enough.

CHAPTER XXII.

ON THE VOICES OF VERBS.

§ 577. In English there is neither a passive nor a middle voice.

The following couplet from Dryden's "Mac Flecnoe" exhibits a construction which requires explanation :—

> An ancient fabric, raised to'inform the sight,
> There stood of yore, and Barbican *it hight*.

Here the word *hight* = *was called*, and seems to present an instance of the participle being used in a passive sense without the so-called verb substantive. Yet it does no such thing. The word is no participle at all ; but a simple preterite. Certain verbs are *naturally* either passive or active, as one of two allied meanings may predominate. *To be called* is passive ; so is, *to be beaten*. But, *to bear as a name* is active ; so is, *to take a beating*. The word, *hight*, is of the same class of verbs with the Latin *vapulo* ; and it is the same as the Latin word, *cluo*.—*Barbican cluit* = *Barbican audivit* = *Barbican it hight*.

CHAPTER XXIII.

ON THE AUXILIARY VERBS.

§ 578. THE auxiliary verbs, in English, play a most important part in the syntax of the language. They may be classified upon a variety of principles. The following, however, are all that need here be applied.

A. *Classification of auxiliaries according to their inflectional or non-inflectional powers.* —Inflectional auxiliaries are those that may either replace or be replaced by an inflection. Thus—*I am struck* = the Latin *ferior*, and the Greek *τύπτομαι*. These auxiliaries are in the same relation to verbs that prepositions are to nouns. The inflectional auxiliaries are,—

1. *Have;* equivalent to an inflection in the way of tense —*I have bitten* = *mo-mordi.*

2. *Shall;* ditto. *I shall call* = *voc-abo.*

3. *Will;* ditto. *I will call* = *voc-abo.*

4. *May;* equivalent to an inflection in the way of mood. *I am come that I may see* = *venio ut vid-eam.*

5. *Be;* equivalent to an inflection in the way of voice. *To be beaten* = *verberari*, *τύπτεσθαι.*

6. *Am, art, is, are;* ditto. Also equivalent to an inflection in the way of tense. *I am moving* = *move-o.*

7. *Was, were;* ditto, ditto., *I was beaten* = *ἐ-τύφθην. I was moving* = *move-bam.*

Do, can, must, and *let,* are non-inflectional auxiliaries.

B. *Classification of auxiliaries according to their non-auxiliary significations.*—The power of the word *have* in the combination of *I have a horse* is clear enough. It means possession. The power of the same word in the combination *I have been* is not so clear; nevertheless it is a power which has grown out of the idea of possession. This shows that

the power of a verb as an auxiliary may be a modification of its original power; *i. e.*, of the power it has in non-auxiliary constructions. Sometimes the difference is very little: the word *let*, in *let us go*, has its natural sense of permission unimpaired. Sometimes it is lost altogether. *Can* and *may* exist only as auxiliaries.

1. Auxiliary derived from the idea of possession—*have*.

2. Auxiliaries derived from the idea of existence—*be*, *is*, *was*.

3. Auxiliary derived from the idea of future destination, dependent upon circumstances external to the agent—*shall*. There are etymological reasons for believing that *shall* is no present tense, but a perfect.

4. Auxiliary derived from the idea of future destination, dependent upon the volition of the agent — *will*. *Shall* is simply predictive; *will* is predictive and promissive as well.

5. Auxiliary derived from the idea of power, dependent upon circumstances external to the agent—*may*.

6. Auxiliary derived from the idea of power, dependent upon circumstances internal to the agent — *can*. *May* is simply permissive; *can* is potential. In respect to the idea of power residing in the agent being the cause which determines a contingent action, *can* is in the same relation to *may* as *will* is to *shall*.

"*May* et *can*, cum eorum præteritis imperfectis, *might* et *could*, potentiam innuunt: cum hoc tamen discrimine: *may* et *might* vel de jure vel saltem de rei possibilitate dicuntur, at *can* et *could* de viribus agentis."—Wallis, p. 107.

7. Auxiliary derived from the idea of sufferance—*let*.

8. Auxiliary derived from the idea of necessity—*must*.

"*Must* necessitatem innuit. Debeo, oportet, necesse est urere, *I must burn*. Aliquando sed rarius in præterito dicitur *must* (quasi ex *must'd* seu *must't* contractum). Sic, si de præterito dicatur, *he must* (seu *must't*) *be burnt*, oportebat uri seu necesse habuit utureretur."—Wallis, 107.

9. Auxiliary derived from the idea of action—*do*.

C. *Classification of auxiliary verbs in respect to their mode*

of construction.—Auxiliary verbs combine with others in three ways.

1. *With participles.*—*a*) With the present, or active, participle—*I am speaking*: *b*) With the past, or passive, participle—*I am beaten, I have beaten.*

2. *With infinitives.*—*a*) With the objective infinitive—*I can speak*: *b*) With the gerundial infinitive—*I have to speak.*

3. *With both infinitives and participles.*—*I shall have done, I mean to have done.*

D. *Auxiliary verbs may be classified according to their effect.*—Thus—*have* makes the combination in which it appears equivalent to a tense; *be* to a passive form; *may* to a sign of mood, &c.

This sketch of the different lights under which auxiliary verbs may be viewed, has been written for the sake of illustrating, rather than exhausting, the subject.

§ 579. The following is an exhibition of some of the *times* in which an action may take place, as found in either the English or other languages, expressed by the use of either an inflection or a combination.

Time considered in one point only—

1. *Present.*—An action taking place at the time of speaking, and incomplete.—*I am beating, I am being beaten. Not* expressed, in English, by the simple present tense; since *I beat* means *I am in the habit of beating.*

2. *Aorist.*—An action that took place in past time, or previous to the time of speaking, and which has no connection with the time of speaking.—*I struck, I was stricken.* Expressed, in English, by the præterite, in Greek by the aorist. The term aorist, from the Greek *ἀ-ὁριστος = undefined*, is a convenient name for this sort of time.

3. *Future.*—An action that has neither taken place, nor is taking place at the time of speaking, but which is stated as one which *will* take place.—Expressed, in English, by the combination of *will* or *shall* with an infinitive mood. In Latin and Greek by an inflection. *I shall* (or *will*) *speak*, *λέκ-σω, dica-m.*

None of these expressions imply more than a single action; in other words, they have no relation to any second action occurring simultaneously with them, before them, or after them.—*I am speaking now, I spoke yesterday, I shall speak to-morrow.* Of course, the act of mentioning them is not considered as an action related to them in the sense here meant.

By considering past, present, or future actions not only by themselves, but as related to other past, present, or future actions, we get fresh varieties of expression. Thus, an act may have been going on, when some other act, itself an act of past time, interrupted it. Here the action agrees with a present action, in being incomplete; but it differs from it in having been rendered incomplete by an action that has past. This is exactly the case with the—

4. *Imperfect.—I was reading when he entered.* Here we have two acts; the act of *reading* and the act of *entering.* Both are past as regards the time of speaking, but both are present as regards each other. This is expressed, in English, by the past tense of the verb substantive and the present participle, *I was speaking*; and in Latin and Greek by the imperfect tense, *dicebam*, ἔτυπτον.

5. *Perfect.*—Action past, but connected with the present by its effects or consequences.—*I* have *written, and here is the letter.* Expressed in English by the auxiliary verb *have*, followed by the *participle passive in the accusative case and neuter gender of the singular number.* The Greek expresses this by the reduplicate perfect: τέ-τυφα = *I have beaten.*

6. *Pluperfect.*—Action past, but connected with a second action, subsequent to it, *which is also past.*—*I* had *written when he* came *in.*

7. *Future present.*—Action future as regards the time of speaking, present as regards some future time.—*I shall* be speaking *about this time to-morrow.*

8. *Future præterite.*—Action future as regards the time of speaking, past as regards some future time.—*I shall* have spoken *by this time to-morrow.*

These are the chief expressions which are simply determined by the relations of actions to each other, and to the time of speaking, either in the English or any other language. But over and above the simple idea of *time*, there may be others superadded: thus, the phrase, *I do speak* means, not only that *I am in the habit of speaking*, but that I also *insist* upon it being understood that I am so.

Again, an action that is mentioned as either taking place, or as having taken place at a given time, may take place again and again. Hence the idea of *habit* may arise out of the idea of either present time or aorist time.

α. In English, the present form expresses *habit*. See p. 455.

β. In Greek the aorist expresses habit.

Again, one tense, or one combination, may be used for another. *I was speaking when he enters.*

The results of these facts may now be noticed:

1. The *emphatic present and præterite.*—Expressed by *do* (or *did*), as stated above. A man says *I do* (or *did*) *speak*, *read*, &c., when, either directly or by implication, it is asserted or implied that he does not. As a question implies doubt, *do* is used in interrogations.

"*Do* et *did* indicant emphatice tempus præsens, et præteritum imperfectum. *Uro, urebam; I burn, I burned:* vel (emphatice) *I do burn, I did burn.*"—Wallis, p. 106.

2. *The predictive future.—I shall be there to-morrow.* This means simply that the speaker will be present. It gives no clue to the circumstances that will determine his being so.

3. The *promissive future.—I will be there to-morrow.*—This means not only that the speaker will be present, but that he *intends* being so. For further observations on *shall* and *will*, see pp. 471—474.

4. That the power of the present tense is, in English, not present, but habitual, has already been twice stated.

§ 580. *The representative expression of past and future time.*—An action may be past; yet, for the sake of bringing it more vividly before the hearers, we may make it present.

He walks (for *walked*) *up to him, and knocks* (for *knocked*) *him down.* This denotes a single action; and is by no means the natural habitual power of the English present. So, in respect to a future, *I beat you if you don't leave off*, for *I will beat you.* This use of the present tense is sometimes called the *historic* use of the present tense. I find it more convenient to call it the representative use; inasmuch as it is used more after the principles of painting than of history; the former of which, necessarily, *represents* things as present, the latter, more naturally, describes them as *past.*

The use of the representative present to express simple actions is unequivocally correct. To the expression, however, of complex actions it gives an illogical character,—*As I was doing this he enters* (for *entered*). Nevertheless, such a use of the present is a fact in language, and we must take it as it occurs.

§ 581. The present tense can be used instead of the future; and that on the principle of representation. Can a future be used for a present? No.

The present tense can be used instead of the aorist; and that on the principle of representation. Can a past tense, or combination, be used for a present?

In respect to the perfect tense there is no doubt. The answer is in the affirmative. For all purposes of syntax a perfect tense, or a combination equivalent to one, is a present tense. Contrast the expression, *I come that I may see*; with the expression, *I came that I might see*; *i. e.*, the present construction with the aorist. Then, bring in the perfect construction, *I have come.* It differs with the aorist, and agrees with the present. *I have come that I may see.* The reason for this is clear. There is not only a present element in all perfects, but for the purposes of syntax, the present element predominates. Hence expressions like *I shall go*, need give us no trouble; even though *shall* be considered as a perfect tense. Suppose the root, *sk-ll* to mean *to be destined* (or *fated*). Provided we consider the effects of the action to be continued up to the time of speaking, we may say *I* have been *destined to go*, just as well as we can say *I* am *destined to go.*

The use of the aorist as a present (except so far as both the tenses agree in their power of expressing *habitual* actions) is a more difficult investigation. It bears upon such expressions as *I ought to go*, &c., and will be taken up in § 475.

§ 582. Certain adverbs, *i. e.*, those of time, require certain tenses. *I am then*, *I was now*, *I was hereafter*, &c., are contradictory expressions. They are not so much bad grammar as impossible nonsense. Nevertheless, we have in Latin such expressions as

"*Ut sumus* in ponto ter frigore constitit Ister."

Here the connection of the present and perfect ideas explains the apparent contradiction. The present state may be the result of a previous one; so that a preterite element may be involved in a present expression. *Ut sumus*=*since I have been where I am.*

It is hardly necessary to remark that such expressions as *since I am here* (where *since*=*inasmuch as*) do not come under this class.

§ 583. Two fresh varieties in the use of tenses and auxiliary verbs may be arrived at by considering the following ideas, which may be superadded to that of simple time.

1. *Continuance in the case of future actions.*—A future action may not only take place, but continue: thus, a man may, on a given day, not only be called by a particular name, but may *keep* that name. When Hesiod says that, notwithstanding certain changes which shall have taken place, good shall *continue* to be mixed with bad, he does not say, ἐσθλὰ μιχθήσεται κακοῖσιν, but,

Ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν.

Opera et Dies.

Again,—

Ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ
Οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
Ἀλλ' ὅσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.

Aristoph. *Equites*, 1366.

Here *μετεγγραφήσεται* means *change from one class to another*, *ἐγγεγράψεται continuance in the same*.—See Mathiæ, ii. § 498.

Upon the lines,—

> Ὅθεν πρὸς ἀνδρῶν ὑστέρων κεκλήσεται
> Δούρειος ἵππος.
>
> *Troades*, 13, 14.

Seidler remarks that *κληθήσεται*, est *nomen accipiet*; *κεκλήσεται*, *nomen geret*.

Now it is quite true that this Greek tense, the so-called *paulo-post-futurum*, "bears the same relation to the other futures as, among the tenses of past time, the perfectum does to the aorist."—(Mathiæ.) And it is also true that it by no means answers to the English *shall have been*. Yet the logical elements of both are the same. In the English expression, the *past* power of the perfect predominates, in the Greek its *present* power.

2. *Habit in the case of past actions.—I had dined when I rode out.* This may apply to a particular dinner, followed by a particular ride. But it may also mean that when the speaker *had dined*, *according to habit*, *he rode out*, *according to habit also*. This gives us a variety of pluperfect; which is, in the French language, represented by separate combination—*j'avais diné*, *j'eus diné*.

§ 584. It is necessary to remember that the connection between the present and the past time, which is involved in the idea of a perfect tense (*τέτυφα*), or perfect combination (*I have beaten*), is of several sorts.

It may consist in the *present proof* of the *past* fact,—*I have written, and here is the evidence.*

It may consist in the *present effects* of the *past* fact,—*I have written, and here is the answer.*

Without either enumerating or classifying these different kinds of connexion, it is necessary to indicate two sorts of *inference* to which they may give origin.

1. *The inference of continuance.*—When a person says, *I have learned my lesson*, we presume that he can say it, *i. e.*, that, *he has a present knowledge of it.* Upon this principle

κέκτημαι = I have earned = I possess. The past action is assumed to be continued in its effects.

2. *The inference of contrast.*—When a person says, *I have been young*, we presume that he is so no longer. The action is past, but it is continued up to the time of speaking by the contrast which it supplies. Upon this principle, *fuit Ilium* means *Ilium is no more.*

In speaking, this difference can be expressed by a difference of accent. *I* have *learned my lesson*, implies that *I don't mean to learn it again. I have* learned *my lesson*, implies that *I can say it.*

§ 585. The construction of the auxiliary, *may*, will be considered in the Chapter on Conjunctions; that of *can*, *must*, and *let*, offer nothing remarkable. The combination of the auxiliary, *have*, with the past participle requires notice. It is, here, advisable to make the following classifications.

1. The combination with the participle of a *transitive verb.* —*I have ridden the horse; thou hast broken the sword; he has smitten the enemy.*

2. The combination with the participle of an *intransitive* verb,—*I have waited; thou hast hungered; he has slept.*

3. The combination with the participle of the verb substantive,—*I have been; thou hast been; he has been.*

It is by examples of the first of these three divisions that the true construction is to be shown.

For an object of any sort to be in the possession of a person, it must previously have existed. If I possess a horse, that horse must have had a previous existence.

Hence, in all expressions like *I have ridden a horse*, there are two ideas, a past idea in the participle, and a present idea in the word denoting possession.

For an object of any sort, affected in a particular manner, to be in the possession of a person, it must previously have been affected in the manner required. If I possess a horse that has been ridden, the riding must have taken place before I mention the fact of the ridden horse being in my possession; inasmuch as I speak of it as a thing already done,—the participle, *ridden*, being in the past tense.

I have ridden a horse = I have a horse ridden = I have a horse as a ridden horse, or (changing the gender and dealing with the word *horse* as a thing) = *I have a horse as a ridden thing*.

In this case the syntax is of the usual sort. (1) *Have* = *ουκ* = *habeo* = *teneo*; (2) *horse* is the accusative case = *equum*; (3) *ridden* is a past participle agreeing either with *horse*, or *with a word in apposition with it understood.*

Mark the words in italics. The word *ridden* does not agree with *horse*, since it is of the neuter gender. Neither if we said *I have ridden the horses*, would it agree with *horses*; since it is of the singular number.

The true construction is arrived at by supplying the word *thing*. *I have a horse as a ridden thing = habeo equum equitatum* (neuter). Here the construction is the same as *triste lupus stabulis.*

I have horses as a ridden thing = habeo equos equitatum (singular, neuter). Here the construction is—

> "Triste . . . . . maturis frugibus imbres,
> Arboribus venti, nobis Amaryllidos iræ."

or in Greek—

> *Δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί.*

The classical writers supply instances of this use of *have*. *Compertum habeo*, milites, verba viris virtutem non addere = *I have discovered = I am in possession of the discovery.* Quæ cum ita sint, satis de Cæsare hoc *dictum habeo.*

2. The combination of *have* with an intransitive verb is irreducible to the idea of possession: indeed, it is illogical. In *I have waited*, we cannot make the idea expressed by the word *waited* the object of the verb *have* or *possess.* The expression has become a part of language by means of the extension of a false analogy. It is an instance of an illegitimate imitation.

3. The combination of *have* with *been* is more illogical still, and is a stronger instance of the influence of an illegitimate imitation. In German and Italian, where even *intransitive* verbs are combined with the equivalents to the English *have*

(*haben* and *avere*), the verb substantive is not so combined; on the contrary, the combinations are

Italian; *io sono stato* = *I am been.*
German; *ich bin gewesen* = *ditto.*

which is logical.

§ 586. *I am to speak.*—Three facts explain this idiom.

1. The idea of *direction towards an object* conveyed by the dative case, and by combinations equivalent to it.

2. The extent to which the ideas of necessity, obligation, or intention are connected with the idea of *something that has to be done*, or *something towards which some action has a tendency.*

3. The fact that expressions like the one in question historically represent an original dative case, or its equivalent; since *to speak* grows out of the Anglo-Saxon form *to sprecanne*, which, although called a gerund, is really a dative case of the infinitive mood.

When Johnson (see Mr. Guest, *Phil. Trans.* No. 44) thought that, in the phrase *he is to blame*, the word *blame* was a noun, if he meant a noun in the way that *culpa* is a noun, his view was wrong. But if he meant a noun in the way that *culpare, ad culpandum*, are nouns, it was right.

§ 587. *I am to blame.*—This idiom is one degree more complex than the previous one; since *I am to blame* = *I am to be blamed.* As early, however, as the Anglo-Saxon period the gerunds were liable to be used in a passive sense: *he is to lufigenne* = not *he is to love*, but *he is to be loved.*

The principle of this confusion may be discovered by considering that *an object to be blamed*, is *an object for some one to blame*, *an object to be loved* is *an object for some one to love.*

§ 588. *Shall* and *will.*—The simply predictive future verb is *shall.* Nevertheless, it is only used in the first person. The second and third persons are expressed by the promissive verb *will.*

The promissive future verb is *will.* Nevertheless, it is only used in the first person. The second and third persons are expressed by the predictive verb *shall.*

" In *primis* personis *shall* simpliciter prædicentis est ; *will*, quasi promittentis aut minantis.

" In secundis et tertiis personis, *shall* promittentis est aut minantis : *will* simpliciter prædicentis.

" Uram = *I shall burn.*	Uremus = *We shall burn.*
Ures = *Thou wilt burn.*	Uretis = *Ye will burn.*
Uret = *He will burn.*	Urent = *They will burn.*

nempe, hoc futurum prædico.

" *I will burn.*	*We will burn.*
Thou shalt burn.	*Ye shall burn.*
He shall burn.	*They shall burn.*

nempe, hoc futurum spondeo, vel faxo ut sit."

Again—" *would* et *should* illud indicant quod erat vel esset futurum : cum hoc tantum discrimine : *would* voluntatem innuit, seu agentis propensionem : *should* simpliciter futuritionem."—Wallis, p. 107.

§ 589. Archdeacon Hare explains this by a *usus ethicus*. " In fact, this was one of the artifices to which the genius of the Greek language had recourse, to avoid speaking presumptuously of the future : for there is an awful, irrepressible, and almost instinctive consciousness of the uncertainty of the future, and of our own powerlessness over it, which, in all cultivated languages, has silently and imperceptibly modified the modes of expression with regard to it : and from a double kind of *litotes*, the one belonging to human nature generally, the other imposed by good-breeding on the individual, and urging him to veil the manifestations of his will, we are induced to frame all sorts of shifts for the sake of speaking with becoming modesty. Another method, as we know, frequently adopted by the Greeks was the use of the conditional moods : and as sentiments of this kind always imply some degree of intellectual refinement, and strengthen with its increase, this is called an Attic usage. The same name too has often been given to the above-mentioned middle forms of the future ; not that in either case the practice was peculiar to the Attic dialect, but that it was more general where the feelings which produced it were

strong and more distinct. Here again our own language supplies us with an exact parallel: indeed this is the only way of accounting for the singular mixture of the two verbs *shall* and *will*, by which, as we have no auxiliary answering to the German *werde*, we express the future tense. Our future, or at least what answers to it, is, *I shall, thou wilt, he will.* When speaking in the first person, we speak submissively: when speaking to or of another, we speak courteously. In our older writers, for instance in our translation of the Bible, *shall* is applied to all three persons: we had not then reacht that stage of politeness which shrinks from the appearance even of speaking compulsorily of another. On the other hand the Scotch use *will* in the first person: that is, as a nation they have not acquired that particular shade of good-breeding which shrinks from thrusting itself* forward."

* The paper *On certain tenses attributed to the Greek verb* has already been quoted. The author, however, of the doctrine on the use of *shall* and *will*, is not the author of the doctrine alluded to in the Chapter on the Tenses. There are, in the same number of the Philological Museum, two papers under one title: first, the text by a writer who signs himself T. F. B.; and, next, a comment, by the editor, signed J. C. H. (Julius Charles Hare). The *usus ethicus* of the future is due to Archdeacon Hare; the question being brought in incidentally and by way of illustration.

The subject of the original paper was the nature of the so-called second aorists, second futures, and preterite middles. These were held to be no separate tenses, but irregular forms of the same tense. Undoubtedly this has long been an opinion amongst scholars; and the writer of the comments is quite right in stating that it is no novelty to the learned world. I think, however, that in putting this forward as the chief point in the original paper, he does the author somewhat less than justice. His merit, in my eyes, seems to consist, not in showing that real forms of the *aoristus secundus, futurum secundum*, and *præteritum medium* were either rare or equivocal (this having been done before), but in illustrating his point from the English language; in showing that between double forms like *συνελέχθην* and *συνελέγην*, and double forms like *hang* and *hanged*, there was only a difference in degree (if there was that), not of kind; and, finally, in enouncing the very legitimate inference, that either we had two preterites, or that the Greeks had only one. "Now, if the circumstances of the Greek and English, in regard to these two tenses, are so precisely parallel, a simple and obvious inquiry arises, Which are in the right, the Greek grammarians or

§ 590. *Notice of the use of* will *and* shall, *by Professor De Morgan.*—"The matter to be explained is the synonymous character of *will* in the first person with *shall* in the second and third; and of *shall* in the first person with *will* in the second and third: *shall* (1) and *will* (2, 3) are called *predictive*; *shall* (2, 3) and *will* (1) *promissive*. The suggestion now proposed will require four distinctive names.

"Archdeacon Hare's *usus ethicus* is taken from the brighter side of human nature:—'When speaking in the first person we speak submissively; when speaking to or of another, we speak courteously.' This explains *I shall, thou wilt*; but I cannot think it explains *I will, thou shalt*. It often happens

our own? For either ours must be wrong in not having fitted up for our verb the framework of a first and second preterite, teaching the pupil to say, 1st pret. *I finded*, 2d pret. *I found*; 1st pret. *I glided*, 2d pret. *I glode*: or the others must be so in teaching the learner to imagine two aorists for *εὑρίσκω*, as, aor. 1, *εὕρησα*, aor. 2, *εὗρον*; or for *ἀκούω*, aor. 1, *ἤκουσα*, aor. 2, *ἤκοον*."—p. 198.

The inference is, that of the two languages it is the English that is in the right. Now the following remarks, in the comment, upon this inference are a step in the wrong direction:—"The comparison, I grant, is perfectly just; but is it a just inference from that comparison, that we ought to alter the system of our Greek grammars, which has been drawn up at the cost of so much learning and thought, for the sake of adapting it to the system, if system it can be called, of our own grammars, which are seldom remarkable for anything else than their slovenliness, their ignorance, and their presumption? Is the higher to be brought down to the level of the baser? is Apollo to be drest out in a coat and waistcoat? Rather might it be deemed advisable to remodel the system of our own grammars."

This, whether right or wrong as a broad assertion, was, in the case in hand, irrelevant. No *general* superiority had been claimed for the English grammars. For all that had been stated in the original paper they might, as compared with the Greek and Latin, be wrong in ninety-nine cases out of a hundred. All that was claimed for them was that they were right in the present instance; just as for a clock that stands may be claimed the credit of being right once in every twelve hours. That the inference in favour of altering the *system* of the Greek grammars is illegitimate is most undeniably true; but then it is an inference of the critic's not of the author's. As the illustration in question has always seemed to me of great value,—although it may easily be less original than I imagine,—I have gone thus far towards putting it in a proper light.

that *you will*, with a persuasive tone, is used courteously for something next to, if not quite, *you shall*. The present explanation is taken from the darker side ; and it is to be feared that the *à priori* probabilities are in its favour.

" In introducing the common mode of stating the future tenses, grammar has proceeded as if she were more than a formal science. She has no more business to collect together *I shall, thou wilt, he will*, than to do the same with *I rule, thou art ruled, he is ruled*.

" It seems to be the natural disposition of man to think of his own volition in two of the following catagories, and of another man's in the other two :

Compelling, non-compelling ; restrained, non-restrained.

Taking up the question where it is left by the two writers in question, we find that the difficulties of the so-called *second* tenses in Greek are met by reducing them to the same tense in different conjugations ; and, according to the current views of grammarians, this is a point gained. Is it so really ? Is it not rather the substitution of one difficulty for another ? A second conjugation is a second mode of expressing the same idea, and a second tense is no more. Real criticism is as unwilling to multiply the one as the other. Furthermore, the tendency of English criticism is towards the very doctrines which the Greek grammarian wishes to get rid of. *We* have the difficulty of a second conjugation : but, on the other hand, instead of four past tenses (an imperfect, perfect, pluperfect, and aorist), we have only one (the aorist). Now, when we find that good reasons can be given for supposing that the strong preterite in the Gothic languages was once a reduplicate perfect, we are at liberty to suppose that what is now the same tense under two forms, was, originally, different tenses. Hence, in English, we avoid the difficulty of a second conjugation by the very same process which we eschew in Greek ; viz., the assumption of a second *tense*. But this we can do, as we have a tense to spare.

Will any process reconcile this conflict of difficulties ? I submit to scholars the following hypotheses :—

1. That the *true* second future in Greek (*i. e.*, the future of verbs with a liquid as a characteristic) is a variety of the *present*, formed by accentuating the last syllable ; just as *I beát you = I will beat you*.

2. That this accent effects a change on the quantity and nature of the vowel of the penultimate.

3. That the second aorist is an *imperfect* formed from this secondary present.

4. That the so-called perfect middle is a similar perfect active.

"The *ego*, with reference to the *non-ego*, is apt, thinking of himself, to propound the alternative, 'Shall I compel, or shall I leave him to do as he likes?' so that, thinking of the other, the alternative is, 'shall he be restrained, or shall he be left to his own will?' Accordingly, the express introduction of his own will is likely to have reference to compulsion, in case of opposition: the express introduction of the will of another, is likely to mean no more than the gracious permission of the *ego* to let *non-ego* do as he likes. Correlatively, the suppression of reference to his own will, and the adoption of a simply predictive form on the part of the *ego*, is likely to be the mode with which, when the person is changed, he will associate the idea of another having his own way; while the suppression of reference to the will of the *non-ego* is likely to infer restraint produced by the predominant will of the *ego*.

"Occasionally, the will of the *non-ego* is referred to as under restraint in modern times. To *I will not*, the answer is sometimes *you shall*, meaning, in spite of the will—sometimes *you will*, meaning that the will will be changed by fear or sense of the inutility of resistance."*

§ 591. *I am beaten.*—This is a present combination, and it is present on the strength of the verb *am*, not on the strength of the participle *beaten*, which is præterite.

The following table exhibits the *expedients* on the part of the different languages of the Gothic stock, since the loss of the proper passive form of the Mœso-Gothic.

Language.	Latin *datur.*	Latin *datus est.*
Mæso-Gothic	gibada,	ist, vas, varth gibans.
Old High German	ist, wirdit kepan,	was, warth kepan.
Notker	wirt keben,	ist keben.
Middle High German ...	wirt geben,	ist geben.
New High German	wird gegeben.	ist gegeben worden.
Old Saxon	is, wirtheth gebhan,	was, warth gebhan.
Middle Dutch	es, blîft ghegheven	waert, blêf ghegeven.
New Dutch.....	wordt gegeven,	es gegeven worden.
Old Frisian	werth ejeven,	is ejeven.

* Transactions of Philological Society. No. 90, Jan. 25, 1850.

Language.	Latin *datur.*	Latin *datus est.*
Anglo-Saxon	weorded gifen,	is gifen.
English	is given,	has been given.
Old Norse	er gefinn,	hefr verit gefinn.
Swedish	gifves,	har varit gifven.
Danish	bliver, vorder given,	har varet given.

Deutsche Grammatik, iv. 19.

§ 592. *Ought, would, &c., used as presents.*—These words are not in the predicament of *shall.*

They are *present* in power, and *past* in form. So, perhaps, is *shall.*

But they are not, like *shall*, perfect forms ; *i. e.*, they have no natural present element in them.

They are *aorist* præterites. Nevertheless, they have a present sense.

So had their equivalents in Greek : ἐχρῆν = χρή, ἔδει = δεῖ, προσῆκεν = προσήκει.

In Latin, too, *would* was often not represented by either *volo* or *volebam*, but by *velim.*

I believe that the *usus ethicus* is at the bottom of this construction.

The assertion of *duty* or *obligation* is one of those assertions which men like to soften in the expression : *should*, *ought.*

So is the expression of *power*, as denoted by *may* or *can*—*might*, *could.*

Very often when we say *you should* (or *ought to*) *do this*, we leave to be added by implication—*but you do not.*

Very often when we say *I could* (or *might*) *do this*, we leave to be added by implication—*but I do not exert my power.*

Now, if what is left undone be the *present* element in this assertion, the duty to do it, or the power of doing it, constitutes a past element in it ; since the power (or duty) is, in relation to the performance, a cause—insufficient, indeed, but still antecedent. This hypothesis is suggested rather than asserted.

§ 593. By substituting the words *I am bound* for *I ought*,

we may see the expedients to which this present use of the preterite forces us.

I am bound *to do this* now = *I* owe *to do this* now. However, we do not say *owe*, but *ought*.

Hence, when we wish to say *I* was bound *to do this* two years ago, we cannot say *I ought* (*owed*) *to do this*, &c., since *ought* is already used in a present sense.

We therefore say, instead, *I* ought to have done *this* two years ago; which has a similar, but by no means an identical meaning.

I was bound to pay two years ago, means *two years ago I was under an obligation to make a payment, either then or at some future time.*

I was bound to have paid, &c., means *I was under an obligation to have made a payment.*

If we use the word *ought*, this difference cannot be expressed.

Common people sometimes say, *you had not ought to do so and so*; and they have a reason for saying it.

The Latin language is more logical. It says not *debet factum fuisse*, but *debuit fieri*.

CHAPTER XXIV.

THE SYNTAX OF ADVERBS.

§ 594. The syntax of the adverb is simpler than that of any other part of speech, excepting, perhaps, that of the adjective.

Adverbs have no concord.

Neither have they any government. They *seem*, indeed, to have it, when they are in the comparative or superlative degree; but it is merely apparent. In *this is better than that*, the word *that* is governed neither by *better* nor by *than*. It is not governed at all. It is a nominative case; the subject of a separate proposition. *This is better* (*i. e.*, *more good*) *than that is good.* Even if we admit such an expression as *he is stronger than me* to be good English, there is no adverbial government. *Than*, if it govern *me* at all, governs it as a preposition.

The position of an adverb is, in respect to matters of syntax, pre-eminently parenthetic; *i. e.*, it may be omitted without injuring the construction. *He is fighting—now; he was fighting—then; he fights—bravely; I am—almost—tired*, &c.

§ 595. By referring to the Chapter on the Adverbs, we shall find that the neuter adjective is frequently converted into an adverb by deflection. As any neuter adjective may be so deflected, we may justify such expressions as *full* (for *fully*) *as conspicuous*, and *peculiar* (for *peculiarly*) *bad grace*, &c. We are not, however, bound to imitate everything that we can justify.

§ 596. The termination *-ly* was originally adjectival. At present it is a derivational syllable by which we can convert an adjective into an adverb: *brave*, *brave-ly*.

When, however, the adjective ends in *-ly* already, the formation is awkward. *I eat my daily bread* is unexceptionable English; *I eat my bread daily* is exceptionable. One of two things must here take place: the two syllables *-ly* are packed into one (the full expression being *dai-li-ly*), or else the construction is that of a neuter adjective deflected.

Adverbs are convertible. *The then men* = *οἱ νῦν βρότοι*, &c. This will be seen more clearly in the Chapter on Conjunctions.

§ 597. It has been remarked that in expressions like *he sleeps the sleep of the righteous*, the construction is adverbial. So it is in expressions like *he walked a mile, it weighs a pound.* The ideas expressed by *mile* and *pound* are not the names of anything that serves as either object or instrument to the verb. They only denote the *manner* of the action, and define the meaning of the verb.

§ 598. *From whence, from thence.*—This is an expression which, if it have not taken root in our language, is likely to do so. It is an instance of excess of expression in the way of syntax; the *-ce* denoting direction *from* a place, and the preposition doing the same. It is not so important to determine what this construction *is*, as to suggest what it is *not.* It is *not* an instance of an adverb governed by a preposition. If the two words be dealt with as logically separate, *whence* (or *thence*) must be a noun = *which place* (or *that place*); just as *from then till now* == *from that time to this.* But if (which is the better view) the two words be dealt with as one (*i. e.*, as an improper compound) the preposition *from* has lost its natural power, and become the element of an adverb.

CHAPTER XXV.

ON PREPOSITIONS.

§ 599. ALL prepositions govern an oblique case. If a word cease to do this, it ceases to be a preposition. In the first of the two following sentences the word *up* is a preposition, in the second an adverb.

1. *I climbed up the tree.*
2. *I climbed up.*

All prepositions in English precede the noun which they govern. *I climbed up the tree*, never *I climbed the tree up*. This is a matter not of government, but of collocation. It is the case in most languages; and, from the frequency of its occurrence, the term *pre-position* (or *prefix*) has originated. Nevertheless, it is by no means a philological necessity. In many languages the prepositions are *post-positive*, following their noun.

§ 600. No preposition, in the present English, governs a genitive case. This remark is made, because expressions like the *part of the body = pars corporis*,—*a piece of the bread = portio panis*, make it appear as if the preposition *of* did so. The true expression is, that the preposition *of*, followed by an objective case, is equivalent, in many instances, to the genitive case of the classical languages,

§ 601. The writer, however, of a paper on English preterites and genitives, in the Philological Museum (II. 261) objects to the current doctrine concerning such constructions as, *this is a picture of the king's*. Instead of considering the sentence elliptic, and equivalent to *this is a picture of* or (*from*) *the king's pictures*, he entertains the following view,—"I confess, however, that I feel some doubt whether this phrase is

indeed to be regarded as elliptical, that is, whether the phrase in room of which it is said to stand, was ever actually in use. It has sometimes struck me that this may be a relict of the old practice of using the genitive after nouns as well as before them, only with the insertion of the preposition *of*. One of the passages quoted above from 'Arnold's Chronicle,' supplies an instance of a genitive so situated; and one cannot help thinking that it was the notion that *of* governed the genitive, that led the old translators of Virgil to call his poem *The Booke of Eneidos*, as it is termed by Phaer, and Gawin Douglas, and in the translation printed by Caxton. Hence it may be that we put the genitive after the noun in such cases, in order to express those relations which are most appropriately expressed by the genitive preceding it. *A picture of the king's* is something very different from *the king's picture:* and so many other relations are designated by *of* with the objective noun, that if we wish to denote possession thereby, it leaves an ambiguity: so, for this purpose, when we want to subjoin the name of the possessor to the thing possest, we have recourse to the genitive, by prefixing which we are wont to express the same idea. At all events as, if we were askt whose castle Alnwick is, we should answer, *The Duke of Northumberland's;* so we should also say, *What a grand castle that is of the Duke of Northumberland's!* without at all taking into account whether he had other castles besides: and our expression would be equally appropriate, whether he had or not."

Again, Mr. Guest quotes, amongst other passages, the following :—

> Suffice this hill *of ours*—
> They fought two houres *of the nightes*—

Yet neither class of examples is conclusive.

Ours does not necessarily mean *of us*. It may also mean of *our hills, i. e.*, of *the hills of our choice*. *Nightes* may mean *of the night's hours*. In the expression, *what a grand castle*, &c., it is submitted to the reader that we *do* take into our account other castles, which the Duke of Northumberland

may or may not have. *The Booke of Eneidos* is a mistaken Latinism. As it does not seem to have been sufficiently considered that the real case governed by *of* (as by *de* in Latin) is the ablative, it is the opinion of the present writer that no instance has yet been produced of *of* either governing, or having governed a genitive case.

§ 602. It is not so safe to say in the present English that no preposition governs a dative. The expression *give it him* is good English; and it is also equivalent to the Latin *da ei*. But we may also say *give it to him*. Now the German *zu* = *to* governs a dative case, and in Anglo-Saxon, the preposition *to*, when prefixed to the infinitive mood, required the case that followed it to be a dative.

§ 603. When the infinitive mood is used as the subject of a proposition, *i.e.*, as a nominative case, it is impossible to allow to the preposition *to*, by which it is preceded, any separate existence whatever,—*to rise* = *rising*; *to err* = *error*. Here the preposition must, for the purposes of syntax, be considered as incorporated with the noun, just like an inseparable inflection. As such it may be preceded by another preposition. The following example, although a Grecism, illustrates this:—

> Yet not to have been dipt in Lethe's lake,
> Could save the son of Thetis *from to die.*

§ 604. Akin to this, but not the same, is the so-called vulgarism, consisting of the use of the preposition *for*. *I am ready to go* = *I am ready for going* = the so-called vulgarism, *I am ready* for *to go*. Now, this expression differs from the last in exhibiting, not only a *verbal* accumulation of prepositions, but a *logical* accumulation as well: inasmuch as *for* and *to* express like ideas.

§ 605. Composition converts prepositions into adverbs. Whether we say *upstanding* or *standing-up*, we express the *manner* in which an action takes place, and not the relation between two substantives. The so-called prepositional compounds in Greek (*ἀναβαίνω*, *ἀποθνήσκω*, &c.) are all adverbial.

CHAPTER XXVI.

ON CONJUNCTIONS.

§ 606. A CONJUNCTION is a part of speech which connects *propositions*,—*the day is bright*, is one proposition. *The sun shines*, is another. *The day is bright* because *the sun shines* is a pair of prepositions connected by the conjunction, *because*.

From this it follows, that whenever there is a conjunction, there are two subjects, two copulas, and two predicates: *i.e.*, two propositions in all their parts.

But this may be expressed compendiously. *The sun shines, and the moon shines*, may be expressed by the *sun and moon shine*.

Nevertheless, however compendious may be the expression, there are always two propositions wherever there is one conjunction. A part of speech that merely combines two words is a preposition,—*the sun along with the moon shines*.

It is highly important to remember that conjunctions connect propositions.

It is also highly important to remember that many double propositions may be expressed so compendiously as to look like one. When this takes place, and any question arises as to the construction, they must be exhibited in their fully expanded form; *i.e.*, the second subject, the second predicate, and the second copula must be supplied. This can always be done from the first proposition,—*he likes you better than me* = *he likes you better than he likes me*. The compendious expression of the second proposition is the first point of note in the syntax of conjunctions.

§ 607. The second point in the syntax of conjunctions is the fact of their great convertibility. Most conjunctions have been developed out of some other part of speech.

The conjunction of comparison, *than*, is derived from the adverb of time, *then*; which is derived from the accusative singular of the demonstrative pronoun.

The conjunction, *that*, is derived also from a demonstrative pronoun.

The conjunction, *therefore*, is a demonstrative pronoun + a preposition.

The conjunction, *because*, is a substantive governed by a preposition.

One and the same word, in one and the same sentence, may be a conjunction or preposition, as the case may be.

All fled but John.—If this mean *all fled* except *John*, the word *but* is a preposition, the word *John* is an accusative case, and the proposition is single. If, instead of *John*, we had a personal pronoun, we should say *all fled but* him.

All fled but John.—If this mean *all fled, but John did not fly*, the word *but* is a conjunction, the word *John* is a nominative case, and the propositions are two in number. If, instead of *John*, we had a personal pronoun, we should say, *all fled but* he.

From the fact of the great convertibility of conjunctions it is often necessary to determine whether a word be a conjunction or not. *If it be a conjunction, it cannot govern a case. If it govern a case, it is no conjunction but a preposition.* A conjunction cannot govern a case, for the following reason,—the word that follows it *must* be the subject of the second proposition, and, as such, a nominative case.

§ 608. The third point to determine in the syntax of conjunctions is the certainty or uncertainty in the mind of the speaker as to the facts expressed by the propositions which they serve to connect.

1. Each proposition may contain a certain, definite, absolute fact—*the day is clear* because *the sun shines.* Here, there is neither doubt nor contingency of either the *day being clear*, or of the *sun shining.*

2. Of two propositions one may be the condition of the other—*the day will be clear* if *the sun shine.* Here, although it is certain that *if the sun shine the day will be clear*, there is

no certainty of *the sun shining*. Of the two propositions one only embodies a certain fact, and that is certain only conditionally.

Now an action, wherein there enters any notion of uncertainty, or indefinitude, and is at the same time connected with another action, is expressed, not by the indicative mood, but by the subjunctive. *If the sun* shine (not *shines*) *the day will be clear.*

Simple uncertainty will not constitute a subjunctive construction,—*I am*, perhaps, *in the wrong.*

Neither will simple connection,—*I am wrong* because *you are right.*

But, the two combined constitute the construction in question,—*if I* be *wrong*, *you are right.*

Now, a conjunction that connects two certain propositions may be said to govern an indicative mood.

And a conjunction that connects an uncertain proposition with a certain one, may be said to govern a subjunctive mood.

The government of mood is the only form of government of which conjunctions are capable.

§ 609. Previous to the question of the government of conjunctions in the way of mood, it is necessary to notice certain points of agreement between them and the relative pronouns; inasmuch as, in many cases, the relative pronoun exerts the same government, in the way of determining the mood of the verb, as the conjunction.

Between the relative pronouns and conjunctions in general there is this point of connection,—both join propositions. Wherever there is a relative, there is a second proposition. So there is wherever there is a conjunction.

Between certain relative pronouns and those particular conjunctions that govern a subjunctive mood there is also a point of connection. Both suggest an element of uncertainty or indefinitude. This the relative pronouns do, through the logical elements common to them and to the interrogatives: these latter essentially suggesting the idea of doubt. Wherever the person, or thing, connected with an action, and expressed by a relative be indefinite, there is room for the use

of a subjunctive mood. Thus—he that troubled you shall bear his judgment, *whosoever* he *be*.

§ 610. By considering the nature of such words as *when*, their origin as relatives on the one hand, and their conjunctional character on the other hand, we are prepared for finding a relative element in words like *till*, *until*, *before*, *as long as*, &c. These can all be expanded into expressions like *until the time when*, *during the time when*, &c. Hence, in an expression like *seek out his wickedness till thou* find (not *findest*) *none*, the principle of the construction is nearly the same as in *he that troubled you*, &c., or *vice versâ*.*

§ 611. In most conditional expressions the subjunctive mood should follow the conjunction. All the following expressions are conditional.

1. *Except* I *be* by Silvia in the night,
There is no music in the nightingale.

SHAKSPEARE.

2. Let us go and sacrifice to the Lord our God, *lest* he *fall* upon us with pestilence.—*Old Testament*.

3. —— Revenge back on itself recoils.
Let it. I reck not, *so* it *light* well aimed.

J. MILTON.

4. *If* this *be* the case.

5. *Although* my house *be* not so with God.—*Old Testament*.

6. He shall not eat of the holy thing *unless* he *wash* his flesh with water. —*Old Testament*.

Expressions like *except* and *unless* are equally conditional with words like *if* and *provided that*, since they are equivalent to *if—not*.

Expressions like *though* and *although* are peculiar. They join propositions, of which the one is a *primâ facie* reason against the existence of the other: and this is the conditional element. In the sentence, *if the children be so badly brought up, they are not to be trusted*, the *bad bringing-up* is the reason

* Notwithstanding the extent to which a relative may take the appearance of conjunction, there is always one unequivocal method of deciding its rue nature. The relative is always a *part* of the second proposition. A conjunction is *no part* of either.

for their *being unfit to be trusted*; and, as far as the expression is concerned, *is admitted to be so*. The only uncertainty lies in the question as to the degree of the badness of the education. The inference from it is unequivocal.

But if, instead of saying *if*, we say *although*, and omit the word *not*, so that the sentence run *although the children be so badly brought up they are to be trusted*, we do two things: we indicate the general relation of cause and effect that exists between *bad bringing-up* and *unfitness for being trusted*, but we also, at the same time, take an exception to it in the particular instance before us. These remarks have been made for the sake of showing the extent to which words like *though*, &c., are conditional.

It must be remembered, however, that conjunctions, like the ones lately quoted, do not govern subjunctive moods because they are conditional, but because, in the particular condition which they accompany, there is an element of uncertainty.

§ 612. This introduces a fresh question. Conditional conjunctions are of two sorts:—

1. Those which express a condition as an actual fact, and one admitted as such by the speaker.

2. Those which express a condition as a possible fact, and one which the speaker either does not admit, or admits only in a qualified manner.

Since *the children* are *so badly brought up*, &c.—This is an instance of the first construction. The speaker admits as an actual fact the *bad bringing-up of the children*.

If *the children* be *so badly brought-up*, &c.—This is an instance of the second construction. The speaker admits as a possible (perhaps, as a probable) fact the *bad bringing-up of the children*: but he does not adopt it as an indubitable one.

§ 613. Now, if every conjunction had a fixed unvariable meaning, there would be no difficulty in determining whether a condition was absolute, and beyond doubt, or possible, and liable to doubt. But such is not the case.

Although may precede a proposition which is admitted as well as one which is doubted.

a. Although *the children* are, &c.
b. Although *the children* be, &c.

If, too, may precede propositions wherein there is no doubt whatever implied : in other words it may be used instead of *since*.

In some languages this interchange goes farther than in others ; in the Greek, for instance, such is the case with *εἰ*, to a very great extent indeed.

Hence we must look to the meaning of the sentence in general, rather than to the particular conjunction used.

It is a philological fact (probably referable to the *usus ethicus*) that *if* may stand instead of *since*.

It is also a philological fact that when it does so it should be followed by the indicative mood.

This is written in the way of illustration. What applies to *if* applies to other conjunctions as well.

§ 614. As a point of practice, the following method of determining the amount of doubt expressed in a conditional proposition is useful :—

Insert, immediately after the conjunction, one of the two following phrases,—(1.) *as is the case* ; (2.) *as may or may not be the case*. By ascertaining which of these two supplements expresses the meaning of the speaker, we ascertain the mood of the verb which follows.

When the first formula is one required, there is no element of doubt, and the verb should be in the indicative mood. *If* (*as is the case*), *he* is *gone*, *I must follow him*.

When the second formula is the one required, there *is* an element of doubt, and the verb should be in the subjunctive mood. *If* (*as may or may not be the case*) *he* be *gone*, *I must follow him*.

§ 615. The use of the word *that* in expressions like *I eat that I may live*, &c., is a modification of the subjunctive construction, that is conveniently called *potential*. It denotes that one act is done for the sake of supplying the *power* or opportunity for the performance of another.

In English the word *that*, so used, cannot be said to govern a mood, although generally followed by either *may* or *might*.

It should rather be said to require a certain combination to follow it. The most important point connected with the powers of *that* is the so-called *succession of tenses.*

§ 616. *The succession of tenses.*—Whenever the conjunction *that* expresses intention, and consequently connects two verbs, the second of which takes place *after* the first, the verbs in question must be in the same tense.

I *do* this *that* I *may* gain by it.
I *did* this *that* I *might* gain by it.

In the Greek language this is expressed by a difference of mood; the subjunctive being the construction equivalent to *may*, the optative to *might*. The Latin idiom coincides with the English.

A little consideration will show that this rule is absolute. For a man *to be doing* one action (in present time) in order that some other action may *follow* it (in past time) is to reverse the order of cause and effect. To do anything in A.D. 1851, that something may result from it in 1850 is a contradiction; and so it is to say *I* do *this* that *I* might *gain by it.*

The reasons against the converse construction are nearly, if not equally cogent. To have done anything at any *previous* time in order that a *present* effect may follow, is, *ipso facto*, to convert a past act into a present one, or, to speak in the language of the grammarian, to convert an aorist into a perfect. To say *I* did *this* that *I may gain by it*, is to make, by the very effect of the expression, either *may* equivalent to *might*, or *did* equivalent to *have done.*

I did *this* that *I* might *gain.*
I have done *this* that *I* may *gain.*

A clear perception of the logical necessity of the law of the succession of tenses, is necessary for understanding the nature of several anomalous passages in the classical writers. In the following, an aorist is followed not by an optative, but by a subjunctive.

Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
Εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.

Here it is necessary to construe ἔδωκε, *has given and continues to allow*, which is to construe it like a *perfect* * tense. Upon similar passages Mathiæ writes, "but frequently the conjunctive is used, although the preceding word be in the time past, viz., when the verb which depends upon the conjunction shows an action continued to the present time." That means when the verb is really a perfect.

In Latin, where the same form is both aorist and perfect, the succession of tenses is a means of determining which of the two meanings it conveys. *Veni ut videam = I have come that I may see. Veni ut viderem = I came that I might see.*

Arnold states, from Krüger and Zumpt, that even where the præterite was clearly a perfect (*i. e.*, = *to have* with the participle), the Roman ear was so accustomed to the *imperfect* subjunctive, that it preferred such an expression as *diu dubitavi num melius esset* to *diu dubitavi num melius sit.* The latter part of the statement is sure enough; but it is by no means so sure that *dubitavi*, and similar forms in similar constructions are perfects. There is no reason for considering this to be the case in the present instance. It seems to be so, because it is connected with *diu*; but an action may last a long time, and yet not last up to the time of speaking. *Diu dubitavi* probably expresses, *I doubted a long time*, and leaves it to be inferred that *now I do not doubt.*

§ 617. It has been stated above that whilst the Latin and English have a succession of *tenses*, the Greek language

* Unless another view be taken of the construction, and it be argued that ἔδωκε is, etymologically speaking, no aorist but a perfect. In form, it is almost as much one tense as another. If it wants the reduplication of the perfect, it has the perfect characteristic κ, to the exclusion of the aorist σ; and thus far the evidence is equal. The persons, however, are more aorist than perfect. For one of Mathiæ's aorists (μεθῆκε) a still better case might be made, showing it to be, even in etymology, more perfect than aorist.

> Κτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν
> Ξένος πατρῴος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς
> Μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.
> Κεῖμαι δ' ἐπ' ἀκταῖς.
>
> Eur. *Hec.*

exhibits what may be called a succession of *moods*. This suggests inquiry. Is the difference real? If so, how is it explained? If not, which of the two grammatical systems is right?—the English and Latin on the one side, or the Greek on the other? Should *τύπτοιμι* be reduced to a past tense, or *verberarem* be considered an optative mood.

The present writer has no hesitation in stating his belief, that all the phænomena explicable by the assumption of an optative mood are equally explicable by an expansion of the subjunctive, and a different distribution of its tenses.

1. Let *τύψω* be considered a subjunctive *future* instead of a subjunctive aorist.

2. Let *τύπτοιμι* be considered an *imperfect subjunctive.*

3. Let *τετύφοιμι* be considered a *pluperfect subjunctive.*

4. Let *τύψαιμι* be considered on aorist *subjunctive.*

Against this view there are two reasons:

1. The double forms *τύψαιμι* and *τύψοιμι*, one of which would remain unplaced.

2. The use of the optative and conjunctive in simple propositions, as—

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

The first reason I am not prepared to impugn. *Valeat quantum*, &c. The second indicates a class of expressions which tense will *not* explain, and which mood *will.* Yet this is not conclusive. *Would that thou wert* is thoroughly optative: yet it is expressed by a tense.

The *form* of the so-called optatives proves nothing. Neither the subjunctive nor the optative has any signs of *mood* at all, except the negative one of the absence of the augment. Their signs are the signs of *tense.*

In favour of the view are the following reasons:—

1. The analogy of other languages. The imperfect has a subjunctive in Latin. So has the future.

2. The undoubtedly future character of the so-called aorist imperative. To give an order to do a thing in *past* time is a philological contradiction. Forms like *βλέψον must* be future. Though *θὲς* and *τίθει* differ in power, they both mean an

action subsequent to, or, at any rate, simultaneous with the order given; certainly not one anterior to it.

§ 618. *Be* may stand for *may be*. In this case the preterite is not *were* but *might be*. The sentence, *what* care *I how fair the lady* be, *if she be not fair to her admirer?* is accurate. Here *be* = *may be*. But, *what* cared *I how fair the lady* were, *if she were not fair to her admirer?* is inaccurate. It ought to run thus,—*what* cared *I how fair the lady* might be, *if she were not fair to her admirer?**

§ 619. *Disjunctives.* — Disjunctives (*or*, *nor*) are of two sorts, real, and nominal.

A king or queen always rules in England. Here the disjunction is real; *king* or *queen* being different names for different objects. In all *real* disjunctions the inference is, that if one out of two (or more) individuals (or classes) do not perform a certain action, the other does.

A sovereign or supreme ruler always rules in England. Here the disjunction is nominal; *sovereign* and *supreme governor* being different names for the same object. In all nominal disjunctives the inference is, that if an agent (or agents) do not perform a certain action under one name, he does (or they do) it under another.

Nominal disjunctives are called by Harris, *sub*disjunctives.

In the English language there is no separate word to distinguish the nominal from the real disjunctive. In Latin,

* It is almost unnecessary to state that the sentence quoted in the text is really a beautiful couplet of Withers's poetry *transposed*. It was advisable to do this, for the sake of guarding against the effect of the rhyme. To have written,

What care I how fair she *is*
If she be not fair to me?

would have made the grammar seem worse than it really was, by disappointing the reader of a rhyme. On the other hand, to have written,

What care I how fair she *were*,
If she were not kind as *fair*?

would have made the grammar seem better than it really was, by supplying one.

vel is considered by Harris to be disjunctive, *sive* subdisjunctive. As a periphrasis the combination *in other words* is subdisjunctive.

Both nominal and real disjunctives agree in this,—whatever may be the number of nouns which they connect, the construction of the verb is the same as if there were but one —Henry *or* John, *or* Thomas, *walks* (not *walk*); the sun, *or* solar luminary, *shines* (not *shine*). The disjunctive *isolates* the subject however much it may be placed in juxtaposition with other nouns.

§ 620. *Either, neither.*—Many disjunctives imply an alternative. If it be not this person (or thing) that performs a certain action (or exists in a certain state) it is some other. If a person (or thing) do not perform a certain action (or exist in a certain state), under one name, he (or it) does so under another. This alternative is expressed by the word *either*.

When the word *either* is connected immediately with the copula of a proposition, it is, if not a true conjunction, at least *a part of a conjunctional periphrasis.—This either is or is not so.*

When it belongs more to one of the terms of a proposition than to the copula, it is a pronoun,—*Either I or you is in the wrong. It is either you or I.*

I use the words, *part of a conjunctional periphrasis*, because the full conjunction is *either* + *or* (or *neither* + *nor*); the essential conjunctions being the latter words. To these, *either* (or *neither*) is superadded, indicating the *manner* in which the disjunction expressed by *or* (or *nor*) takes place; *i. e.*, they show that it takes place in the manner of an alternative. Now, this superadded power is rather adverbial than conjunctional.

§ 621. From the pronominal character of the word *either*, when it forms part of a term, and from the power of the disjunctive, *or*, in *isolating* the subject of the verb, combined with an assumption which will be explained hereafter, we get at the principle of certain rules for doubtful constructions.

In expressions like *either you or I is in the wrong*, we must

consider *either* not only as *a* pronoun, but as *the leading* pronoun of the proposition; a pronoun of which *or I* is an explanation; and, finally, as the pronoun which determines the person of the verb. *Either you or I is wrong = one of us (you or I) is wrong.*

Then, as to expressions like *I, or you, am in the wrong.* Here, *I* is the leading pronoun, which determines the person of the verbs; the words, *or you*, being parenthetic, and subordinate. These statements bear upon the rules of p. 457.

§ 622. Will this principle justify such expressions as *either they or we is in the wrong?*

Or will it justify such expressions as *either he or they is in the wrong?*

Or will it justify such expressions as *I or they am in the wrong?* In all which sentences one pronoun is plural.

Perhaps not. The assumption that has been just alluded to, as helping to explain certain doubtful constructions, is the following, *viz.*, that in cases of apposition, disjunction, and complex terms, the *first* word is the one which determines the character of the sentence wherein it occurs. This is a practice of the English language, which, in the opinion of the present writer, nothing but a very decided preponderance of a difference in person, gender, or number, can overrule. Such may fairly be considered to be the case in the three examples just adduced; especially as there is also the secondary influence of the conjunctional character of the word *either*. Thus, although we say,—

One of two parties, they or we, is in the wrong.

We also say,—

Either they or we are in the wrong.

As for the other two expressions, they are in the same predicament, with an additional reason for the use of the plural. It *contains* the singular. The chief object of the present remarks has been less to explain details than to give due prominence to the following leading principles.

1. That *either* (or *neither*) is* essentially singular in number.

* In the first edition of the present work I inaccurately stated that

2. That it is, like any common noun, of the third person.

3. That it is pronominal where it is in apposition with another noun.

4. That when it is the first word of the proposition it determines the concord of the verb, unless its character of a noun of the singular number and third person be disguised by the prominence of some plural form, or some pronoun of the first or second person in the latter part of the term.

5. That in a simple disjunctive proposition (*i.e.*, one where *either* does not occur) all nouns are subordinate to the first.

§ 623. I believe that the use of *either* is limited to *real* disjunctives; in other words, that we can say *either a king or a queen always reigns in England*, but that we cannot say *either a sovereign or a supreme ruler always reigns in England.*

neither should take a plural and *either* a singular verb; adding that "in predicating something concerning *neither you nor I*, a negative assertion is made concerning *both*. In predicating something concerning *either you or I*, a positive assertion is made concerning *one of two*." This Mr. Connon (p. 129) has truly stated to be at variance with the principles laid down by me elsewhere.

CHAPTER XXVII.

THE SYNTAX OF THE NEGATIVE.

§ 624. WHEN the verb is in the infinitive mood, the negative precedes it.—*Not to advance is to retreat.*

When the verb is not in the infinitive mood, the negative follows it.—*He advanced not. I cannot.*

This rule is absolute. It only *seems* to precede the verb in such expressions as *I do not advance, I cannot advance, I have not advanced*, &c. However, the words *do, can*, and *have*, are no infinitives; and it consequently follows them. The word *advance* is an infinitive, and it consequently precedes it. Wallis's rule makes an equivalent statement, although differently. "Adverbium negandi *not* (non) verbo postponitur (nempe auxiliari primo si adsit; aut si non adsit auxiliare, verbo principali): aliis tamen orationis partibus præfigi solet."—P. 113.

That the negative is rarely used, except with an auxiliary, in other words, that the presence of a negative converts a simple form like *it burneth not* into the circumlocution it *does not burn*, is a fact in the practice of the English language. The syntax is the same in either expression.

§ 625. What may be called the *distribution* of the negative is pretty regular in English. Thus, when the word *not* comes between an indicative, imperative, or subjunctive mood and an infinitive verb, it almost always is taken with the word which it *follows*—*I can not eat* may mean either *I can —not eat* (*i.e., I can abstain*), or *I can not—eat* (*i.e., I am unable to eat*); but, as stated above, it *almost* always has the latter signification.

But not *always*. In Byron's "Deformed Transformed" we find the following lines :—

Clay! not dead but soulless,
Though no mortal man would choose thee,
An immortal no less
Deigns *not to refuse* thee.

Here *not to refuse* = *to accept*; and is probably a Grecism. *To not refuse* would, perhaps, be better.

The next expression is still more foreign to the English idiom:—

For *not* to have been dipped in Lethe's lake
Could save the son of Thetis from to die.

Here *not* is to be taken with *could*.

§ 626. In the present English, two negatives make an affirmative. *I have not not seen him* = *I have seen him.* In Greek this was not the case. *Duæ aut plures negativæ apud Græcos vehementius negant* is a well-known rule. The Anglo-Saxon idiom differed from the English and coincided with the Greek. The French negative is only apparently double; words like *point*, *pas*, mean not *not*, but *at all*. *Je ne parle pas* = *I not speak at all*, not *I not speak no*.

§ 627. *Questions of appeal.*—All questions imply want of information; want of information may then imply doubt; doubt, perplexity; and perplexity the absence of an alternative. In this way, what are called, by Mr. Arnold,* *questions of appeal*, are, practically speaking, negatives. *What should I do?* when asked in extreme perplexity, means that nothing can well be done. In the following passage we have the presence of a question instead of a negative:—

Or hear'st thou (*cluis*, Lat.) rather pure ætherial stream,
Whose fountain who (*no one*) shall tell?

Paradise Lost.

§ 628. The following extract from the Philological Museum (vol. ii.) illustrates a curious and minute distinction, which the author shows to have been current when Wicliffe wrote, but which was becoming obsolete when Sir Thomas More wrote. It is an extract from that writer against Tyndall.

* Latin Prose Composition, p. 123.

"I would not here note by the way that Tyndall here translateth *no* for *nay*, for it is but a trifle and mistaking of the Englishe worde: saving that ye shoulde see that he whych in two so plain Englishe wordes, and so common as in *naye* and *no* can not tell when he should take the one and when the tother, is not for translating into Englishe a man very mete. For the use of these two wordes in aunswering a question is this. *No* aunswereth the question framed by the affirmative. As for ensample if a manne should aske Tindall himselfe: ys an heretike meete to translate Holy Scripture into Englishe? lo to thys question if he will aunswere trew Englishe, he must aunswere *nay* and not *no*. But and if the question be asked hym thus lo: is not an heretike mete to translate Holy Scripture into Englishe? To this question if he will aunswere trewe Englishe, he must aunswere *no* and not *nay*. And a lyke difference is there betwene these two adverbs *ye* and *yes*. For if the question bee framed unto Tindall by the affirmative in thys fashion. If an heretique falsely translate the New Testament into Englishe, to make his false heresyes seem the word of Godde, be his bokes worthy to be burned? To this questyon asked in thys wyse, yf he will aunswere true Englishe, he must aunswere *ye* and not *yes*. But now if the question be asked him thus lo; by the negative. If an heretike falsely translate the Newe Testament into Englishe to make his false heresyes seme the word of God, be not hys bokes well worthy to be burned? To thys question in thys fashion framed if he will aunswere trewe Englishe he may not aunswere *ye* but he must answere *yes*, and say yes marry be they, bothe the translation and the translatour, and al that wyll hold wyth them."

CHAPTER XXVIII.

ON THE CASE ABSOLUTE.

§ 629. Broadly speaking, all adverbial constructions are absolute. The term, however, is conveniently limited to a particular combination of the noun, verb, and participle. When two actions are connected with each other either by the fact of their simultaneous occurrence, or as cause and effect, they may be expressed within the limits of a single proposition, by expressing the one by means of a verb, and the other by means of a noun and participle agreeing with each other. *The door being open, the horse was stolen.*

Considering the nature of the connection between the two actions, we find good grounds for expecting *à priori* that the participle will be in the instrumental case, when such exists in the language ; and when not, in some case allied to it, *i.e.*, the ablative or dative.

In Latin the ablative is the case that is used absolutely. *Sole orto, claruit dies.*

In Anglo-Saxon the absolute case was the dative. This is logical.

In the present English, however, the nominative is the absolute case. *He made the best proverbs, him alone excepted*, is an expression of Tillotson's. We should now write *he alone excepted.* The present mode of expression is only to be justified by considering the nominative form to be a dative one, just as in the expression *you are here*, the word *you*, although an accusative, is considered as a nominative. A real nominative absolute is as illogical as a real accusative case governing a verb.

PART VI.

ON THE PROSODY OF THE ENGLISH LANGUAGE.

§ 630. Prosody deals with metre; and with accent, quantity and the articulate sounds, as subordinate to metre. For these the reader is referred to Part III. Chapters 1. 6. 7.

Metre is a general term for the recurrence, within certain intervals, of syllables similarly affected.

Syllables may be similarly affected: 1. in respect to their quantities; 2. in respect to their accents; 3. in respect to their articulations.

1.

Pălāi kȳnægĕtoūntă kāi mĕtroūmĕnōn.
Παλαι κυνηγετουντα και μετρουμενον.—Soph. *Ajax*, 3.

Here there is the recurrence of similar quantities.

2.

The wáy was lóng, the wínd was cóld.
Lay of the Last Minstrel.

Here there is the recurrence of similar accents.

3.

The way was long, the wind was *cold*,
The minstrel was infirm and *old*.—*Ditto*.

Here, besides the recurrence of similar accents, there is a recurrence of the same articulate sounds; *viz.* of *o* + *ld*.

§ 631. Metres founded upon the periodic recurrence of similar articulations are of two sorts.

1. *Alliterative metres*.—In alliterative metres a certain

number of words, within a certain period, must *begin* with a similar articulation.

In Caines cynne
þone cwealm gewræc.

CÆDMON.

Alliteration is the general character of all the *early* Gothic metres. (See Rask's *Anglo-Saxon Grammar*, Rask, *On the Icelandic Prosody*, and Conybeare, *On Anglo-Saxon Poetry*.)

2. *Assonant metres.*—In assonant metres a certain number of words, within a certain period, must *end* with a similar articulation. All *rhymes* and all approaches to rhyme, form the assonant metres. The word *assonant* has a limited as well as a general sense.

§ 632. All metre goes by the name of poetry, although all poetry is not metrical. The Hebrew poetry (*see* Lowth, *De Sacra Poesi Hebræorum*) is characterized by the recurrence of similar *ideas*.

§ 633. The metres of the classical languages consist *essentially* in the recurrence of similar quantities; accent also playing a part. The incompatibility of the classical metres with the English prosody lies in the fact (stated at p. 166), *that the classic writer measures quantity by the length of the syllable taken altogether, while the Englishman measures it by the length of the vowel alone.*

§ 634. The English metres consist essentially of the recurrence of similar accents; the recurrence of similar articulations being sometimes (as in all rhyming poetry) superadded.

§ 635. In the specimen of alliteration lately quoted the only articulation that occurred was the letter *c*. It is very evident that the *two*, the *three*, or the *four* first letters, or even the whole syllable, might have coincided. Such is the case with the following lines from Lord Byron:

Already doubled is the cape, the bay
Receives the *prow*, that *proud*ly *sp*urns the *spr*ay.

Alliteration, as an ornament, must be distinguished from alliteration as the essential character of metre. Alliteration, as an ornament, is liable to many varieties.

§ 636. *Rhyme.*—In *English* versification, *rhyme* is, next to accent, the most important element. The true nature of a rhyme may best be exhibited after the analysis of a syllable, and the exhibition of certain recurrent combinations, that look like rhyme without being so.

Let the syllable *told* be taken to pieces. For metrical purposes it consists of three parts or elements: 1, the vowel (*o*); 2, the part preceding the vowel (*t*); 3, the part following the vowel (*ld*). The same may be done with the word *bold.* The two words can now be compared with each other. The comparison shows that the vowel is in each the same (*o*); that the part following the vowel (*ld*) is the same; and, finally, that the part preceding the vowel is *different* (*t* and *b*). This difference between the part preceding the vowel is essential.

Told, compared with itself (*told*), is no rhyme, but an *homœoteleuton* (ὁμοῖος, *homoios* = *like*, and τελεύτη, *teleutæ* = *end*) or *like-ending*. It differs from a rhyme in having the parts preceding the vowel alike. Absolute identity of termination is not recognized in English poetry, except so far as it is mistaken for rhyme.

> The soft-flowing outline that steals from the *eye*,
> Who threw o'er the surface? did you or did *I*?
>
> WHITEHEAD.

Here the difference in spelling simulates a difference in sound, and a *homœoteleuton* takes the appearance of a rhyme.

Bold and *note.*—As compared with each other, these words have two of the elements of a rhyme: *viz.* the identity of the vowel, and the difference of the parts preceding it. They want, however, the third essential, or the identity of the parts following; *ld* being different from *t.* The coincidence, however, as far as it goes, constitutes a point in metre. The words in question are assonances in the limited sense of the term; and because the identity lies in the *vowels*, they may be named vowel assonances. Vowel assonances are recognized in (amongst others) the Spanish and Scandinavian metrical systems. In English they occur only when they pass as rhymes.

Bold and *mild*.—Here also are two of the elements of a rhyme, viz., the identity of the parts following the vowel (*ld*), and the difference of the parts preceding (*b* and *m*). The identity of the vowel (*o* being different from *i*) is, however, wanting. The words in question are assonances in the limited sense of the term, and consonantal assonances. Recognized in the Scandinavian, they occur in English only when they pass as rhymes.

Rhymes may consist of a single syllable, as *told*, *bold*, of two syllables, as *water*, *daughter;* of three, as *cheerily*, *wearily*. Now, the rhyme begins where the dissimilarity of parts immediately before the main vowel begins. Then follows the vowel; and, lastly, the parts after the vowel. All the parts after the vowel must be absolutely identical. Mere similarity is insufficient.

Then come ere a *minute's* gone,
For the long summer day
Puts its wings, swift as *linnets'* on,
For flying away.—CLARE.*

In the lines just quoted there is no rhyme, but an assonance. The identity of the parts after the main syllable is destroyed by the single sound of *g in gone*.

A rhyme, to be perfect, must fall on syllables equally accented.—To make *sky* and the last syllable of merri*ly* serve as rhymes, is to couple an accented syllable with an unaccented one.

A rhyme, to be perfect, must fall upon syllables absolutely accented.—To make the last syllables of words like fligh*ty* and merri*ly* serve as rhymes, is to couple together two unaccented syllables.

Hence there may be (as in the case of blank verse) accent without rhyme; but there cannot be rhyme without accent.

A rhyme consists in the combination of like and unlike *sounds*.—Words like *I* and *eye* (*homœoteleuta*), *ease* and *cease* (vowel assonances), *love* and *grove* (consonantal assonances), are printers' rhymes; or mere combinations of like and unlike letters.

* Quoted from Guest's English Rhythms.

A rhyme, moreover, consists in the combination of like and unlike *articulate* sounds. *Hit* and *it* are not rhymes, but identical endings; the *h* being no articulation. To my ear, at least, the pair of words, *hit* and *it*, comes under a different class from the pair *hit* (or *it*) and *pit*.

§ 637. A full and perfect rhyme (the term being stringently defined) consists in *the recurrence of one or more final syllables equally and absolutely accented, wherein the vowel and the part following the vowel shall be identical, whilst the part preceding the vowel shall be different. It is also necessary that the part preceding the vowel be articulate.**

The deviations from the above-given rule, so common in the poetry of all languages, constitute not rhymes, but assonances, &c., that, by poetic licence, are recognized as equivalents to rhymes.

§ 638. *Measure.*—In lines like the following, the accent occurs on every second syllable; in other words, every accented syllable is accompanied by an unaccented one.

The wáy was lóng, the wínd was cóld.

This accented syllable and its accompanying unaccented one constitute a *measure.* The number of the syllables being two, the measure in question is dissyllabic.

§ 639. In lines like the following the accent falls on every third syllable, so that the number of syllables to the measure is three, and the measure is trisyllabic.

At the clóse of the dáy when the hámlet is stíll.—BEATTIE.

The primary division of the English measures is into the dissyllabic and the trisyllabic.

* To the definition in the text, words like *old* and *bold* form no exception. At the first view it may be objected that in words like *old* there is no part preceding the vowel. Compared, however, with *bold*, the negation of that part constitutes a difference. The same applies to words like *go* and *lo*, where the negation of a part following the vowel is a point of identity. Furthermore, I may observe, that the word *part* is used in the singular number. The assertion is not that every individual sound preceding the vowel must be different, but that the aggregate of them must be so. Hence, *pray* and *bray* (where the *r* is common to both forms) form as true a rhyme as *bray* and *play*, where all the sounds preceding *a*, differ.

§ 640. *Dissyllabic measures.*—The words *týrant* and *presúme* are equally dissyllabic measures; in one, however, the accent falls on the first, in the other on the second syllable. This leads us to a farther division of the English measures.

A measure like *presúme* (where the accent lies on the second syllable) may be repeated throughout a whole verse, or a whole series of verses; as,

Then fáre thee wéll mine ówn dear lóve;
The wórld has nów for ús
No gréater gríef, no paín abóve,
The páin of párting thús.—Moore.

Here the accent falls on the second syllable of the measure.

A measure like *týrant* (where the accent lies on the first syllable) may be repeated throughout a whole verse, or a whole series of verses; as,

Héed! O héed, my fátal stóry;
I' am Hósier's injured ghóst;
Cóme to séek for fáme and glóry,
Fór the glóry I' have lóst.—Glover.

The number of dissyllabic measures is, of necessity, limited to two.

§ 641. *Trisyllabic measures.*—The words *mérrily*, *disáble*, *cavaliér*, are equally trisyllabic, but not similarly accented. Each constitutes a separate measure, which may be continued through a whole verse, or a whole series of verses; as,

1.

Mérrily, mérrily, shall I live nów,
U'nder the blóssom that hángs on the bóugh.

Tempest.

2.

But váinly thou wárrest;
For thís is alóne in
Thy pówer to decláre:
That ín the dim fórest
Thou heárd'st a low moáning,
And sáw'st a bright lády surpássingly faír.

Christabel.

There 's a beáuty for éver unfádingly bríght ;
Like the lóng ruddy lápse of a súmmer-day's níght.

Lalla Rookh.

The number of trisyllabic measures is, of necessity, limited to three.

§ 642. The nature of measures may, as we have already seen, be determined by the proportion of the accented and unaccented syllables. It may also be determined by the proportion of the long and short syllables. In the one case we measure by the accent, in the other by the quantity. Measures determined by the quantity are called *feet*. The word *foot* being thus defined, we have no *feet* in the English metres; since in English we determine our measures by accent only.

The classical grammarians express their feet by symbols; ¯ denoting length, ˘ shortness. Forms like ¯¯ ˘¯ ¯˘˘ ˘¯˘ ˘˘¯ &c., are the symbolical representations of the classical feet.

The classical grammarians have names for their feet; *e. g.*, *iambic* is the name of ˘¯, *trochee* of ¯˘, *dactyle* of ¯˘˘, *amphibrachys* of ˘¯˘, *Anapæst* of ˘˘¯, &c.

The English grammarians have no symbols for their feet: since they have no form for expressing the absence of the accent. Sometimes they borrow the classical forms ˘ and ¯. These, however, being originally meant for the expression of *quantity*, confusion arises from the use of them.

Neither have the English grammarians names for their measures. Sometimes, they borrow the classical terms *iambic*, *trochee*, &c. These, however, being meant for the expression of *quantity*, confusion arises from the use of them.

As symbols for the English measures, I indicate the use of *a* as denoting an accented, *x* an unaccented syllable; or else that of + as denoting an accented, — an unaccented syllable. Finally, ´ may denote the accent, ¨ the absence of it.

As names for the English measures I have nothing to offer. At times it is convenient to suppose that they have a definite order of arrangement, and to call words like *týrant* the *first* measure, and words like *presúme* the second measure. In like manner, *mérrily* is measure 3; *disáble*, 4; and *cavalíer*, 5. As the number of measures is (from the necessity of the case) limited, this can be done conveniently. The classical

names are never used with impunity. Their adoption invariably engenders confusion. It is very true that, *mutatis mutandis* (*i. e.*, accent being substituted for quantity), words like *týrant* and *presúme* are trochees and iambics; but it is also true that, with the common nomenclature, the full extent of the change is rarely appreciated.

Symbolically expressed, the following forms denote the following measures:

1. + — , or ′ ‥ , or *a x* = *týrant.*
2. — + , or ‥ ′ , or *x a* = *presúme.*
3. + — —, or ′ ‥ ‥, or *a x x* = *mérrily.*
4. — + —, or ‥ ′ ‥, or *x a x* = *disáble.*
5. — — +, or ‥ ‥ ′ , or *x x a* = *cavuliér.*

On these measures the following general assertions may be made; *viz.*

That the dissyllabic measures are, in English, commoner than the trisyllabic.

That, of the dissyllabic measures, the second is commoner than the first.

That of the trisyllabic measures, No. 3 is the least common.

That however much one measure may predominate in a series of verses, it is rarely unmixed with others. In

Týrants swim sáfest in a púrple floód—

MARLOWE—

the measure *a x* appears in the place of *x a*. This is but a single example of a very general fact, and of a subject liable to a multiplicity of rules.

§ 643. Grouped together according to certain rules, measures constitute lines or verses; and grouped together according to certain rules, lines constitute couplets, triplets, stanzas, &c.

The absence or the presence of rhyme constitutes blank verse, or rhyming verse.

The succession, or periodic return, of rhymes constitutes stanzas, or continuous metre as the case may be.

The quantity of rhymes in succession constitutes couplets, or triplets.

The quantity of *accents* in a line constitutes the nature of the verse, taken by itself.

The succession, or periodic return, of verses of the same length has the same effect with the succession, or periodic return, of rhymes; *viz.*, it constitutes stanzas, or continuous metre, as the case may be.

This leads to the nomenclature of the English metres. Of these, none in any of the trisyllabic measures have recognized and technical names; neither have any that are referable to the measure *a x*.

§ 644. Taking, however, those that are named, we have the following list of terms.

1. *Octosyllabics.*—Four measures *x a*, and (unless the rhyme be double) eight syllables. Common in Sir W. Scott's poetry.

The way was long the wind was cold.

Lay of the Last Minstrel.

2. *Heroics.*—Five measures *x a*. This is the common measure in narrative and didactic poetry.

To err is human, to forgive divine.

3. *Alexandrines.*—Six measures *x a*. This name is said to be taken from the early romances on the deeds of Alexander the Great.

He lifted up his hand | that back againe did start.—SPENSER.

4. *Service metre.*—Seven measures *x a*. This is the common metre of the psalm-versions. Thence its name.

But one request I made to him | that sits the skies above,
That I were freely out of debt | as I were out of love.

SIR JOHN SUCKLING.

§ 645. Such are the names of certain lines or verses taken by themselves. Combined or divided they form—

1. *Heroic couplets.*—Heroics, in rhyming couplets, successive.—

'Tis hard to say if greater want of skill
Appear in writing or in judging ill.

Essay on Criticism.

The heroic couplet is called also *riding rhyme*; it being the metre wherein Chaucer's Canterbury Tales (told by a party riding to Canterbury) are chiefly written.

2. *Heroic triplets.*—Same as the preceding, except that three rhymes come in succession.

3. *Blank verse.*—Heroics without rhyme.

4. *Elegiacs.*—The metre of Gray's Elegy. Heroics in four-line stanzas with alternate rhymes.

5. *Rhyme royal.*—Seven lines of heroics, with the last two rhymes successive, and the first five recurring at intervals. Sometimes the last line is an Alexandrine. There are varieties in this metre according to the intervals of the first five rhymes:—

This Troilus in gift of curtesie
  With hauke on hond, and with a huge rout
Of knights, rode and did her companie
  Passing all the valey far without,
  And ferther would have ridden out of doubt,
Full faine, and wo was him to gone so sone,
And tourne he must, and it was eke to doen.

CHAUCER'S *Troilus.*

6. *Ottava rima.*—The metre in Italian for narrative poetry. Eight lines of heroics; the first six rhyming alternately, the last two in succession.—Byron's Don Juan in English, Orlando Furioso, &c., in Italian.

7. *Spenserian stanza.*—Eight lines of heroics closed by an Alexandrine. There are varieties of this metre according to the interval of the rhymes.

8. *Terza rima.*—Taken from the Italian, where it is the metre of Dante's Divina Commedia. Heroics with *three* rhymes recurring at intervals. — Lord Byron's Prophecy of Dante.

9. *Poulterer's measure.*—Alexandrines and service measures alternately. Found in the poetry of Henry the Eighth's time.

10. *Ballad metre.*—Stanzas of four lines; the first and third having four, the second and fourth having three measures each. Rhymes alternate.

Turn, gentle hermit of the dale,
  And guide thy lonely way,
To where yon taper cheers the vale
  With hospitable ray.

Edwin and Angelina.

§ 646. *Scansion*—Let the stanza just quoted be read as two lines, and it will be seen that a couplet of ballad metre is equivalent to a line of service metre. Such, indeed, was the origin of the ballad metre. Observe also the pause (marked |) both in the Alexandrine and the service metres. This indicates a question as to where lines *end*; in other words, how can we distinguish one long line from two short ones.

It may, perhaps, partake of the nature of a metrical fiction to consider that (in all rhyming poetry) the length of the verse is determined by the occurrence of the rhyme. Nevertheless, as the matter cannot be left to the printer only, and as some definition is requisite, the one in point is attended by as few inconveniences as any other. It must not, however, be concealed that lines as short as

> It screamed and growled, | and cracked and howled—

it treats as *two*; and that lines as long as

> Where Virtue wants and Vice abounds,
> And Wealth is but a baited hook—

it reduces to a single verse.

§ 647. In metres of measure *a x*, the number of syllables is double the number of accents, unless the final rhyme be single; in which case the syllables are the fewest.

In metres of measure *x a* the number of syllables is double the number of accents, unless the rhyme be double (or treble); in which case the syllables are the most numerous.

Now this view (which may be carried throughout the whole five measures) of the proportion between the accents and the syllables, taken with the fact that it is determined by the nature of the final syllable, indicates a division of our metres into symmetrical (where the number of the syllables is the multiple of the number of accents), and unsymmetrical (where it is not so).

For practical purposes, however, the length of the last measure may be considered as indifferent, and the terms indicated may be reserved for the forthcoming class of metres.

§ 648. Of the metres in question, Coleridge's Christabel and Byron's Siege of Corinth are the current specimens. In the latter we have the couplet:

He sát him dówn at a píllar's báse,
And dréw his hánd athwárt his fáce.

In the second of these lines, the accents and the syllables are symmetrical; which is not the case with the first. Now to every, or any, accent in the second line an additional unaccented syllable may be added, and the movement be still preserved. It is the fact of the accents and syllables (irrespective of the latitude allowed to the final measure) being here unsymmetrical (or, if symmetrical, only so by accident) that gives to the metres in question their peculiar character. Added to this, the change from *x x a*, to *x a x*, and *a x x*, is more frequent than elsewhere. One point respecting them must be borne in mind; *viz.*, that they are essentially trisyllabic metres from which unaccented syllables are withdrawn, rather than dissyllabic ones wherein unaccented syllables are inserted.

§ 649. Of measures of one, and of measures of four syllables the occurrence is rare, and perhaps equivocal.

§ 650. The majority of English *words* are of the form *a x*; that is, words like *týrant* are commoner than words like *presúme*.

The majority of English *metres* are of the form *x a*; that is, lines like

The wáy was lóng, the wind was cóld

are commoner than lines like

Qúeen and húntress cháste and fáir.

The multitude of unaccentuated words like *the*, *from*, &c., taken along with the fact that they *precede* the words with which they agree, or which they govern, accounts for the apparent antagonism between the formulæ of our *words* and the formulæ of our *metres*. The contrast between a Swedish line of the form *a x*, and its literal English version (*x a*),

shows this. In Swedish, the secondary part of the construction *follows*, in English it *precedes*, the main word:—

Swedish.	Vár*en* kómmer;	fúgl*en* qvittr*ar*;	skóv*en* lófv*as*; sól*en* lér.
English.	*The* spríng *is* cóme;	*the* bírd *is* blýthe;	*the* wóod *is* gréen; *the* sún *is* bríght.

This is quoted for the sake of showing the bearing of the etymology and syntax of a language upon its prosody.

§ 651. *The classical metres as read by Englishmen.*—In p. 500 it is stated that "the metres of the classical languages consist essentially in the recurrence of similar quantities; *accent playing a part.*" Now there are reasons for investigating the facts involved in this statement more closely than has hitherto been done; since the following circumstances make some inquiry into the extent of the differences between the English and the classical systems of metre, an appropriate element of a work upon the English language.

1. The classical poets are authors preeminently familiarized to the educated English reader.

2. The notions imbibed from a study of the classical prosodies have been unduly mixed up with those which should have been derived more especially from the poetry of the Gothic nations.

3. The attempt to introduce (so-called) Latin and Greek metres into the Gothic tongues, has been partially successful on the Continent, and not unattempted in Great Britain.

§ 652. The first of these statements requires no comment.

The second, viz., "that the notions imbibed, &c." will bear some illustration; an illustration which verifies the assertion made in p. 505, that the English grammarians "sometimes borrow the classical terms *iambic*, *trochee*," &c., and apply them to their own metres.

How is this done? In two ways, one of which is wholly incorrect, the other partially correct, but inconvenient.

To imagine that we have in English, for the practical purposes of prosody, syllables *long in quantity* or *short in quantity*, syllables capable of being arranged in groups con-

stituting feet, and feet adapted for the construction of hexametres, pentametres, sapphics, and alcaics, just as the Latins and Greeks had, is wholly incorrect. The English system of versification is founded, not upon the periodic recurrence of similar *quantities*, but upon the periodic recurrence of similar accents.

The less incorrect method consists in giving up all ideas of the existence of *quantity*, in the proper sense of the word, as an essential element in English metre; whilst we admit *accent* as its equivalent; in which case the presence of an accent is supposed to have the same import as the lengthening and the absence of one, as the shortening of a syllable; so that, *mutatis mutandis*, *a* is the equivalent to ¯, and *x* to ˘.

In this case the metrical notation for—

The wáy was lóng, the wínd was cóld—
Mérrily, mérrily, sháll I live nów—

would be, not—

x a, x a, x a, x a,
a x x, a x x, a x x, a

respectively, but—

˘ ¯ ˘ ¯ ˘ ¯ ˘ ¯
¯ ˘ ˘ ¯ ¯ ˘ ˘ ¯ ¯ ˘ ˘ ¯

Again—

As they splásh in the blóod of the slíppery stréet,

is not—

x x a, x x a, x x a, x x a,

but

˘ ¯ ˘ ¯ ˘ ¯ ˘ ¯

§ 653. With this view there are a certain number of classical *feet*, with their syllables affected in the way of *quantity*, to which they are equivalent English *measures* with their syllables affected in the way of *accent*. Thus if the formula

A, ¯ ˘	be a classical, the formula	*a x*	is an English	*trochee.*
B, ˘ ¯	„	„	*x a*	„	*iambus.*
C, ¯ ˘ ˘	„	„	*a x x*	„	*dactyle.*
D, ˘ ¯ ˘	„	„	*x a x*	„	*amphibrachys.*
E, ˘ ˘ ¯	„	„	*x x a*	„	*anapæst.*

And so on in respect to the larger groups of similarly affected syllables which constitute whole lines and stanzas; verses like

A. Cóme to séck for fáme and glóry—
B. The wáy was lóng, the wínd was cóld—
C. Mérrily, mérrily sháll I live nów—
D. But váinly thou wárrest—
E. At the clóse of the dáy when the hámlet is stíll—

are (A), trochaic; (B), iambic; (C), dactylic; (D), amphibrachych; and (E), anapæstic, respectively.

And so, with the exception of the word *amphibrachych* (which I do not remember to have seen) the terms have been used. And so, with the same exception, systems of versification have been classified.

§ 654. *Reasons against the classical nomenclature as applied to English metres.*—These lie in the two following facts:—

1. Certain English metres have often a very different character from their supposed classical analogues.

2. Certain classical *feet* have no English equivalents.

§ 655. *Certain English metres have often a very different metrical character, &c.*—Compare such a so-called English anapæst as—

As they splásh in the blóod of the slíppery stréet—

with

Δεκατον μεν ετος τοδ' επει Πριαμου.

For the latter line to have the same movement as the former, it must be read thus—

Dekatón men etós to d' epéi Priamóu.

Now we well know that, whatever may be any English scholar's notions of the Greek accents, this is not the way in which he reads Greek anapæsts.

Again the *trochaic* movement of the *iambic* senarius is a point upon which the most exclusive Greek metrists have insisted; urging the necessity of reading (for example) the first line in the Hecuba—

Hæ'ko nékron keuthmóna kai skótou pýlas.

rather than—

Hekó nekrón keuthmóna kai skotóu pylás.

§ 656. I have said that *certain English metres have* often *a very different metrical character*; &c. I can strengthen the reasons against the use of classical terms in English prosody, by enlarging upon the word *often*. The frequency of the occurrence of a difference of character between classical and English metres similarly named is not a matter of *accident*, but is, in many cases, a necessity arising out of the structure of the English language as compared with that of the Greek and Latin—especially the Greek.

With the exception of the so-called second futures, there is no word in Greek whereof the *last* syllable is accented. Hence, no English line ending with an accented syllable can have a Greek equivalent. Accent for accent—

GREEK.	LATIN.		ENGLISH.
Týpto,	*Vóco*	=	*Týrant,*
Týptomen,	*Scríbere*	=	*Mérrily,*
Keuthmóna,	*Vidístis*	=	*Disáble,*

but no Greek word (with the exception of the so-called second futures like *νεμῶ = nemó*) and (probably) no Latin word at all, is accented like *presúme* and *cavalíer*.

From this it follows that although the first three measures of such so-called English anapæsts as—

As they splásh in the blóod of the slíppery stréet,

may be represented by Greek equivalents (*i. e.*, equivalents in the way of accent)—

Ep' omóisi feroúsi ta klcína—

a parallel to the last measure (*-ery stréet*) can only be got at by one of two methods; *i. e.*, by making the verse end in a so-called second future, or else in a vowel preceded by an accented syllable, and cut off—

Ep' omóisi feróusi ta kleína nemó—

or,

Ep' omóisi feróusi ta kleína prosóp'.*

Now it is clear that when, over and above the fact of certain Greek metres having a different movement from their supposed English equivalents, there is the additional circumstance of such an incompatibility being less an accident than a necessary effect of difference of character in the two languages, the use of terms suggestive of a closer likeness than either does or ever can exist is to be condemned; and this is the case with the words, *dactylic*, *trochaic*, *iambic*, *anapæstic*, as applied to English versification.

§ 657. *Certain classical feet have no English equivalents.*— Whoever has considered the principles of English prosody, must have realized the important fact that, *ex vi termini*, *no English measure can have either more or less than* one *accented syllable.*

On the other hand, the classical metrists have several measures in both predicaments. Thus to go no farther than the trisyllabic feet, we have the pyrrhic (˘˘) and tribrach (˘˘˘) without a long syllable at all, and the spondee (¯¯), amphimacer (¯˘¯), and molossus (¯¯¯) with more than one long syllable. It follows, then that (even *mutatis mutandis*, *i.e.*, with the accent considered as the equivalent to the long syllable) English pyrrhics, English tribrachs, English amphimacers, English spondees, and English molossi are, each and all, prosodial impossibilities.

It is submitted to the reader that the latter reason (based wholly upon the limitations that arise out of the structure of language) strengthens the objections of the previous section.

§ 658. *The classical metres metrical even to English readers.* The attention of the reader is directed to the difficulty involved in the following (apparently or partially) contradictory facts.

1. Accent and quantity differ; and the metrical systems founded upon them differ also.

* For *prosópa*. The Greek has been transliterated into English for the sake of showing the effect of the accents more conveniently.

2. The classical systems are founded upon quantity.

3. The English upon accent.

4. Nevertheless, notwithstanding the difference of the principle upon which they are constructed, the classical metres, even as read by Englishmen, and read *accentually*, are metrical to English ears.

§ 659. Preliminary to the investigation of the problem in question it is necessary to remark—

1. That, the correctness or incorrectness of the English pronunciation of the dead languages has nothing to do with the matter. Whether we read Homer exactly, as Homer would read his own immortal poems, or whether we read them in such a way as would be unintelligible to Homer reappearing upon earth, is perfectly indifferent.

2. That whether, as was indicated by the author of Μέτρον ἄριστον, we pronounce the anapæst *pătŭlæ*, precisely as we pronounce the dactyle *Tĭtўrĕ*, or draw a distinction between them is also indifferent. However much, as is done in some of the schools, we may say *scri-bere* rather than *scrib-ere*, or *amor*, rather than *a-mor*, under the notion that we are lengthening or shortening certain syllables, one unsurmountable dilemma still remains, viz., that the shorter we pronounce the vowel, the more we suggest the notion of the consonant which follows it being doubled; whilst double consonants *lengthen* the vowel which precedes them. Hence, whilst it is certain that *patulæ* and *Tityre* may be pronounced (and that without hurting the metre) so as to be both of the same *quantity*, it is doubtful what that *quantity* is. Sound for sound *Tĭtyre* may be as short as *pătulæ*. Sound for sound *pāttulæ* may be as long as *Tittyre*.

Hence, the only assumptions requisite are—

a. That Englishmen do *not* read the classical metres according to their quantities.

b. That, nevertheless, they find metre in them.

§ 660. *Why are the classical metres metrical to English readers?*—Notwithstanding the extent to which quantity differs from accent, there is no metre so exclusively founded upon the former as to be without a certain amount of the

latter; and in the majority (at least) of the classical (and probably other) metres *there is a sufficient amount of accentual elements to constitute metre; even independent of the quantitative ones.*

§ 661. *Latitude in respect to the periodicity of the recurrence of similarly accented syllables in English.*—Metre (as stated in p. 499), "is the recurrence, within certain intervals, of syllables similarly affected."

The particular way in which syllables are *affected* in English metre is that of *accent.*

The more regular the period at which similar accents recur the more typical the metre.

Nevertheless absolute regularity is not requisite.

This leads to the difference between symmetrical and unsymmetrical metres.

§ 662. *Symmetrical metres.*—Allowing for indifference of the number of syllables in the last measure, it is evident that in all lines where the measures are dissyllabic the syllables will be a multiple of the accents, *i. e.*, they will be twice as numerous. Hence, with three accents there are six syllables; with four accents, eight syllables, &c.

Similarly, in all lines where the measures are trisyllabic the syllables will also be multiples of the accents, *i. e.*, they will be thrice as numerous. Hence, with three accents there will be nine syllables, with four accents, twelve syllables, and with seven accents, twenty-one syllables.

Lines of this sort may be called symmetrical.

§ 663. *Unsymmetrical metres.*—Lines, where the syllables are *not* a multiple of the accents, may be called unsymmetrical. Occasional specimens of such lines occur interspersed amongst others of symmetrical character. Where this occurs the general character of the versification may be considered as symmetrical also.

The case, however, is different where the whole character of the versification is unsymmetrical, as it is in the greater part of Coleridge's Christabel, and Byron's Siege of Corinth.

In the yéar since Jésus diéd for mén,
Eighteen húndred yeárs and tén,
Wé were a gállant cómpany',
Ríding o'er lánd and sáiling o'er séa.
Oh! but wé went mérrily'!
We fórded the ríver, and clómb the high hill,
Néver our steéds for a dáy stood still.
Whéther we láy in the cáve or the shéd,
Our sleép fell sóft on the hárdest béd;
Whéther we cóuch'd on our róugh capóte,
Or the róugher plánk of our glíding bóat;
Or strétch'd on the beách or our sáddles spréad
As a pillow beneáth the résting héad,
Frésh we wóke upón the mórrow.
A'll our thóughts and wórds had scópe,
Wé had héalth and wé had hópe,
Tóil and trável, bút no sórrow.

§ 664. *Many (perhaps all) classical metres on a level with the unsymmetrical English ones.*—The following is the notation of the extract in the preceding section.

x x a x a x a x a
a x a x a x a
a x x a x a x a
a x x a x a x x a
a x a x a x x
x a x x a x x a x x a
a x x a x x a x a
a x x a x x a x x a
x a x a x x a x a
a x x a x x a x a
x x a x a x x a x a
x a x x a x x a x a
x x a x x a x a x a
a x a x a x a x
a x a x a x a
a x a x a x a
a x a x a x a x

Now many Latin metres present a recurrence of accent little more irregular than the quotation just analysed. The following is the accentual formula of the first two stanzas of the second ode of the first Book of Horace.

Accentual Formula of the Latin Sapphic.

a a x a x | a x a x a x
a x x a x | a x a x a x
a x x a x | a x a x a x
a x x a x

a x x a x | a x a x a x
a x x a x | a x a x a x
a x x a x | a x a x a x
a x x a x

Latin Asclepiad.

Horace, Od. I., i., 1—6.

x a x a x x | a x x a x x
a x x a x x | a x a x a x
a x a x a x x | a x x a x x
a x a x a x | a x x a x x
a x a x a x | a x x a x x
x a x a x x | a x x a x a x

Latin Hexameter.

Æn. I., 1—5.

a x x a x a x a x x a x x a x
x a x x a x a x x x a x x a x
a x x x a x a x x x a x x a x
x a x x a x a x x x a x x a x.

A longer list of examples would show us that, throughout the whole of the classical metres the same accents recur, sometimes with less, and sometimes with but very little more irregularity than they recur in the *unsymmetrical* metres of our own language.

§ 665. *Conversion of English into classical metres.*—In the preface to his Translation of Aristophanes, Mr. Walsh has shown (and, I believe, for the first time), that, by a different distribution of lines, very fair hexameters may be made out of the well-known lines on the Burial of Sir John Moore :—

Not a drum was
Heard, not a funeral note as his corse to the rampart we hurried,
Not a soldier dis-
Charged his farewell shot o'er the grave where our hero we buried.

We buried him
Darkly at dead of night, the sods with our bayonets turning ;
By the struggling
Moonbeams' misty light and the lantern dimly burning.

Lightly they 'll
Talk of the spirit that 's gone, and o'er his cold ashes upbraid him,
But little he 'll
Reck if they let him sleep on in the grave where a Briton has laid him.

§ 666. Again, such lines as Coleridge's—

1. Make réady my gráve clothes to-mórrow ;

or Shelly's—

2. Liquid Péneus was flówing,

are the exact analogues of lines like—

1. Jam lácte depúlsum leónem,

and

2. Gráto Py'rrha sub ántro.

§ 667. The rationale of so remarkable a phænomenon as *regularity of accent in verses considered to have been composed with a view to quantity only* has yet to be investigated. That it was necessary to the structure of the metres in question is certain.

§ 668. *Cæsura.*—The *cæsura* of the classical metrists is the result of—

1. The necessity in the classical metres (as just indicated) of an accented syllable in certain parts of the verses.

2. The nearly total absence in the classical languages of words with an accent on the last syllable.

From the joint effect of these two causes, it follows that in certain parts of a verse no final syllable can occur, or (changing the expression) no word can terminate.

Thus, in a language consisting chiefly of dissyllables, of which the first alone was accented, and in a metre which required the sixth syllable to be accented, the fifth and seventh would each be at end of words, and that simply because the sixth was not.

Whilst in a language consisting chiefly of either dissyllables or trisyllables, and in a metre of the same sort as before,

if the fifth were not final, the seventh would be so, or *vice versâ*.

§ 669. *Cæsura* means *cutting*. In a language destitute of words accented on the last syllable, and in a metre requiring the sixth syllable to be accented, a measure (foot) of either the formula *x a*, or *x x a* (*i. e.*, a measure with the accent at the end), except in the case of words of four or more syllables, must always be either itself divided, or else cause the division of the following measures—*division* meaning the distribution of the syllables of the measure (foot) over two or more words. Thus—

a. If the accented syllable (the sixth) be the first of a word of any length, the preceding one (the fifth) must be the final one of the word which went before ; in which case the first and last parts belong to different words, and the measure (foot) is divided or *cut*.

b. If the accented syllable (the sixth) be the second of a word of three syllables, the succeeding one which is at the end of the word, is the first part of the measure which follows ; in which case the first and last parts of the measure (foot) which follows the accented syllable is divided or *cut*.

As the *cæsura*, or the necessity for dividing certain measures between two words, arises out of the structure of language, it only occurs in tongues where there is a notable absence of words accented on the last syllable. Consequently there is no cæsura* in the English.

§ 670. As far as accent is concerned, the classical poets write in *measures* rather than *feet*. See p. 505.

* For the sake of showing the extent to which the *accentual element* must be recognised in the classical metres, I reprint the following paper On the Doctrine of the Cæsura in the Greek senarius, from the Transactions of the Philological Society, June 23, 1843 :—

"In respect to the cæsura of the Greek tragic senarius, the rules, as laid down by Porson in the Supplement to his Preface to the Hecuba, and as recognized, more or less, by the English school of critics, seem capable of a more general expression, and, at the same time, liable to certain limitations in regard to fact. This becomes apparent when we investigate the principle that serves as the foundation to these rules ; in other words, when we exhibit the *rationale*, or doctrine, of the cæsura in question. At this we

§ 671. Although the idea of writing English hexameters, &c., on the principle of an accent in a measure taking the place of the long syllables in a foot, is chimerical; it is perfectly practicable to write English verses upon the same

can arrive by taking cognizance of a second element of metre beyond that of quantity.

" It is assumed that the element in metre which goes, in works of different writers, under the name of ictus metricus, or of arsis, is the same as accent, *in the sense of that word in English.* It is this that constitutes the difference between words like *týrant* and *resúme*, or *súrvey* and *survéy*; or (to take more convenient examples) between the word *Aúgust*, used as the name of a month, and *augúst*, used as an adjective. Without inquiring how far this coincides with the accent and accentuation of the classical grammarians, it may be stated that, in the forthcoming pages, arsis, ictus metricus, and accent (*in the English sense of the word*), mean one and the same thing. With this view of the arsis, or ictus, we may ask how far, in each particular foot of the senarius, it coincides with the quantity.

First Foot.—In the first place of a tragic senarius it is a matter of indifference whether the arsis fall on the first or second syllable; that is, it is a matter of indifference whether the foot be sounded as *týrant* or as *resúme*, as *Aúgust* or as *augúst*. In the following lines the words ἥκω, παλαι, εἶπερ, τινας, may be pronounced either as ἥ'κω, πα'λαι, εἰ'περ, τί'νας, or as ἥκω', παλαι', ειπερ', τινα'ς, without any detriment to the character of the line wherein they occur.

Ἥ'κω νεκρων κευθμωνα και σκοτου πυλας.
Πα'λαι κυνηγετουντα και μετρουμενον.
Εἰ'περ δίκαιος εσθ' εμος τα πατροθεν.
Τί'νας ποθ' ἕδρας τασδε μοι θοαζετε.

or,

Ἥκω' νεκρων κευθμωνα και σκοτου πυλας.
Παλαι' κυνηγετουντα και μετρουμενον.
Ειπερ' δικαιος εσθ' εμος τα πατροθεν.
Τινα'ς ποθ' ἕδρας τασδε μοι θοαζετε.

Second Foot.—In the second place, it is also a matter of indifference whether the foot be sounded as *Aúgust* or as *augúst*. In the first of the four lines quoted above we may say either *νε'κρων* or *νεκρω'ν*, without violating the rhythm of the verse.

Third Foot.—In this part of the senarius it is no longer a matter of indifference whether the foot be sounded as *Aúgust* or as *augúst*; that is, it is no longer a matter of indifference whether the arsis and the quantity coincide. In the circumstance that the last syllable of the third foot *must* be accented (in the English sense of the word), taken along with a second fact, soon

principle which the classics themselves have written on, *i.e.*, with accents recurring within certain limits; in which case the so-called classical metre is merely an unsymmetrical verse of a new kind. This may be either blank verse or rhyme.

about to be exhibited, lies the doctrine of the penthimimer and hepthimimer cæsuras.

The proof of the coincidence between the arsis and the quantity in the third foot is derived partly from *a posteriori*, partly from *a priori* evidence.

1. In the Supplices of Æschylus, the Persæ, and the Bacchæ, three dramas where licences in regard to metre are pre-eminently common, the number of lines wherein the sixth syllable (*i. e.*, the last half of the third foot) is without an arsis, is at the highest sixteen, at the lowest five; whilst in the remainder of the extant dramas the proportion is undoubtedly smaller.

2. In all lines where the sixth syllable is destitute of ictus, the iambic character is violated: as

Θρηκην περασα'ντες μογις πολλῳ πονῳ.
Δυοιν γεροντοι'ν δε στρατηγειται φυγη.

These are facts which may be verified either by referring to the tragedians, or by constructing senarii like the lines last quoted. The only difficulty that occurs arises in determining, in a dead language like the Greek, the absence or presence of the arsis. In this matter the writer had satisfied himself of the truth of the two following propositions:—1. That the accentuation of the grammarians denotes some modification of pronunciation other than that which constitutes the difference between *Aúgust* and *augúst;* since, if it were not so, the word *ἄγγελον* would be sounded like *mérrily*, and the word *ἀγγέλων* like *disáble;* which is improbable. 2. That the arsis lies upon radical rather than inflectional syllables, and out of two inflectional syllables upon the first rather than the second; as *βλε'π-ω*, *βλεψ-α'σ-α*, not *βλεπ-ω'*, *βλεψ-ασ-α'*. The evidence upon these points is derived from the structure of language in general. The *onus probandi* lies with the author who presumes an arsis (accent in the English sense) on a *non*-radical syllable. Doubts, however, as to the pronunciation of certain words, leave the precise number of lines violating the rule given above undetermined. It is considered sufficient to show that wherever they occur the iambic character is violated.

The circumstance, however, of the last half of the third foot requiring an arsis, brings us only half way towards the doctrine of the cæsura. With this must be combined a second fact, arising out of the constitution of the Greek language in respect to its accent. In accordance with the views just exhibited, the author conceives that no Greek word has an arsis upon the last syllable, except in the three following cases:—

§ 672. The chief reason against the naturalization of metres of the sort in question (over and above the practical one of our having another kind in use already), lies in the fact of their being perplexing to the readers who have *not* been

1. Monosyllables, not enclitic; as σφών, πά̓ς, χθών, δμώς, νών, νύ̓ν, &c.
2. Circumflex futures; as νεμώ, τεμώ, &c.
3. Words abbreviated by apocope; in which case the penultimate is converted into a final syllable; δώμ', φειδεσ'θ' κεντεί'τ', εγώ'γ', &c.

Now the fact of a syllable with an arsis being, in Greek, rarely final, taken along with that of the sixth syllable requiring, in the scnarius, an arsis, gives as a matter of necessity, the circumstance that, in the Greek drama, the sixth syllable shall occur anywhere rather than at the end of a word; and this is only another way of saying, that, in a tragic scnarius, the syllable in question shall generally be followed by other syllables in the same word. All this the author considers as so truly a matter of necessity, that the objection to his view of the Greek cæsura must lie either against his idea of the nature of the accents, or nowhere; since, that being admitted, the rest follows of course.

As the sixth syllable must not be final, it must be followed in the same word by one syllable, or by more than one.

1. *The sixth syllable followed by one syllable in the same word.*—This is only another name for the seventh syllable occurring at the end of a word, and it gives at once the hepthimimer cæsura: as

Ἥκω νεκρων κευθμώνα και σκοτου πυλας.
Ἱκτηριοις κλαδοί̓σιν εξεστεμμενοι.
Ὁμου τε παιανών τε και στεναγματων.

2. *The sixth syllables followed by two (or more) syllables in the same word.* This is only another name for the eighth (or some syllable after the eighth) syllable occurring at the end of a word; as

Οδμη βροτειων αἱ̓ματων με προσγελα.
Λαμπρους δυναστας εμ̓πρεποντας αιθερι.

Now this arrangement of syllables, taken by itself, gives anything rather than a hepthimimer; so that if it was at this point that our investigations terminated, little would be done towards the evolution of the *rationale* of the cæsura. It will appear, however, that in those cases where the circumstance of the sixth syllable being followed by two others in the same words, causes the eighth (or some syllable after the eighth) to be final, either a penthimimer cæsura, or an equivalent, will, with but few exceptions, be the result. This we may prove by taking the eighth syllable and counting back from it. What *follows* this syllable is immaterial: it is the number of syllables in the same word that *precedes* it that demands attention.

trained to classical cadences, whilst they suggest and violate the idea of *quantity* to those who have.

Why his idea of quantity is violated may be seen in p. 165.

1. *The eighth syllable preceded in the same word by nothing.*—This is equivalent to the seventh syllable at the end of the preceding word : a state of things which, as noticed above, gives the hepthimimer cæsura.

Ανηριθμον γελα'σμα παμ|μητορ δε γη.

2. *The eighth syllable preceded in the same word by one syllable.*—This is equivalent to the sixth syllable at the end of the word preceding ; a state of things which, as noticed above, rarely occurs. When however it does occur, one of the three conditions under which a final syllable can take an arsis must accompany it. Each of these conditions requires notice.

α). With a non-enclitic *mono*-syllable the result is a penthimimer cæsura; since the syllable preceding a monosyllable is necessarily final.

'Ηκω σεβίζων σο'ν Κλυ'ται|μνηστρα κρατος.

No remark has been made by critics upon lines constructed in this manner, since the cæsura is a penthimimer, and consequently their rules are undisturbed.

β). With *poly*-syllabic circumflex futures constituting the third foot, there would be a violation of the current rules respecting the cæsura. Notwithstanding this, if the views of the present paper be true, there would be no violation of the iambic character of the senarius. Against such a line as

Κἀγω το σον νεμω' ποθει|νον αυλιον

there is no argument *a priori* on the score of the iambic character being violated ; whilst in respect to objections derived from evidence *a posteriori*, there is sufficient reason for such lines being rare.

γ). With *poly*-syllables abbreviated by apocope, we have the state of things which the metrists have recognised under the name of quasi-cæsura ; as

Κεντειτε μη φειδε'σθ' εγω | 'τεκον Παριν.

3. *The eighth syllable preceded in the same word by two syllables.*—This is equivalent to the fifth syllable occurring at the end of the word preceding : a state of things which gives the penthimimer cæsura ; as

Οδμη βροτειων αἱ'ματῶν | με προσγελα.
Λαμπρους δυναστας εμ'πρεπον,τας αιθερι.
Αψυχον εικω προ'σγελω|σα σωματος.

4. *The eighth syllable preceded in the same word by three or more than three syllables.*—This is equivalent to the fourth (or some syllable preceding the fourth) syllable occurring at the end of the word preceding ; a state of things which would include the third and fourth feet in one and the

§ 673. *Convertible metres.*—Such a line as—

Ere her faithless sons betray'd her,

may be read in two ways. We may either lay full stress upon the word *ere*, and read—

E're her faithless sóns betráy'd her;

or we may lay little or no stress upon either *ere* or *her*, reserving the full accentuation for the syllable *faith-* in *faithless*, in which case the reading would be

Ere her faithless sóns betráy'd her.

Lines of this sort may be called examples of *convertible metres*, since by changing the accent a dissyllabic line may be converted into one partially trisyllabic, and *vice versâ*.

This property of convertibility is explained by the fact of accentuation being *a relative quality*. In the example before us *ere* is sufficiently strongly accented to stand in contrast to *her*, but it is not sufficiently strongly accented to stand upon a par with the *faith-* in *faithless* if decidedly pronounced.

The real character of convertible lines is determined from the character of the lines with which they are associated.

same word. This concurrence is denounced in the Supplement to the Preface to the Hecuba; where, however, the rule, as in the case of the quasi-cæsura, from being based upon merely empirical evidence, requires limitation. In lines like

Και τἀλλα πολλ' επει'κασαι | δικαιον ην,

or (an imaginary example),

Τοις σοισιν ασπιδη'στροφοισ|ιν ανδρασι,

there is no violation of the iambic character, and consequently no reason against similar lines having been written; although from the average proportion of Greek words like επεικασαι and ασπιδηστροφοισιν, there is every reason for their being rare.

After the details just given, the recapitulation is brief.

1. It was essential to the character of the senarius that the sixth syllable, or latter half of the third foot, should have an arsis, ictus metricus, or accent in the English sense. To this condition of the iambic rhythm the Greek tragedians, either consciously or unconsciously, adhered.

2. It was the character of the Greek language to admit an arsis on the last syllable of a word only under circumstances comparatively rare.

That the second mode of reading the line in question is the proper one, may be shown by reference to the stanza wherein it occurs.

Let E'rin remémber her dáys of óld,
Ere her faíthless sóns betráy'd her,
When Málachi wóre the cóllar of góld,
Which he wón from the próud inváder.

Again, such a line as

For the glory I have lost,

although it may be read

For the glóry I have lóst,

would be read improperly. The stanza wherein it occurs is essentially dissyllabic (*a x*).

Heéd, oh heéd my fátal stóry !
I' am Hósier's ínjured ghóst,
Cóme to seék for fáme and glóry—
Fór the glóry I' have lóst.

§ 674. *Metrical and grammatical combinations.*—Words, or parts of words, that are combined as measures, are words, or parts of words, combined *metrically*, or in *metrical combination*.

3. These two facts, taken together, caused the sixth syllable of a line to be anywhere rather than at the end of a word.

4. If followed by a single syllable in the same word, the result was a hepthimimer cæsura.

5. If followed by more syllables than one, some syllable in an earlier part of the line ended the word preceding, and so caused either a penthimimer, a quasi-cæsura, or the occurrence of the third and fourth foot in the same word.

6. As these two last-mentioned circumstances were rare, the general phænomenon presented in the Greek senarius was the occurrence of either the penthimimer or hepthimimer.

7. Respecting these two sorts of cæsura, the rules, instead of being exhibited in detail, may be replaced by the simple assertion that there should be an arsis on the sixth syllable. From this the rest follows.

8. Respecting the non-occurrence of the third and fourth feet in the same word, the assertion may be withdrawn entirely.

9. Respecting the quasi-cæsura, the rules, if not altogether withdrawn, may be extended to the admission of the last syllable of circumflex futures (or to any other polysyllables with an equal claim to be considered accented on the last syllable) in the latter half of the third foot.

Syllables combined as words, or words combined as portions of a sentence, are syllables and words *grammatically combined*, or in *grammatical combination*.

The syllables *ere her faith-* form a metrical combination.

The words *her faithless sons* form a grammatical combination.

When the syllables contained in the same measure (or connected metrically) are also contained in the same construction (or connected grammatically), the metrical and the grammatical combinations coincide. Such is the case with the line

Remémber | the glóries | of Brían | the Bráve ;

where the same division separates both the measure and the subdivisions of the sense, inasmuch as the word *the* is connected with the word *glories* equally in grammar and in metre, in syntax and in prosody. So is *of* with *Brian*, and *the* with *Brave*.

Contrast with this such a line as

A chieftain to the Highlands bound.

Here the metrical division is one thing, the grammatical division another, and there is no coincidence.

Metrical,

A chief | tain tó | the High | lands bóund.

Grammatical,

A chieftain | to the Highlands | bound.

In the following stanza the coincidence of the metrical and grammatical combination is nearly complete:—

To árms ! to árms ! The sérfs, they róam
O'er hill, and dále, and glén :
The king is deád, and time is cóme
To choóse a chiéf agáin.

In

Wárriors or chiéfs, should the sháft or the swórd
Piérce me in léading the hóst of the Lórd,
Heéd not the córse, though a king 's in your páth,
Búry your steél in the bósoms of Gáth.—Byron.

there is a non-coincidence equally complete.

§ 675. *Rhythm*.—The character of a metre is marked and prominent in proportion as the metrical and the grammatical

combinations coincide. The extent to which the measure *a x x* is the basis of the stanza last quoted is concealed by the antagonism of the metre and the construction. If it were not for the axiom, that *every metre is to be considered uniform until there is proof to the contrary*, the lines might be divided thus :—

a x, x a, x x a, x x a,
a x, x a x, x a x, x a,
a x, x a, x x a, x x a,
a x, x a x, x a x, x a.

The variety which arises in versification from the different degrees of the coincidence and non-coincidence between the metrical and grammatical combinations may be called *rhythm.*

§ 676. *Constant and inconstant parts of a rhythm.*—See § 636. Of the three parts or elements of a rhyme, the vowel and the part which follows the vowel are *constant*, *i.e.*, they cannot be changed without changing or destroying the rhyme. In *told* and *bold*, *plunder*, *blunder*, both the *o* or *u* on one side, and the *-ld* or *-nder* on the other are immutable.

Of the three parts, or elements, of a rhyme the part which precedes the vowel is *inconstant*, *i.e*, it must be changed in order to effect the rhyme. Thus, *old* and *old*, *told* and *told*, *bold* and *bold*, do *not* rhyme with each other; although *old*, *bold*, *told*, *scold*, &c. do.

Rule 1. In two or more syllables that rhyme with each other, neither the vowel nor the sounds which *follow* it can be *different.*

Rule 2. In two or more syllables that rhyme with each other, the sounds which *precede* the vowel cannot be *alike.*

Now the number of sounds which can precede a vowel is limited: it is that of the consonants and consonantal combinations; of which a list can be made *a priori.*

p	*pl*	*pr*	*b*	*bl*	*br*
f	*fl*	*fr*	*v*	*vl*	*vr*
t	*tl*	*tr*	*d*	*dl*	*dr*
th	*thl*	*thr*	*dh*	*dhl*	*dhr*
k	*kl*	*kr*	*g*	*gl*	*gr*
s	*sp*	*sf*	*st*	*sth,*	&c.

and so on, the combinations of *s* being the most complex.

This gives us the following method (or receipt) for the discovery of rhymes:—

1. Divide the word to which a rhyme is required, into its *constant* and *inconstant* elements.

2. Make up the inconstant element by the different consonants and consonantal combinations until they are exhausted.

3. In the list of words so formed, mark off those which have an existence in the language; these will all rhyme with each other; and if the list of combinations be exhaustive, there are no other words which will do so.

Example.—From the word *told*, separate the *o* and *-ld*, which are constant.

Instead of the inconstant element *t*, write successively, *p*, *pl*, *pr*, *b*, *bl*, *br*, &c.: so that you have the following list:—*t-old*, *p-old*, *pl-old*, *pr-old*, *b-old*, *bl-old*, *br-old*, &c.

Of these *plold*, *blold*, and *brold*, have no existence in the language; the rest, however, are rhymes.

§ 677. All words have the same number of possible, but not the same number of actual rhymes. Thus, *silver* is a word amenable to the same process as *told*—*pilver*, *plilver*, *prilver*, *bilver*, &c.; yet *silver* is a word without a corresponding rhyme. This is because the combinations which answer to it do not constitute words, or combinations of words in the English language.

This has been written, not for the sake of showing poets how to manufacture rhymes, but in order to prove that a result which apparently depends on the ingenuity of writers, is reducible to a very humble mechanical process, founded upon the nature of rhyme and the limits to the combinations of consonants.

PART VII.

THE DIALECTS OF THE ENGLISH LANGUAGE.

§ 678. The consideration of the dialects of the English language is best taken in hand after the historical investigation of the elements of the English population. For this, see Part I.

It is also best taken in hand after the analysis of the grammatical structure of the language. For this, see Part IV.

This is because both the last-named subjects are necessary as preliminaries. The structure of the language supplies us with the points in which one dialect may differ from another, whilst the history of the immigrant populations may furnish an ethnological reason for such differences as are found to occur.

For a further illustration of this see pp. 4, 5.

§ 679. By putting together the history of the migrations into a country, and the grammatical structure of the language which they introduced, we find that there are two methods of classifying the dialects. These may be called the ethnological, and the structural methods.

According to the former, we place in the same class those dialects which were introduced by the same section of immigrants. Thus, a body of Germans, starting from the same part of Germany, and belonging to the same section of the Germanic population, even if, whilst at sea, they separated into two, three, or more divisions, and landed upon widely separated portions of Great Britain, would introduce dialects which were allied *ethnologically*; even though, by one of them changing rapidly, and the others not changing at all, they might, in their external characters, differ from each other, and agree with dialects of a different introduction. Hence, the ethnological principle is essentially historical, and

is based upon the idea of *affiliation* or affinity in the way of descent.

The *structural* principle is different. Two dialects introduced by different sections (perhaps it would be better to say *sub*-sections) of an immigrant population may suffer similar changes; *e. g.*, they may lose the same inflexions, adopt similar euphonic processes, or incorporate the same words. In this case, their external characters become mutually alike. Hence, if we take two (or more) such dialects, and place them in the same class, we do so simply because they are alike; not because they are affiliated.

Such are the two chief principles of classification. Generally, they coincide; in other words, similarity of external characters is *primâ facie* evidence of affinity in the way of affiliation, identity of origin being the safest assumption in the way of cause; whilst identity of origin is generally a sufficient ground for calculating upon similarity of external form; such being, *a priori*, its probable effect.

Still, the evidence of one in favour of the other is only *primâ facie* evidence. Dialects of the same origin may grow unlike; dialects of different origins alike.

§ 680. The causes, then, which determine those minute differences of language, which go by the name of *dialects* are twofold.—1. Original difference; 2. Subsequent change.

§ 681. The original difference between the two sections (or *sub*-sections) of an immigrant population are referable to either—1. Difference of locality in respect to the portion of the country from which they originated; or 2. Difference in the date of the invasion.

Two bodies of immigrants, one from the Eyder, and the other from the Scheldt, even if they left their respective localities on the same day of the same month, would most probably differ from one another; and that in the same way that a Yorkshireman differs from a Hampshire man.

On the other hand, two bodies of immigrants, each leaving the very same locality, but one in 200 A.D., and the other in 500 A.D., would also, most probably, differ; and that as a Yorkshireman of 1850 A.D. differs from one of 1550 A.D.

§ 682. The subsequent changes which may affect the dialect of an immigrant population are chiefly referable to either, 1. Influences exerted by the dialects of the aborigines of the invaded country; 2. Influences of simple growth, or development. A dialect introduced from Germany to a portion of Great Britain, where the aborigines spoke Gaelic, would (if affected at all by the indigenous dialect) be differently affected from a dialect similarly circumstanced in a British, Welsh, and Cambrian district.

A language which changes rapidly, will, at the end of a certain period, wear a different aspect from one which changes slowly.

§ 683. A full and perfect apparatus for the minute philology of the dialects of a country like Great Britain, would consist in—

1. The exact details of the present provincialisms.

2. The details of the history of each dialect through all its stages.

3. The exact details of the provincialisms of the whole of that part of Germany which contributed, or is supposed to have contributed, to the Anglo-Saxon immigration.

4. The details of the original languages or dialects of the Aboriginal Britons at the time of the different invasions.

This last is both the least important and the most unattainable.

§ 684. Such are the preliminaries which are wanted for the purposes of investigation. Others are requisite for the proper understanding of the facts already ascertained, and the doctrines generally admitted; the present writer believing that these two classes are by no means coextensive.

Of such preliminaries, the most important are those connected with 1. the structure of language, and 2. the history of individual documents; in other words. certain points of philology, and certain points of bibliography.

§ 685. *Philological preliminaries.* — These are points of pronunciation, points of grammatical structure, and glossarial peculiarities. It is only the first two which will be noticed. They occur in 1. the modern, 2. the ancient local forms of speech.

§ 686. *Present provincial dialects.*—In the way of grammar we find, in the present provincial dialects (amongst many others), the following old forms—

1. A plural in *en*—*we call-en*, *ye call-en*, they *call-en*. Respecting this, the writer in the Quarterly Review, has the following doctrine:—

"It appears to have been popularly known, if not in East Anglia proper, at all events in the district immediately to the westward, since we find it in Orm, in an Eastern-Midland copy of the Rule of Nuns, sæc. XIII., and in process of time in Suffolk. Various conjectures have been advanced as to the origin of this form, of which we have no certain examples before the thirteenth century.* We believe the true state of the case to have been as follows. It is well known that the Saxon dialects differ from the Gothic, Old-German, &c. in the form of the present indicative plural—making all three persons to end in *-aþ* or *-ad*;—*we—ze—hi—lufi-aþ* (*-ad*). Schmeller and other German philologists observe that a nasal has been here elided, the true ancient form being *-and*, *-ant*, or *-ent*. Traces of this termination are found in the Cotton MS. of the Old Saxon Evangelical Harmony, and still more abundantly in the popular dialects of the Middle-Rhenish district from Cologne to the borders of Switzerland. These not only exhibit the full termination *-ent*, but also two modifications of it, one dropping the nasal and the other the dental. *E. g.*:—

Pres. Indic. Plur.	1, 2, 3	liebent;
„	„	lieb-et;
„	„	lieb-en;

—the last exactly corresponding with the Mercian. It is remarkable that none of the above forms appear in classical German compositions, while they abound in the Miracle-plays, vernacular sermons, and similar productions of the thirteenth and fourteenth centuries, specially addressed to the uneducated classes. We may, therefore, reasonably conclude from analogy that similar forms were popularly current in our midland counties, gradually insinuating themselves into the

* *Sceolon*, *aron*, and a few similar words, are no real exceptions, being in structure not present tenses but preterites.

written language. We have plenty of examples of similar phenomena. It would be difficult to find written instances of the pronouns *scho*, or *she*, *their*, *you*, the auxiliaries *sal*, *suld*, &c., before the twelfth century; but their extensive prevalence in the thirteenth proves that they must have been popularly employed somewhere even in times which have left us no documentary evidence of their existence."

I prefer to consider this termination as *-en*, a mere extension of the subjunctive form to the indicative.

2. An infinitive form in *-ie*; as *to sowie*, *to reapie*,—Wiltshire. (Mr. Guest).

3. The participial form in *-and*; as *goand*, *slepand*,—Lincolnshire (?), Northumberland, Scotland.

4. The common use of the termination *-th* in the third person present; *goeth*, *hath*, *speaketh*,—Devonshire.

5. Plural forms in *-en*; as *housen*,—Leicestershire and elsewhere.

6. Old preterite forms of certain verbs; as,

Clom,	from	*climb*,	Hereford and elsewhere.
Hove,	—	*heave*,	ditto.
Puck,	—	*pick*,	ditto.
Shuck,	—	*shook*,	ditto.
Squoze,	—	*squeeze*,	ditto.
Shew,	—	*sow*,	Essex.
Rep,	—	*reap*,	ditto.
Mew,	—	*mow*,	ditto, &c.

The following changes (a few out of many) are matters not of grammar, but of pronunciation:—

Ui for *oo*—*cuil*, *bluid*, for *cool*, *blood*,—Cumberland, Scotland.

Oy for *i*—*foyne*, *twoyne*, for *fine*, *twine*,—Cheshire, Cambridgeshire, Suffolk.

Oy for *oo*—*foyt* for *foot*,—Halifax.

Oy for *o*—*noite*, *foil*, *coil*, *hoil*, for *note*, *foal*, *coal*, *hole*,—Halifax.

Oy for *a*—*loyne* for *lane*,—Halifax.

Ooy for *oo*—*nooin*, *gooise*, *fooil*, *tooil*, for *noon*, *goose*, *fool*, *tool*,—Halifax.

W inserted (with or without a modification)—as *spwort*, *scworn*, *whoam*, for *sport*, *scorn*, *home*,—Cumberland, West Riding of Yorkshire.

Ew for *oo*, or *yoo*—*tewn* for *tune*,—Suffolk, Westmoreland.

Iv for *oo*, or *yoo* when a vowel follows—as *Samivel* for *Samuel*; *Emmanivel* for *Emmanuel*. In all these we have seen a tendency to *diphthongal* sounds.

In the following instances the practice is reversed, and instead of the vowel being made a diphthong, the diphthong becomes a vowel, as,

O for *oy*—*boh* for *boy*, Suffolk, &c.

Oo for *ow*—*broon* for *brown*,—Bilsdale.

Ee for *i*—*neet* for *night*,—Cheshire.

O for *ou*—*bawn'* for *bound*,—Westmoreland.

Of these the substitution of *oo* for *ow*, and of *ee* for *i*, are of importance in the questions of the Appendix.

Ēĕ for *a*—*theere* for *there*,—Cumberland.

Ēē for *ĕ*—*reed*, *seeven*, for *red*, *seven*,—Cumberland, Craven.

Ā for *ō*—*sair*, *mair*, *baith*, for *sore*, *more*, *both*,—Cumberland, Scotland.

Ă for *ŏ*—*saft* for *soft*,—Cheshire.

O for *ă*—*mon* for *man*,—Cheshire. *Lond* for *land*,—East-Anglian Semi-Saxon.

Y inserted before a vowel—*styake*, *ryape*, for *stake*, *rope*,—Borrowdale; especially after *g* (a point to be noticed), *gyarden*, *gyown*, for *garden*, *gown*,—Warwickshire, &c.; and at the beginning of a word, as *yat*, *yan*, for *ate*, *one* (*ane*),—Westmoreland, Bilsdale.

H inserted—*hafter*, *hoppen*, for *after*, *open*,—Westmoreland, &c.

H omitted—*at*, *ard*, for *hat*, *hard*,—*Passim*.

Transition of Consonants.

B for *v*—*Whitehebbon* for *Whitehaven*,—Borrowdale.

P for *b*—*poat* for *boat*.—Welsh pronunciation of many English words. See the speeches of Sir Hugh Evans in Merry Wives of Windsor.

V for *f*—*vind* for *find*,—characteristic of Devonshire, Kent.

T for *d* (final)—*deet* for *deed*,—Borrowdale.
T for *ch* (*tsh*)—*fet* for *fetch*,—Devonshire.
D for *j* (*dzh*)—*sled* for *sledge*,—Hereford.
D for *th* (þ)—*wid* = *with*; *tudder* = *the other*,—Borrowdale, Westmoreland. Initial (especially before a consonant)—*drash*, *droo* = *thrash*, *through*,—Devonshire, Wilts.
K for *ch* (*tsh*)—*thack*, *pick*, for *thatch*, *pitch*,—Westmoreland, Lincolnshire, Halifax.
G for *j* (*dzh*)—*brig* for *bridge*—Lincolnshire, Hereford.
G preserved from the Anglo-Saxon—*lig*, *lie*. Anglo-Saxon, *licgan*,—Lincolnshire, North of England.
Z for *s*—*zee* for *see*,—Devonshire.
S for *sh*—*sall* for *shall*,—Craven, Scotland.
Y for *g*—*yet* for *gate*,—Yorkshire, Scotland.
W for *v*—*wiew* for *view*,—Essex, London.
N for *ng*—*bleedin* for *bleeding*,—Cumberland, Scotland.
Sk for *sh*—*busk* for *bush*,—Halifax.

Ejection of Letters.

K before *s*, the preceding vowel being lengthened by way of compensation—*neist* for *next*, *seist* for *sixth*,—Halifax.
D and *v* after a consonant—*gol* for *gold*, *siller* for *silver*,—Suffolk. The ejection of *f* is rarer; *mysel* for *myself*, however, occurs in most dialects.
L final, after a short vowel,—in which case the vowel is lengthened—*poo* for *pull*,—Cheshire, Scotland.
Al changed to *a* open—*hawf* for *half*, *saumon* for *salmon*,—Cumberland, Scotland.

Transposition.

Transpositions of the liquid *r* are common in all our provincial dialects; as *gars*, *brid*, *perty*, for *grass*, *bird*, *pretty*. Here the provincial forms are the oldest, *gærs*, *brid*, &c., being the Anglo-Saxon forms. Again; *acsian*, Anglo-Saxon = *ask*, English.

§ 687. *Ancient forms of speech.*—In the way of grammar—

1. The *ge-* (see § 409), prefixed to the past participle (*ge-boren* = *borne*) is, in certain localities,* omitted.

* Quarterly Review, No. clxiv.

2. The present * plural form *-s*, encroaches upon the form in *-n*. Thus, *munuces* = *munucan* = *monks*.

3. The infinitive ends in *-a*, instead of *-an*. This is Scandinavian, but it is also Frisian.

4. The particle *at* is used instead of *to* before the infinitive verb.

5. The article * *the* is used instead of *se*, *seo*, *þæt* = ὁ, ἡ, τὸ, for both the numbers, and all the cases and genders.

6. The form in *-s* (*use*, *usse*) replaces *ure* = *our*.

In the way of sound—

1. Forms with the slenderer, or more vocalic * sounds, replace forms which in the West-Saxon are broad or diphthongal.† Beda mentions that *Cælin* is the Northumbrian form of *Ceawlin*.

2. The simple * sound of *k* replaces the combination out of which the modern sound of *ch* has been evolved.

3. The sound of *sk* replaces either the *sh*, or the sound out of which it has been evolved.

The meaning of these last two statements is explained by the following extract: "Another characteristic is the infusion of Scandinavian words, of which there are slight traces in monuments of the tenth century, and strong and unequivocal ones in those of the thirteenth and fourteenth. Some of the above criteria may be verified by a simple and obvious process, namely, a reference to the topographical nomenclature of our provinces. Whoever takes the trouble to consult the Gazetteer of England will find, that of our numerous 'Carltons' not one is to be met with south of the Mersey, west of the Staffordshire Tame, or south of the Thames; and that 'Fiskertons,' 'Skiptons,' 'Skelbrookes,' and a whole host of similar names are equally *introuvables* in the same district. They are, with scarcely a single exception, northern or eastern; and we know from Ælfric's Glossary, from Domesday and the Chartularies, that this distinction of pronunciation was established as early as the eleventh century. 'Kirby' or 'Kirkby,' is a specimen of joint Anglian and

* Quarterly Review, No. clxiv.

† From the Quarterly Review, No. cx.

Scandinavian influence, furnishing a clue to the ethnology of the district wherever it occurs. The converse of this rule does not hold with equal universality, various causes having gradually introduced soft palatal sounds into districts to which they did not properly belong. Such are, however, of very partial occurrence, and form the exception rather than the rule."—*Quarterly Review*, No. CLXIV.

Bibliographical preliminaries.—The leading facts here are the difference between 1. the locality of the authorship, and 2, the locality of the transcription of a book.

Thus: the composition of a Devonshire poet may find readers in Northumberland, and his work be transcribed by a Northumbrian copyist. Now this Northumbrian copyist may do one of two things: he may transcribe the Devonian production *verbatim et literatim;* in which case his countrymen read the MS. just as a Londoner reads Burns, *i.e.*, in the dialect of the writer, and not in the dialect of the reader. On the other hand, he may *accommodate* as well as transcribe, *i.e.*, he may change the *non*-Northumbrian into Northumbrian expressions, in which case his countrymen read the MS. in their own rather than the writer's dialect.

Now it is clear, that in a literature where transcription, *combined with accommodation*, is as common as *simple* transcription, we are never sure of knowing the dialect of an author unless we also know the dialect of his transcriber. In no literature is there more of this *semi*-translation than in the Anglo-Saxon and the early English; a fact which sometimes raises difficulties, by disconnecting the evidence of authorship with the otherwise natural inferences as to the dialect employed; whilst, at others, it smoothes them away by supplying as many specimens of fresh dialects, as there are extant MSS. of an often copied composition.

Inquiring whether certain peculiarities of dialect in Layamon's Brut, really emanated from the author, a writer in the Quarterly Review, (No. clxiv.) remarks, that to decide this it "would be necessary to have access either to the priest's autograph, or to a more faithful copy of it than it was the practice to make either in his age or the succeeding

ones. A transcriber of an early English composition followed his own ideas of language, grammar, and orthography; and if he did not entirely obliterate the characteristic peculiarities of his original, he was pretty sure, like the Conde de Olivares, 'd'y meter beaucour du sein.' The practical proof of this is to be found in the existing copies of those works, almost every one of which exhibits some peculiarity of features. We have 'Trevisa' and 'Robert of Gloucester,' in two distinct forms—'Pier's Ploughman,' in at least three, and 'Hampole's Pricke of Conscience,' in half a dozen, without any absolute certainty which approximates most to what the authors wrote. With regard to Layamon, it might be supposed that the older copy is the more likely to represent the original; but we have internal evidence that it is not the priest's autograph; and it is impossible to know what alterations it may have undergone in the course of one or more transcriptions."

Again, in noticing the orthography of the Ormulum (alluded to in the present volume, § 266), he writes: "It is true that in this instance we have the rare advantage of possessing the author's autograph, a circumstance which cannot with confidence be predicated of any other considerable work of the same period. The author was, moreover, as Mr. Thorpe observes, a kind of critic in his own language; and we therefore find in his work, a regularity of orthography, grammar, and metre, hardly to be paralleled in the same age. All this might, in a great measure, disappear in the very next copy; for fidelity of transcription was no virtue of the thirteenth or the fourteenth century; at least with respect to vernacular works. It becomes, therefore, in many cases a problem of no small complication, to decide with certainty respecting the original metre, or language, of a given mediæval composition, with such data as we now possess."

From all this it follows, that the inquirer must talk of *copies* rather than of *authors*.

§ 688. *Caution.*—Differences of spelling do not always imply differences of pronunciation; perhaps they may be *primâ facie* of such. Still it is uncritical to be over-hasty in sepa-

rating, as specimens of *dialect*, works which, perhaps, only differ in being specimens of separate *orthographies*.

§ 689. *Caution.*—The accommodation of a transcribed work is susceptible of *degrees*. It may go so far as absolutely to replace one dialect by another, or it may go no farther than the omission of the more unintelligible expressions, and the substitution of others more familiar. I again quote the Quarterly Review,—"There are very few matters more difficult than to determine *à priori*, in what precise form a vernacular composition of the thirteenth century might be written, or what form it might assume in a very short period. Among the Anglo-Saxon charters of the eleventh and twelfth centuries, many are modelled upon the literary Anglo-Saxon, with a few slight changes of orthography and inflection; while others abound with dialectical peculiarities of various sorts. Those peculiarities may generally be accounted for from local causes. An East-Anglian scribe does not employ broad western forms, nor a West of England man East-Anglian ones; though each might keep his provincial peculiarities out of sight, and produce something not materially different from the language of Ælfric."

§ 690. *Caution.*—In the Reeve's Tale, Chaucer puts into the mouth of one of his north-country clerks, a native of the Strother, in the north-west part of the deanery of Craven, where the Northumbrian dialect rather preponderates over the Anglian, certain Yorkshire glosses. "Chaucer* undoubtedly copied the language of some native; and the general accuracy, with which he gives it, shows that he was an attentive observer of all that passed around him.

"We subjoin an extract from the poem, in order to give our readers an opportunity of comparing southern and northern English, as they co-existed in the fifteenth century. It is from a MS. that has never been collated; but which we believe to be well worthy the attention of any future editor of the Canterbury Tales. The italics denote variations from the printed text:—

* From the Quarterly Review, No. cx.

"John highte that oon and Aleyn highte that other:
Of *oo* toun were thei born that highte Strother,
Ffer in the north I can not tellen where.
This Aleyn maketh redy al his gere—
And on an hors the sak he caste anoon.
Fforth goth Aleyn the clerk and also John,
With good swerde and bokeler by his side.
John knewe the weye—hym nedes no gide;
And atte melle the sak a down he layth.
Aleyn spak first: Al heyle, Symond—in fayth—
How fares thi fayre daughter and thi wyf?
Aleyn welcome—quod Symkyn—be my lyf—
And John also—how now, what do ye here?
By God, quod John—Symond, nede has *na* pere.
Hym bihoves *to* serve him self that has na swayn;
Or *ellis* he is a fool as clerkes sayn.
Oure maunciple I hope he wil be ded—
Swa *werkes hym* ay the wanges in his heed.
And therefore is I come and eek Aleyn—
To grynde oure corn, and carye it *ham* agayne.
I pray yow *spedes** us *hethen* that ye may.
It shal be done, quod Symkyn, by my fay!
What wol ye done while it is in hande?
By God, right by the hoper wol I stande,
Quod John, and see *how gates* the corn gas inne;
Yit saugh I never, by my fader kynne,
How that the hoper wagges til and fra!
Aleyn answerde—John wil *ye* swa?
Than wil I be bynethe, by my crown,
And se *how gates* the mele falles down
In til the trough—that sal be my disport.
Quod John—In faith, I is of youre sort—
I is as ille a meller as *are* ye.

* * * *

And when the mele is sakked and ybounde,
This John goth out and fynt his hors away—
And gan to crie, harow, and wele away!—
Our hors is lost—Aleyn, for Godde's banes,
Stepe on thi feet—come of man attanes!
Allas, oure wardeyn has his palfrey lorn!
This Aleyn al forgat bothe mele and corn—

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* Apparently a *lapsus calami* for *spede*.

Al was out of his mynde, his housbonderie.
What—whilke way is he goon? he gan to crie.
The wyf come lepynge *in* at a ren;
She saide—Allas, youre hors goth to the fen
With wylde mares, as faste as he may go.
Unthank come on this hand that *band* him so—
And he that *bet* sholde have knet the reyne.
Alas! quod John, Alayn, for Criste's peyne,
Lay down thi swerde, and I *wil* myn alswa;
I is ful *swift*—God wat—as is a ra—
By Goddes *herte* he sal nought scape us bathe.
Why ne hadde thou put the capel in the lathe?
Il hayl, by God, Aleyn, thou *is* fonne."

"Excepting the obsolete forms *hethen* (hence), *swa*, *lorn*, *whilke*, *alswa*, *capel*—all the above provincialisms are still, more or less, current in the north-west part of Yorkshire. *Na*, *ham*(e), *fra*, *banes*, *attanes*, *ra*, *bathe*, are pure Northumbrian. *Wang* (cheek or temple) is seldom heard, except in the phrase *wang tooth*, *dens molaris*. *Ill*, adj., for *bad*—*lathe* (barn)—and *fond* (foolish)—are most frequently and familiarly used in the West Riding, or its immediate borders."

Now this indicates a class of writings which, in the critical history of our local dialect, must be used with great caution and address. An imitation of dialect may be so lax as to let its only merit consist in a deviation from the standard idiom.

In the Lear of Shakspeare we have speeches from a Kentish clown. Is this the dialect of the character, the dialect of the writer, or is it some conventional dialect appropriated to theatrical purposes? I think the latter.

In Ben Jonson's Tale of a Tub, one (and more than one of the characters) speaks thus. His residence is the neighbourhood of London, Tottenham Court.

Is it no sand? nor buttermilk? if 't be,
Ich 'am no *z*ive, or watering-pot, to draw
Knots in your 'casions. If you trust me, *z*o—
If not, *pra*forme 't your *z*elves, 'Cham no man's wife,
But resolute Hilts: you 'll *v*ind me in the buttry.

Act 1. *Scene* 1.

I consider that this represents the dialect of the neighbourhood of London, not on the strength of its being put in the mouth of a man of Tottenham, but from other and independent circumstances.

Not so, however, with the provincialisms of another of Ben Jonson's plays, the Sad Shepherd :—

—— shew your sell
Tu all the sheepards, bauldly ; gaing amang hem.
Be nickle in their eye, frequent and fugeand.
And, gif they ask ye of Eiarine,
Or of these claithes ; say that I ga' hem ye,
And say no more. I ha' that wark in hand,
That web upon the luime, sall gar em thinke.

Act II. *Scene* 3.

The scene of the play is Sherwood Forest : the language, however, as far as I may venture an opinion, is not the language from which the present Nottinghamshire dialect has come down.

§ 691. *Caution.*—Again, the word *old*, as applied to language, has a double meaning.

The language of the United States was imported from England into America in the reign of Queen Elizabeth. The language of South Australia has been introduced within the present generation. In one sense, the American English is older than the Australian. It was earliest separated from the mother-tongue.

The language, however, of America may (I speak only in the way of illustration, and consequently hypothetically), in the course of time, become the least old of the two ; the word *old* being taken in another sense. It may change with greater rapidity. It may lose its inflections. It may depart more from the structure of the mother-tongue, and preserve fewer of its *old* elements. In this sense the Australian (provided that it has altered least, and that it retain the greatest number of the *old* inflections) will be the older tongue of the two.

Now what may be said of the language of two countries, may be said of the dialects of two districts. The one dialect may run its changes apace ; the other alter but by degrees.

Hence, of two works in two such dialects, the one would appear older than the other, although in reality the two were cotemporary.

Hence, also, it is a lax expression to say that it is the old forms (the archaisms) that the provincial dialects retain. The provincial forms are archaic only when the current language changes more rapidly than the local idiom. When the local idiom changes fastest, the archaic forms belong to the standard mode of speech.

The provincial forms, *goand*, *slepand*, for *going* and *sleeping*, are archaic. Here the archaism is with the provincial form.

The forms *almost*, *horses*, *nought but*, contrasted with the provincialisms *ommost*, *hosses*, *nobbot*, are archaic. They have not been changed so much as they will be. Here the archaism (that is, the nearer approach to the older form) is with the standard idiom. A sequestered locality is preservative of old forms. But writing and education are preservatives of them also.

§ 692. With these preliminaries a brief notice of the English dialects, in their different stages, may begin.

The districts north of the Humber.—There is so large an amount of specimens of the dialects of this area in the Anglo-Saxon stage of our language, the area itself so closely coincides with the political division of the kingdom of Northumberland, whilst the present arrangement (more or less provisional) of the Anglo-Saxon dialects consists of the divisions of them into the, 1, West-Saxon ; 2, Mercian ; and 3, Northumbrian, that it is best to give a general view of the whole tract before the minuter details of the different counties which compose them are noticed. The *data* for the Northumbrian division of the Anglo-Saxon dialects are as follows :—

1. *Wanley's Fragment of Cædmon.*—The north-east of Yorkshire was the birth-place of the Anglo-Saxon monk Cædmon. Nevertheless, the form in which his poems in full have come down to us is that of a West-Saxon composition. This indicates the probability of the original work having first been re-cast, and afterwards lost. Be this as it may, the

following short fragment has been printed by Wanley, from an ancient MS., and by Hickes from Bede, Hist. Eccl., 4, 24, and it is considered, in the first form, to approach or, perhaps, to represent the Northumbrian of the original poem.

1. *Wanley.*	2. *Hickes.*
Nu scylun hergan	Nú we sceolan herigean
Herfaen-ricaes uard,	Heofon-ríces weard,
Metudes mæcti,	Metodes mihte,
End his modgethanc.	And his módgethanc.
Uerc uuldur fadur,	Weorc wuldor-fæder,
Suc he uundra gihuaes,	Sva he wundra gewæs,
Eci drictin,	Ecé driten,
Ord stelidæ.	Ord onstealde.
He ærist scopa,	Ne árest scóp,
Elda barnum,	Eorðan bearnum,
Heben til hrofe ;	Heofon tó rófe ;
Haleg scepen :	Hálig scyppend :
Tha mittungeard,	Dá middangeard,
Moncynnæs uard,	Moncynnes weard,
Eci drictin,	Ece drihten,
Æfter tiaðæ,	Æfter teóde,
Firum foldu,	Firum foldan,
Frea allmectig.	Freá almihtig.

Translation.

Now we should praise	For earth's bairns,
The heaven-kingdom's preserver,	Heaven to roof ;
The might of the Creator,	Holy shaper ;
And his mood-thought.	Then mid-earth,
The glory-father of works,	Mankind's home,
As he, of wonders, each	Eternal Lord,
Eternal Lord,	After formed,
Originally established.	For the homes of men,
He erst shaped,	Lord Almighty.

2. *The death-bed verses of Bede.*

Fore the neidfaerae,	Before the necessary journey,
Naenig uuiurthit	No one is
Thoc-snotturra	Wiser of thought
Than him tharf sie	Than he hath need
To ymbhycganne,	To consider,

Aer his hionongac,	Before his departure,
Huact, his gastac,	What, for his spirit,
Godacs aeththa yflaes,	Of good or evil,
Æfter deothdaege,	After the death-day,
Doemid uuicorthae.	Shall be doomed.

From a MS. at St. Gallen; quoted by Mr. Kemble, *Archæologia*, vol. xxviii.

3. *The Ruthwell Runes.*—The inscription in Anglo-Saxon Runic letters, on the Ruthwell Cross, is thus deciphered and translated by Mr. Kemble:—

. . . . . nik.	. . . . . me.
Riiknæ kyningk	The powerful King,
Hifunæs hlafard,	The Lord of Heaven,
Hælda ic ne dærstæ.	I dared not hold.
Bismerede ungket men,	They reviled us two,
Bâ ætgæd[r]e,	Both together,
Ik (n)iðbædi bist(e)me(d)	I stained with the pledge of crime.
. . . . .	. . . . .
. . . . geredæ	. . . . prepared
Hinæ gamældæ	Himself spake
Estig, ða he walde	Benignantly when he would
An galgu gistîga	Go up upon the cross,
Môdig fore	Courageously before
Men, ...	Men . . . . .
. . . . .	. . . . .
. . . . .	. . . . .
Mid stralum giwundæd,	Wounded with shafts,
Alegdun hiæ hinæ,	They laid him down,
Limwêrigne.	Limb-weary.
Gistodun him . . .	They stood by him.
. . . . .	. . . . .
Krist wæs on rôdi;	Christ was on cross.
Hweðræ ther fûsæ	Lo! there with speed
Fearran cwomu	From afar came
Æðilæ ti lænum.	Nobles to him in misery.
Ic that al bih (eôld)	I that all beheld
. . . . . sæ (. . .)	. . . . .
Ic w(æ)s mi(d) ga(l)gu	I was with the cross
Æ (. . . .) rod . ha . .	. . . . .
. . . . .	. . . . .

"The dialect of these lines is that of Northumberland in the seventh, eighth, and even ninth centuries. The first peculiarity is in the *æ* for *e* in the oblique cases, and which I have observed in the cotemporary MS. of Cuðberht's letter at St. Gallen. This, which is strictly organic, and represents the uncorrupted Gothic genitive in *-as*, and dative in *-a*, as well as the Old Saxon forms of the substantive, is evidence of great antiquity. But that which is, perhaps, the most characteristic of the Northumbrian dialect is the formation of the infinitive in *-a* and *-æ*, instead of *-an* (*hældæ*, *gistiga*). The Durham Book has, I believe, throughout but one single verb, which makes the infinitive in *-an*, and that is the anomalous word *bean* = *to be*; even *wosa* and *wiortha* following the common rule. The word *ungket* is another incontrovertible proof of extreme antiquity, having, to the best of my knowledge, never been found but in this passage. It is the dual of the first personal pronoun *Ic*, and corresponds to the very rare dual of the second personal pronoun *incit*, which occurs twice in Cædmon." *

4. *The Cotton Psalter.*—This is a Latin Psalter in the Cotton collection, accompanied by an Anglo-Saxon interlineation. Place uncertain. Time, ninth century or earlier. The following points of difference between this and the West-Saxon are indicated by Mr. Garnett, Phil. Soc. No. 27.

COTTON PSALTER.	WEST-SAXON.
Boen, *prayer* . . .	Bën.
Boec, *books*	Béc.
Coelan, *cool* . . .	Célan.
Doeman, *judge* . . .	Déman.
Foedan, *feed* . . .	Fédan.
Spoed, *fortune* . . .	Spéd.
Swoet, *sweet* . . .	Swét.
Woenan, *think, ween* . .	Wénan.

5. *The Durham Gospels—Quatuor Evangelia Latine, ex translatione B. Hieronymi, cum glossâ interlineatâ Saxonica.* Nero, D. 4.

* J. M. Kemble, "On Anglo-Saxon Runes," *Archæologia*, vol. xxviii.

Matthew, cap. 2.

miððy arod gecenned were haelend in ðær byrig
Cum ergo natus esset Jesus in Bethleem Judææ
in dagum Herodes cyninges heonu ða tungulcraeftga of eustdael
in diebus Herodis Regis, ecce magi ab oriente
cwomun to hierusalem hiu cwoedon huer is ðe acenned
venerunt Hierosolymam, dicentes, Ubi est qui natus
is cynig Judeunu gesegon we forðon tungul sterru his in
est rex Judæorum? vidimus enim stellam ejus in
eustdæl and we cwomon to worðanne hine geherde wiototlice
oriente et venimus adorare eum. Audiens autem
herodes se cynig gedroefed wæs and alle ða burgwæras ða hierusolemisca mið
Herodes turbatus est et omnis Hierosolyma cum
him and gesomnede alle ða aldormenn mesapreusti biscopa
illo. Et congregatis (*sic*) omnes principes sacerdotum
and ða uðuutta ðæs folces georne gefragnde fra him huer geascode crist
et scribas populi, sciscitabatur ab iis ubi Christus
acenned were.
nasceretur.

6. *The Rituale Ecclesiæ Dunhelmensis.*—Edited for the Surtees Society by Mr. Stevenson. Place: neighbourhood of Durham. Time: A.D. 970. Differences between the Psalter and Ritual:—

a. The form for the first person is in the Psalter generally *-u*. In the Ritual it is generally *-o*. In West Saxon, *-e*.

Psalter.—*Getreow-u*, I believe; *cleopi-u*, I call; *sell-u*, I give; *ondred-u*, I fear; *ageld-u*, I pay; *getimbr-u*, I build. Forms in *-o*; *sitt-o*, I sit; *drinc-o*, I drink.

Ritual.—*Feht-o*, I fight; *wuldrig-o*, I glory. The ending in *-u* is rarer.

b. In the West Saxon the plural present of verbs ends in *-að*: *we lufi-að*, *ge lufi-að*, *hi lufi-að*. The Psalter also exhibits this West Saxon form. But the plurals of the Ritual

end in *-s*: as, *bidd-as = we pray*; *giwed-es = put on*; *wyrc-as = do*.

c. The infinitives of verbs end in the West Saxon in *-an*, as *cwed-an = to say*. So they do in the Psalter. But in the Ritual the *-n* is omitted, and the infinitive ends simply in *-a*: *cuoetha = to say*; *inngeonga = to enter*.

d. The oblique cases and plurals of substantives in West Saxon end in *-an*: as *heortan = heart's*; *heortun = hearts*. So they do in the Psalter. But in the Ritual the *-n* is omitted, and the word ends simply in *-a* or *-e*; as *nome = of a name* (West Saxon *nam-an*); *hearta = hearts*.

7. *The Rushworth Gospels*.—Place, Harewood in Wharfdale, Yorkshire. Time, according to Wanley, the end of the ninth century.

Here observe—

1. That the Ruthwell inscription gives us a sample of the so-called Northumbrian Anglo-Saxon, and that as it is spoken in Scotland, *i.e.*, in Galloway. For the bearings of this see Part II., c. 3.

2. That the Rushworth Gospels take us as far south as the West Riding of Yorkshire.

3. That there are no specimens from any Cumberland, Westmoreland, or North Lancashire localities, these being, most probably, exclusively Celtic.

§ 693. The most general statements concerning this great section of the Anglo-Saxon, is that—

1. It prefers the slenderer and more vocalic to the broader and more diphthongal forms.

2. The sounds of *k* and *s*, to those of *ch* and *sh*.

3. The forms without the prefix *ge-*, to those with them. Nevertheless the form *ge-cenned* (= *natus*) occurs in the first line of the extract from the Durham Gospels.

§ 694. The Old and Middle English MSS. from this quarter are numerous; falling into two classes:

1. Transcriptions with accommodation from works composed southwards. Here the characteristics of the dialect are not absolute.

2. Northern copies of northern compositions. Here the characteristics of the dialect are at the maximum. Sir Tristram is one of the most important works of this class; and in the wider sense of the term *Northumbrian*, it is a matter of indifference on which side of the Border it was composed. See § 190.

§ 695. Taking the counties in detail, we have—

Northumberland.—Northern frontier, East Scotland; the direction of the influence being from South to North, rather than from North to South, *i. e.*, Berwickshire and the Lothians being Northumbrian and English, rather than Northumberland Scotch.

West frontier Celtic—the Cumberland and Westmoreland Britons having been encroached upon by the Northumbrians of Northumberland.

Present dialect.—Believed to be nearly uniform over the counties of Northumberland and Durham; but changing in character in North Yorkshire, and in Cumberland and Westmoreland.

The Anglo-Saxon immigration considered to have been Angle (so-called) rather than Saxon.

Danish admixture—Very great. Possibly, as far as the marks that it has left on the language, greater than in any other part of *England.**—See § 152.

Cumberland, Westmoreland, North Lancashire.—Anglo-Saxon elements introduced from portions of Northumbria rather than directly from the Continent.

Celtic language persistent until a comparatively late though undetermined period.

Northern frontier, West-Scotland—the direction of the influence being from Scotland to England, rather than *vice versâ*; Carlisle being more of a Scotch town than Berwick.

Specimens of the dialects in the older stages, few and doubtful.

Topographical nomenclature characterized by the preponderance of compounds of *-thwaite*; as *Braithwaite*, &c.

* But not of *Great Britain*. The Lowland Scotch is, probably, more Danish than any South-British dialect.

North Lancashire, Westmoreland, and Cumberland, "exhibit many Anglian* peculiarities, which may have been occasioned in some degree by the colonies in the south, planted in that district by William Rufus (Saxon Chronicle, A.D. 1092.) A comparison of Anderson's ballads with Burns's songs, will show how like Cumbrian is to Scottish, but how different. We believe that Weber is right in referring the romance of Sir Amadas to this district. The mixture of the Anglian forms *gwo*, *gwon*, *bwons*, *boyd-word* (in pure Northumbrian), *gae*, *gane*, *banes*, *bod-worde*, with the northern terms, *tynt*, *kent*, *bathe*, *mare*, and many others of the same class, could hardly have occurred in any other part of England."†

Yorkshire, North and part of West Riding.—The Anglo-Saxon specimens of this area have been noticed in § 692.

The extract from Chaucer is also from this district.

The modern dialects best known are—

1. *The Craven.*—This, in northern localities, "becomes slightly tinctured with Northumbrian."—Quart. Rev. *ut supra.*

2. *The Cleveland.*—With not only Northumbrian, but even Scotch characters. Quart. Rev. *ut supra.*

Danish admixture—Considerable.

All these dialects, if rightly classified, belong to the Northumbrian division of the Angle branch of the Anglo-Saxon language; whilst, if the *primâ facie* view of their affiliation or descent, be the true one, they are the dialects of § 692, in their modern forms.

§ 696. The classification which gives this arrangement now draws a line of distinction at the river Ribble, in Lancashire, which separates *South* from North Lancashire; whilst in Yorkshire, the East Riding, and that part of the West which does not belong to the Wapentake of Claro, belong to the class which is supposed to exclude the previous and contain the following dialects:—

§ 697. *South Lancashire and Cheshire.*—Sub-varieties of

* In opposition to the typical Northumbrian.

† Quarterly Review—*ut supra.*

the same dialects, but not sub-varieties of the previous ones.

The plural form in *-en* is a marked character of this dialect —at least of the Lancashire portion.

Supposed original population—Angle rather than Saxon.

Original political relations—Mercian rather than Northumbrian.

These last two statements apply to all the forthcoming areas north of Essex. The latter is a simple historical fact; the former supposes an amount of difference between the Angle and the Saxon which has been assumed rather than proved; or, at any rate, which has never been defined accurately.

The elements of uncertainty thus developed, will be noticed in §§ 704—708. At present it is sufficient to say, that if the South Lancashire dialect has been separated from the north, on the score of its having been *Mercian* rather than *Northumbrian*, the principle of classification has been based upon *political* rather than *philological* grounds; and as such is exceptionable.

§ 698. *Shropshire, Staffordshire, and West Derbyshire.*—Supposing the South Lancashire and Cheshire to be the Mercian (which we must remember is a *political* term), the Shropshire, Staffordshire, and *West* Derbyshire are Mercian also; transitional, however, in character.

Shropshire and Cheshire have a Celtic frontier.

Here, also, both the *a priori* probabilities and the known facts make the Danish intermixture at its *minimum*.

§ 699. *East Derbyshire and Nottinghamshire.*—Here the language is considered to change from the mode of speech of which the South Lancashire is the type, to the mode of speech of which the Norfolk and Suffolk dialect is the type.

Danish elements may now be expected, Derbyshire being the most inland Danish area.

Original political relations—Mercian.

Specimens of the dialects in their older stages, preeminently scanty.

Hallamshire.—This means the parts about Sheffield ex-

tended so as to include that portion of the West Riding of Yorkshire which stands over from § 696. Probably belonging to the same group with the *South* Lancashire.

East Riding of Yorkshire.—It is not safe to say more of this dialect than that its affinities are with the dialects spoken to the *north* rather than with those spoken to the south of it, *i.e.*, that of—

Lincolnshire.—Frontier—On the Nottinghamshire and Leicestershire frontier, passing into the form of speech of those counties. Pretty definitely separated from that of Norfolk. Less so from that of North Cambridgeshire. Scarcely at all from that of Huntingdonshire, and North Northamptonshire.

Danish admixture.—The number of towns and villages ending in the characteristic Danish termination *-by*, at its *maximum*; particularly in the neighbourhood of Spils*by*.

Traditions Danish, *e. g.*, that of Havelok the Dane, at Grimsby.

Physiognomy, Danish.

Language not Danish in proportion to the other signs of Scandinavian intermixture.

Specimens of the dialects in its older form—Havelok* the Dane (?), Manning's Chronicle (supposing the MS. to have been transcribed in the county where the author was born).

Provincial peculiarities (*i.e.*, deviations from the written language) nearly at the *minimum*.

Huntingdonshire, North Northamptonshire, and Rutland.—*Anglo-Saxon period.*—The latter part of the Saxon Chronicle was written at Peterboro. Probably, also, the poems of Helena and Andreas. Hence, this area is that of the *old* Mercian in its most typical form; whilst South Lancashire is that of the *new*—a practical instance of the inconvenience of applying *political* terms to philological subjects.

§ 700. *Norfolk, Suffolk, and the fen part of Cambridgeshire.*—Here the population is pre-eminently Angle. The political character East-Anglian rather than Mercian.

* The subject is a Lincolnshire tradition; the language, also, is pre-eminently Danish. On the other hand, the modern Lincolnshire dialect is by no means evidently descended from it.

Specimens of the dialects in the Anglo-Saxon stage.—The Natale St. Edmundi, in Thorpe's Analecta Anglo-Saxonica.

Early English—The Promtuarium Parvulorum.

§ 701. *Leicestershire, Warwickshire, and South Northamptonshire.*—Mercian (so-called) rather than West-Saxon (so-called).

Probably, approaching the written language of England more closely than is the case with the dialects spoken to the south of them.

Certainly, approaching the written language of England less closely than is the case with the dialect of Huntingdonshire, North Northamptonshire, and South Lincolnshire.

§ 702. These remarks have the following import. They bear upon the question of the origin of the *written* language of England.

Mr. Guest first diverted the attention of scholars from the consideration of the West Saxon of the chief Anglo-Saxon writers as the mother-dialect of the present English, to the Mercian; so turning their attention from the south to the centre of England.

The general principle that a *central* locality has the *a priori* likelihood in its favour, subtracts nothing from the value of his suggestion.

Neither does the fact of the nearest approach to the written language being found about the parts in question; since the doctrine to which the present writer commits himself, viz., that in the parts between Huntingdon and Stamford, the purest English is most generally spoken, is, neither universally recognised, nor yet part of Mr. Guest's argument.

Mr. Guest's arguments arose out of the evidence of the MSS. of the parts in question.

That the dialect most closely allied to the dialect (or dialects) out of which the present literary language of England is developed, is to be found either in Northamptonshire or the neighbouring counties is nearly certain. Mr. Guest looks for it on the western side of that county (Leicestershire); the present writer on the eastern (Huntingdonshire).

§ 703. It is now convenient to pass from the dialects of

the water-system of the Ouse, Nene, and Welland to those spoken along the lower course of the Thames.

These, to a certain extent, may be dealt with like those to the north of the Humber. Just as the latter were, in the first instance, and in the more general way, thrown into a single class (the Northumbrian), so may the dialects in question form the provisional centre of another separate class. For this we have no very convenient name. The dialects, however, which it contains agree in the following points.

1. These are considered to be derived from that variety of the Anglo-Saxon which is represented by the chief remains of the Anglo-Saxon literature, *i. e.*, the so-called standard or classical language of Alfred, Ælfric, the present text of Cædmon, &c.

2. About half their *present eastern* area consists of the *counties* ending in *-sex* ; viz., Sus*sex*, Es*sex*, and Middle*sex*.

3. Nearly the *whole* of their *original* area consisted in *kingdoms* (or sub-kingdoms) ending in *-sex* ; viz., the districts just enumerated, and the kingdom of Wes*sex*.

Hence they are—

a.—Considered with reference to their literary history.—They are dialects whereof the literary development began early, but ceased at the time of the Norman Conquest, being superseded by that of the central dialects (*Mercian* so-called) of the island. The truth of this view depends on the truth of Mr. Guest's doctrine noticed in page 555. If true, it is by no means an isolated phænomenon. In Holland the present Dutch is the descendant of some dialect (or dialects) which was uncultivated in the earlier periods of the language ; whereas the Old Frisian, which was *then* the written language, is *now* represented by a provincial dialect only.

" In speaking of the Anglo-Saxon language, scholars universally intend that particular form of speech in which all the principal monuments of our most ancient literature are composed, and which, with very slight variations, is found in Beowulf and Cædmon, in the Exeter and Vercelli Codices, in the translation of the Gospels and Homilies, and in the works

of Ælfred the Great. For all general purposes this nomenclature is sufficiently exact; and in this point of view, the prevalent dialect, which contains the greatest number of literary remains, may be fairly called the Anglo-Saxon language, of which all varying forms were dialects. It is, however, obvious that this is in fact an erroneous way of considering the subject; the utmost that can be asserted is, that Ælfred wrote his own language, viz., that which was current in Wessex; and that this, having partly through the devastations of heathen enemies in other parts of the island, partly through the preponderance of the West-Saxon power and extinction of the other royal families, become the language of the one supreme court, soon became that of literature and the pulpit also."—Kemble. Phil. Trans. No. 35.

b.—Considered in respect to their political relations.—Subject to the influence of the *Wessex* portion of the so-called Heptarchy, rather than to the *Mercian.*

c.—Considered ethnologically—Saxon rather than *Angle.*

The exceptions that lie against this class will be noticed hereafter.

§ 704. *Kent—Theoretically*, Kent, is Jute rather than Saxon, and Saxon rather than Angle.

Celtic elements, probably, at the *minimum.*

Predominance of local terms compounded of the word *-hurst*; as, Pens*hurst*, Staple*hurst*, &c.

Frisian hypothesis.—The following facts and statements (taken along with those of §§ 15—20, and §§ 129—131), pre-eminently require criticism.

1. Hengest the supposed father of the Kentish kingdom is a Frisian hero—Kemble's *Sächsische Stamtaffel.*

2. The dialect of the Durham Gospels and Ritual contain a probably Frisian form.

3. "The country called by the Anglo-Saxons Northumberland, and which may loosely be said to have extended from the Humber to Edinburgh, and from the North Sea to the hills of Cumberland, was peopled by tribes of Angles. Such, at least, is the tradition reported by Beda, who adds that Kent was first settled by Jutes. Who these Jutes were is

not clearly ascertained, but from various circumstances it may be inferred that there was at least a considerable admixture of Frisians amongst them. Hengest, the supposed founder of the Kentish kingdom, is a Frisian hero, and Jutes, 'ëotenas,' is a usual name for the Frisians in Bëówulf. Beda, it is true, does not enumerate Frisians among he Teutonic races by which England was colonized, but this omission is repaired by the far more valuable evidence of Procopius, who, living at the time of some great invasion of Britain by the Germans, expressly numbers Frisians among the invaders. Now the Anglo-Saxon traditions themselves, however obscurely they may express it, point to a close connection between Kent and Northumberland: the latter country, according to these traditions, was colonized from Kent, and for a long time received its rulers or dukes from that kingdom. Without attaching to this legend more importance than it deserves, we may conclude that it asserts an original communion between the tribes that settled in the two countries; and consequently, if any Frisic influence is found to operate in the one, it will be necessary to inquire whether a similar action can be detected in the other. This will be of some moment hereafter, when we enter upon a more detailed examination of the dialect. The most important peculiarity in which the Durham Evangeles and Ritual differ from the Psalter is the form of the infinitive mood in verbs. This in the Durham books is, with exception of one verb, beán, *esse*, invariably formed in *-a*, not in *-an*, the usual form in all the other Anglo-Saxon dialects. Now this is also a peculiarity of the Frisic, and of the Old Norse, and is found in no other Germanic tongue; it is then an interesting inquiry whether the one or the other of these tongues is the origin of this peculiarity; whether, in short, it belongs to the old, the original Frisic form which prevailed in the fifth, sixth and seventh centuries, or whether it is owing to Norse influence, acting in the ninth and tenth, through the establishment of Danish invaders and a Danish dynasty in the countries north of the Humber."—Kemble. Phil. Trans. No. 35.

The details necessary for either the verification or the overthrow of the doctrine of a similarity of origin between

portions of the Northumbrian * and portions of the Kentish population have yet to be worked out.

So have the *differentiæ* between the dialects of *Kent*, and the dialects of Sus*sex*, Ess*ex*, Middles*ex*, and Wess*ex*.

Probable Anglo-Saxon of Kent.—Codex Diplomaticus, No. 191.

§ 705. *Sussex.*—The characteristics are involved in those of Kent—thus, if Kent be simply Saxon the two counties have the same ethnological relation; whilst if Kent be Frisian or Jute (?) Sussex may be either like or unlike.

Hampshire.—Theoretically, Saxon rather than Angle, and West Saxon (Wessex) rather than south, east, or Middle-Saxon.

Jute elements in either the Hants or Isle of Wight dialects, hitherto undiscovered. Probably, non-existent.

Present dialect certainly not the closest representative of the classical Anglo-Saxon, *i. e.*, the so-called *West* Saxon.

Berkshire.—Present dialect, probably, the closest representative of the classical Anglo-Saxon.

Cornwall.—Celtic elements at the *maximum*.

Devonshire and West Somerset.—Present dialect strongly marked by the use of *z* for *s* (*Zomerzet* = *Somerset*).

Celtic elements probably considerable.

Worcestershire.—The language of the Anglo-Saxon period is characterized by the exclusive, or nearly exclusive, use of *s* in the forms *usse* and *usses* for *ure* and *ures*. See Codex Diplomaticus, Nos. 95 and 97.

The affiliation of the present dialect has yet to be investigated.

North Glostershire.—Politically, both North Gloster and Worcestershire are Mercian rather than West-Saxon.

Now the language of Layamon was North Gloster.

And one at least of the MSS. is supposed to represent this language.

Nevertheless its character is said to be West Saxon rather than Mercian.

What does this prove? Not that the West Saxon dialect

* For some few details see Phil. Trans., No. 36.

extended into Mercia, but that a political nomenclature is out of place in philology.

The Welsh frontier.—Herefordshire, &c.—Celtic elements. General character of the dialects, probably, that of the counties immediately to the east of them.

Essex.—Theoretically, Saxon rather than Angle. No such distinction, however, is indicated by the ascertained characteristic of the Essex dialects as opposed to the East Anglian, Suffolk, and the Mercian.

Hertfordshire.—I am not aware of any thing that distinguishes the South Hertfordshire form of speech from those of—

Middlesex.—Here, as far as there are any characteristics at all, they are those of *Essex*. The use of *v* for *w*, attributed (and partially due) to Londoners, occurs—not because there is any such thing as a London dialect, but because London is a town on the Essex side of Middlesex.

Surrey.—The name (*Suð-riġe = southern kingdom*) indicates an original political relation with the parts *north* rather than *south* of the Thames.

The evidence of the dialect is, probably, the other way.

§ 706. *Supposed East-Anglian and Saxon frontier.*—For the area just noticed there are two lines of demarcation—one geographical, and one ethnological.

a. Geographical.—The river Thames.

b. Ethnological.—The line which separates Middle*sex* and Es*sex* (*so-called* Saxon localities) from Herts and Suffolk (*so-called* Angle localities).

Of these the first line involves an undeniable fact; the second a very doubtful one. No evidence has been adduced in favour of disconnecting Saxon Essex from Anglian Suffolk, nor yet for connecting it with Sus*sex* and Wes*sex*. The termination *-sex* is an undoubted fact; the difference between the Saxons and Angles which it is supposed to indicate is an assumption.

§ 707. The dialects of the remaining counties have, probably, the transitional characters, indicated by their geographical position.

Dorset—Hants and Somerset.

Wilts.—Hants, Dorset, Somerset, Berks.

Buckingham, Beds, Northampton.—These connect the two most convenient *provisional* centres of the so-called West-Saxon of Alfred, &c., and mother-dialect of the present written English, viz.: Wantage and Stamford (or Huntingdon); and in doing this they connect dialects which, although placed in separate classes (West-Saxon and Mercian), were, probably, more alike than many subdivisions of the same group.

To investigate the question as to the Mercian or West-Saxon origin of the present written English without previously stating whether the comparison be made between such extreme dialects as those of the New Forest, and the neighbourhood of Manchester, or such transitional ones as those of Windsor and Northampton is to reduce a real to a mere verbal discussion.

Warwickshire, Staffordshire.—From their central position, probably transitional to both the north and south, and the east and west groups.

Celtic elements increasing.

Danish elements decreasing. Perhaps at the *minimum*.

§ 708. The exceptions suggested in §§ 703, 704, lie not only against the particular group called West-Saxon, but (as may have been anticipated) against all classifications which assume either—

1. A coincidence between the philological divisions of the Anglo-Saxon language, and the political division of the Anglo-Saxon territory.

2. Any broad difference between the Angles and the Saxons.

3. The existence of a Jute population.

* * * * *

§ 709. *English dialects not in continuity with the mother-tongue.*—Of these the most remarkable are those of—

1. *Little England beyond Wales.*—In Pembrokeshire, and a part of Glamorganshire, the language is English rather than Welsh. The following extracts from Higden have effected the belief that this is the result of a Flemish colony. "*Sed*

et Flandrenses, tempore Regis Henrici Primi in magna copia juxta Mailros ad orientalem Angliæ plagam habitationem pro tempore accipientes, septimam in insula gentem fecerunt: jubente tamen eodem rege, ad occidentalem Walliæ partem, apud Haverford, sunt translati. Sicque Britannia——his——nationibus habitatur in præsenti——Flandrensibus in West Wallia."

A little below, however, we learn that these Flemings are distinguised by their origin only, and not by their language: —"*Flandrenses vero qui in Occidua Walliæ incolunt, dimissa jam barbarie, Saxonice satis loquuntur.*"—Higden, edit. Gale, p. 210.

On the other hand, Mr. Guest has thrown a reasonable doubt upon this inference; suggesting the probability of its having been simply English. The following vocabulary collected by the Rev. J. Collins,* in the little peninsula of Gower, confirms this view. It contains no exclusively Flemish elements.

Angletouch, n. s. *worm.*

Bumbagus, n. s. *bittern.*
Brandis, n. s. *iron stand for a pot or kettle.*

Caffle, adj. *entangled.*
Cammet, adj. *crooked.*
Cloam, n. s. *earthenware.*
Charnel, n.s. *a place raised in the roof for hanging bacon.*
Clit, v. *to stick together.*

Deal, n. s. *litter, of pigs.*
Dotted, adj. *giddy, of a sheep.*
Dome, adj. *damp.*
Dreshel, n. s. *a flail.*

Eddish, n. s. *wheat-stubble.*
Evil, n. s. *a three-pronged fork for dung, &c.*

Firmy, v. *to clean out, of a stable, &c.*
Fleet, adj. *exposed in situation, bleak.*
Flott, n. s. *aftergrass.*
Flamiring, s. *an eruption of the nature of erysipelas.*
Fraith, adj. *free-spoken, talkative.*
Frithing, adj. *a fence made of thorns wattled.*
Foust, v. act. *to tumble.*
Flathin, n. s. *a dish made of curds, eggs, and milk.*

Gloy, n. s. *refuse straw after the "reed" has been taken out.*
Gloice, n. s., *a sharp pang of pain.*

Heavgar, adj. *heavier* (so also *nearger, far-ger*).
Hamrach, n. s. *harness collar made of straw.*
Hay, n. s. *a small plot of ground attached to a dwelling.*

Kittybags, n. s. *gaiters.*

Lipe, n. s. *matted basket of peculiar shape.*

* Transactions of the Philological Society. No. 93.

Letto, n. s. *a lout, a foolish fellow.*

Main, adj. *strong, fine (of growing crops).*

Nesseltrip, n. s. *the small pig in a litter.*
Nommet, n. s. *a luncheon of bread, cheese, &c.—not a regular meal.*
Noppet, Nipperty, } adj. *lively—convalescent.*

Ovice, n. s. *eaves of a building.*

Plym, v. *to fill, to plump up.*
Plym, adj. *full.*
Planche, v. *to make a boarded floor.*
Peert, adj. *lively, brisk.*
Purty, v. n. *to turn sulky.*

Quat, v. act. *to press down, flatten.*
Quapp, v. n. *to throb.*

Rathe, adj. *early, of crops.*
Reremouse, n. s. *bat.*
Ryle, v. *to angle in the sea.*
Riff, n. s. *an instrument for sharpening scythes.*

Seggy, v. act. *to tease, to provoke.*
Semmatt, n. s. *sieve made of skin for winnowing.*
Shoat, n. s. *small wheaten loaf.*
Showy, v. n. *to clear (of weather);* (show, *with termination* y, *common*).
Soul, n. s. *cheese, butter, &c.* (*as eaten with bread*).
Snead, n. s. *handle of a scythe.*
Songalls, n. s. *gleanings:* "to gather *songall*" *is* to glean.
Sull, *or* Zull, n. s., *a wooden plough.*
Stiping, n. s. *a mode of fastening a sheep's foreleg to its head by a band of straw, or withy.*
Susan, n. s. *a brown earthenware pitcher.*
Sump, n. s., *any bulk that is carried.*
Suant, part. *regular in order.*
Slade, n. s. *ground sloping towards the sea.*

Tite, v. *to tumble over.*
Toit, n. s. *a small seat or stool made of straw.*
Toit, adj. *frisky, wanton.*

Vair, n. s. *weasel* or *stoat.*

Want, n. s. *a mole.*
Wirg, n. s. *a willow.*
Wimble, v. *to winnow.*
Weest, adj. *lonely, desolate.*
Wash-dish, n. s. *the titmouse.*

710. *The baronies of Forth and Bargie in the County Wexford.*—The barony of Forth "lies south of the city of Wexford, and is bounded by the sea to the south and east, and by the barony of Bargie to the west. It is said to have been colonized by the Welshmen who accompanied Strongbow in his invasion of Ireland; but by the term Welshmen, as here used, we must no doubt understand the English settlers of Gower and Pembroke. Vallancey published a specimen of their language. Some of the grammatical forms can hardly

fail to interest the English scholar, and we may venture more particularly to call his attention to the verbal ending *th*. In no other of our spoken dialects do we find the *th* still lingering as an inflection of the *plural* verb."

Address in the Barony of Forth Language.

Presented in August 1836, *to the Marquis of Normanby, then Earl of Mulgrave, and Lord Lieutenant of Ireland; with a Translation of the Address in English.*

To's Excellencie Consantine Harrie Phipps, Earle Mulgrave, "Lord Lieutenant-General, and General Governor of Ireland;" Ye soumissive spakeen o' ouz Dwellers o' Baronie Forthe, Weisforthe.

Mai't be plesaunt to th' Excellencie,

Wee, Vassales o' "His Most Gracious Majesty" Wilyame ee 4th an az wee verilie chote na coshe an loyale Dwellers na Baronie Forth, crave na dicke luckie acte t'uck necher th' Excellencie, an na plaine garbe o' oure yola talke, wi' vengem o' core t'gie oure zense o'ye grades wilke be ee dighte wi' yer name, and whilke wee canna zic, albeit o' "Governere" "Statesman" an alike. Yn ercha an ol o' whilke yt beeth wi' gleezom o'core th' oure eene dwitheth apan ye vigere o'dicke zovereine, Wilyame ee Vourthe unnere fose fatherlie zwae oure deis be ee spant, az avare ye trad dicke lone ver name was ee kent var ee *Vriene o' Levertie*, an *He fo brack ge neckers o' Zlaves* —Mang ourzels—var wee dwitheth an Irelone az oure general haime — y'ast bie' ractzom home delt tous ye lass ee mate var ercha vassale, ne'er dwith ee na dicke wai n'ar dicka. Wee dewithe ye ane fose deis bee gien var ee gudevare o' ee lone ye zwae, t'avance

To His Excellency Constantine Henry Phipps, Earl Mulgrave, Lord Lieutenant-General and General Governor of Ireland: The humble Address of the Inhabitants of Barony Forth, Wexford.

May it please your Excellency,

We, the subjects of His Most Gracious Majesty William IV., and as we truly believe both faithful and loyal inhabitants of the Barony Forth, beg leave, at this favourable opportunity to approach Your Excellency, and in the simple garb of our old dialect to pour forth from the strength (or fulness) of our hearts, our strength (or admiration) of the qualities which characterize your name, and for which we have no words but of "Governor," "Statesman," &c. Sir, each and every condition, it is with joy of heart that our eyes rest upon the representative of that Sovereign, William IV., under whose paternal rule our days are spent; for before your foot pressed the soil, your name was known to us as the *Friend of Liberty*, and *He who broke the fetters of the Slave*. Unto ourselves—for we look on Ireland to be our common country—you have with impartiality (of hand) ministered the laws made for every

pace an levertie, an wi'out vlinch ee garde o' general riochts an poplare vartue.—Ye pace—yea wee ma' zei ye vaste pace whilke be ee stent o'er ye lone zince th' ast ee cam, prooth, y'at we alane needed ye giftes o' general riochts, az be displayte bie ee factes o' thie governmente. Ye state na dicke die o'ye lone, na whilke be ne'er fash n'ar moil, albeit " Constitutional Agitation," ye wake o'hopes ee blighte, stampe na per zwae ee be rare an lightzom. Yer name var zetch avanct avare y'e, e'en a dicke var hie, arent whilke ye brine o' zea, an ee crags o'noghanes cazed nae balk. Na oure glades ana whilke we dellte wi' mattoc, an zing t'oure caules wi plou, we hert ee zough o'ye colure o' pace na name o' " *Mulgrave.*" Wi " Irishmen" oure general hopes be ee bond, az " Irishmen," an az dwellers na coshe an loyale o' Baronie Forthe, w'oul dei an ercha dei, oure maunes an aure gurles, prie var lang an happie zins, horne o'leurnagh an ee vilt wi benizons, an yersel an oure zoverine 'till ee zin o'oure deis be var ay be ee go t'glade.

subject, without regard to this party or that. We behold you, one whose days devoted to the welfare of the land you govern, to promote peace and liberty—the uncompromising guardian of common rights and public virtue. The peace, yes we may say the profound peace, which overspreads the land since your arrival, proves that we alone stood in need of the enjoyment of common privileges, as is demonstrated by the results of your government. The condition, this day, of the country, in which is neither tumult nor confusion, but that constitutional agitation, the consequence of disappointed hopes, confirm your rule to be rare and enlightened. Your fame for such came before you, even into this retired spot, to which neither the waters of the sea yonder, nor the mountains above, caused any impediment. In our valleys, where we were digging with the spade, or as we whistled to our horses in the plough, we heard in the word " Mulgrave," the sound of the wings of the dove of peace. With Irishmen our common hopes are inseparably wound up; as Irishmen, and as inhabitants, faithful and loyal, of the Barony Forth, we will daily, and every day, our wives and our children, implore long and happy days, free from melancholy and full of blessings, for yourself and good Sovereign, until the sun of our lives be for ever gone down the dark valley of death.*

§ 711. *Americanisms.*—These, which may be studied in the excellent dictionary of J. R. Bartlett, are chiefly referable to five causes—

* Philological Transactions. No. 84.

1. Influence of the aboriginal Indian languages.

2. Influence of the languages introduced from Europe anterior to the predominance of English; viz.: French in Louisiana, Spanish in Florida, Swedish in Pennsylvania and Delaware, and Dutch in New York.

3. Influence, &c., subsequent to the predominance of the English; viz.: German in Pennsylvania, and Gaelic and Welsh generally.

4. Influence of the original difference of dialect between the different portions of the English population.

5. Influence of the preponderance of the Anglo-Saxon over the Anglo-Norman element in the American population in general.

§ 712. *Extract.*—In a sound and sagacious paper upon the Probable Future Position of the English Language,* Mr. Watts, after comparing the previous predominance of the French language beyond the pale of France, with the present spread of the German beyond Germany, and after deciding in favour of the latter tongue, remarks that there is "The existence of another language whose claims are still more commanding. That language is our own. Two centuries ago the proud position that it now occupies was beyond the reach of anticipation. We all smile at the well-known boast of Waller in his lines on the death of Cromwell, but it was the loftiest that at the time the poet found it in his power to make:—

'Under the tropic is our language spoke,
And part of Flanders hath received our yoke.'

"'I care not,' said Milton, 'to be once named abroad, though perhaps I could attain to that, being content with these islands as my world.' A French Jesuit, Garnier, in 1678, laying down rules for the arrangement of a library, thought it superfluous to say anything of English books, because, as he observed, 'libri Anglicâ scripti linguâ vix mare transmittunt.' Swift, in the earlier part of the eighteenth century, in his 'Proposal for correcting, improving, and as-

* Transactions of the Philological Society, No. 92.

certaining the English Tongue,' observed, 'the fame of our writers is usually confined to these two islands.' Not quite a hundred years ago Dr. Johnson seems to have entertained far from a lofty idea of the legitimate aspirations of an English author. He quotes in a number of the 'Rambler' (No. 118, May 4th, 1751), from the address of Africanus as given by Cicero, in his Dream of Scipio:—'The territory which you inhabit is no more than a scanty island inclosed by a small body of water, to which you give the name of the great sea and the Atlantic Ocean. And even in this known and frequented continent what hope can you entertain that your renown will pass the stream of Ganges or the cliffs of Caucasus, or by whom will your name be uttered in the extremities of the north or south towards the rising or the setting sun? So narrow is the space to which your fame can be propagated, and even there how long will it remain?' 'I am not inclined,' remarks Johnson, 'to believe that they who among us pass their lives in the cultivation of knowledge or acquisition of power, have very anxiously inquired what opinions prevail on the further banks of the Ganges. . . . The hopes and fears of modern minds are content to range in a narrower compass; a single nation, and a few years have generally sufficient amplitude to fill our imagination.' What a singular comment on this passage is supplied by the fact that the dominions of England now stretch from the Ganges to the Indus, that the whole space of India is dotted with the regimental libraries of its European conquerors, and that Rasselas has been translated into Bengalee! A few years later the great historian of England had a much clearer perception of what was then in the womb of Fate. When Gibbon, as has been already mentioned, submitted to Hume, a specimen of his intended History of Switzerland, composed in French, he received a remarkable letter in reply: 'Why,' said Hume, 'do you compose in French and carry faggots into the wood, as Horace says with regard to Romans who wrote in Greek? I grant that you have a like motive to those Romans, and adopt a language much more generally diffused than your native tongue, but have you not remarked the fate

of those two ancient languages in following ages? The Latin, though then less celebrated and confined to more narrow limits, has in some measure outlived the Greek, and is now more generally understood by men of letters. Let the French therefore triumph in the present diffusion of their tongue. Our solid and increasing establishments in America, where we need less dread the inundation of barbarians, promise a superior stability and duration to the English language.'

"Every year that has since elapsed has added a superior degree of probability to the anticipations of Hume. At present the prospects of the English language are the most splendid that the world has ever seen. It is spreading in each of the quarters of the globe by fashion, by emigration, and by conquest. The increase of population alone in the two great states of Europe and America in which it is spoken, adds to the number of its speakers in every year that passes, a greater amount than the whole number of those who speak some of the literary languages of Europe, either Swedish, or Danish, or Dutch. It is calculated that, before the lapse of the present century, a time that so many now alive will live to witness, it will be the native and vernacular language of about one hundred and fifty millions of human beings.

"What will be the state of Christendom at the time that this vast preponderance of one language will be brought to bear on all its relations,—at the time when a leading nation in Europe and a gigantic nation in America make use of the same idiom,—when in Africa and Australasia the same language is in use by rising and influential communities, and the world is circled by the accents of Shakspeare and Milton? At that time such of the other languages of Europe as do not extend their empire beyond this quarter of the globe will be reduced to the same degree of insignificance in comparison with English, as the subordinate languages of modern Europe to those of the state they belong to,—the Welsh to the English, the Basque to the Spanish, the Finnish to the Russian. This predominance, we may flatter ourselves, will be a more signal blessing to literature than that of any other language could possibly be. The English is essentially a

medium language ;—in the Teutonic family it stands midway between the Germanic and Scandinavian branches—it unites as no other language unites, the Romanic and the Teutonic stocks. This fits it admirably in many cases for translation. A German writer, Prince Pückler Muskau, has given it as his opinion that English is even better adapted than German to be the general interpreter of the literature of Europe. Another German writer, Jenisch, in his elaborate 'Comparison of Fourteen Ancient and Modern Languages of Europe,' which obtained a prize from the Berlin Academy in 1796, assigns the general palm of excellence to the English. In literary treasures what other language can claim the superiority? If Rivarol more than sixty years back thought the collective wealth of its literature able to dispute the pre-eminence with the French, the victory has certainly not departed from us in the time that has since elapsed,—the time of Wordsworth and Southey, of Rogers and Campbell, of Scott, of Moore, and of Byron.

"The prospect is so glorious that it seems an ungrateful task to interrupt its enjoyment by a shade of doubt: but as the English language has attained to this eminent station from small beginnings, may it not be advisable to consider whether obstacles are not in existence, which, equally small in their beginnings, have a probability of growing larger? The first consideration that presents itself is that English is not the only language firmly planted on the soil of America, the only one to which a glorious future is, in the probable course of things, assured.

"A sufficient importance has not always been attached to the fact, that in South America, and in a portion of the northern continent, the languages of the Peninsula are spoken by large and increasing populations. The Spanish language is undoubtedly of easier acquisition for the purposes of conversation than our own, from the harmony and clearness of its pronunciation; and it has the recommendation to the inhabitants of Southern Europe of greater affinity to their own languages and the Latin. Perhaps the extraordinary neglect which has been the portion of this language for the last cen-

tury and a half may soon give place to a juster measure of cultivation, and indeed the recent labours of Prescott and Ticknor seem to show that the dawn of that period has already broken. That the men of the North should acquire an easy and harmonious southern language seems in itself much more probable than that the men of the south should study a northern language, not only rugged in its pronunciation, but capricious in its orthography. The dominion of Spanish in America is, however, interrupted and narrowed by that of Portuguese, and to a singular degree by that of the native languages, some of which are possibly destined to be used for literary purposes in ages to come.

"At the time when Hume wrote his letter to Gibbon, the conquest of Canada had very recently been effected. The rivalry of the French and English in North America had been terminated by the most signal triumph of the English arms. Had measures been taken at that time to discourage the use of French and to introduce that of English, there can be little doubt that English would now be as much the language of Quebec and Montreal as it is of New York and the Delaware. Those measures were not taken. At this moment, when we are approaching a century from the battle of the Heights of Abraham, there is still a distinction of races in Canada, nourished by a distinction of language, and both appear likely to continue.

"Within the United States themselves, a very large body of the inhabitants have remained for generation after generation ignorant of the English language. The number is uncertain. According to Stricker, in his dissertation 'Die Verbreitung des deutschen Volkes über die Erde,' published in 1845, the population of German origin in the United States in 1844 was 4,886,632, out of a total of 18,980,650. This statement, though made in the most positive terms, is founded on an estimate only, and has been shown to be much exaggerated. Wappaus (in his 'Deutsche Auswanderung und Colonisation'), after a careful examination, arrives at the conclusion that the total cannot amount to a million and a half. Many of these are of course acquainted with both languages

—in several cases where amalgamation has taken place, the German language has died out and been replaced by the English, —but the number of communities where it is still prevalent is much larger than is generally supposed. In Pennsylvania, Ohio, and Missouri, to say nothing of other states, there are masses of population of German origin or descent, who are only acquainted with German. This tendency has of late years increased instead of declining. It has been a favourite project with recent German emigrants to form in America a state, in which the language should be German, and from the vast numbers in which they have crossed the Atlantic, there is nothing improbable in the supposition, that, by obtaining a majority in some one state, this object will be attained. In 1835 the legislature of Pennsylvania placed the German language in its legal rights on the same footing with the English.

"It may be asked if any damage will be done by this? The damage, it may be answered, will be twofold. The parties who are thus formed into an isolated community, with a language distinct from that of those around them, will be placed under the same disadvantages as the Welsh of our own day, who find themselves always as it were some inches shorter than their neighbours, and have to make an exertion to be on their level. Those of them who are only masters of one language are in a sort of prison; those who are masters of two, might, if English had been their original speech, have had their choice of the remaining languages of the world to exert the same degree of labour on, with a better prospect of advantage. In the case of Welsh, the language has many ties: even those who see most clearly the necessity of forsaking it, must lament the harsh necessity of abandoning to oblivion the ancient tongue of an ancient nation. But these associations and feelings could not be pleaded in favour of transferring the Welsh to Otaheite; and when these feelings are withdrawn, what valid reason will remain for the perpetuation of Welsh, or even, it may be said, of German?

"The injury done to the community itself is perhaps the greatest; but there is a damage done to the world in general. It will be a splendid and a novel experiment in modern society, if a single language becomes so predominant over all others as

to reduce them in comparison to the proportion of provincial dialects. To have this experiment fairly tried, is a great object. Every atom that is subtracted from the amount of the majority has its influence—it goes into the opposite scale. If the Germans succeed in establishing their language in the United States, other nations may follow. The Hungarian emigrants, who are now removing thither from the vengeance of Austria, may perpetuate their native Magyar, and America may in time present a surface as checkered as Europe, or in some parts, as Hungary itself, where the traveller often in passing from one village to another, finds himself in the domain of a different language. That this consummation may be averted must be the wish not only of every Englishman and of every Anglo-American, but of every sincere friend of the advancement of literature and civilization. Perhaps a few more years of inattention to the subject will allow the evil to make such progress that exertion to oppose it may come too late."

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§ 713. Of the Gypsy language I need only say, that it is not only Indo-Germanic, but that it is Hindoo. Few words from it have mixed themselves with our standard (or even our provincial) dialects.

Thieves' language, or that dialect for which there is no name, but one from its own vocabulary, *viz.* Slang, is of greater value in philology than in commerce. It serves to show that in speech nothing is arbitrary. Its compound phrases are either periphrastic or metaphorical; its simple monosyllables are generally those of the current language in an older form. The thieves of London are conservators of Anglo-Saxonisms. In this dialect I know of no specimens earlier than the reign of Queen Elizabeth. In the dramatic literature of that age they are rife and common. The Roaring Girl, the Jolly Beggars, amongst the plays, and Deckar's Bellman amongst the tracts, preserve us a copious vocabulary, similar to what we have now, and similar to what it was in Gay's time. Of this the greater part is Saxon. Here and there appears a word of Latin origin, *e.g.*, *pannum*, bread; *cassons*, cheese. Of the Gypsy language I have discovered no trace.

§ 714. The Talkee-Talkee is a Lingua Franca based on the English, and spoken by the Negroes of Surinam.

It is Dutch rather than English; it shows, however, the latter language as an element of admixture.

SPECIMEN.*

1. Drie deh na bakka dem holi wan bruiloft na Cana na Galilea; en mamma va Jesus ben de dapeh.

2. Ma dem ben kali Jesus nanga hem discipel toe, va kom na da bruiloft.

3. En teh wieni kaba, mamma va Jesus takki na hem; dem no habi wieni morro.

4. Jesus takki na hem: mi mamma, hoeworko mi habi nanga joe? Tem va mi no ben kom jette.

5. Hem mamma takki na dem foetoeboi; oene doe sanni a takki gi oene.

6. Ma dem ben poetti dapeh siksi biggi watra-djoggo, na da fasi va Djoe vo krieni dem: inniwan djoggo holi toe effi drie kannetjes.

7. Jesus takki na dem [foetoeboi]: Oene foeloe dem watra-djoggo nanga watra. Ed dem foeloe dem teh na moeffe.

8. En dan a takki na dem: Oene poeloe pikinso, tjarri go na grang-foetoeboi. En dem doe so.

9. Ma teh grangfoetoeboi tesi da watra, dissi ben tron wieni, kaba a no sabi, na hoepeh da wieni komotto (ma dem foetoeboi dissi ben teki da watra ben sabi): a kali da bruidigom.

10. A takki na hem: Inniwan somma njoesoe va gi fossi da morro switti wieni, en teh dem dringi noeffe kaba, na bakka da mendre switiwan; ma joe ben kiebri da morro boennewan.

11. Datti da fossi marki dissi Jesus ben doe; en datti ben passa na Cana na Galilea va dem somma si hem glori. En dem discipel va hem briebi na hem.

1. Three day after back, them hold one marriage in Cana in Galilee, and mamma of Jesus been there.

2. But them been call Jesus with him disciple, for come to that marriage.

3. And when wine end, mamma of Jesus talk to him, them no have wine more.

4. Jesus talk to him, me mamma how work me have with you? Time of me no been come yet.

5. Him mamma talk to them footboy, ye do things he talk to ye.

6. But them been put there six big water-jug, after the fashion of Jew for clean them; every one jug hold two or three firkins.

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* Quarterly Review, vol. xliii.

7. Jesus talk to them (footboy): ye fill them water jug with water. And them fill them till to mouth.

8. And then he talk to them, ye pour little, carry go to grandfootboy And them do so.

9. But when grandfootboy taste that water, this been turn wine, could he no know from where that wine come-out-of (but them footboy this been take that water well know): he call the bridegroom.

10. He talk to him, every one man use of give first the more sweet wine; and when them drink enough end, after back the less sweety wine: but you been cover that more good wine.

11. That the first miracle that Jesus been do, and that been pass in Cana in Galilee, for them men see him glory. And them disciple of him believe in him.

§ 715. That the Anglo-Norman of England was, in the reign of Edward III., not the French of Paris (and most probably not the Franco-Norman of Normandy), we learn from the well-known quotation from Chaucer:—

> And Frenche she spake ful feteously,
> After the scole of Stratforde at Bowe,
> For Frenche of Parys was to her unknowe.
>
> *Prologue to the Canterbury Tales.*

§ 716. The concluding extract from the Testamenta Eboracensia, published by the Surtees' Society, is from the will of a gentleman in Yorkshire. To me it seems to impugn the assertion of Higden, that the Norman was spoken throughout England without a variety of pronunciation: "Miran-dum videtur quomodo nativa propria Anglorum lingua, in unica insula coartata, pronunciatione ipsa fit tam diversa, cum tamen Normannica lingua, quæ adventicia est, univoca maneat penes cunctos."—*Ed. Gale*, p. 210.

Testamenta Eboracensia, CLIX.

En le noune de Dieu, et de notre Dame Sante Marie, et en noun de teuz lez sauntez de Paradyse, Amen. Moi Brian de Stapylton devise m'alme a Dieu et a notre Dame Saunte Marie, et a touz lez Sauntz de Paradyse, et mon chautiff corps d'estre enterre en le Priourie de le Parke decoste ma compaigne, que Dieu l'assoille, et sur mon corps seit un drape de blew saye; et ma volunte ett au l'aide de Dieu d'avoire un herce ov synke tapirs, chescun tapir de synk livers, et tresze hommes vestuz en bluw ov tresze torchez,

de queux treszc torchez, si ne saiount degastez, jeo voile que quatre demore a le dit Priorie.

Item jeo devyse que j'ay un homme armes en mes armes et ma hewme ene sa teste, et quy soit bien monte et un homme de bon entaille de qil condicon que y sort.

Item jeo devyse que touz ceaux, qui a moy appendent meignialx en ma maison, soient vestuz en bluw a mes costagez. Et a touz les poores, qils veignent le jour de mon enterment jeo devise et voile que chescun ait un denier en ovre de charrte, et en aide de ma chitiffe alme, et jeo voile que les sires mes compaignons mez aliez et mez voiseignez, qui vollioint venir de lour bone gre prier pour moy et pour faire honour a mon chettife corps, qi peue ne vault, jeo oille et chargez mez executour que y soient mesme cel jour bien a eise, et q'il eient a boiere asseth, et a cest ma volunté parfournir jeo devise ci marcæ ove l'estore de maison taunke juiste seit.

§ 717. *Relations of dialects* (*so-called*) *to languages* (*so-called*). —" It is necessary clearly to conceive the nature and character of what we call dialects. The Doric, Æolic, and Ionic for example, in the language of grammarians, are dialects of the Greek : to what does this assertion amount ? To this only, that among a people called the Greeks, some being Dorians spoke a language called Doric, some being Æolians spoke another language called Æolic, while a third class, Ionians, spoke a third language called, from them, Ionic. But though all these are termed dialects of the Greek, it does not follow that there was ever a Greek language of which these were variations, and which had any being apart from these. Dialects then are essentially languages : and the name dialect itself is but a convenient grammarian's phrase, invented as part of the machinery by which to carry on reasonings respecting languages. We learn the language which has the best and largest literature extant ; and having done so, we treat all very nearly resembling languages as *variations* from what we have learnt. And that dialects are in truth several languages, will readily appear to any one who perceives the progressive development of the principle of separation in cognate tongues. The language of the Bavarian highlander or High Dutch, the language of the Hanoverian lowlander or Low Dutch, are German dialects : elevate, as it is called, regulate, and purify the one, and it assumes the

name and character of a language—it is German. Transplant the other to England, let nine centuries pass over it, and it becomes a language too, and a language of more importance than any which was ever yet spoken in the world, it has become English. Yet none but practised philologists can acknowledge the fact that the German and English languages are dialects of one Teutonic tongue."

§ 718. *Relation of dialects to the older stages of the mother-tongue.*—This has been noticed in § 691. The following extract from Mr. Kemble's paper just quoted, illustrates what he calls the *spontaneity* of dialects:—

"Those who imagine language invented by a man or men, originally confined and limited in its powers, and gradually enlarged and enriched by continuous practice and the reflection of wise and learned individuals—unless, indeed, they look upon it as potentially only—in *posse* though not in *esse*—as the tree may be said to exist in the seed, though requiring time and culture to flourish in all its majesty—appear to neglect the facts which history proves. There is nothing more certain than this, that the earlier we can trace back any one language, the more full, complete, and consistent are its forms; that the later we find it existing, the more compressed, colloquial, and business-like it has become. Like the trees of our forests, it grows at first wild, luxuriant, rich in foliage, full of light and shadow, and flings abroad in its vast branches the fruits of a vigorous youthful nature: transplanted into the garden of civilization and trained for purposes of commerce, it becomes regulated, trimmed and pruned; nature indeed still gives it life, but art prescribes the direction and extent of its vegetation. Compare the Sanscrit with the Gothic, the Gothic with the Anglo-Saxon, and again the Anglo-Saxon with the English: or what is even better, take two periods of the Anglo-Saxon itself, the eighth and tenth centuries for example. Always we perceive a compression, a gradual loss of fine distinctions, a perishing of forms, terminations and conjugations, in the younger state of the language. The truth is, that in language up to a certain period, there is a real indwelling vitality, a principle acting uncon-

sciously but pervasively in every part : men wield their forms of speech as they do their limbs, spontaneously, knowing nothing of their construction, or the means by which these instruments possess their power. There are flexors and extensors long before the anatomist discovers and names them, and we use our arms without inquiring by what wonderful mechanism they are made obedient to our will. So is it with language long before the grammarian undertakes its investigation. It may even be said, that the commencement of the age of self-consciousness is identical with the close of that of vitality in language ; for it is a great error to speak of languages as dead, only when they have ceased to be spoken. They are dead when they have ceased to possess the power of adaptation to the wants of the people, and no longer contain in themselves the means of their own extension. The Anglo-Saxon, in the spirit and analogy of his whole language, could have used words which had never been heard before, and been at once understood : if we would introduce a new name for a new thing, we must take refuge in the courtesy of our neighbours, and borrow from the French, or Greek, or Latin, terms which never cease to betray their foreign origin, by never putting off the forms of the tongue from which they were taken, or assuming those of the tongue into which they are adopted. The English language is a dead one.

" In general it may be said that dialects possess this vitality in a remarkable degree, and that their very existence is the strongest proof of its continuance. This is peculiarly the case when we use the word to denote the popular or provincial forms of speech in a country where, by common consent of the learned and educated classes, one particular form of speech has been elevated to the dignity of the national language. It is then only the strength of the principles which first determined the peculiarities of the dialect that continues to support them, and preserves them from being gradually rounded down, as stones are by friction, and confounded in the course of a wide-spreading centralization. Increased opportunity of intercommunion with other provincials or the metropolis (dependent upon increased facilities of locomotion,

the improvement of roads and the spread of mechanical inventions) sweeps away much of these original distinctions, but it never destroys them all. This is a necessary consequence of the fact that they are in some degree connected with the physical features of the country itself, and all those causes which influence the atmosphere. A sort of pseudo-vitality even till late periods bears witness to the indwelling power, and the consciousness of oppression from without: *false* analogies are the form this life assumes. How often have we not heard it asserted that particular districts were remarkable for the Saxonism of their speech, because they had retained the archaisms, *kine*, *shoon*, *housen!* Well and good! Archaisms they are, but they are false forms nevertheless, based upon an analogy just as erroneous as that which led men in the last century to say *crowed*, *hanged* for *crew*, *hung*. The Anglo-Saxon language never knew any such forms, and one wonders not to find by their side equally gratuitous Saxonisms, *mousen*, *lousen*."—Phil. Soc. No. 35.

The doctrine that languages become *dead* when they lose a certain power of evolving new forms out of previously existing ones, is incompatible with views to which the present writer has committed himself in the preface. If the views there exhibited be true the test of the *vitality* of a language, if such metaphors *must* be used, is the same as the test of vitality in material organisms, *i.e.*, the power of fulfilling certain functions. Whether this is done by the evolution of new forms out of existing materials, or by the amalgamation (the particular power of the English language) of foreign terms is a mere difference of process.

§ 719. *Effect of common physical conditions.*—I again quote the same paper of Mr. Kemble's:—

"Professor Willis of Cambridge, in the course of some most ingenious experiments upon the organization and conditions of the human larynx, came upon the law which regulated the pronunciation of the vowels. He found this to be partly in proportion to the size of the opening in the pipe, partly to the force with which the air was propelled through it, and by the adaptation of a tremulous artificial larynx to the pipe of an

organ, he produced the several vowels at will. Now bearing in mind the difference between the living organ and the dead one, the susceptibility of the former to dilatation and compression, from the effects, not only of the human will, but also of cold, of denser or thinner currents of air, and above all the influence which the general state of the body must have upon every part of it, we are furnished at once with the necessary hypothesis; viz. that climate, and the local positions on which climate much depends, are the main agency in producing the original variations of dialect. Once produced, tradition perpetuates them, with subsequent modifications proportionate to the change in the original conditions, the migration to localities of a different character, the congregation into towns, the cutting down of forests, the cultivation of the soil, by which the prevalent degrees of cold and the very direction of the currents of air are in no small degree altered. It is clear that the same influences will apply to all such consonants as can in any way be affected by the greater or less tension of the organs, consequently above all to the gutturals; next to the palatals, which may be defined by the position of the tongue; least of all to the labials, and generally to the liquids also, though these may be more or less strongly pronounced by different peoples. This hint must suffice here, as the pursuit of it is rather a physiological than a philological problem, and it is my business rather to show historically what facts bear upon my present inquiry, than to investigate the philosophical reasons for their existence. Still, for the very honour of human nature, one of whose greatest and most universal privileges is the recognition of and voluntary subjection to the laws of beauty and harmony, it is necessary to state that no developed language exists which does not acknowledge some internal laws of euphony, from which many of its peculiarities arise, and which by these assimilates its whole practice and assumes an artistical consistency. On this faculty, which is rather to be considered as a moral quality of the people than a necessity of their language, depends the facility of employing the language for certain purposes of art, and

the form which poetry and rhythm shall assume in the period of their cultivation.

"In reviewing the principal languages of the ancient and modern world, where the migrations of those that spoke them can be traced with certainty, we are struck with the fact that the dwellers in chains of mountains, or on the elevated plains of hilly districts, strongly affect broad vowels and guttural consonants. Compare the German of the Tyrol, Switzerland, or Bavaria, with that of the lowlands of Germany, Westphalia, Hanover, and Mecklenburg: compare the Doric with the Attic, or still more the soft Ionic Greek: follow the Italian of our own day into the mountains of the Abruzzi: pursue the English into the hills of Northumberland; mark the characteristics of the Celtic in the highlands of Wales and Scotland, of the Vascongado, in the hilly ranges of Spain. Everywhere we find the same type; everywhere the same love for broad sounds and guttural forms; everywhere these appear as the peculiarity of mountaineers. The difference of latitude between Holstein and Inspruck is not great; that between Newcastle and Coventry is less; Sparta is more southerly than Athens; Crete more so than either; but this does not explain our problem; its solution is found in the comparative number of feet above the level of the sea, in the hills and the valleys which they enclose."

If true, the bearings of this is important; since, if common physical conditions effect a common physiognomy of language, we may have a certain amount of resemblance without a corresponding amount of ethnological affinity.

PRAXIS.

The following extracts are given in the form of simple texts. They are meant, more especially, to be explained by masters to their classes; and as such were used by myself during the time that I was Professor of the English language and literature at University College. They are almost all taken from editions wherein either a translation or a full commentary can be found by reference. To have enlarged the present Appendix into a full Praxis, would have been to overstep the prescribed limits of the present work.

I.

MŒSO-GOTHIC.

Mark, Chap. 1.

1. 2. Anastodeins aivaggeljons ïesuis xristaus sunaus guþs. sve
gameliþ ïst ïn esaï ïn praufetau. sai. ïk ïnsandja aggilu meina-
na faura þus. saei gamanveiþ vig þeinana faura þus. stibna vop-
3. jandins ïn auþidai. manveiþ vig fraujins. raihtos vaurkeiþ
4. staigos guþs unsaris. vas ïohannes daupjands ïn auþidai jah
5. merjands daupein ïdreigos du aflageinai fravaurhte. jah usïd-
djedun du ïmma all ïudaialand jah ïairusaulymeis jah daupidai
vesun allai ïn ïaurdane awai fram ïmma andhaitandans fra-
6. vaurhtim seinaim. vasuþ-þan ïohannes gavasiþs taglam ulban-
daus jah gairda filleina bi hup seinana jah matida þramsteins
7. jah miliþ haiþivisk jah merida qiþands. qimiþ svinþoza mis sa
afar mis. þizei ïk ni ïm vairþs anahneivands andbindan skauda-
8. raip skohe is. aþþan ïk daupja ïzvis ïn vatin. ïþ ïs daupeiþ ïz-

9. vis ïn ahmin veihamma. jah varþ ïn jainaim dagam. qam
ïesus fram nazaraiþ galeilaias jah daupiþs vas fram ïohanne ïn
10. ïaurdane. jah suns usgaggands us þamma vatin gasaw usluk-
11. nans himinans jah ahman sve ahak atgaggandan ana ïna. jah
stibna qam us himinam. þu ïs sunus meins sa liuba. ïn þu-
12. zei vaila galeikaida. jah suns sai. ahma ïna ustauh ïn aupida.
13. jah vas in þizai aupidai dage fidvortiguns fraisans fram satanin
14. jah vas miþ diuzam jah aggileis andbahtidedun ïmma. ïþ afar
þatei atgibans varþ ïohannes. qam ïesus ïn galeilaia merjands
15. aivaggeljon þiudangardjos guþs qiþands þatei usfullnoda þata
mel jah atnewida sik þiudangardi guþs. ïdreigoþ jah galaubeiþ
16. ïn aivaggeljon. jah warbonds faur marein galeilaias gasaw
seimonu jah andraian broþar ïs. þis seimonis. vairpandans
17. nati ïn marein. vesun auk fiskjans. jah qaþ ïm ïesus. hir-
18. jats afar mis jah gatauja ïgqis vairþan nutans manne. jah suns
19. affetandans þo natja seina laistidedun afar ïmma. jah jainþro
ïnngaggands framis leitil gasaw ïakobu þana zaibaidaiaus jah
20. ïohanne broþar ïs jah þans ïn skipa manvjandans natja. jah
suns haihait ïns jah affetandans attan seinana zaibaidaiu ïn þam-
ma skipa miþ asnjam galiþun afar ïmma jah galiþun ïn kafar-
21. naum. jah suns sabbato daga galeiþands ïn synagogen laisida
22. ïns jah usfilmans vaurþun ana þizai laiseinai ïs. unte vas lais-
23. jands ïns sve valdufni habands jah ni svasve þai bokarjos. jah
vas ïn þizai synagogen ïze manna ïn unhrainjamma ahmin jah
24. ufhropida qiþands. fralet. wa uns jah þus ïesu nazorenai.
qamt fraqistjan uns. kann þuk was þu ïs. sa veiha guþs.
25. jah andbait ïna ïesus qiþands. þahai jah usgagg ut us þamma.
26. ahma unhrainja. jah tahida ïna ahma sa unhrainja jah hrop-
27. jands stibnai mikilai usïddja us ïmma. jah afslauþnodedun
allai sildaleikjandans. svaei sokidedun miþ sis misso qiþandans.
wa sijai þata. wo so laiseino so niujo. ei miþ valdufnja jah
ahmam þaim unhrainjam anabiudiþ jah ufhausjand ïmma.
28. usïddja þan meriþa ïs suns and allans bisitands galeilaias.
29. jah suns us þizai synagogen usgaggandans qemun ïn garda sei-
30. monis jah andraiïns miþ ïokobau jah ïohannem. ïþ svaihro
31. seimonis log ïn þrinnon. jah suns qeþun ïmma bi ïja. jah
duatgaggands urraisida þo undgreipands handu ïzos. jah affai-
32. lot þo so brinno suns jah andbahtida ïm. andanahtja þan vaur-
þanamma. þan gasaggq sauïl. berun du ïmma allans þans ubil

33. habandans jah unhulþons habandans. jah so baurgs alla ga-
34. runnana vas at daura. jah gahailida managans ubil habandans
missaleikaim sauhtim jah unhulþons managos usvarp jah ni
35. fralailot rodjan þos unhulþons. unte kunþedun ïna. jah air
uhtvon usstandans usïddja jah galaiþ ana auþjana staþ jah jai-
36. nar baþ. jah galaistans vaurþun ïmma seimon jah þai miþ
37. ïmma. jah bigitandans ïna qeþun du ïmma þatei allai þuk
38. sokjand. jah qaþ du ïm. gaggam du þaim bisunjane haimom
39. jah baurgim. ei jah jainar merjau. unte duþe qam. jah
vas merjands ïn synagogim ïze and alla galeilaian jah unhol-
40. þons usvairpands. jah qam at ïmma þrutsfill habands bidjands
ïna jah knivam knussjands jah qiþands du ïmma þatei. jabai
41. vileis. magt mik gabrainjan. ïþ ïesus ïnfeinands ufrakjands
handu seina attaitok ïmma jah qaþ ïmma. viljau. vairþ hrains.
42. jah biþe qaþ þata ïesus. suns þata þrutsfill affaiþ af ïmma jah
43. hrains varþ. jah gawotjands ïmma suns ussandida ïna jah qaþ
44. du ïmma. saiw ei mannhun ni qiþais vaiht ak gagg þuk sil-
ban ataugjan gudjin jah atbair fram gahraineinai peinai. þatei
45. anabauþ moses dú veitvodiþai ïm. ïþ ïs usgaggands dugann
merjan filu jah usqiþan þata vaurd. svasve ïs juþan ni mahta
andaugjo ïn baurg galeiþan ak uta ana auþjaim stadim vas.
jah ïddjedun du ïmma allaþro.

II.

OLD HIGH-GERMAN.

MUSPILLI.

From Schmeller.

. . . . sîn ta piqueme,
Das er towian scal,
Wanta sâr so sih dui sêla
In dem sind arhevit,
Ente si den lîhhamun
Likkan lâzzit ;
So quimith ein heri
Fona himilzungalon ;
Daz andar fona pehhe :

Dar pâgant siu umpi.
Sorgên mac diu sêla,
Unzi diu suona argêt,
Za wideremo heric,
Si gihalot werde.
Wanta ipu sia daz Satanazsses
Kisindi giwinnit,
Das leitet sia sâr
Dar iru leid wirdit,
In fiur enti in finstri,
Dazu ist reht virinlih ding.
Upi sia avar kihalont dic,
Die dar fona himile quemant,
Enti si dero engilo eigan wirdit,
Die pringant sia sâr ûf in himilo rîhhi,
Darî est lîp âno tôd, lioht âno finstri,
Selida âno sorgun ; dar nist neoman suih.
Denne der mar in pardîsu
Pû kiwinnit,
Hûs in himile,
Dar quimit imu hilfa kinuok
Pidiu ist durft mihhil allero manno welilihemo
Daz in es sîn muot kispane,
Daz er kotes willun
Kerno tuo,
Ente hella fuir
Harto wîsê,
Pehhes pina,
Dar piutit den Satanaz altist
Heizzan lauc. So mac huckan za diu,
Sorgên drâto
Der sih suntigen weiz.
Wê demo in vinstrî scal
Sîno virina stuen,
Prinnan in pehhe ;
Daz ist rehto palwig ding—
Daz man den harêt ze gote,
Ente imo helfa ni quimit ;
Wânit sih kinâda

Diu wênaga sêla
Ni ist in kihuctin
Himiliskin gote,
Wanta hiar in werolti
After ni werkôta.
So denne der mahtigo khuninc
Daz mahal kipannit
Dara scal queman
Chunno kilîhhaz
Denne ni kitar parno nohhein
Den pan furisizzan,
Dî allero manno welîh
Ze demo mahale sculi,
Der scal er, vora demo ricche,
Az rahhu stantan,
Pî daz er, in werolti,
Kiwerkota hapêta.
Daz hôrt ih rahhon
Dia werolt-rehtwîson,
Daz sculi der Antichristo
Mit Eliase pâgan.
Der warch ist kiwâfanit ;
Denne wirdit untar in wîk arhapan ;
Khensun sind so kreftic,
Diri kosa ist so mihhil.
Elias strîtît
Pî den ewigon lîp,
Wili den rehtkernon
Daz rîhhi kistarkan ;
Pidiu scal imo halfan
Der himiles kiwaltit.
Der Anticristo stêt
Pî dem Altfiante
Stêt pî demo Satanase,
Der inan farsenkan scal ;
Pidiu scal er in der wîcsteti
Wunt pivallan,
Enti in demo sinde
Sigalos werdan.

Doh wânit des vila gotmanno,
Daz Elias in demo wîge arwartit (werdit).
Sâr so daz Eliases pluot
In erda kitruifit,
So inprinnant die perga,
Poum ni kistentit
Einic in erdu,
Aha artruknênt,
Muor varsuilhet sih,
Suilizot lougui der himil
Mâno vallit,
Prinnit mittilagart,
Stein ni kistentit einik in erdu.
Verit denne stuatago in lant,
Verit mit diu viuriu
Viriho wîsôn,
Dar ni mai denne mâk andremo
Helfan vora dema Muspille.
Denne daz preita wasal
Allaz varprinnit,
Enti viur enti luft
Iz allaz arfurpit,
War ist denne diu marha,
Dar man dar eo mit sînem magon
(Diu marha ist farprunnan
Diu sêla stêt pidungan),
Ni weiz mit wiu puoze ;
Sâr verit si za wîze.
Pidui ist dem manne so guot,
Denne er ze demo mahale quimit,
Daz er rahhono welihha
Rehto arteile ;
Denne ni darf er sorgên,
Denne er ze deru suonu quimit.
Denne varant engila ;
Uper dio marho,
Wecchant diota,
Wissant ze dinge ;
Denne scal manno gelîh

Fona deru moltu arsten;
Lôssan sih ar dero lêuuo vazzon
Scal imo avar sîn lîp piqueman,
Daz er sîn reht allaz
Kirahhon muozzi,
Enti imo after sînen tâtin
Arteilet werde.
Denne der gisizzit,
Der dar suonnan scal,
Enti arteillan scal,
Tôten enti quekken,
Denne stêt darumpi
Engilo menigi,
Quotero gomono girust so mihhil.
Dara quimit ze deru rightungu so vilo dia dar arstent,
So dar manno nohhein
Wiht pimîdan ni mak ;
Dar scal denne hant sprehhan,
Houpit sagên,
Allero lido wehh
Unsi id den luzigun vinger.
Ni weiz der wênago man
Wielihhan urteil er habêt ;
Denne er mit den miaton
Marrit daz rehta,
Daz der tiuval darpî
Kitarnit stentit ;
Der habêt in ruovu
Rahhono welihha,
Daz der man êr enti sîd
Upiles kifrumita,
Daz er iz allaz kisagêt,
Denne or ze deru suonu quimit.

* * * * *

III.

ANGLO-SAXON.

Evangelium Nicodemi, xxi.

From Thwaite's Heptateuch.

Hyt wæs ða swiþe angrislic, ða ða Satanas, ðære Helle ealdor and þæs deaþes heretoga, cwæþ to þære Helle; "Gegearwa þe sylfe, þat "ðu mæge Chryst onfon; se hyne sylfne gewuldrod hæfð, and ys "Godes sunu and eac man, and eac se Deað ys hyne ondrædende, "and myn sawl ys swa unrot þæt me þinceþ þæt ic alybban ne mæg, "for þig he ys mycel wyðerwynna and yfel wyrcende ongean me, "and eac ongean þe: and fæla, þe ic hæfde to me gewyld and to "atogen, blynde and healte, gebygede and hreoslan, eallo he fram "ðe atyhð." Seo Hell þa, swiþe grymme and swiþe egeslice, answarode ða Satanase ðam ealdan deofle, and cwæð: "Hwæt is se þe ys "swa strang and swa myhtig, gif he man is, þæt he ne sig þone "Deað ondrædende, þe wyt gefyrn beclysed hæfdon, for þam calle þa "þe on eorþan anweald hæfdon þu hig myd þynre myhte to me "getuge, and ic hig fæste geheold; and, gif þu swa mihhtig eart "swa þu ær wære, hwæt ys se man and se Hælend þe ne sig þone "Deað and þyne mihte ondrædende? to forðan ic wat, gif he on "mennyscnysse swa mihtig ys, þæt he naþer ne unc ne þond Deað ne "ondræt, þonne gefohð he þe and þe byþ æfre wa to ecere worulde." Satanos þa, þæs cwicsusles ealdor þære Helle andswarode, and þus cwæd: "Hwæt twyneð þe, oþþe hwæt ondrædst þu þe þone Hælend "to onfonne, mynne wyþerwynnan and eac þynne; Ac forðon ic his "costnode, and ic gedyde him þæt eal þæt Iudeisce folc þæt hig "wæron ongean him myd yrre and mid andan awehte, and ic gedyde "þæt he wæs mid spere gesticod, and ic gedyde þæt hym man dryncan mengde myd eallan and myd ecede, and ic gedyde þæt man "hym treowene rode gegearwode, and hyne þær on aheng, and hyne "mid næglum gefæstnode and nu æt nextan ic wylle his deað to þe "gelædan, and he sceal beon underþeod agwhær ge me ge þe." Seo Hell þa swyþe angrysenlice þus cwæþ; "Wyte þæt ðu swa do þæt he "ða deadan fram me ateo, for þam þe her fæla syndon geornfulle "fram me mig, þæt hig on me wunian noldon; ac ic wat þæt hig

" fram mig ne gewytaþ þurh heora agene myhte, butan hig se Ælmy-
" tiga God fram me ateo, se þe Lazarum of me genam, þone þe ic
" heold deadne feower nyht fæstne gebunden, ac ic hyne æft cwicne
" ageaf þurh his bedodu." Da andswarode Satanas and cwæþ : " Se
" ylca hyt is se þe Lazarum of unc bam genam." Seo Hell hym þa
þus to cwæþ. " Eala hic halgige þe þuhr þyne mægenu, and eac
" þuhr myne, þæt þu næfre ne geþafige þæt he on me cume, for þam
" þa ic gehyrde, þæt worde his bebodes, ic was myd miclum ege
" afyriht, and ealle mynne arleasan þenas wæron samod myd me
" gedrehte and gedrefede, swa þæt we ni myhton Lazarum gehealdan,
" ac he wæs hyne asceacende eal swa earn þonne he myd hrædum
" flythe wyle forð afleon, and he swa wæs fram us ræfende, and seo
" eorþe þe Lazarus deadan lichaman heold, heo hyne cwycne ageaf,
" and þæt ic nu wat þæt se man þe eall þæt gedyde þæt he ys on
" Gode strang and myhtig, and gif þu hyne to me lædest, ealle þa þe
" her syndon on þysum wælhreowan cwearterne beclysde, and on
" þysum bendum myd synnum gewryðene, ealle he myd þys god-
" cundnysse fram me atyhð, and to lyfe gelæt."

IV.

From Schmid's Anglo-Saxon Laws.

Þis syndon þa domas þe Ælfred se cyning geccas.

Drihten wæs precende þæs word to Moyse and þus cwæð :

1. Ic eam drihten þin god. Ic þe utgelædde of Ægypta land and of heora þeowdome ; ne lufa þu oðre fremde godas ofer me.

2. Ne minne naman ne cig þu on idelnesse, forþon þe þu ne bist unscyldig wið me, gif þu on idelnesse cigst minne naman.

3. Gemine þæt þu gehalgie þone ræstedæg. Wyrceað eow syx dagas, and on þam seofoðan restað eow, þu and þin sunu and þine dohter and þin þeowe and þine wylne and þin weorcynten and se cuma þe bið binnan þinan durum. Forþam on syx dagum Crist geworhte heofenas and eorðan, sæas and ealle gesceafta þe on him sint and hine gereste on þam seofoðan dæge, and forþon drihten hine gehalgode.

4. Ara þinum fæder and þinre meder, þa þe drihten sealde þe, þæt þu sy þy leng libbende on eorðan.

5. Ne slea þu.

6. Ne stala þu.
7. Ne lige þu dearnunga.
8. Ne sæge þu lease gewitnesse wiþ þinum nehstan.
9. Ne wilna þu þines nehstan yrfes mid unrihte.
10. Ne wyrc þu þe gyldene godas oþþe seolfrene.

11. Þis synd þa domas þe þu him settan scealt. § 1. Gif hwa gebycge Christenne þeow, VI gear þeowige he, þe scofoðan beo he freoh orceapunga. § 2. Mid swylce hrægle he incode, mid swilce gange he ut. § 3. Gif he wif sylf hæbbe, gange heo ut mid him. § 4. Gif se hlaford þonne him wif sealde, sy heo and hire bearn þæs hlafordes. § 5. Gif se þeowa þonne cwæðe: nelle ic fram minum hlaforde, ne fram minum wife, ne fram minum bearne, — breng hine þonne his hlaford to þære dura þæs temples and þurhþyrlige his eare mid eale to tacne, þæt he sy æfre syððan þeow.

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13. Se man þe his gewealdes monnan ofslea, swelte se deaðe. Se-þe hine þonne neades ofsloge oððe unwillum oððe ungewealdes, swylce hine god swa sende on his honda and he hinc ne ymb syrede, sy he his feores wyrðe and folcrihtre bot, gif he fryðstowe gesece. Gif hwa þonne of gyrnesse oððe gewealdes ofslea his þone nehstan þurh syrwa, aluc þu hine fram minum weofode, to þam þæt he deaðe swelte.

14. Se-þe slea his fæder oððe his modor, ne sceal deaðe sweltan.

15. Se-þe frione forstæle and he hyne bebycge and hit onbetæled sy, þæt he hine bereccan ne mæg, swelte se deaðe. § 1. Se-se wyrge his fæder oððe his modor, swelte se deaðe.

16. Gif hwa slea his þone nehstan mid stane oððe mid fyste, and he þeah utgangan mæge be stafe, begyte him læce and wyrce his weorc þa hwile, þe he sylf ne mæge.

17. Se-þe slea his agenne þeowne esne oððe mennen, and he ne sy þy dæges dead, þeah he libbe twa niht oððe þreo, ne bið he ealles swa scyldig, forþon þe hit wæs his agen feoh. Gif he þonne sy idæges dead, þonne sitte seo scyld on him.

18. Gif hwa on ceast eacniend wif gewerde, bete þone æfwyrdlan swa him domeras gereccan. Gif heo dead sy, sylle sawle wiþ sawle.

19. Gif hwa oðrum his eage oðdo, sylle his agen for; toð for toð, handa for handa, fet for fet, bærniŋg for bærning, wund wiþ wund, læl wiþ læle.

20. Gif hwa ofslea his þeowe oððe his þeowenne þæt eage ut, and he þonne hi gedo ænigge, gefreoge hi forþon. Gif he þonne toð ofslea, do þæt ylce.

21. Gif oxa ofhnite wer oððe wif, þæt hy deade synd, sy he mid stanum ofweorpod and ne sy his flæsc geeton and se hlaford bið unscyldig. § 1. Gif se oxa hnitol wære twam dagum ære oððe þrym and se hlaford hit wist and hine inne betynan nolde, and he þonne were oððe wif ofsloge, sy he mid stanum ofworpod and sy se hlaford ofslegen oððe forgolden, swa þæt witan to riht findan. § 2. Sunu oððe dohtor gif he ofstinge, þæs ylcan domes sy he wyrðe. § 3. Gif he þonne þeow oððe þeowe mennen ofstynge, gesylle þæm hlaford XXX scill. seolfres and se oxa sy mid stanum ofworpod.

22. Gif hwa adelfe wæterpytte oððe betynedne untyne and hine eft ne betyne, gyld swylc neat swa þær on befealle and hæbbe him þæt dead.

23. Gif oxa oðres mannes oxan gewundige and he þonne dead sy, bebycggen þone oxan and hæbben him þæt weorð gemæne and eac þæt flæsc swa þæs deadan. Gif se hlaford þonne wiste, þæt se oxa hnitol wære and hine healdan nolde, sylle him oðerne oxan fore and hæbbe him ealle þæt flæsc.

24. Gif hwa forstæle oðres oxan and hine ofslea oððe bebycge, sylle twegen wið and feower sceap wið anum. Gif he hæbbe hwæt he sylle, sy he sylf beboht wið þam feoh.

25. Gif þeof brece mannes hus nihtes and he wyrðe þær ofslægen, ne sy he na manslæges scyldig, þe him sloge. Gif he syððan æfter sunnan upgonge þis deð, he bið mansleges scyldig and he þonne sylfa swylte, butan he nyddæda wære. Gif mid him cwicum sy funden þæt he ær stale, be twyfealdum forgylde hit.

26. Gif hwa gewerde oðres monnes wingeard oððe his æceras oððe his landes awuht, gebete swa hit man geeahtige.

27. Gif fyr sy ontended ryt to bærnenne, gebete þone æfwerdelsan se þæt fyr ontendeð.

28. Gif hwa oðfæste his friend feoh, gif he hit sylf stæl, forgylde be twyfealdum. § 1. Gif he nyste, hwa hit stæle, geladige hine sylfne, þæt he þær nan facn ne gefremede. § 2. Gif hit þonne cucu feoh wære and he secge, þæt hit here name oððe þæt hit sylf acwæle, and he gewitnesse hæbbe, ne þearf he þæt gyldan. § 3. Gif he þonne gewitnesse næbbe, and he him ne getriewe ne sy, swerige he þonne.

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30. Þa fœmnan þe gewunniað onfon galdorcræftigan and scinlæcan and wiccan, ne læt þu þa libban.

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32. And se þe godgeldum onsægge ofer god ænne, swelte deaðe.

33. Utancumene and ælþeodige ne geswenc þu no, forþon þe ge wæron ælþeodige on Ægypta land.

34. Þa wudewan and þa steopcilde ne sceaððað ne hi nawer deriað. Gif ge þonne elles doð, hi cleopiað to me and ic gehire hi, and ic eow þonne slea mid minum sweorde and ic gedo pæt eowra wif bið wudewan and eowre bearn byð steopcilde.

35. Gif þu feoh to borh gesylle þinum geferan, þe mid þe eardian wille, ne nide þu hine swa nidling and ne gehene þu hine mid þy eacan.

36. Gif man næbbe butan anfeald hrægle hine mid to wreonne and to werianne and he hit to wedde sylle, ær sunnan setlgange sy hit agyfen. Gif þu swa ne dest, þonne cleopað he to me and ic hine gehyre, forþon þe ic eom swiðe mildheort.

37. Ne tæl þu þinne drihten, ne þone hlaford þæs folces ne werge þu.

38. Þine teoðan sceattas and þine frumripan gangendes and weaxendos agyfe þu gode.

39. Ealle þæt flæsc þæt wilddeor læfan, ne etan ge þæt ac syllað hit hundum.

40. Leases mannes word ne recce þu no þæs to gehyranno, ne his domas ne geþafa þu, ne næne gewitnysse æfter him ne saga þu.

41. Ne wend þu þe na on þæs folces unræd and on unriht gewillon hiora spræce and gecleps ofer þin riht, and on þæs unwisestan lare þu ne geþafa.

42. Gif þe becume oðres mannes gymeleas feoh on hand, þeah hit sy þin feonde, gecyðe hit him.

43. Dem þu swiðe emne; de dem þu oðerne dom pæm welegan oðerne þam earman, ne oðerne þam leofran oðerne þam laðran ne deme þu.

44. Onscuna þu a leasunga.

45. Soðfæstne man and unscildigne, ne acwele þu þone æfre.

46. Ne onfo þu næfre medsceattum, forþon hi ablendað ful oft wisra manna geþoht and hiora word onwendað.

47. Þam ælþeodigan and utancumenan ne læt þu na uncuðlice wið hine, ne mid nanum unrihtum þu hine ne drecce.

48. Ne swerigen ge næfre under hæðene godas, ne on nanum þingum ne cleopien ge to him.

V.

OPENING OF BEOWULF.

Edited and Translated by J. M. Kemble.

Hwæt we Gár-Dena, aldor-(le)áse.
in gear-dagum, lange hwíle,
þeód-cyninga, him þæs líf-freá,
þrym ge-frunon— wuldres wealdend,
hú ða æþelingas worold-áre for-geaf—
ellen fremedon— Beó-wulf wæ's breme,
oft Scyld Scefing, blæ'd wíde sprang,
sceaþen(a) þreátum, Scyldes eafera,
monegū mægþum, Scede-landum in—
meodo-setla of-teáh— swa sceal (wig-fru)ma
egsode eorl— góde ge-wircean—
syððan æ'rest wearð fromum feo-giftum,
feá-sceaft funden ; on fæder-(feo)rme ;
he þæs frófre ge-bá(d), þ hine, on ylde,
weóx under wolcnum, eft ge-wunigen
weorð-myndum þáh ; wi(l)-ge-síþas,
oð þ him æ'g-hwylc þonne wig cume.
þára ymb-sittendra, leóde ge-læ'sten,
ofer hron-ráde, lof-dæ'dū sceal,
hýran scolde, in mægþage-hwære,
gomban gyldan— man ge-þeón——
þ wæ's gód cyning— him, ðá Scyld ge-wát
ðæm eafera wæ's tó ge-scæp hwíle
æfer cenned, fela-hror feran
geong in geardum, on freán wæ re—
þone gód sende hí hyne þá æt-bæ'ron
folce to frófre ; tó brimes faroðe,
fyren-þearfe on-geat, swæ'se ge-síþas,
þ híe æ'r drugon, swá he selfa bæd ;

þenden wordum weóld
wine Scyldinga
leóf land-fruma
lange áhte——
þær æt hýðe stód
hringed-stefna,
isig and út-fús,
æþelinges fær ;
á-ledon þá
leófne þeóden,
beága brytta,
on bearm scipes,
mæ'rne be mæ'ste :
þær wæ's mádma fela
of feor-wegum
frætwa ge-læ'ded.
Ne hýrde ic cymlicor
ceol ge-gyrwan,
hilde-wæpnum
and heaðo-wæ'dum,
billum and byrnum ;
him on bearme læg
mádma menigo,
þa him mid scoldon
on flódes æht
feor ge-wítan.
Nalæs hí hine læssan
lácum teódan,
þeód-ge-streónum,
þon þá dydon
þe hine, æt frum-sceafte,
forð on-sendon,
æ'nne ofer ýðe,
umbor-wesende.
þá gyt híe him á-setton
segen (gyl) denne,
heáh ofer heáfod—
leton holm ber(an)
geafon on gár-secg :
him wæ's geomor-sefa
murnende mód——
men ne cunnon
secgan, tó sóðe,
séle rædenne,
hæleð under heofenū
hwá þæm hlæste on-feng.

VI.

THE BATTLE OF BRUNANBURG.

From Warton's History of English Poetry. Ed. 1840. Vol. I. p. lxvii. *Translated* by R. Taylor.

Æthelstán cyning,
eorla drihten,
boorna beáh-gyfa,
and his bróther eac,
Eadmund ætheling,
ealdor langne tir,
geslogon æt secce,
sweorda ecgum,
ymbe Brunanburh.
Bord-weal clufon,
heowon heatho-linda,
hamora lafum,
eáforan Eadweardes.
Swa him geæthele wæs
from cneo-mægum
thæt híe æt campe oft,

with lathra gehwæne,
land ealgodon,
hord and hámas,
hettend crungon.
Scotta leode,
and scip-flotan,
fæge feollon.
Feld dennade,
secga swate,
sith-than sunne úp,
on morgen-tíd,
mære tuncgol,
glád ofer grundas,
Godes candel be orht,
éces Drihtnes ;
oth-thæt sio æthele gesceaft,
sáh tó setle.
Thær læg secg monig,
gárum ageted,
guman northere,
ofer scyld scoten.
Swylc Scyttisc eac,
werig wiges sæd.
West-Seaxe forth,
ondlangne dæg
eorod-cystum,
on last lægdon
lathum theodum.
Heowon here-flyman,
hindan thearle,
mecum mylen-scearpum.
Myrce ne wyrndon
heardes hand-plegan,
hæletha nanum,
thára the mid Anlafe,
ofer ear-geblond,
on lides bosme,
land gesohton,
fæge to feohte.

Fife lægon,
on thám campstede,
cyningas geonge,
sweordum aswefede.
Swylc seofen éac
eorlas Anlafes ;
unrím heriges,
flotan and Sceotta.
Thær geflymed wearth
Northmanna bregu,
nyde gebæded,
to lides stefne,
litle werede.
Cread cnear on-flot,
cyning ut-gewat,
on fealowe flod,
feorh generede.
Swylc thær éac se froda,
mid fleame cóm,
on his cyththe north,
Constantinus,
har hylderinc
Hreman ne thórfte
meca gemanan.
Her wæs his maga sceard,
freonda gefylled,
on folc-stede,
beslægen æt secce ;
and his sunu (he) forlet
on wæl-stowe,
wundum-forgrunden,
geongne æt guthe.
Gylpan ne thórfte,
beorn blanden-feax,
bill-geslehtes,
eald inwitta ;
ne Anláf thy má,
mid heora here-lafum,
hlihan ne thorfton,

thæt hí beadu-weorca
beteran wurdon,
on camp-stede,
cumbol-gehnastes,
gár mittinge,
gumena gemotes,
wæpen-gewrixles,
thæs the híe on wæl-felda
with Eadweardes
eáforan plegodon.
Gewiton hym tha Northmen,
nægledon cnearrum,
dreorig daretha láf,
on dinges mere,
ofer deop wæter,
Dyflin secan,
eft Yraland,
ætwisc-mode.
Swylce thá gebrother,
begen æt samne,
cyning and ætheling,
cyththe sohton,
West Seaxna land,
wiges hremige.
Læton him behindan,
hrá brittian,
salowig padan,
thone sweartan hræfn,
hyrned-nebban ;
and thone hasean padan,
earn æftan hwit,
æses brucan,
grædigne guth-hafoc ;
and thæt græge deor,
wulf on wealde.
Ne wearth wæl máre,
on thys igland,
æfre gyta,
folces gefylled,
beforan thissum,
sweordes ecgum,
thæs the us secgath béc,
ealde uthwitan,
sith-than eastan hider
Engle and Seaxe
úp becomon,
ofer brade brimu
Brytene sohton,
wlance wig-smithas,
Weales ofer-comon,
eorlas árhwáte,
eard begeaton.

VII.

HILDIBRAND AND HATHUBRAND.

TEXT OF GRIMM. TRANSLATION IBID.

Also in—*Langue et Litérature des Anciens Francs, par G. Gley.*

Ih gihorta that seggen, that sie urhettoh ænon muotin
Hildibraht enti Hathubrant untar heriuntuem,
Sunu fatar ungo ; iro saro rihtun,
Garutun se iro guthhamun, gurtun sih iro suert ana,
Helidos, ubar ringa, do sie to dero hiltu ritun.

Hiltibraht gimahalta, Heribrantes sunu, her was heroro man,
Ferahes frotoro, her fragen gistuont,
Fohem wortum : wer sin fater wari ;
Fires in folche, eddo weliches cnuosles du sis ?
Ibu du mi aenan sages, ik mideo are-wet,
Chind in chuninchriche, chud ist min al irmindeot.
Hadubraht gimahalti Hiltibrantes sunu : Dat sagetun mi
Usere liuti alte anti frote, dea erhina warun,
Dat Hilbrant haetti min fater, ïh heittu Hadubraut.
Forn her ostar gihueit, floh her Otachres nid
Hina miti Theotriche enti sinero degano filu ;
Her furlach in lante luttila sitten
Prut in bure ; barn unwahsan,
Arbeolosa heraet, ostar hina det,
Sid delriche darba gistuontum, fatereres mines,
Dat was so friuntlaos man, her was Otachre unmettirri,
Degano dechisto, unti Deotriche darba gistontum ;
Her was eo folches at ente, imo was eo feheta ti leop.
Chud was her chonnem mannuma, ni wanin ih, in lib habbe.
Wittu Irmin-Got, quad Hiltibraht, obana ab havane,
Dat du neo danahalt mit sus sippan man dinc in gileitos !
Want her do ar arme wuntane bouga,
Cheiswringu gitan, so imo seder chuning gap
Huneo truhtin ; dat ih dir it un bi huldi gibu !
Hadubraht gimalta, Hiltibrantes sunu :
Mit geru scal man geba infahan,
Ort widar orte, du bist dir, alter Hun, ummet,
Spaher, spenis mi mit dinem wortema,
Wilihuh di nu speru werpan,
Pist al so gialtet man, so du ewin inwit fortos ;
Dat sagetun mi Sacolidante
Westar ubar Wentilsaco, dat man wic furnam,
Tot ist Hiltibraht Heribrantes suno,
Hildibrant gimahalta Heribrantes suno : wela gisihu ih,
In dinem hrustim, dat du habes heine herron goten,
Dat du noh bi desemo riche reccheo ni wurti,
Welaga, nu waltant Got, quad Hiltibrant, we wurt skihit !
Ih wallota sumaro enti wintro sehstick urlante.
Dar man mih eo scerita in folc scestantero.

So man mir at bure einigeru banun ni gifasta ;
Nu scal mih suasat chind suertu hauwan,
Bieton mit sinu billiu, eddo ih imo tí banin werden.
Doh maht du nu aodlicho, ibu dir din ellent aoc,
In sus heremo man hrusti girwinnan ;
Rauba bi hrahanen ibu du dar enic reht habes.
Der si doh nu argosto, quad Hildibrant, ostarliuto,
Der dir nu wiges warne, nu dih es so wel lustit.
Gudea gimeirum niused emotti.
Wer dar sih hiutu dero prel-zilo hrumen muotti,
Erdo desero brunnono bedero waltan.
Do laettun se acrist asckim scritan
Scarpen scurim, dat in dem sciltim stout ;
Do stoptun tosamene, starmbort chludun,
Hewun harmilicco huitte scilti
Unti im iro lintun luttilo wurtun—

VIII.

OLD SAXON.

FROM THE TEXT OF A. YPEIJ.

Taalkundig Magazijn. P. 1, No. 1.—*p.* 54.

Psalm LIV.

2. Gehori got gebet min, in ne furuuir bida mina ; thenke te mi in gehori mi.

3. Gidruouit bin an tilogon minro, in mistrot bin fan stimmon fiundes, in fan arbeide sundiges.

4. Uuanda geneigedon an mi unreht, in an abulge unsuoti uuaron mi.

5. Herta min gidruouit ist an mi, in forta duodis fiel ouir mi.

6. Forthta in biuonga quamon ouer mi, in bethecoda mi thuisternussi.

7. In ic quad "uuie sal geuan mi fetheron also duuon, in ic fliugon sal, in raston sal."

8. Ecco ! firroda ic fliende, inde bleif an eudi.

9. Ic sal beidan sin, thie behaldon mi deda fan luzzilheide geistis in fan geuuidere.

10. Bescurgi, herro, te deile tunga iro, uuanda ic gesag unriht in fluoc an burgi.

11. An dag in naht umbefangan sal sia ouir mura ira, unreht in arbeit an mitdon iro in unreht.

12. In ne te fuor fan straton iro prisma in losunga.

13. Uuanda of fiunt flukit mi, is tholodit geuuisso; in of thie thie hatoda mi, ouir mi mikila thing spreke, ic burge mi so mohti geburran, fan imo.

14. Thu geuuisso man einmuodigo, leido min in cundo min.

15. Thu samon mit mi suota nami muos, an huse gode giengon uuir mit geluni.

16. Cum dot ouir sia, in nithir stigin an hellon libbinda. Uuanda arheide an selethe iro, an mitdon ini.

17. Ic eft te gode riepo, in herro behielt mi.

18. An auont in an morgan in an mitdondage tellon sal ic, in kundon; in he gehoron sal.

19. Irlosin sal an frithe sela mina fan then, thia ginacont mi, uuanda under managon he uuas mit mi.

20. Gehorun sal got in ginetheron sal sia; thie ist er uueroldi.

21. Ne geuuisso ist ini uuihsil; in ne forchtedon got. Theneda hant sina an uuitherloni.

IX.

MODERN DUTCH OF HOLLAND.

Mark, Chap. I.

1. Het begin des Evangelies van Jezus Christus, den Zoon van God.

2. Gelijk geschreven is in de Profeten: ziet, Ik zend mijnen Engel voor uw aangezigt, die uwen weg voor u heen bereiden zal.

3. De stem des roependen in de woestijn: bereidt den weg des Heeren, maakt zijne paden regt!

4. Johannes was doopende in de woestijn, en predikende den doop der bekeering tot vergeving der zonden.

5. En al het Joodsche land ging tot hem uit, en die van Jerûzalem; en werden allen van hem gedoopt in the rivier de Jordaan, belijdende hunne zonden.

6. En Johannes was gekleed met kemelshaar, en met eenen

lederen gordel om zijne lendenen, en at sprinkhannen en wilden honig.

7. En hij predikte, zeggende: na mij komt, die sterker is dan ik, wien ik niet waardig ben, nederbukkende, den riem zijner schoenen te ontbinden.

8. Ik. heb ulieden wel gedoopt met water, maar hij zal u doopen met den Heiligen Geest.

9. En het geschiedde in diezelve dagen, dat Jezus kwam van Názareth, *gelegen* in Galiléa, en werd van Johannes gedoopt in de Jordaan.

10. En terstond, als hij uit het water opklom, zag bij de hemelen opengaan, en den Geest, gelijk eene duive, op hem nederdalen.

11. En er geschiedde eene stem uit de hemelen: gij zijt mijn geliefde Zoon, in denwelken Ik mijn welbehagen heb!

12. En terstond dreef hem de Geest uit in de woestijn.

13. En hij was aldaar in de woestijn vertig dagen, verzocht van den Satan; en was bij de wilde gedierten; en de Engelen dienden hem.

14. En nadat Johannes overgeleverd was, kwam Jezus in Galiléa, predikende het Evangelie van het Koningrijk Gods,

15. En zeggende: de tijd is vervuld, en het Koningrijk Gods nabij gekomen; bekeert u, en gelooft het Evangelie.

16. En wandelende bij de Galilésche zee, zag hij Simon en Andréas, zijnen broeder, werpende het net in de zee (want zij waren visschers);

17. En Jezus zeide tot hen: volgt mij na, en ik zal maken, dat gij visschers der menschen zult worden.

18. En zij, terstond hunne netten verlatende, zijn hem gevolgd.

19. En van daar een weinig voortgegaan zijnde, zag hij Jacobus, den zoon van Zebedéüs, en Johannes, zijnen broeder, en dezelve in het schip hunne netten vermakende.

20. En terstond riep hij hen; en zij, latende hunnen vader Zebedéüs in het schip, met de huurlingen, zijn hem nagevolgd.

21. En zij kwamen binnen Kapernaüm; en terstond op den Sabbatdag in de Synagoge gegaan zijnde, leerde hij.

22. En zij versloegen zich over zijne leer: want hij leerde hen, als magt hebbende, en niet als de Schriftgeleerden.

23. En er was in hunne Synagoge een mensch, met eenen onreinen geest, en hij riep uit,

24. Zeggende: laat af, wat hebben wij met u *te doen*, gij Jezus Nazaréner! zijt gij gekomen, om ons to verderven? Ik ken u, wie gij zijt, *namelijk* de Heilige Gods.

25. En Jezus bestrafte hem, zeggende: zwijg stil, en ga uit van hem.

26. En de onreine geest, hem scheurende, en roepende met eene groote stem, ging uit van hem.

27. En zij werden allen verbaasd, zoodat zij onder elkander vraagden, zeggende: wat is dit? wat nieuwe leer is deze, dat hij met magt ook den onreineen geesten gebiedt, en zig hem gehoorzaam zijn!

28. En zijn gerucht ging terstond uit, in het geheel omliggen land van Galiléa.

29. En van stonde aan uit de Synagoge gegaan zijnde, kwamen zij in het huis van Simon en Andréas, met Jacobus en Johannes.

30. En Simons vrouws moeder lag met de koorts; en terstond zeiden zij hem van haar.

31. En hij, tot haar gaande, vattede hare hand, en rigtte ze op; en terstond verliet haar de koorts, en zij diende henlieden.

32. Als het nu avond geworden was, toen de zon onderging, bragten zij tot hem allen, die kwalijk gesteld, en van den duivel bezeten waren.

33. En de geheele stad was bijeenvergaderd omtrent de deur.

34. En hij genas er velen, die door verscheidene ziekten kwalijk gesteld waren; en wierpe vele duivelen uit, en liet de duivelen niet toe te spreken, omdat zij hem kenden.

35. En des morgens vroeg, als het nog diep in den nacht was, opgestaan zijnde, ging hij uit, en ging henen in eene woeste plaats, en bad aldaar.

36. En Simon, en die met hem *waren*, zijn hem nagevolgd.

37. En zij hem gevonden hebbende, zeiden tot hem: zig zoeken u allen.

38. En hij zeide tot hen: laat ons in de bijliggende vlekken gaan, opdat ik ook daar predike: want daartoe ben ik uitgegaan.

39. En hij predikte in hunne Synagogen, door geheel Galiléa, en wierp de duivelen uit.

40. En tot hem kwam een melaatsche, biddende hem, en vallende

voor hem op de knieën, en tothem zeggende : indien gij wilt, gij kunt mij reinigen.

41. En Jezus, met barmhartigheid innerlijk bewogen zijnde, strekte de hand uit, en raakte hem aan, en zeide tot hem : ik wil, word gereinigd.

42. En als hij *dit* gezegd had, ging de melaatschheid terstond van hem, en hy werd gereinigd.

43. En als hij hem strengelijk verboden had, deed hij hem terstond van zich gaan ;

44. En zeide tot hem : zie, dat gij niemand iets zegt ; maar ga heen en vertoon u zelven den Priester, en offer voor uwe reiniging, hetgeen Mozes geboden heeft, hun tot eene getuigenis.

45. Maar hij vitgegaan zijnde, begon vele dingen te verkondigen, en dat woord te verbreiden, alzoo dat hij niet meer openbaar in de stad kon komen, maar was buiten in de woeste plaatsen ; en zij kwamen tot hem van alle kanten.

X.

OLD NORSE.

THE DESCENT OF ODIN.

From the Edda of Sæmund. Copenhagen Edition.

2.

Upp reis Óðinn
alda gautr,
ok hann á Sleipni
söðul um lagði ;
reið hann niðr þaðan
Niflheljar til,
mœtti hann hvelpi
þeim er or helju kom.

3

Sá var blóðugr,
um brjóst framan,
ok galdrs föður
gól um lengi.

Framm reið Óðinn,
foldvegr dundi,
hann kom at háfu
Heljar ranni.

4.

Þá reið Óðinn
fyr austan dyrr,
þar er hann vissi
völu leiði.
Nam hann vittugri
valgaldr kveða,
unz nauðig reis,
nás orð um kvað :

5.

" Hvat er manna þat
mér ókunnra,
er mér hefir aukit
erfit sinni ?
var ek snivin snjófi
ok slegin regni
ok drifin döggu,
dauð var ek lengi.

6.

" Vegtamr ek heiti,
sonr em ek Valtams,
segðu mér or helju,
ek mun or heimi :
hveim eru bekkir
baugum sánir,
flet fagrlig
flóð gulli ?

7.

" Hér stendr Baldri
of brugginn mjöðr,
skirar veigar,
liggr skjöldr yfir ;
en ásmegir
í ofvæni ;
nauðug sagðak
nú mun ek þegja.

8.

" Þegiattu völva !
þik vil ek fregna,
unz alkunna,
vil ek enn vita :
hverr mun Baldri
at bana verða,
ok Óðins son
aldri ræna ?

9.

" Höðr berr háfan
hróðrbarm þinnig ;
hann mun Baldri
at bana verða,
ok Óðins son
aldri ræna ;
nauðug sagðak,
nú mun ek þegja.

10.

" Þegiattu völva !
þik vil ek fregna,
unz alkunna,
vil ek enn vita :
hverr mun heipt Heði
hefnt of vinna
eða Baldrs bana
á bál vega ?

11.

" Rindr berr
i vostrsölum,
sá mun Óðins sonr
einnættr vega ;
hönd um þvær
né höfuð kembir
áðr á bál um berr
Baldrs andskota ;
nauðug sagðak,
nú mun ek þegja.

12.

" Þegiattu völva !
þik vil ek fregna,
unz alkunna,
vil ek enn vita :
hverjar 'ro þær meyjar,
er at muni gráta
ok á himin verpa
hálsa skautum ?

13.

" Ertattu Vegtamr,
sem ek hugða,
heldr ertu Óðinn,
aldinn gautr."
" Ertattu völva
ne vis kona,
heldr ertu þriggja
þursa móðir.

14.

" Heim rið þú, Óðinn!
ok ver hróðigr!
svá komit manna
meir aptr á vit,
er lauss Loki
liðr or böndum,
ok ragna rök
rjúfendr koma."

XI.

ICELANDIC.

From Snorro's Heimskringla. Translated by Laing.

Y'NGLINGA SAGA.

KAP. I.

Her Segir frá Landa Skipan.

Svá er sagt, at kringla heimsins, sú er mannfólkit byggir, er mjök vag-skorin: gánga höf stór úr útsjánum inn í jordina. Er þat kunnigt, at haf gengr af Njorvasundum, ok allt út til Jórsala-lands. Af hafinu gengr lángr hafsbotn til landnordrs, er heitir Svartahaf: sa skilr heims þridjúngana: heitir fyrin austan Asia, en fyrir vestan kalla sumir Evrópa, en sumir Enea. En nordan at Svartahafi gengr Sviþjod in mikla eda in kalda. Svíþjód ena miklu kalla sumir menn ecki minni enn Serkland hít mikla; sumir jafna henni vid Bláland hit mikla. Hinn neyrdri lutr Svíþjódar liggr óbygdr af frosti ok kulda, swa sem hinn sydri lutr Blálands er audr af sólarbruna. I Svíþjód eru stór hérut mörg: þar eru ok margskonar þjodir undarligar, ok margar túngur: þar eru risar, ok þar eru dvergar: þar eru ok blámenn; þar eru dýr ok drekar furdulega stórin. Ur Nordri frá fjöllum þeim, er fyrir utan eru bygd alla, fellr á um Svíþjód, sú er at rettu heitir Tanais; hún var fordum köllut Tanaqvísl edr Vanaquísl; hún kémur til sjávar inu i Svarta-haf. I Vanaqvíslum var þa kallat Vanaland, edr Vanheimr; sú á skiir heimsþridjúngana; heitir fyrir austan Asia, en fyrir vestan Evrópa.

KAP. II.

Frá Asía Mönnum.

Fyrir austan Tanaqvísl í Asía, var kallat Asa-land edr Asaheimr; en höfutborgina, er í var landinu, kölludu þeir Asgard. En í borginni var höfdíngi sá er Odinn var kalladr, þar var blótstadr mikill. Þar var þar sidr at 12 hofgodar vóru æztir; skyldu þeir ráda fyrir blótum ok dómum manna í milli; þat eru Diar kalladir edr drottnar: þeim skyldi þjónustu veita allr folk ok lotníng. Odinn var hermadr mikill ok mjök vidförull, ok eignadiz mörg riki: han var sva Sigrfæll, at í hvörri orustu feck hann gagn. Ok sva kom at hans menn trúdu því, at hann ætti heimilann sigr í hverri orustu. Þat var háttr hans ef ann sendi menn sína til orustu, edr adrar sendifarar, at hann lagdi adr hendur í höfut þeim, ok gaf þeim bjanak; trúdu þeir at þá mundi vel faraz. Sva var ok um hans menn, hvar sem þeir urdu í naudum staddir á sjá edr á landi, þá kölludu þeir á nafn hans, ok þóttuz jafnan fá af því fro; þar þottuz þeir ega allt traust er hann var. Hann fór opt sva lángt í brot, at hann dvaldiz í ferdinni mörg misseri.

XII.

SAGA O'LAFS KONU'NGS TRYGGVASONAR.

Bardagi í Storð.

Hákon konúngr hafði þá fylkt liði síno, ok segja menn at hann steypti af sèr brynjunni áðr orrostan tækist; Hákon konúngr valdi mjök menn með sèr í hirð at afli ok hreysti, svâ sem gert hafði Haraldr konúngr faðir hans; þar var þá með konúngi Þórálfr hinn sterki Skólmsson, ok gekk á aðra hlið konúngi; hann hafði hjálm ok skjöld, kesju ok sverð þat er kallat var Fetbreiðr; þat var mælt at þeir Hákon konúngr væri jafnsterkir; þessa getr Þórðr Sjáreksson í drápu þeirri er hann orti um Þórálf:

Þar er bavðharðir börðust
bands jó draugar landa
lystr gekk herr til hjörva
hnitz í Storð á Fitjum:
ok gimslöngvir gánga
gífrs hlèmána drífu
nausta blaks hit næsta
Norðmanna gram þorði.

En er fylkíngar gengu saman, var fyrst skotit spjótum, þvínæst brugðu menn sverðum; Gerðist þá orostan óð ok mannskjæd; Hákon konúngr ok Þórálfr gengu þá fram um merkin ok hjöggu til beggja handa; Hákon konúngr var auðkendr, meiri enn aðrir menn, lýsti ok mjök af hjálmi hans er sólin shein á; þá varð vopnaburðr mikill at konúngi; tók þá Eyvindr Finnsson hatt einn, ok setti yfir hjálm konúngsins; þá kallaði hátt Eyvindr Skreyja: leynist hann nú Norðmanna konúngr, eðr hefir hann flýit, þvíat horfinn er nú gullhjálmrinn? Eyvindr ok A'lfr bróðir hans gengu þá hart fram svâ sem óðir ok galnir væri, hjöggu til beggja handa; þa mælti Hákon konúngr hátt til Eyvindar: haltu svâ fram stefnunni ef þú vill finna hann Norðmanna konúng. Var þá skampt at bíða at Eyvindr kom þar, reiddi upp sverþit ok hjó til konúngs; Þórálfr skaut við honum Eyvindi skildinum, svâ at hann stakaði við; konúngr tók þá tveim höndum sverþit Kvernbít, ok hjó til Eyvindar, klauf hjálminn ok höfuðit alt í herþar niðr; í því bili drap Þórálfr A'lf Askmann. Svâ segir Eyvindr Skáldaspillir:

Veit ek at beit enn bitri
byggvíng meðal dyggvan
búlka skiðs or báðum
benvöndr konúngs höndum:
úfælinnklauf ála
eldraugar skör hauga
gullhjaltaðum galtar
grandráðr Dana brandi.

Eptir fall þeirra bræðra gekk Hákon konúngr svâ hart fram at alt hravkk fur honum; sló þá felmt ok flótta á lið Eiríks sona, en Hákon konúngr var í öndverðri sinni fylkíng, ok fylgði fast flóttamönnum, ok hjó tídt ok hart; þá fló ör ein, er Fleinn er kallaðr, ok kom í hönd Hákoni konúngi uppi í músina firir neþan öxl, ok er þat margra manna sögn at skósveinn Gunnhildar, sá er Kispíngr er nefndr, ljóp fram í þysinn ok kallaði: gefi rúm konúngs bananum, ok skaut þá fleinnum til konúngs; en sumir segja at engi vissi hverr skaut; má þat ok vel vera, firir því at örvar ok spjót ok önnur skotvâpn flugu svâ þykkt sem drífa; fjöldi manns fèll þar af Eiríks sonum, en honúngarnir allir komust á skipin, ok rèro þegar undan, en Hákonar menn eptir þeim; svâ segir Þórðr Sjáreksson:

Varði víga myrðir
vídt svá skal frið slíta
jöfur vildo þann eldast
öndvert fólk á löndum :
starf hófst upp, þá er arfi
ótta vanr á flótta
gulls er gramr var fallinn
Gunnhildar kom sunnan.

Þrót var sýnt þá er settust
sinn róðr við þraum stinna
maðr lèt önd ok annarr .
úfár bændr sárir
afreks veit þat er jöfri
allríkr í styr slíkum
göndlar njörðr sá er gerði
gekk næst hugins drekku.

XIII.

MODERN SWEDISH.

FRITHIOFS SAGA.

XI.

Frithiof hos Angantyr.

1.

Nu är att säga huru
Jarl Angantyr satt än;
Uti sin sal af furu,
Ock drack med sina män;
Han var så glad i hågen,
Såg ut åt blånad ban,
Der solen sjunk i vågen,
Allt som än gyllne svan.

2.

Vid fönstret, gamle Halvar
Stod utanför på vakt;
Hann vaktade med allvar,
Gaf ock på mjödet akt.
En sed den gamle hade;
Hann jemt i botten drack;
Ock intet ord hann sade;
Blott hornett i hann stack.

3.

Nu slängde han det vida
I salen in och qvad,
"Skepp ser jag böljan rida;
"Den färden är ej glad.
"Män ser jag döden nära,
"Nu lägga de i land:
"Ock tvenne jättar bära
"De bleknade på strand."

4.

Utöfver böljans spegel,
Från salen Jarl såg ned :
" Det är Ellidas segel,
" Och Frithiof, tror jag, med.
" På gången och på pannan,
" Känns Thorstens son igen :
" Så blickar ingen annan
" I Nordens land som den."

5.

Från dryckesbord held modig
Sprang Atle Viking då :
Svartskäggig Berserk, blodig
Ock grym at se uppå.
" Nu, sad' han, vil jag pröfva,
" Hvad rycktet ment dermed,
" At Frithiof svärd kann döfva ;
" Och alldrig ber om fred."

6.

Och upp med honom sprungo
Hanns bistra kämpar tolf :
Med forhand luften stungo,
Och svängde svärd ock kolf.
De stormade mot stranden,
Hvor tröttadt drakskepp stod.
Men Frithiof satt å sanden
Ock talte kraft och mod.

7.

" Lätt kunde jag dig fälla,"
Shrek Atle med stort gny.
" Vill i ditt val dock ställa,
" Att kämpa eller fly.
" Men blott om fred du beder
" Fastän än kämpe hård,
" Jag som än vän dig leder,
" Allt up til Jarlens gård."

8.

" Väl är jag trött af färden ;"
Genmälte Frithiof vred,
" Dock må vi pröfva svärden,
" Förr än jag tigger fred."
Då såg man stålen ljunga,
I solbrun kämpehand ;
På Angurvadels tunga,
Hvar runa stod i brand.

9.

Nu skiftas svärdshugg dryga,
Och dråpslag hagla nu ;
Och begges skjöldar flyga,
På samma gång itu.
De kämpar utan tadel
Stå dock i kredsen fast ;
Men skarpt bet Angurvadel,
Och Atles klinga brast.

10.

" Mod svärdlös man jag svänger,"
Sad Frithiof, "ei mitt svärd."
Men lyster det dig länger,
Vi pröfva annan färd.
Som vågor då om hösten,
De begge storma an ;
Ock stållbeklädda brösten,
Slå tätt emot hvarann.

11.

De brottades som björnar,
Uppå sitt fjäll af snö ;
De spände hop som örnar,
Utöfver vredgad sjö.
Rodfästad klippa hölle
Vel knappast ut att stå ;
Ock lummig jernek fölle
För mindre tag än så.

12.

Från pannan svetten lackar,
Och bröstet häfves kallt;
Och buskar, sten, ock backar,
Uppsparkas öfver allt.
Med bäfvän slutet bida
Ställklädde män å strand;
Det brottandet var vida
Berömdt i Nordens land.

13.

Til slut dock Frithiof fällde
Sin fiende til jord,
Hann knät mod bröstet ställde,
Och tallte vredens ord,
" Blott nu mitt svärd jag hade,
" Du svarte Berserksskägg,
" Jag genom lifvet lade,
" På dig den hvassa ägg.

14.

" Det skal ei hinder bringa,"
Sad Atle stolt i håg,
" Gå du, ock ta din klinga,
" Jag licgar som jag låg.
" Den ena, som den andra,
" Skal engång Valhall se:
" Idag skal jag väl vandra;
" I morgon du kanske."

15.

Ei lange Frithiof dröjde;
Den lek han sluta vill:
Han Angurvadel höjde;
Men Atle låg dock still.
Det rörde hjeltens sinne;
Sin vrede då hann band;
Höll midt i huggett inne,
Ock tog den fallnes hand.

THE END.

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THE

ENGLISH LANGUAGE.

BY

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TO

THE REV. WILLIAM BUTCHER, M.A.,

OF

ROPSLEY, LINCOLNSHIRE,

IN ADMIRATION OF HIS ACCOMPLISHMENTS AS A LINGUIST,

AND AS A TESTIMONY OF PRIVATE REGARD,

The following Pages are Inscribed,

BY HIS FRIEND,

THE AUTHOR.

LONDON,
November 4th, 1841.

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ABBREVIATIONS.

D. G. = Deutsche Grammatik.—Grimm.
D. S. = „ Sprache.—Ditto.
D. N. = Deutsche and Nachbarstamme.—Zeuss.

PRELIMINARY DISSERTATIONS.

I.

ON THE PARTS OF SPEECH AS DETERMINED BY THEIR PLACES IN PROPOSITIONS.

§ 1. THE object of the present Preliminary Dissertation, the first of three upon three different but necessary subjects, is to justify certain changes which I propose in connection with the names, number, and arrangement of the so-called Parts of Speech. It will conclude with a sketch of the order in which they were developed.

The terms of the Logician will be used, and that freely; but the question is not one of Logic.

Nor yet is it one of Metaphysics; though certain points of Mental Philosophy will show themselves.

The Natural History of Language, or the way in which ideas arose, and represented themselves by means of words, or signs addressed to the ear, is a subject upon which, if I consulted my inclination rather than my knowledge, I would enlarge. It will, however, only be touched on.

All this addresses itself to the reader who is more or less familiar with either this or similar branches of inquiry. On the other hand, some very elementary work will find a place; work which is so elementary, that the merest tyro in logic may pass over it *sicco pede*. Nevertheless it is introduced. The amount of Logic absolutely necessary for the Grammarian is too often omitted in a work on Grammar. This will be given here. Indeed it may not altogether be lost even upon the advanced Logician—inasmuch as it will give him the extent to which his subject is common to two inquirers, the inquirer in the field of Thought, and the inquirer in the field of Language.

§ 2. *Parts of Speech, and the Tests by which they are*

determined.—No one can look into a grammar without finding an enumeration of what are called the *Parts of Speech*, *e.g.* the Noun, the Verb, the Substantive, the Adjective, the Participle, the Conjunction, the Interjection, &c.

Yet no one can have gone far in the study of any Language, and especially in that of the English, without seeing that the definitions of these are very incomplete and unsatisfactory. He will also have found difficulties of nomenclature.

The test, which we may call the etymological test, and which consists in the grammatical form of a word, is insufficient.

No substantive, in the etymological signification of the term, ends in -ειν in Greek; whilst infinitive verbs, generally speaking, do so end. Nevertheless, the infinitive forms τὸ φθονεῖν, ἐν τῷ φθονεῖν, are not verbs, but substantives. For the purposes, then, of Syntax, at least, the logical test as opposed to the etymological test is indispensable.

In this instance we have all the outward signs of a verb; yet φθονεῖν is no verb, but a substantive.

Nevertheless, -εῖν is the sign of a verb. Perhaps this proves that the question is harder in the Greek, and in languages like it, than it is in the English and some others; inasmuch as the difficulty arises from the combination of two incompatible signs; the sign -εῖν expressive of a verbal, the sign τὸ expressive of a substantival power. Do away with these, and let the root appear in its simple form φθον-, and all will be clear.

So it may be said. But such is not the case. A word with no characteristic signs at all, in a language where such signs are either wanting or scarce, may be anything or everything as a Part of Speech, inasmuch as its form is indifferent. If so, the same combination of sounds may have a variety of meanings, and may sometimes constitute one part of speech, sometimes another. The word *up* is an adverb in the sentence *I go up in a balloon*; but it is a preposition in the sentence *I go up a tree*.

Special attention, however, is directed elsewhere to the great extent to which this takes place, in the notice of the eminently English phenomenon of Convertibility.

I hope to show that the place of a word as a Part of Speech is best determined after a view of the structure of propositions;

and that a word is a noun, a conjunction, or a verb, according to either the place it takes in a proposition, or the relation it bears to one.

§ 3. *Names and Propositions, Propositions and Names.*—The nature of *propositions*, and the nature of *names*, require our early consideration. It is convenient to consider the former first; more convenient, perhaps, than scientific, and, perhaps, convenient only in a Preliminary Dissertation like the present—not convenient in all, or even the majority, of treatises. In a work which will be referred to in almost every page of the present inquiry (Mill's *System of Logic*), the Chapter on Names precedes the chapter on Propositions.

Nine-tenths, perhaps ninety-nine-hundredths, of what has been written on the structure of Propositions, has been written by logicians rather than grammarians or philologues, and, consequently, the form which a Proposition takes in the works upon Logic is the form under which it is best known. Nevertheless, it is a form that fails to suit the grammarian *exactly*, though it suits him on the whole, *sufficiently*. In other words, a Proposition in Logic, and a Proposition in Philology or Grammar, are not precisely, though they are nearly, the same thing.

This distinction is anything but a novelty, as may be seen by the following extract from Mill. An adjective "is capable of standing by itself as the predicate of a proposition; as when we say, Snow is white; and occasionally even as the subject, for we may say, White is an agreeable colour. The adjective is often said to be so used by a grammatical ellipsis: Snow is white, instead of Snow is a white object; White is an agreeable colour, instead of, A white colour, or, The colour of white, is agreeable. The Greeks and Romans were permitted, by the rules of their language, to employ this ellipsis universally in the subject as well as in the predicate of a proposition. In English, this cannot, generally speaking, be done. We may say, The earth is round; but we cannot say, Round is easily moved; we must say, A round object. *This distinction, however, is rather grammatical than logical.*" The Italics are the present writer's.

Now if an expression may be exceptionable in Logic, though unexceptionable in Grammar, and *vice versâ*, one of two alter-

natives must be adopted. Either the term must be changed, or its difference of import in the two sciences must be indicated, explained, insisted on. Which of these two alternatives is the better is, in the present case, beyond doubt. Considering the great number of points common to the studies of Logic and of Language, no unnecessary differences of nomenclature should be encouraged. At the same time, the lighter the shades of difference between the different uses of the same word in the two departments, the greater should be the care on the part of their respective expositors to draw attention to them.

The Logician's Proposition, then, is the Grammarian's Proposition also, *subject to a certain amount of not unnecessary modifications.*

§ 4. *Structure of a Proposition in Logic.*—To understand the nature of a Logician's Proposition let us suppose two men talking together.

It is certain that they talk about something,—*e. g. the weather.*

It is also certain that they say something about something; *e. g.* they say of the weather *that it is hot*, or *that it is not hot.*

One may assert that it is *hot.* In this case the subject spoken of is *the weather*, concerning which there is a fact *affirmed*, viz. that *it is hot.*

The other may assert that it is *not hot;* in which case the subject spoken of is *the weather*, concerning which a fact is *denied*, viz. the fact of its being *hot.*

Now, the words by which we make either the statement that the *weather is hot*, or the statement that *the weather is not hot*, form a Proposition.

Hence, the common definition of a proposition is *discourse, in which something is affirmed or denied of something.* There are others beside, but this is sufficient for the present purpose, which is, mainly, to show into how many parts a proposition is divided.

In the first place, there are two *somethings*—the *something* spoken *about*, and the *something* said concerning it. Thus, in the proposition *man is mortal*, the quality, property, or attribute expressed by the word *mortal* is affirmed concerning the

being *man*; so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap;
or,
Summer is *not* pleasant,
Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,
Bread is *not* cheap,

are all examples of the same kind.

There must be something, the name of which answers to the question *What are you talking about?*

And when that is answered, there must also be another something, the name of which answers to the question *What do you say about it?*

Thus,—

Q. *What do you talk about?*
A. *The weather.*
Q. *What did you say that it was?*
A. *Hot.*

or,

A. *That it was not hot.*

To say *summer is*, *winter is*, *life is*, &c., is to combine words to no purpose. The combinations convey no meaning.

To say *is pleasant*, *is cold*, *is short*, &c., is also to combine words to no purpose. The combinations convey no meaning.

But, further, to say *summer—pleasant*, *winter—cold*, *life—short*, is to combine words to no purpose. The combinations convey no meaning. This shows that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is*, we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word denoting the existence of an affirmation (*is*). What, however, that affirmation *is*, is unexplained.

In the expression *is pleasant* we find what was wanted in the previous one, viz. an affirmation concerning something. The name, however, of this *something* is unexplained.

Lastly, in the expression *summer—pleasant*, although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of *pleasantness* belongs or does not belong to *summer;* in other words, there is nothing to show whether the fact expressed by the word *pleasant* is denied or affirmed of the word *summer*.

Hence, every proposition consists of three parts:—

1. *The Subject*.—The something concerning which we make a statement, whether in the way of affirmation or denial, or the subject of our discourse, is called the Subject; so that the subject is the word denoting the person or thing concerning which something is affirmed or denied. *Man, summer, winter*, &c., are subjects, and we can assert of them that they are *mortal, pleasant, cold*, &c.; or else that they are not so, *i. e.* that they are *not mortal, not pleasant, not cold*, &c. In the first case the proposition is affirmative, in the second negative.

2. *The Predicate*.—The name of the notion connected with the subject of our discourse, is called the Predicate. *Mortal, warm, cold*, are predicates.

3. *The Copula*.—That part of a proposition which connects the subject and predicate is called the Copula; and it is the word which serves as a sign to denote the existence of either an affirmation or a denial, and to show which of the two it is. In the previous examples the word *is* forms the affirmative, the words *is not* form the negative copula.

The number, then, of the essential parts of a Logical Proposition is three—each with its name: (1) Subject, (2) Predicate, (3) Copula.

§ 5. Is this the *order* of them? The current doctrine is.

that the copula connects the subject and the predicate, and consequently stands between them.

Hence the subject and the predicate stand at the ends* or extremities of propositions.

The technical Language of Logic is not satisfied with the two words *Subject* and *Predicate* alone. On the contrary, it requires some generic term comprehending the two together.

This we get, and we get it from the place given to those two elements, the Subject standing at the *beginning*, the Predicate at the *end* of its Proposition—serving so to say as boundaries, or *termini*, one initial and one final.

Hence, we get the word *Term*, as applied to the Subject and Predicate collectively.

§ 6. The chief field in which the Proposition of the Grammarian takes a wider range than that of the Logician is that of *Questions* or *Interrogations*. In the proposition of the Logician *something is either affirmed or denied of something*. In other words there is always the element *Yea* or *Nay*.

But what is the case where instead of an affirmation or a denial we have an application for information—a Question? What is the case when instead of *Yea* or *Nay*, we have such words as *Who*, and *What*, *When*, and *Where*, *Is it*, or *Is it not?* Logic takes no notice of these. Logic only *answers* questions.

Archbishop† Whately expressly, and by name, excludes *Questions* and also *Commands* from the domain of Logic.

Nevertheless, for the purposes of Grammar, a sentence in which a question is asked is as truly a proposition as the one wherein an affirmation or denial is made; indeed an interrogation is only an assertion with its parts transposed.

In the expression *what is this*, the word *what* is the predicate. Its meaning is *something concerning which I want*

* For the doctrine that the order of the parts of a proposition is indifferent, see *Boole's Laws of Thought* (chap. ii.).

† A Proposition is *judgment expressed in words*. A Proposition is, defined logically, *a sentence indicative, i.e.* affirming or denying. This excludes commands and questions.

information. Its place is at the beginning of the proposition, instead of the end. The logical sense of the sentence is *this* (*is*) *something unknown requiring explanation*.

Commands. — The propositional nature of *commands* is less clear than that of interrogations. The words *walk! stand!* &c., in one sense, convey neither an affirmation nor a denial. Nevertheless they have the essential elements of a proposition, viz. a subject, copula, and predicate (*walk = thou be walking*). Furthermore, they are affirmative, as opposed to negative, and *vice versâ*.

§ 7. *Remarks on the Copula*. — Two points connected with the copula require notice, the one arising out of the structure of Language, and the other out of its function of expressing *both* denial and affirmation.

1. Many logicians, both early and late, have considered that when the predicate implies *existence*, it is expressed by the copula alone. Whence such expressions as *God is*, are considered to consist of a subject and copula (or copula-predicate) alone.

This error arises from the word *is* being a copula and something more. It superadds to its power of denoting the agreement or disagreement between the subject and predicate the notion of existence.

In this case, however, it is not the copula which has enlarged its powers, but the *sign* of the copula which has a double function.

Such an error as the one before us is best guarded against by bearing in mind the essentially *relative* character of the copula. All that it expresses is identity or non-identity between the two terms.

Let A stand for the Subject.
„ B „ „ Predicate.
„ = „ „ Affirmative Copula.
„ ≠ „ „ Negative Copula,

and all such errors are avoided.

§ 8. Another point requiring notice is what may be called the *distribution of the negative element*; a matter which we have hitherto looked at from one view only, having attached it

at once and without any qualification to the *copula*. For the copula, we have said, is of two sorts—affirmative or negative—*is* or *is not*. Yet it is clear that a very little ingenuity may modify this doctrine, doing much to undo its simplicity. An acute logician, fond of refinement, may easily make out a case for distributing his negative differently; in which case he would recognise only one form of copula (*is*), and combine the negative with the predicate. Thus, the division of the proposition, *Cæsar is not dead*, would not be *Cæsar* (*is not*) *dead*, but *Cæsar* (*is*) *not dead*.

In this case a negative proposition would be one wherein the copula was affirmative, and the predicate negative. In such a case the formula just suggested requires modification, so that, *e. g.*—

Let A stand for the Subject.
„ B „ „ Affirmative Predicate.
„ B′ „ „ Negative Predicate.
„ = „ „ Copula.

Here we get rid of ≠, but take B′ in its place.

This difference of distribution is no imaginary hypothesis but a reality. Many logicians have supported, Hobbes being one, Mill being *not* one of them.

"A proposition being a portion of discourse in which something is affirmed or denied of something, the first division of propositions is into affirmative and negative. An affirmative proposition is that in which the predicate is *affirmed* of the subject; as, Cæsar is dead. A negative proposition is that in which the predicate is *denied* of the subject; as, Cæsar is not dead. The copula, in this last species of proposition, consists of the words *is not*, which are the sign of negation; *is* being the sign of affirmation.

"Some logicians, among whom may be mentioned Hobbes, state this distinction differently; they recognise only one form of copula, *is*, and attach the negative sign to the predicate. 'Cæsar is dead,' and 'Cæsar is not dead,' according to these writers, are propositions agreeing not in the subject and predicate, but in the subject only. They do not consider 'dead,' but 'not dead,' to be the predicate of the second proposition, and they accordingly define a negative proposition to be one in

which the predicate is a negative name. The point, though not of much practical moment, deserves notice as an example (not unfrequent in logic) where by means of an apparent simplification, but which is merely verbal, matters are made more complex than before. The idea of these writers was, that they could get rid of the distinction between affirming and denying, by treating every case of denying as the affirming of a negative name. But what is meant by a negative name? A name expressive of the *absence* of an attribute. So that when we affirm a negative name, what we are really predicating is absence and not presence; we are asserting not that anything *is*, but that something is *not*; to express which operation no word seems so proper as the word denying. The fundamental distinction is between a fact and the non-existence of that fact; between seeing something and not seeing it, between Cæsar's being dead and his not being dead; and if this were a merely verbal distinction, the generalisation which brings both within the same form of assertion would be a real simplification: the distinction, however, being real, and in the facts, it is the generalisation confounding the distinction that is merely verbal; and tends to obscure the subject, by treating the difference between two kinds of truths as if it were only a difference between two kinds of words. To put things together, and to put them or keep them asunder, will remain different operations, whatever tricks we may play with language."

§ 9. Again,—in such a sentence as *the sun was rising* the word *was* appears to be a copula and something more. It is in the past tense, and expresses time. But it must be recollected that it does not do so on the strength of its being a copula. The notion of *time*, and the expression of it, is a matter not of Logic but of Grammar. The copula expresses *agreement or disagreement between the subject and predicate* exclusively. Whenever it appears to do more, it is owing to the word used to express it having certain *plus-quam*-copular powers.

§ 10. Logic consists *exclusively* of Propositions; whilst, in respect to Language, we have only to consider the great extent to which statements concerning particular objects, or classes of objects, form the staple of human conversation, to remember how much of our speech is applied to making different asser-

tions concerning different subjects. If we do this we shall soon see the great proportion which that part of our language which takes the form of propositions bears to that which does not do so.

Or, we may get at the same result by considering—

§ 11. *The Parts of Speech that enter into the Structure of Propositions.*—From the propositions already quoted (*the weather is hot* and *the weather is not hot*), it is evident that the word *weather* belongs to one of those parts of speech that enter into the structure of propositions. If it were not so, it would not appear as it does.

The same applies to the word *is*.

The same to the word *hot*.

The same to the word *not*.

Each and all of these words, however much they may differ in other respects, agree in the fact of their being admissible into the structure of propositions. So do all words like them. Their name is Legion.

On the other hand, there are certain—

§ 12. *Parts of Speech that do not enter into the structure of Propositions.*—Take the words *ah! ch! pish!* or any of the words usually called interjections. They will not combine with other words so as to form sense. They will neither make a proposition by themselves, nor help to make one in conjunction with other words. The person who uses them, uses them as he would use a gesture, to express surprise, pain, or contempt; but although he uses them thus he makes no *affirmation*. He no more affirms that *he is surprised*, or that *he is in pain*, or that *he is scornful*, than if he started back, or laid his hand upon a tender part of his body, or curled his lip contemptuously; and in like manner the hearer understands his meaning. But he would have understood a gesture as well. Nothing is affirmed or denied by the words. Neither do they enter into propositions wherein anything is affirmed or denied. They are wholly independent of propositions; as much so as the hiss of a snake, or the groan of a wounded animal, —expressions of which we *infer* the meaning, but expressions as to the meaning whereof we are not informed in the way that we are informed by propositions.

This shows that there are certain parts of speech that do not enter into the construction of propositions.

They not only do not enter into the construction of propositions at all, but are wholly independent of them. If no propositions existed, such words would still exist.

There is another class of words which, for a different reason, do not enter into the construction of Propositions. There are certain words which, without entering into the construction of propositions, are yet dependent for their presence in language upon the existence of them. This is readily conceivable. Words may exist which shall *connect* two propositions, and yet form a part of neither. Such a word is *because.*

The day is fine is one proposition.

The sun is bright is another proposition.

The day is fine, because *the sun is bright*, is a pair of propositions connected by the word *because:* the word *because* itself belongs to neither.

This class of words, and the class alluded to immediately before it, will be again alluded to. At present they are mentioned solely for the sake of showing that it is not every word nor every part of speech that enters into the construction of propositions. On the contrary—

Two classes of words do not so enter. One is wholly independent of propositions. The other presupposes not only one proposition, but two; which two it connects.

Now, when it is remembered that there are only two classes of words (neither class numerous) that do *not* enter into the construction of propositions, and when it is also remembered that one of these classes, although containing words that belong to no *one* proposition, come between, and imply the existence of *two*, we shall see additional proofs of the greatness of the extent to which propositions form the staple of human speech.

The following question may now be asked, viz.—

§ 13. If propositions are so short, how is it that sentences are so long? If subjects and predicates are so simple, how become periods so complex?

The fact is, that both subjects and predicates may be made complex, by the addition of subordinate parts; *e. g.*—

The sun (is) shining.

The early sun (is) brightly shining.

The early sun with glad beams (is) brightly shining through the air, &c.

and so on.

Terms like those of the two last examples are called *Mixed Terms*.

The objects also that they express are called objects of *Complex Apprehension*, in opposition to objects of *Simple Apprehension*, like *the sun*, &c.

The names of objects of complex apprehension (*i.e.* mixed terms) are sometimes called *Many-worded Names*.

Again, one proposition may be subordinate to another—in other words, a whole proposition may enter into the structure of many-worded names; *e.g.*—

i. The man (is) returning,

ii. Who (was) sent to market.

Combine these, and they form but a single designation, or name. Thus; *the man who was sent to market(is) returning*. The words, *the man who was sent to market*, form but a single name; a many-worded one, doubtless, yet still but a single name.

§ 14. So much in respect to the complexity of *terms*. We may add that the sign of the *affirmative copula* is rarely, probably never, simple. It gives us, as has already been stated, a predicate as well. *He is = he is existing*.

The sign of the *negative copula* is rarely, if ever, simple: being an affirmative *plus* a negation; as *is not*. This is what we expect beforehand. But we are not prepared to expect the negative element itself should be rarely, *originally and in its structure*, simple. Such, however, is the case. The word *not = n + whit, n + aught, n + ot*, its sense being *not-a-whit, not-a-bit, not-at-all*. The French language illustrates this still more clearly—where the second element (*pas* or *point*) is separated from the negative proper by the verb. *Je ne l'ai vu pas = I have not him seen at all*, being (as in English, only more transparently) a negative, and something else.

This second element in these compound negatives is ad-

verbial. It gives us the manner or degree to which the negation exists, over and above the simple negation itself. This is common—not universal. However it deserves to be noted.

§ 15. A number of words may go to a single term. "Thus, in the opening of the *Paradise Lost*, these lines,—

> '——— the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden, till one greater Man
> Restore us, and regain the blissful seat,'—

form in the estimation of the logician only one name. A mode of determining whether any set of words makes only one name, or more than one, is by predicating something of it, and observing whether, by this predication, we make only one assertion or several. Thus, when we say, John Nokes, who was the mayor of the town, died yesterday,—by this predication we make but one assertion; whence it appears that 'John Nokes, who was the mayor of the town,' is no more than one name. It is true that in this proposition, besides the assertion that John Nokes died yesterday, there is included another assertion, namely, that John Nokes was mayor of the town. But this last assertion was already made: we did not make it by adding the predicate, 'died yesterday.' Suppose, however, that the words had been, John Nokes *and* the mayor of the town, they would have formed two names instead of one. For when we say, John Nokes and the mayor of the town died yesterday, we make two assertions; one, that John Nokes died yesterday; the other, that the mayor of the town died yesterday."

§ 16. If many words go to a term, there must be some means of connecting them, *i.e.* of showing not only that they are related to each other, but how are they related.

These *means* are various. Sometimes there is an order so fixed and invariable in the arrangement of the different words constituting a single term, as to make it difficult to mistake their mutual relation.

Sometimes there is a special set of words indicative of con-

nection and relation. In the extract from the *Paradise Lost* just given, *of*, *with*, &c., are of this sort. *Of* connects the *fruit* with the *forbidden tree*; whereas *with* connects *woe* with the *loss of Eden*.

In Latin the words for

——— fruit
Of that forbidden tree—

would be *fructus illius arboris vetitæ*. In this case there is no such word as *of*. What have we instead? The termination *-is* in the word *arbor-is*. The simple form is *arbor*.

In the proposition *fire burns*, the word *fire* is the subject, the idea expressed by the sounds, *b*, *u*, *r*, *n*, being the predicate. The full expression, *fire is burning*, in the simplest form of language, would be *fire is burn*; wherein *is*, the copula, would appear as a separate word. In the proposition, however, as it stands (*fire burns*), we have instead of the copula as a separate word, a modification (*i.e.* the addition of *s*) of the form of the predicate.

Propositions, then, in language may be sometimes more compendiously expressed than propositions in Logic—some words forming, by themselves, a term—some less than a term —some more than a term.

Now the part that a given word plays in this respect fixes its position as a part of speech.

§ 17. *Use of the word Name.*—The chief differences between the Proposition of the Grammarian and the Proposition of the Logician having been considered, attention must be directed to the use of the word *Name*. Up to the present time it has been avoided as much as possible.

The following extract gives us two opinions as to its definition—inasmuch as it gives us a text from Hobbes, and a commentary from Mill.

"'A name,' says Hobbes, 'is a word taken at pleasure to serve for a mark, which may raise in our mind a thought like to some thought we had before, and which being pronounced to others, may be to them a sign of what thought the speaker had before in his mind.' This simple definition of a name,

as a word (or set of words) serving the double purpose of a mark to recall to ourselves the likeness of a former thought, and a sign to make it known to others, appears unexceptionable. Names, indeed, do much more than this; but whatever else they do, grows out of, and is the result of this: as will appear in its proper place."

Will the definition suit the Grammarian?

Before we answer, let us look at such words as *heavy*, *red*, *bright*, &c., words which the grammarian terms *adjectives*. Are these words *names?* Let the answer be Yes, and let the questioning proceed. What are they names of? Of certain qualities—the qualities, for instance, of *heaviness*, *redness*, and *brightness*. Be it so. There is a difference, however, between the two classes of words.

That the latter are *names* no one doubts; many doubt about the former. *Heaviness* is a substantive, and a substantive is a *name* all the world over. *Heavy*, is an adjective, and there are many who demur to calling an adjective a *name*.

"It is usual," writes Mr. Mill at the beginning of his *System of Logic*, "before examining the various classes into which names are commonly divided, to begin by distinguishing from names of every description those words which are not names, but only parts of names. Among such are reckoned particles, as *of*, *to*, *truly*, *often*; the inflected cases of nouns substantive, as *me*, *him*, *John's*; and even adjectives, as *large*, *heavy*. These words do not express things of which anything can be affirmed or denied. We cannot say, Heavy fell, or A heavy fell; Truly, or A truly, was asserted; Of, or An of, was in the room. Unless, indeed, we are speaking of the mere words themselves, as when we say, Truly is an English word, or, Heavy is an adjective. In that case they are complete names, viz. names of those particular sounds, or of those particular collections of written characters."

From this extract we see, at once, that there are degrees in the applicability of the word *name*. It is a clearer case with words like *large* and *heavy*, than it is with the words *of*, *to*, *truly*, and *often*, just as it was a clearer case with *heaviness*, and *brightness*, than it was with *heavy* and *bright*. This we

collect from the word *even* ("and *even* adjectives," &c.), a word which helps us to the author's own opinion on the matter. He evidently thinks that the exclusion of the adjectives from the class of names is a strong and doubtful measure, and he informs us that such an exclusion has, at some time or other, by some one or other, been made.

Now, although it be a question whether adjectives be names or not, there is no question as to its being the business of the grammarian to either define the word or eschew its use. Neither is there any doubt as to his being likely to either employ the term *Noun*-adjective himself, or to meet with it in the writings of others.

But *Noun* is from the Latin word *Nomen*, and the Latin word *Nomen* means a *Name*.

It is safe, then, to say that the chance of our having to deal with *noun*-adjectives, combined with the doubt as to adjectives being conveniently dealt with as *names*, makes the consideration of the word under notice an almost indispensable preliminary to any work embracing a definition of the so-called Parts of Speech.

Now, for common language it is difficult to have any idea of a *name*, without also having an idea of an *object named*—a *nominé*, so to say.

But this *nominé* is a substance, or object, rather than an attribute or a quality.

Hence—in the way of *grammatical* nomenclature, the results to which I have come are as follows :—

1. To use the word *name* as little as possible in any technical sense.

2. To use instead of it the word *appellative*.

3. To forget, as much as possible, the etymological connection between the words *noun* and *name*.

4. To ignore the use of the word *noun* as the name of a genus of which *substantives* and *adjectives* are species and to which *pronouns* are the equivalents.

5. To forget, as much as possible, the fact that *pro-* in the word *pro*-noun means *for*.

§ 18. *Categorematic, &c., words.*—A word capable of form-

ing, by itself, a *term* is called *categorematic;* from the Greek *κατηγορεῖν* = *to predicate.*

A word capable by itself of forming only the *part of a term* is called a syn-categorematic word; the Greek word *σὺν* signifying *with.*

A word capable by itself of forming a *term and something more than a term,* may be called a Hyper-categorematic word; the Greek word *ὑπὲρ* signifying *over, above, over and above.*

§ 19. *Appellatives.*—An *appellative* is a categorematic word, capable of forming *either* the subject or the *predicate* of a proposition.

Adjective.—An *adjective* is a categorematic word, capable of forming the predicate but not the subject of a proposition.

Verbs.—A word capable of forming *both* copula and a predicate is called a verb.

Appellatives, adjectives, and verbs, are parts of speech that occur in the very simplest propositions—indeed no term can exist except under one of these denominations.

§ 20. If all propositions were perfectly simple, *i. e.* if there were no such things in language as complex terms, the parts of speech just enumerated would comprise all the words admissible into propositions, or, what is the same thing, all the words, with few exceptions, that constitute language.

But all terms are *not* simple; and the existence in language of complex ones creates the occasion for other classes of words or other parts of speech.

There exist, in language, parts of speech, or classes of words, for the admission whereof into propositions a certain degree of complexity in either the subject or predicate is a condition. These parts of speech, or classes of words, are two in number, Adverbs and Prepositions.

Adverbs.—A word inadmissible in a simple, but admissible in a complex term, and therein requiring the presence of only a *single* categorematic or hyper-categorematic element, is called an Adverb—*John is speaking* loudly. All words that can take the place of *loudly* in a proposition are Adverbs.

Prepositions.—A word inadmissible into a simple, but ad-

missible into a complex term, and therein requiring the presence of *two* categorematic elements, is called a Preposition. The words *with*, *from*, are prepositions.

§ 21. Appellatives and Adjectives are *Categorematic.*

Verbs are Categorematic, and something more—*i. e. Hyper-categorematic.*

Adverbs and Prepositions are *Syn*-categorematic.

Appellatives and Adjectives can form whole terms.

Verbs can form a term and copula.

Adverbs and Prepositions can form parts of terms.

Hence an Appellative + a preposition is a term and something more.

An appellative *plus* the *equivalent of a preposition* is in the same predicament as an appellative + a preposition.

An *inflection* is the equivalent of a preposition. Where we say *of a father* the Latins say *patris*. Now such a word as *patris* can no more enter into the structure of a simple term than the combination *of a father.*

An adjective is a predicate.

A verb is a predicate + a copula.

The predicate element of a verb is an adjective.

Prepositions connect *Appellatives.*

Adverbs qualify *Verbs.*

Of the two elements of a verb, the copular and the predicatial (or adjective), it is the latter with which the adverb combines.

Hence, an adverb is as much the adjunct to the adjective as it is to the verb.

§ 22. To recapitulate, with a slight change of language, and with the substitution of the word *terminal* instead of *categorematic*, premising that *terminal* means *capable of constituting a term of either kind, subject or predicate*—

A. *Appellatives* are terminal.

Adjectives are predicative — *i. e.* capable of constituting but *one* of the two terms of a preposition, viz. the predicate.

Verbs are copular and predicative.

Adverbs and *Prepositions* (or Inflections equivalent to Prepositions) can form only parts of terms. Of these—

Adverbs are adjuncts to the predicative element of the *verb*.

Prepositions connect Pronouns and Substantives when more than one of them occur in a term.

All these parts of speech either constitute terms, or else are included in them, or else include them. Thus—

Appellatives constitute terms:—

Adverbs and Prepositions are included in terms:—

Verbs, forming a copula + a predicate, may be said to include terms.

They may all be said to be either *terminal* or *intra*-terminal.

§ 23. But this is not all. There are words which come under none of these categories; which are not Categorematic, nor yet Syn-categorematic, nor yet Hyper-categorematic, neither terminal nor intra-terminal. Nevertheless, they bear an undoubted relation to terms, and cannot exist without them.

Conjunctions.—A word which connects either two terms *of the same kind* within the same proposition, or else two propositions, is called a *conjunction*.

This requires explanation. An ordinary logical *copula* connects two terms, but as these terms are not of the same kind, one being a predicate and the other a subject, a conjunction has to be separated from the copula.

All men are black *or* white. Here the word *or* connects the two adjectives *black* and *white*, both being in the same proposition and both being terms of the same kind; *i. e.* predicates.

The day is bright,
because
The sun *is* shining.

Here the conjunction *because* connects two propositions.

In such expressions as:

The sun *and* moon shine,

the number of propositions is *two*, however single the sentence may be.

The sun *and* moon shine,

is merely a compendium for:

The sun shines,
and
The moon shines.

Conjunctions then, are *extra-terminal.* As such, they are of two kinds, inter-*terminal,* * and inter-*propositional.*

§ 24. *Interjections.*—A part of speech that exists wholly independent of the existence of propositions is called an *Interjection.*

Yes and no.—The word *yes* is equivalent to the proposition *it (is) so.* The word *no* is equivalent to the proposition *it (is not) so.* Undoubtedly, such words form a separate class.

§ 25. All these classes of words, with the exception of the Interjection, differ from each other in the manner in which they comport themselves as either parts of propositions, adjuncts to propositions, or equivalents to propositions; and in this difference, a difference not affected by the non-proposi-

* In this definition of a conjunction I have abandoned an opinion, somewhat strongly expressed in my previous works, to the effect that it was only *propositions* (not *terms*) which were connected by conjunctions. The correction is chiefly due to the important investigations of Professor Boole, who has left no doubt in my mind as to the real nature of such expressions as "Animals are *either* rational *or* irrational," and "Men are, *if* wise, *then* temperate." In his Laws of Thought he writes thus—"The proposition, 'Animals are either rational or irrational,' is primary. It cannot be resolved into 'Either animals are rational, or animals are irrational," and it does not, therefore, express a relation of dependence between the two propositions connected together in the latter disjunctive sentence. The particles, *either, or,* are, in fact, no *criterion* of the nature of propositions, although it happens that they are more frequently found in secondary propositions. Even the conjunction *if* may be found in primary propositions. 'Men are, if wise, then temperate,' is an example of the kind. It cannot be resolved into 'If all men are wise, then all men are temperate.'"

The work referred to of Professor Boole's is, by no means, the only one wherein the mathematician has advanced philology. In the chapter upon *shall* and *will* I have quoted, *in extenso,* remarks from a paper of Professor De Morgan's. I now refer to his *Formal Logic* for further illustrations of more than one subtle and important point of language.

I regret that there is no similar publication of my friend Mr. Sylvester's, to whose conversation I owe much in the way of suggestion, both in respect to Formal Syntax and Phonesis. The doctrine, for instance, to which I have alluded in the sequel, as to the names for the Cardinal Numbers being of later origin than those of the Ordinals, notwithstanding the derivative form of the latter, is a result to which we each arrived independently — the one on mathematical, the other on philological grounds.

tional character of the Interjection—lies their difference as *Parts of Speech*. Hence, as matters stand at present,—

All words forming different portions of a proposition are different parts of speech.

I submit that this rule be absolute.

What, however, is the case with the following; *viz*. that—

All words forming the same portions of a proposition are the same Parts of Speech.

I submit that this is, by no means so absolute as the other.

Let us investigate it. If the rule be absolute, we must deny that either the *Pronoun* or the *Participle* is a Part of Speech —to say nothing about the *Article*.

In one sense the Pronoun is no true part of speech, but only a particular kind of *Appellative*. Thus; in—

He is mortal,

the Pronoun *he* plays the same part as the substantive *man*, in— *Man* is mortal.

Again,—

It is *he*,

gives us Pronouns in the same place with

Flesh is *grass*.

In this same sense the Participle is no true part of speech, but only a variety of the *Adjective*. It is an adjective capable of combining with a copula, and thereby forming a verb.

Or it is a verb *minus* its copular element. Tested by its place in a proposition, the participle *shining* in—

The sun is *shining*,

is neither more nor less than the adjective *bright* in—

The sun is *bright*.

It is clear, then, that the *Pronoun* has the same propositional place and power as the *Substantive*, and, as such, is the same part of speech.

And, in like manner, the *Participle* has the same propositional place and power as the *Adjective*, and, as such, is the same part of speech.

§ 26. We shall see, however, that, though the place and power agree, the meanings which determine them differ.

To begin with the Pronoun:—

Let us contrast the meaning of such a word as *I*, on the one

hand, with such a word as *father*, on the other, and we shall perceive the differences between *Variable* and *Invariable* appellatives.

Father is a word denoting any individual that stands in a certain relation to another individual named *son*. The number of such individuals is indefinite. Nevertheless they may be taken as a class, which class is denoted by the word in question (*father*). This appellative is invariable, since it cannot be applied to any object not belonging to the class which it denotes.

The word *I*, on the other hand, is variable. Its meaning changes with the person in whose mouth it occurs. When *William* says *I*, it means *William*; when *Thomas* says *I*, it means *Thomas*. If a *mother* says *I*, it means a *mother* and a *female*; if a *father* says *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker, whoever it may be; but it is not the invariable name of any speaker whatever.

The same reasoning applies to *thou*, *he*, *you*, &c.

A Substantive, then, is an invariable }
A Pronoun is a variable. . . . . } Appellative.

§ 27. The Participle will be considered in the sequel. At present I suggest, in opposition to the ordinary grammatical classification—

That the Pronoun should be closely connected with the Substantive, and the Adjective with the Participle. If so—

The division of Nouns into Substantives and Adjectives, and the relegation of the Pronoun to a different class is exceptionable; the better classification being—

NOUNS.

Apellative.	*Adjective.*
Substantives, Pronouns.	Adjectives Proper, Participles.

§ 28. *Articles.*—The subject of a logical proposition is of four kinds—

i. *Universal Affirmative.—Man is mortal,* equalling, in meaning, *all men are mortal; every man is mortal.*

ii. *Universal Negative.—No man is mortal.*

iii. *Definite.—The man is mortal; the men are mortal.*

iv. *Indefinite.—A man is mortal; some men are mortal.*

Now, as each of these subjects may be accompanied by a special sign expressive of its character, such a sign must be enumerated amongst the possible parts of speech.

A special sign, however, of the universality of an affirmative subject is either rare or non-existent in language.

A special sign of the universality of a negative subject is *not* rare in language. In English it is the word *no*.

Special signs for the definitude and the indefinitude of a subject are *not* rare in language. In English they are the words *the* and *a* (or *an*) respectively.

When such signs occur they are called Articles.

In order for a word to be an article, it must be *incapable of standing in a proposition, except as the sign of the character of a subject.*

If *the* could be used where *this* or *that* (the words with which it is etymologically connected) can be used, it would be either a noun or pronoun.

If *a* could be used where *one* (the word with which it is etymologically connected) can be used, it would be a noun.

If *no* could be used whenever *not one* can be used, it would be a noun combined with a negation.

But none of the three words can be thus used, and this negative character places them in a class by themselves.

An *Article* is a modified Pronoun.

The *Numerals* are Pronouns—Pronouns rather than Adjectives.

§ 29. Hitherto we have looked at the Proposition rather than the word, determining the character of the word by its function as the element of a Proposition.

Let us now look at the word rather than the Proposition, and investigate the properties by which such and such words perform such and such functions.

Preliminary hereto is the notice of—

Substance and attribute.—An object is what it is through its *attributes.* Thus we attribute to *gold* certain properties or qualities in the way of *weight, colour,* &c., on the strength of which we use such words as *heavy, yellow,* &c. An object without any attribute is no object at all.

On the other hand, the result of a certain amount of attributes (*e.g. heaviness* in the way of *weight*, *yellowness* in the way of *colour*, &c.) is a *substance* that (so to say) supports or *stands under* (*sub stat*) the idea of them.

Sometimes the attribute denotes a *state* rather than an action, as when we say the *sun is bright*; sometimes an *action* rather than a state, as when we say the *sun is shining*—in both of which cases we get a positive quality or property of the substance spoken of.

Very often, however, the property attributed to the substance consists, not in any positive quality of its own, but in its *relation* to something else. Such is the case when we use such words as *that* and *this*, the former of which means something comparatively distant from, the latter something comparatively near, to the speaker. Change the positions of the two objects, and you change the word by which they are denoted. This is because there has been a change in their relation to the speaker.

So that that *relation* is an attribute, and the *this-ness* or *that-ness* (to coin a pair of new terms) of an object, is as much the same as its *nearness* or *farness*. *This*, too, and *that* are, more or less, the equivalents *near* and *far*.

The *attributes* form a natural class, giving us—

When a state rather than an action is denoted, *Adjectives*;

When an action rather than a state is denoted, *Participles*;

When a relation rather than either a state or action is denoted, *Pronouns*.

The name of the class which contains *Substances* (to which the *Attribute* is the correlative) is the well-known and self-explaining term *Substantive*. Now—

As an *Attribute*, a Pronoun is more of an Adjective than a Substantive; whilst—

As a word, capable of being *either* a Subject or a Predicate, it is more of a Substantive than an Adjective.

How is this? The Attribute of Relation is nothing of itself. It is only what it is by means of a comparison with something else. In order to effect this comparison some *Substance* must be within the range of the speaker's ideas.

Hence, the Pronoun without being actually the name of a substance, is always suggestive of one. By being this, it takes the same place in a Proposition as a Substantive.

§ 30. Furthermore—Appellatives are of two kinds:—

Proper (*or Individual*), *and Common* (*or General*)——*John* and *Thomas*, &c., denote single individuals, and (so doing) are Proper (or Individual) Appellatives.

Man and *Father*, &c., denote classes of individuals, and (so doing) are Common (or General) Appellatives.

Now—all Pronouns are Proper (or Individual), rather than Common (or General). Words like *I*, *thou*, and *he*, denote single individuals, and single individuals only, as truly as do words like *John*, *Henry*, *Thomas*. So do *we*, *ye*, and *they*, plural as they are. The class they denote is a unity. It is also a class of a very different kind from that denoted by the true Common Appellatives like *man*, *father*, &c. *This* and *that*, mean the particular objects spoken of—*these* and *those* denoting a *particular* collection of them. The words *first*, *second*, *same*, *other*, *which*, have equally an individual application.

All Pronouns are Proper Appellatives. Nevertheless, they differ from those that, like *John* and *Henry*, are Substantive. How? In being variable. *John* and *Henry* mean the individuals to which they apply, as long as they retain the positive attribute of *John-ship* or *Henry-ship*.

I and *thou*—*this* and *that*—*first* and *second*—*same* and *other*—mean the objects they denote only so long as they stand in a certain relation to some other object.

A Pronoun is a *Proper*, or Individual, Appellative, because (although it may apply to any number of objects) it can only apply to one at a time. Again,—

As it can apply to objects of the most different character, provided they retain certain relations to some other object, it is a *Variable* Appellative. Finally,—

It is an *Appellative*, (and, as such, Substantival rather than Adjectival,) because its relative character *suggests* the substantive with which the comparison is made, and to which the relation attaches itself.

§ 31. Nothing but the name of a substance either really existing or capable of being perceived by the senses or conceived by the imagination, can form the subject of a proposition. This is expressed in the current grammatical definition of a substantive, as the *name of anything we can see, hear, feel, or discourse of* (*i. e. reason about*).

Such substance must either possess or be without certain attributes; *e. g.* it must either be *white* or *not white*. Hence the name of any attribute of any such substance may form a predicate; *e. g.*—

Snow is white.

Soot is not white.

But we may also predicate of any substance that it may be equal to or identical with another; *e. g.*—

A man is an animal.

A bird is not a quadruped.

This shows that the name of a substance may enter into the structure of a proposition, either as subject or as predicate.

§ 32. *Adjectives.*—Every object or entity must be endowed with certain qualities or attributes, *e. g. snow is white, man is mortal.*

That the names of such qualities or attributes can become the predicates of propositions, has been shown above.

That the names of such attributes *cannot* be subjects, is clear. We cannot make the subject of our conversation a name that exists only as betokening an attribute.

Nothing but the name of either a quality or an entity can be either a subject or a predicate. Nothing but the name of a quality can be a predicate without being a subject also.

In the case of the Substantive the name of the Substance is *expressed.*

In the case of the Pronoun the name of the substance is implied.

§ 33. A *verb* is a name for all simple words capable of expressing the existence or non-existence of a state or of an action; and it signifies either *to be something* or *to do something.*

Nothing but a word of this kind can be at once predicate and copula. The predicate-element denotes the particular

state or action; the copula-element, its existence or non-existence, or, to speak more generally, its applicability or non-applicability to the subject.

§ 34. In order for a proposition to be simple, its terms must be simple.

The only sorts of words which can be admitted into complex terms are words which either express, 1st, the relation that *two* or more nouns bear to one another, or, 2ndly, the mode (or manner) in which states or actions take place.

And it follows from hence, that the only words admissible into a term where there is but *one* noun (or nominal element) must be words expressive of the mode (or manner) of a state or action. Words of this kind are called adverbs; because the predicate with which they combine generally coalesces with the copula, and becomes a verb.

The only other class of words must consist of those that denote the relation that one out of two or more nouns in a term bear to each other.

This explains the nature of *Adverbs* and *Prepositions*.

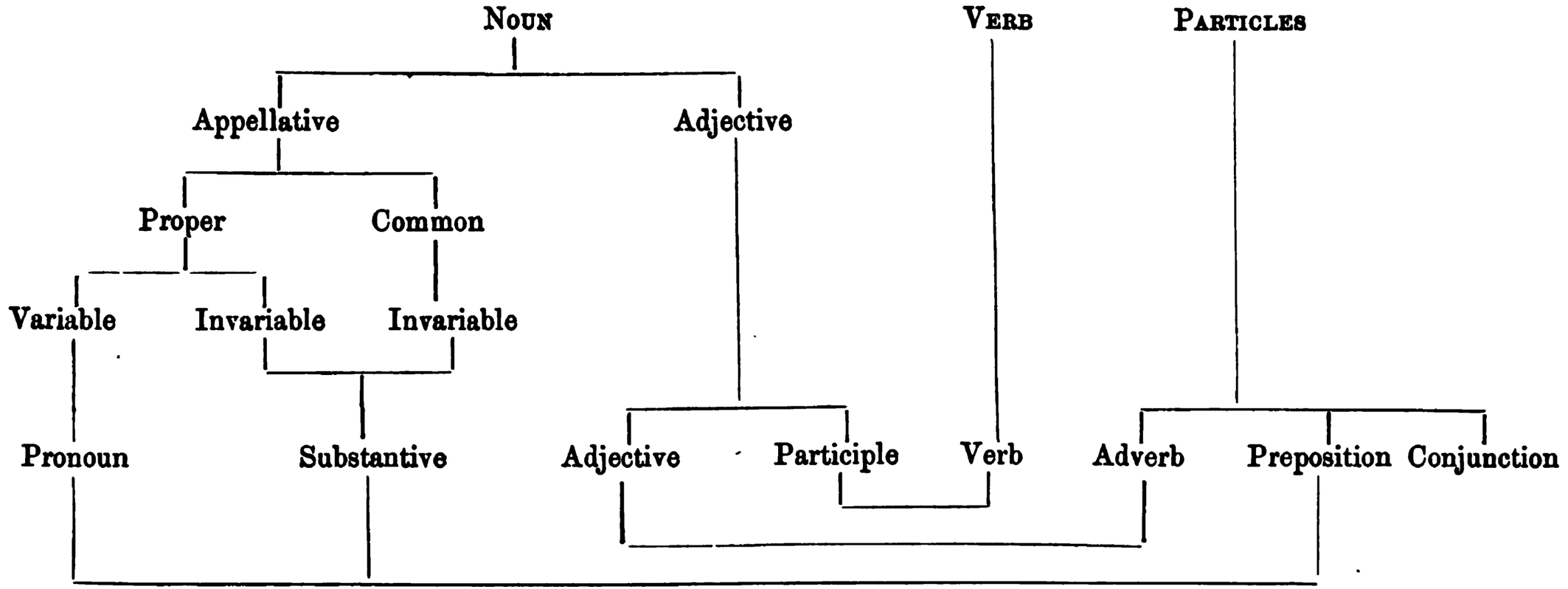
§ 35. *Conjunctions*. — When the words that find their place within the limits of a term have been exhausted, we come to those which lie beyond them—connecting two (or more) terms, but belonging to neither. They are all comprized in one class, viz. that of the *Conjunctions*.

Both *Adverbs* and *Prepositions* are *modal*, *i.e.* indicative of the manner in which certain elements of a term comport themselves.

Conjunctions are just as *modal* as Adverbs and Prepositions. They show the manner in which certain terms or propositions are related.

What a Preposition is to two Appellatives as parts of the same term a Conjunction is to two Appellatives as parts of different ones.

§ 36. We may now apply these remarks to the question more especially in hand, viz. the classification of the so-called Parts of Speech; the eschewal of the word *name*, and the separation of the Adjective from the Substantive (the Pronouns being interposed) being the chief characteristics of the following table.

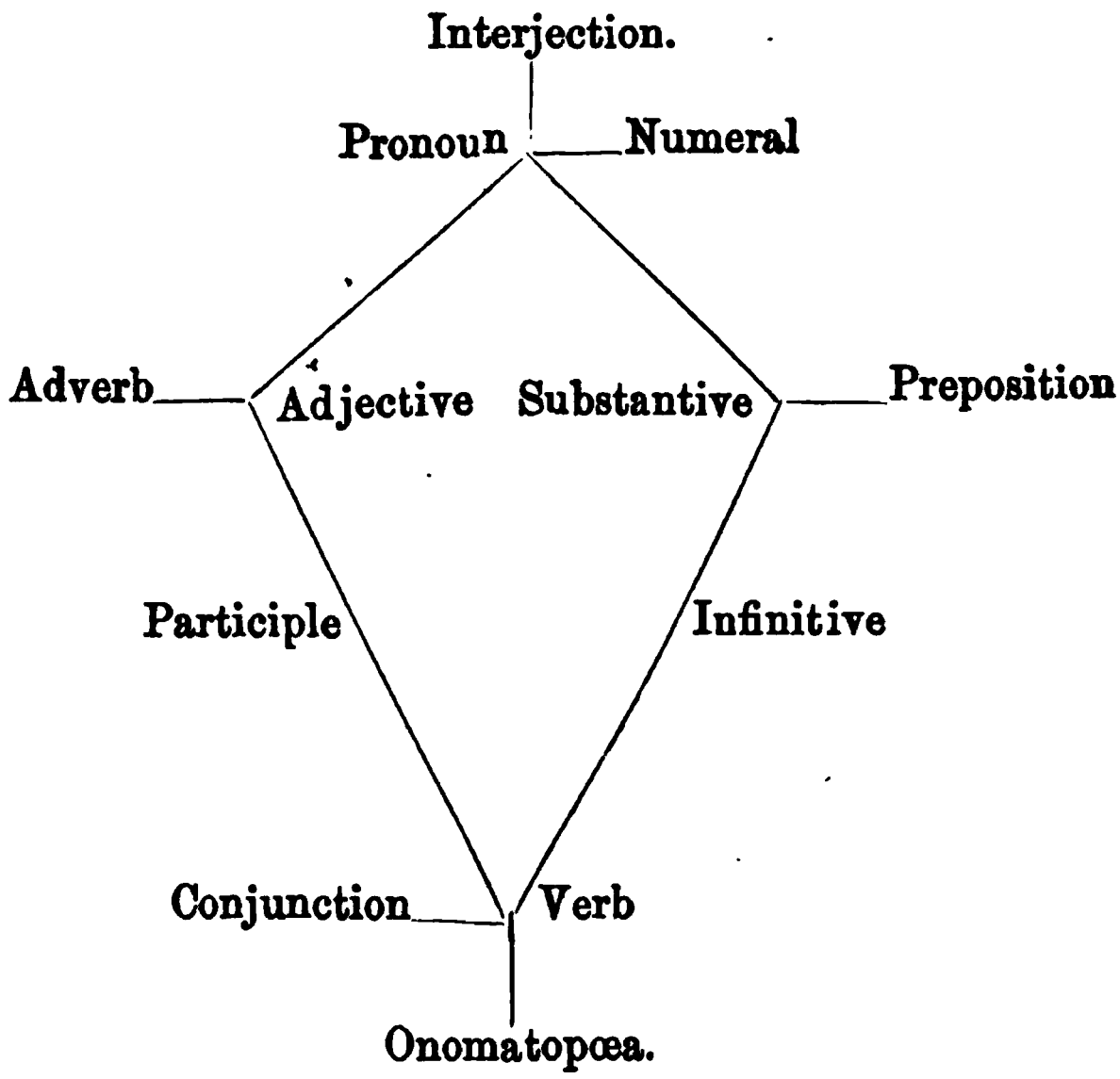


This arrangement is *systematic* or *logical, i.e.* it gives the parts of speech according to their *relations with each other*.

In one sense of the word it is *natural*.

§ 37. But is it so in all? This raises a fresh series of questions. It by no means follows that a table which represents the logical relations of certain classes of words to each other, shall also represent the *order of their development during the formation of language*.

For *this* I suggest the following scheme, a scheme which, at present, I must explain most briefly.



§ 38. Any speculation concerning the formation of language must begin with the simplest forms of thought and expression, and those that are the most closely connected with the sounds of the lower animals and the imperfect language of infants.

Under this view, I hold that the imitative sounds (*onomatopœa*) and interjections have the best claim to be looked upon as the earliest elements of speech.

The former represents actions (*buzz*, *whizz*), and that, in the rudest way, viz. by simple imitation.

The latter is little more than a vocal gesture.

The former is akin to the Verb, the latter to the Pronoun; from which two points I hold that Language, as we have it in Propositions, has developed itself. Should the reader care to talk about the Polarity of Language, he is free to do so. The fact I indicate is, that the Pronoun and Verb, the Interjection and Onomatopœa, are points from which two separate lines of concurrent and simultaneous evolution proceed rather than two extremities of a series.

§ 39. The evolution of the Pronoun precedes that of the Substantive.

Individual names precede general ones.

Variable names precede Invariable.

It is not difficult to see why such words as *this* and *that*,

words wherein, at first, the finger was well nigh as important as the tongue, must have formed some of the very earliest elements of language.

Let us call the class of words where the element of gesture, or something approaching, is notably conspicuous, *deictic*, a word from the root δειϰ- = *show*, just as the word *demonstrative* is from the Latin *demonstro*.

§ 40. Hitherto the imitative faculty has been put in action, the emotions have expressed themselves instinctively, and the senses have been appealed to by gesture, the objects dealt with being single individuals rather than members of classes, with temporary designations rather than permanent names. General names have yet to be developed.

In proportion as a variable individual designation is *deictic*, it realises its object to the senses. This is the case with words like *this*, *that*, *you*, *I*, *thou*. The particular object to which they apply explains the meaning of the word, and that *directly* and in the simplest way.

On the other hand, words like *same*, *other*, &c., *suggest* their object only through the medium of some other one.

The more a Pronoun is *deictic* rather than *suggestive*, the more it approaches the Substantive.

The more a Pronoun is *suggestive* rather than *deictic*, the more it approaches the Adjective.

When Individual and Variable Names have become General and Invariable, the Pronoun has given origin to the Adjective on one side and to the Substantive on the other.

The Numerals are Pronouns—being individual and variable. Logically, the Ordinals are of earlier origin than the Cardinals. The Cardinals, however, seem to have been developed first. Their form is always simpler than that of the Ordinals. Nevertheless they are Abstract rather than Concrete appellatives. The reasons for this lie in the connection between the names of the numbers and those of certain natural dualisms, triads, quaternions, decades, &c., the fingers being the chief. I have gone but slightly into the investigation of this question. I see, however, that there are two ways by which a numeral may have been developed.

Let some natural pentad, (say) the *hand*, have a name.

Transfer that to the number 5. In such a case we get a cardinal number—which, abstract as it is, may have preceded the concrete ordinal 5th.

On the other hand let the fingers be used for counting, *none of them having a special name.* In this case they are only known as 1st, 2nd, 3rd, &c., and the ordinal form is the older in development as well as in logic.

Of these two methods, the former I imagine to have predominated. Hence the reversion of the logical order and the evolution of an abstract term anterior to a concrete one.

For the rest of the table the relations between the different parts of speech are those of the ordinary works on Grammar.

PRELIMINARY DISSERTATION.

II.

PHONESIS.

§ 1. Phônêsis, or Fônêsis * (φώνησις) is derived from the Greek word *phônê*, or *fônê* (φώνη), meaning *voice*. It is the name of that portion of Acoustics which, from relating to the elementary *sounds* of language, has a special application to Philology. Thus applied, it has a wide field. Sounds may be expressed by corresponding signs or *Letters*. When this is the case, *Phonesis* applies to certain points of writing as well as speaking.

It also touches the questions of *Accent* and *Quantity*, and, to a certain extent, those of *Metre* as well.

Besides the word *Phônêsis*, we have the word *Phônêtics*, and *Phônêtic*, derivatives from *Phônê* also—derivatives of the same character as *Mathematics*, *Statics*, &c. The former is a substantive equivalent in power to *Phônêsis*; the latter an adjective. We can speak of *Phônêsis*, or *Phônêtics*, being a part of Acoustics, with a special application to Grammar, and also of *Phônêtic spelling*, or the *Phônêtic principles* of language.

* In the previous edition, the main parts of this second Preliminary Dissertation belonged to the body of the work; and there they would still continue to stand were it not for the fact of their appertaining to the study of Language in general, rather than to that of the English Language in particular. Indeed, to a great extent, the consideration of the Phenomena of Articulate Sounds belongs to Human Physiology rather than to Grammar, and to Physics rather than to Human Physiology. Under a better system of instruction than we have at present, this (as well as many other subjects) will be separated from special Philology, and get taught under its proper department, as much on its own account, as on account of its value as a preliminary to aught else.

§ 2. Treated as a part of Physics, the formation and nature of the Articulate Sounds of which Human Speech consists, is a question of equal simplicity with one concerning the nature and formation of the sounds of a musical instrument; and its exposition is just as capable of being made clear and lucid by means of an appropriate nomenclature, and the apposite illustrations, as that of the sounds of a harp or an organ. Even as the eye is an optical, so is the organ of voice an acoustic, instrument. It is only when we investigate the forces by which this instrument is put in action, that the question, ceasing to be physical, becomes one of Physiology.

§ 3. As such it has its application to Language.

As long as Language remains unwritten this application is simple and uncomplicated.

With writing, however, or the representation of sounds by signs, difficulties begin. There is a little to learn—much to unlearn.

Before any exhibition that would suit a grammarian of the fundamental articulations of Language can be attempted, a whole series of misapprehensions has to be guarded against.

§ 4. *In the comparison of sounds the ear is liable to be misled by the eye.* The syllables *ka* and *ga* are similar syllables. The vowel is in each the same, and the consonant is but slightly different. Now the words *ka* and *ga* are more allied to each other than the words *ka* and *ba*, *ka* and *ta*, &c., because the consonantal sounds of *k* and *g* are more allied than the consonantal sounds of *k* and *b*, *k* and *t*.

Comparing the syllables *ga* and *ka*, we see the affinity between the sounds, and we see it at the first glance. It lies on the surface, and strikes the ear at once.

It is, however, very evident that ways might be devised, or might arise from accident, of concealing the likeness between the two sounds, or, at any rate, of making it less palpable. One of such ways would be a faulty mode of spelling. If instead of *ga* we wrote *gha*, the following would be the effect: the syllable would appear less simple than it really was; it would look as if it consisted of three parts instead of two, and consequently its affinity to *ka* would seem less than it really

was. It is perfectly true that a little consideration would tell us that, as long as the sound remained the same, the relation of the two syllables remained the same; and that, if the contrary appeared to be the case, the ear was misled by the eye. Still a little consideration would be required. Now in the English language we have, amongst others, the following modes of spelling that have a tendency to mislead:—

The sounds of *ph* and of *f*, in *Philip* and *fillip*, differ to the eye, but to the ear are identical. Here a difference is simulated.

The sounds of *th* in *thin*, and of *th* in *thine*, differ to the ear, but to the eye seem the same. Here a difference is concealed.

These last sounds appear to the eye to be double or compound. This is not the case; they are simple single sounds, and not the sounds of *t* followed by *h*, as the spelling leads us to imagine.

§ 5. *Besides improper modes of spelling, there is another way of concealing the true nature of sounds.* If I say that *ka* and *ga* are allied, the alliance is manifest; since I compare the actual sounds. If I say *ka* and *gee* are allied, the alliance is concealed; since I compare, not the actual sounds, but only the names of the letters that express those sounds. Now in the English language we have, amongst others, the following names of letters that have a tendency to mislead:—

The sounds *fa* and *va* are allied. The names of *eff* and *vee* conceal this alliance.

The sounds *sa* and *za* are allied. The names *ess* and *zed* conceal the alliance.

In comparing sounds it is advisable to have nothing to do either with letters or names of letters. Compare the sounds themselves.

In many cases it is sufficient, in comparing consonants, to compare syllables that contain those consonants; *e. g.* to determine the relations of *p*, *b*, *f*, *v*, we say *pa*, *ba*, *fa*, *va*; or for those of *s* and *z*, we say *sa*, *za*. Here we compare *syllables*, each consonant being followed by a vowel. At times this is insufficient. We are often obliged to isolate the consonant from its vowel, and bring our organs to utter (or half

utter) the imperfect sounds of *p*', *b*', *t*', *d*'. In doing this we isolate the consonant.

These two points are essential preliminaries to the investigation of the nature of articulate sounds. If we take our notion *of sounds* from the way in which they are represented to the *eye*, we shall err; and unless we can reduce a combination of sounds to its simplest elements we shall be unable to make the necessary observations and comparisons.

§ 6. The history of an articulate sound is the history of a column of air, thrown into certain vibrations by means of a special organ, and acted upon during its passage through certain cavities by a certain apparatus of stops.

The cavities in question are the mouth and nostrils.

The stops are the tongue, lips, teeth, and soft palate.

The special organ which effects the vocal vibrations is the larynx.

The air is the air of our respiration.

This air may find its way through the mouth, nostrils, and larynx in two directions; being either *in*spired from the atmosphere to the lungs, or *ex*pired from the lungs to the atmosphere.

When *in*spired the passage is as follows—lips (or nostrils), larynx, lungs; when *ex*pired, the converse, or lungs, larynx, lips (or nostrils).

During the passage of air, whether *ex*pired or *in*spired, the parts through which it passes may be either active or passive.

When passive, there is simply so much breath, when active, voice.

It is only *ex*spired *air* that is available for the purposes of articulation. The column that we draw *in* is as truly a column of air as that which we breathe out, passing through the same cavities, and in contact with the same stops. Its direction, however, is different. Instead of beginning with the lungs and larynx, and ending with the mouth (or nostrils), it begins with the mouth (or nostrils) and ends with the larynx and lungs.

§ 7. A column of air *ex*spired, and passed through the larynx, reaches the back parts of the mouth.

Here its passage diverges—

a. If the soft palate be drawn up, so as to close the opening of the posterior nares, the line is from the larynx to the mouth, and escapes at the lips. But—

b. If the soft palate be depressed, the lips closed, and the passage through the mouth obstructed, the line is from the posterior nares to the anterior, and the escape is through the nose.

The line, then, of a column of *ex*spired air, after the passage of the larynx, is either *oral*, through the *mouth*, or *nasal*, through the *nose*.

When the passage is absolutely suspended by the close contact of (say) the two lips, or the tongue and front part of the palate, the action is *valvular*, *i. e.* is the effect of a valve, or stop, the *ex*-spiration being absolutely checked, or arrested.

When the obstruction of the passage is only partial (as it is when we say *oo*), and (as such) is effected by merely bringing the walls of the cavity in contiguity with each other, the action is *parietal* (from *paries*, *pariet*-is = *a wall*). The tongue, cheeks, and lips are the *walls* of the oral cavity.

The *oral* column is subject to both the *parietal* and *valvular* kinds of action; the *nasal* to the *parietal* only. We cannot close the nostrils, as we can the lips, by the action of their own muscles. Neither is there such an organ as the tongue in the nose. If there were, we might form as many sounds through that organ as we do through our mouth. As it is, however, all that we can do with a column of air passing through the nostrils is to narrow its line of exit by contracting the passage. The nasal and palatal muscles allow us to do this. They allow us to bring the walls of the nasal cavity a little nearer each other, or to separate them a little further from each other. They do not, however, allow us to close the passage altogether, and so suspend or arrest the *ex*spiration as we can do with the mouth.

For the purposes of speech the oral column of *ex*spirated air is of far greater importance than the nasal. Nevertheless, the latter must be borne in mind.

§ 8. *Vowels and Consonants*.—When the column is *oral*, and the action on it *parietal*, the result is a *vowel* sound, or a *vowel*.

When the column is *oral* and the action *valvular*, the result is a *consonantal* sound, or a *consonant*.

To illustrate this, let any of the *vowels* (for instance, the *a* in *father*) be sounded. The lips, the tongue, and the parts within the throat remain in the same position; and as long as these remain in the same position the sound is that of the vowel under consideration. Let, however, a change take place in the position of the organs of sound; let, for instance, the lips be closed, or the tongue be applied to the front part of the mouth: in that case the vowel sound is cut short. It undergoes a change. It terminates in a sound that is different, according to the state of those organs whereof the position has been changed. If, on the vowel in question, the lips be closed, there then arises an imperfect sound of *b* or *p*. If, on the other hand, the tongue be applied to the front teeth, or to the fore part of the palate, the sound is one (more or less imperfect) of *t* or *d*.

It is an essential condition in the formation of a vowel sound, that the passage of the breath be *parietal*. In the sound of the *l'* in *lo* (isolated from its vowel) the sound is as continuous as it is with the *a* in *fate*. Between, however, the consonant *l* and the vowel *a* there is this difference: with *a*, the passage of the breath is wholly uninterrupted; with *l*, the tongue is applied to the palate, breaking, arresting, or *partially* interrupting the passage of the breath.

The primary division of our articulate sounds is into *vowels* and *consonants*. The latter are again divided into *liquids* (*l*, *m*, *n*, *r*) and *mutes* (*p*, *b*, *f*, *v*, *t*, *d*, *k*, *g*, *s*, *z*, &c.).

In *parietal* action there are many degrees. The parts may be as widely separated as in the utterance of the *a* in *father*, or they may closely approximate as in that of the *oo* in *cool*. They may, also, be in any intermediate condition.

Valvular action may be either perfect or imperfect. It is perfect when we pronounce the sound of *p*. Until the lips are unclosed there is no sound at all. On the contrary, in that of *m*, though the lips are closed the sound is going on all the while.

§ 9. The nasal* sounds are *vowels* so far as the actions that form them are *parietal*.

The *ng* in *king* is the English representative of this class.

They are also *vowels* in some of their other properties—*e. g.* they can form syllables by themselves. In the Chinese, such syllables actually exist, constituting monosyllabic words.

They are not, however, *vowels* in respect to their power of combining with other sounds; e. g. *b- ng* is not a syllable in the way that *ba* or *bo* is one.

Nevertheless, the nasal sounds are essentially *vowels*, though whether it may be convenient to call them so is another question. The details of their mechanism and classification have yet to be studied, and, as they are rare in our own language, it is not likely that any Englishman will be the successful investigator. The French and the Portuguese have the best means of studying them. Neither have the muscles of the *nares* and soft palate been examined with any view towards the phonesis of what we have called the nasal passage.

Nevertheless, the *ng* in *king* is more of a vowel than aught else.

§ 10. *Simple aspirate* — H. — When air passes through *both* the mouth (or nostrils) and the larynx simply as so much ordinary breath, the result is the sound expressed by *h*. Now, though *h* is a letter, the sound it indicates is not a true articulation. It is simply so much ordinary breath *ex*spired.*

§ 11. *Surds* (*sharps*) *and sonants* (*flats*). — When air passes through the *larynx* simply as so much ordinary breath, but is acted upon during its passage through the mouth (or nostrils), the resulting articulation is a *surd* sound. This is the case with the sounds of *p*, *f*, *t*, *k*, *s*. Isolate them from their vowels—pronounce them. They are *whispers*.

Do the same with *b*, *v*, *d*, *g*, *z*. The sound is that of the voice at its ordinary pitch. Over and above the action of the parts within the mouth, there has been an action of the larynx, an action by means of which the column of air that, in the

* I have some time speculated upon the so-called *click* of the Hottentot language being an ordinary *h* *in*spired. If it be so, it makes nothing against the assertion of § 6, to the effect that all articulate sounds were *ex*spired. All that it proves (as, indeed, is proved by the ordinary *h*) is, that language contains a small proportion of inarticulate elements.

case of *p*, *f*, *t*, &c., was ordinary breath, was thrown into certain vibrations—made *sonant*, so to say.

§ 12. *Continuous and explosive articulations.*—Close the lips and utter the sound of *p*. Press the tongue against the roots of the teeth and say *t*. In each of these cases the action is not only valvular but *perfectly* valvular, *i. e.* the breath is absolutely and wholly arrested as long as the parts remain in either of the aforesaid positions. It is only when the air escapes that the sound is formed.

Sounds formed by *perfect* valvular actions are *explosive*.

Press the upper front teeth on the lower lip, and sound either *f* or *v*. The air escapes even whilst the parts in question are in contact. The action is valvular, but only *imperfectly* so.

Sounds formed by *imperfect* valvular actions are *continuous*. The sounds of *f* and *v* can be indefinitely prolonged.

§ 13. All *Vowels* are *continuous* and *sonant* (*flat*) — the action that forms them being *parietal* rather than *valvular*.

All *Liquids* are *continuous* and *sonant*—the action that forms them being valvular, but *imperfectly* valvular.*

Of the *Mutes* we may predicate that one-half of them is *surd*, whilst the other half is *sonant*. Some, too, are *continuous*, some *explosive*.

Such are the chief preliminaries to the Classification of Articulate Sounds.

No single language contains all of them. The English wants several; being, however, more deficient in the vowels than the consonants.

§ 14. *System of Vowels.* — For the sake of making certain sequences clearer, bear in mind the existence, in languages other than the English, of the following vowel sounds :—

The *é fermé*, of the French.—This is a sound allied to, but

* In Liquids the column of air, although checked, is *retro-verted*, *i. e.* it escapes, during the valvular action, at some point *behind* the valve—*e. g.* with *m* the closure of the lips is complete. The air, however, escapes by the nose.

different from, the *a* in *fate*, and the *ee* in *feet*. It is intermediate to the two.

The *u* of the French, *ü* of the Germans, *y* of the Danes.—This sound is intermediate to the *ee* in *feet*, and the *oo* in *book*.

The *o chiuso*, of the Italians.—Intermediate to the *o* in *note*, and the *oo* in *book*.

For these sounds we have the following sequences: *a* in *fate*, *é fermé*, *ee* in *feet*, *ü übel* (German), *oo* in *book*, *o chiuso*, *o* in *note*. And this is the true order of alliance among the vowels; the *a* in *fate*, and the *o* in *note*, being the extremes: the other sounds being transitional or intermediate. As the English orthography is at once singular and faulty, it exhibits the relationship but imperfectly.

§ 15. *The system of the Mutes.*—Preliminary to the consideration of the system of the mutes, let it be observed:—

1. That the *th* in *thin* is a simple single sound, different from the *th* in *thine*, and that it may be expressed by the sign þ.
2. That the *th* in *thine* is a simple single sound, different from the *th* in *thin*, and that it may be expressed by the sign ð.
3. That the *sh* in *shine* is a simple single sound, and that it may be expressed by the sign σ (Greek σῖγμα).
4. That the *z* in *azure*, *glazier* (French *j*), is a simple single sound, and that it may be expressed by the sign ζ (Greek ζῆτα).
5. That in the Laplandic, and possibly in many other languages, there are two peculiar sounds, different from any in English, German, and French, &c., and that they may respectively be expressed by the sign ϰ and the sign γ (Greek ϰάππα and γάμμα).

With these preliminary notices we may exhibit the system of the sixteen mutes; having previously determined the meaning of two fresh terms, and bearing in mind what was said concerning the words *surd* and *sonant*, *continuous* and *explosive*.

§ 16. *Lene and aspirate.*—From the sound of *p* in *pat*, the sound *f* in *fat* differs in a certain degree. This difference

is not owing to a difference in their sharpness or flatness. Each is sharp. Neither is it owing to a difference in their continuity or explosiveness; although, at the first glance, such might appear to be the case. *F* is continuous, whilst *p* is explosive. *S*, however, is continuous, and *s*, in respect to the difference under consideration, is classed not with *f* the continuous sound but with *p* the explosive one. *P* is called *lene*, *f* is called *aspirate*.

As *f* is to *p* so is *v* to *b*.
As *v* is to *b* so is þ to *t*.
As þ is to *t* so is ϑ to *d*.
As ϑ is to *d* so is *ϰ* to *k*.
As *ϰ* is to *k* so is *γ* to *g*.
As *γ* is to *g* so is *σ* to *s*.
As *σ* is to *s* so is *ξ* to *z*.

Hence *p*, *b*, *t*, *d*, *k*, *g*, *s*, *z*, are *lene*; *f*, *v*, þ, ϑ, *ϰ*, *γ*, *σ*, *ζ* are *aspirate*. Also *p*, *f*, *t*, þ, *k*, *ϰ*, *s*, *σ*, are *sharp*, whilst *b*, *v*, *d*, ϑ, *g*, *γ*, *z*, *ζ* are *flat*; so that there is a double series of relationship capable of being expressed as follows:—

Lene.		*Aspirate.*		*Surd.*		*Sonant.*	
Sonant.	*Surd.*	*Sonant.*	*Surd.*	*Lene.*	*Aspirate.*	*Lene.*	*Aspirate.*
p	*b*	*f*	*v*	*p*	*f*	*b*	*v*
t	*d*	þ	ϑ	*t*	þ	*d*	ϑ
k	*g*	*ϰ*	*γ*	*k*	*ϰ*	*g*	*γ*
s	*s*	*σ*	*ζ*	*s*	*σ*	*z*	*ζ*

Lene and *Aspirate* are the Latin equivalents to the Greek words ψίλον (*psilon*) and δάσυ (*dasy*) respectively. The Latin language, wanting both the sound of the Greek *theta*, and the sign to express it (*θ*), rendered it by *th*. This orthography engendered the false notion that *θ* differed from *τ* by the addition of the aspirate *h*. To this I add another process, a process akin to the one which converts *asparagus* into *sparrow-grass*. The Latin for δάσυ was *asper*.

All the so-called aspirates are *continuous*; and, *with the exception of s and z*, all the lenes are *explosive*.

I believe that in the fact of each mute appearing in a four-fold form (*i. e. surd* or *sonant*, *lene* or *aspirate*), lies the essential character of the mutes as opposed to the liquids.

§ 17. Y and *w*.—These sounds, respectively intermediate to *γ* and *i* (the *ee* in *feet*), and to *v* and *u* (*oo* in *book*), form a transition from the vowels to the consonants.

§ 18. The series *p* and *k* have this peculiarity.—They are connected with the vowels through *w* and *u* (*oo*), and through *y* and *i* (*ee*) respectively.

§ 19. The French word *roi*, and the English words *oil*, *house*, are specimens of a fresh class of articulations; viz. of compound vowel sounds or diphthongs. The diphthong *oi* is the vowel *o* modified, *plus* the *semi*vowel *y* modified. The diphthongal sound in *roi* is the vowel *o* modified, *plus* the semivowel *w* modified. In *roi* the semivowel element precedes, in *oil* it follows. In *roi* it is the semivowel allied to series *p*; in *oil* it is the semivowel allied to series *k*.

§ 20. *Chest*, *jest*.—Here we have compound consonantal sounds. The *ch* in *chest* is *t*+*sh* (*σ*), the *j* in *jest* is *d*+*zh* (*ʒ*). I believe that in these combinations one or both the elements, viz. *t* and *sh*, *d* and *zh*, are modified; but I am unable to state the exact nature of this modification.

§ 21. Other terms, chiefly relating to the vowels, have still to be explained. The *é* of the French has been called *fermé*, or *close* (Italian, *chiuso*). Its opposite, the *a* in *fate*, is *open*.

Compared with *a* in *fate*, and the *o* in *note*, *a* in *father*, and the *aw* in *bawl*, are *broad*, the vowels of *note* and *fate* being *slender*.

In *fat*, the vowel is, according to common parlance, *short*; in *fate*, it is *long*. Here we have the introduction of two fresh terms. For the words *long* and *short*, I would fain substitute *independent* and *dependent*. If from the word *fate* I separate the final consonantal sound, the syllable *fa* remains. In this syllable the *a* has precisely the sound that it had before. It remains unaltered. The removal of the consonant has in nowise modified its sound or power. It is not so with the vowel in the word *fat*. If from this I remove the consonant following, and so leave the *a* at the end of the syllable, instead of in the middle, I must do one of two things: I must sound it either as the *a* in *fate*, or else as the *a* in *father*. Its (so-called) short sound it cannot retain, unless it be sup-

ported by a consonant following. For this reason it is *dependent*.

The same is the case with all the so-called short sounds, viz. the *e* in *bed*, *i* in *fit*, *u* in *bull*, *o* in *not*, *u* in *but*.

To the preceding remarks the following statements may be added.

1. That the words *independent* and *dependent* correspond with the terms *perfect* and *imperfect* of the Hebrew grammarians.

2. That the Hebrew grammars give us the truest notions respecting these particular properties of vowels.

The following sentences are copied from Lee's *Hebrew Grammar*, Art. 33, 34:—"By *perfect vowels* is meant, vowels which, being preceded by a consonant" (*or without being so preceded*), "will constitute a complete syllable, as בָּ *bā*. By *imperfect vowels* is meant those vowels which are not generally" (*never*) "found to constitute syllables without either the addition of a consonant or of an accent. Such syllables, therefore, must be either like בַּד *bad*, or בָּ֫ *bā*, *i.e.* followed by a consonant, or accompanied by an accent."

§ 22. It is not every vowel that is susceptible of every modification. *I* (*ee*) and *u* (*oo*) are incapable of becoming broad. *E* in *bed* (as I have convinced myself), although both broad and slender, is incapable of becoming independent. For the *u* in *but*, and for the *ö* of certain foreign languages, I have no satisfactory systematic position.

Vowel System.

Broad.	*Slender.*	
Independent.	*Independent.*	*Dependentt.*
a, in *father* . .	*a*, in *fate* . .	*a*, in *fat.*
. . . .	*e*, *fermé*, *long* .	*e fermé*, *short.*
e, in *meine*, Germ.	. . . .	*e*, in *bed.*
. . . .	*ee*, in *feet* . .	*i*, in *pit.*
. . . .	*ü* of the German, *long*	the same, *short.*
. . . .	*oo*, in *book*	*ou*, in *could.*
. . . .	*o chiuso* . .	the same, *short.*
aw, in *bawl* . .	*o*, in *note* . .	*o*, in *note.*

System of Consonants.

Liquids.	*Mutes.*				*Semivowels.*
	Lene.		*Aspirate.*		
	Sharp.	*Flat.*	*Sharp.*	*Flat.*	
m	*p*	*v*	*f*	*v*	*w*
n	*t*	*d*	þ	ϑ	.
l	*k*	*g*	*x*	*γ*	*y*
r	*s*	*z*	*σ*	*ζ*	.

Concerning the vowel system, I venture no assertion. The consonantal system I conceive to have been exhibited above in its whole fulness. The number of mutes, *specifically* distinct, I consider to be sixteen and no more: the number of liquids, four. What, then, are the powers of the numerous letters in alphabets like those of Arabia and Armenia? What is the German *ch*, and Irish *gh*? *Varieties* of one or other of the sounds exhibited above, and not articulations specifically distinct.

§ 23. *Difference between a Connection in Phonetics and a Connection in Grammar.*—It is evident that between sounds like *b* and *v*, *s* and *z*, there is a connection in *Phonetics*. Now in the grammar of languages there is often a change, or a permutation of letters: *e. g.* in the words *tooth*, *teeth*, the vowel, in *price*, *prize*, the consonant, is changed. Here there is a connection in *Grammar*.

That the letters most closely allied in phonetics should be most frequently interchanged in grammar, is what, on *à priori* grounds, we most naturally are led to expect. And that such is *often* the case, the study of languages tells us. That, however, it is always so, would be a hasty and an erroneous assertion. The Greek language changes *p* into *f*. Here the connection in phonetics and the connection in language closely coincide. The Welsh language changes *p* into *m*. Here the connection in phonetics and the connection in language do *not* closely coincide.

§ 24. *Of certain Combinations of Articulate Sounds.* — Certain combinations of articulate sounds are incapable of being pronounced. The following rule is one that, in the forthcoming pages, will frequently be referred to. *Two* (*or more*) mutes, *of different degrees of sharpness and flatness*,

are incapable of coming together in the same syllable. For instance, *b*, *v*, *d*, *g*, *z*, &c. being flat, and *p*, *f*, *t*, *k*, *s*, &c. being sharp, such combinations as *abt*, *avt*, *apd*, *afd*, *agt*, *akd*, *atz*, *ads*, &c., are unpronounceable. *Spelt*, indeed, they may be; but attempts at pronunciation end in a *change* of the combination. In this case either the flat letter is changed to its sharp equivalent (*b* to *p*, *d* to *t*, &c.) or *vice versâ* (*p* to *b*, *t* to *d*). The combinations *abt*, and *agt*, to be pronounced, must become either *apt* or *abd*, or else *akt* or *agd*.

For determining which of the two letters shall be changed, in other words, whether it shall be the first that accommodates itself to the second, or the second that accommodates itself to the first, there are no general rules. This is settled by the particular habit of the language in consideration.

The word *mutes* in the second sentence of this section must be dwelt on. It is only with the *mutes* that there is an impossibility of pronouncing the heterogeneous combinations above mentioned. The liquids and the vowels are flat; but the liquids and vowels, although flat, may be followed by a sharp consonant. If this were not the case, the combinations *ap*, *at*, *alp*, *alt*, &c. would be unpronounceable.

The semivowels also, although flat, admit of being followed by a sharp consonant.

§ 25. *Double consonants rare.*—It cannot be too clearly understood that in words like *pitted*, *stabbing*, *massy*, &c. there is no real reduplication of the sounds of *t*, *b*, and *s*, respectively. Between the words *pitted* (as with the small-pox) and *pitied* (as being an object of pity) there is a difference in spelling only. In speech the words are identical. *The reduplication of the consonant is in English, and the generality of languages, a conventional mode of expressing upon paper the shortness (dependence) of the vowel that precedes.*

Real reduplications of consonants, *i. e.* reduplications of their *sound*, are, in all languages, extremely rare. I am fully aware of certain statements made respecting the Lap and Fin languages, viz. that doubled consonants are, in them, of common occurrence. Notwithstanding this, I have an impression that it is generally under one condition that true reduplication takes place. In compound and derived words,

where the original root *ends*, and the superadded affix *begins* with the same letter, there is a reduplication of the sound, and not otherwise. In the word *soulless*, the *l* is doubled to the ear as well as to the eye; and it is a false pronunciation to call it *souless* (*soless*). In the *Deformed Transformed* it is made to rhyme with *no less*, improperly.

"Clay, not dead but soulless,
Though no mortal man would choose thee,
An immortal no less
Deigns not to refuse thee."

In the following words, all of which are compounds, we have true specimens of the doubled consonant.

n is doubled in *unnatural*, *innate*, *oneness*.
l — *soulless*, *civil-list*, *palely*.
k — *book-case*.
t — *seaport-town*.

It must not, however, be concealed, that, in the mouths even of correct speakers, one of the double sounds is often dropped.

§ 26. *True aspirates rare*. — The criticism applied to words like *pitted*, &c., applies also to words like *Philip*, *thin*, *thine*, &c. There is therein no sound of *h*. How the so-called aspirates differ from their corresponding lenes has not yet been determined. That it is *not* by the addition of *h* is evident. *Ph* and *th* are conventional modes of spelling simple single sounds which might better be expressed by simple single signs.

In our own language the *true* aspirates, like the true reduplications, are found only in compound words; and there they are often slurred in the pronunciation.

We find *p* and *h* in the words *haphazard*, *upholder*.
— *b* and *h* — *abhorrent*, *cub-hunting*.
— *f* and *h* — *knife-handle*, *offhand*.
— *v* and *h* — *stave-head*.
— *d* and *h* — *adhesive*, *childhood*.
— *t* and *h* — *nuthook*.
— *th* and *h* — *withhold*.
— *k* and *h* — *inkhorn*, *bakehouse*.
— *g* and *h* — *gig-horse*.

We find *s* and *h* in the words *race-horse, falsehood.*
— *z* and *h* — *exhibit, exhort.*
— *r* and *h* — *perhaps.*
— *l* and *h* — *well-head, foolhardy.*
— *m* and *h* — *Amherst.*
— *n* and *h* — *unhinge, inherent, unhappy.*

§. 27. *On the formation of syllables.*—In respect to the formation of syllables, I am aware of no more than one point that requires any especial consideration.

In certain words, of more than one syllable, it is difficult to say to which syllable an intervening consonant belongs. For instance, does the *v* in *river*, and the *e* in *fever*, belong to the first or the second syllable? Are the words to be divided thus, *ri-ver, fe-ver?* or thus, *riv-er, fev-er?*

The solution of the question lies by no means on the surface.

In the first place, the case is capable of being viewed in two points of view—an etymological and a phonetic one.

That the *c* and *r* in *become, berhymed*, &c. belong to the second syllable, we determine at once by taking the words to pieces; whereby we get the words *come* and *rhymed* in an isolated independent form. But this fact, although it settles the point in etymology, leaves it as it was in phonetics; since it in no wise follows, that, because the *c* in the *simple* word *come* is exclusively attached to the letter that follows it, it is, in the *compound* word *become*, exclusively attached to it also.

To the following point of structure in the consonantal sounds the reader's attention is particularly directed.

1. Let the vowel *a* (as in *fate*) be sounded.—2. Let it be followed by the consonant *p*, so as to form the syllable *āp*. To form the sound of *p*, it will be found that the lips close on the sound of *a*, and arrest it. Now, if the lips be left to themselves they will not *remain* closed on the sound, but will open again, in a slight degree indeed, but in a degree sufficient to cause a kind of vibration, or, at any rate, to allow an escape of the remainder of the current of breath by which the sound was originally formed. To re-open in a slight degree is the natural tendency of the lips in the case exhibited above.

Now, by an effort, let this tendency to re-open be coun-

teracted. Let the remaining current of breath be cut short. We have, then, only this, viz. so much of the syllable *āp* as can be formed by the *closure* of the lips. All that portion of it that is caused by their re-opening is deficient. The resulting sound seems truncated, cut short, or incomplete. It is the sound of *p*, *minus* the remnant of breath. All of the sound, *p* that is now left is formed, not by the *escape* of the breath but by the *arrest* of it.

The *p* in *āp* is a *final* sound. With initial sounds the case is different. Let the lips be *closed*, and let an attempt be made to form the syllable *pa* by suddenly opening them. The sound appears incomplete; but its incompleteness is at the *beginning* of the sound, and not at the end of it. In the natural course of things there would have been a current of breath *preceding*, and this current would have given a vibration, now wanting. All the sound that is formed here is formed, not by the *arrest* of breath, but by the *escape* of it.

I feel that this account of the mechanism of the apparently simple sound *p*, labours under all the difficulties that attend the *description* of a sound; and for this reason I again request the reader to satisfy himself either of its truth or its inaccuracy, before he proceeds to the conclusions that will be drawn from it.

The account, however, being recognised, we have in the current natural sound of *p* two elements:—

1. That formed by the current of air and the closure of the lips, as in *ap*. This may be called the sound of breath *arrested*.

2. That formed by the current of air and the opening of the lips, as in *pa*. This may be called the sound of breath *escaping*.

Now what may be said of *p* may be said of all the other consonants, the words *tongue*, *teeth*, &c. being used instead of *lips*, according to the case.

Let the sound of breath *arrested* be expressed by π, and that of breath *escaping* be expressed by ϖ, the two together form the current natural sound *p* ($\varpi + \pi = p$).

Thus *ap* (as quoted above) is p—ϖ, or π; whilst *pa* (sounded similarly) is p—π, or ϖ.

In the formation of syllables, I consider that the sound of breath arrested belongs to the first, and the sound of breath escaping to the second syllable; that each sound being expressed by a separate sign, the word *happy* is divided thus, *haπ-ϖy;* and that such is the case with all consonants between two syllables. The *whole* consonant belongs neither to one syllable nor the other. Half of it belongs to each. The reduplication of the *p* in *happy*, the *t* in *pitted*, &c., is a mere point of spelling, of which more will be said in the chapter on orthography.

The following extract from Richardson is to the same effect, being independent evidence to the accuracy of the doctrine respecting what may be called the *distribution of a single consonant between two syllables*:—"Each consonant letter requires, for its complete utterance, a breathing precedent, a closure or collision of some of the organs of speech, &c., and an aperture or separation of them with a breathing subsequent. Take, for instance, the labials B and M; call the first (with the vowel preposed, áb, éb, ám, ém), the announced sound; call the second (with the vowel subjoined, bà, bè, mà, mè), the enounced sound; and to the two we may give the name of conunciate ábbà."—*Dictionary of the English Language.—Preliminary Essay*, p. 6.

Further notices of the extent to which a consonant may belong to two syllables may be found in Jobert's *Colloquial French.*

PRELIMINARY DISSERTATION.

III.

ON THE EARLY GERMAN AREA.

§ 1. THE notices of the tribes and languages allied to the English spoken in and spread over the different parts of Germany, as they occur in the body of the present work, are more or less fragmentary and incidental. Where a particular population, or a particular form of speech illustrated any portion of the archæology of the English Language it was mentioned —only, however, as occasion required. No full and systematic view of the German family in general was attempted. Such a view, however, is by no means unnecessary.

Whether such a general view should form part and parcel of a treatise so special as the present is another question, inasmuch as archæological, philological, and ethnological treatises on things German belong to the history of Germany rather than to that of England. Neither are the ordinary continental histories by any means wanting in them. On the contrary, they are both numerous and elaborate, no care and no learning being spared in their construction. It may also be added that their details are pretty generally recognised.

To this general recognition the present writer takes such grave exceptions as to make his view of the early German history incompatible with that of the most distinguished investigators of Germany, and to this difference of opinion, rather than to any want of able dissertations on the subject, he refers the necessity of a preliminary dissertation like the present.

§ 2. The area usually assigned to the Germans of the dawn of history is that of the *Germania* of Tacitus; and although, in some cases it is added to, and in others it is diminished, it

is safe to say that in nine cases out of ten the current doctrine recognises it.

The area assigned to the Germans of the dawn of *history* by the present writer is that of the *Germania* of Tacitus with no additions whatever, and with the vast deduction of all the parts east of the Elbe, and south of the Neckar.

The details of this doctrine, as well as its chief proof, will appear after we have considered—

1. Firstly. The area of the *Germania* of Tacitus.

2. Secondly. The chief additions to it—for it may be premised that, though able and authoritative scholars have *added* to the area in question, the *subtractions* from it have been comparatively unimportant. None, at least, have been so great as those now suggested.

§ 3. 1. *The area of the Germania of Tacitus.*—The Germany of Tacitus extends from the German Ocean and the Rhine on one side to the parts about the amber-country of Courland on the north, and as far as Gallicia on the south; to each of which countries we have special allusions. For the intermediate portion of Europe, the frontier is carried at least as far as the most eastern of these points; and possibly further. With these limits it includes Holland, part of Belgium, Westphalia, Hanover, Oldenburgh, Rhenish Prussia, Franconia, Thuringia, Bavaria, Mecklenburg, Brandenburg, Pomerania, East and West Prussia, Saxony, Silesia, Bohemia, and Poland.

Within this area lie the populations already given to the Saxon and Frisian areas, and, besides these, several others of equal and, perhaps, greater importance—*e. g.* the Chatti, the Suevi (already mentioned), the Hermunduri, the Marcomanni, the Quadi, the Lygii, &c.

Whatever may be the case with the more obscure and less influential writers, I cannot find that either Zeus, Grimm, or any of the authors whose opinion approaches theirs in value, have eliminated any of the above-named populations from the German stock.

§ 4. On the contrary—the latter has devoted a considerable portion of his *Deutsche-Sprache* to justify the addition of the ancient Daci, Getæ, and Thracians to that class. If so, the

Danubian Principalities—Wallachia and Moldavia—must be added to the already ample area.

The validity of the addition depends entirely upon the special evidence upon which it rests—upon the special evidence upon which it rests rather than any *à priori* views of its probability or improbability. The *Germania* of Tacitus is a large area—very large. But this is no reason against its being larger. It is by no means necessary that the whole of a given ethnological superficies should be known to the writer who describes it. When Tacitus writes that Germania was separated from Dacia and Sarmatia, *montibus aut mutuo metu*, his language is deficient in precision, and any one who holds that Germans, overlooked by the historian, may have occupied districts either to the North or to the East of the frontiers ascribed to the Dacians or the Sarmatians, holds nothing unreasonable. They may have been more German in reality than in appearance. Or, their occupancies may have only indented, or interrupted the German outline, in which case Germans might re-appear elsewhere, *e. g.* lower down on the Danube, or further north on (even) the Dnieper. There is nothing unreasonable in all this. The German area may easily have been *larger* than Tacitus makes it; and all that is expected from the advocate of this view is that, by a parity of reasoning, he should concede, to the investigator of another kind, the equal likelihood of its having been *smaller*. In other words, the fallibility or infallibility of his authority must be equitably dealt with, and errors on the side of excess be put upon the same level as errors on the side of deficiency.

At present, it is sufficient to call the doctrine by which the Dacians, Thracians, and Getæ are added to the German stock—the *Getic hypothesis*—the criticism upon it being reserved, saving only the remark that all the exceptions that lie against the extent given to the German area by Tacitus, lie still more gravely against the additions to it suggested by the Getic hypothesis.

§ 5. The most general expression of the ground upon which these exceptions are taken is the statement that the evidence of Tacitus, as ordinarily interpreted, is incompatible with the ethnological conditions of two-thirds of what he calls Germania at the beginning of the truly historical period, a state-

ment which implies that .the period of Tacitus for the parts in question was not truly historical.

The period of Tacitus was truly historical only for the parts west of the Elbe, and the parts along the Rhine. How different is the information—how different were the opportunities for collecting it—in the case of the Cherusci, Chauci, Frisii, and the other nations of the Lower Rhine and Weser, as compared with the *data* for the Semnones, Lemovii, and the nations beyond the Elbe. The former was collected, either directly or indirectly, from men who visited the localities described, fought in them, marched in them, sailed up their rivers, and acted as pioneers across their fens. The latter are based upon such information as the people of the parts which were known could supply concerning the unknown parts beyond them.

As time advanced, however, the more remote countries beyond the Elbe, beyond the Weser, and beyond the Vistula, became known even as the territories of the Catti and Cherusci were known; so that information concerning Pomerania, or Prussia, became as definite and trustworthy as the earlier information about Hesse and Westphalia.

The period when the parts beyond the Elbe, dimly sketched by Tacitus, first become known in definite detail, and from personal knowledge, is, roughly speaking, the reign of Charlemagne.

Advancing from the dim twilight of a fragmentary and second-hand history to the full light derived from the personal knowledge of contemporary witnesses, the first question which we ask is, the extent to which our new knowledge confirms or invalidates our previous accounts. It may do either one or the other. If it confirm them, well and good. If it oppose, a conflict of difficulties arises. In either case, the existing state of things at the time when our information first becomes unexceptionable is the primary and fundamental fact with the *ethnologist*. On this he founds his criticism, criticism which the historian, who is more accustomed to rely upon testimony than to venture upon elaborate trains of reasoning, is not unwilling to accuse him of over-valuing. The ethnologist, on the other hand, imputes to the historian an undue deference to fallible and indistinct testimony.

§ 6. Such are the preliminary observations which prepare the reader for the statement *that nearly the whole of that portion of the Germania of Tacitus which lies east of the Elbe, as well as certain portions of it west of that river, is, at the beginning of the proper historical period, not German but Slavonic.*

Some part of it is more or less Slavonic in the present century. That it was so as early as the ninth, eighth, and seventh centuries, is a fact not sufficiently appreciated.

The following is a sketch of the details:—

Livonia, Courland, East and West Prussia.—Here the definite history begins with the twelfth century, when the Pagan Lithuanians were converted by the Knights of the Teutonic Order. At that time the whole of the area was unequivocally Sarmatian, without trace or vestige of any previous German population—no German names for the rivers or mountains, and no German strongholds in any of the impervious forests and impracticable fens,—no traditions on the part of the Sarmatians of their own comparatively recent arrival in the country. That any portion of the *present* German population of the countries in question is descended from an ancestry earlier than A.D. 800, is what no one has ever ventured to assert, so evidently is it of recent origin, and so totally has any older population—if such ever existed—died off without leaving a trace, or shadow of a trace, of its existence.

Pomerania, East of the Oder.—Adam of Bremen first mentions these Pomeranians, and he mentions them as Slavonians, the Oder being their boundary to the west. On the east they were conterminous with the Prussians. Their name is Slavonic (*po* = *on* and *mare* = *sea,*) = *coastmen*. All their antiquities and traditions are equally so; in other words, there is neither evidence, nor shadow of evidence, of their ever having dispossessed an older German population. Nor are they wholly extinct at the present moment. In the parts about Dantzig we find the Slavonic *Kassúb, Cassubitæ*, or *Caszeb*. Their language approaches the Polish. No one has ever deduced the *present* Germans of East Pomerania from any ancestry earlier than the Carlovingian period.

Pomerania, west of the Oder, and the eastern part of Mecklenburg.—No definite notices of these parts occur before the time of Charlemagne. From that time downwards, however, they are numerous. The only Germans that they recognise are the conquering invaders. On the other hand, the Slavonic populations are carefully enumerated, and so thoroughly do they fill up the whole area that there is neither nook nor cranny for anything German. The chief nation is that of the Wilzi, Welatabi, or Liutici, falling into the minor divisions of the *Chizzini*, near the present town of Rostock, the *Circipani*, on the coast opposite the Isle of Rugen, the *Tolenzi*, on the Tollensee, and the *Rethrarii* of the *civitas Rethre*. Now, whatever the others may have been, these last were no newcomers, since the town was pre-eminent for its antiquity, and the temple which it contained celebrated for its sanctity. No one has ever deduced the *present* Germans of West Pomerania and Mecklenburg from any ancestry earlier than the Carlovingian period.

The Island of Rugen.—Like the town of Rethre, the Isle of Rugen was at one and the same time Slavonic, and sacred; its sacro-sanctitude implying the antiquity of the rites practised in it.

Western Coast of Mecklenburg.—Nothing is known of Mecklenburg older than the pre-eminently Slavonic *Obodrites*, separated by the river Warnow from the Wilzi, and by the Trave from the Slavonians of—

Holstein.—Here, for the first time, do we meet with a true Slavono-German frontier. A line drawn from the Trave to the head-waters of the Eyder forms it. North of the Eyder, in the time of Alfred, were the Danes; west of the Trave, the Saxons; between those rivers and the sea, the Slavonic *Wagri*. The city of Altenburg was Wagrian, and so was the Isle of Femern.

Lauenburg.—This was the locality of the Polabi, or Slavonians of the Elbe from *po* = *on* and *Laba* = *Elbe*.

Uckermark.—Here dwelt, at the end of the tenth century, the Slavonic *Ucri* or *Wucri*.

Interior of Mecklenburg and Mittelmark.—The country between the Hevel and the Muritz-See, a vast wood, requiring

five days to traverse it, was the land of the Slavonic *Murizzi* or *Morizani;* westwards of these, and extending as far as the Elbe, were the *Warnubi*—Slavonic also.

Brandenburg.—Brandenburg is more than sufficiently covered by Slavonic tribes; since the Hevelli or Slavonians of the Hevel, the Stoderani, the Brizani, the Linones, the Smeldingi, the Dossani, and the Bethenici, although the exact localities have yet to be investigated, are quite enough to fill the tract between Slavonic Altmark on the north-west, and—

Lusatia on the south-east—Lusatia, which is, at the present moment, Semi-Slavonic, and which was originally wholly so; Lower Lusatia being the country of the Milcieni, Upper Lusatia of the Lusici.

Silesia.—Now, and from the dawn of the historical period, Silesia has been in the same category with Lusatia—*i. e.* essentially Slavonic.

The Slavonians of Lusatia and Silesia formerly extended as far into the present country of Germany as the river Werra, and as the head-waters of the Maine.

Bohemia with parts of Moravia and Upper Hungary.—These countries have never been *known* to be more German than at present, and at present they are Slavonic. At the same time, I believe that there are traditions among the present Tshekhs, which refer to their conquest of the country and the usurpation of their ancestors. The value of these depends upon their nationality. This may be absolute. It may, on the other hand, be of the same value as the traditions about *Brut* being the patriarch of the Britons, or, in other words, the legend may be more due to the influence of a medieval Latin literature, than the truly native traditions.—*Valeant quantum.*

Bavaria and Suabia will be considered in the sequel.

§ 7. Between the Germany thus limited by Slavonia, and the Germania of Tacitus, there is a great contrast. How is this explained? By the assumption of a vast change in the interval, a change so vast as, in the mind of the present writer, to make the assumption of it undue and illegitimate. Is the evidence, then, of Tacitus to be impeached? This will be

answered anon. At any rate the value of his evidence for the parts which his best informants must have known by hearsay only must not be placed on the same level with the value of his evidence concerning the parts well-known to both his contemporaries and predecessors. The legionary of Drusus or Tiberius might describe, from personal knowledge, the populations of the Ems, or Weser; but, whoever described the tribes of the Oder or Vistula, would describe them from hearsay accounts,—hearsay accounts, which I have no wish to undervalue,—hearsay accounts which can often be satisfactorily confirmed,—hearsay accounts, however, which have just the same relation to the descriptions of the parts visited by the Roman armies, as the *data* for the geography of Central Africa have to the surveys of the colonies of Natal, the Cape, or Angola.

§ 8. Holding, however, that the text of Tacitus is absolutely accurate, what must we do? Assume a certain amount of German displacement effected by a certain amount of Slavonic invasion. This is, as near as may be, to double the history of the parts beyond the Elbe. In the ninth century they were Slavonic though now German. Add to this that in the third century they were German though Slavonic in the tenth.

The likelihood or unlikelihood of this must be tested in several ways.

First, in respect of its *extent*.—The assumed migration must have been unsurpassed, perhaps unequalled, by any other within the historical period. When the Germans of Charlemagne, and his successors, conquered (or re-conquered) Transalbian Germany, there was neither trace nor record of any previous German occupancy. Yet such previous occupancy rarely occurs without leaving signs of its existence. Sometimes there are fragments of the primitive population safe in the protecting fastnesses of some mountain, forest, or fen, whose savage independence testifies their original claim on the soil. In this way the Welsh of Wales, and the Basques of the Pyrenees, are monuments of that aboriginal population which held possession of Spain and Britain, long before the beginning of history, and which partially holds possession of them now. Yet there is no want of natural strongholds in the country in question. The Saxon Switzerland, the Bohemian

range, the forests of Lithuania, might well have been to the Germans of Tacitus, what Snowdon was to the Britons of Agricola, or the Pyrenees to the old Iberians; in which case the *present* Germans of those countries would be the oldest inhabitants of them,—not the newest, as they are.

Another way in which a primitive, but displaced, population escapes annihilation, is, by taking upon itself the character of a servile population. In this way the Helots of Sparta represent the older inhabitants of Laconia, as well as the conquered Messenians.

But a servile class of conquered aborigines was as much wanting in the Slavonian portions of the *Germania*, when it was first known otherwise than by hearsay, as the analogues of the Welsh or Biscayans. The signs of a primitive population, shown as they show themselves in Britain or Spain; shown as they showed themselves in Greece or Italy; or shown as they showed themselves in Hindostan, were equally non-existent.

Neither were there any *traditions*. No lays celebrated either the Arthur which defended, or the Ida which ravaged the soil. The supposed conquerors knew of no *indigenæ* which they replaced. No *indigenæ* complained of the stranger who dispossessed them.

Lastly, *Saxon* as is England, the oldest geographical terms are *Keltic;* some of the original names of the rivers and mountains remaining unchanged. The converse is the case in Transalbingian Germany. The older the name the more surely is it Slavonic.

So much for the extent of the assumed displacement. It must have been the greatest and the most absolute of any recorded in history.

It must also have taken place with unparalleled rapidity. By supposing that the assumed changes set in immediately after the time of Tacitus, and that as soon as that writer had recorded the fact that Poland, Bohemia, and Courland were parts of *Germania*, the transformation of these previously Teutonic areas into Slavonic ones, began, we have a condition as favourable for a great amount of changes as can fairly be

demanded. Still it may be improved. The last traces of the older population may be supposed to have died out only just before the time when the different areas became known as exclusively Slavonic; an assumption which allows the advocate of the German theory to say that, had our information been a little earlier, we should have found what we want in the way of vestiges, fragments, and effects of the antecedent non-Slavonic aborigines. Be it so. Still the time is short. Bohemia appears as an exclusively Slavonic country as early as A.D. 625. Is the differences between these areas and the time of Tacitus sufficient?

Undoubtedly a great deal in the way of migration and displacement may be done in five hundred years, and still more in seven hundred; yet it may be safely said that, under no circumstances whatever, within the historical period, has any known migration equalled the rapidity and magnitude of the one assumed, and that under no circumstances has the obliteration of all signs of an earlier population been so complete.

How could the displacement inferred from this utter obliteration have taken place? Was it by a process of ejection, so that the presumed immigrant *Slavonians* conquered and expelled the original *Goths?* The chances of war, when we get to the historical period, run the other way; and the first fact which we know concerning those selfsame Slavonians who are supposed to have dispossessed the Germans in the third and fourth centuries, is that, in the ninth, the Germans dispossessed them.

If this view will not suffice, let us try another. Let us ask if it may not be the case, that, when those Germans, who are admitted to have left their country in great numbers, migrated southwards, they left vast gaps in the population of their original areas, which the Slavonians from behind filled up, even by the force of pressure; since geography abhors a *vacuum* as much as nature is said to do.

I will not say that this view is wholly unsupported by induction. Something of the kind may be found amongst the Indians of North America, where a hunting-ground abandoned

by one tribe is appropriated by another. The magnitude, however, of such vacuities is trifling compared with the one in question.

History only tells us of German *armies* having advanced southwards. The conversion of these *armies* into *national migrations* is gratuitous.

§ 9. But if the area of the *dispossessed* Germans was thus remarkable, that of those who held their ground was not less so.

Along the Danube there was, at the time of Tacitus, a real existence of Germans to the south of Bohemia and Moravia, and it extended so far eastwards as to come within the same degree of longitude as the supposed Goths of the Baltic. These Germans of the Danube were the Marcomanni; some of the ancestors and vaunt-couriers of the Goths of Mœsia in the third century.

Now these kept their ground, being the only ones that are admitted to have done so. They did more; they encroached permanently on their neighbours to the east. Strange, that the fact of lying south of a given degree of latitude, should thus have preserved those Germans of the Danube against those fierce Slavonians who (if we suppose the Lygii to have been Germans, and the Marcomanni to have occupied all Bohemia) so thoroughly exterminated their brethren to the north. It looks as if the fact of their having been personally engaged in warfare against Rome, had so sharpened their swords as to have endowed them with powers of resistance unknown north of the Bohemian frontier. Everywhere else the Germans retired; between Bohemia and the Danube they encroached.

Yet it was not for want of enemies that they thus kept their ground. Theirs was no locality especially favoured by peace. They had the same Slavonians to contend with that extinguished the supposed Germans of the Oder and Vistula, and they had the Romans as well. It is not strange that the ancestors of the Ostrogoths and Visigoths should have held out against these odds. It is only strange that they should have been the only Germans who did so. Surely this is a page

in history which may be read differently; and instead of supposing them to have been thus exceptional to their countrymen, we may consider them to be the only Germans of whose existence in the time of Tacitus we are sure.

It was as little for the want of actual wars and migrations as for the paucity of hostile neighbours, that these exceptional Germans of the Danube are found, in the fourth, fifth, sixth, seventh, and eighth centuries, in the locality assigned to them by Tacitus in the second. On the contrary, there was much of each. This we *know* to have been the case. Of similar wars and similar migrations, on the Oder and Vistula, we know nothing; we only assume them for the sake of accounting for a supposed change of population.

§ 10. On the real theatre of action, the Middle Danube, what is it that we find in the time of Tacitus? Romans, Germans, Slavonians, all on the Rhætian and Pannonian frontier, the Romans having the lion's share of country. What in the time of Theodoric? Germans, Romans, and Slavonians, the Germans possessing much of what the Romans had lost. This is what we see on the points illuminated by the clear light of history; and the changes implied are but *moderate*. In the parts beyond, however, everything increases its dimensions. The wars are more exterminating, the migrations longer, and the displacements greater than anything known elsewhere.

§ 11. Let us now consider another, and not dissimilar, series of facts. The inroad which is assumed to have obliterated the eastern Germans of the Germania of Tacitus was not exclusively *Slavonic*; it was *Lithuánic* as well. Neither was the whole area which, in the ninth century, was undoubtedly divided between these Lithuanians and Slavonians, *absolutely* German even in the eyes of Tacitus. At the mouth of the Vistula the *Æstyii* spoke a language like the *British*.

Let these Æstyians, on the strength of their *sermo Britannicæ propior*, be called the *non*-Germanic portion of the so-called original Germanic area; and—

Let the *Prussians*, on the strength of their Lithuanic tongue, be called the *non*-Slavonic portion of the same area as it appears in the twelfth century.

It will be found that the relation of the *non*-Slavonic portion of the Slavonian period, was exactly that of the *non*-German portion during the German period—*i. e.* both the Æstyians and Prussians occupied the same locality.

Hence, the displacement of these *Britanno-German* populations (and the statement of Tacitus is as valid for the *Æstyians* speaking a language like the British as for any single fact connected with these parts) must have been accompanied with a remarkable act of discrimination—since the parts occupied by the populations like the *British* became *Lithuanic* and not Slavonic, the remainder *Slavonic* and not *Lithuanic*. This nice appropriation of different parts of the different areas cannot be said to add to the probability of the migration which must be assumed. Such a migration, annihilating the populations, traditions, and local names, and all the substantial realities of a vast district, and yet, preserving the *form* of its ethnological area, is, to say the least, a very remarkable one; since it gives us a phenomenon which is better ascertained in chemistry than in history, *i. e. the phenomenon of replacement and substitution.*

§ 12. Now this piece of ethnological chemistry, thus displayed on the Vistula, repeats itself on the Danube.

In the time of Tacitus the parts between Moravia, Gallicia, and Hungary were occupied by nations speaking *three* different languages—the German, the *Pannonica lingua* of Tacitus, and the *Gallica lingua* of Tacitus.

At the *present* time *three* tongues meet in the same parts, the German, the Slovak, and the Polish of Gallicia; the Majiar of Hungary being a fourth—but that is of late introduction.

Now the migration here assumed is one which, whatever it did in the way of an indiscriminate abolition of all nationality, at least left the boundaries of three different languages, and their geographical relations to each other, much as it found them. It respected forms whilst it abolished substances.

§ 13. The elimination of the Germans from the eastern part of the Tacitus area forms only one-half of the question. The other consists in the origin of the Slavonians and Lithuanians who displaced them. Let it be admitted that the parts between the

Elbe and Vistula are emptied. Let the physical dogma about Nature's abhorrence of a *vacuum* be transferred to ethnology. We are, then, only half in our inquiry. How was the void filled up? By a population which we may call generally, Sarmatian, but which we have seen is divided into two branches —the Slavonian and the Lithuanic. The origin of the latter is beset with no extraordinary difficulties, beyond those already alluded to. That of the former is eminently obscure. Whence could they come in strength and numbers sufficient for the phenomena under explanation,—in strength and numbers sufficient to obliterate all vestiges of the previous Germanism of such vast areas as Mecklenburg, Pomerania, the Prussias, Brandenburg, Saxony, Silesia, Posen, Poland, and Bohemia? From some parts *beyond* the countries just enumerated; these being, by hypothesis, German.

Let us look, then, to those parts of Europe which, lying east, north, or south of the Germania of Tacitus were, at one and the same time, not only not German but Slavonic—Slavonic in the way that the ancestors of the Slavonians of Holstein, Lauenburg, Luneburg, Brandenburg, Mecklenburg, Lusatia, Silesia, Saxony, Bohemia, Moravia, the Prussias (East and West), Posen, and Poland, must have been.

It could not well have been from Courland, Livonia, or Lithuania—inasmuch as the population here is Lithuanic rather than Slavonian.

Nor yet from the parts beyond, *i.e.* Esthonia, and the parts on the Gulf of Finland. These were Ugrian.

Nor yet, very readily, from Gallicia, Lodomiria, and the parts around.

§ 14. If Tacitus be absolutely unimpeachable, a *Gallica lingua* was spoken hereabouts, whereas if he be fallible, the value of his evidence as to the size of *Germania* is diminished. Still, without admitting that these parts can give us all the phenomena required, I admit that *Gallicia* may have been Slavonic. Indeed, I hold that it was so. But then I make *Gallicia* mean *Gallician*, not *Gallic*. On the other hand, I hold that the southern frontier of the Lithuanic reached the northern frontier of the Gallician. If this be the case—if the parts *west* of this first piece of Slavonic ground that the ordinary

interpretation of Tacitus allows us, be German, whilst the parts north of it are Lithuanic—we have only two other directions to look towards—the south and the east, Hungary, Transylvania, and the Danubian Principalities on the one hand, Russia on the other.

That the Hungary, &c., may have been Slavonic, I admit; but, considering the effects of the Dacian conquest, I deny it to have been the Slavonia that Slavonized Pomerania, Mecklenburg, &c., &c.

That Russia was Slavonic, I doubt—holding it to have been, except in the extreme south and west, Ugrian. Even, however, if it were so, its Slavonism belonged to a section of the Slavonic family other than that of the Slavonians of Pomerania, Mecklenburg, &c., &c. The Slavonians of Pomerania, Mecklenburg, &c., were Poles and Bohemians—Lekhs and Czekhs—rather than Servians or Russians, a difference of no small import.

I hold, then, that the whole of that portion of the Sarmatian stock, which in the ninth century was Slavonic as opposed to Lithuanic, Polish and Bohemian as opposed to Servian and Russian, must either be deduced from some portion of what Tacitus calls *Germania*, or from a district to which the same author assigns a language he calls *Gallica*.

§ 15. This sketch of the difficulties of finding an area sufficient to have given origin to the Slavonians of the ninth century beyond the limits of the Germania of Tacitus having been laid before the reader, and the necessity having been suggested of making them part of that area, I may now be allowed to add that the reasons against making the particular countries just enumerated other than Slavonic are, in each case, based upon the investigation of the individual case, being by no means deductions from the limitations put upon the supposed Germania. They are all *veræ causæ*, got at by either so many researches in general ethnology, or by so much special study of the Slavonian, Lithuanic, and Ugrian stocks. And, assuredly, this breadth of view is necessary. When the special German philologue has so many Slavonians to account for, he easily refers them to some other area; inasmuch, as the only condition that this need satisfy is that it be other than German. In

this way the rest of the world's surface is passed over to the Slavonian, who has *his* area also to deal with. The German has left him a *minimum* of available space. A *minimum*, however, he must have—at any rate. If his patriotism traverse his science, the chances are that he will want a *maximum*. Say, however, that he is easily satisfied. If his own area have been unduly curtailed, he must stretch his wings in another direction. For this the Ugrian has to suffer—and so on *ad infinitum*. Hence comes the necessity of so apportioning the earth's surface amongst the stocks that cover it, as to leave room for all—a necessity, which, as far as my own experience goes, no German philologue has ever yet recognised to half its necessary extent.

§ 16. I state, then, that the original Slavonic area must have had a certain magnitude—that magnitude being considerable. But the German must have had a certain magnitude also; and it may be argued that I curtail it too much. I admit that the gravest objection to the doctrine of the present treatise lies in this line of reasoning. The Germany to which I limit the true Germania may reasonably be said to be too small for the history that arises out of it. I admit that it is not a bit too large. Still, I hold that it is large enough.

§ 17. We have now taken a measure of some of the improbabilities involved in the doctrine of a Slavonic migration to the Transalbian portion of the *Germania* between the times of Tacitus and Charlemagne; and though they are undeniably great, their magnitude is only relative. And a certain degree of evidence may overbalance them. Difficult as it is to believe that Poland was ever German, there is, nevertheless, an amount of testimony which would make it credible. Had an observer like Cæsar visited the country *in person*, and known it as well as he knew Gaul, his *dictum* would, probably, have outweighed all other difficulties. On the other hand, had a writer of no character whatever classed it amongst the countries of Germany, I should have troubled the reader with but few reasons for objecting to him, and have disposed of his evidence in a summary manner, by treating his statement as an error.

§ 18. In Tacitus, and most other writers, we must distin-

guish between his facts and his inferences; and I think that, in the dimensions given to his Germania, inference had a good deal to do. What Tacitus *knew* of the Germans of the south was, that they extended as far down the Danube as the frontier of Pannonia, and he had no reason to imagine that their southern extension went one hair's-breadth further in an easterly direction than did their northern one; or *vice versâ*. Hence the extension of their area as far along the Baltic as it was known to reach along the Danube, was legitimate: subject, of course, to correction from further investigation; and equally legitimate was the assumption that the intervening parts were German—since the reasoning ran thus—

a. The *southern* Germans run thus far eastwards;

b. The *northern* do the same;

c. So do the parts *interjacent*. Subject, I say, to correction from absolute investigation, this *à priori* view was sufficiently scientific; and who shall say that Tacitus put it forth unconditionally?

These and similar considerations show, that such inaccuracies as we find in Tacitus are so far from subtracting from his value as an authority, or from the respect due to his testimony, that they enhance his credit. Such as occur could hardly have been avoided; and the only wonder is that there are so few of them.

If, however, we deny this reasonable amount of inaccuracy, the thoroughly hypothetical character of the migrations in question cannot be too strongly stated, or too prominently exhibited. As a general rule, *they are referable to one head, and to one head only*, viz. *the facts which they will explain*.

To this statement there are a few exceptions, *i.e.* there are a few migrations, for which we have a certain amount of separate substantive evidence, and which take their place in history on the strength of their own merits. Such are those of the Goths and the Longobards.

§ 19. As a *general rule*, the German migrations are hypothetical. Some of them, however, have been assumed upon fair grounds, *e.g.* that of the Rugii, and that of the Varini. Of these, the unreality—for unreal I hold them to have been

—only becomes apparent after a considerable amount of somewhat minute criticism, and the notice of several new facts lying beyond the ordinary field of investigation.

§ 20. The criticism that applies to the assumed migrations applies also to the details of those populations of that part of the Germania, which the present writer treats as Sarmatian, *i. e.* Slavono-Lithuanic or Lithuano-Slavonic. Such are the Semnones, the Varini, the Lygii, &c. In each and all of these cases there is a certain amount of separate substantive evidence in favour of their being other than German—a certain amount of evidence, little or much—slight in some cases, *e.g.* that of the Semnones, strong in others, *e.g.* that of the *Lygii*. Here the independent evidence in favour of a Slavonic, and against a German affinity, is at its *maximum*.*

§ 21. With the *Lygii*, according to Tacitus, we have a *generic term* like *Gallus* and *Suevus*.

Ptolemy confirms Tacitus.—Ὑπὸ δὲ τοὺς Βουγοῦντας Λούγιοι οἱ Ὀμανοὶ, ὑφ' οὓς Λούγιοι οἱ Δοῦνοι, μέχρι τοῦ Ἀσκιβυργίου ὄρους . . . . καὶ Λούγιοι οἱ Βοῦρροι, μέχρι τοῦ Οὐιστούλα ποταμοῦ.

An extract from Nestor confirms Ptolemy:—"When the Wallachians attacked the Slovenians—the Slovenians went forth, and settled on the River Vislje (Vistula), and called themselves Lekhs (*Ljachove*). And some of these people were called *Poles*, some Luticzi, some Pomoranians."

This shows that the root *Lekh* was Slavonic, *i.e.* the native name by which the Slavonians of the Vistula called themselves, rather than the name by which they were called by their *non*-Slavonic neighbours.

That the name of *Lekh* was recognised by other writers than Nestor, indeed that it was a common designation, is shown by the hypothesis of the later chronicles, where it becomes the name of the *eponymus* of the *Poles*. Tshekh and Lekh are the two leaders of two great nations; the first of the Poles, the second of the Bohemians. Of the latter, the *present* native

* The author's edition of the *Germania of Tacitus with Ethnological Notes* is specially devoted to the consideration of the details. Indeed, the present treatise is little more than a general exposition of the views therein exhibited.

name is *Tshekh*. Of the former, *Lekh* was the *original* denomination. Hence the name *Lekh*, in Nestor's time, at least, was *native*. This is against the *Lygii* having been German.

I confess that it strikes me unfavourably that Zeuss has kept back the identity of locality, combined with the similarity of sound between the *Lekh* of Nestor, and the *Lygii* of Tacitus. Whether we look to his remarks on the former word (p. 126), or the latter (p. 662), we find abundant signs of readiness to associate similar words with the one under consideration. Thus (in vv. *Poloni*, *Wenden*) he expends some ingenuity in showing the probability of the Lekh of Nestor, and the Λενζανῆνοι of Constantine Porphyrogenita having been identical. He also shows some research in tracing the names in the Icelandic writings of Snorro (*Læsjar*) and in the Latin of Witikind (*Liciaviki*). Then in v. *Lygii* he enumerates the slightly-varied forms *Ligii*, *Lugii*, Λοῖοι, Λούγιοι, *Lugi*ones, Λογίωνες, *Lupi*ones, and hints at an etymological connection with the root *long*. But, with all this there is not a single reference from *Lygii* to *Lekh*, nor yet any from *Lekh* to *Lygii*; so that the very important fact of similarity of name coinciding with identity of area, is not even recognised as a complication worth investigating.

Pole is a geographical, rather than a national, term, and means *occupants of plains*. *Pole* = *plain*, and *Polak* = *an inhabitant of a plain*. Of this *Polacy* is the plural form. Nestor, writing in Old Slavonic, has the form *Poljane*. Hence the Latin form *Polonia*—"Inter Alpes Hunniæ et Oceanum est *Polonia*, sic dicta in eorum idiomate quasi *Campania*."—Zeuss, p. 662.

The *d* in the English form *Poland*, has been introduced by the same process of confusion which converts *asparagus* into *sparrow-grass*, *i. e.* the tendency to identify a *like* term in a foreign, with some real one in the native tongue.

The situation, then, of the Lygii of Tacitus is that of the *Lekhs* of Nestor.

Zeuss admits that the present Poles are the Lekhs of Nestor under another name. "The name *Lech*, originally a general name given by the eastern to the western branch of Slavonians, must most frequently have been applied to those who lived

nearest, viz. the Poles. At length, after ceasing to be a general appellation, it became fixed as their special designation." —P. 662.

With all this, not a word is said about *Lekh* being like *Lyg-ii*.

But it may be said that the assumption of a migration in the case of the Slavonic Lekhs is legitimate, inasmuch as it is suggested by the very passage of Nestor lately quoted.

Be it so. There would still stand over the very remarkable fact that the very area in which these immigrant Lekhs settled should be an area occupied by a people with a name almost identical with their own. What should we say to a writer who argued that Boston in the United States was, very likely, wholly unconnected with Boston in England; that it was an aboriginal American name; that by mere chance, the Bostonians of Lincolnshire fell in with a place named like their native town; and that by mere chance the aboriginal Bostonians of Massachusetts were displaced by a population bearing the same name as themselves?

But they might have taken their name from that of the earlier *Lygii*. Not so. The tradition about the eponymus *Lech* is strong evidence in favour of its being native. What Anglo-Saxon ever called himself a descendant of *Brut;* or placed *Brut* at the head of his genealogy?

Now—as has already been stated—Zeuss himself admits that the Poles are the Lekhs of Nestor. Add to this the fact just mentioned in favour of the name being native.

Then consider the word *Lygii* to be German. What follows? The very selfsame difficulty that will be noticed when we come to the Goths.

Two difficulties of this kind occurring together are more than twice as grave as either singly.

§ 22. I will now guard against the appearance of any undue depreciation of a great author by raising a question or two as to the point of view from which the evidence of Tacitus is to be considered. A great deal of it is his only so far as he has adopted it from others; a great deal, consequently, has to be referred to some original source of unascertained value. This is no hypothesis. In speaking of the German-Gallic frontier,

Tacitus quotes Cæsar. But Cæsar himself speaks as the independent observer only in parts of his subject. He quotes from the Alexandrian geographer, *e. g.* Eratosthenes. A well-known passage concerning the Hercyniæ *silvæ*, or, according to Tacitus, the Hercyni*us saltus* shows this—"Hercyniæ silvæ (quam Eratostheni et quibusdam Græcis famâ notam esse video, quam illi orcyniam appellant) oritur ab Helvetiorum et Nemetum et Rauracorum finibus; rectâque fluminis Danubii regione, pertinet ad fines Dacorum et Anartium. Hinc se flectit sinistrorsum, diversis à flumine regionibus; multarumque gentium fines propter magnitudinem attingit; neque quisquam est hujus Germaniæ, qui se aut adisse ad initium ejus sylvæ dicat, quum dierum iter LX processerit aut quo ex loco oriatur, acceperit."—*Cæsar, De Bello Gallico*, lib. vi. § 24, 25.

No one can say that an objection against the dimensions of such a tract as the *Hercynian Forest* is an objection against either Tacitus or Cæsar. The real author seems to be Eratosthenes, or some one *e quibusdam Græcis*.

Surely, then, the information respecting the darker parts of Germany must be viewed as the information of so many of Tacitus' predecessors rather than of Tacitus himself. Hence, however high we may place the merits of the author of the *Histories*, we are, by no means, justified in measuring his authorities by the same high standard.

§ 23. But "Tacitus," it may be said, "has adopted their views, and, having done so, has made them his own." I see no grounds for thus making him an ethnological critic as well as an historical philosopher. Lest the contrary, however, should be entertained, let us look how he treats an ethnological question elsewhere. Whence does he deduce the Jews? From Crete, and that on the strength of the similarity between the names *Ida* (the Mount) and *Judah*—Idæi, and Judæi. Do the upholders of the German origin of (say) the Ligii also uphold the (Cretan) descent of the Hebrews? The majority do not. Nevertheless, the evidence is the same in both cases—viz. that of one of the first of historians.

§ 24. There is another way in which we must look at the term Germania. What does it carry with it? In what characteristics does it imply identity? Does it mean that all Germans used the same arms—formed the same political alliances—exercised

the same political rights—had the same-colored hair—spoke the same language? Does it mean that they all agreed in some of these points? Does it mean that they all agreed in all of them? Whatever be the answer to the question, one thing is certain, viz. that if we adopt the same tests of Germanism as Tacitus, Tacitus must have adopted the same tests that we do. In other words, the term Germania must connote the same ideas in the nineteenth that it did in the second century. Can it, however, be shown that our views of what constitutes Germanism are the same as those of the Romans in the reign of Domitian? Far from it. The converse is nearer the truth. The primary test with *us* is *language;* and it may be safely said that no populations speaking a Slavonic tongue would ever constitute any part of an ethnological Germany constructed by any living ethnologist. Hence, what is not German in speech is (practically speaking) not German at all. With Tacitus, however, language was *not* the primary test. Indeed, he specially shows, in more passages than one, that populations who spoke German might be doubtful, and that populations who spoke languages other than German might be true Germans. See, in proof of this, what he says about the *Osi.* In one place he writes *Osis Germanorum natione*, in another, *Osos, Pannonica lingua arguit non esse Germanos.* Suppose that this second statement had never been made? The Osi would have been deemed German according to the usual criticism. There is, then, the possibility of certain *non-German* populations having been called *Germani*, just as the Osi are so called; whilst the *data* for correcting the natural inference from such passages as *Germanorum natione* are non-existent.

§ 25. Equally clear is his language respecting the Bastarnæ and Peucini.

"Peucinorum, Venedorumque, et Fennorum nationes Germanis an Sarmatis adscribam dubito: quamquam Peucini, quos quidam Bastarnas vocant, sermone, cultu, sede, ac domiciliis, ut Germani agunt: sordes omnium ac torpor: procerum connubiis mixtis, nonnihil in Sarmatarum habitum fœdantur. Venedi multum ex moribus traxerunt. Nam quidquid inter Peucinos Fennosque silvarum ac montium erigitur, latrociniis pererrant. Hi tamen inter Germanos potiùs referuntur, quia et domos fingunt, et scuta gestant, et pedum usu ac pernicitate gaudent;

quæ omnia diversa Sarmatis sunt, in plaustro equoque viventibus."

Upon the whole, I think that whilst *Dacia* meant the political domain of Decebalus, and *Sarmatia* the country of the more nomadic populations of the type of the occupants of the steppes of Southern Russia, *Germania* meant what was neither the one nor the other—its characteristics being negative rather than positive. A nation ever so German in other respects, would have been Sarmatian if it lived in waggons, or shifted its area with its flocks and herds. A nation ever so Sarmatian in language would have been German if its political relations, domestic habits, and manner of warfare were German, of course presuming that it fell within a certain geographical area—an area with a large margin.

Such is the general sketch of the reasons which induce the present writer to believe that all that part of the Germania of Tacitus which we know to have been Sarmatian when clear and unmistakable history begins, was Sarmatian in the comparatively obscure times of the second century.

§ 26. Respecting the south-western corner of the present Germany, respecting the original character of the present kingdom of Wurtemburg, of Baden, and of Bavaria, I have said nothing. So far as they were comprised within either the Decumates Agri or Rhœtia, they are excluded from Germania by Tacitus himself; whilst Niebuhr expressly states that, in the reigns of Augustus and Tiberius, Suabia was not yet subject to Rome; his reason being that no mention is made of any attacks upon Germany south of the Lahn. Although this view rests upon negative evidence, and is qualified by the statement that all that is known about this war is vague and indefinite, the *à priori* probabilities are in favour of it.

§ 27. *Additions to the Germania—Getic hypothesis.*—I have already stated that few writers *subtract* from the *Germania* of Tacitus.—Several *add* to it. Of these by far the most important is the author of the *Deutsche Grammatik* and of a later work of less value, the *Deutsche Sprache*. In this he has committed himself to the doctrine that the Getæ, and the Daci, were German—so that the Dacia of the Roman emperors, the present Danubian principalities, was German. If so, the

statement that the Germans were divided from the Sarmatæ and *Daci* by "mountains or mutual fear" (*montibus aut mutuo metu*) is exceptionable—the error being one of omission. It is, as has been made manifest, neither the business nor the wish of the present writer to support any writer's infallibility. It is only his wish and business to see that the rule by which it is measured is applied evenly. That Tacitus may have introduced Germans where they had no business is not more unlikely than that he may have overlooked them where they actually existed.

Such is the general view of the question. In the special case before us, however, the argument is strengthened against him. What Dacia actually was in the way of ethnology a writer in the time of Domitian may easily have ascertained. But could he so easily learn about the tribes of Poland, Silesia, Gallicia, and Saxony? There is no comparison between his advantages in the former, and his disadvantages in the latter case. Nevertheless, the Getic hypothesis (for so I name the doctrine that makes Dacia German), as long as it also requires Poland, &c. to have been originally German, credits Tacitus with accuracy where accuracy is well nigh impossible, and imputes to him an error of omission where truthful accounts were eminently accessible. Dacia, which he might have known as well as he knew the Westphalian parts of Germany, he is charged with making other than German when it was actually German. The interior, however, of Sarmatia, which had never been approached by a Roman legion, he is credited with making German on good and sufficient grounds. Hence, if we are to correct him at all, our correction must touch the parts where error was so easily avoided as scarcely to be excusable, whereas for those where it was not only excusable, but almost unavoidable, we are to leave his statement unimpeached and unsuspected.

This is one instance of the kind of reasoning that applies to the *Additions to the Germania of Tacitus*, and it is of the kind we expect beforehand. It is the argument *à fortiori* as applied to the intrinsic improbability of an author with insufficient means of information affording unexceptionable evidence, increased by the discovery of an oversight on a plain question.

§ 28. The next objection is of the same sort. All the difficulties of the question concerning the origin of the Sarmatians are increased by the subtraction of such a vast country as Dacia from the possible, or probable, Sarmatian area.

§ 29. Another objection is the following: If the evidence of authors is to be taken with any regularity at all, what are we to say to the special statements that the Dacians were (in respect to language) in the same category with the Getæ? That they were both German.

From this the author of the Getic hypothesis neither recoils nor shrinks. The Daci, he holds, were Getæ—both being German.

But the Thraces were what the Daci were, the Daci being Getæ. If so, German was spoken on the very frontier of Greece. The difficulties that this affinity suggests are, by no means, sufficiently met.

But this is not all. What the Thracians were the Phrygians were also, whilst the Phrygian tongue was akin to the Armenian. If so, German was spoken on the shores of the Caspian. The difficulties that this suggests are avoided rather than met in all that I have seen on this same Getic hypothesis.

§ 30. Let us, however, suppose that they are got over; also supposing that the writer who charges Tacitus with having understated the amount of Germanism in one quarter is willing to apply his canon of fallibility or infallibility consistently, and to admit that he may have overstated it in another. In this case, the question gets considered on its own merits, rather than on the consistency of its advocate, or the consequences deducible from it.

In favour of the Getic hypothesis there is one strong fact, a fact so strong that the present writer binds himself to one of two alternatives—either to admit it as an argument in favour of the views he here opposes to an extent sufficient to neutralize all the objections he has already made with the addition of several that he could make, or to explain it away.

a. The names *Getæ* and *Gothi* are not only sufficiently alike to be considered the same words, but there is actual evidence as to their having been used as synonyms.

b. The Goths were Germans.

c. When they first appear in history it is in the country of the *Getæ*.

d. But the *Getæ* were occupants of that country long before this earliest appearance in history of the *Goths*—they (by current opinion) having not only been Germans, but having come from Germany.

Now what are the chances against the name of a locality reached by a body of emigrants being identical with that of the emigrants themselves in their native country? The chances against such a coincidence are certainly very great indeed.

What are they against it being as like as the words *Getæ*, and *Gothi?* Still very great.

Hence, the fact that a tribe called G-O-T-H-I should, when they first peopled the Mœsogothic country, have hit upon the country of a people with a name so like their own as G-E-T-Æ, by mere accident, is strange. English or American colonies might be sent to some thousand places before one would be found with a name so like that of the mother-country as *Get* is to *Got*. This, however, has been already noticed when the *Lygii* were under consideration.

The chances, then, are that the similarity of name is *not* accidental, but that there is some historical, ethnological, or geographical grounds to account for it. Grimm accounts for it by making the *Goths* indigenous to the land of *Getæ*.

In other words, in the Getic hypothesis, it is held that the Goths were Getæ, and the Getæ Goths, *from the beginning*, the origin of the Goths in Germany, and the migration from that country being denied. There was no migration at all. The Goths were on the Lower Danube from the *ab origine*, and they were known to the earlier Greek and Latin writers as Getæ.

Undoubtedly this is a reasonable explanation of what is otherwise an improbable coincidence.

§ 31. Yet it is only reasonable under the assumption that the *Gothi left Germany under that name*, or, at any rate, that they bore it *before* they reached the country of the Getæ. If they did not do this, and if they only took it up on reaching Dacia, in the way that a Spaniard of Zacatecas calls himself a Mexican, or an Englishman a Briton, the whole problem

vanishes, the phenomenon being one of the most ordinary kind; viz. the adoption on the part of an invading body of the name of the population, or area, invaded.

Now there is as little evidence that any Germans ever called themselves Goths when in Germany, as there is that any Spaniard ever called himself a Mexican when in Castile, or that an Angle, when an occupant of the Elbe or Eyder, designated himself as a Briton. Such is the statement to which —negative and, consequently, hazardous, as it is—the present writer commits himself.

How much of his system stands or falls with it is another question; one which may be considered when the assertion itself gets impugned. Undoubtedly, however, a great deal depends upon it.

§ 32. For this reason I will anticipate an objection which, although not likely to be made by any careful reasoner, is still possible. "Why" (it may be said) "may not the *Gothones* or *Gothini* have been the *Goths* in question? They are, each, within the limits of Germany." I answer, that this suggestion assumes the whole question under discussion, viz. the accuracy of the term *Germania;* inasmuch, as, of all the doubtful parts of the area so designated by Tacitus, the Gothinian and Gothonian localities are the most so.

Or rather, there is no doubt about them. The former is expressly excluded by Tacitus himself from the German division—*Gothinos Gallica*, Osos Pannonica lingua arguit *non esse Germanos*.

With the Gothones the evidence, though less direct, is scarcely less conclusive; the name alone being, to a certain extent, a reason in favour of their being in the same category with the Gothini. Indeed, individually, I hold that the *Gothones* were the *Gothini* described from their northern frontier, and by observers from the Baltic, the *Gothini* being *Gothones* approached from the South. Still stronger, however, than this is the difficulty of separating them from the Ostyii (Ὠστίωνες), and *Kossini* of the Amber country—whose language (*teste Tacito*) was *Britannicæ proprior*. Whatever this was, it was not German.

§ 33. As compared with the simple statement that the Ger-

mans of the Getic country were Goths, or Getæ, only in the way that the Germans of England are Britons, the Getic hypothesis has a strong primary presumption against it, viz. the law of parsimony. This forbids us to multiply causes, "above all" (to use an expression applied to a very different subject) "the postulation of an unknown force where a known impotence can account for the phænomenon."* The unknown force in the present instance is the original occupancy of the Getic country by German Goths as an explanation of the similarity of name. But it is an unnecessary postulate, inasmuch as we are unable to show that there were ever such things as German Goths at all. All that there actually was, was a certain collection of Germans in Goth-land, just as there was elsewhere a certain collection of Angles in Britain, or as there is, at the present moment, a certain number of Spaniards in Mexico.

§ 34. The minor points of evidence in favour of the Getic hypothesis are in the ordinary predicament. They take the greater part of their value from the presumptions in their favour. They may be found in the first volume of the *Deutsche Sprache*. Some are plausible; others evidently pressed into the service. Thus—

Decebalus is compounded of the national name *Dac-*, and *bal* = the *Pfal-* in West-*phal*-ia.

Tri-balli is a similar compound of *Pfal.* The tri = the *thri* in the A. S. *Tri-milch.*

Thai-phali. Ditto. The *Thai* = the *Da-* in *Daci.*

Thrax—Capable of derivation from Gothic root *þrâ* = *bold, quarrelsome.*

Ares = *Thor.*—The Greek Ares dwelt in *Thr*acia. Thor dwelt in *Thr*udheim, which is specially stated by Snorro to be Thracia.

Τραυσόι—Herodotus names the Trausi with the Getæ. The *Tra-* in *Tr*ausi = the *dr* in *driu*san.

Istcr.—The Danube, *in lingua Bessorum Hister vocatur.* Norse, *îstr* = *fat*—was sich für den fetten befruchtenden Strom eignete.

The Anartes—O. H. G. *einherti* = *constant.*

The Costoboci—*Kost, Koist* = M. G. *hauhist,* O. H. G.

* *Discussions on Philosophy*, by Sir W. Hamilton, p. 590.

hôhist (*highest*). *Boci* = the *boci* in the German name *Tri-boci*.

Καυχοήνσιοι = the *Chauci*.

Κωγαίωνον.—The name of a mountain in Dacia = O. H. G. *houc*. O. N. *haugr* = *barrow* (*tumulus*).

The *Aorsi* of Pliny. Compare the M. G. *airzis*, O. H. G. *hirsi*, O. N. *hiarsi*.

The *Priantes* of Pliny—M. G. *friônds* = *friends*.

Dromichotes = the firm hero. *Trum* = *firm*, A. S. *Hetja* = *hero*, O. N.

Bœro-bistes.—Ending for ending, the same as Ario-*vistus*.

Δάπυξ = the *hawk*, O. H. G. *hapuh*, A. S. *hafoc*.

Οὐλόγαισος.—Ending for ending, the same as Rhodo-*gaisus*.

These are fair samples of the extent to which the derivations are forced or unforced. There are many such—especially a long series taken from Dioscorides of the names of Dacian plants.

Ἀνιασεξέ = *Onobrychis*. = *Old woman's scissars* = *ahne* = *via*, and *sexe* = *culter*.

Δοχελᾶ—*Champitys*. From *tagol* = *hair*; or *þäcele* = *lamp*.

Δάκινα = *Limonium*. Possibly *Daisy*. If so from *Dag* = *Dies*.

Τουλβηλά = *Centaurea*. From the root of *dilban* = *delve*.

Σκιαρή = *Dipsacus*. A. S. *scîr* = *purus*, *lucidus*.

Σικουπνοές = *Eryngium*. This may be one of two things—(*a*.) the present plant called *mannstreue*, in which case it equals A. S. *sigefriæst* = *victoriæ flatus*, or (*b*.) the *goat's beard*—whence *ziege* = *goat*, and *fahs* = *beard*.

Μόζουλα—*Thymus* = *Moss*, which grows like thyme, or like which thyme grows.

Ζουόστη = *Artemisia*. Probably *marjoram*. If so, *herba suavissima*, = A. S. *svêzôsta* = *sweetest*.

Γονολῆτα = *Lithospermum*. Possibly *kuni-leta* = *leaving its kind*—*i. e.* bringing forth stones; *i. e.* stone-like seed.

Προδίορνα = *Helleborus niger*, *veratrum*, presupposes the verb *verare* = *divinare*. Then, as M. S. *froþs* = *sapiens*, προδίορνα is to *froþs* as *veratrum* to *ver-*.

Ὅλμα = χαμαιάκτη = Gothic *elm*.

Τουτάστρα = *Colocynthis*. The termination *astra* in *âga-*

lastra = *pica*, *ramestra* = *strychnum*, *pala salutans*, *ganastra* = *scintilla*.

Πριαδηλα = O. H. G. *friudela* = *amica*.

§ 35. The criticism that applies to the botanical glosses is rather more complex than that in the criticism of the ordinary names. Thus—in the case of (say) Ζουόστη = *Artemisia*, there are two questions; (1) whether, word for word, Ζουόστη = *svêzô-sta*, and (2) whether plant for plant, *Artemesia* = *marjoram*. Now the ordinary botanist connects the *Artemisia* with the *wormwoods* and *southernwoods*—plants anything but *suavissimæ*. Many other words * are in the same predicament with Ζουόστη. Many, too, are in the same with the following:—

Κρουστάνη = *Chelidonium*. It is assumed (apparently with justice) that as χελιδὼν (= *swallow*) lies in *Chelidonium*, its equivalent must also be found in κρουστάνη.

Let *crusta* = χελιδών. This may become *hruzdô*, which may be the M. G. *svalvô*.

Now, admitting that the letter changes (the manipulation of which is in the hands of a master)—allow all this—what is the conclusion? That *svalvô* is only remotely connected with *crusta*. Meanwhile, the ordinary Lithuanic for *swallow* (χελιδὼν) is *kregzde*. This I find in the *Deutsche Sprache* itself; but I fail to find the legitimate inference, viz. that the Dacian name for the *Chelidonium* is *Lithuanic*.

For practical purposes, it is not too much to say that, in the case before us, the existence of a nearer *Non*-German etymology is ignored in favour of a remoter German one. And so it is with other words, *e. g.*—

Ακτή—οἱ δὲ δένδρον ἄρκτου, οἱ δὲ ἥμερον, Ῥωμαῖοι σαμβούκουμ. Γάλλοι σκοβιὴν, Δάκοι σέβα, καλαμοειδεῖς ἔχουσα κλάδους—*with reedlike, hollow branches*. As in the O. H. G. *holuntar*, S. *hyll*, D. *hijlde*, the idea of *hollowness* lies here, and the shoots of elder, M. H. G. *holre* are cut to make flutes of. Now the Dacians may have used for *elder* the word *seba*, whilst other dialects reserved the term for the *reed* or *rush*; O. N. *sef*, &c.

* The meanings given to *onobrychis*, *limonium*, *eryngium* and *thymus*, are just as unreal as this—indeed, throughout the list, the philology is only fit for botanists, the botany for philologues.

Well and good. But this is not all. The text continues, and tells us that in Servian the name of the *Sambucus niger* is *Zova*. It is admitted that both in form and meaning this is like σέβα. Then why not call σέβα Servian—at least in the first instance?

§ 36. The case in favour of the Getæ having been Germans has yet to be made out—standing over, in the mind of the present writer, *in Græcas Kalendas*.

§ 37. He now attempts to apportion what he holds to have been the real Germania of the second century amongst (1) the ancestors of the Saxons and Frisians; (2) the ancestors of the so-called Goths; and (3) the ancestors of the speakers of the Platt-Deutsch and High-German forms of speech of the German Proper, *i. e.* the German as opposed to the Mœso-Gothic, the Frisian, and the Saxon.

§ 38. The first of these divisions has already been considered.

1. *The Goths.*—To the original area of the speakers of the language of the Ulphiline translations I assign *Thuringia*. Thuringia, as the original (so-called) Gothic area satisfies several, perhaps all of the necessary conditions. It gives us the best *situs* for the dialects akin to the Mœso-Gothic, the relations of which are Low German as well as High. Now, at one and the same time, Thuringia lies east of High-German Hesse, and subtends the southern part of Saxon Eastphalia. The present dialects, indeed, are simply High-German; but this only shows that the lineal descendants of the Mœso-Gothic are extinct, and that their replacement has been effected from the west. So early, however, as the time of Michaelis, the remark had been made that the Thuringian forms of speech were the most Mœso-Gothic of any of the German dialects. Upon this, however, I deliver no opinion.

The next fact that points to these parts is one that might have been adduced earlier in corroboration of the doctrine that *Goth* was not a native name. It was reserved, however, for the present question, in order that two points might be dealt with at once.

If the Goths wanted the name by which they were subsequently known when they left Germany, what designation did they bear instead of it? What was the true name? Unless

this be given, the ordinary view of the word Goth remains undisturbed. *De non apparentibus et non existentibus eadem habenda est ratio.* Some name they must have had, and what name so likely as the one which learned men have given them for centuries? On the other hand, the production of a name, really native, gives the last shock to a crumbling edifice. If, then, the speakers of the language of the Ulphiline translations were not called *Goths* till they reached the land of the *Getæ*, under what name did they leave Germany?

Under that of *Grut-ungs* and *Therv-ings*.

"Ausi Danubium quondam tranare *Grutungi*
In lintres fregere nemus, ter mille ruebant
Per fluvium plenæ cuneis immanibus alni.
Dux Edotheus erat. Tantæ conamina classis
Incipiens ætas et primus contudit annus.
Submersæ sedere rates, fluitantia nunquam
Largius Arctoos pavere cadavera pisces.
Corporibus premitur Peuce, per quinque recurrens
Ostia barbaricos vix egerit unda cruores.
Confessusque parens Edothei regis opima
Rettulit, exuviasque tibi: civile secundis
Conficis auspiciis bellum; tibi debeat orbis
Fata *Grutungorum*, debellatumque tyrannum.
Ister sanguineos egit te consule montes."

In Mamertinus and Eutropius, we find the forms *Tervingi*. Ammianus's form is *Thervingi*. Trebellius Pollio (*in Claudio*) has the name *Virtingia*; which has, reasonably, been considered to be a transposition of *Trevingi*, or *Tervingi*. The similarity of the name *Thuring-* leaves as little doubt in the mind of the present writer, as to the *Thervings* of Dacia having been originally the *Thuringians* of *Thuringia*, as there is about the *Angles* of England having once been the *Angles* of northern Germany.

That the *Thervings* were the *Visigoths* is shown by the fact of so good an authority as Ammianus calling Athanaric, *Thervingorum judex* (xxxi. 3); this Athanaric being the famous Visi-goth. That the Grutungs were the Ostrogoths is less certain, though probable.

That the original Grutungo-Therving (or Thervingo-Grutung) area should be limited to Thuringia is by no means necessary to the present doctrine. Nevertheless, I think that such was the case, the valley of the Naab and Regnitz being originally Slavonic, *i. e.* a continuation of the Tshekh area of Bohemia. If so, the watershed between those rivers and the Saale must have been surmounted, and a passage through a certain amount of foreign country effected, the line of contact between the two populations (and, perhaps also, that between the Germans and Romans) forming a March, or series of Marches—whence the Marchmen or Marcomanni.

The Goths of Mœsia, the Goths who defeated Decius, the Goths who gave the title *Gothicus* to Claudius, and who are, until they appear in the country of the *Getæ*, wholly unknown by the name *Goth*, were (I believe) the Marcomanni of the Marcomannic war, the Marcomanni of the Bohemian frontier, and (consequently) the Marcomanni of the valley and water-system of the Danube.

Until these latter were *on the March* (*i. e.* until they were *Marcomanni*), I believe them to have been *Hermunduri*,—the Hermun*duri* being *Thur*ingians.

Observe, for a reason which appears in the sequel, that in these wars the undoubtedly Slavonic Jazyges are in alliance with the undoubtedly German Marcomanni.

I think, from the distribution of the Grutungo-Therving settlements, that no inconsiderable portion of the migration was fluviatile, *i. e.* made along the down-flowing waters of the Danube; a fact that will suggest a new interpretation to an old word.

Is this area large enough for the phenomena we attach to it? It is certainly large enough for the philological ones. It is large enough to give us all the dialectual varieties of the Mœso-Gothic. Indeed, as they amount to *nil*, a much smaller one would have sufficed. But is it sufficient for the political ones; for the conquests of Alaric, Euric, Theodoric, &c., for conquests in Bulgaria, Russia, Greece, Asia Minor, Italy, Gaul, and Spain? This is another question, and one requiring a preliminary remark,—possibly the adoption of some new terms.

The magnitude of the area from which a given series of con-

quests or migrations has proceeded must be taken from the portion last occupied. No one connects the occupancy of the United States of America with the old Angle-land of Hanover and Nordalbingia, except in the most remote and indirect manner. No one says that Latian Rome conquered the world. The real conqueror was Rome *plus* a vast amount of superadded power, increasing as time went on. Both these, however, are extreme cases, and have been given only for the sake of illustration. Nevertheless, the same criticism in kind applies here. It is not from their native German occupancy that the soldiers of Alaric, &c., effect their conquests, but from some district originally foreign to them. The Gothic conquest of Italy is from Pannonia, or Mœsia,—countries which we may, in opposition to the original German area, call *the base of the subsequent acquisitions*, or simply the *base*. This implies time—time wherein power accumulates. If so, the real question that bears upon the measure of the magnitude of the original area is the following:—Was it large enough to supply the conquerors of such or such a district from which such or such conquests were afterwards effected? Was the original Angle-land large enough for the reduction of Britain? Was the original Thuringia large enough for certain conquests on the Danube? If this be answered in the affirmative, the question as to whether the one was sufficient for the colonization of America, or the other for the conquests of Italy, Gaul, and Spain, becomes of secondary importance. Hence—

The magnitude of the areas of conquering populations must be measured by the magnitude of their bases.

§ 39. Closely associated with the name of Goth is that of *Vandal*. The Goths, however strange their name, were undoubtedly German. Were the Vandals German also? The simple fact of the alliance is scarcely *primâ facie* evidence of this, though it has often been looked upon as much more. The Jazygo-Marcomannic alliance, lately noticed, was Slavono-German; and it is only one out of many. The names, however, of the Vandal leaders are more German than Slavonic. I give full weight to this. At the same time a German captaincy over a Slavonic soldiery is highly probable. Hence, the evidence of the names is inconclusive.

Is it strong enough to set against the word Vandal itself? I

think not. The word *Vand*-al is almost as certainly *Vened*-us, as *Vened*-us is *Wend*, and *Wend* is the German name for a Slavonian.

For reasons, too lengthy for the present notice, I hold that the history of the Goths and Vandals is the history of a Slavono-German confederacy; the Germans calling the Slavonians Vandals, the Slavonians calling the Germans Goths. If so, though the latter fact is the more doubtful of the two, the German name is Slavonic, the Slavonic German. And this is what we expect. The Thervings, the Grutungs, and other members (if there were any) of the German alliance, knew each other and themselves by special designations; the general term being wanted chiefly for the Non-Germans. On the other hand, the Lygii, Silingi, Jazyges, &c. wanted no collective name for each other, but did want one for the Grutungs and Thervings. Hence, the Slavonians became Wends or Vandals, or Vindelici; the Germans Getæ, Gaudæ, or Gothi.

§ 40. The evidence in favour of the current opinion, that the element *Vis*- means *west*, and that *Visi-Goth* = *Western Goth*, is not conclusive.

The chief fact in its favour is the name *Ostro*-Goth, to which *Western Goth* seems a sort of correlative. Yet such correlation is by no means necessary.

a. In no manuscript of any author has the name been found with a *-t*, *i. e. Westro*-Goth. Yet the *t*- in *wes-t* is as essential as the *-t* in *eas-t*.

b. *Vesus*, as a simple name, occurs in Sidonius Apollinaris :—

"Burgundio, *Vesus*, Alites,
Bisalta, Ostrogothus."

Who the *Vesi* were is one of the hardest problems in ancient ethnology. A case may be made out in favour of their being Ugrian, and a case may be made out in favour of their being Turk.

The unsatisfactory character of the explanation of the term *Visi*-Goth affects its correlative *Ostro*-Goth. Dealing, as I do, with the word as Slavonic rather than German, I see in the element *Ostro*, the Slavonic *Ostrog* = *island*, the meaning of the word being *Island-Goth*, the islands being those at the

mouth of the Danube.* This, however, is only a suggestion. That *Ostro* = *Ost* = *East* (as in *Ost*-phalia), I positively disbelieve.

§ 41. In speaking of the extent to which ancient authorities identified not only the Daci and Getæ, but the Daci Getæ, and *Thraces*, I remarked upon the complications thereby introduced into the Getic hypothesis, *i. e.* the doctrine that the Getæ were Germans. If so, the Thraces were German also. I suggested that this might prove too much. I must now anticipate an objection of the same kind to my own hypothesis. If the Goths were so little German as they are said to be, a great deal of history hitherto considered German must be transferred to some other family; *e. g.* to that of the Goths of Gothland in Scandinavia, the Geats of the Baltic countries, the Jutes of Jutland, &c. Now, I not only recognise the necessity of this transfer, but find that in every case where the word appears, the previous existence of a population other than German is to be inferred, and that upon separate substantive evidence, wholly independent of the present hypothesis, except so far as, in certain cases equally susceptible of a German and a non-German explanation, it suggests the former.

To what division, stock, or group is this transfer to be made? I answer the Lithuanic, or (if we prefer the expression) the Prussian. It might, indeed, be called the Gothic, or Getic, the Gothonian, or Gothinian.

This does not mean the Goth- (or Get-) was the name by which the Lithuanians designated themselves. It was rather the name by which they were designated by their neighbours, *when those neighbours were Slavonic*.

If all this be true, the interpretation of the different forms of the root *G-t* must be that of the root *W-l*, in *Wales*. This (as we all know) means a native of certain counties, west of Hereford and Shrewsbury; the counties of Carmarthen, Radnor, Merioneth, &c. But it is not, for that reason, a native name. It is no *Welsh* word at all; it is German; and in more countries than one, where a German and a non-German population come in contact, the German uses it to denote his opposite. It applies to Italy, which, in the eyes of a Tyrolese, is

* See in page c,—"Corporibus premitur *Peuce*."

Wales. He calls it *Welsh-land*. It applies to the *Wal*loons of the Forest of Ardennes, who are *Welsh*-men also. All these are *Wel*-sh; not because they are really so, but because the Germans so call them. Hence, the true inference from the remarkable distribution of this name, and its appearance at distant points, is the presence of a German population in the neighbourhood of its occurrence.

Mutatis mutandis this applies to the Slavonians and Lithuanians.*

§ 42. *The original High-German area*.—Is *Hesse* too small an area for the High-Germans, the High-Germans of Suabia, Franconia, Alsatia, Switzerland, Bavaria, Austria, and (in the matter of dialect) Thuringia—the High-Germans whose history is that of the Alemanni, the Suevi (so far as they were the German conquerors of Suabia), the Franks of Franconia and Franche Compté, and the Burgundians? I think not—admitting it to be full small. On the other hand, however, we must look at the *base*, and the conditions under which the spread of the High-Germans was effected. This was the ancient *Decumates Agri*, a country eminently fitted as a point wherein the conquests in question might originate, and eminently easy of conquest in the first instance. All history, from the time of Cæsar to that of Augustulus, speaks to its weakness and disorganization.

§ 43. *The original Platt-Deutsch Area*.—This was the district where the *Hessians* were called *Chatti*, and as *Chatti* was the name that reached Italy, it must have been Platt-Deutsch Germans from whom the Romans took their nomenclature.

* For the fuller illustration of this, I must refer to the Notes and Epilegomena of my edition of the Germania—premising that, though the doctrine there laid down is valid, as far it goes, it does not meet *all* the facts. The doctrine there laid down is the one that appears here—viz. that *G-t* was the name by which the western branch of the Sarmatian stock (*i.e.* the Slavonians), designated the Eastern (*i. e.* the Lithuanians). I have since satisfied myself that the word is Ugrian as well as Sarmatian. If so, it is probably Lithuano-Slavonic only in the way that *Briton* is English, implying, for the parts of Lithuania where it occurs, a previous Ugrian occupancy, and a subsequent Lithuanic displacement. The fuller development of this view, I hope, ere long, to exhibit, along with the principles of criticism on which it rests.

The High-Germans were to the *Chatti* as the Grutungo-Thervings* to the Hermunduri, *Chatti* being the Low-German form of *Hesse*.

The Rhine—the watershed between the Ruhr and Lippe—the Mayne—and the Hessian frontier, give us the suggested area—understated rather than overstated. Whether the southern parts of Darmstadt, the parts above the first Slavonic local name—that of the river Weschnitz—were Platt-Deutsch or Hessian is uncertain. Neither is it certain whether the encroachments on the left bank of the Upper Rhine were Platt-Deutsch or High-German. The form in *tt*, however, for *Catti*, induces me to lay the area of the former division to the West of Hesse, as well as to the north-west, though upon this point I speak with diffidence. At any rate, the Lower and Middle Rhine were Platt-Deutsch.

The High-Germans were chiefly *Catti*, the name being more or less generic.

The so-called Goths were chiefly Hermunduri, the name being, more or less, generic also.

The Platt-Deutsch tribes were known by their several specific denominations, *i. e.* they were known better and more intimately. To this division I allot the Mattiaci, Ubii, Usipetes (Usipii under a Keltic form), and, earlier still, the Sicambri,—perhaps also the Bructeri, though these may have been Saxon or transitional.

The names may be Gallic rather than German, *i. e.* names by which the Gauls spoke of certain Germans to the Romans rather than those by which those Germans designated themselves. *Tencteri* = *Tenct-wære* (just as *Bructeri* = *Breocht-wære*) has the best claim to be called a German gloss.

The great unequivocally Platt-Deutsch achievement in history was the conquest of Saxony, and north-western Sarmatia. What is the area required for this? For the answer to this question no *à priori* views are necessary. We know that Saxony and north-western Sarmatia were conquered from the Lower Rhine—say Cleves, Juliers, Berg, and the parts about

* I use this name for the purposes of investigation only, not recommending it generally. I have no hope of seeing the exceptionable term *Goth* replaced by a more convenient and accurate one.

Aachen (Aix-la-Chapelle). We know, too, that northern France was conquered from the Lower Rhine and Ysel—other portions of Germany resisting.

§ 44. I conclude with a remark upon two populations hitherto not mentioned by name—(1) the Burgundians, (2) and the Franks.

A. (1.) *The Burgundians.*—A document of, perhaps, the eighth century, in noticing the high tract of lands between Ellwangen and Anspach, has the following expression,—in Waldo, qui vocatur *Virgunnia.*

Grimm looks for the derivation of this word in the Mœso-Gothic word *fairguni,* Old High-German *fergund* = *woody hill-range.* He also quotes the variations *Vergunt, Virgunda,* and *Virgunndiu.*

I have little doubt but that this is the name of the tract of land from which the name *Burgundi* arose; and that it is the one which fixes their locality.

Part of the Burgundian history is probably that of the *Franks,* since, it is not likely that, between the Germans who gave the name to Burgundy, and the Germans who gave the name to *Franche*-Comté, there was much ethnological difference, even if there were political ones; in other words, it is likely that some Burgundians were *Franks.*

The Μαρούιγγοι of Ptolemy, on the Thuringian frontier, were Burgundian.

But these Μαρούιγγοι are *Merovingians.*

Hence, the Merovingians of *France* are Merovingians, not because they were the Merovingians of the conquerors of that empire, but because they were the Merovingians of Burgundy, or (perhaps more specifically still, of) *Franche*-Comté.

(2.) Part of the Burgundian history was never German at all. Pliny (H. N. iv. 14) writes:—"Germanorum genera *quinque:* Vindili, quorum pars *Burgundiones,* Varini, Carini, Guttones. Alterum genus Ingævones, quorum pars Cimbri, Teutoni ac Chaucorum gentes. Proximi autem Rheno Istævones, quorum pars Cimbri mediterranei; Hermiones, quorum Suevi, Hermunduri, Chatti, Cherusci. Quinta pars Peucini, Basternæ . . contermini Dacis."

This is somewhat strange for a people of Franconia. Its proper place was, surely, with the Suevi, Hermunduri, Chatti, &c.

To this it may be added, that there are several isolated actions, such as a contest with the Goths, and another with Fastida, king of the Gepidæ, which give us *Burgundiones* too far down the Danube, to leave the history of the Burgundians of Burgundy so simple as it appears at first. There must be either migration or another population called *Burgundian*.

The second alternative seems preferable; indeed, it is almost forced upon us. Just as there might be *Marcomanni* wherever there was a *March*, might there be *Burgundians* wherever there was a *Virgunnia*.

(3.) The Burgundiones of Pliny, I hold to have been—

a. The Φρουγουνδίωνες of Ptolemy.

b. Also, the Οὐρουγούνδοι of Zosimus.

c. Also, the Βουρούγουνδοι of Agathias.

They were occupants of the parts east of the Upper Vistula, or between the Vistula and Bug. They were well known to the Greek writers of the Byzantine empire; and were looked upon as Scythians or Huns.

B. *The Franks*.—If *Frank* = *axe-bearers*, the name may appear as often as *axes* are the characteristic weapon.

If *Frank* = *free*, the name may appear as often as the attribute *freedom* occurs. In either case there may have been more *Frank* populations than one.

Hence, instead of assuming migrations to account for the Franks of *France*, the Franks of *Franche*-Comté, and the Franks of *Franconia*, we may simply suppose them to be Franks of a different division of the Frank name.

The *Franks* were the *Marchmen* of the Roman frontier; and I submit to the reader the doctrine, that they called themselves *Franks* (or *free*) because they stood in opposition to their fellow-Germans, who were subject to Rome.

A German of the Decumates Agri was not a Frank because he was not really *free*.

The Burgundian of the interior country was not a *Frank*. Really *free* he was; but, as his freedom was not contrasted with

the dependence of his neighbours, it was not necessary for him to call himself so.

What is gained by the hypothesis? To say nothing about the minor migrations, it gets over the difficulty involved in the fact of the Franks of Franconia being *High*, those of the Lower Rhine, *Low* Germans.

(1.) Probus had to deal with both Alemanni and Franks. It is *probable* that these were the Franks of *Franconia*.

The Franks whom Aurelian chastised were certainly so; and, upon the whole, I think it is these Franconian Franks who appear earliest in history.

The Franconian Franks conquered *Franche*-Comté.

(2.) The *Salii* were Franks of the Lower Rhine, and of the Platt-Deutsch division. The name spread itself through the arms of Clovis and Charlemagne.

In *France*, the Franks of the Lower Rhine, and the Franks of the Upper Rhine met in the parts about *Franche*-Comté, and combined; the former swamping the latter, and making it appear as if *Franche*-Comté and *France* took their names from the same Franks—such not being the case.

THE

ENGLISH LANGUAGE.

THE

ENGLISH LANGUAGE.

PART I.

CHAPTER I.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—LATEST DATE FOR ITS INTRODUCTION.

§ 1. THE English language came from Germany, having been native and indigenous to no part of any of the British Islands.

The English language came from Germany; the locality whence it spread into that part of Europe being unknown. If known, it would form no important part of our present investigations; the questions which it involves belonging to general ethnography. They are, however, touched upon in the third preliminary dissertation.

The chief population by which the English language was introduced into England from Germany was that of the *Angles;* and the name by which it was first known was that of the *Angle tongue — lingua,* or *sermo Anglorum,* in the Latin, *Englisc spræc* in the native, language.

The *Angle* language was also called *sermo,* or *lingua Saxonum;* and out of these two synonyms has grown the compound term *Anglo-Saxon.* Hence the Anglo-Saxon is the English in its oldest known form.

The English language stands to the Anglo-Saxon in the relation of a derived language to a mother tongue, or (chang-

ing the expression) the English may be called the Anglo-Saxon in its *most modern* form. The Anglo-Saxon, on the other hand, may, with equal propriety, be called the English in its *most ancient* form.

§ 2. The English language came from Germany.

When?

When was the mother-tongue of the present English first introduced into Britain? When, and how? Was it introduced at once, or was it introduced by degrees? Was its introduction the work of a few years, or of many generations?

It is safe to say that it was introduced gradually; indeed, at the present moment, it is by no means universal. It has not got to the whole of Wales even now; nor yet to the whole of Scotland; nor yet to the whole of Ireland; nor yet to the whole of the Isle of Man.

Much as the English language has, in recent times, spread itself over such countries as America, Australia, and New Zealand, did the Anglo-Saxon of early times spread itself over England. In America, Australia, and New Zealand, there were the original native languages, originally spoken by the original inhabitants. There was just the same in England. In America, Australia, and New Zealand, the native languages still continue to be spoken side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. Welsh is spoken in Wales, Manks in the Isle of Man, Scotch Gaelic in the Highlands of Scotland, and Irish Gaelic in Ireland.

It is safe to say that the English language had fixed itself in certain parts of Britain as early as A.D. 600 — *as early* as A.D. 600, *if not earlier*. It was, however, only *in certain parts* that it had fixed itself: it had not spread over the whole island. The exact area which it covered is uncertain.

§ 3. At the beginning of the seventh century the English or Anglo-Saxon history first becomes trustworthy — it first becomes *historical* so to say. There has been trustworthy history before, but it has been the history of *Britain*, not of *England*. The men and women with whom it has dealt have been British and Roman rather than English and German.

There has, also, been, anterior to the beginning of the seventh

century, a trustworthy history of certain German populations; but it has been the history of certain *Germans on the soil of Germany*, not on the soil of *England*.

The history of the Germans, as opposed to the Britons and Romans, and of the Germans of Britain, as opposed to the Germans of Germany, is trustworthy from A.D. 600, and even then it is only partially so. Indeed, all we can say of A.D. 600 is, that a few well-authenticated statements, and a few documents, apply to it; and when we have said this, we have said nearly all. Anything like continuous history does not occur until more than a century afterwards. Hence, A.D. 600 is the date of our first credible facts; facts which are few in number, and isolated.

Observe—The date A.D. 600 is not exactly the correct one, but it is given because it is in round numbers, and, consequently, convenient. The real date is A.D. 597.

The dawn of historical truth breaks upon A.D. 597, because the last decennium of the sixth century is the date of the introduction of Christianity amongst the Angles.

Sent by Pope Gregory, with Frank interpreters, Augustine first preached to Æthelbert, King of Kent.—

"Erat eo tempore (A.D. 597) rex Ædilberct in Cantia potentissimus, qui ad confinium usque Humbræ, fluminis maximi, quo Meridiani et Septentrionales Anglorum populi dirimuntur, fines imperii tetenderat—Acceperant (*i.e.* the missionaries with Augustine) autem—de *gente Francorum* interpretes."—*Beda, Hist. Ecclesiast.*, lib. i. c. 25.

Although this extract has been made from the Ecclesiastical History of Beda, it does not contain the historical facts alluded to, since those which it conveys by no means either rest upon contemporary evidence in the first instance, or can be traced to it in any very satisfactory manner. They rest upon the evidence of Beda, who lived 130 years after the events described, and in a different part of our island; so that the power of Ædilberct (Æthelbert), and the limits of his dominion, may or may not be realities. There is, perhaps, a presumption in favour of their being so.

The true pieces of evidence lie in the Papal Letters of Gregory—their authenticity being assumed. These we find

in extenso in the *Historia Ecclesiastica.* I by no means say that, as a general rule, the presumptions are in favour of the authenticity of documents of this kind. In the present case, however, they may be taken as they are found—without being refined on, or demurred to, unless special reason is shown.

Such being the case, we find that there was a population in Britain, A.D. 600, sufficiently considerable to require, on the part of the missionaries who would convert them, a fresh language; a language neither British nor Roman, but German. Hence, A.D. 600 is the latest date that can be assigned to the German settlements in Britain.

§ 4. That the Germans to whom Augustine preached, and over whom Æthelbert reigned, were, *to a great extent*, the ancestors of the present English, and that they were Germans belonging to the Angle branch of the German stock, is nearly certain. It is, however, by no means certain that they were *exclusively* so. Some may have been Angle. The majority, indeed, may have been so: but some portion may have been Frank, Lombard, Goth, or aught else.

The refinements upon the current doctrine that this remark suggests will be noticed hereafter.

CHAPTER II.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—EARLIEST DATE FOR ITS INTRODUCTION.—THE BELGIAN HYPOTHESIS.

§ 5. THE English language came from Germany. When? Before A.D. 600. How much? The *latest* possible date of its introduction has been examined. We now examine the *earliest*.

The earliest notice of a well-known German population, with a well-known German name,—a population likely to have introduced into England the mother-tongue of the present English,—is in the *Notitia Utriusque Imperii*, the date of which most probably lies between A.D. 369 and A.D. 408.

It is necessary to put the statement thus guardedly; since I by no means deny the existence of isolated German settlements at an earlier period; I only deny that they represent the stream of population by which Britain became converted into England.

I illustrate this by naming some of the localities where German settlements earlier than the break-up of the Roman Empire in Britain have, on either sufficient or insufficient grounds, been supposed to have existed—German settlements not necessarily Angle, but only German; German proper, or Scandinavian, as the case may have been.

a.—Filey Bay.—The termination *wic* is German: it occurs in the *Gabrantovicorum Sinus* (probably Filey Bay). The *a priori* existence of Germans here is by no means improbable. Hence, the Gabranto*vicorum* Sinus, or Filey Bay, is a possible German locality in Britain for the time of Ptolemy; Ptolemy being the author who mentions it. At the same time, it may be nothing of the kind. Be it, however, what it may,—be it ever so German, it cannot well be supposed to have belonged to the population that introduced the mother-

tongue of the present English. Although German in the time of Ptolemy (supposing it to have been so), it may have been Roman in that of Constantine.

b.—*Beverley, &c.*—The termination *-wære* is German. In Anglo-Saxon Cant-*wære* means the inhabitants of Kent. In Latin this *-wære* becomes *-uarii*, as Chatt-*uarii* in Tacitus, Boruct-*uarii* in Beda. Now Ptolemy gives us a Pet-*uaria*, and a Vand-*uaria ;* the former near the *Gabrantovicorum Sinus*, at Beverley, or Patrington ; the latter on the south-west coast of Scotland. Here, again, there are the elements of a hypothesis in favour of an early German settlement. Grant that there were several such. It is by no means certain that they were Angle, and it is unlikely that they were permanent. They may have been German when the Romans found them, Roman when they left them.

c.—*Isle of Thanet.*—A passage in Nennius shows that the name of the Isle of *Thanet* was not British. The British name was Ruichim. "Gortigernus autem suscepit eos benigne, et tradidit eis insulam quæ vocatur lingua eorum (*i.e.* Saxonum) *Taneth*, Britannico sermone *Ruichim*" (cap. 29). Nevertheless, an author so early as Solinus, who (although of an unascertained date) has never been brought down so low as the fifth century, writes: "*Adtanatos* insula adspiratur freto Gallico a Britanniæ continente æstuario tenui separata," &c. (Cap. 22).

d.—*The Legions.*—More than one of the military detachments settled on *Roman* Britain may reasonably be considered to have been German.

e.—Again, a case can (and will) be made out for the county of Kent having been more or less German in the 4th century.

f.—The same, again (though less strongly), for a part of Hants.

g.—Lastly, it can be maintained that the Orkney Isles, Shetland, and parts of the north of Scotland may have been German for centuries before Cæsar's invasion.

Some of these questions will be taken up again in the sequel; at present they are only used as illustrations of the difference between *a* German settlement in Britain, and *the* German settlement; a partial and incomplete occupancy on the part

of Germans of any kind, as opposed to the permanent and preponderating settlement of the *Angle* Germans, the ancestors of the present English.

Partial settlements may have taken place at any period, and on any part of the soil. Now, whether all those that have been suggested were real or unreal, whether the real ones were important or unimportant, they were *not* the settlements by which the mother-tongue of the present English was introduced.

§ 6. With these preliminaries we may take the texts of the *Notitia Utriusque Imperii*, of which the date has already been given as lying between A.D. 369 and A.D. 408. This, however, is an approximation. Arcadius died in the latter of the two years, and the document is not likely to be later than his death. In A.D. 369 the southern part of Scotland was made into a province by Theodosius, and named by him after the emperor Valens, Valentia. Now, as *Valentia* is mentioned in the *Notitia*, the documents cannot have been earlier than that event.

The *Notitia Utriusque Imperii* (see *Grævii Thesaurus*, vol. vii., or *Monumenta Historica Britannica*, p. xxiii.) contains the following extracts.

A.—PROCONSUL AFRICÆ CUJUS VICARII SEX.

Britanniarum.

COMITES REI MILITARIS SEX.

Britanniarum.

Littoris Saxonici per Britannias. (Cap. i.)

B.—SUB DISPOSITIONE VIRI SPECTABILIS COMITIS LIMITIS SAXONICI PER BRITANNIAM.

Præpositus numeri Fortensium, Othonæ.

Præpositus militum Tungricanorum, Dubris.

Præpositus numeri Turnacensium, Lemanis.

Præpositus equitum Dalmatarum, Branodunensis, Branoduno.

Præpositus equitum Stablesianorum Garionnonensis, Garriannono.

Tribunus cohortis primæ Vetasiorum, Regulbio.

Præpositus Legionis II. Aug, Rutupis.

Præpositus numeri Abulcorum, Anderidæ.
Præpositus numeri Exploratorum, Portu Adurni. (Cap. lxxi.)

C.—SUB DISPOSITIONE VIRI ILLUSTRIS MAGISTRI PEDITUM PRÆSENTIALIS, COMITES MILITUM INFRASCRIPTORUM.

Britanniarum.
Littoris Saxonici per Britannias. (Cap. xix.)

These give us a *Littus Saxonicum* in *Britain*, the following one in *Gaul*.

A.—SUB DISPOSITIONE VIRI SPECTABILIS DUCIS TRACTUS ARMORICANI ET NERVICANI.

Tribunus cohortis Primæ Novæ Armoricæ, Grannona in Littore Saxonico. (Cap. xxxvi. § 1.)

B.—SUB DISPOSITIONE VIRI SPECTABILIS DUCIS BELGICÆ SECUNDÆ.

Equites Dalmatæ Marcis* in Littore Saxonico. (Cap. xxxvii. § 1.)

In the second and most important of these notices:—

Dubris	= Dover	in Kent.
Lemanis	= Lympne	„ do.
Branodunum	= Brancaster	„ Norfolk.
Gariannonum	= Burgh Castle	„ do.
Regulbium	= Reculvers	„ Kent.
Rutupis	= Richborough	„ do.
Anderida	= Pevensey	„ Sussex.
Portus Adurni	= R. Adur	„ do.

This extends the jurisdiction of the *Comes Littoris Saxonici per Britanniam* from the Wash to the Southampton Water,—there, or thereabouts.

The date, then, of the earliest notice of a well-known German population, with a well-known German name—a population likely to have introduced the mother-tongue of the present English,—is the earliest possible date of the *Notitia*, viz. A.D. 369. But—

* This is the word *March*, as in the *Marches of Wales*; and it is *a German word*.

§ 7. The notice of the *Notitia* is the earliest notice of a permanent German settlement in Britain, only in the eyes of those who disbelieve what may be called the *Belgian hypothesis;* the Belgian hypothesis being this:—

The Belgæ were Germans; and

There were Belgæ in Britain in Cæsar's time.

This is the form in which it is put by a writer,* who has committed himself to the doctrine in its strongest form.

The Belgian hypothesis rests upon a comparison of a map of either ancient or modern Gaul with certain statements of Cæsar, Strabo, and Tacitus. In the map we find that the parts between the Seine and Rhine, or the valleys of the Marne, the Oise, the Somme, the Sambre, the Meuse, and the Moselle, were Belgian. Treves was Belgian; Luxembourg, Belgian; the Netherlands, Belgian. Above all, French Flanders, Artois, and Picardy—the parts nearest Britain—the parts within sight of Kent—the parts from whence Britain was most likely to be peopled—were Belgian.

Now, fair reasons can be given for believing the *Belgæ* to have been German — as German as the Angles of old, as German as the present Germans of Germany, as German as the Dutch of Holland, and, what is more to the purpose, as German as the present Flemings of Flanders, possibly occupants of the ancient, and certainly occupants of the modern, Belgium.

Upon the latter fact we must lay considerable weight. Modern Belgium is as truly the country of two languages and of a double population as Wales, Ireland, or Scotland. There is the French, which has extended itself from the south, and the Flemish, which belongs to Holland and the parts northwards.

In recent times, the French has encroached upon the Flemish, and the Flemish has receded before the French. Hence, nothing is more legitimate than the conclusion, that, at some earlier period, the dialects of the great German stock extended as far south as the parts about Calais. If so, Germans might have found their way into the south-eastern counties of England

* Mr. Adams, in Transactions of Philological Society.

2000 years ago, or even sooner. Hence, instead of the Angles and Saxons having been the first German conquerors of the Britons, and the earliest introducers of the English tongue, Belgæ of Kent, Belgæ of Surrey, Belgæ of Sussex, and Belgæ of Hampshire, may have played an important, though unrecorded, part in that long and obscure process which converted Keltic Britain into German England.

Such views have not only been maintained, but they have been supported by important testimonies and legitimate arguments. Foremost amongst the former come two texts of Cæsar, one applying to the well-known Belgæ of the Continent; the others to certain obscurer Belgæ of Great Britain. When Cæsar inquired of the legates of the Remi, what states constituted the power of the Belgæ, and what was their military power, he found things to be as follows:—"*The majority of the Belgæ were derived from the Germans* (*plerosque Belgas ortos esse ab Germanis*). Having in the olden time crossed the Rhine, they settled in their present countries, on account of the fruitfulness of the soil, and expelled the Gauls, who inhabited the parts before them. They alone, within the memory of our fathers, when all Gaul was harassed by the Teutones and Cimbri, forbid those enemies to pass their frontier. On the strength of this they assumed a vast authority in the affairs of war, and manifested a high spirit. Their numbers were known; because, united by relationships and affinities (*propinquitatibus et adfinitatibus conjuncti*), it could be ascertained what numbers each chief could bring with him to the common gathering for the war. The first in numbers, valour, and influence were the Bellovaci. These could make up as many as 100,000 fighting men. Their neighbours were the Suessiones, the owners of a vast and fertile territory. Their king Divitiacus was yet remembered as the greatest potentate of all Gaul; whose rule embraced a part of Britain as well. Their present king was Gallus. Such was his justice and prudence, that the whole conduct of the war was voluntarily made over to him. Their cities were twelve in number; their contingent 50,000 soldiers. The Nervii, the fiercest and most distant of the confederacy, could send as many; the Attrebates, 15,000; the Ambiani, 10,000; the Morini, 25,000; the Menapii, 9,000;

the Caleti, 10,000; the Velocasses and Veromandui, 10,000; the Aduatici, 29,000; the Condrusi, Eburones, Cærasi, and Pæmani, who were collectively called *Germans* (*qui uno nomine Germani appellantur*), might be laid at 40,000."—*Bell. Gall.* lib. ii. c. 4.

This is the first statement alluded to. The second is, "that the interior of Britain is inhabited by those who are recorded to have been born in the island itself; whereas the sea-coast is the occupancy of immigrants from the country of the *Belgæ*, brought over for the sake of either war or plunder. *All these are called by names nearly the same as those of the States they came from*, names which they have retained in the country upon which they made war, and in the land whereon they settled."—*Bell. Gall.* lib. v. c. 12.

Each of these extracts may be enlarged on. The sixth book supplies us with the statement that "Segni Condrusique, ex gente et numero *Germanorum*, qui sunt inter Eburones Trevirosque, legatos ad Cæsarem miserunt, oratum, ne se in hostium numero duceret, neve omnium *Germanorum*, qui essent citra Rhenum, unam esse causam judicaret."

These are the most definite and direct statements in Cæsar. The others are of a less decided character. Some go to show that the Nervii and others had certain customs which were more German than Keltic; others, that they formed part of a German confederacy; others, that there were Germans on the left bank of the Rhine.

Respecting the Aduatici, there is a statement which would be highly important, if it could be shown beyond doubt that the Cimbri and Teutones were, *each and both*, German. "Ipsi erant ex *Cimbris Teutonisque* prognati; qui, quum iter in provinciam nostram atque Italiam facerent, iis impedimentis, quæ secum agere ac portare non poterant, citra flumen Rhenum depositis, custodiæ ex suis ac præsidio sex millia hominum una reliquerunt. Hi, post eorum obitum, multos annos a finitimis exagitati, quum alias bellum inferrent, alias illatum defenderent, consensu eorum omnium pace facta, hunc sibi domicilio locum delegerunt."—*Bell. Gall.* lib. ii. c. 29.

So much for Cæsar's notices. Those of Strabo and Tacitus confirm them: they speak decidedly—Τρηουίροις δὲ συνεχεῖς

Νέρβιοι, καὶ τοῦτο Γερμανικὸν ἔθνος. (*Strabo*, lib. iv. c. 3.) "Treveri et Nervii circa affectationem *Germanicæ* originis ultro ambitiosi sunt."—*Germania*, c. 28.

Lastly, we have the general statement of Cæsar that the three divisions into which Gaul falls, one of which is that of the Belgæ, "*lingua*, institutis, legibus inter se differunt." —*Bell. Gall.* lib. i. c. 1.

My reasons for believing that the evidence before us is insufficient, is the circumstance of its being traversed by conflicting facts, and the likelihood of the link of union between the Belgæ and the Germans of the left bank of the Rhine being a link of a *political* rather than one of an *ethnological* nature. There was a partial German conquest of the Belgian territory, and a Germano-Belgic confederation. More than this is not required from the context of Cæsar; and in the face of certain facts more should not be sought. Since—

Strabo's confirmation of Cæsar is only *partial*. He writes, that "the Aquitanians are wholly different from the other Gauls, not only in language, but in their bodies,—wherein they are more like the Iberians than the Gauls. The rest are Gallic in look; but not all alike in language. Some differ *a little*. Their politics, too, and manners of life differ a *little*."—Lib. iv. c. 1.

The whole context of the extract about the Nervii, and their 50,000 men, reads like the account of a *confederacy*. They were *propinquitatibus et adfinitatibus conjuncti*.

As to the chief positive fact in favour of the Keltic affinities of the Belgæ, it lies in the numerous local, national, and individual names of the Belgæ. These agree so closely in form with those of the undoubted Gauls, as to be wholly undistinguishable. The towns, &c., end in *-acum*, *-briva*, *-magus*, *-dunum*, and *-durum*, and begin with *Ver-*, *Cær-*, *Con-*, and *Tre-*, just like those of Central Gallia; so that we have—to go no further than the common maps—Viriovi-*acum*, Minori-*acum*, Origi-*acum*, Turn-*acum*, Bag-*acum*, Camar-*acum*, Nemet-*acum*, Catusi-*acum*, Gemini-*acum*, Blari-*acum*, Mederi-*acum*, Tolbi-*acum*; Samaro-*briva*; Novio-*magus*, Moso-*magus*; Vero-*dunum*; Marco-*durum*; Theo-*durum*; *Ver*-omandui; *Cær*-esi; *Con*-drusi; *Tre*-veri—all Keltic forms and compounds.

Now as Cæsar's informants about the Belgian populations were Belgæ themselves, it is inconceivable that they should have used nothing but Gallic terms, when they spoke of themselves, if they had been Germans. Again,—

The names of the individual Belgian chiefs are as Gallic as those of the towns and nations, *e. g. Commius* and *Divitiacus*, and so are those of such Britons as *Cassibelaunus*.

§ 8. Other facts, as well as the opinion of a safe authority, against the German character of the Belgæ, may be seen in the Dictionary of Greek and Roman Geography, under the word *Belgæ* (*of Gaul*).

Some lie in the indefinitude of Cæsar's language respecting these same Belgæ. In "describing the position of his troops during the winter of the year B.C. 54–53, he speaks of three legions being quartered in Belgium, or among the Belgæ, while he mentions others as quartered among the Morini, the Nervii, the Essui, the Remi, the Treveri, and the Eburones, all of whom are Belgæ in the wider sense of the term."

Others lie in the *reductio ad absurdum*. If every population which can be construed into *Belgian*, be German as well, several populations, whose Keltic character is beyond doubt, will be transferred from the Keltic stock, which is their right, to the German, which is their wrong, place. The undoubtedly Keltic Veneti will be in this predicament. So will the Mediomatrici of Lorraine; the Leuci, south of the Mediomatrici; and the Parisii of Paris. So will the Aulerci, and others.

Others lie in the expression of Tacitus, concerning the Treveri and Nervii, *circa affectationem*, &c. "The Treveri and Nervii affected a German origin, which, if it be true, must imply that they had some reason for affecting it; and also that they were not pure Germans, or they might have said so. Strabo (p. 192) makes the Nervii Germans. The fact of Cæsar making such a river as the *Marne*, a boundary between Belgic and Keltic peoples, is a proof that he saw some marked distinction between Belgæ and Celtæ, though there were many points of resemblance. Now, as most of the Belgæ were Germans, or of German origin, as the Remi believed or said, there must have been some who were

not Germans or of German origin; and if we exclude the Menapii, the savage Nervii, and the pure Germans, we cannot affirm that any of the remainder of the Belgæ were Germans." —*Dictionary of Ancient Geography*, v., *Belgæ*.

§ 9. So much against the German character of the Belgæ of Gaul. The chief (perhaps the only) material fact in its favour is the following. The evidence that the Batavi and Caninifates, of Holland, were German, is very strong. Nevertheless, the Batavi formed part of the Gallia of Cæsar. More than this, the names of two Batavian localities, *Lug-dunum* and *Batavo-durum*, are clearly Keltic. There are more ways than one of explaining this. Thus: the towns may have come to us in their Keltic names only, the native ones having been unknown to the early geographers. Or the original population may have been Keltic; the Batavi having been intrusive. I give this argument its full weight; nevertheless, I submit that the balance of reasons is against the Belgæ having been German.

§ 10. The first of the two extracts under notice, the one which has just been considered, suggested the question as to how far a statement made concerning certain Germans on the Belgian side of the Rhine might be extended to the Belgæ. The second induces us to ask how far a statement which applies to the Belgæ of Gaul applies to the south-eastern population of Britain. The first was not decided affirmatively; neither will the second be.

Cæsar states that there were certain Belgians in Britain; but he nowhere says that *Belgæ* was the name by which they were called.

Ptolemy gives us the name *Belgæ*, but he nowhere says that they came from Belgium.

How far do these two authors mean the same population?

Ptolemy's locality, though the exact extent of the area is doubtful, is, to a certain degree, very definitely fixed. The Belgæ lay to the south of the Dobuni, whose chief town was Corineum (*Cirencester*). They also lay to the east and north of the Durotriges of *Dor*-chester. Venta (*Winchester*) was one of the towns, and Aquæ Solis (*Bath*), another; Calleva (*Silchester*) was *not* one of them; on the contrary, it belonged

to the Atrebatii. This coincides nearly with the county of Wilts, parts of Somerset and Hants being also included.

The Belgæ of Ptolemy agree with those of Cæsar only in belonging to the southern parts of Britain. They are chiefly an inland population, and touch the sea only on the south and west; not on the east, or the parts more especially opposite Belgium.

The second name is that of the *Atrebates*. There were *Atrebates* in Britain. In Belgium there were *Atrebates* in *Artois*, which is only *Atrebates* in a modern form. Considerable importance attaches to the fact, that, before Cæsar visited Britain in person, he sent Commius, the Atrebatian, before him. Now, this Commius was first conquered by Cæsar, and afterwards set up as a king over the Morini. That Commius gave much of his information about Britain to Cæsar is likely; perhaps he was his chief informant. He, too, it was who, knowing the existence of Atrebates in Britain, probably drew the inference which has been so lately suggested, viz. that of a Belgæ migration, or a series of them. Yet the Atrebates of Britain were so far from being on the coast, that they must have lain west of London, in Berkshire and Wilts; since Cæsar, who advanced, at least, as far as Chertsey, where he crossed the Thames, meets nothing but Cantii, Trinobantes, Cenimagni, Segontiaci, Ancalites, Bibroci and Cassi. It is Ptolemy who first mentions the British Atrebates; and he places them between the Dobuni and the Cantii. Now, as the Dobuni lay due west of the Silures of South Wales, we cannot bring the Atrebates nearer the coast than Windsor at most.

Of five other names I take no account—Remi, Hedui, Bibroci, Cauci, and Menapii. The two latter belong to the geography of Ireland; the three former are found only in the Richard of Cirencester.

A further fact against the existence of any notably great German population in Britain lies in a well-known passage of Tacitus. Tacitus, who was fully as well informed in respect to the population of Britain as Cæsar, has a special speculation as to the existence of Germans in that island. He looks out for them. *How* does he find them? Not in the plain straight-

forward way that he would have done had Cæsar's account been correct, and the whole south-eastern coast been German, but doubtfully, and by the circuitous method of an inference. He finds certain light-haired, big-bodied men, and accounts for their being so by the hypothesis of a German origin. *Where* does he find them? Not in Kent and Sussex, but in Scotland.

Upon the whole, the facts against the Belgæ of Britain being at one and the same time, Belgæ from Gaul, and German in blood, largely preponderate against the conclusion to be drawn from the text and context of Cæsar. In my own mind his statement arose out of an *inference*—either one of his own, or one of his probable informant, Commius. The same names appeared on both sides of the Channel, in Britain as well as in Gaul. Out of this fact arose, as a legitimate deduction, the identity or similarity of the two peoples, and, as a somewhat less legitimate one, the doctrine of a recent conquest from Belgium.

§ 11. I will not absolutely commit myself to a similar doctrine in respect to Ptolemy; though, upon the whole, I think that it applies to him also. It is *likely* that his Belgæ were hypothetical; and that no population in Britain gave themselves that name. No traces of it exist. This, however, is of no great weight until it be taken with the difficulties of Ptolemy's text; which, although by no means inconsiderable when compared with those of Cæsar's notice, are still greater when we take it in detail.

"Next to these (viz. the Silures) the Dobuni, and their town Corineum. Next, the Attrebatii, and their town Nalkua. Beyond whom are the Cantii, the eastermost people. Amongst them are these towns: Londinium, Darvenum, Rhutupiæ. Again, south from the Attrebatii and the Cantii, lie the Regni and the town Næomagus. South of the Dobuni (*i. e.* the parts about Corineum=Cirencester) lie the Belgæ, and the towns Ischalis, Hot Springs, Venta. Beyond these, on the west and south, are the Durotriges" (*i. e.* Dorsetshire).

Here we have more than one point of undoubted certainty, *e.g.* *Corineum=Cirencester*, *Hot Springs=Bath*, *Venta=Winchester*; to say nothing about others less universally admitted.

Nevertheless, the Belgæ are a difficult population, lying as far west as Bath, as far east as Winchester—as far west as Bath, and yet having the Durotriges to the *west* also. Were there two towns named Venta for these parts, one in Hants, and the other in Wilts? Not impossible, inasmuch as the word was a *common*, rather than a *proper* name, and there were *Ventæ* elsewhere, *e. g.* (a *Venta Icenorum*) in Norfolk. Such and suchlike assumptions may reconcile the difficulties of the text of Ptolemy. They will, however, not improbably involve a greater amount of complication and hypothesis than the simpler doctrine that Ptolemy's Belgæ, under that name, had no existence in Britain at all, but that the authority of Cæsar had led him to infer it, and also to place them (not very definitely) in the south. This, however, is a suggestion rather than a material fact. The material fact is the non-Germanic character of any Belgæ that might have been there. That there were *some* strangers is likely enough; but that they were a separate substantive population, of sufficient magnitude to be found in all the parts of Britain where Belgic names occurred, and still more that they were Germans, is an unsafe inference; safe, perhaps, if the texts of Cæsar stood alone, but unsafe if we take into consideration the numerous facts, notices, and presumptions which complicate and oppose them.

Hence, the statement that the *Notitia Utriusque Imperii* supplies the earliest notice of a well-known German population with a well-known German name, a population likely to have introduced into England the mother-tongue of the present English, remains valid; the Belgian hypothesis being insufficient to invalidate it.

CHAPTER III.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—RATE AND MANNER OF ITS DIFFUSION.

§ 12. THE English language came from Germany.

It probably spread from east to west, rather than from west to east.

It spread, too, at the expense and to the obliteration of the previously-existing tongues of Britain.

This means that it wholly and absolutely displaced and superseded them, and that it did *not* mix itself with them, fuse, or amalgamate. Hence, the present English is the genuine descendant of the Angle, and by no means a language intermediate to, and formed out of, any other—Angle and British, Angle and Latin, Angle and Latino-Britannic. There are a few Latin and a few British words in it, but the tongue itself is originally and essentially Angle.

§ 13. The *rate* at which the Angle spread is uncertain; inasmuch as we do not know the exact date and details of its introduction. When Beda, however, wrote his *Ecclesiastical* History the philological condition of Britain was as follows.

The number of languages spoken within the four seas was five.

"Hæc in præsenti, juxta numerum librorum quibus lex divina scripta est, quinque gentium linguis unam eandemque summæ veritatis et veræ sublimitatis scientiam scrutatur et confitetur, Anglorum videlicet, Brittonum, Scottorum, Pictorum, et Latinorum, quæ meditatione scripturarum, cæteris omnibus est facta communis."—*Hist. Eccl.*, lib. i. c. 1.

Of these—

a. The Angle was the mother-tongue of the present English; and it should be remembered that this is the earliest notice of it on the part of any Angle writer; for such Beda was, though his History was written in Latin. It should

be observed, too, that the language is called *Angle*—not *Saxon*.

b. The British was either the mother-tongue of the present Welsh, or a closely-allied dialect.

c. The Scottish bore the same relation to the present Gaelic.

d. The relations of the Pict have given rise to whole volumes of controversy. They have yet to be determined.

e. The Latin was the ecclesiastical Latin of ecclesiastical Rome, as is shown by the context,—*meditatione scripturarum*, &c. It was the Latin, so to say, of the Vulgate. According to the passage before us, it was known to many. If so, either the current statement attributed to Alfred as to the ignorance of the clergy is inaccurate, or a change for the worse must have come over English learning between Beda's time and his. Alfred is said to have been grieved at finding that only two or three clergymen north of the Thames could read the Scriptures.

Beda's list of tongues is more remarkable for what it does *not* contain than for what it *does*. It makes no definite and unequivocal mention of any German tongue except the Angle; no Frisian, no Danish; unless, indeed, the Pict be Danish.

§ 14. More important than this, however, is the fact, that whilst it mentions the Latin, and whilst it mentions the British, it makes no mention of any tongue originating out of the mutual contact of the two, and partaking of the nature of each. It gives us nothing that can be called Latino-Britannic. Yet, undoubtedly, we expect something of this kind; we expect it from the analogies of Italy, France, the Spanish Peninsula, Wallachia or Moldavia, and the Grisons. We expect it on the strength of what we find in all the countries subjugated by the Romans. Each and all of these after the break-up of the Roman Empire appear as Roman. The Gauls were *Romans* at the time of the Frank invasion; the Wallachians are *Rumanyos*, at the present moment; the inhabitants of the Grisons are *Rumonsch*. A recent historian writes, that "the disappearance of the Celtic language in Gaul, during the era of its provincial dependency on Rome, affords, perhaps, the most impressive of all illustrations of the sufferings of the people in that

period. From the Rhine to the Pyrenees a single tongue, though moulded into several different and very dissimilar dialects, was spoken in the time of Julius. It was confined to Armorica in the time of Clovis. In the intervening centuries it had been entirely laid aside throughout the rest of Gaul. By the powerful and wealthy proprietor it was regarded with contempt as a remnant and a badge of ancient barbarism. With his fashionable guests at his villa he conversed in Latin, with grammarians and rhetoricians at the capital in Greek, with his bailiffs perhaps in Celtic. Gradually, though more slowly, his slaves also abandoned the use of that vulgar idiom. They invented a kind of *patois* in which to make themselves intelligible not only to their superiors, but to their fellow-bondsmen, who had been brought together from many distant lands. So universal was the change that they even lost their national appellation, and at the time of the Frankish invasion and conquests were universally spoken of not as Gauls, but as Romans. From this singular compromise between the copious speech of Cicero and the rude discourse of Caractacus, at length emerged that language which excels all others, now vernacular among men, in the precision and delicacy with which it discriminates all the more subtle forms of thought, and all the fluctuating shades of emotion. French bears to Latin the same relation in which English stands to Anglo-Saxon; but there is this most significant distinction, that in France the language of the superior, in England the language of the subordinate, race forms the basis of the modern nomenclature."—*Sir James Stephens' History of France*, vol. i. p. 28.

The details of this change are another matter; so is the exact character. of the Latin of the provinces. It may have that of Cicero; it may have been a *lingua rustica*; it may, in some cases, have been no Latin at all; but the language of certain African, Iberian, German, or Slavonic legionaries.

The details, I say, are unimportant; at least to the present question. The really suggestive fact is the discrepancy between Beda's statements and the reasonable expectations of the philologist who speculates upon the language of Roman Britain. The latter believes that by the time of Constantine or Honorius

the Latin has displaced the original British over a considerable portion of the island, and that as a *spoken language;* that it has also undergone certain modifications, partly from the simple effect of time, partly from the contact of the native tongue; finally, that it is known as the *lingua Romana.* In this, he sees a form of speech out of which, if left to itself, a new language would arise, a language which (he judges from analogy) will be like the present French—the same in respect to its original Keltic basis, the same in respect to its predominant, though superadded, Latin elements; the same, or nearly the same, in respect to the ultimate form which similar elements will develope. But as this tongue is *not* left to itself, as it is displaced by that of the Angles, the development is arrested, or rather, the language itself is annihilated; from which it comes that we in England, of the nineteenth century, speak a German language instead of a Roman one—English, instead of French.

§ 15. No mention, then, being made by Beda of any Latino-Britannic tongue, and every analogy being in favour of such a tongue having been developed under the Roman dominion, we arrive at an inference of some importance, *viz.* That in the time of Beda, the Angle language had spread over Britain, to the displacement of the original British, at least as far as the Latin had done so before it.

The parts of Britain that were *least* Angle and most British, or Latino-Britannic, were Cornwall, Wales, and Cumberland.

In this argument it is assumed that the Romans in Britain took the same steps in respect to their language as they did in all the countries they subdued—Greece alone excepted. It is assumed that they diffused the knowledge of their own tongue, and displaced the native. If so, one of two events must have happened; either—

a. Wales, Cornwall, and Cumberland must never have been subjugated to the extent of a displacement of their languages; or,

b. Having been partially subjugated, a British reaction must have taken place.

CHAPTER IV

CRITICISM OF THE CURRENT NOTIONS RESPECTING THE INTRODUCTION OF THE ENGLISH LANGUAGE FROM GERMANY.

§ 16. THE single consideration of the date when the mother-tongue of the present English came into England has formed the subject of no less than three chapters; three chapters which, in the eyes of many of my readers, may have seemed superfluous. It may have seemed superfluous to have made so long a story out of so simple a matter; to have given two extreme dates (one for the earliest, the other for the latest epoch); to have encumbered these with much discussion; and finally to have arrived at an approximation only. For—be it observed—the true date is not given. It has only been said to lie between two pretty distant periods—A.D. 369 and A.D. 600. It was not earlier than the one, not later than the other. Such is the question of *time*. That of *place* still stands over. Whence came the English language? It has been said that the English language came from Germany.

But Germany, as it stands at present, is a large country; and the name "*Germany*," is an indefinite one. It is foreign to the Germans themselves, who call their own country *Deutschland* (*Dutchland*); their language, *Deutsche Sprache* (*Dutch Speech*), and themselves *Deutsch* (*Dutch*). And Germany, as it was when Britain was first invaded by Germans, was by no means co-extensive with the Germany of the nineteenth century. Pomerania is no true and original part of Germany; Brandenburg is no true and original part of Germany; East and West Prussia are no true and original parts of Germany; Saxony and Lusatia are no true and original parts of Germany. They have all become German since the date of the conquest of Britain; and they were all, at the time when that conquest took place, something other than German. Prussia was Lithuanic; Saxony and Lusatia, Brandenburgh and Pomerania,

Slavonic. Other parts were also Slavonic—certainly so in the ninth century, and probably so at a much earlier period—for instance, Mecklingburg, Lauenburg, Altmark, Luneburg, and a part of Holstein were in this predicament.

On the other hand, Holland and parts of Belgium, which are now separated from Germany, may easily have formed part of the Germany of the conquerors of Britain. Holland, indeed, in the eyes of an Englishman, is so eminently German that it is the only part of the continent that he designates, in common parlance, under the name of the *Dutch* country. The name that the German applies to his own country at large the Englishman restricts to Holland.

At the present time the German population of Germany is by no means uniform. Whatever may be the difference within the British Isles between the most extreme forms of the English language, it is greater in Germany: *e. g.* a Bavarian and a Holsteiner are far more unlike than a Cornishman and a man from Aberdeen—these instances being taken as strong contrasts. Just as little uniform was the population of ancient Germany. Some portions of it came under the name of Frank, some under that of Saxon, and some under that of Thuringian: and in many cases the change of name corresponded with a change of language.

In the course of a few chapters these distinctions will come out clearer. At present, however, it is sufficient to state, that on the southern frontier of Germany, Gaul was Keltic, and that there were more Slavonians on the west side of the Elbe than there were Germans on the east. Northwards, beyond the Eyder, came the Scandinavians, who were Germans, but not in the sense that the Angles and Franks were Germans.

Between these boundaries lay those portions of the Germanic populations, which, from their geographical position, are the likeliest, *à priori*, to have helped to people England, and they are best considered under two heads:—

a. That of the proper *seaboard*, or the coast from the Rhine to the Eyder.

b. That of the rivers, *i. e.* the communications between the ocean and the inland country.

This double division is *sufficient*, since it is not likely that

Britain was peopled by any tribes which were not either maritime, or the occupants of a river. On the other hand, it is *necessary*, since, although the *à priori* view is in favour of the *coast* having supplied the British immigration, the chances of its having proceeded from the interior by the way of the large rivers Rhine, Weser, and Elbe, must also be taken in consideration.

§ 17. The English language came from Germany.

From what part of Germany? From the part where the language called Anglo-Saxon was spoken. Where was this?

If Britain had been peopled from Germany as America and Australia have been peopled from Britain, within either the memory of man, or under the full light of clear, authentic, cotemporary and trustworthy history, such a question as this last would have been superfluous, for a moderate amount of information would have supplied the answer. But it was not during a literary period that Keltic Britain became transformed into German England; on the contrary, it was during a time of darkness and disturbance, when the classical literature had died out, and before the literature of Christianity had been developed. The evidence of this will soon be laid before the reader.

Again, if the Anglo-Saxon language had still kept its ground in Germany, even in an altered form, the reply would have been easy; and a reference to the map would have been sufficient. But this is not the case. Throughout the whole length and breadth of Germany there is not one village, hamlet, or family which can show definite signs of descent from the continental ancestors of the Angles of England. There is not a man, woman, or child who can say, *I have pure Angle blood in my veins*, and *my language is the English*. In no nook or corner can diálect or sub-dialect of the most provincial form of the German speech be found, which shall have a similar pedigree with the English. The Angles of the Continent are either exterminated or undistinguishably mixed up with the other Germans in proportions more or less large, and in combinations more or less heterogeneous. The history of the conquest and conversion of the Saxons by Charlemagne is the history of

this fusion or extinction; and it is this that makes it so difficult to argue backwards from the present state of the Angles of Germany to an earlier one, and so to reconstruct their history.

Friesland, indeed, if we look to the present condition of the languages allied to the English, and spoken in Germany, gives us the nearest approximation to the mother-country of the mother-tongue of the English. Nevertheless, it is not exactly from Friesland that the Anglo-Saxon was derived; so that Friesland is only an approximation.

Hence, the *place* from which our language was derived, as well as the *time* at which it was introduced, forms a subject of investigation.

§ 18. This may also seem superfluous. It cannot be denied that current historians treat the matter differently; that they dispose of it briefly. They give us a definite date—time and place as well. They tell us from what parts of Germany each division of our Germany invaders came. They tell us who led them. They tell us what parts of the country of the Britons they severally invaded. They give us other details besides. For—

The current histories run as follows—There were more settlements than one, and the details were thus:—

First settlement of invaders from Germany.—In the year 449 A.D. certain invaders from northern Germany made the first permanent settlement in Britain. Ebbsfleet, in the Isle of Thanet, was the spot where they landed; and the particular name that these tribes gave themselves was that of *Jutes*. Their leaders were Hengist and Horsa. Six years after their landing they had established the Kingdom of Kent; so that the County of Kent was the first district where the original British was superseded by the mother-tongue of the present English, introduced from Germany.

Second settlement of invaders from Germany.—In the year 477 A.D. invaders from Northern Germany made the second permanent settlement in Britain. The coast of Sussex was the spot whereon they landed. The particular name that these tribes gave themselves was that of *Saxons*. Their leader was Ælla. They established the kingdom of the South Saxons (Sussex); so that the county of Sussex was the

second district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Third settlement of invaders from Germany.—In the year 495 A.D. invaders from Northern Germany made the third permanent settlement in Britain. The coast of Hampshire was the spot whereon they landed. Like the invaders last mentioned, these tribes were *Saxons*. Their leader was Cerdic. They established the kingdom of the West Saxons (Wessex); so that the county of Hants was the third district where the original British was superseded by the mother-tongue of the present English introduced from Northern Germany.

Fourth settlement of invaders from Germany.—A.D. 530, certain *Saxons* landed in Essex; so that the county of Essex was the fourth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

Fifth settlement of invaders from Germany.—These were *Angles* in Norfolk and Suffolk. This settlement, of which the precise date is not known, took place during the reign of Cerdic in Wessex. The fifth district where the original British was superseded by the mother-tongue of the present English was the counties of Norfolk and Suffolk; the particular dialect introduced being that of the *Angles*.

Sixth settlement of invaders from Germany.—In the year 547 A.D. invaders from Northern Germany made the sixth permanent settlement in Britain. The south-western counties of Scotland, between the rivers Tweed and Forth, were the districts where they landed. They were of the tribe of the Angles, and their leader was Ida. The south-western parts of Scotland constituted the sixth district where the original British was superseded by the mother-tongue of the present English, introduced from Northern Germany.

§ 19. Such are the details of the Anglo-Saxon settlements as taken from the fullest work upon the subject, Sharon Turner's "History of the Anglo-Saxons;" and it may be added, that they rest upon *data* which ninety-nine-hundredths of the investigators of the period to which they refer acquiesce in.

Supposing them, then, to be accurate, they only require a few additional facts to make them sufficient for the purposes of criticism. They only require a notice of the different parts of Germany which these three nations came from respectively.

The current doctrines upon these points are as follows:—

That the geographical locality of the Jutes was the Peninsula of Jutland; and

That that of Angles was the present Duchy of Sleswick; so that they were the southern neighbours of the Jutes; and

That that of the Saxons was a small tract north of the Elbe, and some district—more or less extensive—between the Elbe and Rhine.

The correctness of all this being assumed, the further question as to the relation which the different immigrant tribes bore to each other finds place; and it would only be taking up the different problems under investigation in their due order and sequence, if we asked about the extent to which the Jute differed from (or agreed with) the Angle or the Saxon, and the relations of the Angle and the Saxon to each other. Did they speak different languages?—different dialects of a common tongue!—or dialects absolutely identical? Did they belong to the same or to different confederations? Was one polity common to all? Were the civilisations similar?

Questions like these being answered, and a certain amount of mutual difference being ascertained, it would then stand over to inquire whether any traces of this original difference were still to be found in the modern English. Have any provincial dialects characteristics which are Jute rather than Angle? or Angle rather than Saxon? Are (or are not) certain local customs Saxon rather than Angle, certain points of dialect Angle rather than Saxon, and *vice versâ?* Supposing all this to be accurate, we know where to look for the answers.

In Kent the original British was superseded by the dialect of the Jutes—there being also Jutes in parts of Hants, and in the Isle of Wight; and

In Sussex the original British was superseded by the Saxon of Ælla's followers; and

In the following counties it was the Saxon of Cerdic that displaced the British—Hants, Dorset, Wilts, Somerset, Surrey,

Gloster, Buckinghamshire; these counties constituting the important kingdom of the West Saxons (Wessex); and

It was by the extension of the Saxon introduced by the invaders of A.D. 530 that the original British of Essex, Middlesex, and part of Hertfordshire was superseded; and—

It was by the extension of the language introduced by the Angle invaders of Norfolk and Suffolk that the original British of Cambridgeshire and the Isle of Ely, and of parts of Lincolnshire and Northamptonshire, was superseded; and lastly—

It was by the extension of the language introduced by the Angles of the south of Scotland that the original British was superseded in the following counties—Northumberland, Westmoreland, Cumberland, Cheshire, Lancashire, Yorkshire, Nottinghamshire, and the North Midland counties.

Hence, all, as aforesaid, being accurate, we should seek

For the characteristic *differentiæ* of the Jutes, in Kent, part of Sussex, and the Isle of Wight.

For those of Saxons in Sussex, Essex, Hants (Wessex), and Middlesex.

For those of the Angles in Norfolk, Suffolk, Yorkshire, Durham, Northumberland, &c.

Or, changing the expression:—

The *differentiæ* of the people of Kent, part of Sussex, and the Isle of Wight (if any) would be explained by the *differentiæ* of the original Jute immigrants;

Those of the rest of Sussex, Wessex, Essex, and Middlesex, by those of the Saxons;

Those of the people of Norfolk, &c., by those of the Angles.

As to the *Saxon* portion of England, everything would be transparently clear, inasmuch as three English counties, at the present moment, take their name from the word *Seaxe* (*Saxons*), and preserve the denomination of three *Saxon* kingdoms —*viz.* Es-*sex*, Sus-*sex*, and Middle-*sex*. There is no doubt as to the analysis and import of these compounds. *Essex* is a slightly modified form of East Seaxe (East Saxons) Middlesex of Middle Seaxe, and Sussex of Suð-Seaxe (South Saxons), and when we find them in the pages of a Latin writer, their

equivalents are *Orientales Saxones*, *Australes Saxones* and *Mediterranei Saxones*. Besides these, there is a fourth compound of *-seaxe* (*-sex*) which is now obsolete. The counties of Hants, Wilts, Berks, Gloster, Dorset, with parts of the counties adjacent, originally constituted the kingdom of the *West Saxons*, or Wes-sex.

§ 20. This, as must be repeated, assumes the sufficiency of the materials for an early history. But the present writer is neither the first nor the last inquirer who has pronounced against them.

Dr. Lappenberg writes,—"The evident worthlessness of these traditions renders the more necessary a strict examination of the accounts of their conquests in Britain, given by the immigrants themselves. We find these in Beda, who, however, records but very few circumstances relative to that event from his own sources, but, for the most part, transcribing Gildas, mingles both traditions;* and in the earliest English chroniclers, among whom Henry of Huntingdon, from his greatest detail, is particularly valuable and interesting. As these narratives are accompanied by dates, the first point to be ascertained by the historic inquirer is, the system, according to which these dates were calculated before the Christian writers, through whom only they are transmitted to us, reduced them to the Julian Calendar and the Christian era. Britain, in the latter half of the fifth century, could no longer have reckoned its years by Roman consuls and emperors; the epoch of the birth of Christ, first introduced by Dionysius Exiguus in the sixth century, could not in any case have been adopted before its close, and before the conversion of an Anglo-Saxon prince, and probably not before the Christian religion had gained a considerable footing in the country. Of the chronology brought by the Saxons into Britain we know little more than that they reckoned by lunar years, and increased their year (which, like that once in use among the Romans, consisted of ten months only) by the addition of two new months, and of an intercalary month, on the adoption of the Christian Roman calendar.

Hence, in assaying, as it were, such chronological data,

* The Angle and the British.

and whatever is dependent on them, we must have the greater regard to their intrinsic credibility, seeing that, for a period of nearly a hundred and fifty years, we are unable to adduce a single trustworthy authority for the history of the Pagan Anglo-Saxons."—Vol. i. p. 70.

Mr. Kemble is equally decided.—"We are ignorant of what *fasti* or even mode of reckoning the revolutions of the seasons prevailed in England, previous to the introduction of Christianity. We know not how any event before the year 600 was recorded, or to what period the memory of man extended. There may have been rare annals: there may have been poems: if such there were they have perished, and have left no trace behind, unless we are to attribute to them such scanty notices as the Saxon Chronicle adds to Beda's account. From such sources, however, little could have been gained of accurate information either as to the real internal state, the domestic progress or the development of a people. The dry bare entries of the Chronicles in historical periods may supply the means of judging what sort of annals were likely to exist before the general introduction of the Roman alphabet and parchment, while, in all probability, runes supplied the place of letters, and stones, or the *beech*-wood, from which their name is derived, of *books*. Again, the traditions embodied in the epic, are pre-eminently those of kings and princes; they are heroical, devoted to celebrate the divine or half-divine founders of a race, the fortunes of their warlike descendants, the manners and mode of life of military adventurers, not the obscure progress, household peace, and orderly habits of the humble husbandman. They are full of feasts and fighting, shining arms and golden goblets: the gods mingle among men almost their equals, share in the same pursuits, are animated by the same passions of love, and jealousy, and hatred; or, blending the divine with the mortal nature, become the founders of races, kingly, because derived from divinity itself. But one race knows little of another, or its traditions, and cares as little for them. Alliances or wars alone bring them in contact with one another, and the terms of intercourse between the races will, for the most part, determine the character, under which foreign heroes shall be admitted into the na-

tional epos, or whether they shall be admitted at all. All history, then, which is founded in any degree upon epical tradition (and national history is usually more or less so founded) must be to that extent imperfect, if not inaccurate; only when corrected by the written references of contemporaneous authors, can we assign any certainty to its records.

"Let us apply these observations to the early events of Saxon history: of Kent, indeed, we have the vague and uncertain notices which I have mentioned; even more vague and uncertain are those of Sussex and Wessex. Of the former, we learn that in the year 477, Ælli, with three sons, Cymen, Wlencing, and Cissa, landed in Sussex; that in the year 485 they defeated the Welsh, and that in 491 they destroyed the population of Anderida. Not another word is there about Sussex before the arrival of Augustine, except a late assertion of the military pre-eminence of Ælli among the Saxon chieftains. The events of Wessex are somewhat better detailed; we learn that in 495 two nobles, Cerdic and Cyneric, came to England, and landed at *Cerdices-ora*, where, on the same day, they fought a battle; that in 501 they were followed by a noble named Port, who, with his two sons, Bieda and Mægla, made a forcible landing at Portsmouth: and that in 508, they gained a great battle over a British king, whom they slew, together with five thousand of his people. In 514 Stuff and Wihtgár, their nephews, brought them a reinforcement of three ships; in 519, they again defeated the Britons, and established the kingdom of Wessex. In 527, a new victory is recorded; in 530, the Isle of Wight was subdued and given to Wihtgár; and in 534, Cerdic died, and was succeeded by Cyneric, who reigned twenty-six years. In 544, Wihtgár died. A victory of Cyneric, in 552 and 556, and Ceawlins's accession to the throne of Wessex are next recorded. Wars of the West-Saxon kings are noted in 568, 571, 577, 584. From 590 to 595, a king of that race, named Ceól, is mentioned: in 591, we learn the expulsion of Ceawlin from power; in 593, the deaths of Ceawlin, Cwichelm, and Crida are mentioned, and in 597, the year of Augustine's arrival, we learn that Ceólwulf ascended the throne of Wessex.

"Meagre as these details are, they far exceed what is related of Northumberland, Essex, or East-Anglia. In 547, we are told that Ida began to reign in the first of these kingdoms, and that he was succeeded in 560, by Ælli: that after a reign of *thirty* years, he died in 588, and was succeeded by Æþelríc, who again in 593, was succeeded by Æþelfriþ. This is all we learn of Northumbria; of Mercia, Essex, East-Anglia, and the innumerable kingdoms that must have been comprised under these general appellations, we hear not a single word.

"If this be all that we can now recover of events, a great number of which must have fallen within the lives of those to whom Augustine preached, what credit shall we give to the inconsistent accounts of earlier actions? How shall we supply the almost total want of information respecting the first settlements? What explanation have we to give of the alliance between Jutes, Angles, and Saxons, which preceded the invasions of England? What knowledge will these records supply of the real number and quality of the chieftains, the language and blood of the populations who gradually spread themselves from the Atlantic to the Frith of Forth; of the remains of Roman cultivation, or the amount of British power with which they had to contend? of the vicissitudes of good and evil fortune which visited the independent principalities before they were swallowed up in the kingdoms of the heptarchy, or the extent of the influence which they retained after the event! On all these several points we are left entirely in the dark; and yet these are facts which it most imports us to know, if we would comprehend the growth of a society which endured for at least 700 years in England, and formed the foundation of that in which we live."—*The Saxons in England*. vol. i. pp. 28–32.

§ 21. The present writer believes that these objections are understated rather than over-stated; and hence the usual details have not been adopted by him—neither the date (A.D. 449); nor the triple division into Angles, Saxons, and Jutes. Still less have the districts of Germany, whence these three supposed populations respectively proceeded to Great Britain, been considered as finally determined. On the contrary, the

date of the migration has made one subject for criticism, whilst the locality whence it originated will make another. The chief authorities for the usual details respecting the earlier Anglo-Saxons are—

a. The Ecclesiastical History of Beda—the *Venerable Bede*, as he is generally called.

b. The so-called Saxon Chronicle.

Beda is the most important. His work is dedicated to Ceolwulf, king of Northumberland, who reigned from A.D. 729 to A.D. 737.

No previous history of the kind existed, so that it was by special applications to his contemporary ecclesiastics that Beda got his facts, each application being made for the history of some particular diocese or district. Thus—

For *Kent*, Albinus, abbot of Canterbury, was the chief authority. He forwarded to Beda, by a priest of the Church of London named Nothelm, such statements as "vel monimentis literarum vel seniorum traditione cognoverat."

Nothelm, too, visited Rome, and brought thence those papal letters of Gregory and others, which have already been noticed.

Albinus, also, gave some notices of some of the districts around the kingdom of Kent—"diligenter omnia quæ in ipsa Cantuariorum provincia vel etiam in contiguis eidem regionibus —cognoverat."

For the *West-Saxons* (*Wessex*), *Sussex*, *Isle of Wight*, Danihel, bishop of Wessex, alive when Beda wrote, "nonnulla de historia ecclesiastica provinciæ ipsius simul et proximæ illi Australium Saxonum nec non et Vectæ Insulæ litteris mandata declaravit." To this we may add certain notices from the Abbot Albinus.

East Anglia—Norfolk and Suffolk—"Porro in provincia Orientalium Anglorum quæ fuerint gesta ecclesiastica, partim ex scriptis vel traditione priorum, partim reverentissimi abbatis Esi relatione comperimus."

Notices also were supplied by the Abbot Albinus, the authority for Kent.

Mercia.—The details here were from the monks of Lesting-

ham: "Diligenter a fratribus monasterii quod ab ipsis conditum Læstingaeu (*sic*) cognominatur agnovimus."

Some of these notices extended to the history of *Essex*.

"For the province of *Lincoln* the evidence was separate—"At vero in provincia Lindissi quæ sint gesta erga fidem Christi, quæve successio sacerdotalis extiterit, vel literis reverentissimi antistitis Cynibercti, vel aliorum fidelium vivorum viva voce didicimus."

Northumberland.—Beda himself worked at the history here:—"Quæ autem in Nordanhymbrorum provincia ex quo tempore fidem Christi perceperunt usque ad præsens per diversas regiones in ecclesia sint acta, non uno quolibet auctore, sed fideli innumerorum testium qui hæc scire vel meminisse poterant adsertione cognovi, exceptis his quæ per meipsum nosse poteram. Inter quæ notandum, quod ea quæ de sanctissimo patre et antistite Cudbercto vel in hoc volumine vel in libello gestorum ipsius conscripsi, partim ex eis quæ de illo prius a fratribus ecclesiæ Lindisfarnensis scripta reperi, adsumpsi simpliciter fidem historiæ quam legebam accommodans, partim vero ea quæ certissima fidelium virorum adtestatione per me ipse cognoscere potui sollerter adjicere curavi. Lectoremque suppliciter obsecro, ut si qua in his quæ scripsimus aliter quam se veritas habet posita reperit, non hoc nobis imputet, qui, quod vera lex historiæ est, simpliciter ea quæ fama vulgante collegimus ad instructionem posteritatis literis mandare studuimus."

Add to these a life of St. Germanus, Gildas, and such of the later classical writers who (like Orosius) are as accessible to us as they were to Beda, and we have the authorities for the *Historia Ecclesiastica*. Whatever may have been the learning of the author, and however much he may have been the luminary of his age, his materials are neither better nor worse than this. Indeed, it is only for Northumberland that Beda is, himself, answerable. The real evidence is that of Albinus, Daniel, the monks of Lestingham, &c.

§ 22. The so-called *Anglo-Saxon Chronicle* has always commanded the attention of historians more than any other

similar work; and this on good grounds. For the later years of the Anglo-Saxon period, it is our only full and satisfactory document; so that its simple historical value is high. But, besides this, it is written in the Anglo-Saxon language—so that it has a philological value as well. Yet this Anglo-Saxon dress has a tendency to mislead. A chronicle in Latin passes for what it is, *viz.* for a composition of the monks; and compositions of the monks (as a general rule) are more under-valued than over-valued. But a work in the vernacular tongue has a simple unsophisticated appearance that takes the judgement at a disadvantage. It appears to represent a literature of home-growth; whilst literatures of home-growth suggest the idea of historical credibility.

What, however, if the work be (partially at least) a translation? This is highly probable.

§ 23. The importance of the Anglo-Saxon Chronicle has been overvalued, partly because it is in the native language of the island, partly for a reason suggested by the following extract:—"Notwithstanding the variations existing among the several manuscripts, their general resemblance, particularly a striking agreement in many chronological errors, both in the Anglo-Saxon and Latin texts, must appear very remarkable. In explanation of this, Gibson refers to an account, that in the monasteries of royal foundation in England, whatever worthy of remembrance occurred in the neighbourhood was committed to writing, that such records were, at the next synod, compared with each other, and that from them the Chronicles were composed."—*Lappenberg, Literary Introduction*, p. 44.

If we take this view of Gibson's, the Chronicle becomes a *Register;* a register of contemporary events entered as they happened, just as births, deaths, and marriages are entered throughout the parishes of England at the present time. A *Chronicle*, on the other hand, is the work of some historian subsequent to the events recorded; a work as different from a Register as a pedigree in the Herald's Office is from a Family Bible. Nevertheless, the two are often confounded. They have, more than once, been confounded in the case of the Saxon Chronicle.

But we *cannot* take Gibson's account. The practice is men-

tioned by a writer of the fifteenth century, and applies to the ecclesiastical entries of an ecclesiastical period. The times of Hengist and Horsa are Pagan times. For these, the notion of contemporary registered entries of facts as they occurred is out of the question, whatever may have been the case in the times nearer the Norman Conquest.

§ 24. Now, whatever may be the credibility of the Chronicle during the reigns of the later Anglo-Saxon Kings, its merits, in this respect, have no bearing upon the questions now under notice, viz. the details of the German invasion (or invasions) during the Pagan period, and anterior to the year 600 (597).

Neither is the work itself for this (and, it may be added, for a much later) period, stamped with any definite marks of accuracy or trust-worthiness. On the contrary, there are several very suspicious elements in it.

For the first of these the notice is due to Lappenberg, who remarks that, in the early history of the kingdom of Kent the chief events occur at a regular period either of 8 years or some multiple of 8. Thus:—

Hengist lands	A.D. 449.
The Battle of Creganford. . .	457.
,, Wippedsfleet . .	465.
The Third battle	473.

Just twenty-four years (8 × 3) after Hengist, dies Æsc, his son.

§ 25. The proper names are not less suspicious than the dates. The names of the Anglo-Saxons who appear subsequent to the introduction of Christianity, the names that are found in the Anglo-Saxon charters, the names on the Anglo-Saxon coins, the names of undoubtedly real individuals, living under the light of history, are eminently well-marked in character. They are chiefly compounds, and their elements (though not always capable of a satisfactory interpretation) are evidently referable to the Anglo-Saxon language. I open a volume of the Codex Diplomaticus, hap-hazard (vol. ii. p. 173), and find the following list, as an illustration :—Ælfwine, Eadulf, Cunan, Ælfheh, Sigelm, Cenwald, Beornstan, Oda, Wynsige, Wulfhun,

Deoðerd, Cyneferð, Tidelm, Cynsige, Eadward, Æscberht, Wired, Ælfwald, Osferð, Aldred, Uhtred, Æscberht, Ælfstan, &c.

I find the same in the list of kings from Egberht downwards:—Ecberht, Æthelwulf, Æthelbald, Æthelbert, Æthelred, Ælfred, Eadwerd, Æthelstan, Eadmund, Eadred, Eadwig, Eadgar, &c.

I will not say that *no* such names occur anterior to A.D. 600. A *few* such are to be found. But, as a general rule, the names that occur anterior to the introduction of Christianity are names which do not occur subsequently; and (*vice versâ*) the names which appear in the truly historical times are not found in the doubtful period.

But Christianity may have effected the change. This explanation would be valid if the later names were like John, James, &c.—scriptural designations. But they are not. More than this. Some of them, such as Edwin, Elfwine, are found amongst the allied German populations of the Continent and that during the Pagan period.

It must be remembered, then, that there are no Hengists, Horsas, Æscs, Cissas, Stufs, Ports, &c., when we come to the times of the Alfreds, and Edwards, and no Alfreds and Edwards when we are amongst the Ports and Stufs, &c.

§ 26. *The eponymic character of certain pre-historic names.*—It has been seen what certain names belonging to the Pagan portion of the so-called Anglo-Saxon history are *not*. They are not of the same character as those that belong to the historic era.

Let us now ask what they *are*.

They are, in some cases, what is called *eponymies* (ἐπωνύμιαι); or, if we prefer the adjective, we may say that they are *eponymic*, *i. e.* names never borne by individuals at all, but coined by certain speculators in history, archæology, or genealogy, under the hypothesis that the names of certain facts or places are accounted for by the supposition that certain individuals, identically or similarly named, originated them. In this way *Hellen* is the eponymus of the *Hellenes* (or Greeks); not that such a progenitor ever existed, but that some early speculator on the origin of the Greek nation con-

ceíved that he did, and accounted for a name and nation (the nation being, in his eyes, but a large family) accordingly.

Our illustrations, however, may be taken from nearer home, from the facts of the question before us.

A locality, with certain traces of some action that took place in its neighbourhood, gives origin to a name—a name of an individual who may never have existed. A memorial of unknown import has to be accounted for, and a hero, accordingly, does or suffers something on the spot in question, and thereby gives his name to it. Thus, from the marks of a burial, and the name *Horsted*, we get the individual *Horsa*. The chronicler says, that the place was called from the man, the critic that the presence of the man was imagined to suit the place.

Beda's wording of Nothelm's or Albinus' report, is as follows:—"Duces fuisse perhibentur eorum primi duo fratres Hengist et Horsa; *e quibus Horsa postea occisus in bello a Brittonibus, hactenus in Orientalibus Cantiæ partibus monumentum habet suo nomine insigne.* Erant autem filii *V*ictgilsi, cujus pater *V*itta, cujus pater *V*ecta, cujus pater *V*oden, de cujus stirpe multarum provinciarum regium genus originem duxit."—*Hist. Eccl.* i. 15.

The words beginning with *v* are put in italics for a reason which will soon appear.

§ 27. Horsa's name is less suspicious than another; that of *Port*, as it appears in the Anglo-Saxon Chronicle:—

A.D. 501.—Hér cóm *Port* on Bretene, and his ii suna Bieda and Mægla mid ii scipum, on þære stowe þe is gecueden *Pórtes*-muðа [and sona land namon] and [þær] ofslogon anne giongne Brettisc monnan, swiðe æðelne monnan.	A.D. 501.—This year *Port* and his two sons, Bieda and Mægla, came to Britain with two ships, at a place which is called Portsmouth, and they soon effected a landing, and they there slew a young British man of high nobility.

Now *Portus* must have been the name of *Portsmouth* long anterior to A.D. 501; inasmuch as it was a Latin, and not an Angle word.

But the landing of a man named *Port* at a place called

Portus is no impossibility. Granted. It is only highly improbable—the improbability being heightened by the strangeness of the name itself.

The improbability is also heightened by the following fact:—

Just as a man named *Port*, hits (out of all the landing-places in England) upon a spot with a name like his own, a man named *Wihtgar* does the same.

A.D. 530.—Her Cerdic and Cynric genamon *Wihte* Ealand, and ofslogon feala men on *Wiht*-garasbyrg.

A.D. 530.—This year Cerdic and Cynric conquered the island of *Wight*, and slew many men at *Wiht*-garas-byrg.

A.D. 534.—Her Cerdic [se forma West-Sexana cyng] forðferðe, and Cynric his sunu [feng to rice, and] ricsode forð xxvi wintra, and hie saldon hiera tuæm nefum Stufe and *Wiht*-gare [eall] *Wiht*-Ealond.

A.D. 534.—This year Cerdic, the first king of the West-Saxons, died, and Cynric, his son, succeeded to the kingdom, and reigned from that time twenty-six years; and they gave the whole island of *Wiht* to their two nephews, Stuf and *Wiht*-gar.

A.D. 544.—Her *Wihtgar* forðferðe, and hiene mon bebyrgde on Wyht-gara-burg.

A.D. 544.—This year *Wihtgar* died, and they buried him in *Wiht*-gara-byrg.

Now *Wiht* is the Anglo-Saxon form of the name of *Vectis* = Isle of *Wight*, a name found in the Latin writers long anterior to A.D. 530.

And *gar* is a form of the word *wære*, (or *wæras*) = *inhabitants*.

Hence, just as *Kent* = the *County Kent*, and, *Cantware* = the inhabitants of that county (or *Canticolæ*) so does *Wiht* = *Vectis*, and *Wihtgare* = *Vecticolæ*.

Yet the Anglo-Saxon Chronicle makes it a man's name.

The names of Port and Wihtgar give us the strongest facts in favour of the suggested hypothesis, viz:—the *ex post facto* evolution of personal names out of local ones.

The following instances are less conclusive.

A.D. 477.—Her cóm Ælla to Bretten-lond and his iii suna, *Cymen*, and Wlencing, and *Cissa* mid iii scipum, on þa stowe þe is nemned Cymenes*ora*, and þær ofslogon monige Walas, and sume on fleame bedrifon on þone wudu þe is genemned Andredes-leage.

A.D. 477.—This year Ælla, and his three sons, *Cymen*, and Wlencing, and *Cissa*, came to the land of Britain with three ships, at a place which is named *Cymenes-ora*, and there slew many Welsh, and some they drove in flight into the wood that is named Andreds-lea.

A.D. 495.—Her cuomon twegen aldormen on Bretene, Cerdic and Cynric his sunu mid v. scipum in þone stede þe is gecueden Cerdices-*ora*, and þy ilcan dæge gefuhtun wid Walum.

A.D. 495.—This year two ealdormen came to Britain, *Cerdic*, and Cynric his son, with five ships, at a place which is called *Cerdics-ora*, and the same day they fought against the Welsh.

The names of two out of three of the sons of Ælla are the names of geographical localities. Thus, the sons are Wlencing, Cymen, and Cissa, and the names are Cymenes-*ora*, and Cissan-*ceaster*, the old forms of the present *Keyn*sor, and *Chich*ester. This is suspicious.

It becomes more so when we find that the second elements are Latin, *e. g.* *-ora* in Cymenes-*ora*, and *-ceaster* in Cissan-*ceaster*.

Again, some of them are British, rather than German: *Cerdic*, for instance, eminently historical as is the narrative concerning him, has a name which I believe to have been made out of the old British *Caratacus*, *Caratach*, *Cartac*, *Crad-dock;* the process by which an intrusive population of conquerors adopts the heroes of the country into which they intrude, being by no means an uncommon one.

Ceawlin, in the same way, I believe to be, word for word, *Cynobelin*, or *Cymbelin*, neither more nor less, though it must be admitted that his history takes a very definite and plausible shape.

§ 28. *The metrical character of the early pedigrees.*—In the extract about Horsa and his burial-place, the names of his ancestors all began with V—*V*ictgils, *V*itta, *V*ecta, &c.

How come the alliterations? Because the pedigrees are

pieces of poetry rather than history; it being the rule in Anglo-Saxon prosody that in every two lines, two words should begin with the same letter.

But Horsa's pedigree was no more alliterative than many others. *E. g.*:—

1.

Ida wæs *E*opping,
*E*oppa *E*sing,
*E*sa wæs *I*ngwing,
*I*ngwi *A*ngenwitting,
*A*ngenwit *A*locing,
*A*loc *B*enocing,
*B*enoc *B*randing,
*B*rand *B*ældæging,
*B*ældag *W*odening,
*W*oden *F*reoðolafing,
*F*reoðolaf *F*reðowulfing,
*F*reoðowulf *F*inning,
*F*inn *G*odulfing,
*G*odulf *G*eating.

A. S. Chronicle, A.D. 547.

2.

*C*erdic wæs *C*ynrices foder,
*C*erdic *E*lesing,
*E*lesa *E*sling,
*E*sla *G*iwising,
*G*iwis *W*iging,
*W*ig *F*reawining,
*F*reawine *F*reoðogaring,
*F*reoðogar *B*randing,
*B*rand *B*ældaging,
*B*ældag *W*odening.

A. S. Chronicle, A.D. 552.

3.

Ælla wæs *Y*ffing,
*Y*ffe *U*xfreaing,
*U*xfrea *W*ilgilsing,
*W*ilgils *W*esterfalcning,
*W*esterfalcna *S*æfugling,
*S*æfulg *S*æbalding,
*S*æbald *S*igegeating,
*S*igegeat *S*wæbdæging,
*S*wæbdæg *S*igegaring,
*S*igegar *W*ægdæging,
*W*ægdag *W*odening,
*W*oden *F*riðowulfing.

A. S. Chronicle, A.D. 560.

Ceolwulf's genealogy, to be found under A.D. 597, is equally alliterational; so is Penda's, A.D. 626; so are many others.

§ 29. There are two facts that, to a certain extent, impugn the previous line of criticism, one of which applies to the suggestion respecting the name *Wihtgar*, and the other to the alliterational genealogies. I will lay them both before the reader.

Wihtgar, which I believe to have been simply (Isle of) *Wight man*, or *Vecti-cola*, in both Beda and the Chronicle stands as the name of an individual. "So" (it can be said) "it may have been. Are there not several true and actual

personal names, notwithstanding the existence of geographical terms very like them? Instead of *Wihtgar*, let us say *Edgar*, and, instead of Wiht*ware*, let us say Edg*ware*—Ed*gar* as the name of a person, Edg*ware* as that of a place.

"Now if Wihtgar be denied to be a man, because there is a population called Wihtware, why may not King Edgar be proved to be non-existent also, on the strength of such places as Edgware, and the Edgware Road?"

Scribimus hæc ne iterum scribantur. As an objection to the criticism before us, the names, Ed*gar* and Edg*ware*, have a certain value; and, in simple uncomplicated cases, this value would be a high one. But the argument here, as is generally the case elsewhere in questions of ethnology, is cumulative, and the improbabilities against a given account are not to be valued by the unlikelihood of any single statement, so much as the sum of several single unlikely coincidences. Hence the likelihood of Wihtgar being in a different predicament from Edgar, is to be measured by the fact of its occurring in the same locality where *Portus* (the Latin for a *harbour*) is transformed into Port, the name of a Saxon hero.

The objection that lies against the genealogies, on the strength of the alliterational character of the names that they present, is much of the same kind as the one suggested by the names Edgar and Edgware. Genealogies, equally alliterational, occur within the historic period. Thus the descendants of Ecbert are:—

In the first generation, *Æthel*-wulf.

In the second, *Æthel*-stan, *Æthel*-bald, *Æthel*-berht, *Æthel*-red, *Æthel*-swyth, *Ælf*-red, sons of Æthelwulf.

In the third, *Æthel*-on and *Æthel*-wold, sons of *Æthel*-red, are along with—

Æthel-flæd, *E*adweard, *Æthel*-gifu, *Ælf*-thryth, *Æthel*-weard, offspring of *Ælf*-red (Alfred the Great).

This list may be prolonged. In its present shape, however, it is sufficient to illustrate the objection suggested, *viz.* the fact of alliteration and history going together.

Valeat quantum. It should be remarked, however, that in the case of the words beginning with *Æthel*-, the phenomenon exhibited is not so much that of a series of family names

beginning with a similar letter, as of that of their being compounds with a similar initial element.

Anterior, however, to the reign of Ecbert, the genealogies are truly alliterational. They may be seen, in full, at the end of the first volume of Lappenberg. The following is a portion of one of them :—Cerdic, Cynric, Ceawlin, Cuthwine, Cutha, Ceolwald, Cenred, Ingild, Eoppa, Eafa, Ealhmund, Ecbert.

That there are objections to the criticism which impugns the early accounts of the Angle invasion has now been seen. It has also been seen that they may be met by counter-objections, and, such being the case, it is submitted that the original remarks upon the unsatisfactory character of the early history are sufficient for our present object. This is limited. It is not a history of Great Britain that I am writing, but one of the English language. Hence the *whole* question as to the literary and historical value of the early writers is too wide. The extent to which they are sufficient or insufficient to prove certain specific facts is all that need be investigated; and the character of such facts is the measure of the amount of criticism necessary to invalidate their authority. One of these facts (real or supposed) is the date of A. D. 449, for the *first* landing of the first ancestors of the present English. It is only in appearance that this is a simple one. That certain Germans landed on a certain part of the coast of Kent is the simple straightforward part of it. That they were the *first* who did so is quite a different matter, involving the fact that no one else had ever done so before, and also involving the notoriously difficult proof of a *negative*.

a. Now it is submitted that the current accounts are not sufficiently early for the proofs of a *negative* assertion.

b. It is also submitted that they are not sufficient for the proof of an improbability.

c. It is also submitted that they are not valid when opposed by any conflicting fact. Still less—

d. Are they valid against any combination of the previous elements of doubt—*e.g.* the proof of a negative, with evidence on the other side.

The special application of these doctrines, as far as it has hitherto gone, is to ignore the date, A.D. 449, for that of

the landing of the *first* invaders from Germany. More than this is unnecessary; and the arguments which have gone further in the invalidation of our early accounts are arguments *ex abundanti*. Of these early accounts I think meanly, but the present chapter impugns them only to the extent indicated.

CHAPTER V.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—THE PARTS OF GERMANY FROM WHICH IT WAS INTRODUCED.—EXTERNAL EVIDENCE.—THE CARLOVINGIAN ANNALISTS.—THE SLAVES.—THE DANES.—THE FRISIANS.—THE SAXONS.

§ 30. THERE is no such thing as a definite and undeniable chronology for the details of the Anglo-Saxon conquest of Britain; *i. e.* there is no account so authentic as to preclude criticism.

Neither is there such a thing as an ethnological map of Germany for that period; nor yet is there any accurate geographical description.

A sketch of the evidence of this has just been given; and, if the writer have made out his case, the whole early history of the English Language—and we may add of the English People—has to be got at by circuitous and indirect methods, by criticism, by inference.

Our evidence is of two sorts:—

The testimony of writers, and the comparison of language, manners, customs, laws, &c. In other words there is *external* evidence and *internal* evidence.

I begin with the former.

On the subject of *date* we have had two extreme points—the earliest probable time, and the latest. From which shall we reckon? From both.

If we lay out of consideration a few isolated notices, we shall find that the external testimony to the history, geography, and topography of Germany for the nearest times *subsequent* to the Angle occupation of England, begins with the beginning of the Carlovingian dynasty, and lies in the writings of those authors who have been most employed on the acts of Charle-

magne. A note in Sir Francis Palgrave's Normandy gives us a rough view of these *data*. They consist, for the most part, in chronicles, under the titles of Annales Laurissenses, Annales Einhardi, Annales Mettenses, Annales Fuldenses, Chronicon Moissiacense, Annales Petaviani, Alamannici, Guelfyrbytanii, Nazarii, copying more or less from either each other or from some common source, and consequently relating nearly the same events. I do not say that these give no good light. I only say that it is the best we can get. They are to be found in Pertz's *Monumenta Historica Germanica*. They all (or nearly all) emanate from Frank writers—from Christian Franks.

The latter half of the seventh century is the time, and Northern Germany the place, under consideration. Christianity, and the influence of Roman civilisation, have extended no further in the direction of the Elbe than the northern boundary of the empire of the Franks; and this is why our information comes through Frank sources. This, too, is why our nomenclature is Frank—an important point to bear in mind. There is Paganism which has few or no records on one side, and there is a Christian empire with a nascent literature on the other. The notices of the former come through the latter. We must look, then, on ancient Northern Germany—the part which contains the Angles—as the Franks looked at it.

Those parts of modern Germany which lay to the north of their own frontier, parts which the Franks eventually succeeded in reducing, but which at first they only knew as the country of enemies and Pagans, were four: 1. The country of the Slavi. 2. Dania. 3. Frisia. 4. Saxonia.

§ 31. *The country of the Slavi.*—Roughly speaking, this extended as far westward as the Lower Elbe and Saale; a fact that should always be before the eyes of the German archæologist and ethnologist.

§ 32. *Dania.*—This, in the ninth century, was the Kingdom of Godofrid, bounded on the side of Germany by the Eyder (there or thereabouts). Hence, its most southern part was the present Duchy of Sleswick. Saxony began in Holstein, but Holstein was Saxon only in its western half. The eastern was Slavonic.

"Godofridus vero, priusquam reverteretur, destructo emporio, quod in oceani litore constitutum, *lingua Danorum* Reric dicebatur, et magnam regno illius commoditatem vectigalium persolutione præstabat, translatisque inde negotiatoribus, soluta classe ad portum *qui Sliesthorp* dicitur cum universo exercitu venit. Ibi per aliquot dies moratus, *limitem regni sui qui Saxoniam respicit*, vallo munire constituit, eo modo, ut ab orientali maris sinu, quem illi Ostarsalt dicunt, usque ad occidentalem oceanum totam *Ægidoræ fluminis* aquilonalem ripam munimentum valli prætexeret, una tantum porta dimissa, per quam carra et equites emitti et recipi potuissent. Diviso itaque opere inter duces copiarum, domum reversus est."

A.D. 804. "Eodem tempore Godofridus, rex Danorum, venit cum classe sua necnon et omni equitatu regni sui ad locum qui dicitur Sliesthorp in confinio regni sui et Saxoniæ."—*Einhardi Annales.*

At present, the northern limits of Dania are of no importance. The southern boundary, as we have already seen, was the River Eyder—there or thereabouts.

§ 33. *Frisia.*—Roughly speaking, the present districts of Dutch Friesland, Groningen, and East Friesland with part of Oldenburg, give us the Frisia of the Carlovingian writers. Meppen on the Ems, when it first gets mentioned, is in *Saxony:*—"Oppidum est in Saxonia notum quam plurimis, *Meppen* nominatum, in cujus vicinia dum antistes sanctus Frisiam pergens, devenerat," &c.—*Vitâ Sancti Ludgeri,* Pertz, vol. ii. p. 419.

§ 34. *Saxonia.*—Saxonia fell into four parts; or, if we prefer a different classification,, into two *main,* and seven *sub*-divisions. There was the Saxony *beyond the Elbe,* and there was the Saxony *on this side of the Elbe.* The former will be noticed first.

The Nordalbingians.—This is a compound of the word *Nord* (=*North*), and *Albis* (=*Elbe*), and the termination *ing* is a gentile form. It means the certain populations *north of the Elbe.* This we get from the elements of the word itself; but it does not mean all the tribes beyond that river; on the contrary, it is restricted to those between the Elbe and the Eyder,—those north of the former and south of the latter. Again, it means

those between the *Lower* Elbe and the *Lower* Eyder; in other words, the occupants of the *western* side of the present Duchy of Holstein.

I think that this gives us the *Germans* of Western, as opposed to the Slavonians of Eastern Holstein, and as opposed to the Scandinavians (Danes or Jutes) of Sleswick.

An unknown poet of the ninth (tenth ?) century, who is on good reasons considered to have been a Saxon, and who is quoted as *Poeta Saxa*, writes,—

> Saxonum (*sic*) populus quidam, quos claudit ab Austro
> Albis sejunctim positos Aquilonis ad axem:
> Hos *Nordalbingos* patrio sermone vocamus.

The Nordalbingians fell into three divisions:

1. The *Thiedmarsi Thiatmarsgi*, or *Ditmarshers*, whose capital was Meldorp—"*primi ad Oceanum Thiatmarsgi*, et eorum *ecclesia Mildindorp*."

2. The *Holsati*, *Holtzati*, or *Holtsætan*, from whom the present Duchy of Holstein takes its name "*dicti a sylvis quas incolunt*." The river Sturia separated the Holsatians from—

3. The *Stormarii*, or people of *Stormar;* of whom Hamburg was the capital—*Adam Bremens.*, *Hist. Eccles.* c. 61.

Another name for these *Nord*-albingian Saxons is, *Trans*-albingian = *Saxons beyond the Elbe.*

The author just quoted, Adam of Bremen, is somewhat later than the times under notice; nevertheless, his text may serve as a commentary upon the lines of the *Poeta Saxa*.

§ 35. *The Saxons on this side of the Elbe.*—These are the Saxons between the Elbe, the Frisian frontier, and the Frank frontier. Concerning them the *Poeta Saxa* writes—

> "Generalis habet populos divisio ternos;
> Insignita quibus Saxonia floruit olim;
> Nomina nunc remanent virtus antiqua recessit.
> Denique *Westfalos* vocitant in parte manentes
> Occidua; quorum non longe terminus amne
> A Rheno distat? regionem solis ad ortum
> Inhabitant *Osterleudi*, quos nomine quidam
> *Ostvalos* alii vocitant, confinia quorum
> Infestant conjuncta suis gens perfida Sclavi.

Inter predictos media regione morantur
Angarii, populus Saxonum tertius; horum
Patria Francorum terris sociatur ab Austro,
Oceanoque eadem conjungitur ex Aquilone."

Hence, the Cis-albian Saxony of the ninth century falls into three divisions, two of which are denoted by geographical or political designations, and one by the name of a native population.

The present district of *West*-phalia was Saxon; its occupants being called *West*-falahi, *West*-falai, *West*-fali. Contrasted with these, the *East*-phalians (*Ost*-falai, *Ost*-falahi, *Ost*-fali, *Oster*-leudi, *Austre*-leudi, *Aust*-rasii), stretched towards the Elbe.

Between the two, descendants of the *Angri*-varii of Tacitus and ancestors of the present Germans of the parts about *Engern*, lay the *Ang*-arii, or *Angr*-arii.

The notices of this Cis-albingian Saxony are numerous, but uniform. They generally tell us of a warlike visitation on the part of Charlemagne, Padersborn being an important locality.

"In hoc anno domnus (*sic*) rex Karolus collecto exercitu venit in Saxoniam in loco qui dicitur *Patresbrunnas*, ibi castrametatus; inde etiam mittens Karolum filium suum trans fluvium Wiseram, ut quotquot isdem partibus de infidelibus suis invenissent, suæ servituti subjugaret; quod et idem gloriosus, subjugatis his omnibus, cum triumpho rediens perpetravit."

More important is the following, since it gives us the river Ysel (probably the river of the *Sal*-ian Franks) as the boundary of Saxony on the south-west:—

"Dum talia gerebantur, venit quidam presbiter (*sic*) sanctus et doctus de genere Anglorum nomine Liafwinus ad abbatem Gregorium, dicens sibi a Domino terribiliter trina admonitione fuisse præceptum, *ut in confinio Francorum atque Saxonum secus fluvium Isla*, plebi in doctrina prodesse deberet, rogavitque ut ad locum illum se perduci juberet, et ad fluvium sibi a Domino prænominatum. Tunc Gregorius, eo quod locus idem ad parrochiam (*sic*) suam pertineret, benigne eum illic dirigere studuit, agens gratias pastori summo, eo quod visitaret plebem suam. Misit etiam cum eo et Marchelmum servum Dei, de genere Anglorum, et a sancto Willibrordo episcopo a

pueritia sanctis instructum moribus, ut eum præponeret populo. Susceptus ergo presbiter Liafwinus a matrona quadam nomine Averhilda ceterisque fidelibus, seminabat documenta salutis, et rigabat prata mentium. Fecerunt autem ei oratorium in occidentali *parte præfati fluminis, in loco qui Huilpa vocatur.* Posthæc etiam ædificaverunt ei ecclesiam in littore orientali ejusdem fluminis, in loco cujus vocabulum est *Daventre.* Cumque ad eam populus ob viri sancti doctrinam confluueret, *Saxones* qui eo tempore paganis fuscabantur ritibus, in furorem conversi, collecto exercitu effugaverunt Christianos ab illis locis, et ecclesiam combusserunt igni. Tunc vir Dei Liafwinus reversus ad abbatem Gregorium, præstolabatur consolationem a Domino. Sedato igitur tumultu reversisque prædonibus in sua, vir Dei reædificavit ecclesiam quæ fuerat combusta; et more solito non cessabat documenta salutis impendere gregi, quo ad usque pastori summo dilectam redderet animam, et defunctus, in eadem ecclesia est sepultus."

Important also are the following passages; since they help us to the Franco-Saxon frontier on the *east:*—"Iterum domnus rex Karolus venit in Saxoniam, et Franci terram illam vastantes et destruentes omnia. Et eodem anno inverni temporis sedit domnus rex Karolus *Herisburgo, et Franci sederunt in gyrum per borderes.*"

Again:—"Tunc pius atque præclarus domnus Carolus rex habuit sinodum in villa quæ dicitur *Duria,* et inde iter paragens partibus Saxoniæ, *Sigiburgum* castrum cepit, *Æresburgum* reædificavit, super Wisoram fluvium venit in loco qui dicitur *Brunisberg* et ibi præparabant bellum, volentes ripam supradicti fluminis defendere; auxiliante Domino et Francis decertantibus, fugati Saxones. Franci ambas ripas obtinuerunt, et multi Saxones ibi occisi sunt. Tunc domnus Carolus rex dividens exercitum suum, sumpsit secum quos voluit, perrexit usque *Obaccrum fluvium,* ibi omnes *Austreleudi Saxones* venientes cum Hassione, et dederunt obsides juxta quod placuit, et juraverunt sacramenta, se fideles esse partibus supradicti domni Caroli regis. Similiter inde revertente jam dicto mitissimo rege venerunt *Angrarii in pago qui dicitur Bucki* una cum Brunone et reliquis optimatibus eorum, et dederunt ibi obsides sicut Austrasii. Et inde revertente

præfato rege, invenit aliam partem de suo exercitu super fluvium Wisora, continentes ripam quam jussi fuerant Saxones cum ipsis pugnam fecerunt in loco, qui dicitur *Lidbach*, et Franci Deo volente victoriam habuerunt, et plures ex ipsis Saxones occiderunt. Hoc audiente domno Carolo rege, iterum super Saxones cum exercitu irruens, et non minorem stragem ex eis fecit, et prædam multam conquisivit super Westfalaos, et obsides dederunt, sicut et alii Saxones; et tunc obsidibus receptis, et præda multa adsumpta, et præter ter stragem Saxonum factam, supradictus domnus Carolus rex ad propria reversus est, auxiliante Domino, in Franciam."

§ 36. *The Hessian Frontier.*—Paderborn has been seen to be a frontier town. This gives us one approximation to the Franco-Saxon frontier. The valley of the Diemel supplies another. Hesse, although other than Frank in respect to its dialects, was Frank in its political relations; but not wholly. The valley of the Diemel was half Saxon.

In the language of the times, there were two *pagi;* one on the Upper Diemel, which was Frank, and the other on the Lower Diemel, which was Saxon.

The former was—

"——— Francorum pagus qui dicitur Hassi."—*Poeta Saxo.*

It was also pagus Hessi *Franconicus.* The latter was pagus Hessi *Saxonicus.*

The town of Wolfsanger was both Frank and Saxon:—"ad villam cujus est vocabulum Vulvisangar quam tunc temporis *Franci et Saxones pariter habitare* videbantur."—*Dipl. Carol. Magn. apud Falke*, p. 377. See Zeuss in voce *Hessi.*

Without, at present, going further into the attempt to ascertain the exact boundaries of the *Saxonia* of the ninth century, we may say that Hanover, Westphalia, and Holstein were the chief districts which it comprised—Hanover, Westphalia, and Holstein, as opposed to Friesland, Sleswick, and the Lower Rhine, these being Frisian, Danish, and Frank, respectively.

§ 37. This gives us an approximation to a boundary; but it does not determine the import of the word Saxon.

It was a *political,* rather than an ethnological term; Nord-

albingian being *geographical* rather than either political or ethnological.

It comprised the country of the Angles; yet (a point to be remembered) the name Angle occurs rarely (very rarely) in the Carlovingian literature. The following is, perhaps, the most important extract that contains it:—"A.D. 786. Cum et hiemis tempus expletum, et sanctum pascha in Astiniaco villa fuisset a rege celebratum, exercitum in *Britanniam cis-marinam* mittere constituit. Nam cum ab *Anglis* et Saxonibus Britannia insula fuisset invasa, magna pars incolarum ejus mare trajiciens, in ultimis Galliæ finibus Venetorum et Coriosolitarum regiones occupavit."—*Einhard, Annales.*

§ 38. As to the subordinate divisions, the boundaries between the Westphalians, Angrarii, and Eastphalians, they are uncertain. Probably the lines of frontier were the *natural* ones formed by the two portions of the Teutobergerwald which contain the head-waters of the Lippe.

Neither is the frontier between Eastphalia and the Slavonians certain. It is generally considered to have been the Elbe. It is certain, however, that at one time there were Slavonians to the *west*, and that at another there were Germans *east* of that river. The details are not very important, and will be reverted to hereafter.

More important is the determination of the Franco-Saxon boundary. On the west was the River Ysel, and the parts about Deventer; Guelderland being Frank, and Overyssel, probably, a Debateable Land between the Franks, Saxons, and Frisians. At any rate the line of demarcation lay here, or hereabouts.

Further to the east lay Herisburg (Eresburg), a frontier town, or, at least, a town not far from the frontier, and (more famous than Eresberg) Paderborn. The valley of the Diemel was divided between the Saxons and Hessians.

I repeat, that the divisions now under notice are political rather than ethnological.

CHAPTER VI.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY FROM WHICH IT WAS INTRODUCED.—EXTERNAL EVIDENCE.—CLASSICAL AUTHORS—TACITUS—FRISII, ETC.—THE ANGRIVARII.—THE CHERUSCI.—THE ANGLI.

§ 39. For the greater part of the external evidence to the history, geography, and topography of Germany, for the nearest times *anterior* to the Angle occupation of England, we begin with Ptolemy, and end with Strabo, going backwards.

The later and earlier writers are of minor importance. They will be noticed as occasion requires; but the real lights come from the works belonging to the period just indicated. Hence, the texts for present consideration are almost exclusively those of Strabo, Velleius, Paterculus, Tacitus, and Ptolemy. From Cæsar, as an earlier writer, and from Ammianus Marcellinus, as a later one (as well as from some others) we get occasional notices; notices sometimes of great value. The main texts, however, are those of the writers just named; and of these Tacitus and Ptolemy most especially.

What was that part of Germany, in the time of Strabo, Tacitus, and Ptolemy, which, in the Carlovingian period, was named, by the Franks, Saxonia, or rather *Saxonia + Frisia* —the land of the Saxons and the Frisians—the land of the blood and language nearest to that of the Anglo-Saxon invaders of Britain?

In this question one fact must stand prominent and transparently clear;—*viz.* that in the eyes of Tacitus, Strabo, and all the writers anterior to Ptolemy, *no part of it was what the whole was afterwards, i. e. no part was Saxon—so called.*

Ptolemy is the first author who gives us that name, and he gives it only a partial—very partial—application.

§ 40. With this preliminary we may take the Frank or Carlovingian divisions in detail, and ask how they were occupied in the first and second centuries. Doing this, it is convenient to begin with that tract of land and that population which has retained its name in the most permanent and unaltered form. This gives us—

The *Frisii* of Tacitus who lay in front of the Angrivarii and Chamavi:—"Angrivarios et Chamavos a tergo Dulgibini et Chasuari cludunt, aliæque gentes haud perinde memoratæ. A fronte Frisii excipiunt. 'Majoribus minoribusque Frisiis' vocabulum est, ex modo virium: utræque nationes usque ad Oceanum Rheno prætexuntur, ambiuntque immensos insuper lacus, et Romanis classibus navigatos. Ipsum quinetiam Oceanum illà tentavimus: et superesse adhuc Herculis columnas fama vulgavit: sive adiit Hercules, seu quidquid ubique magnificum est, in claritatem ejus referre consensimus. Nec defuit audentia Druso Germanico: sed obstitit Oceanus in se simul atque in Herculem inquiri. Mox nemo tentavit: sanctiusque ac reverentius visum, de actis deorum credere, quàm scire."

The Chauci.—Contiguous to the Frisians, and (like the Frisians) extended along the coast, though dipping further inland, came the *Chauci*:—"Chaucorum gens, quamquam incipiat a Frisiis, ac partem litoris occupet, omnium, quas exposui, gentium lateribus obtenditur, donec in Chattos usque sinuetur. Tam immensum terrarum spatium non tenent tantùm Chauci, sed et implent: populus inter Germanos nobilissimus, quique magnitudinem suam malit justitiâ tueri: sine cupiditate, sine impotentiâ, quieti secretique, nulla provocant bella, nullis raptibus aut latrociniis populantur. Idque præcipuum virtutis ac virium argumentum est, quòd, ut superiores agant, non per injurias adsequuntur. Prompta tamen omnibus arma, ac, si res poscat, exercitus: plurimum virorum equorumque: et quiescentibus eadem fama."

Pliny writes:—"Sunt in septemtrione visæ nobis Chaucorum (gentes) . . . . . Vasto ibi meatu, bis dierum noctiumque singularum intervallis, effusus in immensum agitur

Oceanus, æternam operiens rerum naturæ controversiam; dubiumque terræ sit, an parte in maris. Illic misera gens tumulos obtinet altos aut tribunalia structa manibus ad experimenta altissimi æstus, casis ita impositis, navigantibus similes, cum integant aquæ circumdata, naufragis vero, cum recesserint: fugientesque cum mari pisces circa tuguria venantur. Non pecudem his habere, non lacte ali, ut finitimis, ne cum feris quidem dimicare contingit, omni procul abacto frutice. Ulva et palustri junco funes nectunt ad prætexenda piscibus retia: captumque manibus lutum ventis magis quam sole siccantes, terra cibos et rigentia septemtrione viscera sua urunt. Potus nonnisi ex imbre servato scrobibus in vestibulo domus. Et hæ gentes, si vincantur hodie a populo Romano, servire se dicunt. Ita est profecto: multis fortuna parcit in pœnam."

The Frisians reached to the Ems, the Chauci to the Elbe. —*Ptolemy*, ii. 11.

§ 41. The two divisions, which the Carlovingian Franks called Westphalia and Eastphalia, were divided by the country of the Angarii. This in Tacitus is found in the fuller form—*Angrivarii.*

Name for name, they are the Germans of the parts about Engern: the Angarii of the "mid-region."

> "Inter prædictos media regione morantur
> *Angarii*, populus *Saxonum* (*sic*) tertius."

West of this "mid-region" lay—

The *Chamavi, Dulgubini, Chasuarii.*—These were, in the time of Tacitus, the occupants of what was, in the time of the Carlovingians, *West*-phalia; but, as it is *not* the Westphalian part of the *Saxonia* of the Franks which has the best claim to be considered the mother country of the Anglo-Saxons, the Chamavi, Dulgubini, and Chasuarii are merely mentioned by name. As *Old*-Saxons they are of interest, but not as *Anglo*-Saxons.

§ 42. The Eastphalian and Nordalbingian areas of the Carlovingians most interest the Englishman, and it is to the question as to what these were in the time of the classical writers that he more especially wants his answer. But to this there is a preliminary consideration, viz. the extent to which the terms

Eastphalia, Westphalia, Angraria, and Nordalbingia are exhaustive. Did they include everything that was Saxon or included within the limits of the Carlovingian *Saxonia?*

It is undoubtedly true that the Frank writers recognise only three divisions of *Cis*-albian Saxony; and it is equally certain that the name *Trans*-albian as applied to the populations of Holstein, forbids us to seek for any portion of the district to which it applied on the *south* side of the Elbe. It was a geographical term; and, as such, means the parts *north* of the Elbe, and not the parts *south* of the Elbe. It is a geographical term of a precise and definite import; and we cannot tamper with it. At the same time, I doubt very much whether either the term Eastphalia or the term Westphalia applied to (let us say) the parts due south of Nordalbingia, *i. e.* to the left bank of the Elbe, between Hamburg and Stade. Angaria certainly did not do so.

Some part of this district was Frisian; but not all. At the same time, I doubt whether, in accurate language, the Frisian and Eastphalian frontiers met. Hence, I doubt whether the four names, Frisia, Angaria, Ostphalia, and Westphalia did really exhaust the whole area between the Elbe, the Sea, the Franks, and the Slaves. Ostphalia, certainly, meant the parts due east of Engern, such as Hildesheim and a part of the Hartz; but it is not so clear that either it or Westphalia meant the parts due east of Oldenburg, and I doubt whether a line drawn from Verden to Hamburg could be said to pass through Eastphalia. The line that would really do so would be one from Minden to Brunswick. If this doubt be well founded, how can it be explained? Were the northern parts imperfectly reduced? were they imperfectly known? Did the Frisian and Slavonic areas meet? If so the Nordalbingians (supposing them to have Saxons and opposed to Frisians) must have been separated from the Eastphalians.

§ 43. To return, however, to the texts of our classical authorities, and to ask what names are found in that part of Germany which the Carolinian Franks called Eastphalia, we may say that for the parts that lay on each side of a line drawn from Minden to Brunswick, the parts truly and duly east of the Angrarii—for the parts which were undoubtedly called the lands of the

Ostphali—the occupancy in the time of Tacitus was in the hands of the—

a. *Fosi*, and the—

b. *Cherusci.*—Respecting these, Tacitus writes:—"In latere Chaucorum Chattorumque, Cherusci nimiam ac marcentem diu pacem illacessiti nutrierunt: idque jucundius, quàm tutius fuit; quia inter impotentes et validos falsò quiescas: ubi manu agitur, modestia ac probitas nomina superioris sunt. Ita qui olim 'boni æquique Cherusci,' nunc 'Inertes ac stulti' vocantur: Chattis victoribus fortuna in sapientiam cessit. Tracti ruinâ Cheruscorum et Fosi, contermina gens, adversarum rerum ex æquo socii, cùm in secundus minores fuissent."

This is from the *Germania*. It is not necessary to enlarge on the Fosi.

For so important a population as the Cherusci, the notice is not very definite. Two preliminary remarks are necessary, if we wish to go further in their ethnology and geography.

a. I believe the words *Harudes* and *Cherusci* to be essentially one and the same.

If so, Cher-*usci* is an adjective, and the *-sc-* is the *-sc* in Britti*sc*, the *-sk-* in Dan-*ske*, and the *-ish* in self-*ish*.

If so, the population to whom it applied, must have called themselves by an *adjectival* appellation. Now this is no more than the present Danes and *Swedes* do,—Dan-*ske*, Sven-*ske*.

If so, the *-d-* is omitted. Now this is no more than what occurs in the form *Nor-ske*, from Nor-*d*-ske,—the fuller form being *Harudske*, or *Cherudske*.

If so, there is a change from *Ch-* to *H-* (or *vice versâ*). Now this is no more than what occurs in the words *Chatti* = *Hesse*, *Chattuarii* = *Hazzoarii*.

b. *Harudes* is the same word as *Hartz*, of which *Charudes* is only another form; the form which in the Marmor Ancyranum actually occurs.

In the *Annales Fuldenses*, ad ann. 852, King Hludowic passing "per Angros, *Harudos*, Suabos, et Hohsingos—Thuringiam ingreditum." The notes of Pertz (vol. i. p. 368) gives us the name *Hartego* (*Pagus Harudum* or *Harudorum*), of which Halberstad was the capital.

But this is not all. The words *Charud*, *Harud*, *Hard*,

and *Hart* = *lucus, sylva.* Graf (iv. 1026) supplies the following compounds as local names. Lusc(h)-*hart*, Otmares-*hart*, Mawin-*hard*, Gisin-*hard*, Riskin-*hart*, Hun-*hart*, Lind-*hart*, Murra-*hart*, Balden-s-*hart*, Spehtes-*hart* (Spessart), Hartegowe.

Now if *Harud-* (=*forest*), mean also a *people*, as it seems to do here, it must do so in an unusual, but not unprecedented, manner. The converse process is the commoner — *i. e.* the name of a population serves to denote the country. Here the geographical name becomes Gentile.

Graf only *suggests* that the name of the Hartz mountains may be the same word as *Hart* = *wood*, or forest. It is difficult, however, to doubt it. Place and name agree.

Now if *Harud-* or *Charud-* =*forest*, or woody district, and if the name of the district be also the name of its occupants, and if *Cherusci* be an adjectival form of the same word, we may have any amount of *Harudes*, *Charudes*, or *Cheru-sci* (*Cheru-d-ske*). We may have these also at any distance from each other, and in any degree of relationship. We may have them wherever there is a *forest-range* (a *Harud*, *Charud* or *Heorot*).

This multiplicity of Charudes is no hypothesis, but a real fact. We have no less than four of them, and with each of them it is an open question whether it be the same as any or all of the other four. There are—

1. The Harudes of Cæsar. These formed part of the army of Ariovistus. (B. G. I. 31. 37. 51.)

2. The Charudes of the Monumentum Ancyranum :—" Cimbrique et *Charudes* et Semnones et ejusdem tractus alii Germanorum populi per legatos amicitiam meam et populi Romani petierunt."—Neither these, nor those of Cæsar, are of the same importance with—

3. The Charudes of Ptolemy, and—

4. The Cherusci of Velleius Paterculus and Tacitus.

Ptolemy's Charudes are placed in the Carlovingian district of the Trans-albiani ; those of Tacitus and Paterculus in Eastphalia.

Ptolemy's Harudes lie to the north of the Chali, and to the east of the Phundusii. They may, indeed, have lain in Sleswick,

and have been Danes rather than Germans. They may have also been the *Hott*-sæti under another name; since *Holt* = *wood*, or *forest*, even as *Harut* does.

The Cherusci of Paterculus and Tacitus, whencesoever they came, fought on a spot either east of the country of Angrivarii, or near its eastern frontier. They fought, too, on the Lippe or the Weser. But did they fight on their own soil? If they did, we must choose between two alternatives; we must either give them the whole tract from Minden to Halberstad, or suppose that the Cherusci of the battles on the Weser were one population, and the Cherusci of the Hartego (or the Hartz) another. The Hartz is a forest-range, so was the Saltus Teutobergensis. So is much of the country between the two. Either extreme would supply Cheruscans, or men of the forest-range. Many intervening localities would do the same.

Without going into further speculation it is safe to say that, in the time of Tacitus, the southern frontier of what was afterwards the Eastphalia of the Carlovingians and Franks was Cheruscan, whilst (*assuming ordinary accuracy on the part of Ptolemy*) the northern part of what was afterwards Nordalbingia was the occupancy of the *Harudes*.

But is this accuracy on the part of Ptolemy a safe assumption? This is uncertain. Probably he knew of the statement of the Marmor Ancyranum; but, being unable to divest himself of the ideas of a northern locality for the Cimbri, placed them (the Cimbri) in the Chersonese, and the Charudes as near them as he could.

There are other complications attending the name. In Beowulf, and elsewhere, the dissyllabic form *Heorot*, as opposed to the High German *Hartz*, the Latin *Harudes*, and the monosyllabic Low German *Hart*-ego, occurs—the locality being unfixed.

However, if the doctrine as to the identity of all the forms under notice, along with that of the *Common*, rather *Proper* power of the root *H-r-t* as a name, be admitted, the details of the name lose much of their importance. *Some* of the Cheruscans of Tacitus and Paterculus were Eastphalian, and *some* of the Harudes of Ptolemy were Nordalbingian.

We pass now to the parts lying on each side of a line drawn from Verden to Luneberg, of which the occupancy, in the time of Tacitus, is a matter of comparative certainty for one population only; but that is an all-important one—the Angli.

§ 44. The Angli are not mentioned alone in Tacitus, whose list runs thus,—Angli, Varini Reudigni, Aviones, Eudoses, Suardones, Nuithones.

Just so will the Saxons appear in Ptolemy, *i. e.* with a crowd of uncertain populations by their side. What does the most learned ethnologist know of a people called the *Eudoses?* Nothing. He speculates, perhaps, on a letter-change, and fancies that by prefixing a *Ph*, and inserting an *n* he can convert the name into *Phundusii.* But what does he know of the Phundusii? Nothing; except that by ejecting the *ph* and omitting the *n* he can reduce them to *Eudoses*. Then come the *Aviones*, of whom we know little, whom, by omission and rejection, we can identify with the *Cobandi*, of whom we know less. What light comes from the *Nuithones?* What from the *Suardones?* It is not going too far if we say that, were it not for the conquest of England, the Angles of Germany would have been known to the ethnologist just as the *Aviones* are, *i. e.* very little; that, like the *Eudoses*, they might have had their name tampered with; and that, like the *Suardones* and *Nuithones*, they might have been anything or nothing in the way of ethnological affinity, historical development, and geographical locality.

In the way of external testimony, nine-tenths of what is known of the Angli of Germany is known from a single passage, and every word in that single passage which applies to Angli applies to the *Eudoses*, *Aviones*, *Reudigni*, *Suardones*, and *Nuithones* as well:—"Contra Langobardos paucitas nobilitat: plurimis ac valentissimis nationibus cincti non per obsequium sed prœliis et periclitando tuti sunt. Reudigni, deinde, et Aviones, et Angli, et Varini, et Suardones, et Nuithones fluminibus aut sylvis muniuntur; neque quidquam notabile in singulis nisi quod in commune Hertham, id est, Terram Matrem colunt, eamque intervenire rebus hominum, invehi populis arbitrantur. Est in insula Oceani castum nemus, dicatum in eo vehiculum, veste contectum, attingere uni sacer-

doti concessum. Is adesse penetrali deam intelligit, vectamque bobus feminis multa cum veneratione prosequitur. Læti tunc dies, festa loca, quæcunquæ adventu hospitioque dignatur. Non bella ineunt, non arma sumunt, clausum omne ferrum; pax et quies tunc tantum nota, tunc tantum amata, donec idem sacerdos satiatam conversatione mortalium deam templo reddat: mox vehiculum et vestes, et si credere velis, numen ipsum secreto lacu abluitur. Servi ministrant, quos statim idem lacus haurit. Arcanus hinc terror, sanctaque ignorantia, quid sit id, quod perituri tantum vident."

That the Nuithones, Suardones, Eudoses, and Aviones lay beyond the Elbe, and to the *east* of it, and that they were Slavonic, is probable.

The obscurity of the Nuithones, &c., is not the only difficulty in the passage just given. A little light is thrown over it by the *Reudigni* and *Varini;* but of these two populations the latter, at least, introduces new elements of uncertainty.

§ 45. *Reudigni.*—The last two syllables are inflectional; the root being *R-d.* This occurs as the element of a compound in more Icelandic and Anglo-Saxon passages than one. Whoever the Goths of Scandinavia may have been, they fell into more than one class. There were, for instance, the simple *Goths* of *Goth*-land, the *island* Goths of *Ey-gota*-land, and, thirdly, the Goths of *Reidh-gota*-land. Reidhgotaland was an old name of *Jutland.* Reidhgotaland was also the name of a country *east of Poland.* Zeuss* well suggests that these conflicting facts may be reconciled by considering the prefix *Reidh,* to denote the Goths of the *Continent* in opposition to the word *Ey,* denoting the Goths of the *Islands;* both being formidable and important nations, both being in political and military relations to the Danes, Swedes, and Norwegians, and both being other than Germanic.

In the Traveller's Song we find a *Hreth*-king—

> " He with Ealhild,
> Faithful peace-weaver,
> For the first time,
> Of the *Hreth*-king

---

* In v. *Jutæ.*

Sought the home,
East of Ongle,
Of Eormenric,
The fierce faith-breaker."

The relation between the *Hreths* and *Ongle* is that between the *Reudigni* and *Angli*.

But in the same poem we meet with the name in the simple form *Hræd*:—

" Eadwine I sought and Elsa,
Ægelmund and Hungar,
And the proud host
Of the With-Myrgings;
Wulfhere I sought and Wyrnhere;
Full oft war ceas'd not there,
When the *Hræds'* army,
With hard swords,
About *Vistula's* wood
Had to defend
Their ancient native seat
Against the folk of Ætla."

Such light as we get from these passages induces us to place the *Reudigni* on the eastern side of the Elbe. If so, they lay beyond the limits of the Carlovingian *Saxonia*. The same was the case with the—

§ 46. *Varini*, whose relations to the Angli were remarkable.

In Tacitus' notice—

Heligoland suits the Angli best; Rugen the Varini.

Heligoland is German in respect to its old mythology—Angle or Frisian.

Rugen, however, is not German. It is Obotrite, which is Slavonic.

If *Hertha* be the right reading, and if it mean the *Earth*, Heligoland is the better and likelier spot for worship; since *Hertha* is a German word.

Nevertheless, the evidence of the Varini having been Slavonic is very strong. We find, in the tenth century, the name *Warnavi* (*Warnahi*, *Warnabi*), as the name of an unequivocally Slavonic population.

I reconcile these difficulties by suggesting that the *Varini* had one *holy island*, and the *Angli* another—so that the

insulæ sacræ, with their corresponding *casta nemora*, were *two* in number, and I submit that a writer, with no better means of knowing the exact truth than Tacitus, might, in such a case, when he recognised the *insular* character common to the two forms of *cultus*, easily and pardonably refer them to one and the same island. In other words, he might know the general fact that the *Angli* and *Varini* worshipped in an island, without knowing the particular fact of their each having a separate one. If so—

The hypothesis is as follows:—

a. The true and undoubtedly Germanic *Angli* worshipped in Heligoland.

b. The probably Slavonic Varini worshipped in the Isle of Rugen.

c. The *holy island* of Tacitus is that of the Angli—

d. With whom the *Varini* are inaccurately associated—

e. The source of the inaccuracy lying in the fact of that nation having a *holy island*, different from that of the Angles, but not known to be so.

Tacitus is not the only author who associates the Angli and Varini. Procopius does so also. He tells us that Radiger, a prince of the Varni, has an Angle princess betrothed to him. He deserts her for Theodechild, his father's widow. The princess sails to the mouth of the Rhine, conquers and forgives him. Date between A.D. 534 and A.D. 547. Theodechild, the widow, was sister to Theudibert, king of the Franks. As given in extracts from Procopius, the story is as follows — the term *Brittia* (not *Britannia*) requiring especial notice; as, also, do the statements concerning the island so-called:—"A certain man, named Hermegisclus, ruled over the Varni; and he, being anxious to strengthen his kingdom, had married the sister of Theudibertus, king of the Franks; for his former wife had recently died, having given birth to a boy, called Radiger, whom she left to his father. To him his father betrothed a virgin of *Brittian* race, whose brother was at that time king of the nation of the *Angili*, giving her great wealth under the name of dowry. This man, riding in a certain district with some of the Varnian nobility, saw a bird sit-

ting on a tree and croaking excessively. And then, whether he understood the cry of the bird, or having other information, he pretended that he knew the bird's predictions; he said immediately to those present, that he should die within forty days; for so the boding of the bird portended him; 'I, therefore,' said he, 'providing beforehand how you may live most securely and quietly, have made affinity with the Franks, having taken my wife from among them, and have contracted a *Brittian* alliance for my son. But now, as I am persuaded I must die very shortly, and as I have neither male nor female issue by this wife, and, moreover, as my son is yet unwedded and unmatched, I will communicate to you my views: and if they do not seem inexpedient to you, as soon as I arrive at the term of my existence, prosecuting them successfully, carry them into effect. I think, therefore, that affinity with the Franks, rather than with *islanders*, would be beneficial to the Varni, and the Franks have only the waters of the *Rhine* between them, so that, being our nearest neighbours, and extremely powerful, they have the facility of benefiting or of injuring us whenever they please, and they will injure us in every way, unless our affinity with them prevent it. Let the female islander betrothed to my son be abandoned, receiving as a compensation for this slight, the whole of the wealth with which she has been honoured by us on this occasion, as the established customs of men prescribe. But let Radiger, my son, hereafter marry his step-mother, as our national usage permits.'"

Hermegisclus dies; and Radiger prepares to desert his betrothed Brittian. She, to prevent or revenge his desertion, "collecting four hundred vessels, and embarking in them an armament of not less than one hundred thousand warriors, advanced in person against the Varni. She took with her also one of her brothers, to conduct affairs in conjunction with her for the present; not him, indeed, who held the kingdom, but another, who filled a private station. Of all the barbarians whom we know, these islanders are the most warlike, and they proceed on foot to their battles. So far from being exercised in horsemanship, they have never had even the chance of knowing what a horse is, since they have never

seen in this island even a representation of it; for it appears that such an animal never existed in Brittia. Should it happen, therefore, occasionally to any of these people to go on an embassy, or for any other cause, to the Romans or Franks, or elsewhere where horses were used, and should it be necessary for them to proceed on horseback, then have they no device whatever for mounting, but other men lifting them up, place them on the horses; and, when wishing to dismount, they lift them again, and place them on the ground. Neither, indeed, are the Varni horsemen, but men who fight altogether on foot. Such, then, are these barbarians; neither in this expedition was there a single person unemployed in the vessels, each man taking an oar; nor do these islanders make use of sails, their navigation being effected by rowing only."

To proceed—the maiden herself builds a fort on the mouth of the Rhine, keeps within it, but sends her brother against the enemy. The battle is in favour of the Angli. Radiger flies;—the brother returns;—is upbraided for letting Radiger escape; goes after him again; and brings him back. Radiger is reproached accordingly until he excuses himself, professing that "if she were still willing, he should marry her; and would atone for his former misdeeds by his future actions. And when these things pleased the damsel, Radiger was both released from his bonds and honoured with other marks of kindness; whereupon he immediately renounces the sister of Theudibert and marries the *Brittian*."

The geography is as strange as any part of this strange story. The inhabitants of this Brittia "declare that the conducting of souls devolves on them in turn. Such of them, therefore, as on the ensuing night are to go on this occupation, in their turn of service, retiring to their dwellings as soon as it grows dark, compose themselves to sleep, awaiting the conductor of the expedition. All at once, at night, they perceive that their doors are shaken, and they hear a certain indistinct voice summoning them to their work. Without delay, arising from their beds, they proceed to the shore, not understanding the necessity which thus constrains them, yet, nevertheless, compelled by its influence. And here they perceive vessels in readiness, wholly void of men; not, however, their

own, but certain strange vessels, in which embarking, they lay hold on the oars, and feel their burden made heavier by a multitude of passengers, the boats being sunk to the gunwale and rowlock, and floating scarce a finger above the water. They see not a single person; but having rowed for one hour only, they arrived at Brittia: whereas when they navigate their own vessels, not making use of sails but rowing, they arrive there with difficulty even in a night and day. Having reached the island, and been released from their burden, they depart immediately, the boats quickly becoming light, suddenly emerging from the stream, and sinking in the water no deeper than the keel. These people see no human being, either while navigating with them, or when released from the ship; but they hear a certain voice, which seems to announce to such as receive them the names of all who have crossed over with them, describing the dignities which they formerly possessed, and calling them over by their hereditary titles. And also if women happen to cross over with them, they call over the names of the husbands with whom they lived. These, then, are the things which men of that district declare to take place."

Such a *Brittia* as this can scarcely be *Britain;* indeed the two are specially distinguished from each other. "In this [northern] ocean lies the island *Brittia,* not far from the continent, but as much as two hundred stadia, right opposite to the outlets of the Rhine, and is between *Britannia* and the island Thule. For Britannia lies somewhere towards the setting sun, at the extremity of the country of the Spaniards, distant from the continent not less than four thousand stadia; but Brittia lies at the hindermost extremity of Gaul where it borders on the ocean, that is to say, to the north of Spain and Britain. Three very numerous nations possess Brittia, over each of which a king presides; which nations are named Angli, Phrissones, and those surnamed from the island, Brittones."

But then, on the other hand,—to say nothing about the Angli and Phrissones (Frisians) just mentioned,—we have a notice, a little further on, of what seems to be the Wall of Britain:—"moreover, in this Isle of *Brittia,* men of ancient

time built a long *wall*, cutting off a great portion of it, &c."

By repeating, *mutatis mutandis*, the criticism that applied to the two Holy Islands, we shall see our way through this confusion.

The Brittia of the men whose business was the conduct of souls was (*pro tanto*) a holy island. Was it Heligoland? This would suit the Angles. Was it Rugen? This would suit the Brittones.

Rugen would best suit the Brittones; the reason for its doing so lying in a statement in the Germania of Tacitus, to the effect that there was a language akin to the British spoken on the Baltic:—"dextro Suevici maris litore Æstorum gentes alluuntur: quibus ritus habitusque Suevorum, *lingua Britannicæ* proprior." (§. xlv.) How Tacitus came to write this will be considered in the sequel; at present we take it as the assumed authority for Procopius, who had to deal with a part of the world of which he knew next to nothing.

I think, that the Brittia of Procopius was not Britannia at all;

Nor yet Rugen exclusively;

Nor yet Heligoland exclusively;

Nor yet any part of the coast exclusively; but that it was a sort of *tertium quid* arising out of a confusion of the attributes of some two (or more) of them.

§ 47. A notice of a Code of Laws, in the heading of which (according to the common reading) the Angli and Werini are associated, finds no place here. It belongs to the time subsequent to Charlemagne.

Without being able to satisfy myself as to the exact relations between the Varini and Angli, I limit myself to the opinion that, although they were contiguous, or nearly contiguous, populations, one in Hanover and the other in Mecklenburg, there is no reason to believe that the Varini took part in the Angle invasion of England.

Having thus gone through the texts of Tacitus and Procopius, we may truly say that the history of the Angles of Germany is obscure; that we only know what they were from their relation to the Angles of England; and, even here, our

knowledge is very limited. They spoke the mother-tongue of the present English. This is a fact which no man need doubt or refine on; but it is about the only one we have. The reasons for this obscurity lie in their geographical position, and in the relations between them and the neighbouring populations. The Angles of Germany were too far north to come in contact with the Romans. We met with no Angli in the great Arminian Confederacy. When the Romans were the aggressors the Angli lay beyond the pale of their ambition. When the Romans were on the defensive the Angli were beyond the opportunity of attack.

Ptolemy's notice of the Angles is as follows:—

Τῶν δὲ ἐντὸς καὶ μεσογείων ἐθνῶν μέγιστα μέν ἐστι τό, τε τῶν Σουήβων τῶν Ἀγγειλῶν, οἵ εἰσιν ἀνατολικώτεροι τῶν Λαγγοβάρδων ἀνατείνοντες πρὸς τὰς ἄρκτους μέχρι τῶν μέσων τοῦ Ἄλβιος ποταμοῦ καὶ τὸ τῶν Σουήβων τῶν Σεμνόνων, οἵτινες διήκουσι μετὰ τὸν Ἄλβιν ἀπὸ τοῦ εἰρημένου μέρους πρὸς ἀνατολὰς μέχρι τοῦ Σουήβου ποταμοῦ καὶ τὸ τῶν Βουγούντων τὰ ἐφεξῆς καὶ μέχρι τοῦ Οὐιστούλα κατεχόντων.

Now—

a. The Angli of Tacitus were *probably* on the south side of the Elbe; the Angli of Ptolemy were *certainly* so.

b. The Angli of Tacitus were *probably* a large population; the Angli of Ptolemy were *certainly* so.

c. But the Angli of Beda and the current historians were, at one and the same time, small in respect to their area, and occupants of a district beyond, or north of, the Elbe. In other words, they were unimportant Nordalbingians.

More facts must be dealt with before these discrepancies are explained. At present, however, I so far anticipate my decision as to call attention to the magnitude of such a fact as the Angle conquest of Britain, to remark that a great effect implies a great cause, and to infer from this that the *primâ facie* view is in favour of the mother country of the English Language being measured by the measure of Ptolemy rather than by that of Beda.

CHAPTER VII.

GERMAN ORIGIN, ETC.—PARTS OF GERMANY, ETC.—EXTERNAL EVIDENCE.—CLASSICAL AUTHORS.—PTOLEMY.—SAXONS.

§ 48. PTOLEMY, as has been already stated, is the first writer who gives us the name *Saxon*. What does he say about it? What he says of the Angli we have seen.

The *Saxons* of Ptolemy lay to the north of the Elbe, on the neck of the Chersonese, and the Sigulones occupied the Chersonese itself, *westwards*.

"Then," writes Ptolemy, "come—

2. *The Sabalingii;* then—
3. *The Kobandi;* above these—
4. *The Chali;* and above them, but more to the west—
5. *The Phundusii;* more to the east—
6. *The Charudes;* and more to the north of all—
7. *The Cimbri.*
8. *The Pharodini* lay next to the Saxons, between the rivers Chalusus and Suebus."

The text is as follows:—

Τὴν δὲ παρωκεανῖτιν κατέχουσιν ὑπὲρ μὲν τοὺς Βουσακτέρους οἱ Φρίσσιοι μέχρι τοῦ Ἀμασίου ποταμοῦ· μετὰ δὲ τούτους Καῦχοι οἱ μικροὶ μέχρι τοῦ Οὐισούργιος ποταμοῦ· εἶτα Καῦχοι οἱ μείζους μέχρι τοῦ Ἄλβιος ποταμοῦ· ἐφεξῆς δὲ ἐπὶ τὸν αὐχένα τῆς Κιμβρικῆς Χερσονήσου Σάξονες· αὐτὴν δὲ τὴν Χερσόνησον ὑπὲρ μὲν τοὺς Σάξονας Σιγούλωνες ἀπὸ δυσμῶν, εἶτα Σαβαλιγγιοι, εἶτα Κοβανδοί.

Ὑπὲρ οὓς Χάλοι, καὶ ἔτι ὑπέρ τούτους δυσμικώτεροι μὲν Φουνδοῦσοι, ἀνατολικώτεροι δὲ Χαροῦδες, πάντων δὲ ἀρκτικώτεροι Κίμβροι.

Μετὰ δὲ τοὺς Σάξονας ἀπὸ τοῦ Χαλούσου ποταμοῦ μέχρι τοῦ Σουήβου ποταμοῦ Φαροδεινοί.

In another place "the three islands of the Saxons are mentioned"—*Σαξόνων νήσοι τρεῖς.*

Except the Cimbri, all these populations, *with their names*

as they stand in Ptolemy, are strange to Tacitus. I say *with the names as they stand in Ptolemy*, because by certain assumptions, more or less legitimate, three of them have been considered as identified with certain names found elsewhere. These three are the *Pharodini*, the *Phundusii*, and the *Cobandi;* the first of which words has been made into *Suardones*, the second into *Eudoses*, and the third into *Aviones*, all populations whose names appear in Tacitus; all populations whose names are likely to have reached the Greek and Latin writers through different and varying *media*, and, consequently, all populations upon which an amount of conjecture somewhat beyond the average is admissible. The identifications are Zeus's; identifications upon which I pass no opinion, except to say that they seem by no means unreasonable.

There is not much to be said about the Sigulones. They appear nowhere else.

Neither do the Chali give us any details of importance.

The Harudes have been already noticed. They belonged to some of the well-wooded districts of Lauenburg, or Holstein (Holsatia).

The Cimbri, even if a near population, lie too far north for any part of what was afterwards Nordalbingia.

§ 49. Respecting the Sabalingii, I have an hypothesis. Transpose the B and the L and the word becomes *Sa-lab-ing-ii*. What of this?

1. The Slavonic name of the *Elbe* is *Laba;* and—

2. The Slavonic for *Transalbian*, as a term for the population *beyond the Elbe*, would be *Sa-lab-ingii*. This compound is common. The Finns of Karelia are called *Za-volok-ian*, because they live beyond the *volok* or *watershed*. The Kossacks of the Dnieper are called *Za-porog-ian*, because they live beyond the *porog* or *waterfall*. The populations in question I imagine to have been called *Sa-lab-ingian*, because they lived beyond the Laba, or Elbe.

This is hypothesis; but we must remember that a name closely akin to *Sa-lab-ingian* actually occurs at the beginning of the Historical period. The population of the Duchy of Lauenburg is (then) Slavonic. So is that of south-eastern

Holstein. So is that of Luneburg. Now the name of these Slavonians of the Elbe is *Po-lab-ingii* (*on the Elbe*), just as *Po-mora-nia* is the country *on the sea*. Of the *Po*-labingians, then, the *Sa*-labingii were (by hypothesis) the section belonging to that side of the Elbe to which the tribe that used the term did *not* belong.

§ 50. The *Saxons* of Ptolemy fall into two divisions—those of the continent and those of the islands. The conditions under which the former must come are as follows:—

a. They must lie as far south as the Elbe, in order to come next (ἐφεξῆς) to the Chauci Majores.

b. They must be on the *neck* of the Chersonese; which *neck* may mean one of two things; either the line between Hamburg and Lubeck, or the line between the Tonningen and Rendsburg.

c. They must touch the sea; inasmuch as the fact of any island being *Saxon* implies that the coast opposite to it (the *Peræa*, so to say) was Saxon also.

d. They must lie sufficiently to the west to have the *Salabingians* on the east; and—

e. They must lie sufficiently to the east to have the Sigulones on the west.

Nevertheless, as aforesaid, they must touch the sea.

These are not very easy conditions to satisfy—indeed, unless we suppose that Ptolemy's maps were slightly different from our own, they are impracticable.

Without, then, attempting any closer details than our materials will allow, let us identify the continental part of the *Saxon* area of Ptolemy with the districts of *Stormar* and *Ditmarsh*.

The Saxons of the *Islands* are also difficult to fix. Sylt, Fohr, and Nordstrand, are the ones most generally quoted. Perhaps, however the relations of the land and water have altered since the time of Ptolemy; so that the physical history of the North Sea may be the proper complement to the ethnological inquiries for these parts. The matter is unimportant. It is only necessary to remember that there were Saxons on two localities—Saxons on the islands, and Saxons on the sea-coast, Insular Saxons, and Saxons (so to say) of the Peræa.

To what language did this word *Saxon* in Ptolemy belong? Was it native, *i. e.* did the Saxons use it to designate themselves? We cannot answer this question in the affirmative. Nor yet can we say that it was German. In Tacitus, where the names *are* German, it finds no place. This is *pro tanto* against it. Add to this that none of the names with which it is associated can be shown to be German, *e. g.* Sigulones, Kobandi, &c. On the contrary, one, by hypothesis, is Slavonic.

The evidence that the *Saxons* belonged to the Angli branch of the German family is just as inconclusive. They may have been in the same category with the Chauci Majores, *i. e.* Frisians. Or they may have been Slavonians, extensions of the Slavonic population of what, in the Carlovingian times, was Wagria and Polabingia—the former in eastern Holstein, the latter in Lauenburg.

CHAPTER VIII.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY, ETC.—CONSIDERATION OF THE CHANGES WHICH MAY HAVE TAKEN PLACE BETWEEN THE CLASSICAL AND THE CARLOVINGIAN PERIOD.

§ 51. THE mother-country of the German invaders of England was, in the time of the Carlovingians (say the tenth century) and in the eyes of the Franks, included in *Frisia* along with *Saxonia*, or (changing the expression) *Saxonia* along with *Frisia*. Of these two areas, *Saxonia* fell into divisions and subdivisions:—

I. Frisia.

II. Saxonia.

A. *Cisalbian.*

Westphalia.

Angraria.

Ostphalia.

1. South.
3. Middle.
3. North (?).

B. *Transalbian* (*Nordalbingian*).

1. Thiedmarsi.
2. Stormarii.
3. Holsati.

In the time of the classical writers (say the first or second centuries) the subsequently Carlovingian—

I. Frisia was the country of the Frisii Majores, Frisii Minores, and Chauci.

II. Saxonia, that of the—

1. Angrivarii in Angraria.
2. Chamavi, Dulgubini, and Chasuarii in Westphalia.

3. *a*. Cherusci for South,
   b. Fosi for Middle, and
   c. Angli for North
   } Eastphalia.
4. Saxones, Sigulones, and Harudes for Nordalbingia.

The Suevi (Σουήβοι) have (for the present) been eliminated from the investigation—ignored, so to say. They, with the Langobardi stand over for further notice.

§ 52. Looking, in the first instance, to the texts of the classical writers only, we cannot but observe that, although there is a certain amount of agreement between the texts of Tacitus and Ptolemy, there is a considerable deal of difference also; and—

Still more is this the case with the Classical and Carlovingian accounts; *e. g.* the Saxony of Ptolemy consists of a small tract of land in the so-called Cimbric Chersonese, whereas the Saxony of Charlemagne is a vast region.

Again—and, to a certain extent, the consequence of the preceding—several of the individual tribes of Tacitus are no longer apparent. Thus, there are no Fosi; no Cherusci; no Longobardi; since the Carlovingian Longobardi are the Lombards of Lombardy, Lombards of Italy—not of Germany. Even the Angles are known only as the Angles of Britain—England—the Island. There is a faint notice of the Angles of the continent—the descendants of the Angli of Tacitus; but nothing more.

These discrepancies must be investigated; since it is very important for us to know whether the *Saxonia* of the tenth century do or do not contain the descendants of the occupants of the same area in the second, third, or fourth. It may do this, or it may not. If it do, the history of the English Language is simplified. Fix the Angli of Tacitus to a certain part of Germany, and find how that part is occupied under the Carlovingian period, and you determine the original country of the ancestors of the present English. The name has changed, but the population is the same.

Assume, on the other hand, a migration, a conquest, or an extermination, and the whole question is altered; or, rather, a new one is raised, and the origin of the Angles of England is an unsolved problem.

§ 53. It is certain there has been a change of some sort. The population may have changed, the name remaining the same. The name may have changed, the population remaining the same. Were the Cherusci, for instance, bodily changed, either by being exterminated on their soil, or by being transported elsewhere? or did they only lose the name Cherusci, taking (instead) that of Saxons? Cæsar, Strabo, Velleius Paterculus, all speak of the Cherusci and all say nothing about the Saxons. On the other hand Claudian is the last writer in whom we find the word Cherusci.

"—— venit accola silvæ
Bructerus Hercyniæ, latisque paludibus exit
Cimber, et ingentes Albim liquere *Cherusci*."
Consul. iv. Honor. 450.

As long as we have the Cherusci there are no Saxons. As soon as we meet with the Saxons, the Cherusci disappear.

If we wish to cut the Gordian knot, we can have recourse to the assumption of migration and displacement—in which case the Old Saxons cease to be the descendants of the Cherusci and their allies, and represent a new and intrusive population as foreign to the old Cheruscan country of Germany as they were to that of the Britons. There are certain facts that encourage this view. If so, the change is a *real* one. But there are others that suggest a different set of facts. *The name may have changed, the population remaining the same.* If so, the change is *nominal*.

Nominal changes are of three kinds.

a. A population that at a certain period designated itself by a certain term, may let that term fall into disuse and substitute another in its place. When this has been done, a name has been actually changed.

b. A population may have more than one designation, *e. g.* it may take one name when it is considered in respect to its geographical position, another in respect to its political relations, and a third in respect to its habits, &c. Of such names one may preponderate at one time, and another at another.

c. Thirdly, its own name may remain unchanged, but the

name under which it is spoken of by another population may alter.

Now, I hold that *real* changes are rarer than *nominal* ones; and that not in Germany only but all the world over. It is rare for a population to be absolutely exterminated. It is rare for a migration to empty a whole country. Possibly, however, I may have a tendency to exaggerate the rarity of these phenomea; since there are many competent authorities who think differently. This may or may not be the case. In either alternative, however, the following rules are safe ones—safe, and, if ethnology is to be anything better than guess-work, indispensable.*

1. *Neither migrations nor exterminations are to be multiplied unnecessarily.* 2. *Real changes are not to be assumed from nominal ones.*

Fundamentally, these two rules are one, or rather, they both flow from the same fact, viz. from that of nominal changes being far commoner than real ones.

§ 54. Of the *nominal* changes, which is commonest, I cannot exactly say; I can only say that the third is very common.

Leaving, however, the notice of the general principle, we shall find that out of the lists of Tacitus and Ptolemy the two names which we have the best reason for believing to have been, at one and the same time, *special and native*, re-appear in the Carlovingian times, and that *in situ*. These names are *Angli*, and *Angrivarii*=*Engle*, and *Angrarii*. The *Engle*, it is true, are *extra situm*, *i.e.* in Britain also. Nevertheless, they are in Germany also.

Angli and *Angrivarii* are names which we have the best reason for considering to be, at one and the same time, *native* and *special*.

Cherusci is native (*i.e.* German), but not special.

Sabalingii is neither special nor native (being, by hypothesis, *Slavonic*).

* These are the *results* of the author's investigations and reflections. The reasons on which they rest are not given. In his Germania of Tacitus, with Ethnological Notes (*Prolegomena* viii.), he has gone more fully into the question: indeed, the whole of the work referred to is a comment on the text just laid down.

This is as much as will be said at present, viz. that no *real* change of any magnitude, between the times of Tacitus and the Carlovingian annalists, can be assumed; the *nominal* changes being considerable; but even these are of the third, or slightest kind.

The other results to which the criticism leads will be kept back until the *internal* evidence bearing upon the ethnographical philosophy of the English Language has been considered.

CHAPTER IX.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE. — PARTS OF GERMANY FROM WHICH IT WAS INTRODUCED.—INTERNAL EVIDENCE. — LANGUAGE. — PRELIMINARY REMARKS. — THE OLD SAXON.

§ 55. THE terms Old Saxon and Frisian have been used. They bring us to a new investigation, viz. that of the philological affinities of the English Language—the more immediate and closer affinities, not the wider and more general ones.

The written language nearest akin to the written English of the present century is the written English of the last—and so on.

The unwritten forms of speech nearest akin to the written English are the provincial dialects of the counties of Huntingdon, Rutland, the north-eastern part of Northamptonshire, and the southern part of Lincolnshire.

This means that the standard of our speech is in its newest form to be found in the most recent written compositions of the *literati* of England; and that the dialects (if so they can be called) of the districts just named are the purest of our provincial modes of speaking.

But the two statements carry with them something beyond this. They suggest the fact that when languages become the vehicles of literature and the exponents of the thoughts of educated men, they must be viewed in two ways.

a. They must be viewed in respect to the written and literary language of the country to which they belong in its earlier forms; and—

b. They must be viewed in respect to the provincial dialects spoken around and contemporary with them.

Both these are points of minute philology, and neither of them finds its full exposition in the present chapter. They are merely indicated. Special notice will be taken of the different stages of our tongue and special notice will be taken of our provincial dialects hereafter. The point immediately before us is, the question of the general relations of the English to the other allied languages of the Continent of Europe, the area on which it originated. In which case, all the different dialects and all the differences of the same dialect are merged under the common denomination of English; and the English language means English and Anglo-Saxon—English and Low-land Scotch—English and the English provincial or the literary dialects; these being dealt with generally and collectively as elements and ingredients of a single tongue.

§ 56. When languages first separate from a common stock they are most like each other. Hence, in comparing the speech of England with the speech of Germany, we take the languages of the two countries in the first known period of their growth. English and the Dutch of Holland are alike in their present forms; but English and Dutch in their oldest known respective forms are liker still.

This rule is general and convenient, but it is not universal. Although when languages first separate from a common stock they are most like each other, it does not always follow that the longer they are separated the more unlike they become. Languages which differ in an older form may so far change according to some common principle as to become identical in a newer one.

To take a single instance. Let two languages have different signs of the infinitive mood. Let each lose this sign. What follows? Even this, that the two originally different forms become similar.

Thus bærn-*an* is Anglo-Saxon, bærn-*a* Frisian. Here is difference. Eject the last syllable. The remainder is bærn. Here is likeness.

Hence it follows that when two languages have in their older stages been differentiated from each other by means of characters that become obsolete as the language grows modern, they may grow liker and liker as time proceeds.

Let (for instance) the languages *a* and *b* belong to the eighth century, agreeing in other respects, but differing from each other in respect to certain characteristics which will become lost during the eighteenth.

Let *c*, a language of the nineteenth century, originally have agreed with *a* in everything but the lost characteristics.

It will agree in its later forms with *b* as well, and may, consequently, be derived from either.

§ 57. With these preliminary points of criticism, we may look to the Continent of Germany and ask about the languages there spoken, which are nearest akin to our own.

The mother-tongue of the present English is called Anglo-Saxon, and no written specimen of this Anglo-Saxon can be shown to have originated otherwise than as the language of *England*, and on *English* ground. The manuscripts by which they have been transmitted to us were written in English monasteries; and the dialects which they embody are the dialects of certain English counties. We cannot often give the exact locality, nor yet determine the particular form of speech represented, but we can always safely say that England was the country in which the language was spoken and the words written. I am not aware of any exception to these statements. If such exist, they are unimportant.

Yet the English language originated in Germany nevertheless; and in Germany the so-called Anglo-Saxon must have been spoken during the whole period that the English invasion was going on, as well as for some time both before it began and after it had left off. It was certainly *spoken*, and may have been *written*. It may have been written, or (if not written) embodied in poetry, and so handed down orally. Have any such specimens come down to us? This was answered in the negative when it was stated that all the extant specimens of the mother-tongue of the present English are of English origin. Consequently, they are all later than the Anglo-Saxon invasions.

This, however, applies only to the *form* of the Anglo-Saxon compositions. I do not say that the *matter* of some of them may not be continental. For instance, there is a famous poem called Beowulf, in which no mention is made of England

at all, and of which the heroes are Danes, Frisians, Geats, and Angles—Angles as they were in the original Angle-land of Germany, not Angles after the fashion of Ecbert, Alfred, and the English kings. Nevertheless, it is only the *matter* of Beowulf that is continental. Its *language* is that of the Anglo-Saxons of England, and England was the country in which it took the Anglo-Saxon form. Originally Pagan and German, it took its ultimate form from the hands of a Christian and an Anglo-Saxon of England.

There is no such thing, then, as a specimen of language which is at one and the same time Anglo-Saxon in form and continental in origin.

§ 58. There is, however, something like it. If we eject from the word Anglo-Saxon the prefix *Angle*, we are enabled to consider the word *Saxon* as a sort of generic term for a group of closely-allied dialects, of which the mother-tongue of the present English was one. Others they might have; others there probably were; others there actually were. Althcugh there are no vestiges of the *Anglo*-Saxon of the Continent, there still is a Saxon form of speech of continental origin.

Instead of *Anglo-* write *Old-*, and you have the current and ordinary name by which the language under notice is designated by the scholars of the nineteenth century; viz. *Old*-Saxon—*Old*-Saxon as opposed to *Anglo*-Saxon, with *Anglo*-Saxon as opposed to *Old*-Saxon.

How far either of the elements of this compound (*Old* and *Saxon*) is exceptionable or unexceptionable will be considered hereafter. The present chapter deals with the *real* rather than the *nominal* question as to the nature of a particular form of speech spoken in a particular part of Germany during, and for some time subsequent to, the reign of Charlemagne. This, whatever else it may be, is the Saxon of the Continent (or Germany) as contrasted with the Saxon of the British Isle (or England).

It is the Saxon of the Continent, not because it was never spoken in England, but because it is only known to us by specimens which took the form in which they have come

down to us in some part of continental Germany. And similarly—

The Anglo-Saxon is the Saxon of England, not because it was never spoken in continental Germany (for it *was* so spoken), but because it is known to us by specimens which took the form in which they have come down to us in some part of insular England.

§ 59. *Old-Saxon compositions.*—The *Old*-Saxon specimens which have come down to us are not numerous. The first in importance is called the *Heliand.* This means *Healer*, or *Saviour;* the work so entitled being a Gospel History in the Old-Saxon language, and in metre.

Although it was in some part of Westphalia that the Heliand took its *Old*-Saxon form, it was in an English library that the MS. of it was first discovered. Hence it passed for a form of the Anglo-Saxon. But this form was so peculiar as to require an hypothesis to account for it; and the doctrine that a certain amount of *Danish* influence was the cause of it so far took form, and gained credence, as to establish the term *Dano*-Saxon. In the eyes, then, of Hickes, Lye, and the older Anglo-Saxon scholars, the Heliand was a Dano-Saxon composition, and so it continued until the present century, when not only was its Danish character denied, but its Westphalian origin was indicated. Hence came the name *Old*-Saxon.

Specimen.

Heliand, pp. 12, 13. (*Schmeller's Edition.*)

Luc. ii. 8—13.

Tho uuard managun cud,	Then it was to many known,
Obar thesa uuidon uuerold.	Over this wide world.
Uuardos antfundun,	The words they discovered,
Thea thar ehuscalcos	Those that there, as horse-grooms,
Uta uuarun,	Without were,
Uueros an uuahtu,	Men at watch,
Uuiggeo gomean,	Horses to tend,
Fehas aftar felda:	Cattle on the field—
Gisahun finistri an tuue	They saw the darkness in two
Telatan an lufte;	Dissipated in the atmosphere,

Endi quam lioht Godes,
Uuanum thurh thui uuolcan;
Endi thea uuardos thar
Bifeng an them felda.
Sie uurdun an forhtun tho,
Thea man an ira moda;
Gisahun thar mahtigna
Godes Engil cuman;
The im tegegnes sprac.
Het that im thea uuardos—
"Uuiht ne antdredin
Ledes fon them liohta.
Ic scal eu quadhe liobora thing,
Suido uuarlico
Uuilleon seggean,
Cudean craft mikil.
Nu is Krist geboran,
An thesero selbun naht,
Salig barn Godes,
An thera Davides burg,
Drohtin the godo.
That is mendislo
Manno cunneas,
Allaro firiho fruma.
Thar gi ina fidan mugun,
An Bethlema burg,
Barno rikiost.
Hebbiath that te tecna,
That ic eu gitellean mag,
Uuarun uuordun,
That he thar biuundan ligid,
That kind an enera cribbiun,
Tho he si cuning obar al
Erdun endi himiles,
Endi obar eldeo barn,
Uueroldes uualdand."
Reht so he tho that uuord gespra-
cenun
So uuard thar engilo te them
Unrim cuman,
Helag heriskepi,
Fon hebanuuanga,
Fagar folc Godes,
Endi filu sprakun,
Lofuuord manag,
Liudeo herron;

And came a light of God
—through the welkin;
And the words there
Caught on the field.
They were in fright then
The men in their mood—
They saw there mighty
God's angel come;
That to them face-to-face spake.
It bade thus them these words—
"Dread not a whit
Of mischief from the light.
I shall to you speak glad things,
Very true;
Say commands;
Show strength great.
Now is Christ born,
In this self-same night;
The blessed child of God,
In the David's city,
The Lord the good.
That is exultation
To the races of men,
Of all men the advancement.
There ye may find him
In the city of Bethlehem,
The noblest of children—
Ye have as a token
That I tell ye
True words,
That he there swathed lieth,
The child in a crib,
Though he be King over all
Earth and Heaven,
And over the sons of men,
Of the world the Ruler."
Right as he that word spake,

So was there of Angels to them,
In a multitude, come
A holy host,
From the Heaven-plains,
The fair folk of God,
And much they spake
Praise-words many,
To the Lord of Hosts.

Afhobun tho helagna sang,	They raised the holy song,
Tho sie eft te hebanuuanga	As they back to the Heaven-plains
Uundun thurh thiu uuolcan.	Wound through the welkin.
Thea uuardos hordun,	The words they heard,
Huo thiu engilo craft	How the strength of the Angels
Alomahtigna God,	The Almighty God,
Suido uuerdlico,	Very worthily,
Uuordun louoduu.	With words praised.
" Diurida si nu," quadun sie,	" Love be there now," quoth they,
" Drohtine selbun,	" To the Lord himself
An them hohoston	On the highest
Himilo rikea ;	Kingdom of Heaven,
Endi fridu an erdu,	And peace on earth
Firiho barnum,	To the children of men,
Goduuilligun gumun,	Goodwilled men
Them the God antkennead,	Who know God,
Thurh hluttran hugi."	Through a pure mind."

Next in length to the Heliand come what are called the *Carolinian Psalms*.

Specimen.

FROM THE TEXT OF A. YPEIJ.

Taalkundig Magazijn. P. 1, No. 1.—p. 54.

Psalm LIV.

2. GEHORI got gebet min, in ne furuuir bida mina ; thenke te mi in gehori mi.

3. Gidruouit bin an tilogon minro, in mistrot bin fan stimmon fiundes, in fan arbeide sundiges.

4. Uuanda geneigedon an mi unreht, in an abulge unsuoti uuaron mi.

5. Herta min gidruouit ist an mi, in forta duodis fiel ouir mi.

6. Förthta in biuonga quamon ouer mi, in bethecoda mi thuisternussi.

7. In ic quad " uuie sal geuan mi fetheron also duuon, in ic fliugon sal, in raston sal."

8. Ecco ! firroda ic fliende, inde bleif an eudi.

9. Ic sal beidan sin, thie behaldon mi deda fan luzzilheide geistis in fan geuuidere.

10. Bescurgi, herro, te deile tunga iro, uuanda ic gesag unriht in fluoc an burgi.

11. An dag in naht umbefangan sal sia ouir mura ira, unreht in arbeit an mitdon iro in unreht.

12. In ne te fuor fan straton iro prisma in losunga.

13. Uuanda of fiunt flukit mi, is tholodit geuuisso; in of thie thie hatoda mi, ouir mi mikila thing spreke, ic burge mi so mohti geburran, fan imo.

14. Thu geuuisso man einmuodigo, leido min in cundo min.

15. Thu samon mit mi suota nami muos, an huse gode giengon uuir mit geluni.

16. Cum dot ouir sia, in nithir stigin an hellon libbinda. Uuanda arheide an selethe iro, an mitdon ini.

17. Ic eft te gode riepo, in herro behielt mi.

18. An auont in an morgan in an mitdondage tellon sal ic, in kundon; in he gehoron sal.

19. Irlosin sal an frithe sela mina fan then, thia ginacont mi, uuanda under managon he uuas mit mi.

20. Gehorun sal got in ginetheron sal sia; thie ist er uueroldi.

21. Ne geuuisso ist ini uuihsil; in ne forchtedon got. Theneda hant sina an uuitherloni.

Shorter than either the Heliand or the Carolinian Psalms is the third of the Old-Saxon compositions—*Hildebrand* and *Hathubrand*. Like the Heliand, it is in metre; but, unlike the Heliand, it is, if not a pagan poem, a poem founded on the legends of a semi-pagan period, Hildebrand and Hathubrand being heroes of that cycle of fictions of which the famous Diedrich of Berne (Theodoric of Verona) is the centre.

After this comes the so-called *Abrenuntiatio Diaboli*, which, like the Hildebrand and Hathubrand, points to the pagan period.

Forsachistu diobolae? Et *resp*. Ec forsacho diabolae, end allu diobolgelde. *Respon*. End ec forsacho allum diobolgeldae, end allu dioboles uuercum, anduuordum, Thunar ende Woden, ende Saxnote, ende allem them unholdum the hiro genotas sint.

Q. Gelobis tu in Got Alamehtigan Fadaer?

R. Ec gelobo in Got Alamehtigan Fadaer.

Q. Gelobis tu in Crist Godes Suno?

R. Ec gelobo in Crist Gotes Suno.

Q. Gelobis tu in Halogan Gast?

R. Ec gelobo in Halogan Gast.

In English.

Renouncest thou the Devil? *Answer.* I renounce the Devil, and all Devil-guilds. *Answer.* And I renounce all Devil-guilds, and all the Devil's works, and words; Thunar, and Woden, and Saxnot (?) and all the unholy (ones) who are their fellows.

Q. Believest thou in God, the Almighty Father?

R. I believe in God, the Almighty Father.

Q. Believest thou in Christ, God's Son?

R. I believe in Christ, God's Son.

Q. Believest thou in the Holy Ghost?

R. I believe in the Holy Ghost.

The remaining samples are of less importance, being equally fragmentary with the *Abrenuntiatio*, and less interesting. They may be found in Lacomblet's "Archiv für Geschichte des Niederrheins" (vol. i. pp. 4, 9), and in Graf's "Diutisca" (vol. ii. pp. 190, 192), consisting of a piece of legend relating to St. Boniface, a creed (quoted as *Confessionis Formula Essensis*), an extract from some monastic muniment (*Rotulus Essensis*), and a number of Glosses (*Glossæ Saxonicæ*). The so-called *Frekkenhorst Roll*, and the specimens in Lipsius, I have not seen. They are enumerated, however, by Schmeller, whose edition of the Heliand is the standard work on the Old Saxon. His third reference, too, to the "Diutisca" (vol. ii. pp. 195–230) is doubtful. The glosses there found seem to be Low German rather than Old Saxon,—though upon this point I speak with hesitation.

All these compositions represent the language of the German part of the Continent rather than of the island of Britain.

Of the Saxon parts of Germany, they represent Westphalia most especially.

They are certainly not Frisian.

They cannot be shown to be Ostphalian.

They are, then, so far as they are not absolutely and exclusively Westphalian, Angrarian or the Old Dutch of Holland, rather than aught else; Angrarian, when they come from the parts eastward, Old Dutch when they come from the parts westward.

CHAPTER X.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE.—PARTS OF GERMANY, ETC.—INTERNAL EVIDENCE.—LANGUAGE.—THE FRISIAN.

§ 60. At the present moment, Friesland is one of the united provinces that constitute the kingdom of Holland.

The Frisian form of speech, however, has in it so much of what is peculiar that it generally passes for something more than a mere dialect of the Dutch. The following specimen is, undoubtedly, as like the ordinary language of the kingdom of the Netherlands as any outlying provincial dialect of our own island is to the standard English. Still it differs; especially in the form of the infinitive mood—*drieuwe* as opposed to *drijven*. And when we go into the more distant dialects, or into the older samples, the difference increases. Hence, in the more extreme forms it is convenient to keep the standard literary Dutch of Holland, and the provincial Frisian of Friesland, more or less separate.

FRISIAN.	DUTCH.
1.	1.
De noordewyn hu kaald en stoer En fel yn winterflaaigen, Al waait ze trog de laeae su soer, Ys mest nei uis behaaigen.	De noordewind zo koud en guur En fel in wintervlagen, Al waait hij door de leên zo zuur, Is meest naar ons behagen.
2.	2.
Al ys myn man den oppe see, Hy sol nei huis wol drieuwe, En yzzer tuis ov oppe ree, Su motter tuis wol blieuwe.	Al is mijn man dan op de zee, Hij zal naar huis wel drijven, En is hij 't huis of op de ree, Zo moet hij 'thuis wel blijven.

Besides the Frisian of the Dutch province of Friesland, there is the Frisian of Westphalia, or Hanover. This is

spoken only in the very fenny district called Saterland, or Sagelterland.

Besides the Frisian of the Dutch and Hanoverian Frieslands, there is the Frisian of the island of Heligoland.

And akin to that there is what is called the *North* Frisian. This is spoken in that part of the duchy of Sleswick, which faces the North Sea, and lies between the towns Bredsted and Husum. The North Frisian has a Dual number.

DER FREYER VOM HOLSTEIN.

Diar kam en skep bi Sudher Siöe
Me tri jung Fruers ön di Floot.
Hokken wiar di fördeorst?
Dit wiar Peter Rothgrun.
Hud säät hi sin spooren?
Fuar Hennerk Jerkens düür.
Hokken kam tö Düür?
Marrike sallef,
Me Krük en Bekker ön di jen hundh,
En gulde Ring aur di udher hundh.
Jü nöödhight höm en sin Hinghst in,
Död di Hingst Haaver und Peter wün.
Toonkh Gott fuar des gud dei.
Al di Brid end bridmaaner of wei,
Butolter Marri en Peter allüning!
Jü look höm ün to Kest
En wildh höm nimmer muar mest.

In English.

There came a ship by the South Sea,
With three young wooers on the flood;
Who was the first?
That was Peter Rothgrun.
Where set he his tracts?
For Hennerk Jerken's door.
Who came to door?
Mary-kin herself,
With a pitcher (crock) and beaker in the one hand,
A gold ring on the other hand.
She pressed him and his horse (to come) in,
Gave the horse oats and Peter wine.

Thank God for this good day!
All the brides and bridesmen out of the way!
Except Mary and Peter alone.
She locked him up in her box,
And never would miss him more.

In Dutch Friesland, the Frisian is the language of the agricultural population; so that, if Dutch be the language of the towns, it is Frisian which we find in the villages and farm-houses.

Frisian, too, is the language of that remarkable series of islands which runs like a row of breakwaters from the Helder to the Weser. Such are Ameland, Terschelling, Wangeroog, and the others—each with its dialect or sub-dialect.

But beyond this, the continuity of the range of language is broken; for Frisian is *not* the proper dialect of Groningen. Nor yet of Westphalia *generally*. Nor yet (notwithstanding the name) of East Friesland.

At present, then, the populations which speak the Frisian form of speech are broken and disjointed: inasmuch as the natural inference from their present distribution is the doctrine that, at some earlier period, they were spread over the whole of the sea-coast from Holland to Jutland, in other words, that they were the oldest inhabitants of Friesland, Oldenburg, Lower Hanover, and part of Holstein. If so, they must have been the *Frisii* of Tacitus. No one doubts this. They must also have been the *Chauci* of that writer, as has already been assumed.

The Frisian is a disjointed and broken population; its history being peculiar. In most cases where we find languages and peoples in a fragmentary condition there has been conquest, invasion, or amalgamation; in other words, the effects are the result of human agency. But the history of the Frisians, though human agencies have been important, is, to a great extent, a *physical* history. Some branches of the stem to which they belong have, certainly, been lopped off by the hand of man, by war, by famine, by oppression bravely withstood. But others have given way to a stronger and more unconquerable power—that of Nature. It is the Frisian area that most of the great inundations of the North Sea have

broken in upon. What Vesuvius has been to Campania, Ætna to Sicily, Hecla to Iceland, the Ocean has been to Frisia.

§ 61. *Stages of the Frisian Language.*—In Westphalia, Heligoland, and North Friesland, the specimens are all of recent date—all modern. But with Friesland Proper this is not the case. Over and above the numerous samples of the Frisian of the present century, there is a Frisian literature which dates as far back as the twelfth century. In this, are embodied the laws of the Free Frisians—both East (or Hanoverian) and West (or Dutch) Friesland.

The extent to which the *Old* Frisian of the laws resembles the Anglo-Saxon, and, as a consequence thereof, the English, has been enlarged upon by both jurists and philologues. The following extracts illustrate it:—

Asega-bog, i. 3. pp. 13, 14. (*Ed. Wiarda.*)

Thet is thiu thredde liodkest and thes Kynig Kerles ieft, theter allera monna ek ana sina eyna gode besitte umberavat. Hit ne se thet ma hine urwinne mith tele and mith rethe and mith riuchta thingate. Sa hebbere alsam sin Asega dema and dele to lioda londriuchte. Ther ne hach nen Asega nenne dom to delande hit ne se thet hi to fara tha Keysere fon Rume esweren hebbe and thet hi fon da liodon ekeren se. Sa hoch hi thenne to demande and to delande tha fiande alsare friounde, thruch des ethes willa, ther hi to fara tha Keysere fon Rume esweren heth, tho demande and to delande widuon and weson, waluberon and alle werlosa liodon, like to helpande and sine threa knilinge. Alsa thi Asega nimth tha unriuchta mida and tha urlouada panninga, and ma hini urtinga mi mith twam sine juenethon an thes Kyninges bonne, sa ne hoch hi nenne dom mar to delande, truch thet thi Asega thi biteknath thene prestere, hwande hia send siande and hia skilun wesa agon there heliga Kerstenede, hia skilun helpa alle tham ther hiam seluon nauwet helpa ne muge.

The same, in English.

That is the third determination and concession of King Charles, that of all men each one possess his own goods (house?) unrobbed. It may not be that any man overcome him with charge (tales), and with summons (rede), and with legal action. So let him hold as his Asega (judge) dooms and deals according to the land-right of the people. There shall no Asega deal a doom unless it be that before

the Cæsar of Rome he shall have sworn, and that he shall have been by the people chosen. He has then to doom and deal to foes as to friends, through the force (will) of the oath which he before the Cæsar of Rome has sworn, to doom and to deal to widows and orphans, to wayfarers and all defenceless people, to help them as his own kind in the third degree. If the Asega take an illegal reward, or pledged money, and a man convict him before two of his colleagues in the King's Court, he has no more to doom, since it is the Asega that betokens the priest, and they are seeing, and they should be the eyes of the Holy Christendom, they should help all those who may nought help themselves.

Old Frisian Laws—Later Form.

Friesche Volks-Almanak, pp. 84–85.

Dat oder landriucht is, hweerso dyo moder her kyndes eerwe foerkapet, jefta foerwixled mit har fryonda reed eer dat kind jerig is; als hit jerich se, likje him di caep, so halde hitt, ende likje him naet, so fare hit oen syn ayn eerwe sonder stryd ende sonder schulde.

So hwaso dat kind bifiucht jefte birawet op syn ayn eerwe, so breckt hy tyen lyoedmerck ende to jens dine frane (?) dat sint XXI schillingen: ende alle da lyoed agen him to helpen ende di frana, dat hij comme op syn ayn eerwe, deer hi eer bi riuchta aechte: hi ne se dat hio et seld habbe jef seth, jef wixled truch dera tria haudneda een, deer hio dis kyndes des lives mede hulp. Dyo forme need is: hweerso een kynd jong is finsen ende fitered noerd oer hef, jefta suther wr birgh, soe moet dio moder her kyndes eerwe setta ende sella ende her kynd lesa ende des lives bihelpa. Dyo oder need is: jef da jere diore wirdet ende di heta honger wr dat land faert, ende dat kynd honger stera wil, so moet dio moder her kyndes eerwe setta ende sella ende capia har bern ku ende ey ende coern, deerma da kynde des lives mede helpe. Dyo tredde need is: als dat kynd is al stocknaken jefta huusleas ende dan di tiuestere nevil ende calda winter oencomt, so faert aller manick oen syn hof ende oen syn huus ende an waranne gaten, ende da wylda dier seket dyn holla beam ende der birgha hly, aldeer hit syn lyf oen bihalda mey: sa weynet ende scryt dat onjeriga kynd ende wyst dan syn nakena lyae ende syn huusleas ende syn fader deer him reda schuld to jenst dyn honger ende winter nevil cald dat hi so diepe ende dimme mitta fiower neylen is onder eke ende onder da

eerda bisloten, ende bitacht; so moet dio moder her kyndes eerwe setta ende sella, om dat hio da bihield habbe ende biwaer also lang so hit onjerick is, dat hit oen forste ner oen hoenger naet forfare.

In English.

The other landright is: whenever the mother sells the inheritance of her child, or exchanges (it) with rede (counsel) of her friends before the child is of age; when he is of age, likes he the bargain, let him hold it, and does he not like it, let him fare (enter) on his own inheritance without strife and without debts.

Whoever fights or bereaves the child on his own ground, he forfeits ten ledemarks, and to the king's attorney the mulct is XXI schillings; and all the lede (people) ought to help him and the king's attorney that he may come to his own inheritance, which he owned before by right: unless she has sold, or set (pawned) or exchanged it through one of the three headneeds (necessities) by which helped the life of the child. The first need is: whenever a child is made prisoner and fettered northward over the sea, or southward over the mountains, the mother must set (pawn) and sell her child's inheritance, and release her child and save its life. The other need is; if the years become dear, and sharp hunger goes over the land, and the child will starve of hunger, then the mother must set and sell her child's inheritance, and buy her child's cows and ewes, and corn, wherewith the life of the child is helped. The third need is: when the child is stark-naked, or houseless, and then the dark fog and the cold winter come on, when every man fares (enters) his house and its appurtenances, and lurking-holes, and the wild deer (beasts) seek the hollow beam (tree) and the lee of the mountains, where it may save its life: then moans and weeps the minor child, and shows his naked limbs, and his being houseless, and (points at) his father, who should provide for him against hunger and the wintry fog-cold, that he so deep and dim is locked up and covered under the earth with four nails: so the mother must set and sell her child's inheritance, since she has the keeping and guarding as long as (the child) is under age, that it dies not from frost or from hunger.

The Middle Frisian.—Without determining too nicely at what exact time the *Old* Frisian stage ceases, we may take the middle of the seventeenth century (*say* A.D. 1650) as the date for the fullest development of the *Middle;* the chief classic of the

Middle Frisian literature being Gysbert (Gilbert) Japicx; not, however, without both an important forerunner and an important contemporary; Jan Janszoon Starter the forerunner, J. Althuijsen the contemporary. The following* is from G. Japicx:—

1.	1.
Swiet, ja swiet is 't, oere miete 't boaskien foar' e jonge lie;	Sweet, yes sweet is over measure The marrying for the young lede (people);
Kreftich swiet is 't, sizz' ik jiette, As it giet mei âlders rie.	Most sweet is it, I say yet, When it goes with the rede of the elders.
Mar oars tiget 'et to'n pleach, As ik oan myn geafeynt seach.	But otherwise it tends to a plague, As I saw on my village.
2.	2.
"Goune Swobke, lit uws pearje," Bea hy har mei mylde stemm. "Ofke," sei se, "ho scoe 'k it klearje!	"Golden Swobke, let us pair," He bade her with a mild voice. "Ofke," she said, "how should I clear it!
Wist du! rie to heite in mem?" "Ljeaf dat nim ik to myn laest." Dear mei wier de knôte faest.	Knowest thou! rede, father and mother?" "Love! I take this to my last." Therewith the knot was fast.
3.	3.
Da dit pear to gear scoe ite, In hja hiene nin gewin, Heite seach, as woe hy bite, Mem wier stjoersch in lef fen sin.	When this pair should eat together, And they had no gain, Father saw as if he would bite, Mother was stern and cross of humour.
"Ofke," sei se, "elk jier in bern. Wier ik fâem! ik woe 't so jern."	"Ofke," she said, "each year a child. Were I maiden! I would it so willingly."
4.	4.
Hoite in Hoatske Sneins to keamer Mekken it mei elkoarme klear. Tetke krigge Sjolle kreamer, To Sint Eal by wyn in bjear.	Hoite and Hoatske every Sunday in the inn Made it clear with each other. Tetke got Sjolle the pedlar To St. Alof's fair unto wine and beer.
Nu rint elk om as in slet, In bekleye 't; mar to let.	Now each runs about as a slut, And complains it; but too late.

* Taken from Bosworth's *Anglo-Saxon Dictionary* (p. lxxiii). See also *Vriesche Volk's Almanak* (pp. 95–96).

5.	5.
Oeds die better, nei ik achtje,	Oeds did better in my opinion,
Da hy Saets syn trou tosei :	When he said his troth to Saets:
Hy liet de alders even plachtje,	He let the elders even plight,
Hwet se oan elke ich joene mei.	What they on each edge (side) gave with.
Nu besit hy huws in schuwr',	Now he possesses house and barn,
In syn bern fleane all' man uwr.	And his children outdo all men.
6.	6.
Ork, myn Soan, wolt du bedye,	Ork, my Son, wouldst thou prosper,
Rin naet oan allyk ien moll' !	Run not on all like a mole ;
Jeld in rie lit mei dy frye,	Let age and rede woo with thee,
Bern, so gean' dyn saken wol.	Child, then thy affairs go well;
Den scil de himel uwr dyn dwaen	Then the heaven shall give over thy doings,
Lok in mylde seining' jaen.	Luck and mild blessings.

The *New* or *Modern* Frisian has been illustrated by the specimens with which we began the chapter.

§ 62. Attention was directed to the forms *drieuwe* and *drijven* in the first extract.

The Frisian of Friesland, &c., in its very oldest stage, forms its infinitive mood, as well as certain cases, in *-a*.

The Dutch of Holland, in its very newest stage, forms ts infinitive mood, as well as certain cases, in *-en*.

Now the form in *-en* has not grown out of that in *-a*. On the contrary, the tendencies to change are in the other direction.

Such being the case, it cannot be said that the Modern Dutch is derived from the Old Frisian, or that the Old bears the same relation to the Modern Dutch that the Anglo-Saxon does to the English.

The truer view is—

1. That two closely-allied forms of speech were once spoken in Holland and Friesland.

2. That from the Northern of these we have the Modern Frisian of Friesland.

3. From the Southern, the Modern Dutch of Holland.

Old Frisian grammar compared with Anglo-Saxon.—We begin with—

The Transition of Letters.

á in Frisian corresponds to *eá* in A. S.; as *dád, rád, lás, strám, bám, cáp, áre, háp*, Frisian; *deád, reád, leás, streám, beám, ceáp, eáre, heáp*, Saxon; *dead, red, loose, stream, tree* (boom), *bargain* (cheap, chapman), *ear, heap*, English.

é in Frisian corresponds to [a]), the A. S. *á*; as *Eth, téken, hél, bréd*, Fris.; *áþ, tácen, hál, brád*, Saxon; *oath, token, hale, broad*, English;—[b]), to A. S. *æ*; *hér, déde, bréda*, Frisian; Fris. *hær, dæd, brædan*, A. S.; *hair, deed, roast*, English.

e to *ea* and *æ* A. S.—Frisian *thet*, A. S. *þæt*, Engl. *that*. Fris. *gers*, A. S. *gærs*, Engl. *grass*.—Also to *eo*; *prestere*, Fr.; *preost* A. S., *priest* Engl.; *berch* Fr., *beorh* A. S.; *hill* (*berg*, as in *iceberg*) Engl.; *melok* Fr., *meoloc* A. S., *milk* Engl.

i to *eo* A. S.—Fr., *irthe*, A. S. *eorðe*; Friš. *hirte*; A. S. *heorte*; Fris. *fir*, A. S. *feor* = in English *earth, heart, far*.

já = *eo* A. S.; as *bjáda, beódan, bid—thet fjárde, feorðe, the fourth—sják, seóc, sick*.

ju = *y* or A. S.; *rjucht, ryth, right—frjund, freond, friend*.

Dz = A. S. *c g*; Fr. *sedza, lidzja*; A. S. *secgan, licgan*; Engl. *to say, to lie*.

Tz, ts, sz, sth = A. S. *c* or *ce*; as *szereke*, or *sthereke*, Frisian; *cyrice* A. S., *church* Engl.; *czetel* Fr., *cytel* A. S., *kettle* English.

ch Fr. = *h* A. S., as *thjach* Fr., *þeóh* A. S., *thigh*, Engl.—*berch, beórh, hill* (berg)—*dochter, dohtor, daughter*, &c.

As a general statement we may say, that in the transition of letters the Frisian corresponds with the A. S. more closely than it does with any other language. It must, moreover, be remarked, that, in such pairs of words as *frjund* and *freond*, the difference (as far at least as the *e* and *j* are concerned) is a mere difference of orthography. Such also is probably the case with the words *déd* and *dæd*, and many others.

The Anglo-Saxon inflection of [a]) Substantives ending in a vowel, [b]) substantives ending in a consonant, [c]) Adjectives with an indefinite [d]) Adjectives with a definite sense, [e]) Verbs

Active [f]) and verbs auxiliar, may be seen in the comparison between the A. S. and the Icelandic. The corresponding inflections in Frisian are as follows:—

(*a.*)

Substantives ending in a vowel.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	'Are (*an ear*)	Campa (*a champion*)	Tunge (*a tongue*).
	Acc.	'Are	Campa	Tunga.
	Dat.	'Ara	Campa	Tunga.
	Gen.	'Ará	Campa	Tunga.
Plur.	*Nom.*	'Ara	Campa	Tunga.
	Acc.	'Ara	Campa	Tunga.
	Dat.	'Aron	Campon	Tungon.
	Gen.	'Arona	Campona	Tungona.

(*b.*)

Substantives ending in a consonant.

		Neuter.	*Feminine.*
Sing.	*Nom.*	Skip (*a ship*)	Hond (*a hand*).
	Acc.	Skip	Hond.
	Dat.	Skipe	Hond.
	Gen.	Skipis	Honde.
Plur.	*Nom.*	Skipu	Honda.
	Acc.	Skipu	Honda.
	Dat.	Skipum	Hondum (-on).
	Gen.	Skipa	Honda.

With respect to the masculine substantives terminating in a consonant, it must be observed that in A. S. there are two modes of declension; in one, the plural ends in *-s*; in the other in *-a*. From the former the Frisian differs; with the second it has a close alliance; *e.g.*:—

		Saxon.	*Frisian.*
Sing.	*Nom.*	Sunu (*a son*)	Sunu.
	Acc.	Sunu	Sunu.
	Dat.	Suna	Suna.
	Gen.	Suna	Suna.

		Saxon.	*Frisian.*
Plur.	*Nom.*	Suna	Suna.
	Acc.	Suna	Suna.
	Dat.	Sunum	Sunum.
	Gen.	Sunena	(Sunena).

(*c.*)

Indefinite Declension of Adjectives.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Gód	Gód	Gód.
	Acc.	Gód	Gódene	Góde.
	Dat.	Góda (-um)	Goda (-um)	Gódere.
	Gen.	Gódes	Gódes	Gódere.
Plur.	*Nom.*	Góde	Góde	Góde.
	Acc.	Góde	Góde	Góde.
	Dat.	Gódum (-a)	Gódum (-a)	Gódum (-a).
	Gen.	Gódera	Gódera	Godera.

(*d.*)

Definite.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom*	Góde	Góda	Góde.
	Acc.	Góde	Góda	Góda.*
	Dat.	Góda*	Góda*	Góda.*
	Gen.	Góda*	Góda*	Góda.*
Plur.	*Nom.*	Góda*	Góda*	Góda.*
	Acc.	Góda*	Góda*	Góda.*
	Dat.	Góda (-on)	Góda (-on)	Góda (-on).
	Gen.	Góda (-ona)	Goda (-ona)	Goda (-ona).

(*e.*)

The Persons of the Present Tense.

Indicative Mood.

Sing.	1.	Berne	*I burn.*
	2.	Bernst	*Thou burnest.*
	3.	Bernth	*He burns.*

* In A. S. all these forms would end in *-n* ; as *godan.*

Plur.	1. Bernath	*We burn.*
	2. Bernath	*Ye burn.*
	3. Bernath	*They burn.*

In the inflection of the verbs there is between the Frisian and A. S. this important difference. In A. S. the infinitive ends in *-an*, as *macian*, to make, *læran*, to learn, *bærnan*, to burn; whilst in Frisian it ends in *-a*, as *maka*, *léra*, *berna*.

(*f.*)

The Auxiliar Verb Wesa, *To Be.*

Indicative.

	Present.		*Past.*	
Sing.	1. Ik ben		1. Ik	Was.
	2. ?		2. Thú	
	3. Hi is		3. Hi	
Plur.	1. Wi	Send	1. Wi	Weron.
	2. I		2. I	
	3. Hja		3. Hja	

Subjunctive.

	Present.	*Past.*
Sing.	1. 2. 3. Se	1. 2. 3. Wére.
Plur.	1. 2. 3. Se	1. 2. 3. Wére.

Infin. Wesa. *Pr. Part.* Wesande. *Past Part.* E-wesen.

The Frisian numerals (to be compared with those of the Anglo-Saxons, p. 43) are as fellows: — *E'n*, *twá*, *thrjú*, *fjúwer*, *fif*, *sex*, *sjúgun*, *achta*, *njugun*, *tian*, &c. Of these the first three take an inflection, e. g. *en*, like *gode* and the adjectives, has both a definite and an indefinite form, *en*, and *thet ene*; whilst *twa* and *thrjú* run as follows:—*Nom.* and *Acc. Neut.* twa; *Masc.* twene; *Fem.* twa; *Dat.* twam; *Gen.* twira; *Nom.* and *Acc. Neut.* thrju; *Masc.* thre; *Fem.* thrja; *Dat.* thrim; *Gen.* thrira.

In respect to the Pronouns, there is in the Old Frisian of *Dutch* Friesland no dual number (the *North* Frisian has one), as there is in Anglo-Saxon. On the other hand, however, the Frisians (whilst they have no such form as *his*) possess,

like the Icelandic, the inflected adjectival pronoun *sin*, corresponding to the Latin *suus:* whilst, like the Anglo-Saxons, and unlike the Icelanders, they have nothing to correspond with the Latin *se.*

In Frisian there is between the demonstrative pronoun used as an article, and the same word used as a demonstrative in the limited sense of the term, the following difference of declension:—

THE ARTICLE.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Thet	Thi	Thjú.
	Acc.	Thet	Thene	Thá.
	Dat.	Thá		There.
	Gen.	Thes		There.
Plur.	*Nom.*	Thá.		
	Acc.	Thá.		
	Dat.	Thá.		
	Gen.	Théra.		

PRONOUN.

The demonstrative in the limited sense of the word.

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	Thet	Thi	se.
	Acc.	Thet	Thene	se.
	Dat.	Tham		There.
	Gen.	Thes		There.
Plur.	*Nom.*	Se.		
	Acc.	Se.		
	Dat.	Thám.		
	Gen.	Théra.		

The Saxons draw no such a distinction. With them the article and demonstrative is declined as follows:—

		Neuter.	*Masculine.*	*Feminine.*
Sing.	*Nom.*	þæt	se	seo.
	Acc.	þæt	þone	þá.
	Dat.	þam		þæ′re.
Sing.	*Gen.*	þæs		þæ′re.
Plur.	*Nom.*		þá.	
	Acc.		þá.	
	Dat.		þám.	
	Gen.		þára.	

§ 63. *Specimen of Glossarial affinity.*—Taken from Rask's Preface to his Frisian Grammar:—

Frisian.	*Anglo-Saxon.*	*English.*
'Age	Eáge	*Eye.*
Háved	Heáfod	*Head.*
Kind	Cild	*Child.*
Erva	Eafora	*Heir.*
Drochten	Drihten	*Lord.*
Nacht	Niht	*Night.*
Réd	Ræ′d	*Council* (*Rede*).
Déde	Dæ′d	*Deed.*
Nose	Nasu	*Nose.*
'Ein	Agen	*Own.*
Kápie	Ceapige	*I buy* (*Chapman*).
Dua	Don	*To do.*
Slá	Sleán	*Slay.*
Gunga	Gangan	*Go* (*Gang*).

CHAPTER XI.

GERMAN ORIGIN OF THE ENGLISH LANGUAGE. — PART OF GERMANY FROM WHICH IT WAS INTRODUCED.—POINTS OF INTERNAL EVIDENCE.—LOCAL NAMES.

§ 64. As a general rule, the Angle names for geographical localities are compound words; compounds after the usual fashion of the English language; compounds wherein the element of the wider and more general signification comes *last*. In other words we have, in such names as *Stán-tún*, or *Sand-wic*, the *town* characterised, defined, or particularised by the presence of *stones*, or the *wic* characterised, defined, or particularised by the presence of *sand*. The nature of these second elements, although more or less varied, is still pretty constant. We often have the name of some natural feature of the country—a *hill*, a *stream*, a *ford*: often, too, the name of some artificial construction—*town*, *borough*, *ham*, *thorp*. This is nothing more than what we expect *à priori* from the nature of the subject.

§ 65. For studying these in their modern forms, a map of England, along with one of Northern Germany, is sufficient. For the local names of the Anglo-Saxon period, the great repertorium is the "Codex Diplomaticus" of Mr. Kemble. To this may be added a treatise on the "Local Nomenclature of the Anglo-Saxon" by Professor Leo, of Halle.

It is from the preface to the third volume of the Codex that the following list of those Anglo-Saxon words which enter into the composition of local names is taken.

Æsc, A. S.; *ash*, English. This tree is often mentioned in the boundaries of charters.

Bæc, A. S.; *beck*, English. It is the High German *bach*, and is a word of some importance. At present, it is found so much more in the northern than in the southern parts of

Britain, and it is so much commoner in the Norse than in the proper German parts of the Continent, that it has somewhat hastily been considered a Danish rather than an Angle element.

Botl, A. S.; *bottle*, English—as in *Harbottle*. It means *dwelling-place, building*. In Germany we find it in *Wolfenbüttell*, &c. It is particularly common in the western half of the Duchy of Holstein—*i. e.* in Ditmarsh.

Beorh, A. S.; *-berg*, English = *hill*.

Bróc, A. S.; *-brook*, English—*Spell-brook*, &c.

Brycg, A. S.; *-bridge*, English—*Wey-bridge*, &c.

Buruh, Burh, A. S.; *borough, burgh, bury*, English.

Clif, A. S.; *cliff*, English.

Cot, A. S.; *cot, cottage*, English.

Croft, A. S.; *croft*, English.—*Wudu-croft*, A. S.; *Wood-croft*, English.

Díc, A. S.; *dike, ditch*, English.

Ea, A. S. = *river, stream*.

Eg, Ig, A. S. = *island;* as in *Ceortes-ig* = *Cherts ey*.

Ecg, A. S.; *edge*, English.

Feld, A. S. Form for form, this is the English *field*. In A. S., however, it meant an open tract of land rather than an enclosure, as with us.

Fen, A. S. = *fen*, English.

Fleot, A. S.; *fleet* (as in the *Fleet Ditch*, or the river *Fleet*), in English. "Sometimes used alone, as the *Fleet* at Thorpe, near Chertsey, in Surrey; but generally, in composition, as *Byfleet*."—Kemble.

Ford, A. S.; *ford*, English. This is important. Word for word, it is the same as the Danish *Fiord;* a substantive which also has a place amongst the elements of the English compounds.

The confusion that this double form has a tendency to engender may be avoided by remembering that the Saxon *-fords*, lie inland, and are simply what the English word *ford* is, viz. the names of those parts of our rivers and streams which can be forded, *i. e.* walked over in the water. The Danish (Norse) *f-rd*, on the other hand, means an *arm of the sea*. Consequently, it occurs on the coast rather than in the parts inland. Its form varies; in Scotland becoming

Firth (*Frith*), as *Firth* of *Tay*. In Ireland it occurs in the compounds *Strang-ford*, *Carling-ford*, &c. The term *Firth of Forth* is remarkable. Both forms—the one in *-irth* and the one in *-orth*—come from Norse *F-rd*. They are, however, differentiated in the form; one meaning the *river*, which is more or less of an æstuary throughout; the other meaning the more special portion of its outlet. Roughly speaking, when *F-rd* = *vadum* it is Angle and German, when = *æstuarium* it is Danish, Norse, or Scandinavian. The application of this will appear in the sequel.

Gráf, A. S.; *grove*, English.

Hæg, A. S.; *hedge*, English.

Ham, A. S. This is the *-ham* in words like Notting-*ham*, Threeking-*ham*, &c.

Hangra, A. S.; *-anger*, English, as in Birch-*anger*, Pensh-*anger* = a *meadow* or *grassplat*, usually by the side of the road.

Hlaw, A. S.—*a rising ground*. This is the *-law* so frequent in Scotland, as applied to hills, *e.g.* Berwick-*law*, &c.

Hol, A. S.; *-hole*, English.

Holt, A. S.; *-holt*, English = *a wood*.

Hrycg, A. S.; *ridge*, English.

Hyrne, A. S. = *corner*, *angle*. This word is, to a certain degree, in the same category with *-beck*. It is Danish as well as Saxon, and from being found in the more Danish parts of Britain, has passed for an *exclusively* Danish word—which it is not.

Hyrst, A. S.; *-hurst*, English = *copse* or *wood*. This is one of the most characteristic words of the list, as may be seen from the inspection of any map of Northern Germany.

Hyð, A. S.; *-hithe*, English = "a place that receives the ship on its landing; a low shore, fit to be a landing-place for boats."

Lád, A. S.; *lode*, English. "In the fen countries, this denotes not only a water-channel, but the raised banks on each side."

Land, A. S. and English.

Lane, A. S. and English.

Leah, A. S.; *lea*, English. The usual form this word takes in English compounds is -*ley*, as Baddow-*ley*, Mading-*ley*.

Mæd, A. S.; *mead* (*meadow*), English.

Meane, A. S.; *mark* = *boundary*, English.

Mere, A. S. and English—Whittlesea-*Mere*.

Mersc, A. S.; *marsh*, English.

Mór, A. S.; *moor*, English.

Mós, A. S.; *moss*, English; as in Chat-*mos*, where *mos* = *moor* or *swamp*, i. e. a locality where *mosses* grow abundantly rather than the *moss* itself.

Myln, A. S.; *mill*, English, "generally, but not exclusively, watermills."

Næs, A. S.; *ness* (or *naze*), English — Shoebury-*ness*, *Walton-on-the-Naze*—Scandinavian as well as German. Indeed, it is more or less Slavonic and Latin as well—*Noss* and *Nas-us*.

Ofer, A. S. = *shore*.

Pæð, A. S.; *path*, English.

Pól, A. S.; *pool*, English.

Pyt, A. S.; *pit*, English.

Ræ'we, A. S.; *row*, English.

Seta, A. S. = *settlement*—Somer-*set*, Dor-*set*.

Slæ'd, a "low, flat, marshy ground."

Slóp, A. S.; *slough*, English.

Snæ'd, A. S. = a *portion or piece cut off*—Whip-*snade*.

Stán, A. S.; *stone*, English—Whet-*stone*, &c.

Steal, A. S.; *stall*, English—Heppen-*stall*.

Stede, A. S. = *place* = the -*stead* in words like Hamp-*stead*, &c.

Stow, A. S. = *place*—*Stow*, Wit-*stow*.

Tóft, A. S. = *toft*, as in Wig-*toft*, English.

Tún, A. S. = -*ton*, English — Nor-*ton*, Sut-*ton* = North-*town*, South-*town*, &c.

Weald, A. S. and English.

Weg, A. S.; -*way*, English—Strang-*way*.

Were, A. S.; -*weir*, English.

Wic, A. S.; *wi k*, *wich*, English—*Wick*, Aln-*wick*, Green-*wich*.

Worðig, A. S. = the -*worth* in Tam-*worth*, Box-*worth*.

Wudu, A. S.; *-wood*, English—Sel-*wood*, Wich-*wood*, &c.
Wyl, A. S.; *-well*, English—Ash-*well*, Am-*well*, &c.
Þorp, A. S.; *-thorp*, English—Maple-*thorp*, Addle-*thorp*, &c.

§ 66. As a general rule (as aforesaid), the Angle (and English) names for localities are compound words, of which the latter element is the more general. This is determined or limited by the former. Nearly all the words of the preceding list belong to the *second* part of the compound in which they occur.

The *pre*fixes (of less importance) can be well studied in Dr. Leo's work. Sometimes they are believed to represent the names of mythical or semi-mythical personages, *e.g.* the gods *Tiw*, *Woden*, *Thor*, and *Sæter*, appear in such names as *Tews*-ley, *Wan*-borough (*Wodnes*-burg), *Thurs*-ley, *Satter*-thwaithe, just as truly as in the days of the week—*Tues*-day, *Wedn*-esday, *Thurs*-day, *Satur*-day. Again, in words like *Offan*-dic and *Credian*-tun, we have the *dike* of King Offa, and the town of *Cridda*—real or fictitious sovereigns. *Ox*-ford, *Hazel*-hurst, *Sand*-hurst, give us names taken from the animal, vegetable, and mineral kingdoms.

§ 67. The application of the criticism which the nature and analysis of the *local* names of the English language suggests, will find place when the closely-allied question of *personal* names has been noticed. Meanwhile a point or two may be foreshadowed. Thus—

In investigating the distribution of similar local names, the physical features of the county must alway be borne in mind. We cannot expect the nomenclature of a mountainous county in a fen; or *vice versâ*.

Some of the local terms are common to England and to the whole of Germany; when this is the case, we must look minutely to the differences of form.

Others are peculiar to Great Britain. This is the case with the numerous forms in *-den* (such as Gad-s-*den*, &c.), so common in many counties, and so particularly common in Kent. The element *-ton* (in A. S. *-tún*), as in New-*ton*, Sut-*ton*, is eminently English.

Hence those names that are neither too general nor too exclusive help us the most.

It has been indicated that the *form* is a matter of importance. It is so. The element *-ham* (as in Threcking-*ham*) is found all over Germany; but it is not found in the same shape. In one part it is *-heim*, as in Oppen-*heim*; in another *-hem*, as in Arn-*hem*; in a third *-um*, as in Hus-*um*. The re-appearance of a particular element is one thing; the form in which it re-appears is another.

CHAPTER XII.

GERMAN ORIGIN, ETC.—PART OF GERMANY, ETC.—POINTS OF INTERNAL EVIDENCE.—PERSONAL NAMES.—LAWS, CUSTOMS, SUPERSTITIONS, ETC.

§ 68. As a general rule the Anglo-Saxon personal names are compound words.

If the principle and details of these compounds ran exactly parallel with the principle and details upon which the names of the Anglo-Saxon geographical localities of the preceding chapter were constructed, the question as to their development and signification would be easy. In such a name as Alf-red, or Ed-ward, we should have the exact analogues of such words as Stán-tun, or Sand-wíc; wherein the elements *-red* and *-ward* would be the names for some class of men invested with certain personal attributes (say *councillor*, or *warden*), and *Alf-* and *Ed-* would be qualifying nouns which told us what sort of *warden* or *councillor* the particular one under notice might be. They might mean *wise*, or *lucky*, or aught else. In such a case, the name would be one like Wise-man, Good-fellow, or some similar compound of the nineteenth century—all this being nothing more than what we expect *à priori* from the nature of the subject.

Now I do not say that this is not the case, and I also add that many good writers treat the whole subject of the Anglo-Saxon personal names as if it were so. At the same time, I deny that the names of the men and women who were our early ancestors come out in their analysis and explanation half as clear as do those of our early towns, villages, rivers, and mountains. This will become manifest as we proceed.

As the list of the preceding chapter was taken from Mr. Kemble's *Codex Diplomaticus*, the examples of the present are from a paper by the same distinguished author *On the*

Names, Surnames, and Nic-Names of the Anglo-Saxons, published in the *Proceedings of the Archæological Institute for* 1845.

Sometimes the name consists of a substantive preceded by an adjective, as *Æðel-stán* = *Noble-stone*. Without asking how it comes that a *man* gets to be called a *stone*, we may see at once that the *combination* itself is an eminently intelligible one. It is just such a one as *Wise-man* or *Good-fellow* (the instances already adduced), where the juxtaposition and nature of the two elements is transparently clear. They may not always give us a name of which we can see the origin, but they always give one of which we can see the principle.

Sometimes the name consists of a substantive preceded by a substantive; a substantive which in this case is, more or less, adjectival in character—*e.g. Wulf-helm* (*Wolf-helm*). This only differs from words like *Æðel-stán* in the way that such a compound as *Lock*-smith differs from *Black*-smith.

Sometimes the name consists of an adjective preceded by a substantive, as *Wulf-heáh* (*Wolf-high*). Here begin difficulties. If we were at liberty to translate this the *high wolf*, the meaning would be intelligible, though the origin of the name might be inexplicable. But *Wulf-heáh* (if it mean anything) means *as high as a wolf*. Now a *wolf* is not an ordinary standard of measurement.

Sometimes the name consists of two adjectives, or (to repeat the previous formula) of an adjective preceded by an adjective, as *Æðel-heáh* (*Noble-high*). The English parallels to this are combinations like *light blue*, *deep green*. Now these are not compounds, but pairs of separate words, as is stated at large in the chapter on Composition.

Again, the first element in pairs of words like *light blue*, &c., qualifies or defines the second in a manner which (to say the least) is doubtful in such compounds as *Aðel-heáh*. They suggest the notion not only of their contrary, but of that contrary being as common an element of compound ideas as they are themselves. Thus a *light* blue supposes a *deep* blue, and a *deep* green a *light* (or a *pale*) green. Hence, then, a correlation (so to say) in their qualifying, distinctive, or defining functions.

Now it is doubtful whether this be the case with such words as *Æthel-heáh*. It is *very* doubtful whether they suggested the idea of *Ignoble Height*, as their opposite. It is more probable that, so far as they meant anything at all, they meant *Noble-and-high;* so expressing two qualifications in juxtaposition rather than any particular kind of any single one.

Without saying how far these difficulties are great or small, important or unimportant, I limit myself to the statement that they are of far more frequent occurrence amongst the personal names of the Anglo-Saxons and their allied populations, than they are amongst the local ones. Hence the facts of the present chapter are of less value as instruments of criticism than those of the preceding one—at least in the present state of philological criticism.

§ 69. In the Anglo-Saxon personal, as in the Anglo-Saxon local, names, the latter of the two elements is the more important. Of these the following are the chief; the list and classification being Mr. Kemble's:—

Male.

Substantives: -bearn, -beorn, -gâr, -geld, -gist, -helm, -hûn, -here, -lâc, -man, -môd, -mund, -rod, -sige, -stan, -weald, -weard, -wig, -wine, -ðegn—as in Ed-*gar*, Beorht-*helm*, Ead-*mund*, &c.

Adjectives: -beald, -beorht, -fus, -heâh, -rîc, -heard, -nôð.

Female.

Substantives: -buhr, -hâd, -gyfu, -læd, -hild, -rûn, -waru, -wên, -ðryð.

Adjective: -swið.

Some of these may begin as well as end a name. Others, on the contrary, are either exclusively initial, or exclusively final.

Exclusively initial: Eâd-, Os-, Beado-, Heaðo-, Cyne-, Eormen-, Eorcen-.

Exclusively final: -gyfu, -waru, -ðegn.

§ 70. As a general rule (as aforesaid) the Angle (and English) personal names are compounds. It has also been

said, that, of these compounds the latter, or *final*, element claims our chief consideration. The initial syllables are, however, not without interest, as may be seen from the following extract: — "The Anglo-Saxon proper names have also very frequently a law of recurrence. It shows itself in the continued repetition of the first part of the compound in the names borne by members of the same family. Endless is the number of *Æthel*-helms, *Æƈel*-bealds, *Æthel*-ðryðs, and *Æthel*-stâns. In one family we shall find in succession, or simultaneously, *Wig*-mund, *Wig*-helm, *Wig*-lâf, *Wih*-stân, or *Beorn*-rîc, *Beorn*-môd, *Beorn*-heâh, *Beorn*-helm. A few examples drawn from history will make this abundantly clear.

"*Eormen*-ric was the father of *Æthel*-berht, the first Christian king of Kent; *Æthel*-bert's son *Eâd*-bald had issue two sons, *Eorcen*-berht and *Eormen*-ræd. Of *Eormen*-ræd's six children, three have their names compounded with *Eormen*-, three with *Æƈel*-; thus, *Eormen*-burh, *Eormen*-berg, *Eormen*-gyð, *Eƈel*-ðryð, *Æƈel*-ræd, *Æthel*-beorht. *Eorcen*-berht's daughters were *Eorcen*-gote and *Eormen*-hild.

"Of the seven sons of Æðelfrið, king of Northumberland, five bore names with *Os*-, thus, *Os*-laf, *Os*-lâc, *Os*-wald, *Os*-win, *Os*-widu. In the successions of the same royal family we find the male names *Os*-frið, *Os*-wine, *Os*-rîc, *Os*-ræd, *Os*-wulf, *Os*-bald, and *Os*-beorht, and the female name *Os*-ðryð, and some of these are repeated several times.

"Saint *Wig*-stan was the son of *Wig*-mund the son of *Wig*-lâf, king of Mercia; and the sons of *Æthel*-wine, Duke of East Anglia, were *Eƈel*-wine, *Æthel*-wold, *Ælf*-wold, and *Æthel*-sige. His grandson again was *Æƈel*-wine.

"Lastly, Ælfred's son, *Eâd*-weard, married *Eâd*-gfu; their children were *Eâd*-wine, *Eâd*-mund, *Eâd*-red, and *Eâd*-burh. *Eâd*-mund's children, again, were *Eâd*-wig and *Eâd*-gâr. *Eâd*-gar had children, *Eâd*-weard, *Eâd*-gyð, and *Eâd*-weard. His son *Eâd*-mund, again, had two sons, *Eâd*-mund and *Eâd*-gâr."—*Kemble, in Transactions, &c.*

In our fourth chapter this fact has been partially anticipated. In the same chapter, too, may be seen the extent to which it differs from the ordinary alliteration of the Angle metres. However necessarily it may follow that words beginning with

the same syllable shall also begin with the same letter, there is a broad difference between the two principles. It is one thing for so many words to begin with the same initial, another for so many compounds to be formed out of the same elements. If the latter carry with it the former, it is only in a secondary manner,

§ 71. *Forms in -ing.*—The same chapter, with its so-called pedigrees, is referred to for instances of the affix-*ing*. It has the same power as the -ιδης in the Greek Patronymics, so that Eâdgar-*ing* means the *son of Edgar*, and Eâdberht Eadgar-*ing*, *Eadbert the son of Edgar—Edbert Edgarson.*

Compounds of sunu = son.—Could such a word as *Edgarson* (allowing for a difference of form) occur in the Angle stage of the English language? Assuredly, it is common enough in the English stage of the Angle, *i. e.* in the language of the nineteenth century;—so it has been for some time.

Now the paper which has already supplied so much gives us the following extract:—"Ministro qui Leófwine nomine et Bondan *sunu* appellatur cognomine." (No. 1739.)

Hence our answer is in the affirmative, it being safe to say that in the Angle stage of our language the method of signifying descent by the affix of the patronymic -*ing* was *not* the only one. Over and above, there was the use of the word *sunu = son.*

Why, however, was the question asked? Because common as are the compounds of *son* in English they were rare in Angle. Again, common as were the forms in -*ing* in Angle, they are rare in English.

This is a reason, but it is only one out of two.

§ 72. The other is the weightier one.

a. The forms in -*son* are not only rare in Angle, but they are rare in all the *Proper* German dialects; and—

b. They are not only *rare* in all the *Proper* German dialects (the Angle included), but they are extremely *common* in the Danish, Norse, and Swedish, *i. e.* in all the languages of the Scandinavian branch.

The inference from this can hardly fail to be drawn, viz. that all the numerous Ander-*sons*, Thomp-*sons*, John-*sons*,

Nel-*sons*, &c., of England, are, more or less Danish, as opposed to Angle.

Now, as the previous extract stands, it invalidates this inference.

But it should be added that it comes from a charter of the *Danish* King, Cnut's (A.D. 1023). So doing, it leaves the original inference as it was.

Hence I have limited myself to saying that the use of the word *son* (*sunu*) occurs during the Angle stage of the English language. I do not say that it occurs in the pure and unmodified language of the Angles.

The Latin extract is from the beginning of the Charter. At the end of it we find the same combination in Anglo-Saxon: "Ðis is ðára VII. hida bóc tó Hanitúne ðe Cnut Ang. gebócode *Leófwine Bondan sunu* on éce yrfæ."—"*This is the book* (*deed*) *of the seven hydes at Hannington, which Cnut, the king, granted to Leofwine Bondeson for a heritage for ever.*"

§ 73. The application of the criticism which the structure and analysis of the personal names in the English language supply, will find its place along with that which arises out of the structure and analysis of the local names.

It will not, however, give equal results; this being what we are prepared to expect from the remarks that have been made on the unsatisfactory character of some of the compound appellations under notice.

Nor is this all. Other circumstances impede the free use of even our best lists as instruments of philological criticism.

a. Sometimes the full compound is abbreviated, as truly as *Thom*-as is abbreviated into *Tom*; *e.g.* "quare non et nobis porrigis panem nitidum, quem et patri nostro *Saba*," (sic namque illum appellare consuerant,) "dabas"?—*Beda, Ecc. Hist.* ii. 5. The evidence that this *Saba's* full name was *Sæbeorht* is found in the same chapter.

b. Sometimes the form is like that of an abbreviation, without there being any evidence of its actually being one; *e.g.* *Becca*, *Beonna*, *Ucca*, and the prominent and often-mentioned one of *Beda*.

c. Sometimes it is doubtful whether the name be truly

Angle, or even German, in the wider and generic sense of the word. Few names, in this respect, have been more discussed than that of one *Coifi*. When Christianity was making its way into Northumberland, no one was more active in breaking up the old pagan idols than an active and energetic priest so designated. "But the name," say some critics, "is a strange one. Is it so certainly an Angle, or Anglo-Saxon one, as it seems? May it not have been British, and, if so, the name of some Christian Briton; nay possibly, of some converted Druid?"—"No," says Mr. Kemble (though not exactly in these words), "it is only the West-Saxon word *Cêfi*, or *Cêfig*, in a Northumbrian form, just as *Cênræd* in Hampshire becomes *Coin*ræd in Durham. It is a derivative from the adjective *côf=strenuus*." The present writer says nothing; he merely quotes the name as an illustration,—firstly, of one of the bearings of the line of criticism involved in the discussion; and, secondly, of the difficulties that attend the investigation.

d. To those that more especially arise out of the possibility of Angle names being taken for British, and *vice versâ*, he draws particular attention. That a certain *Cædwealha*, although the son of a father with so Angle a name as Cênberht, bore a *British* name is suggested by Mr. Kemble, who, adding that his brother was named *Mûl*, infers that the mother was a Briton. Now the British-sounding name *Cædwealha* brings in that of *Cad*-wallader, who (we are told) was the son of *Cad*-wallon, who was the son of *Cad*-wal. What is this but a *fac-simile*, in Keltic Britain, of the process that in Angle England gave us the *Æthel*-wulfs, *Æthel*-stans, and a long line of similar compounds of *Æthel*-, and some varying affix, of *Æthel* + *x* (so to say)? Yet the process is too peculiar to be considered as one common to tongues so different as the Angle and British. Nor is it very likely that the one would borrow it from the other. In my eyes the fact of such compounds repeating themselves to the extent to which they are said to do is suspicious;—suspicious from the very fact before us. It cannot well be valid for both the Britons and the Angles; what, then, is the explanation of it?

§ 74. Can the forms in question be despatched to that realm

of *eponymies*, *alliterational pedigrees*, and events in *eight-year cycles*, to a notice of which a great part of our fourth chapter has been devoted? Not altogether. The fact that, with one exception, all the kings between Ecbert and Cnut bear names beginning with either *Æthel-*, or *Ead-*, is against this summary mode of dispensation.

The historical succession of such a series of kings as *Æthel*-wulf, *Æthel*-bald, *Æthel*-bert, *Æthel*-ræd, Ælf-ræd (the only exception), *Ead*-ward, *Æthel*-stan, *Ead*-mund, *Ead*-red, *Ead*-wig, *Ead*-gar, *Ead*-weard, *Æthel*-ræd, *Ead*-mund, forbids it. Nevertheless I hold that a large percentage of the individuals belonging to the majority of these peculiarly-formed pedigrees are fictitious, and inventions of the genealogists.

The alliterational character of the early German poetry has been noticed. This made it a metrical necessity that certain names should begin with the same letter. To proceed from one similar initial to two, and from two to a whole syllable, is by no means an improbable step; and such a step I believe to have been actually made.

Should the reader take the pains to analyse the numerous royal pedigrees which form a sort of appendix to each volume of Lappenberg's England under the Anglo-Saxon kings, he will find that the best-authenticated genealogies have the fewest of such recurrences; that Beda, Asser, and the Chronicle are referred to far seldomer than such subsequent writers as Florence of Worcester, William of Malmesbury, and the author of *Flores Genealogici;* and that, with the exception of the lists in *Æthel-* and *Ead-*, none come lower than the end of the seventh century. Lastly, in more than one unequivocally fictitious and transparently impossible genealogy the same phenomenon presents itself; *e. g.*—

From the A. S. Chronicle, A.D. 855.	*From Snorro's Edda.*
Finn.	Lo-*ride.*
Frithu-wulf.	Hen-*ride.*
Frea-laf.	*Vinge*-thor.
Frithu-wald.	*Vinge*-ner.

The objection may be made plainer by the following extract.

It is from the Genealogy of the Kings of Kent (*Vol.* i. *p.* 285.)

It gives the descendants of Eormenric.

The names that show the recurrence of the same initial are marked with *l*, *p* or *h*.

Of these—

The first (*l*) means that the name to which it is appended is found in no author anterior to the Norman Conquest. It means *late* (*too late* for historical purposes) or *legendary*.

The second (*p*) means that the date of the name to which it is appended belongs to the *P*agan period—a period too early for authentic history.

The third (*h*) stands for *h*istorical, and means that Beda, the Chronicle, or something approaching the nature of historical testimony, guarantees the existence of the individual whom it represents.

The recurrences that are at one and the same time historical, and limited to a single branch of a family are marked *.

Those that are historical, but extended to uncles, nephews, grandchildren, or cousins, are marked §.

Those that are unhistorical are marked †.

It is submitted to the reader that the strongest instances rest on the weakest evidence.

In each of the two cases marked * the second name is that of a *female*; *e. g.* *Ethel*-burh was *Ethel*-berht's daughter, and, *Earcon*-gote, *Earcon*-berht's.

† *Eormen*-ric (*p*).

Ricole.

* *Æthel*-berht (*h*).

* *Æthel*-burh (*h*).

§ Ead-bald (*h*).

Eormen-red (*h*).

§ *Ecg*-frith (*h*).

* *Earcon*-berht (*h*).

Eanswith.

† *Eormen*-beorh (*l*).
† *Eormen*-burh (*l*).
† *Eormen*-gyth (*l*).
† *Æthel*-thryth (*l*).
† *Æthel*-red (*l*).
† *Æthel*-byrht (*l*).

§ *Ecg*-berht (*h*).

* *Earcon*-gote (*h*).

Eormen-gild (*l*).

Hlothhære.

Richard.

§ *Ead*-ric (*h*).

Wiht-ræd.

§ *Ead*-berht (*h*).

Æthel-berht (*h*).

Alric.

Eardwulf.

§. 75. *Equivocal position of certain personal names in respect to the language to which they belong.*—In the preceding chapter, the word *-ness* gave rise to the remark that it was a root common to more languages than one. It was found in the Latin under the form *nas*-us, and in the Slavonic under that of *nos*. Hence its appearance in a given combination was by no means proof of that combination being German. This, of course, subtracted from its value as a characteristic.

The same applies to more than one element of the *personal* names. They are not exclusively German. Some (to go no further) are Slavonic as well; *e.g.* the terminations in *-ric*, *-laf*, *-ld*, *-rod*, *-ast*, and others.

§ 76. *Equivocal origin of certain elements in personal names.*—All the world over, a word, when it is placed as an element in a compound, has a tendency to depart from that full and complete form which it exhibited whilst it was separate and independent.

Take such a word as *feri*. It is easy to see how likely it would be to lose the *e* and become *fri*, or lose the *i* and become *fer*, when subordinated to another word, and with its accent removed.

Or take a pair of words like *-old*, and *-olf*, and let each lose the final consonant. The result is *ol*—a form which might arise from either.

Both these are points to be remembered in the application of personal names as instruments of criticism.

Indeed, I repeat the statement, that, though of great importance in some fields of philological and ethnological inquiry, they are, in the one before us, of subordinate value;—one reason for this lying in the fact of the study of them being in a more immature state than that of the names of geographical localities.

For this reason I have given the lists of p. 109, without any translation; inasmuch as the current renderings have not always been satisfactory. Some, indeed, are clear enough; *e.g.* *beald* = *bold*, *æthel* = *noble*, *heáh* = *high*. The majority, however, are by no means of the unequivocal character of the words *-hurst*, *-lea*, *-wudu*, &c., of the previous chapter.

In some cases I have even allowed myself to suppose that it is not within the pale of the German language that the etymologies are to be sought. This, however, is with the so-called Gothic, Vandal, and Burgundian names, rather than with the Angle. The possibility of certain words being German only in the way that *sparrow-grass* (an adaptation of *asparagus*) is English, may advantageously be recognised as a point of caution—the true language being the Slavonic.

§ 77. *Laws, customs, superstitions, &c.*—All that is said at present upon the evidence derived from the likeness between certain laws, customs, and superstitions of the Angles of England to those of the populations of Northern Germany is that the comparison is limited; but that, as far as it goes, it supports rather than invalidates the conclusions derived from the other more important sources, *viz.* the external testimony of authors, and the phenomena of language.

CHAPTER XIII.

GERMAN ORIGIN, ETC.—PARTS OF GERMANY, ETC.—AGREEMENT BETWEEN THE EXTERNAL AND INTERNAL EVIDENCE.—DEFINITION OF THE ORIGINAL SAXON AND FRISIAN AREAS.—THE SPECIALLY ANGLE PARTS THEREOF.

§ 78. *Retrospect.*—Let us now look back upon the facts and questions of the preceding chapters, review the different points from which the subjects have been contemplated, consider the connection between them, and ask what results they prepare us for.

1. That the English language came from Germany;

2. That it fixed itself in England between A.D. 369 and A.D. 597, has been admitted without doubt or reservation.—*Chapters I.* and *II.*

3. That by the middle of the eighth century it had displaced the Latin of the Roman conquest over the whole of the area from which the Latin had displaced the original British, has been inferred.*—*Chapter III.*

* Upon reviewing my notice of the Rate and Manner of the Diffusion of the English Language, I find that the argument in favour of the Latin of the extract from Beda having been the ecclesiastic Latin of the scripture translations rather than any spoken form of any Romanic language, has been put less strongly than it might (indeed than it should) have been. The following extract ought to have found place in p. 19:—"Omnes nationes et provincias Britanniæ, quæ in *quatuor* linguas, id est, Brittonum, Pictorum, Scottorum et Anglorum divisæ sunt, in ditione accepit."—*Hist. Eccl.* iii. 6. When the *spoken* languages are enumerated, nothing is said about the Latin.

Another point may be noticed.—It is assumed that "the Romans in Britain took the same steps in respect to their language as they did in all the countries they subdued—Greece alone excepted. It is assumed that they diffused the knowledge of their own tongue, and displaced the native."—p. 21, *ad finem.* Now, the more I consider, the more I doubt

With this ends the list of positive and admitted facts. They are evidently few enough. And not only are they few in number, but they are as little precise as numerous. Germany is a large place; the interval between A.D. 369 and A.D. 597 a long one. The commonest of the current histories tells us more than this, tells it in fewer words, and tells it in a less indefinite and roundabout manner. Be it so.

4. The fourth chapter justifies the hesitation and circumlocution of the preceding three, and is devoted to the exposition of some of the chief reasons which invalidate not only the current accounts, but the original *data*, on which they are founded. Doing this, it foreshadows the necessity of a different line of criticism. Special and direct evidence being wanting, we must betake ourselves to inference instead.

For the time and place under notice, we have neither maps nor descriptions; no map for Northern Germany, no description, during the fourth, fifth, sixth, and seventh centuries, for the North-German populations. We have, however, an accredited date for the first invasion of Britain—viz. A.D. 449, the year of the supposed advent of Hengest and Horsa.

Taking this as a sort of central epoch, we ask two questions:—

5. What accounts have we, in the way of external evidence, for the times nearest this date and *following* it?

the accuracy of this assumption; at the same time, I by no means see any reason why Britain should form an exception to the so-called general rule of the Romans introducing the Roman tongue in all barbarous countries conquered by Rome. I rather doubt the generality of the rule itself; and, in the case of the Servian language of Servia and Bosnia, conceive that I see the parallel of what happened in England and Wales. That Wales, in certain parts, was thoroughly reduced, we infer from the present existence of Roman remains, as well as from the *Notitia*, to say nothing about the Latin elements of the Welsh language. That the same was the case with Servia and Bosnia is implied by the name *Mœsia Superior*, the name of the province they formed. Nevertheless, in Servia and Bosnia there is as little of anything like a Romanic language as there is in Wales.

I think it, then, an open question whether the Roman language was ever spoken in Britain at all—to the displacement, at least, of the native tongue, and the evolution of a Romanic form of speech.

I think the same in respect to Servia.

6. What accounts have we, in the way of external evidence, for the times nearest this date and *preceding* it?

The fifth, sixth, and seventh chapters deal with these. To proceed:—

7. As it is clear that if we get the state of things on a given area at two different and distant periods and find them agree we get the state of things for any intermediate one, the extent to which changes have taken place during the interval is the next point that requires consideration. This is given in Chapter VIII. The result being—

8. That the notices of Northern Germany of the second century are essentially the same as those of the ninth, the differences being apparent rather than actual, and the changes which those differences imply being *nominal* rather than *real*. Hence the accounts of certain early classical, and of certain later Carlovingian writers are, to a certain extent, valid for the events of the interval between A.D. 369 and A.D. 597.

So much for the question of external evidence, which is not direct, but circumstantial. Respecting this, we have got at the fact that the two sets of witnesses that supply it agree with, rather than contradict, each other. At the same time, the agreement is by no means transparently visible on the surface, or complete when seen.

9. It requires strengthening, does this same external evidence.—This is done in the remaining four chapters, which deal with the Languages, Personal Names, &c., of Northern Germany, and supply so much evidence of the kind called *internal*.

10. The two kinds agree.

How closely?

§ 79. *Comparison of Maps.*—The maps will tell us this.

In a map of *England*, take the counties of Surrey, Herts, Beds, and Huntingdon, and note the character of the local names, looking out more especially for the forms in *-hurst* and *-beck*—the counties just named being the best for the following reason. They are the most purely Angle. Kent has some special peculiarities—real or supposed; whilst westward we get towards the Keltic frontier; and northwards into the Danish area. Cornwall, Lincolnshire, and Berkshire illustrate this—each differently. In the first we may note the compounds

of *tre-* (*Tre*-gonel); in the second, the compounds of *-by* (Spills-*by*); in the third, the absence of these forms. Now *tre-* is British, and *-by* Danish; *-by* Danish, a point to be more especially remembered, and one of wide and important application, as will be seèn in the sequel.

In a map of *Germany* take the tribes to which the classical writers refer—the Frisii, Chauci, Chamavi, Dulgubini, Cherusci, Fosi, Angrivarii, Angli, and Saxones; and then, for the Carlovingians, take the Westphalians, Angrarii, Eastphalians, and Nordalbingians.

The same will include the districts to which the extant specimens of both the Frisian and Old-Saxon languages have been referred.

The same will agree more closely with the more Angle parts of England than will any other part of Germany.

§ 80. *The -horsts of the Lower and Middle Weser.*—On the Lower Weser we shall find a whole mass of the characteristic *-horsts* — Delmen-*horst*, Fahren-*horst*, and Staf-*horst* north-west of Nienburg. Higher up we branch off into the valleys of the Aller and Leine, in each of which the *-horsts* are numerous. So they are about Minden, Herford, and *Engern* (important *Angri*-varian localities) *e. g.* Jen-*horst*, Bohn-*horst*, Schnat-*horst*, Wallen-*horst*. For the parts about Munster and Dulmen we have *Horst*-mar, Senden-*horst*, Frekken-*horst*, Wolf-*horst*, Issel-*horst*, and Borg-*horst*.

As we go south-east they decrease. Segel-*horst* is to be found in Hesse; but it is an outlier.

§ 81. *Holstein.*—Divide the Duchy of Holstein into two parts, a larger one and a smaller one; the larger one being on the west, the smaller one on the east; the larger one coinciding with the drainage of the Elbe, the smaller with that of the Plöner and other lakes, and the river Trave. The eastern, or smaller, portion will be Slavonic, the western, or larger, Saxon —Nordalbingian Saxon, Nordalbingian Saxon belonging to Stormar, Ditmarsh, and Holsatia.

Here, there is a well-defined region of forms in *-horst*. There are none in the extreme east, none in the extreme west. There are several in the middle district. Ditmarsh has only one or two on its eastern border. The parts east of Kiel and

Lübeck have none. The Eyder on the north, and two artificial lines, slightly irregular in outline, give us the boundaries. One is drawn from the most southern part of the bend of the Eyder to Glückstadt. The other joins Kiel and Lauenburg. This was Slavonic; so that the absence of Angle forms is accounted for.

In Ditmarsh, *-horst* is replaced by the equally Angle forms *-wisch*, and *-büttel*—the one being the *-was* in Alre-*was*, the other the *bottle* in Har-*bottle*, &c.

It is highly probable that what is now the barren Segeberger Heath was once the forest that gave their ships to the Nordalbingian part of the Angle invaders of Britain, and its name to the district of Holt-*satia*, *Hol*stein, or *Holt* (*wood*).

The Eyder, like the Elbe, was a Transalbingian boundary.

In *Sleswick* we find much that is Frisian, as will be noticed in another place; something Slavonic, which will support an hypothesis in prospect; much that is High German, and which is recent; and a good deal which is Danish, of uncertain date. But we find nothing distinctively and characteristically Angle —*not even in the district called Anglen.*

Lauenburg need scarcely be divided. For practical purposes it is Slavonic. An old division between the two populations is the river Bille.

§ 82. *Luneburg.* — Lüneburg, like Holstein, though probably, at one time, exclusively Slavonic, must have a line drawn through it. For the south, that of the railway will serve; for the north, one drawn from Bergedorf to Lüneburg. Or we may take the valley of the river Ilmenau, which, without being less accurate than either of the others, is *natural.* It can be followed as far as Bodenteich. On the right (or Slavonic bank) are flat alluvia; on the left (or Saxon) the barren Luneburg Heath. North of the town of Luneburg, and on the Slavonic side of the Ilmenau, lies the village of Bardowick, important from a complication it introduces, a complication arising from its name, and one which will be noticed in Chapter XXII.

§ 83. At Bodenteich a short line, drawn westward, will take us to the frontier of Altmark, the Old March, Border, or Debatable land. No part of Altmark can be claimed for

ancient Saxony, except under the doctrine that all its numerous signs of Slavonic occupation are referable to recent colonisation. The local names in Altmark are well nigh as Slavonic as in Mecklenburg, or Posen; *e. g.* Schap*litz*, Wiebe*litz*, Gieser*itz*, Peck*witz*, Kal*bitz*, &c., &c. The course of the river Ohre, from its source to its junction with the Elbe, gives us the line here.

The Ohre falls into the Elbe; and, instead of considering the latter river, as is often done, the boundary of Slavonia, we should remember that Altmark is Slavonic, and that the Ohre bounds Altmark.

The Ohre falls into the Elbe. On the other hand, the rivers of Brunswick, and the contiguous parts of Hanover, fall into the Weser.

The Elbe itself is now our boundary, as far as the junction of the Saale; afterwards, the Saale as far as Bernburg. For this district the Slavonic character of the eastern bank is much more certain than the Saxon character of the western—indeed, the common maps give us, for the German side, a few undoubted Slavonic forms, *e. g.* Schleib*nitz*, south-west of Magdeburg.

South and south-west of Bernburg, the western side of our line, even when German, ceases to be Saxon. Probably it had done so before.

Here, within a few miles of the town of Zerbst, are no less than three forms in* *-by*—Bar-*by*, Steck-*by*, and Brum-*by*—more than can be found in all the rest of Germany put together.

From Bernburg westwards the line is difficult and obscure.

There is the complicated ethnology of the Hartz for one complication.

There is the complicated ethnology of the Hessian frontier for another.

§ 84. *The Hartz—Eastern division.*—The Brocken is our centre here; and next to the Brocken the water-systems that diverge from it.

On the east the Elbe, on the west the Weser, have each their affluents from the Hartz.

* Unless the maps mislead me, and the *-by* be *-bg*, an abbreviation for *-burg*.

Let the eastern parts be taken first.

Of this eastern division there is a northern and a southern subdivision—the northern, with the drainage of the Holzeme and the Bode, the southern, with those of the Wipper and the Helme.

In the parts to the *north* and *north*-east of the Brocken, certain forms in *-s-leben* are at their *maximum*—*e. g.* in the parts about Quedlingburg, Aschers-*leben*, Oschers-*leben*, Halberstadt, Magdeburg, Brunswick. Here we have Barten-*s-leben*, Ermer-*s-leben*, Erx-*leben* (Erk-*s-leben*), Moor-*s-leben*, Alteringer-*s-leben*, Osteringerod-*s-leben*, Uhr-*s-leben*, Wefen-*s-leben*, Eil-*s-leben*, Scer-*s-leben*, Badel-*s-leben*, Oft-*s-leben*, Hoten-*s-leben*, Ohr-*s-leben*, Wacker-*s-leben*, Gun-*s-leben*, War-*s-leben*, Au-*s-leben*, Ott-*leben*, Hamer-*s-leben*, Branter-*s-leben*, Altenbranter-*s-leben*, Oscher-*s-leben*, Hadmer-*s-leben*.

The drainage of the Holzeme and Bode (as aforesaid) gives us these. The area, however, of the *-s-leben*-forms extends further. They will be found both due north, as well as due south of the Brocken. Nevertheless, their chief development is in an eastern and north-eastern direction.

In the *south*-east they decrease, and on the drainage of the Wipper and Helme the termination which characterises an extraordinary proportion of words is the vowel *a*; *e. g.* Stein-*a*, Sachs-*a*, Trebr-*a*, Wied-*a*, Wern-*a*, Berg-*a*, Tyr-*a*, Schwend-*a*, Kellbr-*a*.

I find few or none on the Bode northwards, or on the Weser, Oder, &c., westwards.

I consider that they lead toward another division of the German dialects, *viz.* the Thuringian.

§ 85. *Western division.*—To the north and north-west lie the parts about Brunswick, Wolfenbüttel, Schöpperstedt, Schöningen, Helmstedt, &c. In these certain forms in *-um* are at the *maximum*. We may almost fancy ourselves in Friesland—Ohr-*um*, Börs-*um*, Born-*um*, Rockl-*um*, Eil-*um*, Eitz-*um*, Ahl-*um*, Ahz-*um*, Volz-*um*, Hach-*um*, Gilz-*um*, Lechl-*um*, Eit-*um*, Watz-*um*, Saltzdal-*um*.

The *south*-western division has no such notable characteristics as the other three, or rather it is remarkable for the

absence of them. To the west and south-west of Andreasburg, and on the drainage of the Oder the Frisian (?) *-um*, the Thuringian (?) *-a*, are equally wanting, the forms in *-s-leben* being rare.

To recapitulate: on the Wipper the forms in *-s-leben* are rare; those in *-um* non-existent, those in *-a* common—Wippr-*a*, Horl-*a*, Gonn-*a*.

On the Oder, these are wanting, as are all forms in *-um*.

On the Helme, the *-a*'s attain the *maximum*.

Where the *leben*'s are most abundant the forms in *-um* decrease, and *vice versâ*.

Within the area of the forms in *-s-leben* signs of Slavonic occupancy may be discovered, increasing as we get eastward—Sel*ze*, Sil*ze*, Sel*ke*, Sul*ze*, Harb*ke*, Scherm*ke*, Scherben*itz*, *Wend*-essen.

Probably the Hartz was Eastphalian Saxon—less the part drained by the Wipper and the Helme; in which case a line may be drawn from (say) Bernburg to Andreasburg with Aschersleben, Quedlingburg, Ballensted, Güntersburge, and Elbengerode on the north; and Stolberg, and Nordhausen on the south. Near Andreasburg the line turns southwards, and we get into the valley of the Oder.

§ 86. The line now becomes both natural and political; for the watershed between the source of the Leine and its feeders and those of the Wipper and Helme is the southern boundary of the kingdom of Hanover.

It runs west and south-west, dipping downward, Gottingen and Grubenhage lie to the north of it, consequently may be claimed as portions of Saxon Germany. Nevertheless, it is not the local names that bring us to this result. Of these the words ending in *-beck* are the most important. *Beck*= *brook*, and is an English form, as in Wel-*beck*, &c. But it is Platt-Deutsch or Low German as well—the High German form being *bach*.

Now these forms in *-beck* and *-back* are irregularly distributed. They are by no means uncommon on the Upper Seine and in the parts about Gottingen—Sparr-*beck*, Kre-*beck*, &c. On the main stream, however, of the Weser itself we find a Golm-*bach*, a Lo-*bach*, and a Frost-*bach* to the north of

Hoxter, and *south* of these forms in *a*; a Beven-*beck*, a Rose-*beck*, and a Röhr-*beck* within the Hessian frontier.

§ 87. The external evidence respecting the Saxons of the Diemel (see p. 51), taken along with (what will be noticed more fully in the sequel) the Platt-Deutsch form of speech, must help us here. It justifies us in carrying our line from Andreasburg to Duderstadt, and from Duderstadt to Münden.

That a Saxon population of *some kind* lay further southwards, and dipped into and indented the Hessian frontier, is a matter of fact resting upon the special evidence of a passage already quoted (p. 51). Wolfshanger, in its immediate neighbourhood, was a joint-occupancy—Frank and Saxons—the two populations living together. Zeuss (in *voc. Hessi*) uses an expression which brings the Saxon frontier far downwards and southwards, for he speaks of the *Saxons that pressed forwards* (*vordringenden*).

I would not say that some of the Hessian Saxons were not *in situ*. I abstain, however, from refining on Zeuss' view; and, after remarking that the Saxon frontier was not very far off, pass from Hesse Cassel westwards.

In the southern extremity of the Principality of Waldeck is a *Sachsen*-berg, and in the centre a *Sachsen*-häusen. Were the Saxons that these names suggested *in situ?* Or were they conquering and intrusive populations? Or were they colonists, settled by the Franks? I think that they were *in situ*.

Due west of Waldeck lies the Sauerland, with the watershed between the Weser and the Rhine. The Ruhr has some of its head-waters here. Now *Sauer*-land is *Suther*-land, or *Southern*-land. Yet if we look at either the Hessian area, or the Frank, it lies quite at the *northern* extremity. This is just what we have in our own island, of which the most northern county is the *Southern*-land (*Suther*-land). Why is this? Simply because the name was given by a population which viewed it from the north; viz. the Norwegians of Orkney and Shetland, the old lords of northern Scotland.

Apply this view to *Sauer*-land. It is an intelligible name, if we suppose that a Saxon population gave it; but not otherwise. But in order for it to be given, the Saxon frontier

must have come down as far south as the Sauerland frontier. This it touched; perhaps included.

§ 88. *The forms in -um.*—If we look at a map of the Dutch province of Friesland, we shall be struck with the number of local names that end in *-um;* if we look to one of Germany, or England, we shall find an explanation of its meaning. It is the *-ham* in such English words as Notting-*ham*, Three-king-*ham*, &c. It is the *-heim* in such *High* German words as Oppen-*heim* and Mann-*heim*. It is the *-hem* in such Low German words as Arn-*hem*, Berg-*hem*. It is the German *heim*, the English *home*, the A. S. *hám*. It enters into composition, and varies in its form with the different forms of speech which coincide with the different divisions of the German area. In Friesland, at least, it takes its shortest form, having ejected the initial aspirate.

In Friesland itself, so abundant are these compounds of *-um*, that two out of three of the places within a few miles of Leeuwarden, end in that element. On the other hand, in *Zeeland* but few words are compounded of the equivalent to *-ham* and *-heim* at all; perhaps none except the word Rit*hem;* which is in *h* and *e*.

Thus we have within the kingdom of Holland the two extremes; *i. e.* the Frisian topography at its *maximum* in Friesland, and at its *minimum* in Zeeland.

Between these two extremes the following is the order of transition.

Groningen.—Here the Frisian compound predominates, and that with the Frisian form. In the *arrondissement* of Appingadam cnly, we have eighteen names in *-um*.

Drenthe.—Here they do not occur at all. But Drenthe seems to be recently-reclaimed land, and as such, the *habitat* of a population less aboriginal than that of Friesland and Groningen.

Oberijssel.—a. Arrondissement of Zwolle.—Here we have three compounds of *-hem, viz.*: Blanken-*hem*, Windes-*heim*, and Wils-*um*—all three different; one Saxon, one German, and one Frisian.

b. Arrondissement of Deventer.—One compound in *-um*, Hess-*um*.

c. Arrondissement of Almelo.—Three compounds—Ootmars-*um*, Rent-*um*, and Ross-*um*.

Notwithstanding this diminution of Frisian characteristics, there is between Almelo and Ommen a *Vriesen-veen = Frisian fen*.

Gelderland.—a. Arrondissement of Arnhem.—Here Arn-*hem* takes the form in *hem*. On the contrary, Hels*um* and Renk*um* occur, and so do Benneko*m* and Elleko*m*.

b. Arrondissement of Nimeguen.—Forms in -*um* rare, if any.

c. Arrondissement of Tiel.—Heukel-*um*, Gellic-*um*, and Ross-*um*.

North Brabant.—Three or four forms in -*um* at most.

d. Arrondissement of Zutphen.—Forms in -*em* almost (or wholly) to the exclusion of those in -*um*—Loch*em*, Zel*hem*.

Limburg.—Here are four forms, Wess*um*, Seven*um*, Wans-*um*, and Otters*um*; but they occur in the northern *arron-dissement* (that of Roermonde) only, and that in contact with Groet-*hem* and Baex-*hem*.

Utrecht.—Utter, or nearly utter, absence of Frisian forms.

South Holland.—Ditto.

North Holland.—a. In the arrondissement of Amsterdam. Blari*cum*, Helmers*um*, Buss*um*.

b. In the arrondissement of Hoorn.—Wogn*um*.

Notwithstanding this paucity of Frisian forms in North Holland, part of the province is called *West Friesland*; from which we may infer that, even though the termination -*um* be non-existent, there may have been a Frisian occupancy.

With this preponderance of the forms in -*um* in Friesland, and with the evidence as to its then Frisian character, are we justified in coming, at once, to the conclusion that they are definite and absolute signs of Frisian occupancy? They are certainly abundant enough in Friesland; whilst the High German, the Low German, the Anglo-Saxon, and the English forms are transparently different. Again—in Scandinavia, the normal form, at least, is -*jem*, as in Trond-*jem*. Thirdly, a very great proportion of the forms of -*um*, that occur beyond the limits of Holland, are either on the Dutch frontier, or else in localities where a Frisian population either exists at the present time, or is known to have once existed.

Thus—they occur in that part of the kingdom of Hanover which is called East Fries*land*, *i. e.* in the parts about Embden. But here the very name of the district explains their presence; to say nothing about the Frisian language being still spoken in the fenny tract called Saterland.

They occur all along the coast from Embden to Cuxhaven, from the Dollart to the Elbe, as also in the islands opposite—Wanger-oog, &c. But this is neither more nor less than the country of the ancient Chauci, who were members of the Frisian group.

They occur in the Duchy of Sleswick, on its western side, and in the parts north of the Eyder, between Bredsted and Hus-*um*—Olz-hus-*um*, Bogel-*um*, Lug-*um*, &c., &c. But this is neither more nor less than the country of the *North* Frisians at the present moment, a population whose language is neither Danish nor German, but Frisian, and who call themselves, and are called by their neighbours, *Friese*.

In the *islands* the form appears again; its distribution being as follows:—

a. In Föhr we have Duns-*um*, Utters-*um*, Hedehus-*um*, Vits-*um*, Niebel-*um*, Baldiks-*um*, Vreks-*um*, Oevens-*um*, Midl-*um*, Alkers-*um*, Borgs-*um*, Toft-*um*, Klint-*um*, Olds-*um*, Duns-*um*.

b. In Sylt, Horn-*um*, Mors-*um*, Arks-*um*, Keit-*um*, Tinn-*um* —*all in the southern half of the island*.

c. In *northern* Romö, Toft-*um*. In *southern* Romö, none.

d. In Fanö, none.

e. *f*. *g*. In Amröm, in Pelvorm, and in Nordstrand, none.

The islands, however, like the opposite part of the Contitent, are North Frisian.

Thus far, then, all is clear.

§ 89. But it is *not* clear when we move northwards. Premising that *-by* is an unequivocal sign of Scandinavian occupancy, let us look to the following list of local names for that part of North Sleswick which lies between Töndern and Ripe.

Oster-*by*.	Hus-*um*.
Wiis-*by*.	Ball-*um*.
Gammel-*by*.	Woll-*um*.
Nor-*by*.	Win-*um*.

Kohl-*by*.	Nust-hus-*um*.
Reis-*by*.	Bjerr-*um*.
Kirke-*by*.	———
Mol-*by*.	———
Meel-*by*.	———

Here there is intermixture—intermixture which should make us ask whether the form under notice may not be something else besides Frisian, *i. e.* Danish, Norse, or Scandinavian. The propriety of asking this increases when we look further. All over Jutland, all over the Danish Isles, in Sweden, and in Norway, do we find this form. Here, then, it is either not Frisian at all, or not Frisian in the strict, limited, and definite sense it was in Holland, Hanover, Oldenburg, Sleswick, and the North-Sea Islands.

Over and above this form in *-um* being Frisian and Scandinavian, can it be Old Saxon? There are forms in *-um* in certain parts of Germany, which are more likely to have been Old Saxon than Frisian, *e. g.* Drat-*um*, Stock-*um*, Boch-*um*, in Westphalia. A case in favour of the Old Saxons having left out the *-h* can be made out.

The English *her* in A. S. is *hire*, in O. S. *îr*.
„ *their* „ *hira*, „ *îro*, &c.

The answer, then, to this question is more *Yes* than *No*.

Over and above this form in *-um* being Frisian, Scandinavian, and (probably) *Old* Saxon, can it be *Anglo* Saxon? At one time I would have said more *No* than *Yes*. Now, it is more *Yes* than *No*. The main reason against it lies in the forms of the English of the nineteenth century being in *-ham*; with the aspirate retained, and with *a* for the vowel. But it by no means follows that because a form in *ham* should change but slightly in England, it should not change considerably on the Continent; neither is it certain that, *if we take the English forms as they are sounded rather than as they are written*, the difference is so great as it appears to be. Plenty of speakers say Notting-*am*, and even Notting-*um*—whether rightly or wrongly is another question.

Under this point of view I think that such forms in *-um* as occur in those parts of Germany which are more likely to have been Anglo-Saxon than Frisian, must be looked upon as Anglo-

Saxon, notwithstanding the English forms in *-ham*. At the same time, an important fact, which complicates many of our investigations, must be borne in mind, viz. the fact of there having been Frisian (we may also say Slavonic) colonies in different parts of the Carlovingian Saxonia.

At present this is sufficient; sufficient because it has been made clear that, whether the forms in *-um* were Anglo-Saxon and Old Saxon as well as Frisian and Norse, or whether they were not, the practical result, for the present investigation, is the same. They were not Low German, and they were not High German. They were not Thuringian, Hessian, or Frank. Neither is there a shadow of evidence for assuming that they were anything intermediate, *i. e.* referable to some division of the German stock which was neither High German nor Low German (Platt-Deutsch), neither Frank nor Frisio-Saxon.

§ 90. If so, we have an instrument of criticism, and can continue our line; which must include the parts about Boch *-um* on the Lower Ruhr, the forms in *-um* in the northern part of Limburg, and the few *-ums* of North Brabant.

Draw it, then, from Waldeck to Duisberg, from Duisberg to Roermonde, from Roermonde to Endhoven, and from Endhoven to Herzogenbosch (Bois le Duc).

Draw it from the Diemel to the Dommel, the Diemel a Waldeck, the Dommela North Brabant, river.

This contains Paderborn, Detmold, Buckeburg (Lippe Schaumburg), Callenburg, Hildesheim, Grubenhage, the northern Hartz, Brunswick, and the parts between that Duchy and the Altmark. It also contains Oldenburg and Hanover, and part of Luneburg. It also contains the western two-thirds of Holstein, but not the eastern third. It contains all Friesland and Westphalia.

In respect to the frontier—

1. The Northern was Danish.
2. The Eastern was Slavonic.
3. The southern was—
   a. Frank in the direction of the Rhine.
   b. Hessian in the parts south of Paderborn.
   c. Thuringian for the obscure parts about the Hartz.

Within these ethnological limits lay Saxonia + Frisia, or Frisia + Saxonia as determined both by internal and external evidence; for we have seen that they agree pretty closely.

Of this Saxon or Frisian area it is safe to say that—

The extreme south was either *Old* Saxon or Frisian, as opposed to Angle.

The extreme north was Angle, as opposed to Frisian and *Old* Saxon.

The extreme west was Frisian, as opposed to *Old* Saxon and Angle.

The more southern and eastern were the parts of *East*-phalia the less were they Angle.

The parts about Bremen, Verden, Celle, Hanover, along with the Duchy of Holstein, were, probably, the most Anglian. Hence—

The *Saxonia* of the Franks contained *Anglia*, *Engla*-land, or *Eng*-land, *and something more*.

This is what we arrive at if we look at a map of Germany as it was under the Carlovingians. But Germany as it was under the Carlovingians was not *exactly* the Germany that sent forth the invaders of Britain. It was the Germany of some three centuries *later*.

We must also look at the Germany of Tacitus, &c.; this being different from the Germany of the Angles of England; different because it was the Germany of some three centuries *earlier*.

What do we find here? That the most Angle part of the Carlovingian Eastphalia was the country of the *Angli;* the parts which, comparatively speaking, were less Angle than the others, being the districts of the Fosi, Cherusci, and Longobardi. (See Chapter XXII). Nevertheless, these are to be looked at as closely-allied populations—*Angli-form*, so to say; since Ptolemy brings the Angle name as far southwards as the Middle Elbe.

In the way of *internal* evidence the forms in *-um* help us, though not much. Without committing ourselves to the doctrine that they are not Angle, we may safely say that their Angle character (if Angle they be) is less marked and patent than

their Frisian. Neither is it so easily inferred as it was with the Old Saxons.

Now it is just in these parts where the Classics and the Carlovingians indicate an *Eng*land (*Anglia*, or *Angla*-land) that the forms in *-um* are rarest. They fringe the coast of Oldenburg and Hanover; where they may be Frisian. They thin off as we go inland; and without entirely disappearing when we get east of Bremen, Bremenvorde, and Stade, they are hard to find.* In Holstein I have not found them at all.

Hence, the two kinds of evidence agree, and point to the parts between Rendsburg and Hanover, between Verden and Lüneburg, and between Bremenvorde and Celle as the original area of those Angles of Germany who afterwards became the so-called Anglo-Saxons of Britain, and later still the English of England.

§ 91. I am far from believing that this rough way of indicating a district by drawing lines *across* it, without giving any that circumscribe it, is the one with which future investigators will be justified in contenting themselves. On the contrary, it is far from impossible that the original *Angla*-land may be defined rather than typified. At the worst an approximation to a definition is practicable; and that for both time and place, date and district.

To attain this, much investigation has to be conducted—much to be learnt, more possibly to be unlearnt. And the work should be distributed. It is quite enough for English scholars, when they employ themselves on points of minute and subtle ethnology, to deal with the *Angli* alone. The complementary labours upon the conterminous and allied populations should be undertaken by the critics of other countries. Thus the Varini, &c. should occupy the Slavonic, whilst the Reudigni should engage the Lithuanic ethnologist; the Dane being employed on the Northern, the Frieslander on the Western, and the Pole on the Eastern frontier of Holstein; the Pole, Russian, or Bohemian on the Eastern frontier of

* There is a Holt-*um* north of Verden, and a Bar-*um* north of Uelzen. Of the district about Brunswick I take no notice at present.

Holstein, because the parts of that Duchy that lie on the Baltic were originally as Slavonic as were Mecklenburg, Pomorania, the Isle of Rugen and (in the mind of the present writer) more than one of the Danish Isles, *e. g.* Laaland.

What applies to the northern part of the *Saxonia* of the Franks applies equally to the southern; where the ethnology, if less important, is more minute, and refined. Here, with the exception of the Slavonic frontier on the east, and the Keltic on the south-west, the ethnological, graphical philology lies within narrow limits, all the conterminous divisions being German, *i. e.* Thuringian, Hessian, Frank, Frisian, Saxon. The learned men of the Hartz, of Paderborn, of Gottingen, of Essen, of Duisberg, &c., have the field laid out for them here, a field which an Englishman may pass over *sicco pede*, or nearly so.

Further *minutiæ* then in the way of *South*-Saxon philology and ethnology will not be attempted; either in respect to place or time. That the area of the two great Saxon and Frisian names was, there or thereabouts, what it has been made out to be is a safe fact in geography. *When* such a line ran is another question; and no simple one either. It involves the ethnological position of certain populations on the frontier which interest the classical as well as the medieval investigator; *e. g.* that of the Bructeri, and Chattuarii (Boructuarii and Hetvære), also of the Chamavi, the Salii, and others. Some of these may have been (as the Salii and Chamavi, according to the current doctrines, actually were) Franks, indenting the Saxon, or Frisian area; some Saxons, indenting that of the Franks; some Frisians; some even Hessians. There is evidence, good or bad, on all these points.

Hence, the Frisio-Saxon, as I have given it, is not asserted to have been Frisio-Saxon in all its parts at the same time; nor yet is it said to include *all* the members of the Frisian or Saxon names. On the contrary, all that is intended is, that no populations be enumerated as Saxon or Frisian which were, originally, other than such, and that no portion of the Frisio-Saxon area be attributed to any Frisio-Saxon population, which, for a time at least, was not occupant of it.

The encroachments of the Frank upon the Saxon, and

of the Saxon upon the Frank, have been, if not equal, at least mutual; so that their history (except towards its conclusion) has been that of two equally-balanced powers. If it were otherwise our problems would be simplified. If the Frank, for instance, had *always* encroached, and the Frisio-Saxon *always* receded, the phenomena which occur between the Englishman of America and the American Indian, or the Northman of Scandinavia and the Lap, would repeat themselves. But such is not the case. Until the time of Charlemagne the Saxons seem to have forced the Frank, as much as the Franks forced the Saxon, boundary. The Frisians, perhaps, *have*, as a general rule, receded, but this is not certain.

§ 92. To recapitulate.

Saxonia + *Frisia* (or *Frisia* + *Saxonia*) was, in the eyes of the Franks of the Carlovingian period, West-phalia, East-phalia, Angraria, and Nordalbingia.

Of these, Nordalbingia, and the northern part of East-phalia, were the eminently *Anglo*-Saxon portions.

In the geography of the classical writers the Angli, + certain other populations, occupy them—one of these bearing the name of *Saxon*.

This may or may not have been allied to the Angles, it being by no means certain that the informants of Ptolemy, who first uses the word, and the Franks, used it in the same sense.

That the Angli of Tacitus were the Angles of the Anglo-Saxon conquests is certain. That any other of the populations with which they are associated were so is uncertain.

CHAPTER XIV.

SPECIAL AND DIRECT EVIDENCE OF BEDA, ETC., CONSIDERED. —JUTES.—JUTES (SO-CALLED) OF THE ISLE OF WIGHT.—WERE THERE ANY?—THE GOTHIC HYPOTHESIS.

§ 93. As opposed to the line of criticism that has been exhibited in the previous chapter, the evidence upon which the current doctrines respecting the Angle (or Anglo-Saxon) invasions are based may be called direct or special.

The palmary passage is the following; and it is, perhaps, unnecessary to say that it is from Beda; whose date, locality, and opportunities have already been so fully considered:—"Advenerant autem de tribus Germaniæ populis fortioribus, id est *Saxonibus, Anglis, Jutis*. De *Jutarum* origine sunt *Cantuarii* et *Vectuarii*, hoc est ea gens, quæ Vectam tenet insulam, et ea, quæ usque hodie in provincia Occidentalium Saxonum *Jutarum* natio nominatur, posita contra ipsam insulam Vectam. De *Saxonibus*, id est ea regione, quæ nunc Antiquorum Saxonum cognominatur, venere *Orientales Saxones, Meridiani Saxones, Occidui Saxones*. Porro de *Anglis*, hoc est de illa patria, quæ Angulus dicitur et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, *Orientales Angli, Mediterranei Angli, Mercii*, tota *Nordhumbrorum* progenies, id est illarum gentium, quæ ad Boream Humbri fluminis inhabitant, ceterique Anglorum populi sunt orti. Duces fuisse perhibentur eorum primi duo fratres Hengist et Horsa; e quibus Horsa postea occisus in bello a Brittonibus, hactenus in Orientalibus Cantiæ partibus monumentum habet suo nomine insigne. Erant autem filii Victgilsi, cujus pater Vitta, cujus pater Vecta, cujus pater Voden, de cujus stirpe multarum provinciarum regium genus originem duxit."—*Eccl. Hist.* i. 15.

The following is from the Saxon Chronicle (A.D. 449) :—

"Ða comon þa men of þrim megðum Germaniæ, of Ald-Seaxum, of Anglum, of Jotum.

"Of Jotum comon Cantware and Wihtware, þæt is seo mæiað, þe nú eardaþ on Wiht, and þæt cyn on West-Sexum ðe man gyt hæt Iútnacyn. Of Eald-Seaxum comon Eást-Seaxan, and Suð-Seaxan, and West-Seaxan. Of Angle comon (se á siððan stôd westig betwix Iútum and Seaxum) Eást-Engle, Middel-Angle, Mearce, and ealle Norðymbra."

"Then came men from three powers of Germany, from Old-Saxons, from Angles, from Jutes.

"From the Jutes came the inhabitants of Kent and of Wight, that is, the race that now dwells in Wight, and that tribe amongst the West-Saxons which is yet called the Jute kin. From the Old-Saxons came the East-Saxons, and South-Saxons, and West-Saxons. From Angle (which has since always stood waste betwixt the Jutes and Saxons) came the East-Angles, Middle-Angles, Mercians, and all the Northumbrians."

The latter is little more than a translation of the former—the word *Germaniæ* serving to show which of the two was the original.

There were then, as accredited elements to the population of England,—

1. Angles.
2. Saxons, and
3. Jutes in three places—viz. in
   a. Kent (*Cantwære*).
   b. Hampshire (*Jutnacyn*).
   c. Isle of Wight (*Wihtwære*).

All these will be considered in detail, the last being taken first.

§ 94. *Preliminary remarks.*—Let us suppose the case of an American archæologist, who, in the absence of any authentic history, reasons about the origin of the three populations of Plymouth, New Jersey, and Portsmouth. He knows that, as a general rule, they are to be deduced from England; and he studies the map of the British Isles accordingly. On the south

he finds a Jersey, which he reasonably infers is the *Old* Jersey, the mother country of the *New*. He also finds a Plymouth, from which he draws the same equally-reasonable inference. Lastly, he sees a town named Portsmouth—and here he repeats his reasoning—reasoning which is eminently logical, cogent, and apparently conclusive. Nevertheless, it is all reasoning—all inference. As such, it passes without challenge or objection. But it has a tendency to change its character; and when this takes place, the doctrine as to the origin of the three populations gradually loses its inferential character, and assumes that of a fact founded upon *evidence*. Then it gets to be believed that the doctrine has an *historical* rather than a *logical* basis, and it passes for a fact founded upon records, or, at least, on tradition. In such a case a sentence like the following might easily be written:—"they" (viz. the populations of New Jersey, Plymouth, and Portsmouth) "came from three of the more powerful populations of England, *i.e.* those of Jersey, Plymouth, and Portsmouth. From those of Jersey came the men of New Jersey, from those of Plymouth the men of Plymouth, and from those of Portsmouth the men of the parts so-called." I say that such a sentence might be written, might pass as a fact, and (whether fact or not) would contain an argument so legitimate as to stand against ninety-nine objections out of a hundred. Yet the hundredth might set it aside, since certain facts might have been overlooked.

What if the name of an original Indian tribe had been Jersey (or Nujersi, or some name like it), or Portsmouth, or Plymouth? The chances, I admit, are against such an occurrence. But what if it really happened? It cannot be denied that it would materially shake the inference.

Still the original doctrine might be correct, and not only correct, but capable of having its correctness demonstrated. Let the name in question be the one last mentioned—*New Jersey*. Let the Old Jersey people of England be like those of Plymouth in general, but different from them in some definite characteristics. Let those characteristics reappear in the New-Jersey-men of America. In such a case, the exceptions taken to the statement from the present existence of an aboriginal Indian population called *Nujersi* (for such we will suppose the name to be) would fall to the ground.

But what, if no ethnological acuteness, no etymological sagacity, no minute analysis of names, traditions, or dialects had ever succeeded in detecting such *differentiæ;* so that, despite of the endeavours of learned antiquarians, the men of New Jersey could *not* be shown to differ from those of Plymouth and Portsmouth, whilst (all the while) the *Old*-Jersey-men *did* so differ? In such a case the objection that was originally taken from the previous name of the Indian tribe would stand valid.

But what, if over and above the original Indian *Nujersi*, there were actually an offset from the *Old*-Jersey-men of Europe besides? There would, then, be one *Nujersi* which was Indian, and in respect to which the previous hypothesis was false; and there would be another New Jersey which was European, and, in regard to this latter, the hypothesis would be true. At any rate, the question would become complicated.

But what, if the complication went still further, and there were *two* Jerseys in Europe, *either* of which might have supplied the population to an American one?

There would be a very difficult problem for the ethnological critic. We may safely say this.

Mutatis mutandis, this reasoning about a hypothetical *Nujersi* population of American Indians, unreal as it is, has an important application to the testimony before us.

§ 95. What is this? Not that the *Wiht-wære, Vectu-arii* (*Vecti-colæ*), or *Isle-of-wight-men* were of Jute origin.

This is only an opinion, based, perhaps, on historical testimony; but, perhaps, based only on the resemblance of names, and, if so, no piece of evidence at all (either direct or indirect), but an inference.

The real testimony—the testimony of Beda's informant—lies in the words *Vectuarii, hoc est ea gens quæ Vectam tenet insulam.* For this we may fairly consider that we have the personal knowledge of Bishop Daniel (see Chapter IV.) as a guarantee. We may also remark that the fact of there being a population known as *Wiht-wære* (*Vectuarii*) is spoken of as if it were generally and universally known.

This population is noticed by a third author—King Alfred—who writes—

"Comon of þrym folcum þa strangestan Germaniæ, þæt of Saxum, and of Angle, and of Geatum; of Geatum fruman sindon Cantwære and Wiht-sætan, þæt is seo þeód se Wiht þat ealond on eardaþ."

"Came they of three folk the strongest of Germany; that of the Saxons, and of the Angles, and of the Geats. Of the Geats originally are the Kent-people and the Wiht-settlers, that is the people which Wiht the Island live on."

Now, as Alfred is translating Beda, we have no new evidence in the extract from him. We have, however, the fact that his translation of the Latin Vectu-*arii* is not the same as that of the Chronicle. The Chronicle writes Wiht-*wære*, Alfred, Wiht-*sætan;* wherein the -*sæt* is the -*set* in Somer-*set*, Dor-*set*, &c. = *settlers*. Hence Wiht-*sætan* and Wiht-*wære* are synonyms = Vecti-*colæ*, or Vecti-*enses*.

Alfred's form is in G, as *Geat;* the Chronicle's in *W*, as *Wiht*.

The Chronicle follows Beda, and translates the words "*et ea quæ usque hodie in provincia Occidentalium Saxonum, Jutarum natio. nominatur, posita contra ipsam insulam Vectam,*" rendering *Jutarum natio* by *Jutna-cyn; Jutna* being the Genitive Plural of *Jute*, even as Jut-*arum* is of Jutæ. Alfred omits these second Jutes.

§ 96. Now *Wiht*-wære and *Wiht*-sætan mean simply the residents of the Isle of *Wight*, and the Nujersi illustration, in its simplest form, finds its application.

In England Beda found Angles, Saxons, and *Wiht*-wære, all in geographical juxtaposition.

On the Continent he found Angles, Saxons, and *Jutes;* all in geographical juxtaposition also.

That the Angles and Saxons of England came from Germany he knew. That the *Wiht*-wære came from *Jut*-land he *inferred*—he himself, or Daniel his informant.

But it may be objected that *Wit*-, and *Jut*- are not sufficiently alike to be thus confused. Perhaps they are not, if we only look at them *à priori*. But what say the texts themselves?

They say that they *were* confused. Beda deduces his *Vect*-uarii as decidedly from the *Jutæ*, as he does his *Jutarum natio*. The Chronicle does the same. Alfred, himself, though

he gives us the form in W- only, still connects them with the G-eats.

The *à priori* unlikelihood, then, of forms so different as *Jut-* and *Wit-* being dealt with as identical is not to be relied on. The real facts of the case before us tell us differently. They show that in the case of *Vectis*, or the Isle of Wight, a name which was as old as the time of the Romans, and of British rather than German origin, was current in the South of England long before the names of either Hengest or Horsa were invented. Hence, the confusion and assimilation actually took place.

And what took place in respect to *Jut*-land, the supposed mother country of these Isle-of-*Wight*-men? Precisely the same. The J became V, and the *u* became *i*. In the Saxon Chronicle for A. D. 952, we find "Dania Cismarina quam *Vit*-land appellant. We also find the form *Vith*-landia."—Zeuss in *v. Jutæ*, 500; *note*.

But even the *à priori* objection is inaccurate. The words *Wil*liam and *Gu*glielmus are to one another as *Wi*tæ and *Ju*tæ.

Again, the population which the majority of writers called *Ju*thungi, Sidonius Apollinaris calls *Vi*thungi.

"Nam post *Vi*thungos et Norica bella."—*Carm.* vii. 233.

§ 97. Were the *Wiht*-wære, then, simply Saxons, Angles, or Anglo-Saxons, differing from the population of the opposite coast only in the fact of their being islanders? As far as we have hitherto gone, we have found nothing to make us believe that they were not.

At the same time they may have been something very different. They may have been distinguished from the ordinary Anglo-Saxons by the fact of their being islanders, but also by other characteristics besides.

Nay, it by no means follows that because they are not shown to be Jutes from Jutland by the particular evidence before us, they may not have been so nevertheless. I have not yet denied their Jute origin. I have only denied that the extracts from Beda prove it. They *may* have been Jutes; and a very slight amount of independent evidence would make me believe that they were. But there is none such. The great Jute cha-

racteristic, the termination in *-by* for geographical localities, is wholly absent throughout the island; nor does any other equivalent characteristic replace it.

'What were they, then? There *is* some evidence to make them something; though it is not very good. A passage in Asser makes them Britons; Alfred's mother "Osburg nominabatur, religiosa nimium (*sic*) fæmina, * Nobilis ingenio, nobilis et genere; quæ erat filia Oslac†—qui Oslac *Gothus* erat natione, ortus enim erat de *Gothis et Jutis;* de semine scilicit Stuf et Wihtgar—qui acceptâ potestate Vectis Insulæ—paucos Britannos, ejusdem insulæ accolas, quos in eâ invenire potuerant, in loco qui dicitur *Gwitigaraburgh* occiderunt, cæteri enim accolæ ejusdem insulæ ante sunt occisi aut exules aufugerant." —*De Gestis Alfredi Regis.*

Now, just as Canterbury (in A. S. Cantwæra-burg) was the chief town of Kent (the *Cant-wære* or *Cant-uarii*), so was Gwit-i-gara-burg the chief town of the *Gwit-gare* (note the fresh form in *-gw*), *Wiht-wære, Wiht*-sætan, *Vect-uarii* or Isle-of-*Wight*-men, a town which, in the present English, has lost the prefix *Gwit-*, and become *Caris-brook.* According to Asser this was the last stronghold of the Britons of *Vectis* (Wight).

So far, then, as there is any separate substantive evidence for the *Wiht-wære* being anything other than ordinary Angles or Saxons, or Anglo-Saxons, it is in favour of their having been Britons.

Observe the words *Gothus—de Gothis et Jutis.*

* A pentametre, and as such a quotation.

† It must be owned that this name is eminently Norse, and (as such) Jute of Jutland.—*Aslaug.*

CHAPTER XV.

SPECIAL AND DIRECT EVIDENCE OF BEDA, ETC.—JUTES.—JUTES (SO-CALLED) OF HAMPSHIRE, JUTNACYN.—WERE THERE ANY?—THE GOTHIC HYPOTHESIS.

§ 98. We must bear in mind the illustrations and criticism of the preceding chapter, and that in its most complicated form.

We must also note the texts of Beda and the Chronicle:—(1) "De Jutarum origine sunt Cantuarii et Vectuarii, hoc est ea gens quæ Vectam tenet insulam, et ea quæ *usque hodie* in provincia Occidentalium Saxonum *Jutarum natio* cognominatur, posita contra ipsam insulam Vectam." (2) "Of Jotum comon Cantwære —— and þæt cyn on West-Seaxum ðe man *gyt hæt Jutnacyn*."

The real evidence lies in the word "*usque hodie*," and "*gyt hæt Jutnacyn*,"="*yet called Jute-kin*."

Jut-na-cyn has already been stated to be the translation of *Jutarum natio*, the syllable *-na-* being the sign of the Genitive case Plural.

Who is to be followed, Alfred or Beda? Alfred, who deduces the *Wiht*-sætan from the Geats, but says nothing about any Jutnacyn; or Beda, who deduces both the Jutnacyn and the Wiht-wære from the Jutes.

Alfred's text gives the fewest difficulties.

Beda distinguishes the Wiht-wære and the Jutnacyn. Each, indeed, is of Jute origin; yet each has its own locality and its own name—like, yet different.

§. 99. I once thought that these differences might be reconciled by supposing the Jutnacyn to be the *exules* of Asser, remnants of the original Britons who, having fled from the swords of their enemies on the island, settled on the opposite coast of Hampshire as a refuge. Without adopting the evidence of Asser as to the historical existence of Stuf and

Wihtgar, I adopted the not improbable circumstance of a flight across the Southampton water.

Still there were difficulties.

1. The word *Jut-na-cyn*, though easily getting confused with *Wiht-wære* (or *Wiht-sætan*) when the two terms had each a separate and independent existence, and were each current in one another's vicinity, was not a word that was very easily accounted for when we attempted to deduce one from the other in the way of derivation. It must have been in the island that the name originated. If so, its primary form would have been the one in *Wi-* rather than the one in *Ju-*. Form for form, however, if we take an etymological view of the subject, the order of development would be reversed, it being more in accordance with experience for *Wi-* to grow out of *Ju-* than for *Ju-* to grow out of *Wi-*.

Again, even if we suppose *Jut-* to have grown out of *Wiht-*, we have only the name of the *Island*, and not that of its *occupants*. That these may have been called *Wihts* I by no means deny. I only think that in the face of the forms Wiht-*wære* and Wiht-*sætan* it is unlikely.

2. The statement respecting the Jute origin of the *Cant*-uarii (*Cant*-wære) was an objection. If error were here at all, it was error that we could not see our way to. There were no names to which the statement could be traced—names at one and the same time sufficiently like the word *Jute* to raise the idea of *Jut*land, as the country from which they were derived, and, also, demonstrably referable to some other source. If Kent, then, were a country wherein Jutes might reasonably be looked for, why not Hampshire also?

The Jutnacyn, therefore, were *not* in the same category with the Wiht-wære. They were, on the contrary, a more probable Jute population.

§. 100. The criticism of the previous chapter repeats itself here, and we ask whether there are any confirmatory facts to the statement respecting them.

There are none—none, at least, that point to the existence of *the Jutes of Jut-land*. The forms in *-by* are as absent in Hampshire Proper, as in the Isle of Wight; neither are there any other characteristics to replace them.

But it does not follow that because the evidence in Hampshire to the former existence of *Jutes of Jut-land* is insufficient, the evidence to the former existence of Jutes of another kind is equally so. It was not for nothing that the reader's attention was directed to the words *Gothus—de Gothis et Jutis* in Asser.

What if the *Jut-na-cyn* were a population of *Goths?*

This—the Gothic hypothesis—will be considered when the Kentish Jutes (so-called) have been disposed of.

CHAPTER XVI.

SPECIAL AND DIRECT EVIDENCE OF BEDA, ETC.—JUTES.—JUTES (SO-CALLED) IN KENT.—WERE THERE ANY?

§ 101. WERE there *Jutes* in *Kent?* The extract from Beda still stands as our text—"De *Jutarum* origine sunt *Cant*uarii et Vectuarii," &c. In the Chronicle, "Of Jotum comon *Cant*-ware and Wihtware," &c.

For the two supposed Jute localities—for the *Wiht-wære* of the Isle of Wight, and for the *Jutnacyn* of Hampshire—we had clear and definite contemporary evidence; evidence, which, however we interpreted it, meant something. It might not mean all that has been deduced from it; *e. g.* a connection between Wessex and Jutland, and a Danish occupancy of the south coast of England. Still it was a special statement to a fact capable of being known to the witness—a contemporary fact. It was evidence to something in the way of an ethnological, or a philological, peculiarity. In one of the cases it was worth but little; less, perhaps, than nothing. Still it was contemporary evidence to something or other. It was contemporary evidence to the *then present* existence of *Wiht*-wære, and it was contemporary evidence to the *then present* existence of a *Jut*-na-cyn.

For the Jutes of Kent this contemporary evidence is wanting. *Any* occupants of the soil of Kent would be *Cant*-wære, whatever might be their lineage. The assertion that it was Jute is a matter of opinion rather than fact, and it is only in the shape of an opinion that it has come down to us.

On the other hand, it is the opinion of a *second* witness; a second, and, apparently, an independent one — Albinus, the authority of the Kent, as Daniel was for Wessex.

Again,—although the external evidence to the fact of there

having been any members of that particular division of the great German family that bore the name of Jute is weaker for Kent than it was in the case of the Jutnacyn of Hampshire; the internal evidence to the fact of the Kentish population having been in some point or other (at present undetermined) peculiar, and other than ordinary Anglo-Saxon, is stronger. The very name of the country shows this.

The parts around were designated as *Saxon*, *e. g.* Sus-*sex*, Middle-*sex*, Es-*sex*, and Wes-*sex* = South Saxons, &c. Kent is never so designated. *Pro tanto* this is in favour of Kent being *other than Saxon*, though, by no means, conclusive. Sus-*sex*, Es-*sex*, seem to have been what the Kentish population called them.

The criticism of the two previous chapters repeats itself here, and we ask (as before) whether there are any confirmatory facts to the statement respecting the, real or supposed, Jutes of Kent.

There are two—perhaps more.

§ 102. *The word* LATHE—I give the bearing of this in the words of Lappenberg:—"While the other English shires are parted into hundreds or wapentakes, the county of Kent alone is divided into six *lathes* of regular form, and nearly equal magnitude. These divisions, which have, in later times become mere districts for judicial purposes, served at an early period for the quartering and muster of the general levy. But in the Jutish Law a military expedition is still called a *lething* (in modern Danish *leding*): whence the district summoned together for such an expedition may have borne that name."—Vol. I. p. 96, *Thorpe's Translation*.

§ 103.—*Hengest, a Jute hero.*—The poem entitled Beowulf has already been mentioned. Amongst its heroes are,—

1. Fin, the son of Folcwalda (Fin Folcwalding), a Frisian.
2. Hildeburg his queen, a Hocing (the Hocings are the Chauci).
3. Healfdene, the king of the Danes.
4. Hnæf (the *eponymus* of Hanover) a Hocing, his vassal.
5. Hengist, a Jute, his (Healfdene's) vassal also.

These two last invade Fin's territory. Hnæf is slain; Fin's followers also. The bodies are burned. Hengest remains, and meditates vengeance; which he effects by killing Fin and

carrying off his queen. The text is as follows; the translation being Mr. Kemble's. It may also be found in a version of Mr. Thorpe's as an appendix to the first volume of Lappenberg:—

1. "Hroðgar's poet after the mead-bench must excite joy in the hall, concerning Finn's descendants, when the expedition came upon them; Healfdene's hero, Hnæf the Scylding, was doomed to fall in Friesland. Hildeburh had at least no cause to praise the fidelity of the Jutes; guiltlessly was she deprived at the war-game of her beloved sons and brothers; one after another they fell wounded with javelins; that was a mournful lady. Not in vain did Hoce's daughter mourn their death, after morning came, when she under the heaven might behold the slaughterer of her son, where he before possessed the most of earthly joys: war took away all Finn's thanes, except only a few, so that he might not on the place of meeting gain anything by fighting against Hengest, nor defend in war his wretched remnant against the king's thane; but they offered him conditions, that they would give up to him entirely a second palace, a hall, and throne, so that they should halve the power with the sons of the Jutes, and at the gifts of treasure every day Folcwalda's son should honour the Danes, the troops of Hengest should serve them with rings, with hoarded treasures of solid gold, even as much as he would furnish the race of Frisians in the beer-hall. There they confirmed on both sides a fast treaty of peace."

Again,—

"Thence the warriors set out to visit their dwellings, deprived of friends, to see Friesland, their homes and lofty city; Hengest yet, during the deadly-coloured winter, dwelt with Finn, boldly, without casting of lots he cultivated the land, although he might drive upon the sea the ship with the ringed prow; the deep boiled with storms, wan against the wind, winter locked the wave with a chain of ice, until the second year came to the dwellings; so doth yet, that which eternally, happily provideth weather gloriously bright. When the winter was departed, and the bosom of the earth was fair, the wanderer set out to explore, the stranger from his dwellings. He thought the more of vengeance than of his departing over the sea, if he might bring to pass a hostile meeting, since he inwardly remembered the sons of the Jutes. Thus he avoided not death when Hunláf's descendant plunged

into his bosom the flame of war, the best of swords; therefore were among the Jutes, known by the edge of the sword, what warriors bold of spirit Finn afterwards fell in with, savage sword slaughter at his own dwelling; since *Guðláf* and *Osláf* after the sea-journey mourned the sorrow, the grim onset: they avenged a part of their loss; nor might the cunning of mood refrain in his bosom, when his hall was surrounded with the men of his foes. Finn also was slain. The king amidst his band, and the queen was taken; the warriors of the Scyldings bore to their ships all the household wealth of the mighty king which they could find in Finn's dwelling, the jewels and carved gems; they over the sea carried the lordly lady to the Danes—led her to their people. The lay was sung, the song of the glee-man, the joke rose again, the noise from the benches grew loud, cupbearers gave the wine from wondrous vessels."

Another poem of the same character of Beowulf, only more fragmentary, is the battle of Finnesburg. In this, Ordlaf, Guðlaf, Hnæf, and Hengest are again mentioned,—

Ordlaf and Guðlaf,
And *Hengest* self
Followed in his tract.

Thus—there is evidence, to Hengest's having belonged to the cycle of Jute fiction—either as a real personage, or as a legendary one.

§ 104. The confirmatory facts to the statements as to the, real or supposed, Jutes of Kent have been said to be *two*—*perhaps more*. The *two* I have given *in extenso*.

The others are,—

a. Certain points of Law common to possibly Jute Kent and probably Jute Northumberland. Gavelkind, according to Lappenberg, is one of these. But Gavelkind, according to Lappenberg himself, is British rather than German.

b. Certain points of dialectical similarity between Kent and Northumberland. But these are not enough. It should be shown that the Kentish not only agrees with the Northumbrian but differs from the Wessex, Essex, Sussex, and the other contiguous forms of speech. I think this cannot be done, as will be seen in Part III.

c. The "earliest record known to us," writes Lappenberg, "of any of the customary laws of Kent, refers chiefly to circumstances arising out of the feudal system; whilst the Jutish Law of King Waldemar the Second, in the thirteenth century, has adopted many Saxon and other principles; both, however, contain the enactment that the son, in reference to the property of the deceased husband, shall be considered of age in his 15th year; a principle which, though on one side in accordance with the Danish laws, and on the other valid among the socmen in other parts of England, is, probably, not derived from the Saxon laws, but rather to be referred to the immigration of the Jutes." —Vol. I., p. 97, *Thorpe's Translation*.

It is submitted that the latter part of this extract is by no means conclusive; indeed it only professes to give us a probability.

§ 105. The other two, then, stand over for consideration.

The question of the *lathes* will be discussed in the next chapter.

Respecting Hengest there is a good deal to be said, perhaps to little purpose any way.

In the first place, it should be remarked, that the real, primary, and ultimate authority on all these points, Beda, is not answerable for the fact of Hengest and Horsa having invaded Kent; nor yet for Hengest having been a Jute, as may be seen by the text and context. He only states that the Cantuarii were of Jute origin, that Hengest and Horsa were brothers, that Horsa was killed in Kent, and that the two are *reported* (*perhibentur*) to have been the first leaders of—what? *Not* the Jutes of Kent. Possibly of the Angli. Possibly of the German invasion altogether. Certainly not of the Jutes of Kent. "Advenerant autem de tribus Germaniæ populis fortioribus, id est *Saxonibus, Anglis, Jutis*. Porro de *Anglis, Orientales Angli, Mediterranei Angli, Mercii,* tota *Nordhumbrorum* progenies, id est illarum gentium, quæ ad Boream Humbri fluminis inhabitant, ceterique Anglorum populi orti sunt. Duces fuisse *perhibentur* eorum primi duo fratres," &c.

Now, no principle of construction can make *eorum* apply to the Jutes exclusively. Hence, the evidence of Hengest's having been either pre-eminently a Jute, or pre-eminently the

invader of Kent, is not that of Beda. It is from the Chronicle, and the other later authorities, as is the name of Vortigern, &c.

Hence, the evidence to Hengest having been a Jute is by no means unimpeachable, even if we land him in Kent.

Again—

The enemies against whom Hengest and Horsa help Vortigern are the Picts and Scots. The strategy here is, to say the least, somewhat peculiar—a fleet from Jutland, an enemy from Scotland, and a battle-ground in the Isle of Thanet.

The following extract puts these improbabilities in a still stronger light, so decidedly do they point to the North.

After marrying his daughter to Vortigern, Hengest, amongst other things, says to him:—"Ego sum pater tuus, et consiliator ero tibi .... invitabo itaque filium meum cum fratrueli suo, ... ut dimicent contra *Scottos;* et da illis regiones quæ sunt in Aquilone, juxta murum qui vocatur *Gual?* Et jussit ut invitaret eos: quos et invitavit, Ochta et Abisa, cum xl. chiulis. At ipsi, cum navigarent circa *Pictos*, vastaverunt *Orchades* insulas, veneruntque, et occupaverunt plurimas regiones trans mare Fresicum, *id est quod inter nos Scottosque est, usque ad confinia Pictorum.* Et Hengistus semper chiulas ad se paulatim invitavit, ita ut insulas de quibus venerant absque habitatore relinquerent: cumque gens illius crevisset et in virtute et in multitudine, venerunt ad supradictam Cantuariam."—*Historia*, cap. 38.

Hence the evidence to Hengest having landed in Kent is by no means unimpeachable, even if we admit him to have been a Jute.

The doctrine that there were *Jutes from Jut*-land in Kent is but imperfectly supported.

CHAPTER XVII.

SPECIAL AND DIRECT EVIDENCE OF BEDA.—THE SAXONS.

§. 106. THE extract from Beda, with its Anglo-Saxon translation in the Chronicle, still stands as a text—"De *Saxonibus*, id est ea regione quæ nunc *Antiquorum Saxonum* cognominatur, venere Orientales *Saxones*, Meridiani *Saxones*, Occidui *Saxones*."

"Of *Eald-Seaxum* comon East-*Seaxa*, and Suð-*Seaxa*, and West-*Seaxa*," *&c.*

Nothing is less of a special definite name than the phrase of Beda, viz. *Antiqui Saxones*. It is a substantive *plus* an adjective—an adjective which we may translate by more names than one—*old, ancient, original*. It is, in short, a *description*, not a *denomination*. This difference is by no means unimportant.

Yorkshire lies to the north of the Humber; but (in the nineteenth century at least) to apply the name "Northumberland" to Yorkshire would be incorrect. Correct as the term might be in geography, it would be wrong *as a name*. It would be no name at all. It would be no name, because it was not borne as such. It would, instead, be a descriptive term under the guise of a name.

Now, this guise, or appearance of a name, *is* taken on when we get to the Chronicle. *Es*sex, *Sus*sex, and *Wes*sex are very different renderings of *Orientales* Saxones, *Meridiani* Saxones, and *Occidui* Saxones, to what *Eastern* Saxons, *Southern* Saxons, or *Western* Saxons would have been. *Es*sex, *Sus*sex, and *Wes*sex are true *names*; of which the Latin forms are, probably, the translation. But *Eald-Seaxe* (Old-Saxon) is in a different predicament. It is a translation of *Antiqui Saxones*; just such a translation as *Eastern Saxons* would have been of *Saxones Orientales*. It is no name at all. It only looks like

one. There were no such populations as the Eald-Seaxe (Old-Saxons), except in the way that Great Britain is *Old* England, as opposed to Connecticut and Massachusets, or *New* England.

This is one caution against over-valuing the term *Eald*-Seaxan (*Old*-Saxons).

Another lies in the necessity of distinguishing—though only to a certain extent—the Old-Saxon of the Chronicle from the same word as applied to the language of the Heliand. (See Chapter IX.) The latter is a word of wholly recent origin, one which has been created within the present century. It replaces the exceptionable compound *Dano*-Saxon, compared with which it is an accurate and convenient word. But it is neither accurate nor convenient on the whole. It is inaccurate, so far as it implies that the language is really older than the Anglo-Saxon, and it will be shown to be inconvenient by what follows.

The Old-Saxon of the Heliand is the Saxon of Westphalia, as opposed to the Saxon of Hanover and Holstein.

The *Old*-Saxon of Beda is the Saxon of the Continent, as opposed to that of Britain; the Saxon of the parent country as opposed to that of the colony or settlement.

Suppose the two to be identical, and the Saxons of Sussex, Essex, Middlesex, and Wessex were no Anglo-Saxons, in the strict sense of the term, but Westphalian Saxons.

What we call *Anglo*-Saxon, as opposed to Old-Saxon, was, in the eyes of Beda, actual Old-Saxon, provided a single representative of the population that invaded England could be found in any part of Northern Germany.

But it may be said that the Old-Saxon of the Continent became Anglo-Saxon in England. This is just the conclusion I wish to guard against. The difference between the language of the Heliand and the language of the Chronicle is not a question of *time*, but of *place*. The Old-Saxon of the Heliand was spoken over a part from which the invaders of England are *not* deduced. The Old-Saxon of Beda was spoken over the parts from which the Anglo-Saxon *was* deduced, and a vast tract of country beside. The *Old*-Saxon of Beda included the *Anglo*-Saxon. The *Old*-Saxon of the nineteenth century is opposed to the *Anglo*-Saxon.

The identity, then, of the two is no identity at all. It is an identity of less than fifty years old. It is an identity not based on fact; but one of our own making. Hence, we must guard against premature deductions by arguing as if it had never existed. Beda's term conveys a fact; ours is only a symbol, for the present inquiry an inconvenient one.

It might not, perhaps, expedite our reasoning if, discarding the word Old-Saxon altogether, we guarded against any undue influence of name, by speaking only of the "*Antiqui Saxones*" and the "*people who spoke the Language of the Heliand.*" It would, however, make our conclusions all the safer.

The latitude with which Beda used this word was very great. He calls the *Boructuarii*, the descendants of the *Bructeri* of Tacitus, *Antiqui Saxones*. They were, perhaps, Franks. But this is an open question. There is *no* question about what follows—sunt autem Fresones, Rugii, *Dani*, *Huni*, Antiqui Saxones. In the doctrine that the Huns and Danes were Old-Saxons we have a measure of the value of Beda's evidence in respect to the geography of Germany.

§ 107. One or two instances of the use of this word are remarkable. It was applied to the Saxons of Westphalia not only by the Angles of Britain, but in the Papal briefs—by the occupants of the Continent. At first this looks as if the name were native.

But it is not so. It was the Anglo-Saxons of England who converted the Westphalians to Christianity, so that the name by which the latter were known in the Church histories of the time was the name which the Angles gave them. Probably, it was little more than a synonym for *Pagan*.

The Britons used it in this way. After mentioning certain kings of Deira and Bernicia (Northumberland) Nennius adds: —"contra illos quatuor reges Urbgen, et Riderchen, et Guallaric et Morcant dimicaverunt. Deodric contra illum Urbgen cum filiis dimicabant (*sic*) fortiter. In illo autem tempore aliquando hostes nunc cives vincebantur; et ipse conclusit eos tribus diebus et tribus noctibus in insula Metcaud; et dum erat in expeditione jugulatus est, Morcanto destinante pro invidia, quia in ipso præ omnibus regibus virtus: et xii. millia hominum

in uno die baptizati sunt cum eo. St. Paulinus Eboracensis eos baptizavit; et per xl. dies non cessavit baptizare omne genus *Ambronum*, id est *Aldsaxonum*."—*Nenn.* c. 66.

Here the Old-Saxons are the Angles of England, the Angles of the Bishopric of York, Angles that required baptism, Angles that bear the strange name of *Ambrones*; probably = *Humbrian* = *of the Humber*, though there are other interpretations.

§ 108. Any undue inference from the word *Old-Saxon* has now been sufficiently (perhaps superfluously) guarded against; and the question of identity may be taken up on its own merits.

The Antiqui Saxones of the English invasion were not the Old-Saxons of the modern scholars—except so far as they both belonged to that part of Germany which was called *Saxonia*.

As far, too, as the *Antiqui Saxones* of the English invasion differed from the Angles, they differed differently from the population that spoke the language of the Heliand.

a. The Anglo-Saxon of Wessex is not the language of the Heliand; nor are there any traces of any such dialect in any of the counties ending in *-sex—Sussex*, &c.

b. The language of the Heliand belonged to Westphalia. The Antiqui Saxones of the English invasion were, partly at least, in Holstein. This will be shown more fully when the Angles are noticed.

The Antiqui Saxones, then, of the English invasion did not differ from the Angles in the way that the word "Old-Saxon" as applied to the language of the Heliand, and the "Ealdseaxan" of the Chronicle would lead us to believe.

Did they differ at all? This will be answered (in the *negative*) when the text concerning the Angles has been considered.

CHAPTER XVIII.

SPECIAL AND DIRECT EVIDENCE OF BEDA, ETC.—THE ANGLES.

§ 109. THE extract from Beda, &c., still stands as a text:—"Porro de *Anglis*, hoc est, de illa patria, quæ *Angulus* dicitur et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, Orientales *Angli*, Mediterranei *Angli*, Mercii, et tota Northumbrorum progenies, id est, illarum gentium, quæ ad Boream Humbri fluminis inhabitant, ceterique Anglorum populi orti sunt."

"Of *Angle* comon (se a syþþan stod westig betwix Iutum and Seaxum) East *Engla*, Middel *Angla*, Mearca and ealla Norðhymbra."

The chief criticism turns on the word *Angulus*, and the statement of its having been left a desert from the days of the Angle migration until Beda's. In two passages of Alfred, and in one from Ethelweard, we find a commentary:—

Alfred.—"And be wæstan Eald-Seaxum is Albe muða and Frisland. And þanon west-norð is þæt land, the man *Angle* hæt, and Sillende, and summe dæl Dena."—Oros, p. 20.

"He seglode to þæm porte þe man hæt *Hæþum*; se stent betwuhs Winedum and Seaxum, and *Angle*, and hyrð in on Dene . . and þa twegen dagas ær he to *Hæðhum* come, him wæs on þæt steorbord Gothland and Sillende and iglanda fela. On þæm landum eardodon *Engle*, ær hi hiðer on land comon."—Oros. p. 23.

"And on the west of the Old-Saxons is the mouth of the river Elbe and Friesland; and then north-west is the land which is called *Angle* and Sealand, and some part of the Danes."

"He sailed to the harbour which is called *Hæðum*, which stands betwixt the Wends and Saxons, and *Angle*, and belongs to Denmark . . and two days before he came to *Hæðum*, there was on his starboard Gothland, and Sealand, and many islands. On that land lived *Engles*, before they hither to the land came."

Etherwerd (in the eleventh century) writes:—"*Anglia* vetus sita est inter Saxones et Giotos, habens oppidum capitale, quod sermone Saxonico *Slesuic* nuncupatur, secundum vero Danos *Hathaby*."

For a modern map Alfred's Saxons are carried a little too far east; or we may say that his Angles lie too much westwards. With Saxons to the east of the mouth of the Elbe, it is not easy to find a place for the Angles in a north-west direction. Of course, some parts of Sleswick can be made west of some parts of Holstein. Generally, however, the two Duchies lie north and south of each other. True, there is one part of Holstein which lies east of the most eastern part of Sleswick, the parts between Kiel, Lubeck, and the sea,—but this was *not* Saxon. It was Slavonic, or Wend.

Subject to this exception the geography is pretty clear. And it is interesting as well. The three names for Sleswick are remarkable: one is Saxon, one Danish, with its characteristic termination *-by*, and the third Frisian; *viz*. Hæð-*um*. None of these facts are unimportant. *Hæþaby* shows that the Jutes were Danes; and so confirms one of our postulates. *Hæþum* suggests the antiquity of the present North-Frisian population.

Beda's form is *Angulus* not *Anglia*. It means the district which is called *Anglen* at the present moment, which is a part of the Duchy of Sleswick, which is literally an *Angle; i. e.* a triangle of irregular shape, formed by the Schlie, the Flensborger Fiord, and a line drawn from Flensborg to Sleswick. It may be the size of the county of Rutland or a little larger; and it lies on the side of the Peninsula furthest from England. Although one of the most fertile parts of Sleswick, it was likely to have been a desert; inasmuch as it was a frontier land, or March, between the Danes and the Wends of East-Holstein. But it was not likely to have been the mother-country of any large body of emigrants—still less for an emigration across the German Ocean—least of all for such a one as conquered England. I believe that if it supplied the Angle parts of Britain with Angles it would be well emptied; and more than this I do not believe. At present it is German—showing signs of having once been Danish, showing no signs (except the

name) of having ever been Angle. Some of its local names end in *by* (Danish = *town*) as Hus-*by*, Herreds-*by*, Ulse-*by*, &c.; some in *gaard* (= *house*), as Oe-*gaard*; whilst the other Danish forms are *skov* = *wood* (*shaw*), *hofved* = *head*, *lund* = *grove*, &c.

At one time I was inclined wholly to disconnect the name *Anglen* with the *Angles*; holding that it meant the *Angle* (or *nook*) *of land*, and was, simply, a geographical term misunderstood. Since then, however, I have been in the country, and found that there is a *second Angle district* to the south of Leck, and in the Frisian country; a fact which invalidates the previous view.

But, even if this be granted, it is only evidence to the fact of there being Angles in Sleswick *at the time of Beda*.

§ 110. There is no objection to this. There is no objection to the *Anglen* of Sleswick having been *part* of the country of the Angles who invaded England. The only objection lies against its having been *coextensive with the mother country of the English*. Yet this it must have been, if the Saxons were different from the Angles, and the Saxons be rightly placed by Beda and Alfred. There is no room for its extension elsewhere with Danes on one side, Saxons on the other, Wends on the other. If Alfred and Beda be right, and if the Saxons be other than the Angles, the latter populations are limited to the corner assigned to them. They cannot have extended *continuously* in any direction

But there may have been Angles elsewhere; isolated Angles, distant Angles; Angles whose area was discontinuous. Granted. If so, however, the Angles of Anglen were only *a part of Anglia* (*Angle-land*, or *England*). This was, perhaps, the case. Or the Saxons may have been Angles. If so, the discontinuity is reduced, perhaps, to nothing.

The objections lie not so much against certain Angles having come from Anglen as against the notion that the Angles were one thing, the Saxons another, and that both came from a fraction of Sleswick-Holstein; of which the *Angle* portion is called, not *Anglia*, but *Angulus*.

But Beda was an Angle—a learned Angle. How could he be mistaken? Easily. He wrote as an ecclesiastic, his authorities wrote as ecclesiastics, and the ecclesiastics used the nomenclature of the Franks, from whom they received their Christianity. Now the Franks knew nothing of any Angles. They simply knew of Saxons—Cisalbingians, or the Saxons to the south of the Elbe, Nordalbingians or the Saxons to the north of the Elbe. The *Danes* might have known that part of Northern Germany for what (I believe) it actually was; viz. *Angle;* but not the *Franks;* not the writers of *Latin;* not the *Britons*. The *Frisians*, too, may have known the *Angles* to the same extent as might the Danes; but Beda's authorities were Latin, British, Frank, each and all of whom knew nothing of *Saxons*. To ask for Angles was like asking an Alexandrian for the *Greeks*, or a Roman for the *Hellenes*.

But why make the distinction? why not identify the two? why have one history for the Angles, and another for the Saxons? Remember how the Ecclesiastical History was written. It is only for the northern parts that Beda himself is, at one and the same time, the witness and the critic. For Essex, Kent, &c., he took the accounts of Nothelm, Albinus, &c., &c. These used the terms of the country around them, and may possibly have surprized Beda in talking of *Saxons* only—in ignoring (so to say) the *Angles*. These it is who give us such names as *Occidui Saxones*, &c.—names which Beda took as he found them, and explained—not (in my mind) rightly, but not unreasonably, according to the lights of his time.

His authorities, then, forced him to separate the Angles from the Saxons.

But the same authorities (along with many others) made *Saxonia* a large district.

The more they did this, the less room they left for *Anglia*, or *Angle*-land.

§ 111. The exceptions that lie against Beda's statement respecting the Angles are limited. No exception *at all* is taken to the statement that the East Anglians, Mercians, and Northumbrians, came from the Angles of Germany.

No *grave* exception is taken to the statement that they

came from that particular part of Sleswick which is called *Anglen*.

The real exceptions lie—

1. Against the doctrine that it was from this small district of *Anglen* that the Angles came *exclusively*; and—

2. Against the doctrine that the Angles and Saxons were notably different.

§ 112. *What was the district called Anglen?*—If we now ask what this small district of Anglen really was, we find that it was one of two things.

a. It was part of the original Saxon area; or—

b. It was a portion of an area *not* originally Saxon, but, on the contrary, either Danish or Slavonic (like East Holstein), which certain Angles from the parts to the south of it may have appropriated, even as they appropriated Britain.

I incline to the latter of these views. Let the Angles of the Holsatian part of Nordalbingian Saxony (so called by the Franks) press so far westward as to encroach upon the Slavonians of the parts about either Lübeck or Kiel, and touch the Baltic. Then the occupation of such a district as Anglen becomes easy.

What are we to say to the statement of this same *Angulus* being a desert from the time of the *Angle* emigration? I incline to the opinion that this is what it actually was; though not for the reason given by Beda. It lay on the confines of three different, and often hostile, populations: the Angles, or Anglo-Saxons, of Nord-albingia; the Danes of Sleswick, Jutland, and the Islands; and thirdly, the Slavonians of Eastern Holstein. Under such conditions, it may easily have been a Debatable Land or *March*, and (as such) a land not over-well cultivated or over-fully inhabited.

§ 113. *Saxon no native name.*—It is not difficult to perceive towards what conclusion the remarks upon the partial character of the district of Anglen, along with the prominence given to the Frank usage of the word *Saxon*, are directed. They lead to the inference that the Saxons of Great Britain, so far as they were not Westphalians or *Old*-Saxons in the newest sense of the word (which they were *not*), were simply Angles under

another name. This requires both further illustration and further proof. The opinion, as it stands, goes to the length of denying that the Saxons of Es-*sex*, Middle-*sex*, Sus-*sex*, and Wes-*sex* were *Sax*-ons *in their own eyes*, and in their own *original* nomenclature at all. They were *Saxons* only as the Hellenes were *Greeks*, *i.e.* in the language of their neighbours, but not in that of themselves.

Originally, or at the time of their first settlement, this is held to have been the case. At a later period, of course, the name was adopted by the Southern Angles themselves. If it were not so, we should have no such names as Es-*sex*, Middle-*sex*, &c. *Originally*, however, it was strange to the population which afterwards bore it. Their neighbours gave it. It was afterwards taken.

The support of this doctrine, when exhibited in the most general way, lies in the three following statements.

1. Firstly, that there is no evidence of the Saxons of even the most Saxon part of England having called themselves by that name, or, indeed, by any name different from the ordinary Angles of Norfolk, Suffolk, the Midland Counties, or the Northern Counties.

2. Secondly, that there are certain presumptions against their having done so; and—

3. Thirdly, that all the well-authenticated facts connected with the name are explicable by means of the hypothesis just suggested; *viz.* the hypothesis that the Saxons were Saxon only as the Hellenes were Greek, *i.e.* Saxon in the eyes of their neighbours and frontagers only.

The first and third of these lines of criticism go together, inasmuch as the fact of certain parts of England being undeniably designated by names ending in -*sex* (=*Saxon*), requires explanation. If the word were originally foreign, its adoption has been eminently complete. The German writers use it; Beda himself, Angle as he was, being one of them. As to the names Es-*sex*, Sus-*sex*, and Middle-*sex*, they are standing witnesses, even to the present day.

And over and above these, there was, in the period before the Norman Conquest, a Wes-*sex*. This is a primary and palmary

fact, patent and undeniable; and I admit at once that it is *primâ facie* evidence in favour of the name being native and indigenous, and against it being of foreign origin. Foreign, however, it was.

That the *Angles* were called *Saxons*, by their neighbours, is clear.

a. The Welsh, Gaels, and Armoricans call us, at the present time, not Englishmen, but *Saxons;* just as the Romans called the Athenians, not Hellenes, but Greeks.

b. The Romans did the same.

c. The Franks did the same.

There is neither doubt, nor shadow of doubt, upon any of these points; neither is there any as to the populations using the term, being not only in contact with the so-called Saxons, but in such contact as to make their nomenclature (whatever it might be) eminently likely to establish itself. Thus, the Romans and Britons were on the spot, agreeing with each other in the use of the particular name under notice; so that, supposing there were actually a native name, the chances against it would be two to one, *i.e.* there would be a Roman and a Keltic name against a German name single-handed. This, perhaps, is the language of the betting-ring rather than the library. It is, however, justifiable, if not necessary. The *double* source of the influences which would determine the preponderance of the one name over the other is an important item in our criticism.

But the Franks, a *third* population, used it also; and, like the Romans and Britons, the Franks came in contact with what they called Saxons — with the Saxons of the Continent certainly, with the Saxons of Britain, probably. In the sequel it will be shown that a special case can be made in favour of the Germans of Kent having been, more or less, Frank; a fact which, if real, strengthens the present view. But it is not considered necessary. The Frank origin of the Kentish and Saxon Christianity is sufficient.

It is submitted, then, that the presumed influences under which a name originally foreign to certain districts in the south of England came to be naturalised are sufficient.

Although the names Sus-*sex*, &c., form nine-tenths of the

evidence in favour of Saxon being a native name, they are not altogether the only points to be considered.

If we turn to the *Abrenuntiatio* (p. 85), we shall find the name *Sax*-neot. Without saying what this means (for the interpretations are more varied than satisfactory), we may say that it looks like the name of some mythic person, whom the populations to whom the *Abrenuntiatio* applied, on their conversion to Christianity, were compelled to forswear. It might be the name of an *Eponymus*. It might be this; and though it might not be anything of the kind, the probability of being so is a fact not without its value. At one time, I put it higher than I do now.

Secondly, comes the story of *nimeþ eowre Seaxas = take your knives;* in which judicious scholars have allowed themselves to believe. I class this, as an etymology, with those puerilities which abound amongst the Low-Germans.

Ask at Hamburg the derivation of the neighbouring town of *Altona*, and you may be told that it means *all-to-nah = all-too-near*. *Wolmirstadt*, again, is *wolh-mir-steht;* Charlemagne, or some one else, having looked at, and approved of it, and said so. In Temme's legends for Altmark, Pomorania, &c., the derivations of this kind are to be counted by the score. To the limbo of these I relegate the *nimeþ-eowre-Seaxas* story.

Against these put the presumptions in favour of the opposite view.

1. No clear distinction has ever been drawn between, *e.g.* an Angle of Suffolk and a *Saxon* of Es-*sex*.

2. The Romans, who knew, for some parts at least, every inch of the land occupied by the Saxons of Germany, as long as there is reason for believing that they took their names from German sources, never use the word *Saxon* at all. It is strange to Strabo, Pliny, and Tacitus. Ptolemy is the first who uses it; and Ptolemy it is whose sources more especially seem to have been other than German; at any rate less exclusively German than those of Tacitus.

3. Whenever we find a population called *Saxon*, we find that, for some reason or other, it has some other name as well. Thus, the so-called—

a. Saxons of Holstein are *Nordalbingians* when the name is general; *Ditmarsi, Holsati,* and *Stormarii* when we have them in detail.

b. Those of Northern Germany are *West-phali, Ost-phali,* and *Angarii.*

Of all such synonyms, *Saxon* is the least evidently German in respect to its form.

4. The king who is said to have determined that England should be called the *Angle*-land, was a king of the West-Saxons, Ecbert.

I consider this a difficulty on one side fully equivalent to all the others on the other put together. It is as if the king of Prussia should propose that all Germany should call itself *Austria.*

5. Throughout the whole range of the Anglo-Saxon literature the two terms are used indiscriminately; so that we have Angles in Wessex, &c., and Saxons in Mercia and Northumberland. The rule for this inconsistency has yet to be laid down. I believe it to depend upon the sources from which the historian derives his information. When Frank, Latin, or British, *Saxon,* when native, *Angle* is the term.

§ 114. *Diffusion and origin.* — How the name spread abroad, and took root when once originated, is transparently clear. The Franks (to go no further) promulgated it; the Franks, who knew of nothing between the Eyder, and the Rhine, and the Elbe, but themselves, Slavonians and *Saxons.* From them the Romans may have taken it; the Britons from the Romans, or *vice versâ.*

The *origin* is a hard question. When we look at the *Saxons* of Ptolemy, and consider both the distance and the smallness of their occupancy, the improbability of the diffusion of the name being owing to a diffusion of the population becomes manifest. The absolute bodily spread of the Saxons of Holstein and its three islands over half Germany and Britain is, of course, no physical impossibility. It is only an utterly unnecessary assumption. It was the *name* that went abroad, and that because a certain population which called some other population by a certain name enlarged itself.

Let us go back to a name that has already helped us to

an illustration, and look at the word *Greek*. What does it mean? The populations who called themselves *Hellenes;* and who did *not* call themselves *Greeks*. Yet we even in England talk of *Greece*. Why? Because a certain population which called the Hellenes *Græci* diffused its language over one vast section of Europe, and much of its civilisation over another. The name became current, important, widely spread. Why? Certainly not, because the *Græci* themselves were a nation of conquerors. On the contrary, they were, in and of themselves, the obscurest of the obscure; as much so as even the Saxons of a fraction of Holstein and its three islands. They never enlarged themselves at all. Yet their names grew great, and reached far. Why? Simply because the medium through which it circulated was an ever-widening one.

Hence, *mutatis mutandis*, the insignificant *Saxones* of the neck of the Cimbric Chersonese, and the three Saxon islands, first mentioned by Ptolemy, are the analogues of the equally unimportant *Græci* of Epirus; and these it was whose name eventually comprised populations as different as the Angles, and the Saxons of Saxony, even as the name *Græcus* in the mouth of a Roman comprised Dorians, Æolians, Macedonians, Athenians, Rhodians, &c.

With this view, there is as little need to consider the Saxons of the neck of the Cimbric Chersonese to have been *exactly* what the *Angles* were, as there is for considering the *Græci* of Greece to have been exactly what the Athenians were.

There need not have been much likeness. There need not have been any. There may, indeed, have been absolute difference.

It is by no means certain that the *Græci* belonged to the Hellenic at all. On the contrary, a strong case can be made out for their having been Illyrians. The fact of their name being afterwards applied to the Hellenes proves nothing in respect to its original power.

Neither is it certain that the Saxons of Ptolemy were Germans at all. On the contrary, a fair case can be made out for their having been Slavonians, or even Fins.

Still there was a real body of Saxons, though a small one.

And their name spread both west and east, north and south.

The Finlanders call the Germans *Saxons*. Why? I think that we can best explain this by supposing the Slavonians of the East promulgated the name much in the same way as did the Franks of the West.

§ 115. Let us now take a retrospect.

The evidence of Beda, and the writers after him, has been invalidated in three quarters, and upon three points.

1. As to there having been *Jutes from Jutland* in the Isle of Wight, in Hampshire, and in Kent.

2. As to there having been any notable distinction between the Angles and the Saxons.

3. As to the small district of Anglen having exclusively supplied its Angle population to England.

The denial of any original difference between the so-called Angle and the so-called Saxon parts of England is simply a common-sense view of the question. *De non apparentibus et non existentibus eadem habenda est ratio.* Nothing is explained by assuming a distinction; whereas the supposed necessity of finding traces of one has led to considerable exaggeration in the appreciation of certain local differences—whether of dialect or manners; the fuller exposition of which will appear when we treat of the dialects of the English language.

The same applies to the Jute question.

The questions as to the magnitude of the Angle area and the homogeneity of its population are connected. So is the question as to the rate of diffusion of the Angle form of speech. The larger the area, the smaller the time necessary for the displacement of the original British. So that it is not a matter of no importance whether the original Angle area be made large rather than small. Common sense requires it to be made as large as is compatible with the Slavonic, Danish, Frisian, and *Old*-Saxon areas.

The writer thinks it necessary to give prominence to this common-sense character of his results. Had they been positive rather than negative, and had they led to complications rather than to simplification, a greater amount of criticism would have been necessary. But such has not been the case.

Once admit that the evidence of our primary authorities is not so conclusive as to put further criticism out of the question, and the results at which we arrive by treating the subject on its own merits are all characterised by simplicity, and by the absence of complex movements in the way of migration, displacement, conquest, obliteration of characteristics, and the like.

On the other hand, the impugnment of evidence so respectable as that of the great luminary of the eighth century is a point upon which a difference of opinion may be expected. To some critics the credibility of old accounts is the rule, with others the exception.

CHAPTER XIX.

CONCURRENT, CONFEDERATE, AND SUBORDINATE INVASIONS. THE JUTES (SO-CALLED) OF KENT AND HAMPSHIRE.—WHO WERE THEY?—THE GOTHIC HYPOTHESIS.—THE FRANK.

§ 116. LET us suppose that, instead of the different parts of England being named according to the different divisions of the soil, they were named after the different divisions of the population; so that instead of the county Kent we talked of the *Kentings* or men of Kent, and, instead of the county Warwick, we talked of the *Hwiccas*, and so on. If we did this, we should do no more than was done by the Anglo-Saxons, with whom, *Kenting* and *Hwiccas* were real names. The supposition in question will make our illustration all the clearer.

With this nomenclature let us investigate the ethnology of the United States of America. The main population is English, some part of it from Kent, some part of it from Warwickshire, some part of it from elsewhere. Some part of the migration consisted of *Kentings*, some of *Hwiccas*, and so on. Now these Kentings and Hwiccas are mere details of the English name, to which an analysis of the component parts of the English population has led us. They are Angles under another designation.

Now, although nine out of ten of the elements of the American occupancy may be referable to the English name—constituents, elements, details (so to say) thereof—the concurrent existence of populations other than English is by no means precluded thereby. The English migration may not have been made single-handed. There are such things as un-English parts of England. To say nothing of Wales, Corn-

wall, the Isle of Man, Scotland and Ireland, there are Orkney and Shetland, which were more or less Norwegian when America was first discovered, though English in respect to their political relations. In a question of ethnology these could scarcely be called details of the English name.

Then there are the Dutchmen of Holland, and the Swedes of Sweden, the former of which colonised New York, and the latter those parts of Pennsylvania and Delaware which bore the name of New Sweden, a name now obsolete, but once current. These are, assuredly, no details of the English name.

So much in the way of illustration. To the populations in the predicament of the supposed Kentings and Hwiccas, the details, elements, or constituents of the English name, I shall attribute what will be called a *subordinate* part in the migration, and call them the *subordinates* of the Angles. To the populations in the predicament of the Dutch and Swedes, I shall attribute what will be called a *concurrent* part in the invasion, and call them the *concurrents* to the Angles.

Confederates.—A *subordinate* member of the Angle name is in the relation of the old Kentings and Hwiccas to the Angles (Anglo-Saxons) at large, or in that of a Cumbrian, a Lancastrian, or a Northumbrian, to the present Englishmen—the name being taken in its general sense.

A *concurrent* agrees with the Angles in having invaded Britain, and helped to effect certain changes in the original Roman, Britannic, or Romano-Britannic population. No necessary relation to the Angles is implied hereby, either ethnological or political. *One* concurrent invasion has already been indicated, viz. that of the Goths of Gaul. It is supposed to have been perfectly independent of the Angle movements.

Intermediate to the invasion of a concurrent and a subordinate is that of a *confederate* population. Supposing that it had been true that (the Jutes being one population and the Angles another) a leader like Hengest had succeeded in uniting them into a common league against Britain, what would have been the phenomenon? An invasion—but not that of a subordinate population, inasmuch as the Jute name was no detail of the Angle. Nor yet a concurrent invasion; since the movements of the two nations were, by no means, inde-

pendent of each other. It would be an instance of *confederacy*, the part that the Jutes took being that of members of an Angle league. Presuming the Angles to have been at the head of this, we may still speak of them as being subordinate. The subordination, however, is not ethnological but political, and the sum in which the Jute is an item, or detail, is not the Angle name, but the Angle political power.

As the criticism of the *concurrent* invasions is the simplest, it comes first in order.

§ 117. *Concurrent invasions—the Goths of Gaul—Gothic hypothesis.*—The reader is referred to Chapter XV., and to the term *Gothic hypothesis*.

This means that the *Jutnacyn* were no Jutes from Jutland, but Goths from Gaul.

If they were this, the invasion they effected was, to all probability, eminently independent of the movements of the Angles.

So that they were anything but members of an Angle confederacy.

Still less were they details of the Angle name. Hence—

The Gothic invasion from Gaul (if real) was eminently of the kind that has been called *concurrent*.

Until I find reasons to the contrary, I shall place the supposed Jutes of Kent in the same category with the supposed Jutes of Hampshire; holding both to be, no *Jutes*, but *Goths*.

It can easily be shown that a Gothic invasion of Britain from Gaul was both possible and probable.

A.D. 410, Alaric, who was neither Frank nor Burgundian, but a *Goth*, died, having sacked Rome for the third time and ravaged Italy. Adolphus, his successor, invades Gaul, and not only Gaul, but Spain.

A.D. 419, Goths are established in Aquitaine, which they hold until their final reduction by Clovis A.D. 508.

Britain and Armorica had become independent of Rome A.D. 409.

From A.D. 419 to A.D. 451 was the prosperous reign of the Gothic King Theodoric.

Spain, meanwhile, was more Gothic than even Gaul.

It can no more be denied that there were opportunities for a Gothic invasion of either Kent or Hants, or both, during the

first half of the fifth century, than it can be affirmed that such actually took place. There is no direct evidence either against or for this. There is, however, evidence that the Britons moved against the Goths, and what more likely than such a movement to bring on a retaliatory invasion of their own exposed coast?

A.D. 407, a private soldier named Constantine is raised to the Purple by the Legions of Britain. He attempts the reduction of Gaul. Amongst his generals we find a Nevigastes, and a Gerontius—the former with a German, the latter with a British name (Geraint, Grant). Sarus, the *Goth*, is ordered by Honorius to oppose him. *Ulphilas*, too, with his eminently Gothic name, is employed against him.

A.D. 411 Constantine dies.

There is evidence, then, during a period when evidence is pre-eminently scanty, to warlike relations between the Britons and the Gallic Goths—and this (considering the times) is as much as can be expected.

§ 118. I will now go to another series of facts.

Take the names of the first Norman Kings of England—William, Henry, Richard.

They are not Saxon—*Edward* does not come in till later.

Nor yet scriptural—*John* is the first that is so.

Nor yet French—*Charles* and *Louis* have no place in the list.

Nor yet (as might be expected) Scandinavian—*Harold, Olaf, &c.*

They are more Frank than aught else; but—

They are not so much Frank as they are Gothic—

Henry = Hunneric;

Richard = Reccared.

William, probably, belongs to the same class.

Now I think that two of these names appear in the earliest history of Wessex—in the earliest but not in the later—in the hypothetically Gothic period, but not in the unequivocally Saxon.

Cynric (I think) = Hunneric,

Cwichelm = William.

In Cuth-*gils* and Cyne-*gils* the final syllable is, at least, as Gothic as aught else. So is the *-fus* in Cen-*fus*.

Ceawlin and Cerdic, be it remembered, have not been recognised as historical.

Again—believing the whole story of *Vortigern* and *Vortimer* to be legend and confusion, I now ask whether these are British names at all—whether they are not rather German, and (if German) whether one, at least, is not Gothic; whether *Vortigern* is not *Fritigern*—due allowance being made for it having passed through a British or Roman-British *medium?*

Vortimer, again, is suspiciously like the Gothic *Withimer;* though not less like the Allemannic *Fraomar*. It is also like the Frank *Riotimus*.

Then, whether historical or not, we have the Kentish *Eormenric* to compare with the Gothic *Hermanric*.

§ 119. The explanation of the word *lathe* still stands over. It is not required to be good of itself. It is only required to be good against the Jute *leding*.

Now a word nearer in form to *lathe* than *leding* is a word which we get in the Latin form *Leti, Læti, Liti*. It was a word belonging to the military nomenclature of Rome during the fourth century, as well as earlier and later. It applied to the parts opposite Britain—*viz.* Gaul and Western Germany. It denotes a certain kind of military retainers; the service which they were in being the Roman. Julian, in Ammianus (xx. 8) writes of them thus:—"Equos præbebo Hispanos, et miscendos gentilibus atque scutariis adolescentes *Lætos* quosdam, cis Rhenum editam barbarorum progeniem, vel certe ex deditiis, qui ad nostra desuescunt."

Zosimus gives the form Λετοί. He speaks of the emperor as being a barbarian by blood, who by residence amongst the Λετοὶ, a Gallic nation, acquired some Latin cultivation (2, 54).

Μαγνέντιος, γένος μὲν ἔλκων ἀπὸ βαρβάρων, μετοικήσας δὲ εἰς Λετοὺς, ἔθνος Γαλατικὸν, παιδείας τῆς Λατίνων μετασχών.

Belgium, Gaul, and the Rhine, being the chief localities in which they were settled, we are not surprised to find certain gentile adjectives connected with their name. The *Frank* Læti were settled by Maximianus, as we learn from Eumenius (*Panegyric. Constant. Cæs.* A.D. 296):—"Tuo—natu Ner-

viorum et Treverorum arva jacentia *Lætus* postliminio restitutus et receptus in leges *Francus* excoluit."

The Notitia has a long list of them—Præfectus *Lætorum* (p. 581) Teutoniciarum, Carnunto Senoniæ Lugdunensis.

Præfectus *Lætorum* Batavorum et gentilium Suevorum *Bajocas* et Constantiæ Lugdunensis secundæ (observe the word *Bajocas* = *Bayeux*).

Præfectus *Lætorum* gentilium Suevorum, Cenomannos Lugdunensis tertiæ.

Præfectus *Lætorum Francorum*, Redonas Lugdunensis tertiæ.

Præfectus *Lætorum* Lingonensium, per diversa dispersorum Belgicæ primæ.

Præfectus *Lætorum* Actorum, Epuso Belgicæ primæ.

Præfectus *Lætorum* Nerviorum Fanomartis Belgicæ secundæ.

Præfectus *Lætorum* Batavorum Nemetacensium, Atrebatis Belgicæ secundæ.

Præfectus *Lætorum* Batavorum Contraginensium Noviomago Belgicæ secundæ.

Præfectus *Lætorum* gentilium Remos et Silvanectas Belgicæ secundæ.

Præfectus *Lætorum* Lagensium, prope Tungros Germaniæ secundæ.

Præfectus *Lætorum* gentilium Suevorum, Arvernos Aquitaniæ primæ.

In this list we find the numerous genitive cases take two forms—one in *-nsium*, and one in *-orum*. The former seems to denote the particular head-quarters, the latter the nation, of the different *Let* companies, or colonies. Of these it may be remarked that the former are Gallic rather than German, the latter German rather than Gallic; so that the general view of the *Læti* is that they were German settlers on Keltic soil.

Zeuss (*v. Leti*) to whom all the texts that have been laid before the reader are due, concludes with a notice touching the question of the Kentish *lathes* most closely. The Theodosian Code states "That the lands appointed to the *Læti*, who were removed to them, were called *terræ Læticæ*."

Such a word, then, as *lathe* may have grown out of [*terra*]

Lætica, such a [*terra*] *Lætica* having previously grown out of *Læti*.

That there were *Læti* and [*terræ*] *Lætiæ*, and possibly *lathes* in Romano-Keltic Gaul, has been shown abundantly. That these were the same in the Romano-Keltic Britain (especially in the parts nearest Gaul) is probable. At any rate the Kentish *lathe* is the Germano-Gallic *Læt.* rather than the Jute *led-ing*.

At the same time the *Notitia* gives no *Læti* to Britain: a fact which may be considered conclusive against there having been any there when that document was composed. But the latest date of the *Notitia* is A.D. 408; previous to the disturbances that so broke up the Roman Empire in Gaul. Pending these, the system of *Læti* may have been extended across the Channel from *Bayeux* or *Artois* (*Bajocas* and *Atrebates*) to *Dover*, *Lymne*, or *Richborough* (*Dubris*, *Lemanis*, *Rutupium*); from one portion of the *Litus Saxonicum* to another.

At any rate the present etymology is good against the Jute one.

§ 120. *The Frank complication — Hampshire, Gothic; Kent, Frank.* It has been shown that the *Læti* were Germans. But it has not been shown that they were *Gothic* Germans. Yet this is required by our hypothesis—in its present form, at least.

Can it be done? What say the previous extracts? It cannot be said that they say much in favour of the Gothic division of the Germans being the one to which the *Læti* were peculiar. Perhaps, it may be said that they are adverse rather than favourable to this view. They are so. If the particular division of the Germans to which the *Læti* are most particularly referred must be named, the evidence points chiefly to the *Franks*—to the Franks rather than to the *Goths*.

If so, the suggested explanation of the word *lathe* proves too much. It proves not that the *Jutes* were *Goths*, but that the Jutes were *Franks*. Nor is it the only word that points in this direction. *Vortimer* was fully as Frank as it was Gothic. So, perhaps, were the rest.

This Frank character of certain words introduces a complication, and leads to the following doctrine, *viz.*:—

1. That in Hampshire the population was simply Gothic, whereas—

2. In Kent it was Gothic and Frank as well.

There is some nice balancing of facts here; inasmuch as the direct and special external evidence is more in favour of the Goths than the Franks, whilst the internal is more in favour of the Franks than the Goths. So weak, indeed, is the internal evidence in favour of these latter, that, were it not for the texts of Beda and others, the names of *Cyneric* and *Cwickhelm* would have received no notice; in other words, they would have been thought too unimportant to serve as the basis of even a suggestion. Though just more Gothic than Angle, they would never have been contrasted with the other Anglo-Saxon names if the locality to which they belonged had not previously been contrasted with the other apparently more Angle parts of Britain. So that they were simply subsidiary facts in a case resting upon other grounds. To the names *Vortimer* and *Vortigern* this appears even still more strongly. They were just considered Gothic, because the area which supplied them was possibly a Gothic one. In East Anglia, or Mercia, they would have passed in the crowd of ordinary Angle appellations.

So that, practically, it is the external evidence that assigns the Goths to Kent and Hants rather than the internal; the internal evidence merely being in favour of the *Goths* rather than the *Jutes* having supplied the true Jutnacyn and Cantuarian populations. For, upon this point, it may be said with truth, that however slight may be the value of such names as *Cyneric* and *Vortigern*, in favour of a Gothic, they are stronger than anything that can be adduced in support of a Jute, hypothesis.

The greater geographical proximity of the Goths of Gallia, as compared to that of the Jutes of Jutland, points in the same direction.

The Gothic hypothesis, then, means that the Jutnacyn and Cantuarii were Goths rather than Jute, *assuming that they were either one or the other*. This it does upon the strength of the evidence of Beda, &c., evidence which it takes as it is found. It is supposed to mean *something*, *i. e.* not to be erroneous altogether. It is supposed, too, to mean something connected with the root, *G-t* (or *J-t*); though not exactly what its author is considered to make it mean.

It is supposed to mean *something*, on the principle of not multiplying objections against the testimony and opinion of respectable writers unnecessarily. At the same time, the likelihood of its being (like *Wiht-wære*) an error altogether must be borne in mind. Hence, the Gothic hypothesis means not so much that there were absolute Goths from Gaul in Hants and Kent, as that there were *Goths or nothing*—nothing, at least, connected with the roots *G-t* and *J-t*.

If it were not for a certain amount of special and direct evidence on the part of Beda, and others, there would be no question of *Goths*.

If it were not for a certain amount of internal and circumstantial evidence, deduced from the collation of names, and scattered texts, there would be no question of *Franks*.

If either series of facts were abandoned, the question would be simple; *i. e.* one of Franks alone, or one of Goths alone.

If both are admitted, the hypothesis becomes—

1. Simply Gothic for Hampshire.
2. Frank and Gothic for Kent.

§ 121. But there are further complexities. Up to the present time, we have admitted the special and direct external evidence of Beda and others to the existence of Goths in the south of Britain *in toto*, *i. e.* as good for Kent and Hants equally. What, however, if it is to be admitted only *partially*, *i. e.* as valid for the Jutnacyn of Hants, but not as valid for the Cantuarii of Kent? In such a case our views must change, and our hypothesis (though still assuming both Franks and Goths,) becomes—

1. Simply Gothic for Hampshire; and
2. Simply Frank for Kent—simply Frank instead of Frank and Gothic.

To this doctrine I incline. The evidence as to the population of Kent being other than ordinary Angles, or Anglo-Saxons, is stronger than it is in the case of Hampshire. The evidence, however, of these same Kentish *differentiæ* being referable to a *Gothic* invasion, is weaker. On the other hand, the indications of Frank occupancy are decided in Kent, non-apparent in Hants.

In this we find a reason for *not* following Beda, &c., who

places both Kent and Hants in the same category. Indeed, we must rather charge him with an inaccuracy, slight and natural, but still an inaccuracy. That Kent and Hants had, each, certain *differentiæ*, he knew. That the same explanation served for both, he inferred. From the origin of the Jutnacyn he argued to that of the Cantwære.

Such are the two forms of the Gothic and Frank hypotheses —one making Kent Gothic as well as Frank, the other making it Frank only. I incline to the latter,—only incline.

The evidence to a Frank occupancy in Kent has already been given—in part, at least. Now—

a. Strengthen the inference (p. 162) from the contrast between the name *Kent*, on one side, and Sus-*sex*, &c., on the other, by the following fact, a fact of considerable weight against the Jute doctrine. *Saxon* was a name which a Frank population would give to its neighbours, even if they were *Angle* in the strictest sense of the term. *Angle* is the name which a Jute population would give to a Saxon. The Jutes know nothing of any Saxons. They are all Angles. The Franks know little of any Angles. They are all Saxons.* If a Jute had given a name to Es-*sex*, it would have been East-*Angle*. If a Frank had given a name to East-*Anglia*, it would have been Es-*sex*. What the Goths would have called an Angle population is uncertain.

b. The name *Hhlothære*, as that of a king of Kent, is eminently Frank, and not at all Angle.

The chief facts, however, are the word *lathe* (if the suggested etymology be correct) and the names in -*sex*.

The date of this supposed Frank settlement is uncertain.

In the Panegyric of Mamertinus on the Emperor Maximian, one of the emperors who shared the divided power of Diocletian, we find the following extract, which gives us an army of Franks in the City of London, as early as A.D. 296. It is a passage of which too little notice has, hitherto, been taken:—"By so thorough a consent of the Immortal Gods, O unconquered Cæsar, has the extermination of all the enemies, whom you have attacked, *and of the Franks more especially*, been

* This assumes that the name in -*sex* (Sus-*sex*, &c.) originated in Kent. (See p. 162.)

decreed, that even those of your soldiers, who, having missed their way on a foggy sea, reached the town of London, destroyed promiscuously and throughout the city the whole remains of that mercenary multitude of barbarians, that, after escaping the battle, sacking the town, and, attempting flight, was still left—a deed, whereby your provincials were not only saved, but delighted by the sight of the slaughter."

Was Kent the only Frank locality? Probably not. There is evidence to the presence of *Alemanni* in Britain A.D. 372. These may have been Franks under another name. At any rate, they were a closely-allied population. Valentinian, writes Ammianus Marcellinus, placed Fraomarius as king over the Buccinobantes, a nation of the Alemanni, near Mentz. Soon afterwards, however, an attack upon his people devastated their country. He was then translated to Britain, and placed over the Alemanni, "*at that time flourishing both in numbers and power*, as tribune."

There was an Alemannic king, Eroc, mentioned by Ammianus also.

§ 122. The term *hypothesis* shows that the doctrine of the present chapter is a suggestion rather than an admitted fact. Whether it will receive further confirmation is uncertain. The Frank Code of Laws, minutely criticised, promises most. The possible confirmation of the Gothic hypothesis for Hampshire is more obscure. Nevertheless, it may, perhaps, sooner or later, be effected. If this be the case, an amount of conjecture, now inadmissible, may become legitimate, and some of the names which now sound strange may be restored to their probably original forms—those forms being Gothic; Gothic, but distorted by having passed through a British medium. At present, I doubt whether *Stuf* and *Wihtgar* are the names of historical personages at all; the latter more especially. If, however, they be, it is in the Gothic that their proper forms are to be sought. Herein, the former may be *Astolf*, the latter *Wittich* (*Vitiges*).

Another point in the minute history of what is conveniently called Roman Britain, but which is more properly Britain during a transition period from Romano-Britannic to German, is the history of the usurpers of the latter part of the Western Empire. *Some* were, undoubtedly, German. *Tetricus*,

for instance, whose name I believe to have been the German *Diedrich*, was one such. Respecting him we get the following inscription found at Bittern (the ancient Clausentum) near Southampton. (*Monumenta Britannica, No.* 276.)

IMP . C . C
POTESVIO . (?)
TETRICO
P . E . A . G.

Date between A.D. 267 and A.D. 274—too early for the Goths Proper, but not too early for other German supporters.

Mention of a *Dalmata Marca* (*Dalmatian March*) on the Western coast of Gaul is made in the *Notitia*. Whether the *Dalmatians* of this same *March* were German or not is unimportant. Perhaps, they were absolutely Goths. Perhaps, they were no Germans at all, but Slavonians. At the same time, whatever they were, they were on a German frontier, and a German frontier that supplied the eminently and characteristically German word *March*.

Note.—In looking back, I find that an argument in favour of the Keltic character of the names *Vortimer* and *Vortigern* has been kept back. It is to the effect that the syllable *Vor* = *Mawr*, *môr* = *great*. Then (in one of the cases), as *-teyrn* = *king* or *chief*, *Vor-tigern* = *the Great Chief*.

Valeat quantum.—The modern British for such a combination would be, not *mawr teyrn*, but *teyrn mawr*.

I may also add that Vortimer and Vortigern are not the only names of chieftains who are, in my eyes, German rather than British—though stated to be British rather than German.

The following extract is from Jornandes:—"Euricus ergo Vese*gothorum* rex crebram mutationem Romanorum principum cernens, Gallias suo jure nisus est occupare. Quod comperiens Anthemius imperator, protinus solatia Britonum postulavit. Quorum rex *Riothimus* cum xii. millibus veniens in Biturigas civitatem oceano, e navibus egressus, susceptus est. Ad quos rex Vese*gothorum* Euricus innumerum ductans exercitum advenit, diuque pugnans *Riothimum* Britonum regem, antequam Romani in ejus societate, superavit. Qui amplâ parte exercitus amissâ, cum quibus potuit fugiens, ad *Bur-*

gundionum gentem vicinam, Romanis in eo tempore fœderatam, advenit.—*Jornandes, De Rebus Geticis*, c. 11.

A German is more likely to take refuge amongst the Burgundians than a Briton. But this is not all. In the middle of the fifth century (*i. e.* the time of Hengest and Vortigern), a king from Britain, with a name so like *Vortimer* as *Riothimus*, is fighting against a population with a name so like *Jute* as *Goth*.

Such is a sketch of my reasons for holding that as early as the middle of the *third* century, Germans other than either Anglo-Saxons or Jutes of Jutland had effected settlements in Hants and Kent—under the names of Franks, Alemanni, and Goths;

That in some cases these Franks, Alemanni, and Goths, so far comported themselves as Britons or Romans as to defend the soil against the true *Anglo-Saxon* invaders;

That the influence of these *non*-Angle Germans has in no case been sufficient to preponderate over that of the Anglo-Saxons; *i. e.* that it has, in no case, given us absolute Frank, Alemann, or Goth districts as opposed to the English;

But that it has determined, and that it does explain, certain *minor* points of difference between such localities and the rest of England, especially in the county Kent.

Of such German populations, chiefly consisting of Kentish (Cantian, or Cantuarian) Læti, I believe Vortigern and Vortimer (truly historical personages) to have been chiefs—German, not British—German chiefs, more or less, perhaps, wedded to the British soil, and more or less British or Romano-Britannic in nationality, but still German.

CHAPTER XX.

CONCURRENT OR CONFEDERATE INVASIONS. — THE FRISIANS.

§ 123. THAT neither the Gothic nor Frank Germans were a detail of the Angle name, is beyond question. They were no *subordinates*, as the proposed term is.

That they were not *confederate* is, by no means, so certain. There is no reason, however, for believing them to have been such.

As far, then, as our knowledge goes, the invasion that they effected was of the kind called *concurrent*—*i. e.* it was independent, but directed towards the same results, *viz.* the displacement of a Keltic, and the substitution of a German form of speech in Britain.

Whether this were the case with the population now coming under notice is uncertain.

This population is the *Frisian*, allied to the Angle, or Anglo-Saxon, but, still, different; no portion of the Angle name, but rather a name which was, itself, substantive, separate, and independent.

Whether, however, such Frisian descents as may reasonably be supposed to have taken place were simply concurrent, or concurrent and confederate as well, is doubtful. I name them "concurrent *or* confederate."

Respecting the Frisians, Lappenberg writes that "It is hardly probable that, in those days of national migrations and military services, so splendid an enterprise as the conquest of Britain should not have allured many bands from the kindred tribes of Germany: these, however, were not, it seems, sufficiently numerous to claim notice in the most authentic narratives. Frisians, on account of their proximity, their skill in seamanship, their language so nearly resembling the Anglo-Saxon, and the traditions already mentioned, we might expect

to meet with before all others; but from affinity of language, however, no inference is to be drawn, as it would tend to the exclusion of the remoter German races; nor should too much importance be attached to such words as *seax*, the long knife of the Saxons, from which they are supposed to have derived their name, and which was common also to the Frisians, and is still to be met with in that country, as on the same ground the Icelanders must also be considered as Saxons. Even the striking similitude between the old Frisic and the Anglo-Saxon public and private law, although affording the most decisive testimony as to the relationship of the two nations, does not allow us to make any further inference with regard to Britain; more especially as our oldest accounts of the Frisians are too defective to enable us to ascertain what influence the connection with the Anglo-Saxons and the migration of the latter may have had on the tribes of Friesland. The assertion of Procopius that Angles and Frisians dwelt on the isle of *Brittia*, notwithstanding the fables in the rest of the narrative, appears credible on account of its antiquity and other circumstances to be discussed hereafter. Later testimonies show with greater certainty the existence of the descendants of Frisic forefathers in England, but do not prove the establishment of any state or considerable settlement of that people in the country."

The traditions to which Lappenberg alludes lie in a claim put in by the Frisians for Hengest having been one of their countrymen. For these see Lappenberg, vol. i. p. 79, with notes of both the original author and his translator. Neither seems to lay much stress on them. They first appear in a writer of the tenth (?) century named Ocka Scharlensis.

Not having seen the work of Ocka, I am unable to go into the criticism of the tradition. The note, however, of Mr. Thorpe, supplies two suggestive names, *viz.* that of *Odilbalt*, and that of *Gormund*. Name for name, these are *Æthelbald* and *Wærmund*—names belonging to Angle and Danish history, or if not to Angle and Danish *history*, to that cycle of legend which simulates it.

It is sufficient, however, to remark, that the fact of there having been Frisians in England, by no means depends upon Hengest having been one of them.

In the genealogies; Fin, the son of Folcwalda (Fin, Folcwal*ding*), is the king of the Frisians.

§ 124. The statement of Procopius is that "three numerous nations inhabit Bretha, the Angles, the Frisians, and the Britons."

"Βριττίαν δὲ τὴν νῆσον ἔθνη· τρία πολυανθρωπότατα ἔχουσι, βασιλεὺς τε εἷς αὐτῶν ἑκάστῳ ἐφέστηκεν, ὀνόματα δὲ κεῖται τοῖς ἔθνεσι τούτοις Ἀγγίλοι τε καὶ Φρίσσονες καὶ οἱ τῇ νήσῳ ὁμώνυμοι Βρίττωνες. Τοσαύτη δὲ ἡ τῶνδε τῶν ἐθνῶν πολυανθρωπία φαίνεται οὖσα ὥστε ἀνὰ πᾶν ἔτος κατὰ πολλοὺς ἐνθένδε μετανιστάμενοι ξὺν γυναιξὶ καὶ παισὶν ἐς Φράγγους χώρουσιν.— Procop. B. G. iv. 20.

The extent to which this applies to Britain has been already considered (pp. 66, 67). It is difficult to give its true application here. Upon the whole, however, I refer it to Britain.

§ 125. The term "later testimonies" probably means the following passage in the Anglo-Saxon Chronicle:—"That same year,* the armies from among the East-Anglians, and from among the North-Humbrians, harassed the land of the West-Saxons chiefly, most of all by their *æscs*, which they had built many years before. Then King Alfred commanded long ships to be built to oppose the æscs; they were full-nigh twice as long as the others; some had sixty oars, and some had more; they were both swifter and steadier, and also higher than the others. They were shapen neither like the Frisian nor the Danish, but so as it seemed to him that they would be most efficient. Then some time in the same year, there came six ships to Wight, and there did much harm, as well as in Devon, and elsewhere along the sea-coast. Then the king commanded nine of the new ships to go thither, and they obstructed their passage from the port towards the outer sea. Then went they with three of their ships out against them; and three lay in the upper part of the port in the dry; the men were gone from them ashore. Then took they two of the three ships at the outer part of the port, and killed the men, and the other ship escaped; in that also the men were killed except five; they got away because the other ships were aground. They also were aground very disadvantageously, three lay aground on that side of the deep on which the Danish ships were aground, and all the rest upon the other side, so that no one of them could get to the others.

* A.D. 897.

But when the water had ebbed many furlongs from the ships, the Danish men went from their three ships to the other three which were left by the tide on their side, and then they there fought against them. There was slain Lucumon the king's reeve, and Wulfheard the Frisian, and Æbbe the Frisian, and Æthelhere the Frisian, and Æthelferth the king's *geneat*, and of all the men, Frisians and English, seventy-two; and of the Danish men one hundred and twenty."

In the life of St. Swibert we have the following passage:—"Egbertus sitiens salutem *Frisionum* et Saxonum, eo quod Angli ab *eis* propagati sunt."—*See Lappenberg*, vol. i. p. 99.

The word *eis*, here, appears to apply to the Frisians and Saxons collectively. The passage, however, is not a very important one.

§ 126. *Details of the Frisian name—Chauci or Hocings.*—With the Carlovingian writers, at least, the Frisian name included something beyond the Frisians Proper, or the Frisians in the strictest sense of the term. The *Chauci* were a detail of it.

Apparently, this name belongs to the classical period only, being lost when we approach the Carlovingian times. But it is only apparently. Its German form is *Hoc*-ing; at least, such is the reasonable opinion of the majority of investigators—the *-ing* being a gentile termination, and, as such, no original part of the word. As to the change from *Ch-*, to *H-* it creates no difficulty. It is the same which occurs in *Ch*atti and *H*essi. In *A*ttuarii, as compared with *C*hattuarii, it disappears altogether. Now the Hocings have a prominent position in the earliest Frisian history; or if not in the earliest Frisian history, in that cycle of legend which simulates it. Hildeburh, the Queen of Fin, the Frisian, is a *Hoc*-ing. Her son is *Hnæf* the *Eponymus* of *Hanover*.

§ 127. *The Frisians as confedcrates.*—How far the Frisian descents upon Britain (for such it seems there were) were concurrent or confederate, is doubtful.—See § 123.

Consider them to have been confederate, and a new question presents itself: the Frisian area was a large one. It was remarkable, too, for its outline and direction. It extended as far South as the Rhine, and as far North as the frontier of Jutland.

It touched the Franks at one end; the Danes at the other. One of its sides was bounded by the ocean; the other by the Angles. What we call the *German Ocean* was called by the Carlovingians and their contemporaries the *Frisian Sea* (*Mare Fresicum*). For further details see Chapter X., special attention being directed to the *North*-Frisian area.

Supposing, then, the Frisians to have effected *some* of their descents as *confederates*, the population to which they were attached may have varied on the frontier. Thus—

1. In the North the confederacy may have been *Dano*-Frisian, consisting of Frisians and Jutes.

2. In the South it may have been *Franco*-Frisian, consisting of Frisians and Franks.

3. In the intermediate parts it may have been *Anglo*-Frisian, consisting of Frisians and Angles.

Let us now look to the internal evidence of Frisian occupancy in England.

1. The parts where we find the closest approach to the Frisian form in *-um* is the * fenny district of Holderness, opposite Friesland, and, like Friesland, low, alluvial, and moist.

2. The compounds of *Fris-* are numerous; it being reasonable to believe that this syllable means *Frisian*. And we have it in two forms—

a. The Angle form in *-ton* as Fries-*ton*, and—

b. The Danish form in *-by*, as Fris-*by*.

* Rys*om* and Holl*ym* occur here; the *om* and *ym*, however, are, probably, *holm* rather than *hám*.

CHAPTER XXI.

THE SUEVI OF SWABIA, ETC.—WHAT WAS THEIR RELATION TO THE ANGLES?

§ 128. To the reader whose interest is chiefly concentrated upon the history of the English Language, *within the realm of England*, the present Chapter, along with the two which follow, will appear more or less episodical; partaking of the nature of interpolations, and interrupting the continuity of the investigation. And this, to some extent, is the case. It is a point connected with the Angles of *Germany* rather than of *Britain*, to which the present remarks more especially apply.

Hence, the perusal of the chapters in question may be deferred until the remainder of Part I. has been studied.

The name *Suevi* introduces a complication.

Suevi is the name of the occupants of *Suevia;* and *Suevia* is the modern name *Suabia*, *Schwaben*, or *Schwaben*-land in an older form. Now the modern Suabia lies far away from the Lower, far away from even the Middle, Elbe. It lies on the Upper Rhine, a locality as little *Angle* or *Angli-form* as any in all Germany.

Looking at these localities alone, it is clear that no two words are less likely to be equivalent than *Suevus* and *Anglus*, Σουήβος and Ἄγγειλος, *Schwab* and *Angle*.

We have seen, however (in p. 68), how they occur in Ptolemy. They occur, not as the names of two distinct populations, but either as synonyms or as terms indicative of *genus* and *species; Suevus* being the name for the class, *Anglus* for a particular division of it.

§ 129. And this is what Tacitus suggests:—"Nunc de Suevis dicendum est, quorum non una, ut Chattorum Tencterorumve, gens: majorem enim Germaniæ partem obtinent,

propriis adhuc nationibus nominibusque discreti, quamquam in commune *Suevi* vocentur. Insigne gentis obliquare crinem, nodoque substringere. Sic Suevi a ceteris Germanis: sic Suevorum ingenui a servis separantur. In aliis gentibus, seu cognatione aliquâ Suevorum, seu (quod sæpe accidit) imitatione, rarum et intra juventæ spatium; apud Suevos, usque ad canitiem, horrentem capillum retro sequuntur, ac sæpe in ipso solo vertice religant: principes et ornatiorem habent: ea cura formæ, sed innoxiæ. Neque enim ut ament amenturve; in altitudinem quamdam et terrorem, adituri bella, compti, ut hostium oculis, ornantur."

"Vetustissimos se nobilissimosque Suevorum Semnones memorant. Fides antiquitatis, religione firmatur. Stato tempore in silvam, auguriis patrum et priscâ formidine sacram, omnes ejusdem sanguinis populi legationibus coeunt, cæsoque publicè homine celebrant barbari ritûs horrenda primordia. Est et alia luco reverentia. Nemo nisi vinculo ligatus ingreditur, ut minor, et potestatem numinis præ se ferens: si fortè prolapsus est, attolli et insurgere haud licitum: per humum evolvuntur: eoque omnis superstitio respicit, tanquam inde initia gentis, ibi regnator omnium deus, cetera subjecta atque parentia. Adjicit auctoritatem fortuna Semnonum: centum pagis habitantur: magnoque corpore efficitur, ut se Suevorum caput credant."

From the Suevian Semnones he passes to the Langobardi, and from the Langobardi to the Angli, &c. "Contra Langobardos paucitas nobilitat," &c. (as in p. 60).

The section that follows begins—"Et hæc quidem pars Suevorum in secretiora Germaniæ porrigitur."

The whole of these notices should be taken together, the context being fully as important as the simple texts.

The Langobards are certainly in the same category with the Semnones—the Semnones, who are "the head of the Suevi. On the other hand, the Lombards," &c.

"Reudigni deinde," &c., and, then, "hæc pars Suevorum."

Tacitus' *Suevi*, then, are anything but the occupants of modern Suabia.

Neither are wholly unconnected with the Angli; though the connection is got at by a somewhat indirect method.

§ 130. Both these points, *viz.* the difference between the ancient *Suevia* and the modern *Suabia*, and the Angle affinities take prominence and definitude in Ptolemy; the extract from this author already alluded to running thus—"Of the nations lying inland and midland, the greatest are those of the *Suab Angles* (Σουήβων τῶν Ἀγγειλῶν) who lie east of the Langobards, stretching northwards to the middle of the river Elbe, and those of the *Suab Semnones*, who come afterwards on the Elbe, and reach from the parts aforesaid as far as the river *Suēbus*, and the country of the Buguntæ, and so on to the Vistula."

Upon the whole the statements of Ptolemy and Tacitus coincide.

§ 131. *The Suabians High-German.*—We must now anticipate a little. Except in the way of an incidental notice nothing has yet been said respecting different divisions of the German language into dialects; nothing concerning such words as High-German, Low-German, and Mœso-Gothic. Yet such words will soon become conspicuous, and the distribution of the different forms of the German language into different groups of dialects will be made.

Now when this has been done, no two varieties of the German tongue will stand further apart than the Suabian, and the Angle. It is evident that this difference of dialect increases the complication engendered by the difference of locality.

A migration is not enough. Whether we assume a movement of the Angle Suevi from Suabia, or one of the Suabian Suevi from the Angle country, or deduce both from some intermediate area, we must assume a change of dialect as well. Zeuss does this; and deriving, more or less, the Suabians from the ancestors of the English, believes that the former took a High-German dialect in place of their own. Otherwise we may presume, that *English* would be spoken at the present moment in Baden and Würtemburg,—nay, possibly in Switzerland, and Bavaria.

A migration, then, *plus* a change of dialect, is the hypothesis. Zeuss' view, that the Suevi of what was afterwards Suabia were in the same category with the Angles, who were afterwards Englishmen, is legitimate, however composite may be the character of the phenomena implied by the identity, and however much

we must make a *double* assumption—first of a long migration, next of a change of dialect. If this be granted, what follows? That the Angles were what the Suabian descendants of the Suevi were, viz. High-Germans, or, that the Suevi were originally Angle or English, as Zeuss suggests? There must have been change on one side. Why upon that of the Suevi of Suabia? Originally they were—by hypothesis—what is called Low-German in speech. They change to High-Germans. But why may not the change have been with the Angles? They, it may have been, who adopted a new dialect. High-Germans once, they may have become Low-German subsequently.

I submit that this is an open question; but as my own view is different from either of the ones suggested by the previous alternative, I pass to another portion of the subject.

§ 132. Supposing a migration from the Elbe to the Rhine, from the district of the Suevi of Tacitus and Ptolemy to Suabia, to have actually taken place, what is the *date* of it? Niebuhr mentions an inscription noticing a *Victoria Suevica* in the reign of *Nerva*. But there is no evidence of this having been a victory over the *Suevi* of *Suabia*. Cæsar's victory over the *Suevi* of Ariovistus was a *Victoria Suevica*, but no victory over the people of the *Decumates agri*, or Modern *Suabia*.

On the other hand the *Decumates Agri* had become *Suevic* by the reign of Alexander Severus (ending A.D. 235)—the Tabula Peutingeriana being supposed to be referable to that date. Therein, ALAMANNIA and SUEVIA appear together—as terms for that part of Germany which had previously gone under the name of *Decumates agri*, and the parts about the *Limes Romanus*.

With this, then, begins the history of the *Suevi* of *Suabia*, or, rather, of the *Suabians*. Their alliances were chiefly with the Alamanni and Burgundians; their theatre the German side of France, Switzerland, Italy, and (in conjunction with the Visigoths) Spain. Their epoch is from the reign of Alexander to that of Augustulus; in round numbers, from about A.D. 225 to A.D. 475, a period of two hundred and fifty years.

Their *maximum* amount of historical prominence was the time when Ricimer the *Suevian*, and Gundobald the *Burgun-*

dian, made and unmade such emperors as Severus and Olybrius, the immediate predecessors of Augustulus.

The history, then, of these *Suevi* is as little Angle as their dialect and locality.

§ 133. Nevertheless, there may have been the migration and change of dialect alluded to.

Now, although migrations are never to be assumed unnecessarily, the case of the *Suevi* is a peculiar one. It is peculiar because, if we admit a certain etymology, we get a reason for making them not only as migratory as the other Germans in general, but *more so*. The name, say several respectable German scholars, means *migrant*—*Swabe* in Middle High-German; *Suâpa*, Old High-German; *Svæſas*, Anglo-Saxon, are derived from the root *swiban* = *sway*, *move unsteadily*; and, hence, *Suevi* (or *Suebi*) is the designation of a people of unsteady migratory habits—"*unstäten* (*schwebenden*) *Lebensweise*."—Zeuss, p. 56.

It cannot be denied that the passage of Strabo confirms this view:—

Κοινὸν δ' ἐστὶν ἅπασι τοῖς ταύτῃ τὸ περὶ τὰς μεταναστάσεις εὐμαρὲς, διὰ τὴν λιτότητα τοῦ βίου καὶ διὰ τὸ μὴ γεωργεῖν, μηδὲ θησαυρίζειν, ἀλλ' ἐν καλυβίοις οἰκεῖν ἐφήμερον ἔχουσι παρασκευήν· τροφὴ δ' ἀπὸ τῶν θρεμμάτων ἡ πλείστη, καθάπου τοῖς Νομάσιν· ὥστ' ἐκείνους μιμούμενοι, τὰ οἰκεῖα ταῖς ἁρμαμάξαις ἐπάραντες, ὅποι ἂν δόξῃ, τρέπονται μετὰ τῶν βοσκημάτων.

Still, I think it unsatisfactory or, at any rate, inconclusive.

Strabo's previous notice of the *Suevi* was to the effect that they extended from the Rhine to the Elbe; some of them lying beyond that river; his text, or that of his authorities, being, probably, the basis of the statements both of Tacitus and Ptolemy.

§ 134. *Hypothesis as to origin of the name.*—The more I consider the difficulties connected with the word, the more I become satisfied that the criticism which applied to the word *Saxon*, applies to the word *Suevi* also; so that the conclusion to which I come is that it was no *native* name at all for any population, either Angle, or akin to the Angles. I hold, indeed, that *originally* it was not native to any German population; although to certain German populations it, undoubtedly, came afterwards, to be applied.

I think the language from which the Romans took it was the Keltic of Gaul.

It is in Cæsar that we first find it; but it has long been held, and that on reasonable grounds, that a great deal which that writer says about the *Suevi* applies to the population which, soon afterwards, takes a prominent place in history, under the name of *Chatti*. Grimm, who, as a Hessian, (*Hesse* being but the modern and *High*-German form of *Chatti*,) has entered upon the minute ethnology of his native country, *con amore*, adopts this view, and adds some new and interesting observations confirmatory of it.

The ordinary reasoning, however, is based upon the—

a. Absence of the name *Chatti* in the *Bellum Gallicum:* though they were the people most immediately in contact with Gaul.

b. The history of the war with Ariovistus.

c. The magnitude of the two populations; each requiring too large an area to be in juxtaposition with one another within the assignable limits.

d. The absence of the evidence of any considerable movements in the way of conquest or migration between the times of Cæsar and Strabo, this latter writer mentioning the Chatti.

Then comes the question *why* Cæsar called the Chatti *Suevi;* the answer being twofold. The name may have changed in the interval; either by the preponderance of a different branch of the Confederation, or by some other means.

The two names may have belonged to different languages, and *Suev-* have been the one by which the Chatti were known to Cæsar's informants, the Gauls; just as the *Kymry* are known to the English by the name of Welsh.

The latter view is the one adopted. That *Suevi* was the Gallic name of the Germans of the Middle Rhine, I feel certain. Whether it was exclusively Gallic, *i. e.* foreign to these same Germans themselves, requires further investigation.

The strongest argument against this view lies in the name *Suevia*. It goes back to the reign of Alexander Severus, at least, perhaps further. Before then we hear of *Suevi*, but their locality is not *Suabia*.

What does this prove? That *Suev-* was a German name

previously? By no means. It merely proves that a certain area was called by the Romans after a population named *Suevi*, and that certain Germans who settled there took their name from the area. Kent, at the present moment, is English, and the *Kent-ings* who occupied part of it during the Anglo-Saxon period were English. But does this make Kent an English word? No. It is British = *Cant*-ium, as is well known.

Up, then, to the reign of Alexander Severus, the known facts are quite as much against *Suev-* being a German root as in favour of it. Cæsar's *Suevi* are described by Gauls, and Tacitus' are in a locality which at one and the same time is different from Cæsar's, and *Slavonic*. No one, who has realised the extent to which national names vary with the language of the informants, will say that the root *Suev-*, as applied to the subjects of Ariovistus, may not be as *exclusively* Gallic, as the word *Welsh* is *exclusively* German.

Hence, up to the time in question, *Suevia* is simply the name of the country of a population that the Romans and Kelts called *Suevi*—a population which need not even be German. Still less, need they have necessarily called themselves *Suev-*.

It is only when we find an undoubtedly German population in this country of *Suevia* calling themselves *Suevi*, that the reasons in favour of its *native* origin begin to preponderate; since the indigenous use of the name at one time is strong *primâ facie* evidence of its indigenous use at another. It is not, however, conclusive.

It is not a question whether certain populations called *Suevi* were Germans, but whether such Germans called themselves *Suevi*.

It is not a question whether the root *Suev-* was Keltic or not. It is known to have been so. Neither can there be *much* doubt about its having been from the Gauls that the Romans took it: since it was Gauls from whom Cæsar learned the names of the allies and subjects of Ariovistus.

The only doubt is about its having been *exclusively* Keltic, or, if not exclusively Keltic, other than German. Now:—

a. The term was *general*. This we learn from Tacitus himself.

b. The same Tacitus tells us that a general name for the Germans collectively was long wanting, and that the name *German* itself was recent.

c. The same Tacitus, who places the *Chatti* in Cæsar's locality for the Suevi, places the Suevi further east.

A migration will, of course, explain this; but it has already been stated that there is no evidence of one; besides which Tacitus is not the first author who carries his Suevi to the East of the Chatti. Strabo does so too; and Strabo lived under the reign of Augustus—Julius Cæsar's successor. So that there is not only no evidence to a migration, but very little time for one.

The doctrine that the two words are synonymous is the simpler. Nothing, however, better accounts for the existence of a synonym than a second language, especially when that second language (like the Keltic of Gaul in the present question) is no fiction, but a reality.

Were the Germans the only population thus designated by the Kelts? I think not. I think that it was applied to such *Slavonic* populations as came in contact with the Gauls, as well as to certain Germans who did so. More than this, I think that it was to a *Slavonic* frontier that it was applied originally, and in the first instance. If this be true more than one difficulty finds its solution.

In the first place, we can account for so many Slavonic populations being designated as *Suevi*.

In the second, we find a plausible origin for the word itself.

The phonetic systems of the Slavonic and the Keltic, each so peculiar, are sufficiently different to make such a root as *Serb*, *Sorb*, or *Serv*, the native designation of the Slavonians, take, in the mouth of a Gaul, the form *Suav*, *Suab*, or *Suev*.

The evidence that, at some early period, the Slavonic and Keltic areas met is too lengthy, as well as too indirect in its character, to find place here. It forms part, however, of the third Preliminary Dissertation.

We may, then, treat the Angli as if there had been nothing said about their relations to the *Suevi*—so indefinite is the latter name.

§ 135. *Suevi Transbadani, &c.*—I now notice two Suabian settlements of a later period than that of the Suevi of either Tacitus or Ptolemy.

a. Not far from the Harte-*go*, was a Suevo-*go* (*pagus Suevorum*), said to have been settled by the Frank King Sigebert, in the time of Alboin, King of the Lombards. *Suevi Transbadani*, or *Suevi* beyond the river *Bode*, was a designation of these colonists—"*Suevi* vero *Transbadani* illam quam incolunt regionem eo tempore invasere quo Saxones cum Langobardis Italiam adiere."—*Witekind of Corvey*, i. p. 634.

b. Then there were the *Norsavi* or *Nordosquavi*, more correctly *Nordsuavi*, or *Suevi of the North.* These are mentioned in an Epistle of King Theodobert to the Emperor Justinian—"subactis Thuringis . . . . *Norsavorum* gentis nobis placata majestas colla subdidit." Again, in the Annales Mettenses ad an. 748—"Pippinus adunato exercitu per Thuringiam in Saxoniam veniens fines *Saxonum, quos Nordosquavos vocant*, cum valida manu intravit. Ibique duces gentis asperæ Sclavorum in occursum ejus venerunt, unanimiter auxilium illi contra Saxones ferre parati, pugnatores quasi centum millia. *Saxones* vero, qui *Nordosquavi* vocantur, sub suam ditionem subactos contritosque subegit."—*Pertz.* i. 330.

Now Zeuss identifies these *Nordsuavi* with the *Suevi Transbadani;* and, for some time, I followed his view. But a little consideration will show that it by no means follows, that because the *Suevi Transbadani* were *Suevi* in the *North* they were, therefore, the *Nordsuavi.*

A Lincolnshire colony in the East Riding of Yorkshire would certainly be Englishmen *North of the Humber*, yet they would not be *North-umbrians.*

I am induced to draw the distinction from the following facts:—

a. All the extracts in Zeuss—the ones on which all my knowledge of the subject rests—call those *Suevi* of whose colonial character there is the clearest evidence, not *Nordsuavi*, but simply *Suevi.*

b. The *Nord-suavi* are spoken of as a *gens.*

This seems a sufficient reason for disconnecting—

a. The *Suevi* of the settlement founded in Alboin's time from the—

b. *Nord-suavi* of the *gens*, conquered by Theodobert.

The former were certainly settlers in one part of Germany transplanted from another. They were also, according to the evidence, other than Saxon.

The latter were *Saxons*, and probably *in situ*.

§136. *The Angli and Werini of the Lex Anglorum, &c.* The heading of a code of laws runs thus:—"*Incipit lex Anglorum et Werinorum, hoc est Thuringorum.*" It is to be found in Canciani (*Leges Barbarorum*), where it may be compared with the Anglo-Saxon Laws (so-called) of England. It is too short to give us much. Nevertheless, as far as it goes, it is *English*. It gives us, for instance, the word *Adaling*-us= *Ætheling*, a word upon which Lappenberg lays great stress, pointing out its appearance in the word *Telling*-städt in Ditmarsh, originally *Etheling*-stede.

Then the wergild of a freeman is fixed at two hundred shillings in both codes, *i. e.* the Anglo-Saxon of England, and the Anglo-Werinian; though its *proportion* to the other fines or forfeits is not the same. This Lappenberg accounts for by supposing that the conquest of England altered the relations of some of the grades of Angle society to each other, partially changing the terms by which they were denoted.—Vol. i. p. 93.

Again—the valuation of the different kinds of bodily injuries is alike.

The Anglo-Werinian Code, then, was Angle, Anglo-Saxon, or English.

But who were the *Werini?* Doubtless descendants of the *Varni* of Procopius, the *Varini* of Tacitus, and the *Werns* of the Traveller's Song, over whom Billing ruled—no Germans of Hanover, but Slavonians of Mecklenburg.

And how come they to be called Thuringian (*hoc est Thuringorum*)? I submit that the translation of the heading is not—"Here beginneth the Law of the Angles and Werini, that is, the Thuringians," but—

"Here beginneth the Law of the Angles and Werini, that is, of the Angles and Werini of Thuringia."

This difference is, by no means, unimportant; inasmuch as one makes them Thuringians, which neither an Angle nor a Werinian could well have been, the other only makes them settlers in Thuringia, which either, or both, may easily have been.

Settlers, or colonists, they most probably were; though the fact is by no means sure. The whole of the Saxon and Thuringian frontier was, more or less, distributed amongst recent occupants—Frisians, Suevi (as we have already seen), and Angles, and Werini, as we see now.

The connection of the names, *Angle* and *Werini*, is important from its supplying us with an instance of a political relation between a German and a Slavonic population. Not that such instances are really wanted, but because writers are unwilling to admit them. The whole history of the Goths and Vandals is a history of this kind, and it is nothing but the blinking of the difficulties that attend all efforts to make the root *V-nd* other than a German designation of a Slavonic people, combined with the tendency to exaggerate the magnitude of everything German, that prevents it being recognised as such.

This has been noticed partly as a point of general criticism, partly with a view to a suggested Slavono-German union, in the next chapter.

Note.—From a note of Lappenberg's, to which his translator reasonably demurs (vol. i. p. 90), I find that Dahlmann proposes to read "Angliorum *Etve*rinorum or *Het*verinorum," instead of "Angliorum et Werinorum."

Without knowing the reasons that support this change, I cannot, at once, condemn it. It seems, however, both illegitimate and unnecessary. It seems illegitimate, because no terms should be less tampered with than geographical names; which, as a general rule, are so little explained by the context as to give us a question of *letters* rather than of *words*. A proper name, in many cases, can as little be collected from the words which precede and follow it, as the unmeaning combination which forms a chorus can be collected from the words in the body of the song.

To prefer one reading to another because it will give us cer-

tain results is to argue in a circle, *i. e.* to infer the reading from the result, and the result from the reading.

It seems unnecessary (indeed it increases the difficulty of the passage), because, instead of simply *connecting* the two populations whom Tacitus, Procopius, and other authors have connected already, it *identifies* them. Now there is no ground for doing this. The *Hetvære* were, undoubtedly, a real population, though it is by no means certain that *Hetverini* is the proper derivative from that name. They occupied the banks of the Roer, and the parts about Limburg. They appear in Beowulf and the Traveller's Song, and that in an important passage illustrative of another in Gregory of Tours. Finally, they appear in a writer so early as Velleius Paterculus as *Attuarii* (*Chatt-uarii*); as also (later) in Ammianus Marcellinus. In the Carlovingian times we hear of a *pagus* and *comitatus* of the *Hattuarii, Hazzoarii, Hettera,* &c.

They were as undoubtedly a population that came in contact with certain Angles; at least so runs the evidence of Gregory. The king, whose son was the hero of the great Angle epic, Beowulf, bore a name the form of which was—

In Angle, *Higelac;*
In Icelandic, *Hugleikr;*
In Latin, *Chochilaichus*—

being variously called, a Dane, a Geat, and an Angle.

His descent upon one of the *pagi* of King Theoderic is thus mentioned:—"His ita gestis Dani cum rege suo, nomine *Chochilaicho*, evectu navali per mare Gallias appetunt, egressique ad terras *pagum* unum de regno Theodorici devastant atque captivant, oneratisque navibus tam de captivis quam de reliquis spoliis reverti ad patriam cupiunt. Sed rex eorum in litus residebat, donec naves altum mare comprenderent, ipse deinceps secuturus; quod cum Theodorico nuntiatum fuisset, quod scilicet regio ejus fuerit devastata, Theodebertum, filium suum, in illas partes cum valido exercitu ac magno armorum apparatu direxit. Qui, interfecto rege, hostes navali prœlio superatos opprimit, omnemque rapinam terræ restituit."—iii. 3.

It is Beowulf whence we learn that this *pagus* was that of the *Hæt-wære.*

Political relations, however, with an Angle population are

by no means equivalent to Angle blood, or Angle language.

The reading, then, "et Werinorum" should stand, *i. e.* unless the reasons for altering it be better than those suggested.

The form that *Suevi* takes in the Traveller's Song (so-called) is *Swæf-*, in the Plural *Swæf-as*. Witta is their king. They are named along with the Angles.

Mid Englum ic wæs,	With Angles I was,
And mid Swæfum.	And with Swæfs.

The etymology of p. 191, to those who think it probable, is *pro tanto* an argument against the views of the present chapter, viz. the Keltic, Slavonic, or Slavono-Keltic origin of the root *Sw-b*, as opposed to the German.

CHAPTER XXII.

THE LANGOBARDI.—WHAT WAS THEIR RELATION TO THE ANGLES?—THE MAURINGIANS.

§ 137. LAPPENBERG writes—"Of the participation of the *Franks* there exist some, though not sufficiently specific, accounts. The same may be observed with respect to the *Langobards*. Little doubt can, however, be entertained regarding either the one or the other, as we elsewhere, in similar undertakings, find *Saxons* united with Franks and *Langobards;* the latter especially, when the complete occupation of the British, southern or eastern coasts made a new field for conquests desirable."

The Franks have already been under notice.

The Langobards will command even more attention than the Franks; not so much, however, because they took a part in the conquest of Britain, either as concurrents or confederates (for there is no evidence that any Langobard, *eo nomine*, ever set foot in England), but because, whilst the part they played in history is prominent and conspicuous, they can also be shown to be, if not absolutely Angle, *Angliform* beyond most (perhaps, any) of the other sections or sub-sections of the German name; it being previously assumed that they *are German at all.* Even, however, if they were not so in their origin and ethnological relations, they, nevertheless, became eminently Angliform in respect to the points wherein they Germanised. The bearings of this qualification will appear towards the end of the chapter, when the reasons will be given for considering them to have been Slavonians under German chiefs—those chiefs being either Angle or something very near it.

Now, so far as these Angle affinities are the subject of investigation, there is nothing episodical in the chapter that treats of the Langobards. But more than this will be dealt with.

The obscurity of the early Langobard history will serve as an excuse for the introduction of a considerable amount of matter less relevant to the present work, than their simple Angle affinities; and the somewhat extraneous question as to their migrations will be gone into. I call this *extraneous*, because (as has been already suggested) it was not to Britain, not across the sea at all, that they were directed. It was towards the South rather than the West, towards Italy rather than towards England. Nevertheless, the doctrine to which I commit myself is, that the Langobard history of the conquerors of Lombardy is the most *Angliform* history of all Germany—more so, perhaps, than even that of the Cherusci.

It may be useful to go back to these same Cherusci for a preliminary in the way of criticism; for if we do this, we shall be reminded of the difference between Common and Proper names. *Cherusci*, was Common; whence it followed that there might be more Cheruscan populations than one. *Langobardi* is a Common name also; whence it follows that there may be more Langobard populations than one.

It may further help our criticism to recollect an observation upon the *Suevi;* viz. the difference between their language and that of the Angli, along with Zeuss' doctrine concerning it. This was to the effect that the Suevi of Suabia had changed their original Angle for their subsequent *High*-German form of speech. Without adopting this view, I held it to be reasonable.

Now this change of language which Zeuss saw in the case of the Suevi and Angli, and which, in the eyes of the present writer, might or might not have taken place, is absolutely necessary in the case of the Langobards. So long as they were on the Angle frontier their language belonged to what the Franks called *Saxony*. In Lombardy, however, it is a *High*-German form of speech; such, at least, is the opinion of Grimm in the *Deutsche Sprache*, and (I believe) of all other competent philologues. The Lombard Code of Laws is sufficient to supply a multiplicity of names, and these names are all said to take a High-German form.

The subject, then, is complex; but the population is important, and its relations interesting.

Number of populations called Langobard.—We are prepared

for finding more *Langobard* populations than one. The name has a meaning, so that it is Common rather than Proper. It is evidently, too, a compound; a compound of which each element enters into different combinations. Thus, in the Anglo-Saxon poem known as the Traveller's Song we have the name Long-*beard*, as the name of a population over whom Sceafa ruled—

Síge-here lengest	Sigehere longest
Sæ'-denum weóld,	The Sea-Danes ruled,
Hnæf Hocingum,	Hnæf the Hocings,
Sceafa *Long-beardum.*	Sceaf the *Longbeards*, &c.
(*l.* 64).	

Again—

Mid Scottum ic wæs	With Scots I was
And mid *Long-beardum.*	and with *Longbeards.*
(*l.* 160).	

Here the first element is *Long-*. Elsewhere, however, in the same poem it becomes *Heaþo-*, assuming that the same population is intended.

For-heowon at Heorote	Hewed down at Heorot
Heaþo-beardna þrym (*l.* 98).	The glory of the *Heaþo*-bards.

Lastly, we have the phenomenon of ***substitution***, or the prefix *Heaþo-* with a different affix—

Mid Hreonum ic wæs	With Hrons I was
And mid *Heaþo-Reamum*	And with *Heaþo*-Reams.
(*l.* 127).	

§ 138. The *Λαγγοβάρδοι and Λαγκοβάρδοι of Ptolemy.*—If we now go to the classical authors for populations whose names end in *-bard*, we shall find that Ptolemy gives us two of them. First, he places a nation whose name, throughout the MSS. is *Lango*-bard (*Λαγγοβάρδοι*) to the west and south of the Suevi Angli (*Σουήβοι οἱ Ἀγγειλοί*), these latter being on the middle Elbe. He then has a nation whose name is *not* uniform throughout the MSS., but which is, in some, *Lakko*-bard (*Λαγκοβάρδοι*), between the Chauci Majores and the Suevi.

Are we justified in identifying these Lakko-bardi and Lango

bardi? Perhaps, not. We must remember that the word in question is a compound, of which the qualifying element comes first. Hence, it is far from impossible that whilst *Langobardi* means *men with bards* (*beards* or *halberts*, as the case may be) of one sort, *Lakkobardi* may mean *men with bards* (*beards*, &c.) of another kind. True it is that the elements *Lang-* and *Lakk-* are suspiciously alike; neither can any satisfactory meaning be given to the latter word. Nevertheless, the inference of their being the same word is far from conclusive. Compound words may be alike and yet different; as are *Wessex* and *Essex*.

That there were more compounds of *-bard* than one has been shown by the word *Heaþo*-bard. That *Heatho*-bard is a different compound from *Lango*-bard is certain: that La*k*-*k*obard is the same is *not* certain.

But there is another question. The words may be the same, and, yet, the populations to which they apply be different. Or — *vice versâ*—the words may be different, and, yet, the populations to which they apply be the same.

a. There may just as easily have been several populations of Germany which took their names from the character of their *bards*, as there are, in America, several populations who, because they flatten their heads, are called *Flat-heads*.

b. Or, there may have been only one such a population, whose name in the dialect of one of its adjacent populations was La*ng*obard, in that of another La*kk*obard, and in that of a third *Heaþo*-beard.

As a proof that these distinctions are of some importance I may state that Zeuss in two places (p. 95 and p. 109) draws a distinction between the La*ng*obards and La*kk*obards.

Lastly.—The simple form *-bard* is to be found in more parts of Europe than one;—in parts beyond the pale of the German populations.

§ 139. *The* Λαγγόσαργοι of *Strabo*.—Strabo has neither La*ng*o-bards nor La*kk*o-bards, nor any form in *-bard* at all. But he has a population called Λαγκόσαργοι. These lie beyond the Elbe, and are nomadic rather than agricultural in their habits.

Μέγιστον μὲν τὸ τῶν Σοήβων ἔθνος· διήκει γὰρ ἀπὸ τοῦ Ῥήνου μέχρι τοῦ Ἄλβιος· μέρος δέ τι αὐτῶν, καὶ πέραν τοῦ Ἄλβιος νέμεται, καθάπερ Ἑρμόν-

δοροι καὶ Λαγκόσαργοι· νῦν δὲ καὶ τελέως εἰς τὴν περαίαν οὗτοί γε ἐκπεπτώκασι φεύγοντες.

To recapitulate—We have a compound name, Common rather than Proper, with a definite meaning, and with two elements.

In the classical writers, assuming the accuracy of the MSS., we get—

1. The root *b-rd* + a prefix, and
2. The root *l-ng* + an affix, giving—

1. *Lang-o-bardi*, or the men with either *long beards* or *long halberts*.

2. *Lakko-bardi*, or the men with *beards* (or *halberts*) endowed with some quality expressed by *l-k*—

3. *Lango-sargi*, or the men whose *sargs* (whatever they were) were *long?*

Then there are in the German compositions—

4. The *Heaþo*-bards, and,—

5. The *Heaþo*-Reams, over and above the *Longbeards*, which they supply in common with Tacitus and Ptolemy, and with whose *Langobardi* they coincide.

§ 140. *The forms Bard and Bardowieck.* — We have hitherto seen the root *b-t* (*bart, bard, beard, &c.*) only as the *af*fix element of a compound word; this being the form it takes in authors. But if we turn from authors to the map we shall find it as a *pre*fix—*bard*. There is a district in Lüneburg, called Bardowieck; low down on the Elbe, and not far from Hamburg. These are parts which have commanded considerable attention on the part of ethnologists, and which, oftener than once, have been claimed as the original home of the Langobards. With this view, *Bardo-wieck* = the *wick* of the *-bards;*—the Bards *minus* any prefix.

§ 141. *The Lombards of Lombardy.—Lombard* is only *Langobard* in a shortened form; so that Lombardy is a Langobard occupancy.

§ 142. *Meaning of the elements -bart, Heaþo-, and Ream-.*—The third of these I know nothing about.

The second finds its explanation in the following extract from Mr. Kemble's Glossary to Beowulf:—

"Heaþo, a prefix denoting war, and probably representing a

perished Goth. haþus, having moreover nothing whatever to do with heáh, *altus*. The corresponding Ohd. form hadu subsists in several proper names; Hadu-brant, Hadu-praht (*in bello splendens*), Hadu-frit, Hadu-funs (*in bellum paratus*), or is the *funs* a substantive and the meaning of the name, like Hadu-prant, *titio vel ignis belli?* (A. S. hilde-leóma.) Hadumár (*gloriosus in pugna*), probably the Catumerus of Tacitus; but which is merely used as an epithet, heaðo-mæ′re, in l. 5599 of our poem; so Catualda for Catu-walda (*rex pugnæ*). In A. S. the word is very common, and is exactly parallel in composition to hilde, beado, and gúð. Thus heaþo-byrne (gúð-byrne, hilde-byrne), heaþo-deór (hilde-deór), *bellua pugnæ*, heapo-rinc (beado-rinc, hilde-rinc, gúð-rinc, here-rinc), heaðo-wæ′d, heaðo-lác, heaþo-bearn, heaðo-fyr, heaþo-láf, heaþo-reâf, heaþo-sceard, heaþo-swát (hilde-swât), *sanguis bello fusus*, heaþo-swenge (heoro-swenge), *ensis vibratio*, heaþo-weorc, heaþo-wylm; and in the adj. heaþo-grim (beado-grim, heoro-grim, níð-grim, wæl-grim), heaþo-róf, heaþo-seóc, *vulneratus* heaþo-torht, all of which, and many besides, are found in Beówulf. The word heaþu in l. 3721, and in the compound heaþu-liðende, l. 5901, is not the word explained above, but denotes *profunditates maris*.

Bart-, has generally had one of the two meanings assigned to it.

"Longobardos vulgo ferunt nominatos a prolixâ *barbâ* et nunquam tonsâ."—Isidor. Hispal. Origg. ix. 2. "Certum est, Longobardos ab intactæ ferro *barbæ longitudinæ*, cum primitus Winili dicti fuerint, ita postmodum appellatos; nam juxta illorum linguam *lang* longam *bart* barbam significat."—Paul. Diacon. i. 9.

This is the etymology which was first received, and which is, perhaps, most generally credited. I do not know who first suggested the idea that the *-bard* in Lango-*bard* was the *bart* in hal-*bert* and *part*-izan, the name of warlike weapons; but in such a case the *Langobardi* are not the *Long-beards* but the *Halberdiers*.

The choice between these two etymologies is not very important.

§. 143. The Λαγγόσαργοι, *Lango-sargi*.—The question as to how far these different names mean different populations now finds place.

It is convenient to begin with the Λαγγόσαργοι of Strabo.

The texts of Strabo and Tacitus so far agree as to represent a population warred against by its neighbours—ἐκπεπτώκασι φεύγοντες writes the one, *paucitas nobilitat*, &c. the other. The localities, too, agree. It is safe to identify them.

Neither are there any very strong reasons for refining on the Λαγκόβαρδοι.

In Staffordshire, and many other parts of England, syllables ending in *-ing* are pronounced *ingk*. Suppose this to have been the case with some dialect in Germany, from which the notice of a people called *Langobardan* was derived. The sound would then be *Langk-o-bardan*. To a Greek no way of spelling this would be more natural than by *-κκ-*; since it was by *-γγ-* that he already spelt the sound of *-ng*.

On the Heapo-*Reams* I can throw no light.

The Heapo-*bards* are, certainly, referable to the same part of Germany as the Λαγγόσαργοι, Λαγγόβαρδοι, and Λαγκόβαρδοι; that is, if I am right to suppose *Heorot* to mean the *Hartz*—even though, in the text before us, it may mean a more specific locality.

All these names, then, may reasonably be supposed to mean the same population.

How originated the name Bardowieck?—This may stand over, until the fuller and more important question of the *Lombards of Lombardy* has been gone into.

§ 144. Are the Langobards, who gave their name to Lombardy, and who take a prominent place in history no earlier than the sixth century (A. D.) the earlier Langobards of Tacitus, Strabo, and Ptolemy?

The chief authority for the history of the Lombards of Lombardy is Paul the son of Warnefrid, deacon of Friuli, and secretary to Desiderius, the last king of the Lombards. He is quoted as *Paulus Diaconus*, and also as *Paul Warnefrid*. The chief writer on the German nations who had preceded him was Jornandes. Now Jornandes had deduced the Goths, &c., from Scandinavia, and Paulus Diaconus does the same. Jornandes had written—"Ex hac igitur Scanzia insula, quasi officina gentium—cum rege suo nomine Berich *Gothi* quondam memorantur egressi," &c. Paulus Diaconus writes—"*Winilorum* hoc est, *Longobardorum* gens– ab insula quæ *Scandina-*

via dicitur adventavit." He proceeds with the details; which will now be given in his own words. However, as the text is somewhat discontinuous, they will be given separately.

"Ea pars, cui sors dederat genitale solum excedere, exteraque arva sectari, ordinatis super se duobus ducibus, *Ibor* scilicet et *Ayone*, qui et Germani erant, et juvenili adhuc ætate floridi, et cæteris præstantiores, ad exquirendas quas possint incolere terras, sedesque statuere, valedicentes, suis simul et patriæ, iter arripiunt. Horum erat ducum mater nomine *Gambara*, mulier quantum inter suos et ingenio acris, et consiliis provida; de cujus in rebus dubiis prudentia non minimum confidebant."

This is followed by a long episode on Scandinavia, containing a notice of the Maelstrom. Then—

"Egressi de Scandinavia Winili, cum Ibor et Ayone ducibus, in regionem quæ appellatur Scoringa venientes, per annos illic aliquot consederunt. Illo itaque tempore Ambri et Assi, Wandalorum duces, vicinas quasque provincias bello premebant. Hi jam multis elati victoriis, nuncios ad Winilos mittunt, ut aut tributa Wandalis persolverent, aut se ad belli certamina præpararent. Tunc Ibor et Ayo, adnitente matre Gambara, deliberant melius esse armis libertatem tueri, quam tributorum eandem solutione fœdare, mandant per legatos Wandalis, pugnaturos se potius, quam servituros. Erant siquidem tunc Winili universi ætate juvenili florentes, sed numero exigui; quippe qui unius non nimiæ amplitudinis insulæ, tertia solummodo particula fuerint.

"Refert hoc loco antiquitas ridiculam fabulam: quod accedentes Wandali ad Wodan, victoriam de Winilis postulaverint, illeque responderit, se illis victoriam daturum, quos primum oriente sole conspexisset; tunc accessisse Gambaram ad Fream, uxorem Wodan, et Winilis victoriam postulasse, Freamque consilium dedisse, ut Winilorum mulieres, solutos crines erga faciem ad barbæ similitudinem componerent, maneque primo cum viris adessent, seseque a Wodan videndas pariter e regione, qua ille per fenestram, orientem versus, erat solitus adspicere, collocarent: atque ita factum fuisse. Quas cum Wodan conspiceret oriente sole, dixisse: *Qui sunt isti Longobardi?* Tunc Fream subjunxisse, ut quibus nomen tribuerat, victoriam condonaret: sicque Winilis Wodan vi-

ctoriam concessisse. Hæc risu digna sunt, et pro nihilo habenda. Victoria enim non potestati est adtributa hominum, sed e cœlo potius ministratur.

"Certum tamen est Longobardos, ab intactæ ferro barbæ longitudine, cum primitus Winili dicti fuerint, ita postmodum appellatos. Nam juxta illorum linguam, *Lang longam*, *Bart barbam* significat. Wodan sane, quem adjecta litera Gwodan dixerunt, ipse est, qui apud Romanos Mercurius dicitur, et ab universis Germaniæ gentibus ut deus adoratur; qui non circa hæc tempora, sed longe anterius, nec in Germania, sed in Græcia fuisse perhibetur."

The words in italics are those that will form the chief text for remarks :—

"*Winili* igitur, qui et Longobardi, commisso cum *Wandalis* prœlio, acriter, utpote pro libertatis gloria decertantes, victoriam capiunt; qui magnam postmodum famis penuriam in eadem Scoringa provincia perpessi, valde animo consternati sunt.

"De qua egredientes, dum in *Mauringam* transire disponerent, *Assipitti* eorum iter impediunt, denegantes eis omnimodis per suos terminos transitum. Porro Longobardi, cum magnas hostium copias cernerent, neque cum eis, ob paucitatem exercitus, congredi auderent, dumque quid agere deberent, decernerent, tandem necessitas consilium reperit. Simulant se in castris suis habere *Cynocephalos*, id est, canini capitis homines: divulgant apud hostes hos pertinacitur bella gerere, humanum sanguinem bibere, et si hostem assequi non possint, proprium potare cruorem. Utque huic assertioni fidem facerent, ampliant tentoria, plurimosque in castris ignes accendunt. His hostes auditis, visisque creduli effecti, bellum quod minabantur, jam tentare non audent.

"Habebant tamen apud se virum fortissimum, de cujus fidebant viribus, posse se proculdubio obtinere quod vellent, hunc solum præ omnibus pugnaturum objiciunt. Mandantque Longobardis, ut unum quem vellent suorum mitterent, qui cum eo ad singulare certamen exiret, ea videlicet conditione, ut si suus bellator victoriam caperet, Longobardi itinere quo venerant abirent: sin vero superaretur ab altero, tunc se Longobardis transitum per fines proprios non vetituros.

Cumque Longobardi, quem e suis potius adversus virum bellicosissimum mitterent, ambigerent, quidam ex servili conditione sponte se obtulit, promittit se provocanti hosti congressurum; ea ratione, ut si de hoste victoriam caperet, a se suaque progenie servitutis nævum auferrent. Quid plura? gratanter quæ postulaverat esse facturos pollicentur. Aggressus hostem expugnavit et vicit; Longobardis transeundi facultatem, sibi suisque ut optaverat, jura libertatis indeptus est.

"Igitur Longobardi tandem in Mauringam pervenientes, ut bellatorum possint ampliare numerum, plures a servili jugo ereptos, ad libertatis statum perducunt; utque rata eorum haberi posset libertas, sanciunt more solito per sagittam, immurmurantes nihilominus, ob rei firmitatem, quædam patria verba. Egressi itaque Longobardi de Mauringa, applicuerunt in Golanda, ubi aliquanto tempore commorati dicuntur. Post hæc Anthaib et Banthaib, pari modo et Wurgondaib, per annos aliquot possedisse: quæ nos arbitrari possumus esse vocabula pagorum, seu quorumcunque locorum.

"Mortuis interea Ibor et Ayone ducibus, qui Longobardos a Scandinavia eduxerant, et usque ad hæc tempora rexerant, nolentes jam ultra Longobardi esse sub ducibus, regem sibi ad cæterarum instar gentium statuerunt. Regnavit igitur super eos primus Agelmundus, filius Ayonis, ex prosapia ducens originem Guningorum, quæ apud eos generosior habebatur. Hic, sicut a majoribus traditur, tribus et triginta annis Longobardorum tenuit regnum.

"His temporibus quædam meretrix uno partu septem pueros enixa, beluis omnibus mater crudelior, in piscinam projecit necandos. Hoc si cui impossibile videtur, relegat historias veterum, et inveniet non solum septem infantulos, sed etiam novem unam mulierem simul peperisse. Et hoc certum est maxime apud Ægyptios fieri. Contigit itaque ut rex Agelmundus, dum iter carperet, ad eandem piscinam deveniret. Qui cum equo retento miserandos infantulos miraretur, hastaque quam manu gerebat, huc illucque eos inverteret, unus ex illis manu injecta hastam regiam comprehendit. Rex misericordia motus, factumque altius admiratus, eum magnum futurum pronuntiat: moxque eum e piscina levari præcipit, atque nutrici traditum, omni cum studio mandat alendum. Et quia eum de

piscina, quæ eorum lingua Lama dicitur, abstulit, Lamissio eidem nomen imposuit. Qui cum adolevisset, adeo strenuus juvenis effectus est, ut et bellicosissimus extiterit, et post Agelmundi funus, regni gubernacula rexerit. Ferunt hunc, dum Longobardi cum rege suo iter agentes ad quendam fluvium pervenissent, et ab Amazonibus essent prohibiti ultra permeare, cum earum fortissima in fluvio natatu pugnasse, eamque peremisse, sibique laudis gloriam, Longobardis quoque transitum paravisse: hoc siquidem inter utrasque acies prius constitisse, quatenus si Amazona eadem Lamissionem superaret, Longobardi a flumine recederent; sin vero a Lamissione, ut et factum est, ipsa vinceretur, Longobardis eadem permeandi fluenta copia præberetur. Constat sane quia hujus assertionis series minus veritati subnixa est. Omnibus etenim, quibus veteres historiæ notæ sunt, patet, gentem Amazonum longe antea, quam hæc fieri potuerunt, esse deletam; nisi forte quia loca eadem, ubi hæc gesta feruntur, non satis historiographis nota fuerunt, et vix ab aliquo eorum vulgata sunt, fieri potuerit, ut usque ad id tempus hujuscemodi inibi mulierum genus haberetur. Nam et ego referri a quibusdam audivi, usque hodie in intimis Germaniæ finibus gentem harum existere feminarum.

"Igitur transmeato Longobardi, de quo dixeramus, flumine, cum ad ulteriores terras pervenissent, illic per tempus aliquod commorabantur. Interea cum nihil adversi suspicarentur, et essent quieti, longa nimis securitas, quæ semper detrimentorum mater est, eis non modicam perniciem peperit. Noctu denique cum negligentia resoluti quiescerent cuncti, subito super eos Bulgares irruentes, plures ex iis sauciant, multos prosternunt, et in tantum per eorum castra debacchati sunt, ut ipsum Agelmundum regem interficerent, ejusque unicam filiam sorte captivitatis auferrent.

"Resumptis tamen post hæc incommoda Longobardi viribus, Lamissionem, de quo superius dixeramus, sibi regem constituerunt."

§ 145. In the first, second, and fourth of these extracts we have pure fable; possibly, but not necessarily, with some basis of fact as a groundwork. I do not, however, at present, ask how far this was the case. It is only into the origin of the fictional elements that I inquire, asking whether they can be

referred to any particular cycle of fable. When we hear that the Britons are descended from Brute grandson of Anchises, we know that the fact is wrong, *i. e.* that it is no fact at all. Nevertheless, we know that the name of Anchises belongs to the Tale of Troy. What is such a fact worth? To one interested in the History of Fiction it *has* a value—and the History of Fiction is the history of ideas. To the historian of Fiction, the name of Brute, the grandson of Anchises, shows that the range of mythologic, mythic, or legendary ideas connected with Troy reached Britain.

Let us apply this principle to the fables before us, and see if we can measure the range of the mythologic lore of the Lombards.

a. In extract I. and II., *Ibor* is a name found in Slavonic and Scandinavian legend, also in Scandinavian history.

b. In extract II., Wodan is the Deity who gives his name to *Wedn*-esday, as *Frey* does to *Fri*-day.

c. In extract IV., *Lama* and *Lamissio* are names in the Bohemian mythology.

d. The third extract I believe to contain a real historical account of an actual migration or march; more probably a march than a migration; more probably a military march of warriors, than a migration of husbands, wives, and children.

Winili I believe to have meant *Vindelicians*—

Mauringia, the country of the Μαρουίγγοι of Ptolemy—

Assipiti, the *Usipetes* of the Lower Rhine—

Antaib, a district of the Wends, here called *Ant*-,—

Wurgondaib, a district of either the *Urugundi* or the *Burgundi*.

Between the time of Ptolemy and Justinian there is but one notice of the Langobardi. It occurs in a fragment of Petrus Patricius. Taken with the extract from Paulus, it furnishes an undesigned coincidence of so remarkable a character that it has led me to the previous identifications.

The notice runs thus:—

Ὅτι Λογγιβάρδων καὶ Ὀβίων ἑξακισχιλίων Ἴστρον περαιωθέντων, τῶν περὶ Βίνδικα ἱππέων ἐξελασάντων καὶ τῶν ἀμφὶ Κάνδιδον πεζῶν ἐπιφθασάντων, εἰς παντελῆ φυγὴν οἱ βάρβαροι ἐτράποντο. Ἐφ' οἷς οὕτω πραχθεῖσιν ἐν δέει καταστάντες ἐκ πρώτης ἐπιχειρήσεως οἱ βάρβαροι, πρέσβεις παρὰ

Αἴλιον Βάσσον τὴν Παιονίαν διέποντα στέλλουσι, Βαλλομάριόν τε τὸν βασιλέα Μαρκομάννων καὶ ἑτέρους δέκα, κατ' ἔθνος ἐπιλεξάμενοι ἕνα. Καὶ ὅρκοις τὴν εἰρήνην οἱ πρέσβεις πιστωσάμενοι οἴκαδε χωροῦσιν.

It is this word *Obii* which justifies the identification of *Assipitti* with *Usipetes*, for the *Ubii* and *Usipetes* were contiguous nations; and, I think, that whilst Petrus Patricius has taken the name of the former, Paulus Diaconus has taken that of the latter. The exact details of the triple relation I do not pretend to make out. I only infer that the Langobard march touched the populations about Cologne and Wisbaden, the Ubian and Usipetan localities.

The Danube (Ἴστρον) was the Upper Danube; *i.e.* the parts nearest the Rhine.

Βίνδικα justifies the identification of Winili and Vindelicia.

The names Marcomanni and Pæonia (Pannonia) suggest a movement further eastwards.

I even think that a plausible guess may be made as to the origin of the story of the *Dog-heads* (*Cynocephalæ*). The Traveller's Song gives us a tribe of *Hundings* (*Hound-ings*), of whom Mearcholf was king.

The Langobard migration, then, may be considered as a true historical fact: not, however, because it accounts for the presence of certain Langobards in Lombardy; since these may have been a population so-called nearer Italy than the Langobards of Tacitus.

Nor yet because it is supported by statements; since the story of Paulus Diaconus is, upon the whole, impossible.

The reasons for considering it an historical fact is the undesigned coincidence in the evidence as to the passage through the parts about Cologne—the undesigned coincidence manifested in the names Ὄβιοι (= *Ubii*), and Assipitti (= *Usipetes*).

Let us say that the account of Petrus Patricius takes us from the Lower Rhine to the frontiers of Bohemia; and we shall find that that line is that of Paulus Diaconus from the Assipitti to the locality of Lamissio.

§ 146. The Lombards, then, reached Lombardy after a migration of no ordinary length, a migration by land rather than by sea, a migration from north to south, a migration obscurely

narrated by the national historian, and only illustrated through the collation of scattered notices and by means of emendatory criticism applied to some of the names in the account.

Furthermore, as that migration is from the parts in the direction of the *Langobard* localities of Tacitus and Ptolemy, there is no reason to refine further upon the *common* character of the name, and to doubt about deriving the conquerors of Italy from the hardy warriors of the Elbe.

§ 147. To fix their *original* locality we must go back to the earlier notices. Those of Petrus Patricius and Paulus Diaconus carry the line of migration no further northwards than the parts about Cologne. It is unnecessary, however, to show that they were not indigenous here. Add to this, that all evidence brings them from either the east or north-east. The Semnones and the Angli are the populations to which they lie nearest; and we may change their locality just as we attach them the more closely to the one or to the other. The parts about Göttingen may be a Lombard locality. So may the parts about Halberstadt; so may the parts about Brunswick. Göttingen gives us the least amount of migration. The Halberstadt and Brunswick neighbourhoods have each certain peculiar characteristics which may or may not be Langobard, viz. the forms in *-s-leben* (see p. 125). Lastly, Luneburg, on the strength of the *Bard*owieck district, has its claims.

At present it is enough to remark that, wherever we place the early Langobard area, we place it near that of the Angles.

Hence, the geographical relations of the two populations are *primâ facie* evidence of an ethnological affinity.

§ 148. *Certain names, &c., Angle and Langobard.*—Can we support this *primâ facie* view of a Langobard and Angle connection by any further facts? We can; and we should remember that they need not be either numerous or definite. Our evidence is of the kind called *cumulative*, wherein facts, which by themselves are both small and unimportant, derive weight from their juxtaposition; each strengthening the other.

Let us look at the legends first. Beowulf, the hero of the

Angle poem already mentioned, was an Angle hero. He was also a *Scylding*, *i. e.* a descendant of a real or fictitious personage named *Scyld*, even as Agamemnon was an Atrides. Now Scyld was a *Scef*ing, *i. e.* he stood in the same relation to a *Sceaf*, as Beowulf did to him. But Sceaf was a Langobard hero also; as we have seen already—"Sceaf ruled the Langobards."—*Traveller's Song*, l. 65.

From the legends let us turn to the personal names. Three Angle names, at least, appear in the list of Lombard kings, viz. *Clapa* = *Clepho*, *Ælfwine* and *Eadwine* (*Edwin*), who are, name for name, = the *Alboin* and *Audouin* of Paulus Diaconus.

Swylce ic wæs on *Eatule*	Also I was in Italy
Mid *Ælfwine*,	With *Ælfwine*,
Se hæfde mon-cynnes	Who had of all mankind,
Míne ge-fræ'ge,	To my knowledge,
Leohteste hond	The lightest hand,
Lófes to wyrcenne.	Praise to effect;
Heortaṇ un-hneáweste,	The amplest heart
Hringa ge-dáles,	In the distribution of rings;
Beorhtra beága,	Of bright bracelets,
Bearn *Ead-wines*.	The child of *Eadwine*.

Traveller's Song, ll. 139–148.

From the personal names we may go to the Laws.—The Lombard give us the eminently Angle custom of the *morning-gift*, *i. e.* a pecuniary settlement made by the husband upon the wife the morning after their marriage.

Without enlarging upon these points, we may safely predicate concerning the Langobards that they were a population sufficiently connected with the Angles to have a portion of the same mythologic ideas, and also to have, more or less, leaders with the same names.

§ 149. *Objections—Slavonic hypothesis.*—At the beginning of the chapter it is suggested that, German as is the history of the Langobards, it is by no means absolutely certain that their blood and language were German *in the first instance*. All that is beyond doubt is the fact of their having comported themselves as Germans in the fifth, sixth, and subsequent

centuries; of their having conquered Lombardy as Germans. They may have been *Slavonians under German chiefs*. (See p. 200.)

Why is this view entertained? Because the statement of Paulus Diaconus, already laid before the reader, cannot be ignored; the statement that they were "*Winili—Winilorum*, hoc est, *Longobardorum* gens." Why such a word as *Winili* indicates a Slavonic population may be seen in the third Preliminary Dissertation.

I say that this statement must by no means be ignored. On the contrary, we must take it as we find it, and deal with it as the word *Jute* in Beda was dealt with. We must ask whether the other facts of the Langobard ethnology confirm, or whether they invalidate it.

I think, as far as they go, they confirm it.

a. The obscurer points of the Lombard mythology are, at least, as Slavonic as German.

b. Two out of three of these probable localities are on the Slavonic frontier. This they were if they lay *east* of the Angles, and on the Elbe—which they probably did.

§ 150. *The Bardowieck locality*.—It has already been stated that there is a district in Lüneburg, low down on the Elbe, and not far from Hamburg, called *Bardo*-wieck, to which the attention of investigators has been drawn by the name, a name which gives us the root *b-rt* (*b-rd*) in the form wherein we get it in Lang-o-*bard*. In the case of *Bardo*-wieck, however, it is a *pre*fix rather than an *af*fix. (See p. 204.)

Can this have taken its name from the Lango-bards? Can it have given its own name to them?

As far as we have hitherto gone in our translations of the root *b-rt*, we have found nothing in favour of the former view. The two interpretations of Lango-*bard* have been *long-beard*, and *long-halbert*; names which, whether likely or unlikely to have been borne by any one in their compound, are by no means very probable ones in their simple form. Twenty bodies of men would call themselves by such a designation as *Long-beard* or *Long-spear*, for one that would indulge in such

a name as *Beard* or *Spear*. I do not, then, think that *Bardowieck* = the *wick* of the *Bards*.

Can we entertain the second alternative, and derive the name of the population from that of their occupancy? If this is to be done, *b-rt* must mean something very different from either *beard* or *halbert*. It must be a geographical term of some kind or other. Now I owe to a note of Dr. Smith's, in his valuable edition of Gibbon, the knowledge of the fact of the word *Börde* (or *Bord*) still signifying, on the banks of the Elbe, "a fertile plain by the side of a river," and that "a district near Magdeburg is still called the *Lange Börde*." According to this view the Langobardi would signify "inhabitants of the *Long Bord* of the river," &c.—*Decline and Fall of the Roman Empire*, chap. xlii. note, vol. v., p. 165.

Whatever else may come of this interpretation, nothing comes in favour of the claim of Lüneburg as a Langobard locality, to the exclusion of the parts about Magdeburg. The former is simply the *Bord*, the latter the *Long*-bord.

There is no doubt as to the specific likeness between name and name being in favour of the southern occupancy.

But this is not all. There may have been Langobards wherever there was a *Long Bord*, and there may have been a Long-bord wherever there was a river within a given philological area with a moderately long tract of alluvial soil on its banks. All this is what we have seen before, viz. with the Cherusci, who may have been here and there and everywhere, provided only that there was a tract of forest, and a population that called it *ch-r-t*. (See pp. 57–59.)

Now comes another series of facts, viz. that the root *b-rt*, as a *geographical* term, is Slavonic and Lithuanic—fully as Slavonic and Lithuanic as it is German, and, perhaps, more so. This is seen in the following extract from Dusberg (iii. 3. See Zeuss in *v. Prussi*) :—

"Terra Pruschiæ in undecim partes dividitur. Prima fuit *Culmensis et Lubavia*, quæ ante introitum fratrum domus Teutonicæ quasi fuerat desolata. Secunda *Pomesania*, in qua *Pomesani*. Tertia *Pogesania*, in qua *Pogesani*. Quarta *Warmia*, in qua *Warmienses*. Quinta *Nattangia*, in qua

Nattangi. Sexta *Sambia,* in qua *Sambitæ.* Septima *Nadrovia,* in qua *Nadrovitæ.* Octava *Scalovia,* in qua *Scalovitæ.* Nona *Sudovia,* in qua *Sudoritæ.* Decima *Galindia.* Undecima *Barthe et Plica Bartha, quæ nunc major et minor Bartha dicitur,* in qua *Barthi vel Barthenses* habitabant. Vix aliqua istarum nationum fuit, quæ non haberet ad bellum duo millia virorum equitum, et multa millia pugnatorum."

That this name is *native* in Prussia is inferred from the traditional account of it:—

"Duces fuere duo, nempe Bruteno et Wudawutto, quorum alterum scilicet Bruteno sacerdotem crearunt, alterum scilicet Wudawutto in regem elegerunt. . . Rex Wudawutto duodecim liberos masculos habebat, quorum nomina fuerunt *Litpho, Saimo, Sudo, Naidro, Scalawo, Natango, Bartho, Galindo, Warmo, Hoggo, Pomeszo, Chelmo. . . Warmo* nonus filius Wudawutti, a quo Warmia dicta, reliquit uxorem *Arma,* unde Ermelandt."

This particular country of the Prussian *Barthi*—Barthia and Bartha in the old documents—lay to the east of the river Aller, and to the north of the land of the Galindæ in East Prussia.

The extent to which this is the same as the root *V-rth, P-rth* in the names of so many Slavonic rivers (*Wrta, Pruth*), may be advantageously investigated by the special Slavonic scholar. All that is said, at present, is—*a.* That the complications engendered by the word *Bardowieck* are insufficient to set up a claim in favour of Lüneburg, rather than the parts about Magdeburg, having been the original Langobard locality.

b. That the geographical signification attributed to the root *b-rt* is in favour of the parts about Magdeburg and Brunswick, rather than those about Gottingen, having been this same original Langobard locality.

c. That, such being the case, the area of the forms in *-s-leben* may have been Langobard.

d. That this area was, to say *at least* of it, adjacent to the Slavonic frontier; and—

e. That (more than this) it may once have been actually Slavonic (or Lithuanic).

I continue this long, but not altogether irrelevant, episode with a notice of a population associated with the Langobards.

§ 151. *The Mauringians.*—We have seen (p. 208) how Paulus Diaconus mentions them—"de quâ" (*i. e.* the Province of *Scoring*) "egredientes, dum in *Mauringam* transire disponerent, Assipitti eorum iter impediunt," &c.

In the so-called Traveller's Song the notices of the Myrgings are numerous—Meaca being then king. In the first place the geographer himself has had something to do with them.

ANGLO-SAXON.	ENGLISH.
Wíd-síð maðolade,	Widsith spake,
Word-hord on-leác,	His word-hoard unlock'd,
Se ðe mæst	Who a vast many [had met with]
Mærða ofer eorðan,	
Folca geond ferde.	Wonders on earth,
Oft he flette ge-þáh,	Travell'd through many nations;
Myne-lícne máþþum.	Oft he had in hall receiv'd
Hine from Myrgingum	A memorable gift.
Æþele on-wócon.	Him from among the Myrgings,
He mid Ealh-hilde,	Nobles gave birth to.
Fælre freoþu-webban,	He with Ealhild,
Forman síþe.	Faithful peace-weaver,
Hreð-cyninges	For the first time,
Hám ge-sóhte,	Of the Hreth-king,
Eástan of Ongle;	Sought the home
Eorman-ríces	East of Ongle,
Wráþes wǽr-logan.	Of Eormanric,
On-gon þá worn sprecan.	The fierce faith-breaker;
Fela ic monna ge-frægn,	Began then much to speak:
Mægþum wealdan.	Of many men I 've heard,
	Ruling o'er tribes, &c.

Again:—

þá ic to hám bi-cwom,	When to my home I came,
Leófum to leáne,	In requital to my friend,
þæs þe he me lond for-geaf,	For that he me had given land,
Mínes fæder éþel,	My father's home,
Freá Myrginga;	The Myrging's Lord;
And me þá Ealh-hild	And to me then Ealhild

O'þerne for-geaf,
Dryht-cwen dúguþe,
Dohtor Eád-wines.

Another gave,
The noble queen of chieftains,
Eadwine's daughter.

Again:—

Mid Moidum ic wæs, and mid Persum,
And mid Myrgingum,
And Mofdingum,
And ongend Myrgingum,
And mid Amoþingum.

With the Medes I was and with the Persians,
And with the Myrgings,
And the Mofdings,
And again with the Myrgings,
And with the Amothings.

More important is an extract which brings the Angle Offa in contact with them, and with the *Heaþo-bards*.

Offa weóld Ongle,
Alewih Denum;
Se wæ's þára manna
Mód gast ealra.
Nó hwæþre he ofer Offan
Eorl-scype fremede;
Ac offa ge-slóg,
Ærest monna,
Cniht-wesende,
Cyne-ríca mæ'st.
Næ'nig efen eald him
Eorl-scipe máran,
On orette,
A'ne sweorde;
Merce ge-mæ'rde,
Wiδ Myrgingum,
Bi Fífel-dore,
Heóldon forδ siþþan
Engle and Swæ'fe
Swá hit Offa ge-slóg.
Hróþ-wulf and Hróδ-gar
Heóldon lengest,
Sibbe æt somne,
Suhtor-fædran:
Siþþan hý for-wræ'con
Wi-cynga cynn,

Offa rul'd Ongle,
Alewih the Danes,
Who of those men was
Haughtiest of all.
Yet not o'er Offa he
Supremacy effected,
For Offa won
Earliest of men,
Being a youth,
Of kingdoms greatest.
No one of like age with him
Dominion greater
Had in contest gain'd
With his single sword;
His marches he enlarged
Towards the Myrgings,
By Fifel-dor.
Continued thenceforth,
Engles and Swæfs,
As Offa it had won.
Hrothulf and Hrothgar
Held very long
Peace together,
The paternal cousins,
After they had expell'd
The race of Wikings,

And Ingeldes	And Ingeld's
Ord for-bigdan,	Sword had bow'd,
For-heówan æt Heorote,	Slaughter'd at Heorot
Heaðo-beardna þrym.	The host of Heathobeards.

Lastly, we get the name *With*-Myrgings.

Eád-wine sóhte ic, and Elsan,	Eadwine I sought and Elsa,
Ægel-mund, and Hungar,	Ægelmund and Hungar,
And þa wloncan ge-dryht,	And the proud host
Wið Myrginga.	Of the With-Myrgings.

In the later writers there is a *Mauringian* district in the parts north of the Elbe, *i. e.* in the parts that the Franks called Nordalbingia.

To explain the details of every notice of these *Mauringians* or *Myrgings* is neither easy nor necessary; and, hence, it is only the Mauringians of Paulus Diaconus that will be considered in the present chapter. There were the *Marovingi* (Μαρουίγγοι) of Ptolemy; who writes "again east of the Abnobæan Mountains" (*i. e.* the Black Forest) "dwell—above, the Suevi, the Kasuari, then the Nertereanes, then the Danduti, under whom the Turoni and *Marovingi*;" or—

Πάλιν ἀπ' ἀνατολῶν μὲν τῶν Ἀβνοβαίων ὀρῶν οἰκοῦσιν ὑπὲρ τοὺς Σουήβους Κασονάροι, εἶτα Νερτερέανες εἶτα Δανδοῦτοι, ὑφ' οὓς Τούρωνοι καὶ Μαρουίγγοι.

Between these Marovingians of Ptolemy and the Langobards of Paulus Diaconus there was no ethnological connection, but only a political, or historical, one. There was a certain tract of Mauringian (Marovingian) territory which the Assipitti (Usipetes), in so far as they hindered the march of the Langobards, may be said to have defended. And this tract lay south of the Usipetan country (which was in Nassau), and east of the Upper Rhine. It lay in that part of Germany from which the north-eastern part of Gaul was conquered; in that part of Germany which sent forth the Franks of the Upper Rhine, and the Burgundians. Of this Frank and Burgundian confederacy I believe the Marovingians to have been a part, and I also believe that it is their name which supplied that of the so-called

Merovingian dynasty. The exact details by which this transfer of denomination took place, I do not pretend to give. I only hold that it originated amongst the Franks of Franche Compté and the Burgundians of Burgundy rather than among the Salian Franks of Clovis. If so, the history of the name *France* is as follows. There was a double introduction of it. There was a partial provincial conquest effected in the south and east, by which a certain district took the name of Franche Compté—the Franks that gave this name being Franks of the Upper rather than the Lower Rhine, Franks whose confederates and neighbours were the Burgundians of Suabia and Bavaria, Franks whose name is preserved in the modern word Franken, or Franconia. These it was whose descent was from the Marovingi of Ptolemy, rather than from the Salii, Marsi, Sicambri, and the other allied populations of the parts below Cologne; and these it was who may also have been in Ptolemy's time Nertereanes, Danduti, and other similar details of a name that afterwards became so formidable.

So much for the partial and provincial conquest which gave the partial and provincial name of Franche Compté. The *general* reduction of *France* by the Franks of Clovis was a wholly different event. Its agents were the Franks of the Lower rather than the Upper Rhine, and its earliest area the southern parts of Belgium, and the northern parts of Gaul.

Between the two, there was originally no apparent connection —the Franks of Franche Compté being Merovingian, but not dominant as conquerors; whereas the Franks of Clovis were dominant conquerors, but not Merovingian. Hence, it was only when the Franch Compté history became incorporated (and confused) with that of the Salian Franks that the dynasty so-called passed for the original ruling dynasty of Gaul in general, or to use an expression borrowed from the style of the *Czar of all the Russias*, the king of *both the Frances*—France and Franche Compté.

The Marovingians were, probably, *Burgundian* rather than aught else.

It has not been for nothing that this hypothesis of the Burgundian origin of the Merovingian name has been exhibited. In the *Deutsche Sprache* the two divisions of the German

name which are most closely associated are the Langobard and the Burgundian. However, if the preceding views be true there were no two groups more different. The original Burgundian locality was south, the original Langobard locality, north. The former touched Gaul; the latter was in contact with the Transalbian portion of Northern Slavonia. The original Burgundians, so far as they were German, belonged to the High-German division. The Langobards, on the other hand, so far as they were German, were pre-eminently Angliform—*i. e.* Low-German. At the same time, the Burgundian area was taken by the Langobards during the course of their migration, and, as such was the case, it is by no means unlikely that their body may have been increased by Burgundian accessions. Originally, however, the Langobards, so far as they were German at all, were Angliform, which the populations with which they were subsequently connected were *not*. Hence, no important complications are introduced by the names *Mauringii*, *Assipitti*, *Burgundii*, &c., no important complications in the way of *ethnology*. In the geographical question as to the details of the Langobard migration from North to South they have a value.

CHAPTER XXIII.

VILLAGE ETHNOLOGY—FORMS IN -ING.

§ 152. THE contents of the present chapter are wholly based upon some remarks of Mr. Kemble's in his "Saxons in England." They are founded upon the termination *-ing*, and indicate the possibility of our arriving at a much more minute ethnology than that of the previous chapters. So minute is it that it descends even to the particular populations of particular villages, and suggests an opinion as to the particular family, locality, or political chieftainship of the particular Germans who first occupied them.

The fundamental facts in this line of criticism are the following:—

1. The termination *-as* is, like the *-s* in the modern English, the sign of the plural number in Anglo-Saxon.

2. The termination *-ing* denotes, *in the first instance*, a certain number of individuals collected together, and united with each other as a clan, tribe, family, household.

3. In doing this, it generally indicates a relationship of a *personal* or *political* character. Thus, two *Baningas* may have been connected with each other, and (as such) indicated by the same term from any of the following causes—relationship, subordination to the same chief, origin from the same locality, &c.

4. Of these *personal* connections, the one which is considered to be the commonest is that of *descent* from a common ancestor, so that the termination *-ing* in this case is a real *patronymic*.

5. Such an ancestor need not be real; indeed, he rarely if ever is so. Like the *eponymus* of the classical writers, he is

the hypothetical, or mythologic, progenitor of the clan, sept, or tribe, as the case may be; *i. e.* as Æolus, Dorus, and Ion were to the Æolians, Dorians, and Ionians.

Now, by admitting these facts without limitation, and by applying them freely and boldly to the German populations of England, we arrive at the following inferences.

1. That where we meet two (or more) households, families, tribes, clans, or septs of the same name (that name ending in *-ing*), in different parts of England, we may connect them with each other, either directly or indirectly; directly when we look on the second as an offset from the first; indirectly, when we derive both from some third source.

2. That when we find families, tribes, &c., of the same name, both in Britain and in Germany, we may derive the English ones from the continental.

Now where do we find these names, and in what form?

They are taken more especially from two sources—viz.:—

1. The present maps of England, and—

2. The Anglo-Saxon charters.

In *form*, they are either simple or compound. Thus, in such words as *Mall-ing*, *Bill-ing*, &c. (names of villages at present existing), we have the real, or supposed, patronymic in its simple state. But we have also the same patronymic as the part of certain compounds, so that instead of *Malling*, or *Billing*, we have Malling-*ton*, Billing-*borough*. Such are the modern forms.

In the Anglo-Saxon (as aforesaid) the simple names end in *-as;* so that *Barling* becomes *Beorlingas*—" hujus autem terræ termini sunt isti; ab oriente et a meridie, *Boerlingas*, ab occidente *Uurotaham*, ab aquilone, *Meapaham.*—*Chart.* A. S. clii.

As may be expected, they also appear as the elements of compounds. Thus from the *Annings* (*Anningas*) we have Anninga-*dún* = Anning-*down.*—*Chart.* A. S. 445.

The *a-* is the sign of the genitive plural; so that *Anning-a-dún* = *Anning-orum* planities.

All this looks as if the names in *-ing* were personal—even when we find them applied to geographical localities.

Let us consider them to be so, and then turn our eyes

towards Germany—seeking what we may find in the names there.

In Germany there is no want of geographical terms in *-ing* —*ing* followed generally by *-en*—as, Harl-*ing-en* in Holland, Gött-*ing-en* in Germany Proper.

Neither is there any want of them, both as *geographical* terms and as *names of families*, and that both in history and legend. We need go no further than the *Traveller's Song* to see this; *e. g.*:—

Ætla ruled the Huns,
. . . .
Becca the Ban*ings*,
. . . .
Wada the Hæls*ings*,
Meaca the Myrg*ings*,
Mearchealf the Hund*ings*,
. . . .
Thyle the Rond*ings*,
Breaca the Bund*ings*.—Ll. 35–46.

The German historians speak to the same effect; from Gibbon to the humblest chronicler. Each nation has its royal family, and each royal family has a name ending in *-ng*; sometimes in *-ing*, sometimes in *-ung*. Thus—

The Visogoth line is that of the Balt-*ungs*;
The Ostrogoth that of the Amal-*ungs*;
The Vandal that of the *Ast-ings* (*Ard-ings* in the O. H. G.);
The Burgundians that of the Gun-*ings*.

The total number of names that, partly in the *Codex Diplomaticus* and partly in the ordinary maps, Mr. Kemble either finds or infers is 627; some of which occur more than once, *i. e.* in different parts of England. The *Billing-s*, for instance, are to be found in Bedford, Durham, Kent, Lancashire, Lincolnshire, Norfolk, Northamptonshire, Northumberland, Salop, Sussex, and the Isle of Wight.

These names fall into two divisions:—

a. Those which we have no reason to think other than Angle or Saxon.

b. Those which indicate elements of the migration other than Angle or Saxon.

There is nothing to be said about the former, except that some of them are not only to be considered as Angle on the strength of no other division claiming them, but on the strength of a certain amount of positive evidence (little or much, good or bad, as the case may be), to their Angle character. Thus—if Mr. Kemble be right in naming such places as *Shav*-ing-ton in Cheshire, and *Shev*-ing-ton in Lancashire, *Skef*-ing-ton in Leicestershire, along with *Skeld*-ing in Yorkshire, from the early occupancies of certain *Sceaf*-ings and *Scyld*-ings, respectively, and if he also be right in connecting these forms in *-ing* with the legendary heroes of Beowulf, and the *Traveller's Song*, who are named *Sceaf* and *Scyld*, we may thence proceed to a third step in our investigation, and that will be a sure one. Whatever may be the case with the *Sceafings* and *Scyldings*, *Sceaf* and *Scyld* are Angle heroes — Angle, and specially Angle, Angle rather than Frisian, or Frank—Angle, but (in the case of Sceaf) Lombard also.

The second class is more important. Herein the names are both German and English. In Germany, however, they are something concerning which all that is known is something other than Angle—Frisian rather than Angle, or Frank rather than Angle, or (perhaps) Norse rather than German.

Are there many of these names? Whether many or few, what are they?

1. *The Myrgings.*—Is *Myrging* the patronymic which we are to see in such names as *Merr-ing*-ton? Mr. Kemble suggests that it is.

2. *The Wæls-ings.*—Is *Wæls*-ing the patronymic which we are to see in such local names as *Walsh-ing*-ham? Mr. Kemble suggests that it is.

3. The *Dhyr-ings.*—Is *Dhyr*-ing the patronymic which we are to see in such local names as *Thor-ing*-ton, *Terr-ing*-ton, &c.? Mr. Kemble suggests that it is.

Assume this view to be unexceptionable, and, then, as—

1. *The Wælsings* are (probably) *Frank;* and as—

2. *The Myrgings* are (probably) *Burgundian;* and as—

3. *The Dhyrings* are (probably) *Thuringian* — we have the evidence of so many patronymics in favour of believing that certain Burgundians, certain Franks, and certain Thurin-

gians, formed part of the Angle invasion—these, at least; possibly others besides.

And why should this view be other than unexceptionable? Do we not in North America believe, that, *as a general rule*, the families with particular names coincide with the families so called in England; that the names of certain places, *sometimes*, at least, indicate a population originating in places similarly designated here? that the Smiths and Johnstons are English in origin, and that the O'Connors and O'Neils are Irish? We certainly believe all this, and, in many cases, we believe it on the ground of the identity of name only.

Exceptions.—Still there are exceptions. Of these the most important are as follows:—

1. The termination *-ing* is sometimes added to an undoubtedly British root, so as visibly to have originated within the island, rather than to have been brought from the Continent, *e.g.* the *Kent-ings = the people of Kent.*

2. The termination *-ing* is often appended to ordinary *local* names; names so thoroughly local as to put the notion of any personal *eponymus* out of the question. This, indeed, was the case with the word *Kenting* just quoted. But there are numerous others as well. The *Syrians*, for instance, to go no further than the *Traveller's Song*, are Ex-syr-*ings* (Qu.? *As*-syrians.)

Mid Israelum ic wæs,	*or*,	With the Israelites I was,
And mid Ex-*syringum.*		And with the Ex-*syrings.*

3. The termination *-ing* is more than once the *third* element of a compound and derivative name, the *second* being an undoubted *geographical* form. Thus the *Codex Diplomaticus* gives us the names Bryt-*ford*-ing-as, and Ugga-*ford*-ing-as.

The evidence, then, is strong against the notion of the forms in *-ing* being *exclusively* of personal origin; *i.e.* it is strong against the forms in *-ing*, *patronymic as they may be*, being *exclusively* like such names as *Cornelii* in Rome, or *Campbell* in the Scotch Highlands. On the contrary, *some* of them are names as purely local, or geographical, as *Kent*, *Syria*,

or *Brentford*, names which need not necessarily, *even on English soil*, be of Angle origin, names which may, in some cases, be even British.*

On the other hand, it may fairly be admitted, that *some* of such names are actually personal: the proportion of them being a point for future investigators.

Say, however, that a certain number of these are known. Say, for instance, that the three before us may safely be dealt with as the names of a *clan*, *sept*, *gens*, or *company* of the Myrgings, Thurings, and Wælsings. It by no means follows that, when they reappear in the *Non*-angle parts of Germany, they do so *exclusively*. They may (any or each) be Angle as well—Angle, though not known to be so. In Belgium there is a place called *Dorringen*. Is this the English *Thorington?* Perhaps it is. If so, and if *Thor*-ington be *Thur*-ingian, *Dorr*-ingen is Thuringian also. Why, however, should not the same root be original and indigenous to the two countries?

§ 153. The following extract gives us the distribution of these forms in *-ing*:—

Bedford	22	Kent	60
Berks	22	Lancashire	26
Bucks	17	Leicester	19
Cambridge	21	Lincolnshire	76
Cheshire	25	Middlesex	12
Cornwall	2	Monmouth	0
Cumberland	6	Norfolk	97
Derby	14	Northampton	35
Devon	24	Northumberland	48
Dorset	21	Nottingham	22
Durham	19	Oxford	31
Essex	48	Rutland	4
Gloucester	46	Salop	34
Hereford	15	Somerset	45
Hertford	10	Southampton	33
Huntingdon	16	Stafford	19

* They may even be *Roman*. I have long thought that the famous Wat-*l*-*ing*-street may be *Via Vitaliana*, the road made by *Vitalis*, whose name as that of an engineer we find in an inscription.

Suffolk	56	Westmoreland . . .	2
Surrey	18	Wilts	25
Sussex	68	Worcester . . .	13
Warwick	31	York (3 Ridings) . .	127

"It is remarkable how many of these names still stand *alone*, without any addition of -wíc, -hám, -worƀig, or similar words. The total number of patronymical names thus found (in the nominative plural) is 190, or very nearly one-seventh of the whole: they are thus distributed: in Kent, 25; Norfolk and Sussex each 24; Essex 21; Suffolk 15; Yorkshire 13; Lincoln 7; Southampton 6; Berks and Surrey, 5 each; Bedfordshire, Lancashire, Middlesex, and Northampton, 4 each; Hertford, Huntingdon, Northumberland, and Nottingham, 3 each; Cambridge, Derby, Dorset, Gloucester, and Oxford, 2 each; Bucks, Devon, Leicester, Salop, Somerset, Warwick, and Wilts, 1 each; and none at all in the remaining ten counties. When now we consider that of 190 such places, 140 are found in the counties on the eastern and southern coasts; and that 22 more are in counties easily accessible through our great navigable streams, we shall be led to admit the possibility of these having been the original seats of the Marks bearing these names; and the further possibility of the settlements distinguished by the addition of -hám, -wíc and so forth to these original names, having been filial settlements, or as it were colonies, from them."—(Vol. i., pp. 478, 479).

I lay all this before the reader for his consideration and criticism. That *some* exceptions lie against the line of criticism has been seen. On the other hand, the *distribution* of the forms in *-ing* is remarkable.

If we turn to the map of Germany and investigate it minutely, we may possibly find something to explain it. I have not, however, undertaken the investigation. All that I can say is, that whatever may be the proportion of the forms in *-ing* to the other terminations of local names in the other parts of Germany, they are conspicuously abundant in Hanover, Oldenburg, Holstein, and East Friesland.

Their form is either simple or compound—when simple, the final syllable is *-en* rather than *-as*—*e.g.* Gött-ing-*en*, Harl-ing-*en*, &c. In this latter word the initial element is equally English and German—as is the case with some other names.

The commonest addition to the syllable *-ing* in English is *-ton*, as Terring-*ton*.

The commonest addition to the syllable *-ing* (*-ing-en*) in German is *-häusen* or *husen* (*houses*), a form which may be said to replace *-ton*—*e. g.* Kell-ing-*husen*.

Admitting that *some* of the initial elements of the compounds and derivatives in question are *personal* names, how did they originate? It is no answer to say that they were the names of certain *eponymi*.

What was the relation of the *eponymus* to his *eponymia*? My own opinion is, that if any explanation of this obscure point be to be found at all it lies in the following text of Tacitus: "Principes pro victoriâ pugnant: comites pro principe. Si civitas in quâ orti sunt longâ pace et otio torpeat, plerique nobilium adolescentium eas petunt ultro nationes, quæ tum bellum aliquod gerunt," &c.

This gives us something like a free company. Of this let the captain be named (say) *Heard*, and his followers may become Heard-*ing*-as.

I only suggest this; and, along with it, I also suggest an element of doubt. The twelfth chapter has shown how large a proportion of the Angle names were compound, whereas the forms in *-ing* generally give us a simple and monosyllabic initial element.

CHAPTER XXIV.

RELATIONS OF THE ENGLISH TO THE LANGUAGES OF GERMANY IN GENERAL.

§ 154. THREE German forms of speech have been noticed —the Old Saxon, the Angle, and the Frisian.

But they are only three out of several; we may say, three out of many.

Forms of speech such as the Frank, the Thuringian, &c., have been named. So have forms of speech called Norse, Icelandic, or Scandinavian.

All this means that, just as the English is one division of a group containing the Old Saxon and the Frisian besides, so may the Old Saxon and the Frisian (along with the English) constitute a division of some higher group or genus.

Which of the members of this same group or genus shall we take first; the Frisian, the Angle, and the Old Saxon, having already been considered? Of the remaining languages of the German class we begin with the ones which are most like those that have already been illustrated.

Now these *diverge*, *i. e.* the Frisian leads in one direction, the Old Saxon in another.

Each of these tongues is conterminous with some other member of the German division, some known member with which we can compare it. The Anglo-Saxon, on the other hand, had such portions of its frontier as have not already been under treatment—such portions of its frontier as were not either Frisian or Old Saxon—either Slavonic (and, as such, not German at all), or else North Hessian and Thuringian. Hence, it was only in the direction of those two forms of speech that it could graduate into any other member of its class.

But the early forms of the North Hessian and North Thuringian are as unknown as the southern forms of the Angle.

Hence—the two *outside* and *osculant* languages (so to say), the languages that lead to other members of their class, are the Frisian and Old Saxon.

Of these the former points to Scandinavia; the latter to Southern Germany.

The former leads to the Icelandic, Danish, Swedish, Norwegian, and Feroic, the latter to the Platt-Deutsch, and High German—also to the Mœsogothic.

Whether we begin with the Frisian or the Old Saxon we come to the same class of dialects. These are, on the south and south-west of the Old Saxon and Frisian frontiers the Dutch of Holland, and on the south and south-east the numerous Platt-Deutsch (so called) forms of speech of Westphalia, and the Lower Rhine.

§ 155. *The Dutch of Holland.* — Nearly akin to the English, and still more nearly akin to the Frisian on its northern and the Platt-Deutsch of Westphalia on its eastern frontier is the Dutch of Holland, of which the Flemish of Belgium is only a modification. South of the Flemish frontier comes the French of Artois and Picardy, no German tongue at all but one belonging to another class of languages. The Dutch of Holland extends a little into Germany, the dialect of part of Cleves being more Dutch than Platt-Deutsch—so far, at least, as the two are distinguished from each other.

The Dutch of Holland falls into dialects and sub-dialects, *e.g.* the Groningen, the Guerderland, the Zealand, the Brabant, &c.

The *stages* of the Dutch of Holland are somewhat indistinct. Samples of any dialect of the Seven Provinces of equal antiquity with the oldest Frisian, the oldest Old Saxon, and the Anglo-Saxon there are none. On the other hand the Old Frisian and Old Saxon are closely akin to what such specimens would be if they existed—indeed more than one scholar has dealt with the *Carolinian Psalms* as if they were Old Dutch, and noticed them under that name.

The earliest important work in true Dutch is the Chronicle of Melis Stoke, about A.D. 1300.

SPECIMENS.

Mark, chap. i.

1. Het begin des evangelies van Jesus Christ, den Zoon van God.

2. Gelijk geschreven is in de Profeten: ziet, Ik zend mijnen Engel voor uw aangezigt, die uwen weg voor u heen bereiden zal.

3. De stem des roependen in de woestijn: bereidt den weg des Heeren, maakt zijne paden regt!

4. Johannes was doopende in de woestijn, en predikende den doop der bekeering tot vergeving der zonden.

5. En al het Joodsche land ging tot hem uit, en die van Jerûzalem; en werden allen van hem gedoopt in the rivier de Jordaan, belijdende hunne zonden.

6. En Johannes was gekleed met kemelshaar, en met eenen lederen gordel om zijne lendenen, en at sprinkhannen en wilden honig.

7. En hij predikte, zeggende: na mij komt, die sterker is dan ik, wien ik niet waardig ben, nederbukkende, den riem zijner schoenen te ontbinden.

8. Ik heb ulieden wel gedoopt met water, maar hij zal u doopen met den Heiligen Geest.

Now compare the following with the Old Saxon of the *Carolinian Psalms* (p. 84).

2. Hoor God! mijn gebed, en verwerp niet mijne bede! denk tot (aan) mij, en hoor mij.

3. Ontroerd ben ik en mijne bezigheheden en misstrootig ben ik van de stem des vijands en van het leed (mij) van den zondigen (aangedaan).

4. Want zij neigden op mij het onregt, en in verbolgenheid waren zij mij onzoet.

5. Mijn hart is ontroerd in mij, en de vries des doods overviel mij.

6. Vries on beving kwamen over mij en duisternis bedeckte mi.

7. En ik zeide, wie zal mij geven vederen als van eene duif; en ik sal vliegen en zal rusten.

In English.

2. Hear God bidding mine; and not fore-warp (reject) biddings mine; think to me; and hear me.

3. Saddened be (I) on toil mine; and mistrust be (I) from voice enemies' (fiends), and from labour (of the) sinful.

4. When then they charged on me unright, and on rage unsweet were (to) me.

5. Heart mine is troubled on me, and fright deaths' fell over me.

6. Fright and trembling came over me, and decked (covered) me darkness.

7. And I quoth, who shall give me feathers al-so-as (of a) dove; and I flee shall, and rest shall.

§ 156. *The Platt-Deutsch* Dialects.—Platt* means *Broad* or *Flat.* For some reason or other it has become current as a term in German philology. The Germans of Suabia, Franconia, and the countries on the upper parts of the Rhine, Weser, and Oder, thus denominate the dialects of the *Lower* Rhine, the *Lower* Weser, the *Lower* Oder, the *Lower* Vistula, &c.

Such is the meaning of the word in its narrower and more limited sense—the meaning which it takes in the mouth of an ordinary German who names the dialects of his country according to the current nomenclature.

But there is a wider meaning as well. Each and all of the languages that have up to the present time commanded our attention are not only German, but German with special Platt-Deutsch affinities. Thus the Frisian, the Dutch of Holland, the Anglo-Saxon, the English, and the Old Saxon are all liker to the dialects of the Lower Rhine, the Lower Weser, &c., than they are to the Suabian, the Franconian, the Bavarian, &c.

This engenders a complication. Sometimes the word means some particular dialect of Westphalia, Oldenburg, Hanover, Holstein, Sleswick, Mecklenburg, &c., to the exclusion of the English, Frisian, and Dutch of Holland; and sometimes it means the English, Dutch, Westphalian, &c., collectively. Hence, it is correct to say, that the language of Overysel or Guelderland is Dutch rather than Platt-Deutsch, Dutch like the literary language of Holland, rather than any provincial

* Pronounced *Doitsh.*

dialect of Westphalia. And it is also correct to say that the English of England is a Platt-Deutsch form of speech.

All this is correct. Whether it be convenient is another matter.

In the present work *Platt-Deutsch* (the German term) will represent the provincial dialects of Northern Germany—the provincial dialects of the *Lower* (and Middle) Rhine, Weser, Oder, &c.; whereas the more generic expression for the group containing the English, &c., will be *Low-German*, *i. e.* the German of the *Lower* course of the Rhine, &c.

Hence there is a *Platt-Deutsch* sub-section of the *Low-German* section.

I cannot say whether any Platt-Deutsch dialect absolutely graduates into the Dutch of Holland, nor yet can I give (either geographically or philologically) an exact line of demarcation between the southern Platt-Deutsch and the northern High-German divisions. I cannot even say in which quarter the relationship is the closest, *i. e.* whether the most like forms of the Dutch of Holland and the Platt-Deutsch of Westphalia, are liker each other than the likest dialects of the Platt-Deutsch and High-German. Such divisions, however, are often drawn. Few writers make the Hessian of the middle parts of Hesse other than High-German. Yet, it contains more than one of the so-called Low-German characteristics.

The points connected with the Platt-Deutsch which are the most certain, and not the least important, are the following:—

1. It is more High-German than any of the forms of speech hitherto noticed—more High-German than the Old Saxon, the Anglo-Saxon, the Dutch, the Frisian. Hence—

2. Its original *situs* is to the south (south-west) of those forms of speech, *i. e.* on the High-German frontier. No one has ever said that any of the above-named languages graduate into the Franconian, or the Hessian; many have said that some of the Rhenish forms of the Platt-Deutsch do.

3. From this it spread northward and north-eastwards—the Franks of the Carolinian period being its chief propagators, and the districts it invaded being Westphalia, Oldenburg, Hanover, Altmark, Brunswick, Lauenburg, Holstein, Sleswick,

Mecklenburg, Pomerania, West Prussia, East Prussia, Courland, Livonia, Esthonia (these last imperfectly).

To all these countries it was originally foreign—the native languages being—

1. In Westphalia, Oldenburg, Hanover, Brunswick, and part of Holstein, the Old and Anglo-Saxon.

2. In Lauenburg, part of Holstein, Altmark, Luneburg, Mecklenburg, and Pomerania, the Slavonic.

3. In West (?) and East Prussia, Courland, and South Livonia, the Lithuanic or Lett.

4. In North Livonia and Esthonia (German being spoken at Reval, and even in Narva), the Fin of Esthonia.

To these add the original districts from which it was diffused, which I hold to have been the parts on the Lower and Middle Rhine about Cologne, and you have the vast area of the Platt-Deutsch of Germany—the descendant of the Carolinian (or Carlovingian) Frank.

The *stages* of the Platt-Deutsch are equally obscure with those of the Dutch of Holland—more so. Of the different forms of it, as spoken at the present moment, there are abundant specimens, specimens of which the collection of Firminich * is a rich repertorium. But the analogues of the Anglo-Saxon, the analogues of the Old and Middle English, are scarce, in some cases non-existent. For the term in its wider and more general sense—for the Low-German—we have them, *e. g.* there are the *Carolinian Psalms*, the *Heliand*, &c.; but these are Old Saxon—Old Saxon of Westphalia.

Now linear descendants of these last-named forms of speech we have none. They were displaced on the spot where they were spoken by the Carolinian Frank. But this was not written and preserved until a comparatively late period—later in some parts than in others, late in the parts where the Slavonic was the original tongue, later still where the Lithuanic was. I cannot say when and where, for each particular portion of the present Platt-Deutsch area, the earliest extant specimen was put to paper, and handed down. I believe it was in the parts about Hamburg, Lübeck, &c. As a general rule, however, we may state that the forms of speech of that

* Firminich Volkenstimmen Germaniens.

part of the present Platt-Deutsch area, which, without being Frank, was originally German, have left no modern representatives, and that the Frank which displaced them is not known in any old form—*i. e.* no form contemporary with the Anglo-Saxon, or Old Frisian.

But there was the *original* Frank area, the part of Germany where the form of speech took birth, and whence it spread. What have we here? What have we for the Lower and Middle Rhine, for South-Western Westphalia? Nothing which is at one and the same time sufficiently definite to represent a separate substantive division, and also of high antiquity. The *Gospel Harmony* of Tatian is generally called *Frank* (*Francic*), but it has much which is more High-German than Platt-Deutsch. Shall we say that even in the earliest times, and in their most special localities, the Frank (the mother of the Platt-Deutsch) was, for the purposes of literature, more or less High-German? I speak on this point with diffidence, but, at the same time, think that such a view is far from incorrect.

§ 157. *The High-German.*—By taking extreme forms we may easily get High-German specimens which differ visibly from the Platt-Deutsch.

We may get this from two quarters, *i. e.* either from the literary language of the present Germans and their forerunners, or from the more extreme provincial dialects, *e. g.* the Bavarian, or the Swiss.

How far is the literary High-German of the present time a real language; or how far is it a language of the author and the schoolmaster?

In the work of Firminich, already quoted, there is no part of Germany of the size of the county of Leicester, without a sample of its dialect. Yet it is safe to say that none of these approaches the written language so closely as the ordinary language of Huntingdon and Northampton approaches the written English.

Again,—ask in Germany where the best German is spoken —*best* meaning the *highest*. The answer is, in Hanover or Brunswick—Platt-Deutsch districts.

SPECIMENS.

1.

From Lessing's Fables.

HERKULES.

Als Herkules in den Himmel aufgenommen ward, machte er seinen gruss unter allen Göttern der Juno zuerst. Der ganze Himmel und Juno erstaunte darüber. "Deiner Feindin," rief man ihm zu, "begegnest du so vorzüglich?" "Ja, ihr selbst;" erwiederte Herkules. "Nur ihre Verfolgungen sind es, die mir zu den Thaten Gelegenheit gegeben, womit ich den Himmel verdienet habe."

Der Olymp billigte die Antwort des neuen Gottes, und Juno ward versöhnt.

In English.

As Hercules in the Heaven up-taken was, made he his greeting, under (among) all Gods, to Juno at (to) first. The whole Heaven and Juno were astonished thereon (over). "Thy female enemy (fiend)," cried they him to, "meetest thou so preferably?" "Yes, herself," answered Hercules, "only her persecutions are it, which me to the deeds opportunity (have) given, wherewith I the Heaven earned have.

The Olympus approved the answer of the new God, and Juno was reconciled.

2.

From Herder.

Horch, horch die Lerch' am Himmelsthür singt,
Die liebe Sonn' wacht auf;
Aus allen Blümkelchen trinkt
Sie schon ihr öpfer auf.
Das Hochzeitknöspfchen freundlich winkt,
Und thut sein Aüglein auf;
Was hold und lieb ist, freundlich blinkt,
Wach schönes Kind wach auf,
Wach auf;
Wach schönes Kind wach auf.

This is a translation from the song in "Cymbeline":—

Hark! the lark at Heaven's gate sings;
The sun begins to rise:

His steed to water at those springs,
On chaliced flowers that lies.
And winking Mary-buds begin,
To ope their golden eyes;
And everything that pretty bin;
My Ladye sweet arise,
Arise,
My Ladye sweet arise.

Literally.

Hark! Hark! the lark at Heaven's door sings,
The dear (*love*) Sun wakes up;
Out of all bloom-chalices drinks
She (the *sun*, which is feminine) already their offering up
The batchelor's button friendly looks.
And does its eye-ling up (= opens little eye).
What gracious and dear is friendly winks,
Wake, fair child, wake up.
Wake up, &c.

From New Testament, MARK i. 1–8.

1. Diess ist der Anfang des Evangelii von Jesu Christo, dem Sohne Gottes.

2. Als geschrieben stehet in den Propheten: Siehe, Ich sende meinen Engel vor dir her, der da bereite deinen Weg vor dir.

3. Es ist eine Stimme eines Predigers in der Wüste: Bereitet den Weg des Herrn, machet seine Steige richtig.

4. Johannes der war in der Wüste, taufte und predigte von der Taufe der Busse, zur Vergebung der Sünden.

5. Und es gieng zu ihm hinaus das ganze Jüdische Land, und die von Jerusalem, und liessen sich alle von ihm taufen im Jordan, und bekannten ihre Sünden.

6. Johannes aber war bekleidet mit Kameelshaaren, und mit einem ledernen Gürtel um seine Lenden, und ass Heuschrecken und wilden Honig;

7. Und predigte und sprach: Es kommt einer nach mir, der ist stärker, denn ich, dem ich nicht genugsam bin, dass ich mich vor ihm bücke, und die Riemen seiner Schuhe auflöse.

8. Ich taufe euch mit Wasser, aber er wird euch mit dem heiligen Geiste taufen.

The Old High-German, called also Francic and Alemannic, was spoken in the ninth, tenth, and eleventh centuries, in Suabia, Bavaria, and Franconia. It is in the Old High-German that the *Krist* of Otfrid, the *Psalms* of Notker, the *Canticle* of Willeram, the *Glosses* of Kero, the *Vita Annonis*, &c., are composed.

SPECIMEN.

KRIST, i. 12. (Edit. Graff.)

Tho uuarun thar in lante hirta haltente;
  Thes fehes datun uuarta uuidar fianta.
Zi ín quam boto sconi, engil scinenti;
  Joh uuurtun sie inliuhte fon himilisgen liohte.
Forahtun sie in tho gahun so sinan anasahun;
  Joh hintarquamun harto thes Gotes boten uuorto.
Sprah ther Gotes boto sar. "Ih scal íú sagen uuuntar.
  Ju scal sin fon Gote heil; nales forahta nihein.
Ih scal iu sagen imbot, gibot ther himilisgo Got;
  Ouh nist ther er gihorti so fronisg arunti.
Thes uuirdit uuorolt sinu zi euuidon blidu,
  Joh al giscaft thiu in uuorolti thesa erdun ist ouh dretenti
Niuuui boran habet thiz lant then himilisgon Heilant;
  The ist Druhtin Krist guater fon iungeru muater.
In Bethleem thiue kuninga thie uuarun alle thanana,
  Fon in uuard ouh giboran iu sin muater magad sconu.
Sagen ih íú, guate man, uuio ir nan sculut findan,
  Zeichen ouh gizami thuruh thaz seltsani.
Zi theru burgi faret hinana, ir findet, so ih íú sageta,
  Kind niuuui boranaz in kripphun gilegitaz."
Tho quam unz er zin tho sprah engilo heriscaf,
  Himilisgu menigi, sus alle singenti—
"In himilriches hohi si Gote guallichi;
  Si in erdu fridu ouh allen thie fol sin guates uuillen."

The Same, in English.

Then there was in the land herdsmen feeding:
  Of their cattle they made watch against foes.
To them came a messenger fair, an angel shining,
  And they became lit with heavenly light.
They feared, suddenly as on him they looked;
  And followed much the words of God's messenger:

Spake there God's messenger strait, "I shall to you say wonders.
To you shall there be from God health; fear nothing at all.
I shall to you say a message, the bidding of the heavenly God:
Also there is none who has heard so glad an errand.
Therefore becomes his world for ever blythe,
And all creatures that in the world are treading this earth.
Newly borne has this land the heavenly Savior,
Who is the Lord Christ, good, from a young mother.
In Bethleem, of the kings they were all thence—
From them was also born his mother, a maid fair.
I say to you, good men, how ye him shall find,
A sign and token, through this wonder.
To your burgh fare hence, ye find, so as I to you said,
A child, new born, in a crib lying."
Then came, while he to them spake, of angels a host,
A heavenly retinue, thus all singing:
"In the heavenly kingdom's highth be to God glory;
Be on earth peace also to all who are full of God's will."

The Middle High-German ranges from the thirteenth century to the Reformation.

§ 158. *The Mœso-Gothic.*—The Goths who sacked Rome under Alaric, and who succeeded to the empire of Augustulus under Theodoric, were of German origin, and the language that they spoke was German also. It is called the Mœso-Gothic.

Of this language we have a specimen, not later than the fourth century; and as no Anglo-Saxon work is of equal antiquity, the Mœso-Gothic is considered to be the oldest of all the German tongues. The meaning of the word will be understood if, by following the course of the Danube, we reach the Roman province of Mœsia. The *earliest* inhabitants of this province were not akin to any of the tribes of Germany, any more than the original Britons of England were akin to the Anglo-Saxon invaders. Before the end, however, of the second century they were conquered by tribes from the south-eastern parts of Germany. These were called Goths, or, more specifically, the Goths of Mœsia.

SPECIMEN.

Mark, chap. i.

1. Anastodeins aivaggeljons ïesuis xristaus sunaus guþs. sve
2. gameliþ ïst ïn esaï ïn praufetau. sai. ïk ïnsandja aggilu meina-
3. na faura þus. saei gamanveiþ vig þeinana faura þus. stibna
   vopjandins ïn auþidai. manveiþ vig fraujins. raihtos vaur-
4. keiþ staigos guþs unsaris. vas ïohannes daupjands ïn auþidai
5. jah merjands daupein ïdreigos du aflageinai fravaurhte. jah
   usïddjedun du ïmma all ïudaialand jah ïairusaulymeis jah
   daupidai vesun allai ïn ïaurdane awai fram ïmma andhaitan-
6. dans fravaurhtim seinaim. vasuþ-þan ïohannes gavasiþs taglam
   ulbandaus jah gairda filleina bi hup seinana jah matida þram-
7. steins jah miliþ haiþivisk jah merida qiþands. qimiþ svinþoza
   mis sa afar mis. þizei ïk ni ïm vairþs anahneivands andbindan
8. skaudaraip skohe is. aþþan ïk daupja ïzvis ïn vatin. ïþ ïs
9. daupeiþ ïzvis ïn ahmin veihamma. jah varþ ïn jainaim dagam.
   qam ïesus fram nazaraiþ galeilaias jah daupiþs vas fram ïo-
10. hanne ïn ïaurdane. jah suns usgaggands us þamma vatin
    gasaw usluknans himinans jah ahman sve ahak atgaggandan
11. ana ïna. jah stibna qam us himinam. þu ïs sunus meins sa
12. liuba. ïn þuzei vaila galeikaida. jah suns sai. ahma ïna
13. ustauh ïn auþida. jah vas in þizai auþidai dage fidvortiguns
    fraisans fram satanin jah vas miþ diuzam jah aggileis andbah-
14. tidedun ïmma. ïþ afar þatei atgibans varþ ïohannes. qam
    ïesus ïn galeilaia merjands aivaggeljon þiudangardjos guþs
15. qiþands þatei usfullnoda þata mel jah atnewida sik þiudangardi
16. guþs. ïdreigoþ jah galaubeiþ ïn aivaggeljon. jah warbonds
    faur marein galeilaias gasaw seimonu jah andraian broþar ïs.
    þis seimonis. vairpandans nati ïn marein. vesun auk fisk-
17. jans. jah qaþ ïm ïesus. hirjats afar mis jah gatauja ïgqis
18. vairþan nutans manne. jah suns affetandans þo natja seina
19. laistidedun afar ïmma. jah jainþro ïnngaggands framis leitil
    gasaw ïakobu þana zaibaidaiaus jah ïohanne broþar ïs jah þans
20. ïn skipa manvjandans natja. jah suns haihait ïns jah affetan-
    dans attan seinana zaibaidaiu ïn þamma skipa miþ asnjam ga-
21. liþon afar ïmma jah galiþun ïn kafarnaum. jah suns sabbato
    daga galeiþands ïn synagogen laisida ïns jah usfilmans vaurþun
22. ana þizai laiseinai ïs. unte vas laisjands ïns sve valdufni ha-
23. bands jah ni svasve þai bokarjos. jah vas ïn þizai synagogen
    ïze manna ïn unhrainjamma ahmin jah ufhropida qiþands.

24. fralet. wa uns jah þus ïesu nazorenai. qamt fraqistjan uns
25. kann þuk was þu ïs. sa veiha guþs. jah andbait ïna ïesus qiþands. þahai jah usgagg ut us þamma. ahma unhrainja.
26. jah tahida ïna ahma sa unhrainja jah hropjands stibnai mikilai
27. usïddja us ïmma. jah afslauþnodedun allai sildaleikjandans. svaei sokidedun miþ sis misso qiþandans. wa sijai þata. wo so laiseino so niujo. ei miþ valdufnja jah ahmam þaim
28. unhrainjam anabiudiþ jah ufhausjand ïmma. usïddja þan
29. meriþa ïs suns and allans bisitands galeilaias. jah suns us þizai synagogen usgaggandans qemun ïn garda seimonis jah
30. andraiïns miþ ïokobau jah ïohannem. ïþ svaihro seimonis log
31. ïn brinnon. jah suns qeþun ïmma bi ïja. jah duatgaggands urraisida þo undgreipands handu ïzos. jah affailot þo so brinno
32. suns jah andbahtida ïm. andanahtja þan vaurþanamma. þan gasaggq sauïl. berun du ïmma allans þans ubil habandans
33. jah unhulþons habandans. jah so baurgs alla garunnana vas
34. at daura. jah gahailida managans ubil habandans missaleikaim sauhtim jah unhulþons managos usvarp jah ni fralailot rodjan
35. þos unhulþons. unte kunþedun ïna. jah air uhtvon usstan-
36. dans usïddja jah galaiþ ana auþjana staþ jah jainar baþ. jah
37. galaistans vaurþun ïmma seimon jah þai miþ ïmma. jah bigi-
38. tandans ïna qeþun du ïmma þatei allai þuk sokjand. jah qaþ du ïm. gaggam du þaim bisunjane haimom jah baurgim. ei
39. jah jainar merjau. unte duþe qam. jah vas merjands ïn synagogim ïze and alla galeilaian jah unholþons usvairpands.
40. jah qam at ïmma þrutsfill habands bidjands ïna jah knivam knussjands jah qiþands du ïmma þatei. jabai vileis. magt
41. mik gahrainjan. ïþ ïesus ïnfeinands ufrakjands handu seina
42. attaitok ïmma jah qaþ ïmma. viljau. vairþ hrains. jah biþe qaþ þata ïesus. suns þata þrutsfill affaiþ af ïmma jah hrains varþ.
43. jah gawotjands ïmma suns ussandida ïna jah qaþ du ïmma.
44. saiw ei mannhun ni qiþais vaiht ak gagg þuk silban ataugjan gudjin jah atbair fram gahraineinai peinai. þatei anabauþ
45. moses du veitvodiþai ïm. ïþ ïs usgaggands dugann merjan filu jah usqiþan þata vaurd. svasve ïs juþan ni mahta andaugjo ïn baurg galeiþan ak uta ana auþjaim stadim vas. jah ïddje-
· dun du ïmma allaþro.

To the first eight verses the following notes apply, the remainder being to be made out by reference to the chapter from which the extract is taken.

Mœso-Gothic.

Anastodeins, beginning, lit., up-standing—*ga-meliþ*, written, painted, German, *mahlen* = *paint*. The *ga* is the sign of the participle; one word in English preserves it, viz. y-*clept* = *called*; A. S. *clepian* = *to call*—*aggilu*, ἄγγελος—*gamanveiþ*, prepare—*stibna*, voice; German, *stimme*—*vopjandins*, crying; weep-ing—*auþidai*, German, *öde* = *waste*.—*Fanins*, of the Lord, one of the many Slavonic words in Ulphilas = *Pan* = *dominus*—*staigos*, ways = German, *steig*; Danish, *stie* = *way*—*daupjands*, baptize = *dip*—*merjands*, proclaiming, preaching—*idreigos*, repentance. This has been looked upon as a Keltic word *aflageina*, away-laying; *fravaurhté*, of sins; *fore*works; the *fore*, as in *for*swear—*usiddjedun*, out-goed, out-yode—*awai*, water, river; *aha*, Old German, *aa*, Norse—*andhaitandans*; *and* = *coram*, *hait* = *voco*, as in *hight* = *is called*, *bears the name*: = *proclaiming*, *confessing*; *gavasiþs*, clothed; from *vasjan* = *to clothe*—*taglam*, hair (word for word); *tail*, *tægel*, A. S.—*ulbandaus* (word for word) *elephant*—*gairda filleina*—fell (as in *fell*-monger), girdle—*hup*, hips—*þramsteins*, twigs (such the translation, not *grasshoppers*)--*mileþ haiþivisk*, heath-honey; *qipands*, saying (*queathing*, as in *quoth*, *bequeathe*)—*swinþoza*, stronger, A. S. *swiðe* = *very*. Comparative in *z* (s). *Sa* = who; *anahneivands*, stooping, bending (*kneeling*); — *skauda-raip*, latchet; *izvis*, you; *vatin*, *water*; Lithuanic, *wandu*; Danish, *vand*; Swedish, *vatn*; *ahmen*, spirit; *veihamma*, holy.

§ 159. *The Scandinavian languages*.—Allied to each other, and allied to the languages of Germany are the following forms of speech; forms of speech which we may call *Scandinavian*, or *Norse*:—

1. The Icelandic of Iceland; closely akin to which is the
2. Feroic of the Feroe Isles; and also
3. Several of the more archaic provincial dialects of Norway, Sweden, and Denmark.
4. The literary language of Sweden, and
5. The literary language of Denmark and Norway.

§ 160. *The literary Danish*.—This is Norwegian as well.

SPECIMEN.

1.

Kong Christian stod ved höien Mast,
I Rög og Damp;
Hans Værge hamrede saa fast,
At Gothens Hjelm og Hjerne brast;
Da sank hvert fiendtligt Speil og Mast
I Rög og Damp.
Flye, skreg de, flye, hvad flygte kan!
Hvo staaer for Danmarks Christian
I Kamp?

Niels Juel gav Agt paa Stormens Brag,
Nu er det Tid!
Han heisede det röde Flag,
Og slog paa Fienden Slag i Slag;
Da skreg de höit blandt Stormens Brag:
Nu er det Tid!
Flye, skreg de, hver, som veed et Skjul!
Hvo kan bestaae for Danmarks Juel
J Strid?

Nordhav! Glimt af Vessel bröd
Din mörke Skye.
Da tyede Kæmper til dit Skjöd;
Thi med ham lyned' Skræk og Död.
Fra Vallen hörtes Vraal, som bröd
Din tykke Skye.

Fra Danmark lyner Tordenskjold;
Hver give sig i Himlens Vold,
Og flye!

Du Danskes Vei til Roes og Magt,
Sortladne Hav!
Modtog din Ven, som uforsagt
Tör möde Faren med Foragt,
Saa stolt, som du, mod Stormens Magt,
Sortladne Hav!
Og rask igjennem Larm og Spil
Og Kamp og Seier för mig til
Min Grav!

In English.

1.

King Christian stood by high-*the* mast
In reek and damp,
His weapon hammered so fast
That Gothland's helms and brains burst;
Then sank each hostile (fiendlike) stern and mast
In reek and damp.
Fly, shrieked they, fly, what fly can:
Who stands against Denmark's Christian
In battle?

Niel Juel gave heed on storms-*the* crash,
Now is it time.
He hoists the red flag,
Eke slew on fiend-*the* blow on blow,
Then shrieked they high amid storms-*the* crash,
Now is it time,
Fly, shrieked they, who knows a shelter:
Who can stand against Denmark's Juel
In fight?

O North Sea! flash of Vessel broke
Thy murky cloud (sky):
Then took refuge warriors (*champions*) in thy bosom
For with him flashed fright and death.
From battle-fields, heard-*was* cry which broke,
Thy thick cloud (sky).
From Denmark flashes Tordenskiold!
Each give himself in Heaven's power (wealding)
And fly.

Thou Dane's way to glory and might,
Dark Sea!
Accept (*take in meeting*) thy friend, who reckless
Dare meet danger with contempt,
So proud as thou, against storms-*the* might,
Dark Sea!
And swift through noise and music,
And fight and victory bear me to (*til*)
My grave.

2.

NORWEGIAN NATIONAL SONG (*concluding stanzas*).

Frihedens Tempel i Normandens Dale
Stander saa herligt i Ly af hans Fjeld;
Frit tör han tænke, og frit tör han tale,
Frit tör han virke til Norriges Held.
Fuglen i Skove,
Nordhavets Vove
Friere er ei end Norriges Mand;
Villig dog lyder han selvgivne Love,
Trofast mod Konning og Fædreneland.

Elskede Land med de skyhöie Bjerge,
Frugtbare Dale og fiskrige Kyst!
Troskab og Kjærlighed fro vi Dig sværge!
Kalder Du, blöde vi for Dig med Lyst.
Evig Du stande,
Elskte blandt Lande!
Frit som den Storm, der omsuser Dit Fjeld;
Og medens Bölgen omsnoer Dine Strande,
Stedse Du voxe i Hæder og Held!

In English.

Freedom's temple in Normans-the dales
Stands so noble in lea of his rock (fell)
Free dares he think, and free dares he speak,
Free dares he work til Norway's weal.
Bird (*fowl*)-the in woods (*shaws*)
North-sea's-*the* waves
Freer is not than Norway's man;
Willing, however, obeys he self-given laws
True-fast towards king and fatherland.

Loved land with the sky-high hills (bergs),
Fruitful valleys, and fish-rich coast!
Truth and love glad we for thee swear;
Callest thou, bleed we for thee with pleasure.
Ever thou stand
Loved amongst lands,
Free as the storm that roars round thy fell;
And (eke) whilst billow-the laps round thy strand,
Ever thou wax in praise and wellfare.

Danish New Testament.—MARK i. 1–8.

1. Jesu Christi Guds Søns Evangelii Begyndelse.
2. Ligesom skrevet er i Propheterne: See, jeg sender min Enge for dit Ansigt, som skal berede din Vei for dig.
3. Det er hans Røst, som raaber i Örken: bereder Herrens Vei, gjører hans Stier rette.
4. (Saaledes) døbte Johannes i Örken, og prædikede Omvendelsens Daab til Syndernes Forladelse.
5. Og det ganske Land Judæa gik ud til ham, og de af Jerusalem; og alle de, som bekjendte deres Synder, døbtes af ham i Jordans Flod.
6. Men Johannes var klædt i Kameel-Haar, og med et Læderbelte om sin Lend, og aad Græshopper og vild Honning;
7. Og prædikede, og sagde: der kommer den efter mig, som er stærkere end jeg, hvilken jeg ikke er værdig til at bukke mig ned for, og oplose hans Skoerem.
8. Vel har jeg døbt eder med Vand, men han skal døbe eder med den Hellig Aand.

§ 161. *The Literary Swedish.*—This is easily understood by an educated Dane or Norwegian.

SPECIMEN.

From Frithiof's Saga, Canto ix.

1.

1.	1.
Nu är att säga huru	Now is it to say how
Jarl Angantyr satt än	Earl Angantyr sat
Uti sin sal af furu,	In his hall of fir,
Ock drack med sina män;	And drank with his men.
Han var så glad i hågen,	He was so glad in spirit,
Såg ut åt blånad ban,	Looked out on the blue way,
Der solen sjunk i vågen,	Where the sun sank in the wave,
Allt som än gyllne svan.	All as a golden swan.
2.	2.
Vid fönstret gamle Halvar	At the window old Halvar
Stod utanför på vakt.	Stood outside at watch;
Hann vaktade med allvar,	He watched with earnestness,
Gaf ock på mjödet akt.	And eke gave heed to the mead.

En sed den gamle hade;
Hann jemt i botten drack;
Ock intet ord hann sade;
Blott hornett in han stack.

A habit the old one had;
He drank even to the bottom,
And not a word did he say,
He only stuck the horn in.*

3.

Nu slängde han det vida
I salen in och qvad,
" Skepp ser jag böljan rida;
" Den färden är ej glad.
" Män ser jag döden nära,
" Nu lägga de i land:
" Ock tvenne jättar bära
" De bleknade på strand."

3.

Now he flung it in far
The hall and said,
" I see a ship ride the waves;
" Whose fare is not glad.
" I see men near death,
" They now make the land;
" And two giants bear
" The pale ones on shore."

4.

Utöfver böljans spegel,
Från salen Jarl såg ned:
" Det är Ellidas segel,
" Och Frithiof, tror jag, med.
" På gången och på pannan,
" Känns Thorstens son igen:
" Så blickar ingen annan
" I Nordens land som den."

4.

Over the billows' mirror,
From his hall the Earl looked down:
" That is Ellida's sail,
" And Frithiof, I trow, with it.
" By gait and front
" Thorsten's son is known;
" So looks no other
" In the Northland as he."

5.

Från dryckesbord held modig
Sprang Atle Viking då,
Svartskäggig Berserk, blodig
Ock grym at se uppå.
" Nu," skrek han, " vil jag pröfva,
" Hvad rycktet ment dermed,
" At Frithiof svärd kann döfva;
" Och alldrig ber om fred."

5.

From the drinking-board heroic
Sprang Atle the Viking then,
Blackbearded Berserk, bloody
And grim to look on.
" Now," shrieked he, " will I prove
" What Fame meant thereby,
" That Frithiof can dull the sword; †
" And never prays for quarter."

6.

Och upp med honom sprungo
Hanns bistra kämpar tolf:
På forhand luften stungo,
Och svängde svärd ock kolf.

6.

And up with him sprung
His fierce champions twelve;
Beforehand they beat the air,
And swung sword and javelin.

* Through the window into the drinking-room.
† Of his enemy, *i.e.* is sword-proof.

De stormade mot stranden,
Hvor tröttadt drakskepp stod.
Men Frithiof satt å sanden
Ock talte kraft och mod.

They stormed to the strand,
Where tired the ship stood;
But Frithiof sat on the sand,
And talked strength and courage.

7.

"Lätt kunde jag dig fälla,"
Skrek Atle med stort gny.
"Vill i ditt val dock ställa,
"Att kämpa eller fly.
"Men blott om fred du beder
"Fastän än kämpe hård,
"Jag som än vän dig leder,
"Allt up til Jarlens gård."

7.

"Lightly could I fell thee,"
Shrieked Atle, with great roar.
"But I will give you choice,
"To fight or fly.
"Only ask for peace,
"And though a champion hard,
"I 'll lead you as a friend
"Up to the Earl's house."

8.

"Väl är jag trött af färden;"
Genmälte Frithiof vred,
"Dock må vi pröfva svärden,
"Förr än jag tigger fred."
Då såg man stålen ljunga,
I solbrun kämpehand;
På Angurvadels tunga,
Hvar runa stod i brand.

8.

"Well am I tired of the voyage,"
Answered Frithiof angry;
"Yet we must try the sword,
"Ere I beg peace."
Then did one see the steel flash
In the tanned champion-hand.
On Angurvadel's tongue
Each rune stood a-burning.

9.

Nu skiftas svärdshugg dryga,
Och dråpslag hagla nu;
Och begges skjöldar flyga,
På samma gång itu.
De kämpar utan tadel
Stå dock i kredsen fast;
Men skarpt bet Angurvadel,
Och Atles klinga brast.

9.

Now heavy sword-cuts are exchanged,
And death-strokes hail now;
And both their shields fly
At the same time in two.
The warriors without reproach
Stand still in their circle;
But sharp hit Angurvadel,
And Atle's sword broke.

10.

"Mod svärdlös man jag svänger,"
Sad Frithiof, "ei mitt svärd.
"Men lyster det dig länger,
"Vi pröfva annan färd."

10.

"Against a swordless man I swing,"
Said Frithiof, "not my sword.
"But if it list thee longer,
"We try another fashion."

Som vågor då om hösten,
De begge storma an;
Ock stållbeklädda brösten,
Slå tätt emot hvarann.

As waves then in autumn
The two storm on;
And steel-clad breasts
Dash close against each other.

11.

De brottades som björnar,
Uppå sitt fjäll af snö;
De spände hop som örnar,
Utöfver vredgad sjö.
Rodfästad klippa hölle
Vel knappast ut att stå;
Ock lummig jernek fölle
För mindre tag än så.

11.

They wrestled as bears
On their hill of snow;
They grappled as eagles
Over an angry sea.
Root-fast cliffs would scarcely
Hold out to stand;
And thick iron-oaks would fall
For lesser blows than such.

12.

Från pannan svetten lackar,
Och bröstet häfves kallt;
Och buskar, sten, ock backar,
Uppsparkas öfver allt.
Med bäfvän slutet bida
Stållklädde män å strand;
Det brottandet var vida
Berömdt i Nordens land.

12.

From the brow the sweat plashes,
And the breast heaves cold;
And bush, stone, and hill
Are lit-up over all.
With fright they await the upshot
The steel-clad men on the shore;
That tussle was wide
Famed in Northland.

13.

Til slut dock Frithiof fällde
Sin fiende til jord,
Hann knät mod bröstet ställde,
Och tallte vredens ord.
"Blott nu mitt svärd jag hade,
"Du svarte Berserksskägg,
"Jag genom lifvet lade,
"På dig den hvassa ägg."

13.

At last, however, Frithiof felled
His foe to earth,
He placed his knee against his breast,
And spoke words of rage.
"If I only had my sword,
"Thou black Berserk-beard,
"I would through thy body
"Pass its sharp edge."

14.

"Det skal ei hinder bringa,"
Sad Atle stolt i håg.
"Gå du, ock ta din klinga,
"Jag licgar som jag låg.

14.

"That be no hindrance,"
Said Atle proud in spirit.
"Go thou; and take thy sword,
"I will be as I have lain.

" Den ena, som den andra,
" Skal engång Valhall se:
" Idag skal jag väl vandra;
" I morgon du kanske."

15.

Ei lange Frithiof dröjde;
Den lek han sluta vill:
Han Angurvadel höjde;
Men Atle låg dock still.
Det rörde hjeltens sinne;
Sin vrede då hann band;
Höll midt i huggett inne,
Ock tog den fallnes hand.

" The one like the other
" Shall one day see Vallhall.
" To-day I go,
" To-morrow you maybe."

15.

Not long did Frithiof delay;
He will close the game:
He lifted Angurvadel,
But Atle lay still.
That touched the hero's heart,
He checked his rage,
Stopped himself half-way in the blow,
And took the fallen-man's hand.

From Frithiof's Saga, Canto xvii.

Kung Ring han satt i högbänk om julen och drack mjöd,
Hos honom satt hans drottning så hvit och rosenröd.
Som vår och höst dem båda man såg bredvid hvarann,
Hon var den friska våren, den kulna höst var han.

Då trädde uti salen en okänd gubbe in,
Från hufvud och till fötter han insvept var i skinn.
Han hade staf i handen och lutad sågs han gå,
Men högre än de andra den gamle var ändå.

Han satte sig på bänken längst ned vid salens dörr;
Der är de armas ställe ännu, som det var förr.
De hofmän logo smädligt och sågo till hvarann,
Och pekade med fingret på luden björnskinnsmann.

Då ljungar med två ögon den främmande så hvasst,
Med ena handen grep han en ungersven i hast,
Helt varligen han vände den hofman upp och ned
Då tystnade de andre; vi hade gjort så med.

In English.

King Ring he sat in high-bench at Yule (*Christmas*), eke drank mead,
By him sat his queen so white and rosy-red.
As Spring and Autumn (*harvest*) them both man saw aside-by each other,
She was the fresh spring, the chill harvest was he.

Then trod out-in hall-*the* an unknown (*unkenned*) old-man in;
From head and (*eke*) to feet he covered was in skin;
He had staf in hand-*the*, eke bent was-seen he (to) go,
But higher than the others the old-man was still.

He sat-him on bench-*the* along below by halls-*the* door;
There is the poor's place (*stall*) still-now, as that was before.
The court-men laughed scornfull, and saw till each-other;
And pointed with finger-*the* at ragged bear-skin man.

Then flashes with two eyes the stranger so sharp,
With one hand he griped a young-swain in haste.
Right (*whole*) tenderly he turned the court-man up and down (*nether*),
Then kept silent the others; we had done (*gar* Scoticé) with (also).

Swedish New Testament.—MARK i. 1–8.

1. Thetta är begynnelsen af Jesu Christi, Guds Sons, Evangelio:
2. Såsom skrifwit är i Propheterna: Si, jag sänder min Aengel framför titt ansikte, hwilken bereda skal tin wäg för tig.
3. En ropandes röst är i öknen: Bereder Herrans wäg, görer hans stigar rätta.
4. Johannes war i öknen, döpte, och predikade bättringens döpelse, til syndernas förlåtelse.
5. Och til honom gingo ut hela Judiska landet, och the utaf Jerusalem, och låto sig alle döpa af honom, i Jordans flod, och bekände sina synder.
6. Och Johañes war klädd med camelahår, och med en lädergjording om sina länder, och åt gräshoppor, och wildhoning.
7. Och predikade, och sade: En kommer efter mig, som starkare är än jag, hwilkens skotwänger jag icke wärdig är at nederfalla och uplösa.
8. Jag döper eder med watn; men han skal döpa eder med then Heliga Anda.

§ 162. *The Icelandic.*—This is remarkable for the small extent to which it has changed since the thirteenth century, with the written language of which the modern Icelandic closely agrees.

SPECIMENS.

1.

Icelandic (Fareyïnga-Saga—Ed. Mohnike).

Ok nú er þat eitthvert sinn um sumarit, at Sigmundr mælti til þoris: "Hvat mun verða, þo at við farim í skóg þenna, er hèr er norðr frá garði?" Þórir svarar: "á því er mèr eingi forvitni," segir hann. "Ekki er mèr svâ gefit," segir Sigmundr, "ok þangat skal ek fara." "Þú munt ráča hljóta," segir þûrir, "en brjótum við þa boðorð fóstra míns." Nu fóru þeir, ok hafði Sigmundr viðaröxi eina i hendi sèr; koma i skóginn, ok í rjôðr eitt fagurt; ok er þeir hafa þar eigi leingi verit, þá heyra þeir björn mikinn harðla ok grimligan. Þat var viðbjörn mikill, úlfgrár at lit. Þeir hlaupa nu aptra á stiginn þan, er þeir höfðu þángat farit; stigrinn var mjór ok þraurigr, ok hleypr þórir fyrir, en Sigmundr síðar. Dýrit hleypr nú eptir þeim à stiginn, ok verðr því þraungr stigrinn, ok brotna eikrnar fyrir þvi. Sigmundr snyr þá skjótt út af stignum millum trjánna, ok biðr þar til er dyrit kemr jafn-fram honum. Þa höggr hann jafnt meðal hlusta á dŷrinu með tveim höndum, svâ at exin sökkr. En dýrit fellr áfram, ok er dautt.

Feroic.

Nú vär so til ajna Ferina um Summari, at Sigmundur snakkaji so vi Towra: "Kvat man bagga, towat vìd färin uj henda Skowin, uj èr hèr noran-firi Gärin?" Towrur svärar, "Ikkji hävi e Hu at forvitnast ettir tuj," siir han. "Ikkji eri e so sintur," siir Sigmundur, "og häar skäl e fara." "Tù fert tå at råa," siir Towrur, "men tå browtum vid Forbo Fostirfäjir mujns." Nù fowru tajr, og Sigmundur heji ajna öksi til Brennuvì uj Hondini; tajr koma in uj Skowin, og å ajt väkurt rudda Plos men ikkji häva tajr veri här lájngji, firin tajr hojra kvödtt Brak uj Skownun, og bråt ettir sujgja tajr ajna egvulia stowra Bjödn og gruiska. Tä vä ajn stowr Skowbjödn grågulmut å Litinun. Tair lejpa nù attir å Råsina, sum tajr höddu gingji ettir; Råsin vär mjåv og trong; Towrur lejpur undan, og Sigmundur attanå. Djowri leipur nù ettir tajmum å Råsini; og nù verur Råsin trong kjå tuj, so at Ajkjinar brotnavu frå tuj. Sigmundur snujur tå kvikliani útäf Råsini inimidlum Trjini, og bujar här til Djowri kjemur abajnt han. Tå höggur han bajnt uj Ojrnalystri å Djowrinum vi båvun Hondun, so at öxin sökkur in, og Djowri dettir bajnt framettir, og er standejt.

Swedish.

Och nu var det engång om sommaren, som Sigmund sade till Thorer: "Hvad månde väl deraf warda, om vi åter gå ut i skogen, som ligger der norr om gården?" "Det är jag alldeles icke nyfiken att veta," svarade Thor. "Icke går det så med mig," sade Sigmund, "och ditret mäste jag." Du kommer då att råda," sade Thor, "men dermed öfverträda vi vår Fosterfaders bud." De gingo nu åstad, och Sigmund hade en vedyxa i handen; de kommo in i skogen, och strat derpå fingo de se en ganska stor och vildsinnt björn, en dråpelig skogsbjörn, varg-grå till färgen. De sprungo då tillbaka på samma stig som de hade kommit dit. Stigen var smal och trång; och Thorer sprang fråmst, men Sigmund efterst. Djuret lopp nu efter dem på stigen, och stigen blef trång för detsamma, så att träden sönderbrötos i dess lopp. Sigmund vände då kurtigt retaf från stigen, och ställde sig mellan träden, samt stod der, tills djuret kom fram midt för honom. Då fattade han yxan med begge händerna, och högg midt emellan öronen på djuret, så att yxan gick in, och djuret störtade framåt, och dog på stället.

Danish.

Og nu var det engang om Sommeren, at Sigmund sagde til Thorer: "Hvad mon der vel kan flyde af, om vi end gaae hen i den Skov, som ligger her nordenfor Gaarden?" "Det er jeg ikken nysgjerrig efter at vide," svarede Thorer. "Ei gaar det mig saa," sagde Sigmund, "og derud maa jeg." "Du kommer da til at raade," sagde Thorer, "men da overtræde, vi vor Fosterfaders Bud." De gik nu, og Sigmund havde en Vedöxe i Haanden; de kom ind i Skoven, og strax derpaa saae de en meget stor og grum Björn, en drabelig Skovejörn, ulvegraa af Farve. De löb da tilbage ad den samme Sti, ad hvilken de vare komne derhen. Stien var smal og trang; og Thorer löb forrest, men Sigmund bagerst. Dyret löb nu efter dem paa Stien, og Stien blev trang for det, og Træerne brödes i dets. Löb Sigmund dreiede da nu hurtig ud af Stien, og stillede sig imellem Træerne, og stod der indtil Dyret kom frem lige for ham. Da fattede han öxen med begge Hænder, og hug lige imellem örerne paa Dyret, saa at öxen sank i, og Dyret styrtede fremad, og var dödt paa Stedet.

English.

And now is it a time about the summer, that Sigmund spake to Thorir: "What would become, even if we two go into the wood (shaw), which here is north from the house?" Thorir answers, "Thereto there is to me no curiosity," says he. "So is it not with me," says Sigmund, "and thither shall I go." "Thou mayst counsel," says Thorir, "but we two break the bidding-word of foster-father mine." Now go they, and Sigmund had a wood-axe in his hands; they come into the wood, and into a fair place; and as they had not been there long, they hear a bear, big, fierce, and grim. It was a wood-bear, big, wolf-grey in hue. They run (leap) now back (after) to the path, by which they had gone thither. The path was narrow and strait; and Thorir runs first, and Sigmund after. The beast runs now after them on the path, and the path becomes strait, and broken oaks before it. Sigmund turns then short out of the path among the trees, and bides there till the beast comes even with him. Then cuts he even in between the ears of the beast with his two hands, so that the axe sinks, and the beast falls forwards, and is dead.

2.

From the Edda.

Upp reis 'Oðinn
alda gautr,
ok hann á Sleipni
söðul um lagði;
reið hann niðr ðaðan
Niflheljar til,
mætti hann hvelpi
þeim er or helju kom.

Sá var blóðugr
um brjóst framan,
ok galdrs föður
gól um lengi.
Framm reið Oðinn.
foldvegr dundi,
hann kom at háfu
Heljar ranni.

In English.

Up rose Odin,
Of men king;
Eke he on Sleipner
Saddle on-laid.
Rode he nether-wards thence
Nifhel til;
Met he the whelp;
Which out of hell came.

He was bloody
On breast in front;
Eke at the spell's father
Barked long.
Forward rode Odin
The fieldway dinned:
He came at the high
Hell's house.

Note.—This is one of the Norse poems, translated by Gray.

Up rose the king of men with speed,
And saddled strait his coal-black steed, &c.

Note.—The Danish, Swedish, and Icelandic place the definite article at the end of the word it agrees with. Hence *storm* = *storm*, storm-*en* = *the* storm (storm-*the*).

Again, the same languages have a true passive voice. Hence *höre* = *hear*, *höre-s* = *is heard*, *hörte* = *heard*, *hörte-s*, *was heard* (*heard-was*).

From Snorro's Heimskringla.

III.

Y'NGLINGA SAGA.

KAP. I.

Sva er sagt, at kringla heimsins, sú er mannfólkit byggir, er mjök vag-skorin: gánga höf stór úr útsjánum inn í jordina. Er þat kunnigt, at haf gengr af Njorvasundum, ok allt út til Jórsala-lands. Af hafinu gengr lángr hafsbotn til landnordrs, er heitir Svartahaf:

sa skilr heims þridjúngana: heitir fyrin austan Asia, en fyrir vestan kalla sumir Evrópa, en sumir Enea. En nordan at Svartahafi gengr Sviþjod in mikla eda in kalda. Svíþjód ena miklu kalla sumir menn ecki minni enn Serkland hít mikla; sumir jafna henni vid Bláland hit mikla. Hinn neyrdri lutr Svíþjódar liggr óbygdr af frosti ok kulda, swa sem hinn sydri lutr Blálands er audr af sólarbruna. I Svíþjód eru stór hérut mörg: þar eru ok margskonar þjodir undarligar, ok margar túngur: þar eru risar, ok þar eru dvergar: þar eru ok blámenn; þar eru dýr ok drekar furdulega stórin. Ur Nordri frá fjöllum þeim, er fyrir utan eru bygd alla, fellr á um Svíþjód, sú er at rettu heitir Tanais; hún var fordum köllut Tanaqvísl edr Vanaquísl; hún kémur til sjávar inu i Svarta-haf. I Vanaqvíslum var þa kallat Vanaland, edr Vanheimr; sú á skiir heimsþridjúngana; heitir fyrir austan Asia, en fyrir vestan Evrópa.

Fyrir austan Tanaqvísl í Asía, var kallat Asa-land edr Asaheimr; en höfutborgina, er í var landinu, kölludu þeir Asgard. En í borginni var höfdíngi sá er Odinn var kalladr, þar var blótstadr mikill. Þar var þar sidr at 12 hofgodar vóru æztir; skyldu þeir ráda fyrir blótum ok dómum manna í milli; þat eru Diar kallàdir edr drottnar: þeim skyldi þjónustu veita allr folk ok lotníng. Odinn var hermadr mikill ok mjök vidförull, ok eignadiz mörg riki: han var sva Sigrfæll, at í hvörri orustu feck hann gagn. Ok sva kom at hans menn trúdu því, at hann ætti heimilann sigr í hverri orustu. Þat var háttr hans ef ann sendi menn sína til orustu, edr adrar sendifarar, at hann lagdi adr hendur í höfut þeim, ok gaf þeim bjanak; trúdu þeir at þá mundi vel faraz. Sva var ok um hans menn, hvar sem þeir urdu í naudum staddir á sjá edr á landi, þá kölludu þeir á nafn hans, ok þóttuz jafnan fá af því fro; þar þottuz þeir ega allt traust er hann var. Hann fór opt sva lángt í brot, at hann dvaldiz í ferdinni mörg misseri.

In English.

It is said that the earth's circle which the human race inhabits is torn across into many bights, so that great seas run into the land from the out-ocean. Thus it is known that a great sea goes in at Niorvasund, and up to the land of Jerusalem. From the same sea a long sea-bight stretches towards the north-east, and is called the Black Sea, and divides the three parts of the earth; of which the eastern part is called Asia, and the western is called by some Europa, by some Enea. Northward of the Black Sea lies

Swithiod the Great, or the Cold. The Great Sweden is reckoned by some not less than the Saracens' land; others compare it to the Great Blueland. The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. In Swithiod are many great domains, and many wonderful races of men, and many kinds of languages. There are giants, and there are dwarfs, and there are also blue men. There are wild beasts, and dreadfully large dragons. On the north side of the mountains which lie outside of all inhabited lands runs a river through Swithiod, which is properly called by the name of Tanais, but was formerly called Tanaquisl, or Vanaquisl, and which falls into the ocean at the Black Sea. The country of the people on the Vanaquisl was called Vanaland, or Vanaheim; and the river separates the three parts of the world, of which the eastermost part is called Asia, and the westermost Europe.

The country east of the Tanaquisl in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice. It was the custom there that twelve temple godars should both direct the sacrifices, and also judge the people. They were called Diars, or Drotners, and all the people served and obeyed them. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle. It was his custom when he sent his men into battle, or on any expedition, that he first laid his hand upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful. His people also were accustomed, whenever they fell into danger by land or sea, to call upon his name; and they thought that always they got comfort and aid by it, for where he was they thought help was near. Often he went away so long that he passed many seasons on his journeys.

IV.

From the New Testament.

MARK i. 1—8,

1. Þetta er upphaf evangelii um Jesum Christum Guds son, svo sem skrifad er hiá spámönnunum.

2. Siá! Eg sende minn engel fyrer þer, sá sem tilreide þinn veg fyrer þer.

3. Ðar er ein predikara rödd í eydemorku: "greided þer veg drottins og gered hans stigu retta."

4. Johannes var í eydemörku, skírde og predikade um idranar skírn, til syndanna fyrergefningar.

5. Og þar geck út til hans allt Juda land, og þeir af Jerusalem, og þeir letu aller skíra sig af hon um í Jordan, játande sínar synder.

6. Enn Johannes var klæddur med ulfballds hárum, og eitt ólarbelte um hans lendar, og hann át eingesprettur og skógarhunang.

7. Og predikade og sagde: Ðar kemur einn efter mig, sem er sterkare enn eg, hvers eg em eigi verdugnr frammfallande upp at leysa þveinge hans skófata.

8. Eg skíre ydur med vatne, enn hann mun skíra ydur med heil ögum anda.

§ 163. The comparison between the chief inflections characteristic of the most important of the preceding languages is as follows.

Declension of Substantives ending in a Vowel.

		Anglo-Saxon.	Icelandic.
		Neuter.	*Neuter.*
Sing.	*Nom.*	Eáge (eye).	Auga (eye).
	Acc.	Eáge.	Auga.
	Dat.	Eágan.	Auga.
	Gen.	Eágan.	Auga.
Plur.	*Nom.*	Eágan	Augu.
	Acc.	Eágan	Augu.
	Dat.	Eágan	Augum.
	Gen.	Eágan	Augna.
		Masculine.	*Masculine.*
Sing.	*Nom.*	Nama (*a name*).	Bogi (*a bow*).
	Acc.	Naman	Boga.
	Dat.	Naman	Boga.
	Gen.	Naman	Boga.
Plur.	*Nom.*	Naman	Bogar.
	Acc.	Naman	Boga.
	Dat.	Namum	Bogum.
	Gen.	Namena	Boga.

		Saxon.	Icelandic.
		Feminine.	*Feminine.*
Sing.	*Nom.*	Tunge (*a tongue*).	Tunga (*a tongue*).
	Acc.	Tungan	Túngu.
	Dat.	Tungan	Túngu.
	Gen.	Tungan	Túngu.
Plur.	*Nom.*	Tungan	Túngur.
	Acc.	Tungan	Túngur.
	Dat.	Tungum	Túngum.
	Gen.	Tungena	Túngna.

Declension of Substantives ending with a Consonant.

		Saxon.	Icelandic.
		Neuter.	*Neuter.*
Sing.	*Nom.*	Leáf (*a leaf*).	Skip (*a ship*).
	Acc.	Leáf	Skip.
	Dat.	Leáfe	Skipi.
	Gen.	Leáfes	Skips.
Plur.	*Nom.*	Leáf	Skip.
	Acc.	Leáf	Skip.
	Dat.	Leáfum	Skipum.
	Gen.	Leáfa	Skipa.
		Masculine.	*Masculine.*
Sing.	*Nom.*	Smiƀ (*a smith*).	Konungr (*a king*).
	Acc.	Smiƀ	Konung.
	Dat.	Smiƀe	Konungi.
	Gen.	Smiƀes	Konungs.
Plur.	*Nom.*	Smiƀas	Konungar.
	Acc.	Smiƀas	Konunga.
	Dat.	Smiƀum	Konungum.
	Gen.	Smiƀa	Konunga.
		Feminine.	*Feminine.*
Sing.	*Nom.*	Spr′æc (*a speech*).	Brúƀr (*a bride*).
	Acc.	Spr′æce	Brúi.
	Dat.	Spr′æce	Brúƀi.
	Gen.	Spr′æce	Bruƀar.
Plur.	*Nom.*	Spr′æca	Brúƀir.
	Acc.	Spr′æca	Brúƀir.
	Dat.	Spr′æcum	Brúƀum.
	Gen.	Spr′æca	Brúƀa.

The most characteristic difference between the Saxon and Icelandic lies in the peculiar position of the definite article in the latter language. In Saxon the article corresponding with the modern word *the*, is *þæt*, *se*, *seó*, for the neuter, masculine, and feminine genders respectively; and these words, regularly declined, are *prefixed* to the words with which they agree, just as is the case with the English and with the majority of languages. In Icelandic, however, the article, instead of preceding, *follows*, its noun, *with which it coalesces*, having previously suffered a change in form. The Icelandic article corresponding to *þæt*, *se*, *seó*, is *hitt* (N.), *hinn* (M.), *hin* (F.): from this *the* *h* is ejected, so that, instead of the regular inflection (*a*), we have the forms (*b*).

a.

		Neut.	*Masc.*	*Fem.*
Sing.	*Nom.*	Hitt	Hinn	Hin.
	Acc.	Hitt	Hinn	Hina.
	Dat.	Hinu	Hinum	Hinni.
	Gen.	Hins	Hins	Hinnar.
Plur.	*Nom.*	Hin	Hinir	Hinar.
	Acc.	Hin	Hina	Hinar.
	Dat.	Hinum	Hinum	Hinum.
	Gen.	Hinna	Hinna	Hinna.

b.

Sing.	*Nom.*	—it	—inn	—in.
	Acc.	—it	—inn	—ina (-na).
	Dat.	—nu	—num	—inni (-nni).
	Gen.	—ins	—ins	—innar (-nnar).
Plur.	*Nom.*	—in	—nir	—nar.
	Acc.	—in	—na	—nar.
	Dat.	—num	—num	—num.
	Gen.	—nna	—nna	—nna.

whence, as an affix, in composition,

		Neut.	*Masc.*	*Fem.*
Sing.	*Nom.*	Augat	Boginn	Túngan.
	Acc.	Augat	Boginn	Túnguna.
	Dat.	Auganu	Boganum	Túngunni.
	Gen.	Augans	Bogans	Tungunnar

		Neut.	*Masc.*	*Fem.*
Plur.	*Nom.*	Augun	Bogarnir	Túngurnar.
	Acc.	Augun	Bogana	Túngurnar.
	Dat.	Augunum	Bogunum	Túngunum.
	Gen.	Augnanna	Boganna	Túngnanna.

In the Swedish, Norwegian, and Danish this peculiarity in the position of the definite article is preserved. Its origin, however, is concealed; and an accidental identity with the indefinite article has led to false notions respecting its nature. In the languages in point the *i* is changed into *e*, so that what in Icelandic is *it* and *in*, is in Danish *et* and *en*. *En*, however, as a separate word, is the numeral *one*, and also the indefinite article *a*; whilst in the neuter gender it is *et*—en Sol, *a sun*; et Bord, *a table*: Solen, *the sun*; Bordet, *the table*. From modern forms like those just quoted, it has been imagined that the definite is merely the indefinite article transposed. This it is not. To apply an expression of Mr. Cobbett's, *en* = *a*, and *-en* = *the*, are *the same combination of letters, but not the same word.*

DECLENSION OF ADJECTIVES.

SAXON.

*Definite.**

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Góde	Góda	Góde.
Acc.	Góde	Gódan	Gódan.
Abl.	Gódan	Gódan	Gódan.
Dat.	Gódan	Gódan	Gódan.
Gen.	Gódan	Gódan	Gódan.

Plural.

Nom.	Gódan	Gódan	Gódan.
Acc.	Gódan	Gódan	Gódan.
Abl.	Gódum	Gódum	Gódum.
Dat.	Gódum	Gódum	Gódum.
Gen.	Gódena	Gódena	Gódena.

ICELANDIC.

*Definite.**

Singular.

	Neut.	*Masc.*	*Fem.*
Nom.	Haga	Hagi	Haga.
Acc.	Haga	Haga	Högu.
Abl.	Haga	Haga	Högu.
Dat.	Haga	Haga	Högu.
Gen.	Haga	Haga	Högu.

Högu is the Plural form for all the Cases and all the Genders.

* The meaning of these terms is explained in p. 268. This order of the cases and genders is from Rask. It is certainly more natural than the usual one.

	Saxon. *Indefinite.* *Singular.*			Icelandic. *Indefinite.* *Singular.*		
	Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Nom.	Gód	Gód	Gód.	Hagt	Hagr	Hög.
Acc.	Gód	Gódne	Góde.	Hagt	Hagan	Hög.
Abl.	Góde	Góde	Gódre.	Högu	Högum	Hagri.
Dat.	Gódum	Gódum	Gódre.	Högu	Högum	Hagri.
Gen.	Gódes	Gódes	Gódre.	Hags	Hags	Hagrar.
	Plural.			*Plural.*		
Nom.	Góde	Góde	Góde.	Hög	Hagir	Hagar.
Acc.	Góde	Góde	Góde.	Hög	Haga	Hagar.
Abl.	Gódum	Gódum	Gódum.	Högum	Högum	Högum.
Dat.	Gódum	Gódum	Gódum.	Högum	Högum	Högum.
Gen.	Gódra	Gódra	Gódra.	Hagra	Hagra	Hagra.

Observe in the Icelandic forms the absence of the termination *-an*. Observe also the neuter termination, *-t*, as *hagr*, *hagt*. Throughout the modern forms of the Icelandic (*viz.* the Swedish, Danish, and Norwegian languages) this termination is still preserved: *e.g. en god Hest*, a good horse; *et godt Hjært*, a good heart; *en skön Pige*, a beautiful damsel; *et skarpt Svœrd*, a sharp sword.

Amongst the pronouns the following differences present themselves. The Saxon forms are, for the pronoun of the second person, *þu* (thou), *git* (ye *two*), *ge* (ye); whilst in Icelandic they are *þu*, *þiᵭ*, *þer*, respectively. Again, in Saxon there is no reflective pronoun corresponding with the Latin *se*. In Icelandic we have *sik*, *sér*, *sin*, corresponding to the Latin *se*, *sibi*, *suus*. Besides this, the word *sin* is declined, so that like the Latin *suus* it becomes adjectival.

Sing.	*Nom.*	Sitt	Sinn	Sín.
	Acc.	Sitt	Sinn	Sína.
	Dat.	Sinn	Sínum	Sinni.
	Gen.	Sins	Síns	Sinnar.
Plur.	*Nom.*	Sín	Sínir	Sínar.
	Acc.	Sín	Sína	Sínar.
	Dat.	Sínum	Sínum	Sínum.
	Gen.	Sinna	Sinna	Sinna.

In Saxon there is of course no such an adjectival form

There the Possessives of the Third Person correspond not with the Latin *suus, sua, suum;* but with the Latin *ejus* and *eorum.* The English words *his* and *her* are *genitive* cases, not *adjectives.*

Further remarks upon the presence of the Reflective Pronoun *sik* in Icelandic, and its absence in Saxon, will appear in the sequel.

THE NUMERALS.

Saxon.	Icelandic.
1. 'An	Eitt, einn, ein.
2. Twá	Tvö, tveir.
3. þreó	þrju, þrir.
4. Feower	Fjögur, fjórir.
5. Fíf	Fimm.
6. Six	Sex.
7. Seofon	Sjö.
8. Eahta	'Atta.
9. Nigon	Niu.
10. Tyn	Tiu.

Of the Icelandic verbs the infinitives end in *-a;* as *kalla,* to call; *elska,* to love; whereas the Saxon termination is *-an;* as *lufian,* to love; *wyrcan,* to work.

The persons are as follows:—

		Saxon.	Icelandic.
Pres. Sing.	1.	Bærne	Brenni.
	2.	Bærnst	Brennir.
	3.	Bærnð	Brennir.
Plur.	1.	Bærnað	Brennum.
	2.	Bærnað	Brennið.
	3.	Bærnað	Brenna.

The characteristic, however, of the Icelandic (indeed, of all the Scandinavian languages) is the possession of a *passive* form, or a *passive* voice, ending in *-st:—Ek þu, hann brennist = I, thou, he is burnt; Ver brennumst = We are burnt; þér brennizt = ye are burnt; þeir brennast = they are burnt.* Past tense, *Ek, þu, hann brendist; ver brendumst, þêr brenduzt, þeir brendust.* Imperat.: *brenstu = be thou burnt.* Infinit.: *brennast = to be burnt.*

In the modern Danish and Swedish, the passive is still pre-

served, but without the final *t*. In the *older* stages of Icelandic, on the other hand, the termination was not *-st* but *-sc;* which *-sc* grew out of the reflective pronoun *sik*. With these phenomena the Scandinavian languages give us the evolution and development of a passive voice; wherein we have the following series of changes:—1st, the reflective pronoun coalesces with the verb, whilst the sense changes from that of a reflective to that of a middle verb; 2nd, the *c* changes to *t*, whilst the middle sense passes into a passive one; 3rd, *t* is dropped from the end of the word, and the expression that was once reflective then becomes strictly passive.

Now the Saxons have no passive voice at all. That they should have one *originating* like that of the Scandinavians was impossible. Having no reflective pronoun, they had nothing to evolve it from.

The Auxiliary Verb.

		Saxon.	Icelandic.
		Indicative. Present.	
Sing.	1.	Eom (*I am*)	Em.
	2.	Eart	Ert.
	3.	Is	Er.
Plur.	1.	Synd (Syndon)	Erum.
	2.	Synd (Syndon)	Eruð.
	3.	Synd (Syndon)	Eru.
		Indicative. Past.	
Sing.	1.	Wæ's	Var.
	2.	Wæ're	Vart.
	3.	Wæ's	Var.
Plur.	1.	Wæ'ron	Vorum.
	2.	Wæ'ron	Voru.
	3.	Wæ'ron	Voru.
		Subjunctive. Present.	
Sing.	1.	Sy'	Sé.
	2.	Sy'	Sér.
	3.	Sy'	Sé.
Plur.	1.	Sy'n	Séum.
	2.	Sy'n	Seuð.
	3.	Sy'n	Séu.

		Saxon.	Icelandic.
		Subjunctive. Past.	
Sing.	1.	Wæ′re	Væri.
	2.	Wæ′re	Værir.
	3.	Wæ′re	Væri.
Plur.	1.	Wæ′ron	Værum.
	2.	Wæ′ron	Væru.
	3.	Wæ′ron	Væruð.
		Infinitive.	
		Wesan	Vera
		Participle.	
		Wesende	Verandi.

Recapitulating, we find that the characteristic differences of the greatest importance between the Icelandic and Saxon are three in number :—

1st. The peculiar nature of the definite article.

2nd. The neuter form of the adjectives in *-t*.

3rd. The existence of a passive voice in *-sc*, *-st*, or *-s*.

In the previous comparison the substantives were divided as follows :—1st, into those ending with a vowel; 2ndly, into those ending with a consonant. In respect to the substantives ending with a vowel (*eáge*, *nama*, *tunge*), it may have been observed that their cases were in Anglo-Saxon almost exclusively formed in *-n*, as *eágan*, *tungan*, &c.; whilst words like *skip* and *smiðð* had, throughout their whole declension, no case formed in *-n* ; no case, indeed, wherein the sound of *-n* entered. This enables us (at least with the Anglo-Saxon) to make a general assertion concerning the substantives ending in a *vowel* in contrast to those ending in a *consonant*, *viz.* that they take an inflection in *-n*.

In Icelandic this inflection in *-n* is concealed by the fact of *-an* having been changed into *-a*. However, as this *-a* represents *-an*, and as fragments or rudiments of *-n* are found in the genitive plurals of the neuter and feminine genders (*augna*, *tungna*), we may make the same general assertion in Icelandic that we make in Anglo-Saxon, *viz.* that substantives ending in a vowel take an inflection in *-n*.

Along with the indication of this difference may be introduced the terms *weak* and *strong*, as applied to the declension of nouns.

Weak nouns end in a vowel; or, if in a consonant, in a consonant that has become final from the loss of the vowel that originally followed it. They also form a certain proportion of their oblique cases in *-n*, or an equivalent to *-n*—Nom. *augô*, gen. *aug-in-s*.

Strong nouns end in a consonant; or, if in a vowel, in one of the vowels allied to the semivowels *y* or *w*, and through them to the consonants. They also form their oblique cases by the addition of a simple inflection, without the insertion of *n*.

Furthermore, be it observed that *nouns* in general are *weak* and *strong*, in other words, that adjectives are *weak* or *strong*, as well as substantives. Between substantives and adjectives, however, there is this difference:—

1. A substantive is *either* weak or strong, *i. e.* it has one of the two inflections, but not both. *Augô*, = *an eye*, is weak under all circumstances; *waurd*, = *a word*, is strong under all circumstances.

2. An adjective is *both* weak and strong. The Anglo-Saxon for *good* is sometimes *god* (strong), sometimes *gode* (weak). Which of the two forms is used depends not on the word itself, but on the state of its construction.

In this respect the following two rules are important:—

1. The definite sense is generally expressed by the weak form, as *se blinde man* = *the blind man*.

2. The indefinite sense is generally expressed by the strong form, as *sum blind man* = *a blind man*.

Hence, as far as adjectives are concerned, the words *definite* and *indefinite* coincide with the words *weak* and *strong* respectively, except that the former are terms based on the syntax, the latter terms based on the etymology of the word to which they apply.

Declension of Weak Substantives in Mœso-Gothic.

Neuter.

	Singular.	*Plural.*
Nom.	'Augô (*an eye*)	'Augôna.
Acc.	'Augô	'Augôna.
Dat.	'Augin	'Augam.
Gen.	'Augins	'Augônê.

Neuter.

	Singular.	*Plural.*
	Masculine.	
Nom.	Manna (*a man*)	Mannaus.
Acc.	Mannan	Mannans.
Dat.	Mannin	Mannam.
Gen.	Mannins	Mannanê.
	Feminine.	
Nom.	Tuggô (*a tongue*)	Tuggôns.
Acc.	Tuggôn	Tuggôns.
Dat.	Tuggôn	Tuggôm.
Gen.	Tuggôns	Tuggônô.

Declension of Strong Substantives in Mœso-Gothic.

Neuter.

	Singular.	*Plural.*
Nom.	Vaúrd (*a word*)	Vaúrda.
Acc.	Vaúrd	Vaúrda.
Dat.	Vaúrda	Vaúrdam.
Gen.	Vaúrdis	Vaúrdê.
	Masculine.	
Nom.	Fisks (*a fish*)	Fiskôs.
Acc.	Fisk	Fiskans.
Dat.	Fiska	Fiskam.
Gen.	Fiskis	Fiskê.
	Feminine.	
Nom.	Brûþs (*a bride*)	Brûþeis.
Acc.	Brûþ	Brûþins.
Dat.	Brûþai	Brûþim.
Gen.	Brûþais	Brûþê.

These may be compared with the Saxon declensions; viz. *aúgô* with *eáge*, *manna* with *nama*, *tuggô* with *tunge*, *vaúrd* with *leáf*, *fisks* with *smiƀ*, and *brûþs* with *spræc*.

Declension of Weak (or Definite) Adjectives in Mœso-Gothic.

Singular.

	Neuter.	*Masculine.*	*Feminine.*
Nom.	Blindô	Blinda	Blindô.
Acc.	Blindô	Blindan	Blindôn.
Dat.	Blindin	Blindin	Blindôn.
Gen.	Blindins	Blindins	Blindôns.

Plural.

	Neuter.	*Masculine.*	*Feminine.*
Nom.	Blindôna	Blindans	Blindôns.
Acc.	Blindôna	Blindans	Blindôns.
Dat.	Blindam	Blindam	Blindôm.
Gen.	Blindônê	Blindanê	Blindônô.

Declension of Strong Adjectives in Mœso-Gothic.

Singular.

	Neuter.	*Masculine.*	*Feminine.*
Nom.	Blind-ata	Blind-s	Blind-a.
Acc.	Blind-ata	Blind-ana	Blind-a.
Dat.	Blind-amma	Blind-amma	Blind-ái.
Gen.	Blind-is	Blind-is	Blind-áizôs.

Plural.

Nom.	Blind-a	Blind-ái	Blind-ôs.
Acc.	Blind-a	Blind-ans	Blind-ôs.
Dat.	Blind-áim	Blind-áim	Blind-áim.
Gen.	Blind-áizê	Blind-áizê	Blind-áiozô.

Verbs.

Indicative.

Present.

		M.G.	A.S.
Sing.	1.	Sôk-ja	Luf-ie.
	2.	Sôk-eis	Luf-ast.
	3.	Sôk-eiþ	Luf-að.
Plur.	1.	Sôk-jam	Luf-i-að.
	2.	Sôk-eiþ	Luf-i-að.
	3.	Sôk-jand	Luf-i-að.

Preterite.

Sing.	1.	Sôk-ida	Luf-ode.
	2.	Sôk-ides	Luf-odest.
	3.	Sôk-idá	Luf-ode.
Plur.	1.	Sôk-dêdum	Luf-odon.
	2.	Sôk-dêduþ	Luf-odon.
	3.	Sôk-dêdum	Luf-odon.

Subjunctive.

Present.

		M.G.	A.S.
Sing.	1.	Sôk-jáu	Luf-ige.
	2.	Sôk-jâis	
	3.	Sok-jái	
Plur.	1.	Sôk-jâima	
	2.	Sôk-jáiþ	
	3.	Sôk-jáina	

Preterite.

Sing.	1.	Sôk-idêdjáv	Luf-ode.
	2.	Sôk-idêdeis	
	3.	Sôk-idêdi	
Plur.	1.	Sôk-idêdeima	Luf-odon.
	2.	Sôk-idêdeiþ	
	3.	Sôk-idêdeina	

The conjugation of the Verb Substantive in Mœso-Gothic is as follows.

Indicative.

Present.

Sing.	*Plur.*
1. Im	Sijum.
2. Is	Si-juþ.
3. Ist	Si-nd.

Preterite.

Sing.	*Plur.*
1. Vas	Vês-um.
2. Vas-t	Vês-uþ.
3. Vas	Vês-un.

Subjunctive.

Present.

Sing.	*Plur.*
1. Sij-áu	Sij-áima.
2. Sij-áis	Sij-áiþ.
3. Sij-ái	Sij-áina.

Preterite.

Sing.	*Plur.*
1. Vês-jáu	Vês-eima.
2. Vês-eis	Vês-eiþ.
3. Vês-ei	Vês-eina.

Inf. Visan.
Sijan.
Part. Visands

CHAPTER XXV.

ON THE CLASSIFICATION OF THE GERMAN GROUP OF LANGUAGES.

§. 164. Up to the present chapter the statements of the author respecting the mutual relations which the different languages of the German group bear to each other have been any but tabular, systematic, or classificational. No general view of the family has been given—no such view as the naturalist gives of an order, a family, or a genus with sub-genera. No division into primary and secondary sections and sub-sections has been attempted; nor yet has there been much said about *stems* and *stocks* falling into *branches*, whilst the *branches* divided into *ramifications* and similar sub-divisions, with names more or less metaphorical. Indeed, the language of the genealogist—the talk about *roots* and *pedigrees*—has been carefully eschewed. Nevertheless, it has not been found convenient to discard it altogether; inasmuch as more than one term has been found necessary which has suggested the existence of a greater amount of systematic classification than has been exhibited. Such a term is the word *Scandinavian* (or *Norse*); a word which is evidently the generic name for a natural group of tongues, more or less akin to those of Germany Proper, but, at the same time, more or less opposed to them. Such a word as this indicates the likelihood of such a system as the following:—

The Gothic class (or stock) falls into two orders (or branches)—the Proper German, and the Scandinavian or Norse. Again,—

The German Proper contains the High-German, Platt-Deutsch, Dutch, &c.; whilst the Norse contains the Icelandic, Swedish, and Danish.

Each of these fall into dialects and sub-dialects.

No doubt, this is, to a great degree, the case. Yet it is also equally undoubted that the view which would illustrate it has been kept in the back-ground. Instead of this, our notices have been to the effect that the Frisian was likest the Dutch, the Dutch likest certain Platt-Deutsch dialects, certain Platt-Deutsch dialects likest certain High-German ones—and so on throughout.

The reason of this lies in the importance of rightly ascertaining the extent to which a systematic classification of languages, dialects, and sub-dialects into primary, secondary, and other subordinate divisions is an actual philological phenomenon. *Can* languages be thus conveniently arranged? *Can* tabulated exhibitions of them be constructed? If they can *not* it is certainly a serious error to think that they *can*. It is a serious error, because it engenders the idea that definitions of an unattained, or perhaps unattainable, degree of clearness and precision are practicable. It is a serious error, because it substitutes lines of demarcation and distinction for lines of connection and transition; so subverting the true and natural principles of philological arrangement, and replacing them by false and artificial ones.

Hence, the chief method by which the mutual affinities of the German tongues have been shown, has been the exhibition of the points wherein one language agreed with another, and that other with some third, that third with a fourth—and so on.

This is the plan of the present edition; but it was not the plan of the earlier ones. Therein, the exhibition of the mutual relationships of the German, or Gothic, forms of speech took the following shape:—

Of the great *Gothic* (*German*) stock of languages, there were—

Two branches; the *German Proper* (or *Teutonic*), and the *Scandinavian* (or *Norse*).

I. The *Teutonic* branch fell into

Three divisions, (1) the Mœso-Gothic, (2) the High-German, and (3) the Low-German.

The Low-German comprised (1 and 2) the Anglo-Saxon

and the English, (3) the Old-Saxon, (4 and 5) the Old-Frisian and Modern-Dutch, (6) the Platt-Deutsch dialects.

II. The Scandinavian branch comprehended the Icelandic, Feroic, Swedish, and Danish, with their dialects and sub-dialects in all their stages.

In a tabular form such a system as this might be expressed thus:—

- GERMAN
  - GOTHIC
    - *Mœso-Gothic*
    - *High-German*
      - Literary German
      - Suabian
      - Bavarian
      - Hessian, &c.
    - *Low-German*
      - Angle
      - Old Saxon
      - Frisian
      - Platt-Deutsch, &c.
  - SCANDINAVIAN
    - Icelandic
    - Feroic
      - Dalecarlian
    - Swedish
      - Smaaland
    - Danish
      - Halgoland, &c.

This is a classification which actually exists; being that which we find in the works of Grimm, Rask, and the chief philologues for the German family of languages. No one has adopted it more implicitly than the present writer—*up to the present time*. Yet it is exceptionable; so exceptionable that, unless it be abandoned, it must be taken with great caution and considerable qualifications. Of these the naturalist, whether zoologist or botanist, best understands the nature. He anticipates it, seeing the difficulties it has a tendency to engender beforehand. It has a tendency to engender the notion that all the forms of speech comprehended in the same division are more like each other than they are to any one in any other. Yet such is not the case. The Platt-Deutsch runs in the High-German, the Frisian is as much Dutch as Angle. It is only the extreme forms of each section that are widely separated from each other, and definitely characterised.

The truth is that, whatever may be the case when our knowledge has come to be enlarged, at the present moment, we must classify according to *types* rather than *definitions*; contrasting

and comparing the typical and central members of each group. With this proviso the tabular form is safe, without it dangerous.

§ 165. Akin to this question of classification, or rather part and parcel of it, is the still more difficult one of the *value of characteristics*. Some writers lay great stress upon the absence or presence of certain sounds, in other words upon the Phonêsis of Languages. Others, on the other hand, think but little of a few vowels and consonants more or less, and accordingly attend chiefly to something else. At times, this is the inflection or grammatical structure; at times it is the dictionary or glossarial part of the language. "Such a language," writes A, "has a passive voice, which some other (naming it) has not; hence, I separate them somewhat widely."

"But their sound systems are alike," writes B, "and, consequently, I unite them." A practical instance of this kind of criticism will show itself after we have looked at some of the more usual characteristics of the different German forms of speech;—some of those which lie most on the surface.

1. The use of *p* and *k* for *b* and *g* respectively is High-German rather than Low, and of the High-German dialects more particularly Bavarian.

COMMON HIGH-GERMAN.	BAVARIAN.	ENGLISH.
*B*erg	*P*ir*k*	Hill (*berg*).
*B*aiern	*P*aiern	Bavaria.
*B*lind	*P*lin*t*	Blind.
*G*ott	*K*ott	God.
Ge-birgg-e	*Ke-pirk*-i	Range of hills, &c.

2. The use of *-t* or *-tt* for *-s* or *-ss* is Low-German, in opposition to High; as—

PLATT-DEUTSCH.	HIGH-GERMAN.	ENGLISH.
Wa*t*er	Wa*ss*er	Wa*t*er.
Swê*t*	Schwei*ss*	Swea*t*.
He*t*	E*s*	I*t*.

What applies to the Platt-Deutsch, generally, applies *à fortiori* to the Saxon, Frisian, and Norse.

3. The Frisian chiefly differs from the Old-Saxon and Anglo-

Saxon in the forms of the plural noun and in the termination of the infinitive mood.

The plurals which in Anglo-Saxon and Old-Saxon end in *-s*, in Frisian end in *-r*.

The infinitives, which in Anglo-Saxon and Old-Saxon end in *-an*, in Frisian end in *-a*.

ANGLO-SAXON.	FRISIAN.	ENGLISH.
Cyning-*as*	Kening-*ar*	King-*s*.
Bærn-*an*	Bærn-*a*	Burn.

4. In Norse the preference for the sound of *-r* to *-s*, and of *-a* to *-an* is carried further than even in Frisian.

5. But the great characteristics of the Norse tongues, as opposed to the Frisian, and, *à fortiori*, to all the others, are the so-called passive voice, and the so-called *post*-positive article.

a. The reflective pronoun *sik* = *se* = *self* coalesces with the verb, and so forms a *reflective* termination. In the later stages this reflective (or middle) becomes passive in power. *Kalla* = *call*, and *sig* = *self*. Hence come *kalla sig*, *kallasc*, *kallast*, *kallas*; so that in the modern Swedish *jag kallas* = *I am called* = *vocor*.

b. The definite article in Norse not only *follows* its substantive, but amalgamates with it; *e. g. bord* = *table*, *hit* = *the* or *that*; *bord-et* = *the table* (*board*).

What is the *value* of any one of these characteristics? He is a bold philologue who answers this question offhand.

The *value* of a characteristic is not only an obscure and difficult question in itself, but the *measure of value* is so unfixed as for practical purposes to be wholly arbitrary.

Question. "Why do you lay so much stress upon, or, changing the expression, put so *high* a value, on the presence of a post-positive article?"

Answer. "Because it implies some important fact in the history of the development of the tongues wherein it appears. It implies that the tongues wherein it occurs were separated from those wherein it does not occur at an early period. If so, the relationship must be distant."

"Not so," it may be answered, "the separation may be but

recent, in which case it only shows a considerable amount of activity in the processes by which language is changed."

"But this is itself important, so that, consequently, the sign is of value under either point of view."

No doubt it is. At the same time the measure of value is uncertain and fluctuating, inasmuch as all that has been shown in the preceding dialogue is, that under either of two views, a case can be made out for the importance of a certain characteristic. A sign that a language has changed quickly is of value and interest; and so is a sign of a language having separated itself from some mother-tongue common to it and certain other forms of speech at an early period.

Nevertheless, it is bad philology to deal with the two facts as equal and indifferent, and to argue at one time from the one, and at another, from the other.

§ 166. All these difficulties are increased when we bring under notice, and add to our other points of criticism, the important question *of time;* inasmuch as the same exceptions that lie against any overclose classification in the way of order and genus, stem and branch, division and subdivision, lie against any unduly strict lines of demarcation between the different *stages* of a language; indeed, in this field of study more than usual circumspection is required. It is an easy matter to take a specimen from the reign of (say) King John, and another from that of our present Queen, and compare them—easy, too, to arrive at certain results from such a comparison. There will be likeness and there will be difference; there will be the older forms and the newer ones. And the latter will be supposed to have followed, succeeded, or grown out of the former; as, in many cases, they will have done. But in many cases they will not. What if the two samples not only belong to two different periods, but to two different dialects also. In such a case the sequence, or succession, though nearly linear is not so altogether. Whether the proximity of the two lines may not be sufficiently close to make the difference immaterial is another question. For most purposes of investigation it is so—for most, but not for all.

A little consideration will show that the *à priori* view of the relationship that languages bear to each other favours this prin-

ciple of classification. We cannot but suppose that the streams of population by which the several portions of the earth's surface have been occupied were *continuous*. In this case a population spreads from a centre like circles on a still piece of water. Now, if so, *all changes must have been gradual, and all extreme forms must have passed into each other by means of a series of transitional ones.*

It is clear that such forms, when submitted to arrangement and classification, will not come out in any definite and well-marked groups, but that, on the contrary, they will run into each other, with equivocal points of contact, and indistinct lines of demarcation; so that discrimination will be difficult, if not impracticable. If practicable, however, it will be effected by having recourse to certain typical forms, around which such as approximate most closely can most accurately and conveniently be grouped. When this is done, the more distant outliers will be distributed over the debateable ground of an equivocal frontier.

But as man conquers man, and occupant displaces occupant on the earth's surface, forms and varieties, which once existed, become extinct. The more this extinction takes place, the greater is the obliteration of those transitional and intermediate forms which connect extreme types; and the greater this obliteration, the stronger the lines of demarcation between geographically contiguous families. Hence a variational modification of a group of individuals simulates a difference of species; forms which were once wide apart being brought into juxtaposition by means of the annihilation of the intervening transitions.

As a general rule—

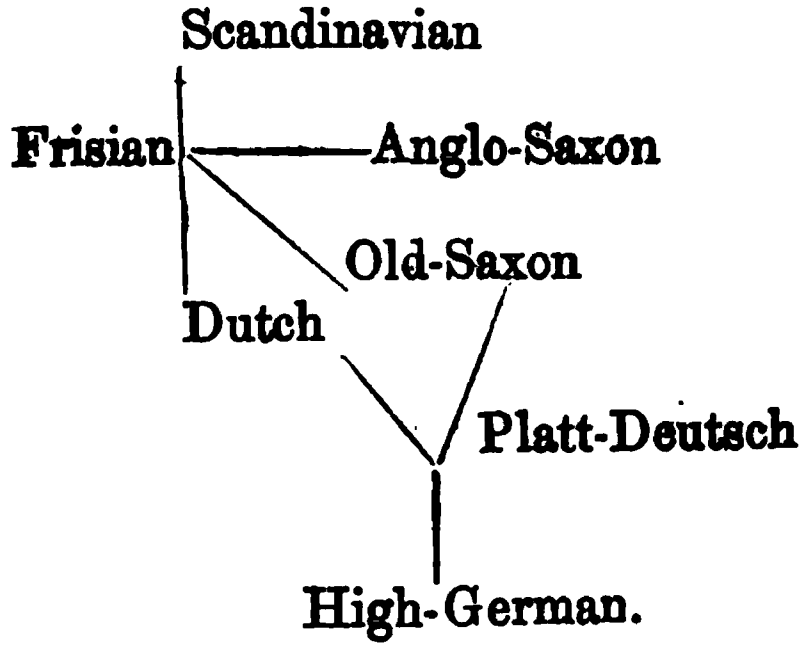
The more definite the class the greater the displacement.

Also—the smaller the differences of dialect the later the diffusion of the language, such, at least, is the *primâ facie* view.

In Paris we hear French; in Madrid, Spanish; in Languedoc, Gascony, and Bearn an intermediate language. But what will be the case when the provincial forms of speech on each side of the Pyrenees have been replaced by the literary languages of the two great kingdoms of France and Spain? The geographical contact of two typical, if not extreme, forms of speech.

§ 167. For the German group of tongues (*minus* the Mœso-Gothic, of which the relations are obscure), the following series of circles and lines may serve as illustrations. The inner circle represents the form of speech to which the name by its side applies in its typical form, anterior to its diffusion. The larger circumscribes the fresh points over which it spreads, the original forms of speech there prevalent being departures from the strict type of the centre, and in proportion as they are so, approximations to something else, *e.g.* in the case of the Anglo-Saxon to the Frisian on one side, and the Old-Saxon on the other.

The lines give us the directions in which certain forms propagated themselves.



It may not be unnecessary to add that, whatever may be the exceptions taken to the ordinary classification into divisions and sub-divisions (the exceptions to which are provisional rather than absolutely valid), the points of contact between the different members of the Gothic family of languages are those that the generality of philologues admit. They admit, for instance, that the Platt-Deutsch dialects touch the High-German on one side and the Old-Saxon and Dutch on the other; that

the Frisian is closely akin to the Saxon, and, above all, that it is the most Scandinavian of all the German forms of speech.

The present writer, too, admits that the division between the two primary branches of the family—the Scandinavian and the German Proper, is, if not absolutely natural, a near approach to nature; inasmuch as it is, probably, not very wrong to say that all the languages in the former division are more like each other than any one of them is to any form of speech from Germany Proper. Nevertheless, he hesitates — and that, because, whatever measure of value he take as to the importance of the two leading Scandinavian characteristics—the so-called Passive Voice, and the Post-positive article—he sees less in them than is seen by the majority of investigators.

Let us examine them—taking the former first.

It is called a Passive, but it has grown out of a *Middle* form, which *Middle* has grown out of a combination of two words—viz. the active, or transitive verb, and the pronoun of the third person.

In this there is nothing extraordinary, every process being capable of the clearest and most appropriate illustration.

a. The older forms of the Icelandic give us not only the conjunction of the *third* person with the verb, but that of the *first* person also. Thus, whilst *mik* = *me*, *þik* = *thee*, and *sik* = *se*. The ejection of the vowel, the change from *-sc*, to *-st*, and lastly, the loss of the *t* are points of phonêsis.

The use of the pronoun of the *third* person to the displacement and exclusion of those of the first and second is a point of logic. How come such a combination as the verb + *þik* to have become wholly, and such a combination as the verb + *mik* to have become nearly obsolete so long ago as the twelfth and thirteenth centuries; for such is the date of the early Icelandic literature. Whatever may be the exact nature of the confusion of idea that thus extended the use of the *sik* in Icelandic at the expense of the other two pronouns, it gives us a phenomenon which reappears elsewhere in the Greek, the High-German, and the Lithuanian, *at least*.

It cannot, then, be said that a formation so naturally evolved as the so-called passive voice of the Scandinavian languages is a philological characteristic of very high value, a philological

characteristic which effects between the languages wherein it is found, and the languages wherein it is not found any notably broad line of demarcation.

b. Now as to the peculiar position of the definite article, the article which may conveniently be denominated *post*-positive. Undoubtedly it is a very palpable characteristic, and one which tells a great deal upon the language, as any one may discover for himself who passes from the study of the English or German to that of the Danish, Swedish, or Icelandic. It makes the reader look to the end of the word where he has hitherto looked at the beginning, putting the sequence of his ideas, more or less, out of joint. It gives, too, compactness to the Scandinavian sentences, and enriches the metres with a large amount of the so-called trochaic feet.

Undoubtedly this post-positive article is a very palpable characteristic. Yet it is very doubtful whether it be the measure of any important phenomenon in the way of evolution or development. It is very doubtful whether it indicates any long separation in time between the languages wherein it occurs and the languages wherein it is wanting. It is also doubtful whether it indicates that any inordinate amount of change took place within a comparatively short period. It is a peculiarity easily evolved, *i. e.* without any extraordinary activity of the processes by which languages are changed, and without any extraordinary length of the time for the working of the usual changes, at an average rate. It is safe to say that a period of three centuries is long enough for its development—long enough, and, perhaps, more than long enough. How do we get at this? for the statement is something better than a mere guess—is something better than a mere *à priori* speculation. We get at it by certain phenomena supplied by the history of the Latin language and the languages derived from it. A hundred years before our era none of these latter had any existence beyond the Italian Peninsula. Five hundred years A.D., there were no less than four new growths, one in France, one in the Spanish Peninsula, one in Switzerland, and one in the Danubian Principalities. Now, of these, the first three formed their definite articles after the fashion of the Germans Proper—viz. the French, the Spaniards (and Portuguese), and the Swiss of the Grisons. And the original Romans did

the same. But the fourth formed their articles after the fashion of the Scandinavians, the Wallachian and Moldavian equivalents to *l'homme*, *il huomo*, and *el hombre*, being *homul* (= *hom-ul* = *homo ille*).

In this, then, we have a form which has been developed since the Conquest of Dacia—the reign of Trajan.

As the relationship of certain languages has been illustrated by circles and lines, the *stages* may be similarly exhibited by lines and points.

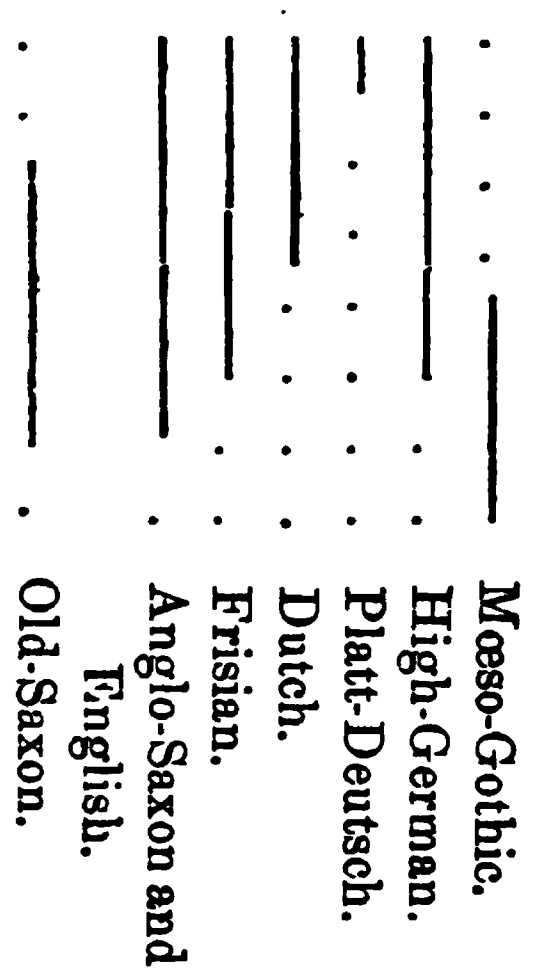
Let the points and lines that run vertically represent the period between the fourth and nineteenth centuries, the lines denoting the time to which the different samples of the different forms of speech are referrible.

Some begin soon, but soon cease, *e.g.* the Mœso-Gothic, which we find as early as the fourth century, but lose before we reach the sixth.

Some come down late but begin late, *e.g.* the Dutch and Platt-Deutsch.

The Anglo-Saxon extends through nearly the whole period; but—

The Old Saxon neither ascends so high as the Mœso-Gothic, nor comes down so low as the others.



The more these lines are kept distinct the better the philology.

CHAPTER XXVI.

ON CERTAIN POINTS OF NOMENCLATURE.

§ 168. THE last chapter dealt with the question of classification; the present takes cognizance of certain points of nomenclature. The extent to which such remarks are necessary or superfluous may be collected from the remarks themselves. The words which will command our attention are the following —1. Gothic. 2. German. 3. Dutch. 4. Teutonic. 5. Anglo-Saxon. 6, 7. Icelandic and Old Norse.

Gothic (and Mœso-Gothic). — This is a name (perhaps, we may say *the* name) for the *genus* of which such forms of speech as the High-German, the Danish, the English, &c. are *species*. Such, at least, is the language we may use for the sake of illustration, even though in some points it may be exceptionable. *Gothic*, then, is a generic name.

With the prefix *Mœso-* it becomes specific, denoting the particular language of the Ulphiline Translation. *Mœso-* is from *Mœsia*, the name of the present countries of Servia and Bulgaria during the later periods of the Roman history. In the fifth century the *Lower* Mœsia (Bulgaria) was occupied by a German population. That this gave us the *Germans* of Mœsia, or Mœso-*Germans*, is evident. Whether, however, it gave us a population that is either correctly or conveniently called the *Goths* of Mœsia, or Mœso-*Goths*, is another question.

No grave exception lies against the use of the word *Mœsian* as applied to the language of Mœsia in the time of Ulphilas— no *grave* exception. The likelihood of its being supposed to denote the original vernacular tongue of Mœsia, as spoken

before the German invasion, is of no great importance in the way of an objection. Still, it is worth remembering.

What are the merits or demerits of the word *Gothic?* Its merits are that—

a. It is in current use; that—

b. It would not easily be replaced if thrown out of use. Say that we substituted, for it, the word *German*. The following inconvenience would arise. It would have one power when it applied to the *class*, and another when applied to particular languages of Germany as opposed to Scandinavia; that—

c. It is, to a certain extent, correct; *but only to a certain extent*. That the speakers of the language of the Ulphiline translations were called *Goths* at a period not later than the third century, and by a population not less important than the Roman, is generally and reasonably believed—a fact which gives us an argument in favour of the use of the word as an element in the term Mœso-Gothic, *i. e.* as a denomination for the particular Goths of Mœsia; that—

d. It has as good a claim as any other word equally specific in its origin to take an extension of power, and to enlarge itself into a more general term. Even though other members of the family to which the speakers of the language of the Ulphiline translation belonged were of equal historical importance with the Goths of Mœsia, the latter have in their favour the highly important fact of their language being the one which supplies us with the earliest specimens of the group to which it belongs. The Ulphiline translations are the earliest Gothic, or German, compositions extant; that—

e. The term *Gothic*, as applied to architecture, is a similar extension of the term.

The question as to the demerits of the word is complex; neither are the facts which it includes beyond doubt. They are doubted, however, by no one so much as by the present writer.

He holds that the term *Gothic*, as applied to the Germans of Mœsia, is as ethnologically incorrect as the term *Briton* applied to the Angles of *Britannia*—and that for the same reason. The invaders of neither country took their names

with them. On the contrary, they took them from the countries to which they went; having left their own under different ones. That no *Britons, under that name,* left Germany to conquer Britannia is universally admitted. That no Goths, *under that name,* left Germany to conquer Mœsia is not universally admitted. It only ought to be.

Just as a certain country which was called *Britannia* long before it became German, engendered the name *Britain,* which certain *Englishmen* occasionally adopt, did a certain country, of which the original occupants were the GET-Æ, attach to certain invaders the name GOTH-I, a name which they never bore at home, which they cannot be shown to have adopted themselves, and which (when all is said about it that can be said) was only a *Roman* name for the occupants of the country of the *Getæ,* who in the fourth and fifth centuries were of German origin.

If this be true, the objections against the word *Goth,* as applied to a German of Mœsia, are the objections against the word *Briton* as applied to an Angle of the Heptarchy. They lie against the name even in its more limited sense. *A fortiori,* they lie against it in its general sense. It would be wrong to call the East Anglians Britons; but it would be wronger still to call the Hessians or the Westphalians so.

But though incorrect, the word may be convenient, or, at least, allowable. This was the case with the word *Mœsian;* a word against which, though an objection lay, it was only a slight one—too slight to be of much practical importance, inasmuch as Mœsian philology and Mœsian history, so far as they are other than German, is *nil*—or nearly *nil.*

But not so British philology and British history.

Nor yet (according, at least, to the views of the present writer) Gothic philology and Gothic history.

For reasons exhibited elsewhere, I have long satisfied myself that the history of a population, at one and the same time, *other than German, and, yet, more truly Gothic than any Germans ever were,* is no obscure and unimportant history at all, but, on the contrary, a history of great interest and influence, a history of which the vast area bounded by the Gulf of Bothnia on the one hand, and the Indian Ocean on

the other, was the field. The fuller exposition of this view will appear in the third Preliminary Dissertation.

§ 169. *German.*—The chief points concerning this name, are—

1. That it was, originally, no national name at all, but one given to the nations on the East and North of Gallia by the Romans, the Romans having, probably, taken it from the Gauls.

2. That, with few exceptions, it has applied to the Germans proper of Germany. Except in philology and ethnology, we do not find either English or Scandinavian writers calling their countrymen *Germans*.

3. That the two German divisions most generally meant, when the word is used in a *limited* sense, are the Franks and Alemanni.

4. That the words *Frank* (or Francic) and Alemann (or *Allemannic*) have been occasionally used as synonymous with *German*.

5. That the origin of the word *Germani*, in the Latin language, is a point upon which there are two hypotheses.

a. That it is connected with the Latin word *Germani* = *genuine*.

b. That it grew out of some such German word as *Herman*, *Irmin*, *Wehrmann*, or the *Herm-* in *Hermunduri*, *Herminones*, &c.

Neither of these views satisfies the present writer, who as little believes the word to have been of *native*, as he believes it to have been of *Roman* origin. It by no means follows that because the Romans called a certain population by a certain name, that that name was Roman. Strabo, from whom we get the notion, was not only a Greek, but a Greek who gives his view of the origin of the word more in the way of an etymological fancy than aught else; his statement and text being as follows:—"The parts immediately beyond the Rhine, beyond the Kelts, and turned towards the East, the *Germans* occupy, differing but little from the Keltic stock; chiefly in their excess of wildness, size, and yellowness. In size, habits, and manner of life they are as we have described the Kelts to be. Hence, the Romans seem to me to have given them their name on good grounds, wishing to designate them as the

genuine Gauls. For in the Roman speech *German* means *genuine*:"—

Εὐθὺς τοίνυν τὰ πέραν τοῦ Ῥήνου μετὰ τοὺς Κελτοὺς πρὸς τὴν ἕω κεκλιμένα Γερμανοὶ νέμονται, μικρὸν ἐξαλλάττοντες τοῦ Κελτικοῦ φύλου, τῷ τε πλεονασμᾷ τῆς ἀγριότητος καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τἆλλα δὲ παραπλήσιοι καὶ μορφαῖς, καὶ ἤθεσι, καὶ βίοις ὄντες, οἵους εἰρήκαμεν τοὺς Κελτούς. Διὸ δίκαιά μοι δοκοῦσι Ῥωμαῖοι τοῦτο αὐτοῖς θέσθαι τοὔνομα, ὡς ἂν γνησίους Γαλάτας φράζειν βουλόμενοι· γνήσιοι γὰρ οἱ Γερμανοὶ κατὰ τὴν Ῥωμαίων διάλεκτον.

The name *German* seems not to have been of Roman—Nor yet of native origin.

Although, the Romans and the Gauls knew the populations beyond the Rhine by a certain *collective* term, no such common *collective* term seems to have been used by the Germans themselves. *They had none.* Each tribe had its own designation; or, at most, each kingdom or confederation. Only when the question as to what was common to the whole country, in opposition to what was *Roman* or *Gallic*, became a great practical fact, did a general ethnological term arise; and this was not *German* but *Dutch.*

This is a common phenomenon. In Hindostan we hear of the wilder mountaineers of Orissa and the Mahratta country under the names of Kól and Khond; and this is a collective term. But it is only this in the mouth of a Hindu, or Englishman. Amongst themselves the separate names of the different tribes is all that is current.

The evidence of Tacitus is strong upon the point. Speaking upon their origin he writes:—" Celebrant carminibus antiquis (quod unum apud illos memoriæ et annalium genus est) Tuistonem deum terrâ editum, et filium Mannum, origionem gentis conditoresque. Manno tres filios adsignant, e quorum nominibus proximi Oceano Ingævones, medii Hermiones, ceteri Istævones vocentur. Quidam autem licentiâ vetustatis, plures deo ortos, pluresque gentis appellationes, Marsos, Gambrivios, Suevos, Vandalios adfirmant: eaque vera et antiqua nomina. Ceterùm Germaniæ vocabulum recens et nuper additum: quoniam qui primi Rhenum transgressi Gallos expulerint, ac nunc Tungri, tunc Germani vocati sint: ita nationis nomen, non gentis evaluisse paullatim, ut omnes primùm à vic-

tore ob metum, mox à seipsis invento nomine, Germani vocarentur."

Notwithstanding the words "à seipsis invento nomine," I believe the word German to have been of *Gallic* origin, so that, whilst the Germans had no *collective* name at all, the Romans called them as they were called by their neighbours—the neighbours through whom they (the Romans) more especially came in contact with them—their neighbours the Gauls.

The *first use* of the word is *early* in one sense, *late* in another. It is early if we look only to the date of the events with which it is connected. It is late if we look to the historian who records it. This distinction is necessary; though often overlooked. The earliest date assigned to a given event is one thing: the earliest historian who mentions such an event is another. A very early event may be recorded by a very late historian. Now the word *Semi-germanis* was applied to certain nations who came across Hannibal as he crossed the Alps; the historian who tells us being Livy.

Again—the nation of the Bastarnæ took a prominent part in the wars of Philip, the father of Perseus, against the Romans. Persuaded to become his allies, they cross the Danube; Cotto, one of their nobles, being sent forward as ambassador. They enter Thrace. The Thracians retire to Mount Donuca. Here the Bastarnæ divide. Thirty thousand reach Dardania. The rest cross the Danube homewards. This is what Livy tells us.

Strabo's evidence is more remarkable.

Ἐν δὲ τῇ μεσοραίᾳ Βαστάρναι *μὲν τοῖς* Τυριγέταις *ὅμοροι καὶ* Γερμανοῖς, *σχεδόν τι καὶ αὐτοὶ τοῦ* Γερμανικοῦ *γένους ὄντες, εἰς πλείω φῦλα διῃρημένοι. Καὶ γὰρ* Ἄτμονοι *λέγονταί τινες, καὶ* Σιδόνες, *οἱ δὲ τὴν* Πεύκην *κατασχόντες, τὴν ἐν τῷ* Ἴστρῳ *νῆσον,* Πευκινοί.

This has given the Bastarnæ great prominence in ethnology; since they have the credit of being the first Germans mentioned *by name* in history.

Thirdly—In the Fasti Capitolini for B.C. 222, occurs the following entry:—"M. CLAUDIUS M. F. M. N. MARCELLUS AN. DXXXI. COS. DE GALLEIS INSUBRIBUS ET G[ER]MANIS K. MART. ISQUE SPOLIA OPI(*ma*) RETTULIT DUCE HOSTIUM VIR (*domaro ad Cla*)STID (*ium interfecto*)."—Græv. Thes. Antt. Rom. ii. p. 227.

This is a notice of some pretension. Polybius, however, calls the allies of the Insubrian Gauls not Germans but *Gæsatæ*.

More than this—the record itself is not above suspicion. The part of the stone which contains the letters ER, has been repaired, "and" (the extract is from Niebuhr) "whether ER was put in at random, or whether it was so on the original stone, I can neither assert nor deny. I have often seen the stone, but although a friend of mine wished me particularly to ascertain the truth, I was never able to convince myself whether the corner containing the syllable is part of the original stone or not. It is evident that the name cannot have been Cenomanis, since they were allied with the Romans, and the *g* is quite distinct. *Gonomani* does not occur among the Romans. If the author of these Fasti actually wrote *Germanis*, the nation is mentioned. The thing is not at all impossible." Lecture LVIII. Dr. L. Schmitz's edition.

The word *German*, then, is more probably of *Gallic* than of either native or Roman origin. It was introduced into English through the Latin, *German* and *Germany* being translations of *Germanus* and *Germania*. In France, Italy, and Spain, the equivalent terms are *Allemagne* and *Lamagna*, from the Latin *Alemanni*. Hence, the words in question, however convenient in Great Britain, are of *English* rather than *European* currency. More upon this point, however, will be considered, when we have noticed two other terms—*Dutch*, and *Teutonic*.

§ 170. *Dutch.—Germany* is not the name by which a German denotes his own country. He calls it *Deutschland*.

Neither is it the name by which a Frenchman designates *Germany*. He calls it *Allemagne*.

Whence the difference? The different languages take the different names for one and the same country from different sources.

The German term *Deutsch* is an *adjective;* the earlier form of the word being *diutisc*. Here the *-isc* is the same as the *-ish* in words like *self-ish*. *Diut*, on the other hand, means *people*, or *nation*. Hence, *diut-isc* is to *diut*, as *popularis* is to *populus*. This adjective was first applied to the *language;*

and served to distinguish the *popular*, *national*, *native*, or *vulgar* tongue of the populations to which it belonged from the Latin. It first appears in documents of the ninth century:—"Ut quilibet episcopus homilias apertè transferre studeat in rusticam Romanam linguam aut *theotiscam*, quo tandem cuncti possint intelligere quæ dicantur."—Synodus Turonensis, A.D. 813. Quod in lingua *Thiudisca* scaftlegi, id est armorum depositio, vocatur.—*Capit. Wormatiense.* De collectis quas *Theudisca* lingua heriszuph appellat.—*Conventus Silvacensis.* Si, *barbara*, quam *Teutiscam* dicunt, lingua loqueretur.—Vita Adalhardi, &c.—D.G., i. p. 14, *Introduction.*

As to the different forms in which either the root or the adjective appears, the most important of them are as follows:—

1. In Mœso-Gothic, *þiudiskô* = ἐθνικῶς—Galatians ii. 14; a form which implies the substantive *þiuda* = ἔθνος.

2. In Old High-German, *diot* = *populus*, gives the adjective *diutisc* = *popul-aris.*

3. In Anglo-Saxon we have *þeód* and *þeódisc.*

Sometimes this adjective means *heathen*; in which case it applies to religion and is opposed to *Christian.*

Oftener it means *intelligible*, or *vernacular*, and applies to language; in which case it is opposed to *Latin.*

The particular Gothic dialect to which it was first applied was the German of the Middle Rhine. Here the forms are various:—*theodisca, thiudisca, theudisca, teudisca, teutisca.* When we reach parts less in contact with the Latin language of Rome, its use is rarer. Even the Germans of the Rhine frequently use the equivalent term *Alemannic*, and *Francic*; whilst the Saxons and Scandinavians never seem to have recognised the word at all.

Hence it is only the Germans of *Germany* that are *Theotisci*, or *Deut-sche.*

We of England, on the other hand, apply it only to the *Dut-ch* of Holland.

Up to a certain time in its earlier history the term *Dutch* (*Teutisca, Theodisca, &c.*) is, to a certain degree, one of disparagement; meaning *non-Roman*, or *vulgar.* It soon, however, changes its character; and in an Old High-German gloss —*uncadiuti* (*ungideuti*) = *un-dutch* is translated *barbarus.*

The standard has changed. Barbarism now means a departure from what is Dutch. Nevertheless, originally *Deutsche* = *vulgar*.

Like *high* as opposed to *low*, *rich* to *poor*, &c., the word *Deut-sch* was originally a *correlative* term—*i.e.* it denoted something which was *popular*, *vulgar*, *national*, *unlearned*—to something which was not. Hence, it could have had no existence until the relations between the learned and lettered language of Rome, and the comparatively unlearned and unlettered *vulgar tongue* of the Franks and Alemanni had developed some notable points of contrast. *Deut-sche*, as a name for *Germans*, in the sense in which it occurs in the *ninth* century, was an impossibility in the *first*, or *second*. This is not sufficiently considered. Many believe that the *Teut-*, in *Teutones*, is the *deut-*, in *deut-sch*. To be this *exactly* is impossible. Any German tribe that called itself *þeuda*, *Diot* or *Þeoð* in the first century must have given a different meaning to the word; and, so doing, have called themselves *homines*, *heroes*, or by some term equally complimentary.

The present national sense of the word is wholly secondary and derivative. Originally it was no more the name of a people or a language than the word *Vulgate* in the expression *the Vulgate translation of the Scriptures* is the name of a people or a language.

§ 171. *Teutonic*.—The history of this word is closely connected with that of the preceding; inasmuch as both have the same combination of letters for their first syllable, viz. T. E. U. T. On the other hand, the final syllables are different. Are the two words the same? The common element TEUT is in favour of their being so.

Again,—about the tenth century the Latin writers upon German affairs began to use not only the words *Theotiscus* and *Theotiscé*, but also the words *Teutonicus* and *Teutonicé*. Upon this Grimm remarks that the latter term sounded more learned; since *Teutonicus* was a classical word, an adjective derived from the Gentile name of the Teutones conquered by Marius. This is likely enough. At any rate, no fact is more certain than that, about the time in question, the Germans were called, indifferently, either *Theot-isci*, or *Teut-onici*.

What does this prove? That the word *Teutonicus* (= *Theotiscus*) came from the classical term *Teutones* is admitted; though this is by no means certain, inasmuch as the word may have been formed after the analogy of *Romanice*.

Admitting this, I by no means believe that, *on the strength of their name*, the *Teutonici* (= *Theotisci*) were of the same stock with the classical Teutones; neither does the similarity prove that they were. I doubt whether it even *implies* so much—*i. e.* when taken alone. Its application, however, at the time in question, to populations unequivocally German, and its use as a synonym with *Dutch* (*Theotiscus*) do more than the name itself. The name itself proves no more than is proved by the presence of the root *L-t*, in the words *Læti*, and *Latini*, names from which no one has argued that the *Latins* and *Læti* were the same.

Of far greater importance than the use of the word *Teutonicus* in the tenth century is its use in the first and second —its use by the classical writers. Did they use it as equivalent to German? Some did—Velleius Paterculus most especially. Nevertheless, the usual meaning of the word *Teutones* in the classical writers is to denote a population identical with, or similar to, the *Teutones* conquered by Marius. This it meant, and nothing more. In like manner the adjective *Teutonicus* meant *after the fashion of the Teutones*. I imagine that if a poet of the times in question were asked what he meant by the epithet, such would be his answer. That he would say that *Teutonicus* was only another word for *Germanicus*, and that the *Teutones* were *Germans*, I do *not* imagine, admitting, however, that a geographer or historian might do so. The probable reason for this will soon appear. At present, the classical rendering of *Teutones* and *Teutonici* is *like the men whom Marius conquered*—whoever they were. Of course, this term connoted something else. It was applied to the colour and texture of the hair; so that we read of *Teutonici capilli*. It was applied to the manner of throwing javelins, so that we hear of men who were—

> *Teutonico* ritu soliti torquere cateias.
>
> *Æneid*, lib. vii. l. 741.

It was applied to several other characteristics besides. Now, even if we admit all these to be common to the Teutones and Germans, we get no evidence as to the two words bearing the same meaning. All that we get is the fact that *Teutonicus* meant *like the men conquered by Marius*, and that these had certain points in common with the Germans.

Hence—the question as to the German origin of the *Teutones* must be discussed chiefly on its own merits, and, to a great extent, independently of the fact of the words *Teutonic* and *Dutch* having been used as synonyms; for it has already been remarked that it was quite impossible for the *Teut-* in the classical word *Teut-ones*, and the *Teut-* in the medieval form *Teut-iscus*, to be one and the same word, with one and the same meaning. The *Teut-* in *Teut-*iscus could have no existence until the contrast between the Latin as a learned, and the German as an unlearned, language had become prominent and familiar to both Germans and Latins. On the other hand, the *Teut-* in *Teut-ones* appears far too early for anything of the sort.

Again—the syllables *Vulg-*, and *Belg-*, are quite as much alike as *Teuton-*, and *Deut-sch;* yet how unreasonable it would be for an Englishman to argue that he was a descendant of the *Belgæ* because he spoke the *Vulgar* Tongue.

Mutatis mutandis, however, this is the argument of many of the German writers—though not of all. Are we then to say that it is only *some* of the German writers who identify the *Deut-*sch and the *Teut-*ons on the strength of the name? We can scarcely do this. As far as my own reading and experience go, I can safely say that I have never yet met a German, who, in some way or other, either consciously or unconsciously, did not argue from the similarity of name to the descent of his countrymen from the men who fought against Marius. He has done this even though he has not been guilty of the error just indicated. Nor has he done it upon unreasonable, though (in my mind) insufficient grounds.

Though the *Teut-* in *Teut-*ones is not the *Teut-* in *Teut-*iscus in its secondary sense of *vulgar*, or *popular*, as opposed to *learned* and *cultivated*, it may still be the same word with its primary meaning of *people*. It is by no means unlikely

for an invading nation to call themselves *the nation, the nations, the people,* &c. Neither, if a German tribe had done so, would the word employed be very unlike *Teuton-es*. Although the word *þiud-a* = *nation* or *people,* is generally strong in its declension (so making the plural *þiud-ôs*), it is found also in a weak form with its plural *thiot-ûn* = *Teuton-*. See *Deutsche Grammatik*, i. 630.

Again—we have the *Saltus Teut-o-bergius* mentioned by Tacitus (*Annal.* lib. i. p. 60). Whatever may be the power of the *Teut-* in *Teutones*, it is highly probable that here it means *people*, in other words, that it is the *Teut-* in *Dut-ch*, and that in its primary sense *populus* rather than *vulgus*. It means either *the hill of the people*, or *the city of the people;* according as the syllable *-berg-* is derived from *báirgs* = *a hill*, or from *baúrgs* = *a city*. In either case the compound is allowable, *e. g.* diot-*wëc*, *public way*, Old High-German; thiod-*scatho*, *robber of the people*, Old-Saxon; þëód-*cyning*, þeod-*mearc*, *boundary of the nation*, Anglo-Saxon; þiód-*land*, þiód-*vëgr*, *people's way*, Icelandic.

The evidence, then, is reduced to the mere fact of the first syllable in *Teut*-ones, probably, meaning *people;* whilst (if so) it was a German gloss.

That *people*, however, was actually its meaning is only a probability. There is not a tittle of external evidence on the point.

But, supposing that there were, it would by no means follow that because it was a German word it was *exclusively* so. The root *p-lk* (*v-lg*) is equally Slavonic and Latin—*pulk* = *vulg-*us, as well as the German *folk*.

Such are the reasons against too much stress on the root *Teut-*, in *Teut*-ones. Let us now take the rest of the evidence. Velleius Paterculus has been noticed.

Tacitus makes no mention of the Teutones at all.

Ptolemy mentions both *Teut*-onarii and *Teut*-ones. The former looks like a German word; it being probable that the *-arii* = *wære*. If so, *Teuton-* is the name of a place. The localities of both these populations are other than German rather than German. Again—admitting *Teutonarii* to be a German word, it is by no means certain that it applies to a German population.

The remaining evidence in favour of the Teutones having been German lies in their connection with the Cimbri. What is the proof of these having been German? In nine cases out of ten the discreditable answer is "their connection with the evidently *Dutch Teutones*"—an answer that shows that the reasoning is in a vicious circle.

The doctrine to which the present writer has long committed himself is as follows:—for certain reasons, the knowledge of the precise origin and locality of the nations conquered by Marius was, at an early period, confused and indefinite. New countries were made known without giving any further information. Hence, the locality of the Cimbri was always pushed forwards beyond the limits of the geographical areas accurately ascertained. Finally, their supposed locality retrograded continually northwards, until it fixed in the districts of Sleswick and Jutland, where the barrier of the sea, and the increase of geographical knowledge (with one exception) prevented it from getting further.

This view arises out of the examination of the language of the historians and geographers as examined in order, from Sallust to Ptolemy.

a. b. Of Sallust and Cicero, the language points to Gaul as the home of the nation in question; and that without the least intimation of its being any particularly distant portion of that country.

c. Cæsar, whose evidence ought to be conclusive, fixes them to the south of the Marne and Seine. This we learn, not from the direct text, but from inference: "Gallos—a Belgis Matrona et Sequana dividit."—*Bell. Gall.* i. 1. "Belgas—solos esse qui, patrum nostrorum memoria, omni Gallia vexata, Teutones Cimbrosque intra fines suos ingredi prohibuerint."—*Bell. Gall.* ii. 4. Now if the Teutones and Cimbri had moved from north to south, they would have clashed with the Belgæ first, and with the other Gauls afterwards. The converse, however, was the fact.

d. Diodorus Siculus, without defining their locality, deals throughout with the Cimbri as a Gallic tribe. Besides this, he gives us one of the elements of the assumed indistinctness of ideas in regard to their origin, viz. their hypothetical con-

nection with the Cimmerii. In this recognition of what might have been called the *Cimmerian theory*, he is followed by Strabo and Plutarch.—*Diod. Sicul.* v. 32. *Strabo*, vii. *Plutarch, Vit. Marii.*

e. The next writer who mentions them is Strabo. In confirmation of the view taken above, this author places the Cimbri on the northernmost limit of the area geographically known to him, viz. *beyond* Gaul and *in* Germany, between the Rhine and the Elbe:—*Τῶν δὲ Γερμάνων, ὡς εἶπον, οἱ μὲν προσάρκτιοι παρηκοῦσι τῷ Ὠκεανῷ. Γνωρίζονται δ' ἀπὸ τῶν ἐκβολῶν τοῦ Ῥήνου λάβοντες τὴν ἀρχὴν μέχρι τοῦ Ἄλβιος. Τούτων δὲ εἰσὶ γνωριμώτατοι Σούγαμβροί τε καὶ Κίμβροι. Τὰ δὲ πέραν τοῦ Ἄλβιος τὰ πρὸς τῷ Ὠκεανῷ παντάπασιν ἄγνωστα ἡμῖν ἐστίν.*—Lib. iv. Further proof that this was the frontier of the Roman world we get from the statement which soon follows, viz. that "thus much was known to the Romans from their successful wars, and that more would have been known had it not been for the injunction of Augustus forbidding his generals to cross the Elbe."—Lib. iv.

f. Velleius Paterculus agrees with his contemporary Strabo. He places them beyond the Rhine, and deals with them as Germans:—"Tum Cimbri et Teutoni transcendere Rhenum, multis mox nostris suisque cladibus nobiles."—ii. 8. "Effusa —immanis vis Germanarum gentium quibus nomen Cimbris ac Teutonis erat."—Ibid. 12.

g. The author who most mentions in detail the tribes beyond the Elbe is also the author who most pushes back the Cimbri towards the north. This is Ptolemy. Coincident with his improved information as to the parts southward, he places them at the extremity of the area known to him:—*Καῦχοι οἱ μείζονες μέχρι ξοῦ Ἄλβιος ποταμοῦ· ἐφεξῆς δὲ ἐπὶ αὔχενα τῆς Κιμβρικῆς Χερσονήσου Σάξονες· πάντων δὲ ἀρκτικώτεροι Κίμβροι.*—*Ptolemæi Germania.*

Such is the evidence of those writers, Greek or Roman, who deal with the local habitation of the Cimbri rather than with the general history of that tribe. As a measure of the indefinitude of their ideas, we have the confusion, already noticed, between the Cimbri and Cimmerii, on the parts of Diodorus, Strabo, and Plutarch. A better measure occurs in the following extract from Pliny, who not only fixes the Cimbri in three

places at once, but also (as far as we can find any meaning in his language) removes them so far northward as Norway:—"Alterum genus Ingævones; quorum pars Cimbri, Teutoni, ac Chaucorum gentes. Proximi Rheno Istævones; quorum pars Cimbri mediterranei."—iv. 28. "Promontorium Cimbrorum excurrens in maria longe peninsulam efficit, quæ Cartris appellatur."—Ibid. 27. "Sevo Mons" (the mountain-chains of Norway) "immanem ad Cimbrorum usque promontorium efficit sinum, qui Codanus vocatur, refertus insulis, quarum clarissima, Scandinavia est, incompertæ magnitudinis."—Ibid. Upon confusion like this it is safe to say that there must be a misconception somewhere.

To say the least, then, it is doubtful whether the word *Teuton* is properly applied to a German population; however, German the word *Teut*-iscus (=*Deut*-sch) may be. From this we get the Italian form *Tedesco*, and a French form *Tudesque*, formed after the fashion of *grotesque*.

§ 172. *Anglo-Saxon.*—The *Lingua-Anglorum* of Beda is translated by Alfred *on Englisce*. So old is the word *English*. This is the commoner term. At the same time the word *Saxon* is in use—*fures quos* Saxonice *dicimus* vergeld-þeovas. (See D. G. *Introduction to third edition*, p. 2.)

Why do we call the older stages of the English Language Anglo-Saxon, when they are so clearly English? This question is ably urged by a writer in the *Gentleman's Magazine* for April and May, 1852, who would replace the ordinary nomenclature in the following manner:—

1. A.D. 550—1150 *Old-English* (Anglo-Saxon).
2. — 1150—1350 *Early-English* (Semi-Saxon).
3. — 1350—1550 *Middle-English* (First-English*).
4. — 1550—1852 *New-English* (Later-English).

§ 173. *Icelandic, Old Norse.*—Although Icelandic is the usual name for the mother-tongue of the Danish, Swedish, and Norwegian, the Norwegian philologists generally prefer the term *Old Norse*.

In favour of this view is the fact that Norway was the

* Who uses this term?

mother-country, Iceland the colony, and that some portions of what is called Old Icelandic was composed in Norway.

Still the reason is insufficient; since the present term *Icelandic* is given to the language not because Iceland *was* the country that *produced*, but because it *is* the country that has *preserved* it.

Suppose that, whilst the Latin of Virgil and Cicero in Italy had been changing into the modern Italian, in some old Roman colony (say Sardinia) it had remained either wholly unaltered, or else, altered so little as for the modern *Sardinian*—provided he could read at all—to be able to read the authors of the Augustan age, just like those of the era of Charles Albert; no other portion of the old Roman territory—not even Rome itself—having any tongue more like to that of the Classical writers than the most antiquated dialect of the present Italian. Suppose, too, that the term *Latin* had become obsolete, would it be imperative upon us to call the language of the Classics *Old Italian*, *Old Roman*, or at least *Old Latin*, when no modern native of Rome, Latium, or Italy could read them? Would it be wrong to call it *Sardinian*, when every Sard *could* read them? I think not. *Mutatis mutandis*, this is the case with Iceland and Norway.

§ 174. *The question of convenience.*—The chief subject in connection with the names that have just passed under review has been the theoretic propriety, or impropriety, of them. It is, however, nearly certain that this will have but little to do with their adoption and currency. The practical facts of most importance in this way are (1), the extent to which a given form is actually in use, and (2), its convenience or inconvenience.

Gothic.—The word *Gothic* is more current than convenient. At the same time, it is chiefly inconvenient to the general philologue, to the systematic ethnologist, and to the special investigator of history of the *Sarmatian* stock. For the comparatively limited field of German philology, it is well nigh unexceptionable. For this reason it is likely to keep its place longer than it deserves. The present writer is more vexed by it, than, perhaps, any one else; yet he must take it as he finds it, however desirous of replacing it by the term *German*.

Dutch.—The English and continental powers of the word are difficult to reconcile. In English it means the language of Holland, as opposed to that of Germany. In Germany it means *German.* Then there are the further complications arising out of the term *Hoch-Deutsch* (*High-Dutch*), and *Platt-Deutsch.* It is doubtful whether these difficulties would be met by returning to the original *English* power of the word, which was (*to a certain extent*) identical with the modern German. It was so to *a certain extent,* inasmuch as in the fifteenth and sixteenth centuries *High-Dutch* meant the present literary German, *Low-Dutch* meaning the Dutch of Holland—the Dutch of *Holland* rather the *Platt-Deutsch* dialects of Germany Proper.

The simple form *Dutch* is an inconvenient name for the language of Holland.

The compound *Low-Dutch* is also inconvenient.

The most correct name, the name current both in Germany Proper and Holland, is *Netherlandish ;* but this is a compound which is unpleasing to the English ear, sounding too like the dystogistic term *outlandish.*

Netherlandic is hybrid—*i. e.* English in respect to its first three syllables, Greek in respect to its last.

Flemish, if the Dutch of Holland would consent to use it, would, perhaps, prove a useful term, for it must be remembered that, *in philology,* when we talk of the Dutch (of Holland) we also mean the Flemish (of Belgium). Both must be denoted by the same word.

The name that, individually, I find most convenient for the Dutch of Holland and of Belgium, as opposed to the *High-German* and *Platt-Deutsch* of Germany is *Batavian.*

The two other words (*High-German* and *Platt-Deutsch*) are also convenient—though objections of no small weight lie against them. In the first place—

1. They are more or less correlative terms. Nevertheless, the difference of form disguises this correlation.

2. Secondly.—*Platt-Deutsch* is an absolutely foreign word, a foreign word, too, which is nearly sure to be mispronounced.

Be it so. The words are, still, convenient. We may learn this by trying to mend them.

Say *High-German* and *Low-German.*—This means too

much; since *Low-German* is used as a generic term, including the Platt-Deutsch dialects, and a great deal more, viz. the English, and the Dutch of Holland. Or—

Say, *High-Dutch* and *Low-Dutch*.—The word Low-Dutch suggests the Dutch of Holland (the *Batavian*). Or—

Say, *Hoch-Deutsch* and *Platt-Deutsch*.—We get two foreign words instead of one.

Upon the whole, the three best names seem to be (1), *High-German*, (2) *Platt-Deutsch* (*Plattoitsh*, or *Pladdoitsch*),* and (3), *Batavian*.

Teutonic.—As opposed to *Norse* or *Scandinavian*, the word is useful. In this case it denotes the languages of Germany Proper, Holland, and England as opposed to the Danish, Swedish, &c. In short, it is a convenient name for the primary division of the so-called Gothic (German) stock.

Saxon — Anglo-Saxon — Angle, English, &c.—Theoretically, the views of the author already referred to are strictly correct, and they are, of course, strengthened by the doctrine (if sound) of the present writer.

As to the foreign origin of the word *Saxon*, the only objections that lie against it are practical. Even if the terms *Anglo*-Saxon and *Semi*-Saxon be got rid of, there is the *Old*-Saxon to be dealt with. When an unexceptionable term for this has become current, the word *Saxon* may safely be ejected from German Philology.

Scandinavian, Norse, &c.—The first of these terms would be unnecessary if it were not for the tendency of the other to occasionally engender a certain false notion.

Scandinavian means the languages of the northern branch of the Gothic (or German) stock, as contrasted with the *Teutonic*. So doing, it means the Danish as well as the Swedish, and the Swedish as well as the Norwegian — also the Feroic and the Icelandic.

Now *Norse* may mean this also; but it may also mean *Norwegian* as opposed to Swedish, *Norwegian* as opposed to Danish, *Norwegian* as opposed to Icelandic.

On the other hand, *Scandinavian* is inconvenient. Its power in Philology is different from its power in Geography.

* Or *Platteitch* (*Pladdeitch*).

In Philology it includes Denmark. No one would hesitate in saying that the Danish was one of the Scandinavian languages. In Geography (generally at least) it excludes Denmark. Few would say that in visiting Copenhagen they were visiting Scandinavia. Scandinavia, in *geography*, means Sweden and Norway.

If the nomenclature for the northern branch of the Gothic (or German) stock were likely to be settled in England, rather than between the Danes, Swedes, Norwegians, and Icelanders, the question would be a simple one. *Scandinavian* might be eliminated altogether, *Norse* might replace it, and *Norwegian* denote the Norse of Norway, just as *Danish*, *Swedish*, and *Icelandic* would denote that of Denmark, Sweden, and Iceland.

But this is not likely to be the case. Meanwhile the Norwegian philologues eschew the word *Icelandic*, and use *Old Norse* instead; the Danes demurring to the substitution.

Of the literature thus designated some portion was undoubtedly Norwegian rather than Icelandic.

Another portion was undoubtedly Icelandic rather than Norwegian.

A third is of uncertain origin.

This third portion the English philologue most conveniently calls Old *Norse* (or simply *Norse*).

The second he conveniently calls Old *Icelandic*.

The first he conveniently calls Old *Norwegian*.

What the scholars, however, of the countries most interested in the matter will do is uncertain. It is only certain that by calling everything Old *Norse* the nomenclature for the special and proper Old *Norwegian* is impaired.

Now this is by no means a matter of indifference. On the contrary, certain peculiarities of the special and proper Norse of Norway (the Old Norwegian) require notice. One of them is the important form *-sc* instead of *-st*, as the sign of the so-called passive voice—a form of pre-eminent value, inasmuch as it points to the origin of a passive voice in a middle, of a middle in a reflective, and of a reflective in the combination of the verb and pronoun.

The present chapter, along with the one which preceded it, has been written for the sake of indicating the extent to which both the classification and the nomenclature of the German stock of language are matters that we should reconsider rather than acquiesce in. There is much to be done even in the arrangement of our subject-matter and the naming of our tools —more than the generality of writers admit.

CHAPTER XXVII.

THE RELATION OF THE ENGLISH TO THE ANGLO-SAXON, AND THE STAGES OF THE ENGLISH LANGUAGE.

§ 175. If the present English of the nineteenth century be compared with the Anglo-Saxon of the tenth, the following points of difference will be observed:—

1. The Anglo-Saxon language contained words that are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	*air*	swithe	*very*
lichoma	*body*	sáre	*very*
stefn	*voice*	sith	*late*
theód	*people*	reccan	*care about*
ece	*everlasting*	ongitan	*understand*
hwæt	*sharp*	*sweltan*	*die*, &c.

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice*, *people*, *conjugal*, *philosophy*, *alchemist*, *very*, *survey*, *shawl*, and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A. S.	English.
án	*one*	gærs	*grass*
eahta	*eight*	ic	*I*
nygon	*nine*	spræc	*speech*
endlufon	*eleven*	eáge	*eye*, &c.

More important, however, than the differences between word and word are those between inflection and inflection. Thus—

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung-*ena*	*tongues*	god-*ra*	*good*
word-*a*	*words*	wi-*t*	*we two*
treow-*u*	*tree-s*	gi-*t*	*ye two*
sun-*a*	*son-s*	hwo-*ne*	*who-m*
god-*an*	*good*	we luf-*iath*	*we love*
god-*re*	*good*	we luf-*odon*	*we loved*
god-*ne*	*good*	to luf-*ianne*	*to love.*
god-*es*	*good*		

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours*, *yours*, *theirs*, *hers*, were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English appear with different forms in the different languages.

A. S.	English	A. S.	English
smith-*es*	*smith's*	hvá-*m*	*who-m*
smith-*as*	*smith-s*	blets-*ode*	*bless-ed*, &c.
hir-*e*	*her*		

§ 176. In detail—

Nouns.—*Gender.*—In Anglo-Saxon there are three genders, the masculine, the feminine, and the neuter. With *adjectives* each gender has its peculiar declension; with *substantives* there are also appropriate terminations, but only to a certain degree; *e.g.* of words ending in *-a* (*nama*, a name; *cuma*, a guest), it may be stated that they are always masculine; of words in *-u* (*sunu*, a son; *gifu*, a gift), that

they are never neuter; in other words, that they are either masculine or feminine.

The definite article varies with the gender of its substantive; *þæt eage*, the eye; *se steorra*, the star; *seo tunge*, the tongue.

Of Number.—The plural form in *-en* (as in *oxen*), rare in English, was common in Anglo-Saxon. It was the regular termination of a whole declension; *e.g. eágan*, eyes; *steorran*, stars; *tungan*, tongues. Besides this, the Anglo-Saxons had forms in *-u* and *-a*, as *ricu*, kingdoms; *gifa*, gifts. The termination *-s* current in the present English was confined to a single gender and to a single declension, as *endas*, ends; *dagas*, days; *smiðas*, smiths.

Of Case.—Of these the Saxons had, for their substantives, at least three; viz. the nominative, dative, genitive. With the pronouns and adjectives there was a true accusative form; and with a few especial words an ablative or instrumental one. *Smið*, a smith; *smiðe*, to a smith; *smiðes*, of a smith. Plural, *smiðas*, smiths; *smiðum*, to smiths; *smiða*, of smiths: *he*, he; *hine*, him; *him*, to him; *his*, his: *se*, the; *þa*, the; *þy*, with the; *þam*, to the; *þæs*, of the.

Of the dative in *-um*, the world *whilom* (*at times, at whiles*) is a still extant and an almost isolated specimen.

Of Declension.—In *Anglo-Saxon* it is necessary to determine the termination of a substantive. There is the weak, or simple declension for words ending in a vowel (as *eage, steorra, tunga*), and the strong, or complex declension for words ending in a consonant (*smið, spræc, leáf*). The letters *i* and *u* are dealt with as semivowels, semivowels being dealt with as consonants; so that words like *sunu* and *gifu* belong to the same declension as *smið* and *spræc*.

That the form of adjectives varies with their definitude or indefinitude, has already been seen: definitive adjectives following the inflection of the simple; indefinite ones that of the complex declension.

The chief details of the Anglo-Saxon declension have, also, been shown.

The Anglo-Saxon inflection of the participles present is remarkable. With the exception of the form for the genitive plural definite (which, instead of *-ena*, is *-ra*,) they follow the

declension of the adjectives. From the masculine substantives formed from them, and denoting the agent, they may be distinguished by a difference of inflection.

	Participle.	*Substantive.*
	Wegferende = *Wayfaring.*	Wegferend = *Wayfarer.*
Sing. Nom.	Wegferende	Wegferend.
Acc.	Wegferendne	Wegferend.
Abl.	Wegferende	Wegferende.
Dat.	Wegferendum	Wegferende.
Gen.	Wegferendes	Wegferendes.
Plur. Nom.	Wegferende	Wegferendas.
Dat.	Wegferendum	Wegferendum.
Gen.	Wegferendra	Wegferenda.

PRONOUNS.—*Personal.*—Of the pronominal inflection in Saxon, the character may be gathered from the chapter upon pronouns. At present, it may be stated that, like the Mœso-Gothic, and the Icelandic, the Anglo-Saxon language possessed for the first two persons a *dual* number; inflected as follows:—

	1*st Person.*		2*nd Person.*	
Nom.	Wit	*We two.*	Git	*Ye two.*
Acc.	Unc	*Us two.*	Inc	*You two.*
Gen.	Uncer	*Of us two.*	Incer	*Of you two.*

Besides this, the demonstrative, possessive, and relative pronouns, as well as the numerals *twa* and *þreo*, had a fuller declension than they have at present.

VERBS. — *Mood.* — The subjunctive mood, that in the present English (with the exception of the conjugation of the verb substantive) differs from the indicative only in the third person singular, was in Anglo-Saxon inflected as follows:—

Indicative Mood.

Pres. Sing.	1.	Lufige.	*Plur.*	1. 2. 3.	Lufiaþ.
	2.	Lufast.			
	3.	Lufaþ.			

Subjunctive Mood.

Pres. Sing.	1. 2. 3.	Lufige.	*Plur.*	1. 2. 3.	Lufion.

The Saxon infinitive ended in *-an* (*lufian*), and besides this there was a so-called gerundial form, *to lufigenne*.

Tense.—In regard to tense, the Anglo-Saxon coincided with the English. The present language has two tenses, the present and the past; the Saxon had no more. This past tense the modern English forms either by addition (*love, loved*), or by change (*fall, fell*). So did the Anglo-Saxons.

Number and Person.—In the present English the termination *-eth* (*moveth*) is antiquated. In Anglo-Saxon it was the only form recognised. In English the plural number (indicative as well as subjunctive) has no distinguishing inflection. It was not so in Anglo-Saxon. There, although the *persons* were identical in form, the *numbers* were distinguished by the termination *-aþ* for the indicative, and *-n* for the subjunctive. (*See above.*)

Such are the chief points in the declension of nouns and the conjugation of verbs that give a difference of character between the ancient Anglo-Saxon and the modern English.

§ 177. The English language stands to the Anglo-Saxon in the relation of a derived language to a mother tongue, or (changing the expression) the English may be called the Anglo-Saxon in its *most modern* form; whilst the Anglo-Saxon may, with equal propriety, be called the English in its *most ancient* form. However, it is not so important to settle the particular mode of expressing the nature of this relation, as to become familiar with certain facts connected with recent languages as compared with the older ones from which they originate; facts which chiefly arise out of the tenses of the verbs, and the cases of the nouns.

The Middle English has inflections which are wanting in the Modern; and the Early English has inflections which are wanting in the Middle.

The Middle Frisian has inflections which are wanting in the Modern; and the Early Frisian has inflections which are wanting in the Middle.

The earlier the stage of the Dutch language, the more numerous the inflections.

The earlier the stage of the High-German, the more numerous the inflections.

The inflection of the Mœso-Gothic is fuller than that of any of the allied languages.

The earlier the stage of the Danish, the more numerous the inflections.

The earlier the stage of the Swedish, the more numerous the inflections.

The earlier the stage of the Icelandic, the more numerous the inflections.

So much for the comparison between the different stages of one and the same language. It shows that the earlier the stage, the fuller the inflection; the later the stage, the scantier the inflection; in other words, it shows that as languages become modern, they lose their inflections.

There is another method of proving this rule; and that is by the comparison of allied languages that change with different degrees of rapidity.

The Danish language has changed more rapidly than the Swedish, and, consequently, has fewer of its original inflections.

The Swedish language has changed more rapidly than the Feroic, and, consequently, has fewer of its original inflections.

The Feroic has changed more rapidly than the Icelandic, and, consequently, has fewer of its original inflections.

The Icelandic has changed so slowly, that it retains almost all the original inflections of the Old Norse.

In all the languages allied to the English, the earlier the stage, the more numerous are the inflections, and *vice versâ*.

Smiðum the dative plural of the Anglo-Saxon *smið*, is equivalent in meaning to the English *to smiths*, or to the Latin *fabris*. *Smiðum*, however, is a single Anglo-Saxon word (a substantive, and nothing more); whilst its English equivalent is two words (*i. e.* a substantive with the addition of a preposition). The letter *s*, in *smiths*, shows that the word is plural. The *-um*, in *smiðum*, does this and something more. It is the sign of the *dative case* plural. The *-um*, in *smiðum*, is the part of a word. The preposition *to* is a separate word with an independent existence. *Smiðum* is the radical syllable *smið*, *plus* the subordinate inflectional syllable *-um*, the sign of the dative case. *To smiths* is the substantive *smiths*, *plus* the preposition *to*, equivalent in power to the sign of a dative case,

but different from it in form. As far, then, as the word just quoted is concerned, the Anglo-Saxon differs from the English thus. It expresses a given idea by a modification of the form of the root, whereas the modern English denotes the same idea by the addition of a preposition. The Saxon inflection is superseded by a combination of words.

The part that is played by the preposition with nouns, is played by the auxiliaries (*have*, *be*, &c.) with verbs.

The sentences in italics are mere variations of the same general statement.

1. *The earlier the stage of a given language, the greater the amount of its inflectional forms, and the later the stage of a given language, the smaller the amount of them.*

2. *As languages become modern, they substitute prepositions and auxiliary verbs for cases and tenses.*

3. *The amount of inflection is in the inverse proportion to the amount of prepositions and auxiliary verbs.*

4. *In the course of time, languages drop their inflection and substitute in its stead circumlocutions by means of prepositions, &c. The reverse never takes place.*

5. *Given two modes of expression, the one inflectional* (smiðum), *the other circumlocutional* (to smiths), *we can state that the first belongs to an early, the second to a late, stage of language.*

The present chapter, then, showing the relation of the English to the Anglo-Saxon, shows something more. It exhibits the *general* relation of a modern to an ancient language. As the English is to the Anglo-Saxon, so are the Danish, Swedish, and Norwegian, to the Old Norse; so also the Modern High-German to the Mœso-Gothic; so the Modern Dutch of Holland to the Old Frisian; so, moreover, amongst the languages of a different stock, are the French, Italian, Spanish, Portuguese, Romanese, and Wallachian to the Latin, and the Romaic to the Ancient Greek.

How far two languages pass with equal rapidity from their ancient to their modern, from their inflected to their uninflected state (in other words, how far all languages alter at the same rate), is another question that will be noticed elsewhere.

Akin to this is a second, viz.: how far the rate of change in

a given language can be accelerated by external circumstances? This second question bears immediately upon the history of the English language. The grammar of the current idiom compared with the grammar of the Anglo-Saxon is simplified. How far was this simplification of the grammar promoted by the Norman Conquest? The current views exaggerate the influence of the Norman Conquest and of French connections. The remark of Mr. Price in his Preface to Warton, acceded to by Mr. Hallam in his *Introduction to the Literature of Europe*, is, that every one of the other Low Germanic languages (affected by nothing corresponding to the Norman Conquest) displays the same simplification of grammar as the Anglo-Saxon (affected by the Norman Conquest) displays. Confirmatory of this remark, it may be added, that, compared with the Icelandic, the Danish and Swedish do the same. Derogatory to it is the comparatively complex grammar of the *New* German, compared, not only with the Old High-German, but with the Mœso-Gothic.

An extract from Mr. Hallam shall close the present section, and introduce the next.

"Nothing can be more difficult, except by an arbitrary line, than to determine the commencement of the English language: not so much, as in those on the Continent, because we are in want of materials, but rather from an opposite reason, the possibility of showing a very gradual succession of verbal changes that ended in a change of denomination. We should probably experience a similar difficulty, if we knew equally well the current idiom of France or Italy in the seventh and eighth centuries. For when we compare the earliest English of the thirteenth century with the Anglo-Saxon of the twelfth, it seems hard to pronounce why it should pass for a separate language, rather than a modification or simplification of the former. We must conform, however, to usage, and say that the Anglo-Saxon was converted into English:—1. By contracting and otherwise modifying the pronunciation and orthography of words. 2. By omitting many inflections, especially of the noun, and consequently making more use of articles and auxiliaries. 3. By the introduction of French derivatives. 4. By using less inversion and ellipsis, especially in poetry. Of these, the second alone, I think, can be considered as sufficient to describe a

new form of language; and this was brought about so gradually, that we are not relieved from much of our difficulty, as to whether some compositions shall pass for the latest offspring of the mother, or the earlier fruits of the daughter's fertility. It is a proof of this difficulty that the best masters of our ancient language have lately introduced the word Semi-Saxon, which is to cover everything from A.D. 1150 to A.D. 1250."—Chapter i. 47.

§ 178. At a given period, then, the Anglo-Saxon of the standard, and (if the expression may be used) classical authors, such as Cædmon, Alfred, Ælfric, &c., had undergone such a change as to induce the scholars of the present age to denominate it, not Saxon, but *Semi*-Saxon. It had ceased to be genuine Saxon, but had not yet become English. In certain parts of the kingdom, where the mode of speech changed more rapidly than elsewhere, the Semi-Saxon stage of our language came earlier. It was, as it were, precipitated.

The History of King Leir and his Daughters is found in two forms. Between these there is a difference either of dialect or of date, and possibly of both. Each, however, is Semi-Saxon. The extracts are made from *Thorpe's Analecta Anglo-Saxonica.*

Bladud hafde ene sune,	Bladud hadde one sone,
Leir was ihaten;	Leir was ihote,
Efter his fader daie,	After his fader he held þis lond,
He heold þis drihlice lond,	In his owene hond,
Somed an his live,	Ilaste his lif-dages,
Sixti winter.	Sixti winter.
He makade ane riche burh,	He makede on riche borh,
þurh radfulle his crafte,	þorh wisemenne reade,
And he heo lette nemnen,	And hine lette nemni,
Efter him seolvan;	After him seolve;
Kaer-Leir hehte þe burh.	Kair-Leir hehte þe borh.
Leof heo wes þan kinge,	Leof he was þan kinge;
þa we, an ure leod-quide,	þe we, on ure speche,
Leir-chestre clepiad,	Leþ-chestre cleopieþ,
Geare a þan holde dawon.	In þan eolde daiye.

Translation literal.

Bladud had a son,	Bladud had a son,
Lear was hight;	Lear was hight
After his father's days	After his father he held the land
He held his liege land	In his own hand
Together on (through) his life,	Through his life-days
Sixty winters.	Sixty winters.
He made a rich borough	He made a rich borough
Through his wise craft,	Through wise men's counsel,
And he it let name	And he let it name
After himself.	After himself.
Caer Lear hight the burgh.	Caer Lear hight the borough.
Dear was it to the king.	Dear was it to the king.
Which we on our language	Which we, on our speech,
Leicester call	Leicester call
Of yore on the old days.	In the old days.

The Grave, a poetical fragment, the latter part of the Saxon Chronicle, a Homily for St. Edmund's Day (given in the *Analecta*), and, above all, the printed extracts of the poem of *Layamon*, are the more accessible specimens of the Semi-Saxon. The *Ormulum*, although in many points English rather than Saxon, retains the dual number of the Anglo-Saxon pronouns. However, lest too much stress be laid upon this circumstance, the epistolary character of the *Ormulum* must be borne in mind.

It is very evident that if, even in the present day, there were spoken in some remote district the language of Alfred and Ælfric, such a mode of speech would be called, not Modern English, but Anglo-Saxon. This teaches us that the stage of language is to be measured, not by its date, but by its structure. Hence Saxon ends and Semi-Saxon begins, not at a given year, A.D., but at that time (whenever it be) when certain grammatical inflections disappear, and certain characters of a more advanced stage are introduced.

Some, amongst others, of the earlier changes of the standard Anglo-Saxon are—

1. The substitution of *-an* for *-as*, in the plural of substan-

tives, *munucan* for *munucas* (monks); and, conversely, the substitution of *-s* for *-n*, as *steorres* for *steorran* (stars). The use of *-s*, as the sign of the plural, without respect to gender or declension, may be one of those changes that the Norman Conquest forwarded; *-s* being the sign of the plural in Anglo-Norman.

2. The ejection or shortening of final vowels, *þæt ylc* for *þæt ylce; sone* for *sunu; name* for *nama; dages* for *dagas.*

3. The substitution of *-n* for *-m* in the dative case, *hwilon* for *hwilum.*

4. The ejection of the *-n* of the infinitive mood, *cumme* for *cuman* (*to come*), *nemne* for *nemnen* (*to name*).

5. The ejection of *-en* in the participle passive, *I-hote* for *gehaten* (*called, hight*).

6. The gerundial termination *-enne,* superseded by the infinitive termination *-en;* as *to lufian* for *to lufienne,* or *lufigenne.*

7. The substitution of *-en* for *-aþ* in the persons plural of verbs; *hi clepen* (*they call*) for *hi clypiaþ*, &c.

The preponderance (not the occasional occurrence) of forms like those above constitute Semi-Saxon in contradistinction to standard Saxon, classical Saxon, or Anglo-Saxon proper.

§ 179. *Early English Stage.* — Further changes convert Semi-Saxon into Early English. Some, amongst others, are the following:—

1. The ejection of the dative plural termination *-um,* and the substitution of the preposition *to* and the plural sign *-s;* as *to smiths* for *smiþum.* Of the dative singular the *-e* is retained (*ende, worde*); but it is by no means certain that, although recognised in writing, it was recognised in pronunciation also.

2. The ejection of *-es* in the genitive singular whenever the preposition *of* came before it; *Godes love* (*God's love*), but the *love of God,* and not the *love of Godes.*

3. The syllables *-es* as a sign of the genitive case extended to all genders and to all declensions; *heart's* for *heortan; sun's* for *sunnan.*

4. The same in respect to the plural number; *sterres* for *steorran; sons* for *suna.*

5. The ejection of *-na* in the genitive plural; as *of tunges'* for *tungena*.

6. The use of the word *the*, as an article, instead of *se*, &c.

The preponderance of the forms above (and not their occasional occurrence) constitutes Old English in contradistinction to Semi-Saxon.

The following extract from *Henry's History* (vol. viii. append. iv.) is the proclamation of Henry III. to the people of Huntingdonshire, A.D. 1258. It currently passes for the earliest specimen of English:—

"Henry, thurg Godes fultome, King on Engleneloande, lhoaurd on Yrloand, Duke on Normand, on Acquitain, Eorl on Anjou, send I greting, to alle hise holde, ilærde & ilewerde on Huntingdonschiere.

"That witen ge well alle, thæt we willen & unnen (grant) thæt ure rædesmen alle other, the moare del of heom, thæ beoth ichosen thurg us and thurg thæt loandes-folk on ure Kuneriche, habbith idon, and schullen don, in the worthnes of God, and ure threowthe, for the freme of the loande, thurg the besigte of than toforen iseide rædesmen, beo stedfæst and ilestinde in alle thinge abutan ænde, and we heaten alle ure treowe, in the treowthe thæt heo us ogen, thet heo stede-feslliche healden & weren to healden & to swerien the isetnesses thet beon makede and beo to makien, thurg than toforen iseide rædesmen, other thurg the moare del of heom alswo, alse hit is before iseide. And thet æhcother helpe thet for to done bitham ilche other, aganes alle men in alle thet heo ogt for to done, and to foangen. And noan ne of mine loande, ne of egetewhere, thurg this besigte, muge beon ilet other iwersed on oniewise. And gif oni ether onie cumen her ongenes, we willen & heaten, thæt alle ure treowe heom healden deadlichistan. And for thæt we willen thæt this beo stædfast and lestinde, we senden gew this writ open, iseined with ure seel, to halden amanges gew ine hord Witnes usselven æt Lundæn, thæne egetetenthe day on the monthe of Octobr, in the two and fowertigthe geare of ure crunning."

In Modern English.

Henry, through God's support, King of England, Lord of Ireland, Duke of Normandy, of Acquitain, Earl of Anjou, sends greeting, to all his subjects, learned and unlearned (*i. e.* clergy and laity) of Huntingdonshire. This know ye well all, that we will and

grant, what our counsellors all or the more part of them, that be chosen through us and through the land-folk of our kingdom, have done, and shall do, to the honour of God, and our allegiance, for the good of the land, through the determination of those before-said counsellors, be stedfast and permanent in all things without end, and we enjoin all our lieges, by the allegiance that they us owe, that they stedfastly hold and swear to hold and to maintain the ordinances that be made, and be to be made through the before-said counsellors, or through the more part of them also, as it is before said, and that each other help that for to do by them each other, against all men, in all that they ought for to do, and to promote. And none either of my land nor of elsewhere, through this business, may be impeded or damaged in any way. And if any man or any woman cometh them against, we will and enjoin that all our lieges them hold deadly foes. And for that we will that this be stedfast and lasting, we send you this writ open, sealed with our seal, to keep amongst you in store. Witness ourself at London, the eighteenth day of the month of October, in the two and fortieth year of our crowning.

Some of the *Political Verses* (published by the Camden Society), *Havelok the Dane*, *William and the Werwolf*, *the Gestes of Alisaundre*, *King Horn*, *Ipomedon*, and *the King of Tars;* and, amongst the longer works, Robert of Gloucester's Chronicle, and the poems of Robert of Bourn (Brunn), are (amongst others) Old English. Broadly speaking, the *Old* English may be said to begin with the reign of Henry III., and to end with that of Edward III.

In the Old English the following forms predominate.

1. A fuller inflection of the demonstrative pronoun, or definite article; *þan*, *þenne*, *þære*, *þam;*—in contradistinction to the Middle English.

2. The presence of the dative singular in *-e; ende*, *smithe;* —*ditto*.

3. The existence of a genitive plural in *-r* or *-ra; heora*, theirs; *aller*, of all;—*ditto*. This with substantives and adjectives is less common.

4. The substitution of *heo* for *they*, of *heora* for *their*, of *hem* for *them;*—in contradistinction to the latter stages of English, and in contradistinction to Old Lowland *Scotch*.

5. A more frequent use of *min* and *thin*, for *my* and *thy;* —in contradistinction to Middle and Modern English.

6. The use of *heo* for *she;*—in contradistinction to Middle and Modern English and Old Lowland *Scotch*.

7. The use of broader vowels; as in *iclepud* or *iclepod* (for *icleped* or *yclept*); *geongost*, youngest; *ascode*, asked; *eldore*, elder.

8. The use of the strong preterits (*see* the chapter on the tenses of verbs), where in the present English the weak form is found; *wex*, *wop*, *dalf*, for *waxed*, *wept*, *delved*.

9. The omission not only of the gerundial termination *-enne*, but also of the infinitive sign *-en* after *to; to honte, to speke;*—in contradistinction to Semi-Saxon.

10. The substitution of *-en* for *-eþ* or *-eð*, in the first and second persons plural of verbs; *we wollen*, we will: *heo schullen*, they should;—*ditto*.

11. The comparative absence of the articles *se* and *seo;*—*ditto*.

12. The substitution of *ben* and *beeth*, for *synd* and *syndon* =*we, ye, they are;*—in contradistinction to Semi-Saxon.

§ 180. The degree to which the Anglo-Saxon was actually influenced by the Anglo-Norman has been noticed. The degree wherein the two languages came in contact is, plainly, another consideration. The first is the question, How far one of two languages influenced the other? The second asks, How far one of two languages had the opportunity of influencing the other? Concerning the extent to which the Anglo-Norman was used, I retail the following statements and quotations.

1. "Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., soon after 1270, when a sudden change brought in the use of French."—*Mr. Hallam, communicated by Mr. Stevenson* (*Literature of Europe*, i. 52, *and note*).

2. Conversation between the Members of the Universities was ordered to be carried on either in Latin or French:—"*Si qua inter se proferant, colloquio Latino vel saltem Gallico perfruantur.*"—*Statutes of Oriel College, Oxford.*—*Hallam, ibid.* from Warton.

3. "The Minutes of the Corporation of London, recorded in

the Town Clerk's Office, were in French, as well as the Proceedings in Parliament, and in the Courts of Justice."—*Ibid.*

4. "In Grammar Schools, boys were made to construe their Latin into French."—*Ibid.* "*Pueri in scholis, contra morem cæterarum nationum, et Normannorum adventu, derelicto proprio vulgari, construere Gallice compelluntur. Item quod filii nobilium ab ipsis cunabulorum crepundiis ad Gallicum idioma informantur. Quibus profecto rurales homines assimulari volentes, ut per hoc spectabiliores videantur, Francigenari satagunt omni nisu.*"—*Higden* (*Ed. Gale*, p. 210).

That there was French in England before the battle of Hastings, appears on the authority of Camden:—

"Herein is a notable argument of our ancestors' steadfastness in esteeming and retaining their own tongue. For, as *before the Conquest*, they misliked nothing more in King Edward the Confessor, than that he was Frenchified, and accounted the desire of a foreign language then to be a foretoken of the bringing in of foreign powers, which indeed happened."—*Remains*, p. 30.

Edward III.—This is the reign when the *re-action* of the original English against the Norman-French began; and the time from which it steadily and progressively increased. The father of English poetry, Geoffrey Chaucer, wrote under Edward III.; so did his contemporary Wycliffe, and others of almost equal importance; their predecessors, who had written in English at all, having written either in the Old English, or the Semi-Saxon.

Edward IV.—The reign in which printing was introduced into England by William Caxton.—By this time, the Anglo-Norman language had become almost wholly superseded by the English, remaining only as the language of a few of the Courts of Law. The English, however, as may be expected, has changed from the English of Chaucer, and is approaching the character of the English of the writers under Henry VIII. In South Britain no poetical successor worthy of comparison with Chaucer has appeared. In Scotland, however, there is the dawning of a bright period—the reign of James IV.

Henry VIII.—The establishment of the Protestant Religion, and the revival of Classical Learning, are the two great influ-

ences in the reign of Henry VIII.; the effects of both upon the style of our writers and the language itself being beneficial. The works of Sir Thomas More, and the earliest translations of the Bible, are the chief instances of the now rapidly-increasing English literature.

Elizabeth.—During the long reign of Queen Elizabeth the language underwent considerable change, and the early Elizabethan writers are much less like the writers of the present century than the later ones. Indeed, what is called the age of Queen Elizabeth comprises the reign of James the First, and part of that of Charles the First. This is the age of Shakspeare and his contemporary dramatists. It is also the time when the present translation of the Bible was made. The extent to which the English of the time in question is marked by peculiar indications of antiquity is generally known; so that the present general sketch of the history of the English language ends with the death of James I.

§ 181. The *present* tendencies of the English may be determined by observation; and as most of them will be noticed in the Etymological part of this volume, the few here indicated must be looked upon as illustrations only.

1. The distinction between the Subjunctive and Indicative Mood is likely to pass away. We verify this by the very general tendency to say *If it is*, and *If he speaks*, for *If it be*, and *If he speak*.

2. The distinction (as far as it goes) between the Participle Passive and the Past Tense is likely to pass away. We verify this by the tendency to say *It is broke*, and *He is smote*, for *It is broken*, and *He is smitten*.

3. Of the double forms, *Sung* and *Sang*, *Drank* and *Drunk*, &c., one only will be the permanent.

As stated above, these tendencies are a few out of a number, and have been adduced in order to indicate the subject rather than to exhaust it.

§ 182. What the present language of England would have been had the Norman Conquest never taken place, the analogy of Holland, Denmark, and of many other countries enables us to determine. It would have been much as it is at present. What it would have been had the *Saxon* Con-

quest never taken place, is a question wherein there is far more speculation. Of France, of Italy, of Wallachia, and of the Spanish Peninsula, the analogies all point the same way. They indicate that the original Celtic would have been superseded by the Latin of the Conquerors, and consequently that our language in its later stages would have been neither British nor Gaelic, but Roman. Upon these analogies, however, we may refine. Italy was, from the beginning, Roman; the Spanish Peninsula was invaded full early; no ocean divided Gaul from Rome; and the war against the ancestors of the Wallachians was a war of extermination.

CHAPTER XXVIII.

THE KELTIC STOCK OF LANGUAGES, AND THEIR RELATIONS TO THE ENGLISH.

§ 183. The languages of Great Britain at the invasion of Julius Cæsar were of the Keltic Stock.

Of the Keltic Stock there are two Branches.

1. The British or Cambrian Branch, represented by the present Welsh, and containing, besides, the Cornish of Cornwall (lately extinct), and the Armorican of the French province of Brittany. It is almost certain that the old British, and the ancient language of Gaul, belonged to this branch.

2. The Gaelic or Erse Branch, represented by the present Irish Gaelic, and containing, besides, the Gaelic of the Highlands of Scotland and the Manks of the Isle of Man.

§ 184.

SPECIMENS.

The Lord's Prayer in Cornish.

OLDER FORM.	NEWER FORM.
An Taz, ny es yn nêf, bethens thy hannow ughelles, gwrênz doz thy gulas ker: Bethens thy voth gwrâz yn oar kepare hag yn nêf: ro thyn ny hithow agan peb dyth bara; gava thyn ny ny agan cam, kepare ha gava ny neb es cam ma erbyn ny; nyn homfrek ny en antel, mez gwyth ny the worth drok: rag gans te yn an mighterneth, an creveder, hag an' worryans, byz a venitha.	Agan Taz, leb ez en nêv benigas beth de hanno, gurra de gulasketh deaz, de voth beth gwrêz en' oar pokar en nêv; ro dony hithow agan pyb dyth bara; ha gava do ny agan cabmow, pokara ny gava an gy leb es cam ma war bidn ny; ha na dege ny en antail, brez gwitha ny dort droge: rag an mychteyrneth ew chee do honnen, ha an crêvder, ha an 'worryans, rag bisqueth ha bisqueth.

§ 185.

Welsh.

MARK i. 1–8.

1. Dechreu efengyl Iesu Grist, Fab Duw;

2. Fel yr ysgrifenwyd yn y prophwydi, Wele, yr ydwyf fi yn anfon fy nghennad o flaen dy wyneb, yr hwn a barottoa dy ffordd o'th flaen.

3. Llef un yn llefain yn y diffaethwch, Parottôwch ffordd yr Arglwydd, gwnewch yn uniawn ei lwybrau ef.

4. Yr oedd Ioan yn bedyddio yn y diffaethwch, ac yn pregethu bedydd edifeirwch, er maddeuant pechodau.

5. Ac aeth allan atto ef holl wlad Judea, a'r Hïerosolymitiaid, ac a'u bedyddiwyd oll ganddo yn afon yr Iorddonen, gan gyffesu eu pechodau.

6. Ac Ioan oedd wedi ei wisgo â blew camel, a gwregys croen ynghylch ei lwynau, ac yn bwytta locustiaid a mel gwŷllt:

7. Ac efe a bregethodd, gan ddywedyd, Y mae yn dyfod ar fy ol i un cryfach na myfi, carrai esgidiau yr hwn nid wyf fi deilwng i ymostwng, ac i'w dattod.

8. Myfi yn wir a'ch bedyddiais chwi â dwfr: eithr efe a'ch bedyddia chwi â'r Yspryd Glân.

LUKE xv. 11–19.

11. Yr oedd gan ryw wr ddau fab:

12. A'r ieuangaf o honynt a ddywedodd wrth *ei* dad, *Fy* nhad, dyro i mi y rhan a ddigwydd o'r dâ. Ac efe a rannodd iddynt *ei* fywyd.

13. Ac ar ol ychydig ddyddiau y mab ieuangaf a gasglodd y cwbl ynghyd, ac a gymmerth ei daith i wlad bell; ac yno *efe* a wasgarodd ei ddâ, gan fyw yn afradlawn.

14. Ac wedi iddo dreulio y cwbl, y cododd newyn mawr trwy y wlad honno; ac yntau a ddechreuodd fod mewn eisieu.

15. Ac efe a aeth ac a lynodd wrth un o ddinaswyr y wlad honno; ac efe a'i hanfonodd ef i'w feusydd i borthi moch.

16. Ac efe a chwennychai lenwi ei fol â'r cibau a fwyttâi y moch; ac ni roddodd neb iddo.

17. A phan ddaeth atto ei hun, efe a ddywedodd, Pa sawl gwas cyflog o'r eiddo fy nhad sydd yn cael eu gwala a'u gweddill o fara, a minnau yn marw o newyn?

18. Mi a godaf, ac a âf at fy nhad, ac a ddywedaf wrtho, *Fy* nhad, pechais yn erbyn y nef, ac o'th flaen dithau;

19. Ac mwyach nid ydwyf deilwng i'm galw yn fab i ti: gwna fi fel un o'th weision cyflog.

§ 186.

Armorican of Bas-Bretagne.

Mark i. 1–8.

1. Derou Aviel Jézuz-Krist, mâb Doué.

2. Ével m'az eo skrivet gand ar profed Izaiaz: Chétu é kasann va éal dirâg da zremm, péhini a aozô ann hénd enn da raok.

3. Mouéz ann hini a lénv el léac'h distrô: Aozid hend ann Aotrou, grît ma vézô eeun hé wénodennou.

4. Iann a ioa el léac'h distrô ô badézi, hag ô prézégi badisiant ar binijen évid distaol ar béc'héjou.

5. Hag holl vrô Judéa, hag holl dud Jéruzalem a zeûé d'hé gavout, hag é oant badézet gant-han é ster ar Jourdan, goudé béza ansavet hô féc'héjou.

6. Ha Iann a ioa gwisket gant bleô kanval, gand eur gouriz ler war-drô d'hé groazel, hag é tebré kileien-raden ha mél gouéz. Hag é prézégé, ô lavarout:

7. Eunn all a zeû war va lerc'h hag a zô kréoc'h égéd-oun: ha na zellézann két, ô stoui dira-z-han, diéréa liamm hé voutou.

8. Mé em eûz hô padézet enn dour; hôgen hén hô padézô er Spéred-Santel.

Luke xv. 11–19.

11. Eunn dén en doa daou vab:

12. Hag ar iaouanka anézhô a lavaraz d'hé dâd: Va zâd, rô d'in al lôden zanvez a zigouéz d'in. Hag hén a rannaz hé zanvez gant-hô.

13. Hag eunn nébeûd dervésiou goudé, ar mâb iaouanka, ô véza dastumet kémend en doa, en em lékéaz enn hent évit mond étrézég eur vrô bell meûrbéd, hag énô é tispiñaz hé zanvez ô véva gant gadélez.

14. Ha pa en doé dispiñet kémend en doa, é c'hoarvézaz eunn naounégez vrâz er vrô-zé, hag é teûaz da ézommékaat.

15. Kuîd éz éaz éta, hag en em lakaad a réaz é gôpr gand eunn dén eûz ar vrô. Hag hé-man hen kasaz enn eunn ti d'ézhan war ar méaz, évit mesa ar môc'h.

16. C'hoantéed en divijé leûña hé gôf gand ar c'hlosou a zebré ar môc'h: ha dén na rôé d'ézhan.

17. Hôgen ô véza distrôed d'ézhan hé unan, é lavaraz: A béd gôpraer zò é tî va zâd hag en deûz bara é leiz, ha mé a varv aman gand ann naoun ?

18. Sével a rinn, hag éz inn étrézé va zad, hag é livirinn d'ézhan: Va zâd, péc'hed em eûz a éneb ann énv hag enn da énep;

19. N'ounn két talvoudek pelloc'h da véza galved da vâb: va zigémer ével unan eûz da c'hôpraerien.

§ 187.

Irish Gaelic (Gaelic).

MARK i. 1–8.

1. Tosach shoisgeil Iósa Chríosd, Mhic Dé;

2. Mar atá scríobhtha annsna fáidhibh, Féuch, cuirim mo theachdaire romhad, noch uillmheochas do shlighe romhad.

3. Guth an tí éimhgheas ar an bhfásach, Ollmhuighidh slighe an Tighearna, déanuidh a chasáin díreach.

4. Do bhí Eoin ag baisdeadh ar an bhfásach, agus ag seanmóir bhaisdigh na haithrighe do chum maithmheachuis na bpeacadh.

5. Agus do chúaidh tír Iúdaighe uile, agus luchd Iérusaléim a mach chuige, agus do baisdeadh leis íad uile a sruth Iordáin, ag admháil a bpeacadh.

6. Agus do bhí Eóin ar na éadughadh dó rúaínneach cámhall, agus crios leathair timcheall a leasruigh; agus a sé bíadh do itheadh sé, lócuisdighe agus mil choilteamhail;

7. Agus do rinne sé seanmóir, ag rádh, Tig am dhiáighsi neach is neartmhuire na misi, ag nách fíu mé cromadh agus íallach a bhróg do sgáoileadh.

8. Go deimhin do bhaisd misi sibh lé huisge, achd cheana baisfidh seision sibh leis an Spioraid Náomh.

LUKE XV. 11–19.

11. Do bhádar días mac ag duine áirighe:

12. Agus a dubhairt an ti dob óige aca ré *na* athair, Athair, tabhair dhamh an chuid roitheas *misi* dod mhaóin. Agus do roinn seision a mhaóin eatorra.

13. Agus tar éis bheagáin aimsire ag cruinniughadh a choda uile don mhac dob óige, do chúaidh sé air coigcrigh a dtalamh imchían, agus do dhiombail sé ann sin a mhaóin lé na bheathaidh báothchaithfigh.

14. Agus tar éis a choda uile do chaitheamh dhó, déirigh gorta romhór ann sa tír sin; agus do thosaigh seision ar bheith a ríachdanus.

15. Agus do imthigh sé roimhe agus do cheangal sé e féin do cháthruightheóir don tír sin; noch do chuir fá na dhúitche a mach é do bhúachuilleachd muc.

16. Agus bá mhían leis a bholg do líonadh do na féithléoguibh do ithdís na muca: agus ní thugadh éunduine dhó *iad*.

17. Agus an tan do chuimhnigh sé air féin, a dubhairt sé, Gá mhéd do luchd túarasdail matharsa agá bhfuíl iomarcaidh aráin, agus misi ag dul a múgha lé gorta!

18. Eíréochaidh mé agus rachaidh mé dionnsuighe mathar, agus déaruidh mé ris, A athair, do pheacaigh mé a naghaidh neimhe agus ad fhíadhnuisisi.

19. Agus ní fíu mé feasda do mhacsa do ghairm dhióm: déana mé mar áon dod luchd thúarasduil.

§ 188.

Scotch Gaelic (Gaelic).

Mark i. 1–8.

1. Toiseach Soisgeil Iosa Criosd Mhic Dhé:

2. A réir mar a ta e scrìobhta anns na fàidhibh, Feuch, cuiream mo theachdair e roimh do ghnùis, a dh'ulluicheas do shlighe romhad.

3. Guth an ti a'dh'éigheas anns an fhàsach, Ulluichibh slighe an Tighearna, deanaibh a cheumanna dìreach.

4. Bha Eoin a' baisteadh anns an fhàsach, agus a' searmonachadh baistidh an aithreachais, chum maitheanais pheacanna.

5. Agus chaidh a mach d'a ionnsuidh tìr Iudea uile, agus luchd-àiteachaidh Ierusaleim agus bhaisteadh leis iad uile ann an amhuinn Iordain, ag aideachadh am peacanna.

6. Agus bha Eoin air eudachadh le fionna chàmhal, agus crios leathair m'a leasruidh: agus bu bhiadh dha locuist agus mil fhiadhuich.

7. Agus shearmonaich e, ag radh, A ta neach a' teachd a'm' dhéigh a's cumhachdaiche na mise, neach nach airidh mise air cromadh sìos agus barr-iall a bhròg fhuasgladh.

8. Bhaist mise gu dearbh sibh le h-uisge: ach baistidh esan sibh leis an Spiorad Naomha.

Luke xv. 11–19.

11. Bha aig duine àraidh dithis mhac:

12. Agus thubhairt am *mac* a b'òige dhiubh r'*a* athair, Athair,

thoir dhomhsa a' chuid roinn a thig *orm* do *d'* mhaoin. Agus roinn e eatorra a bheathachadh.

13. Agus an déigh beagain do làithibh, chruinnich am mac a b'òige a chuid uile, agus ghabh e a thurus do dhùthaich fad air astar; agus an sin chaith e a mhaoin le beatha struidheasaich.

14. Agus an uair a chaith e *a chuid* uile, dh'éirich gorta ro mhòr san tìr sin; agus thòisich e ri bhi ann an uireasbhuidh.

15. Agus chaidh e agus cheangail se e féin ri aon do shaor-dhaoinibh na dùcha sin: agus chuir e d'a fhearann e, a bhiadhadh mhuc.

16. Agus bu mhiann leis a bhrù a lìonadh do na plaosgaibh a bha na mucan ag itheadh; oir cha d'thug neach air bith dha.

17. Agus an uair a thainig e chuige féin, thubhairt e, Cia lìon do luchd tuarasdail m'atharsa aig am bheil aran gu leoir agus r'a sheachnadh, 'nuair a ta mise a' bàsachadh le gorta?

18. Eiridh mi, agus théid mi dh'ionnsuidh m'athar, agus their mi ris, Athair, pheacaich mi 'n aghaidh fhlaitheanais, agus a'd' là-thairsa.

19. Agus cha 'n fhiu mi tuilleadh gu'n goirte do mhac-sa dhiom: dean mi mar aon do d' luchd tuarasdail.

§ 189.

Manks.

Mark i. 1–8.

1. Toshiaght sushtal Yeesey Creest, Mac Yee;

2. Myŕ te scruit ayns ny phadeyryn; Curmy-ner, ta mee cur my haghter roish dty eddin, dy chiartaghey dty raad kiongoyrt rhyt.

3. Coraa fer geamagh ayns yn aasagh, Kiartee-jee raad y Chiarn, jean-jee ny cassanyn echey jeeragh.

4. Ren Ean bashtey ayns yn aassagh, as preacheil bashtey arrys, son leih peccaghyn.

5. As hie magh huggey ooilley cheer Yudea as cummaltee Yerusalem, as v'ad ooilley er nyn mashtey liorish ayns awin Yordan, goaillrish nyn beccaghyn.

6. As va Ean coamrit lesh garmad jeh fynney chamel, as lesh cryss liare mysh e veeghyn: as v'eh beaghey er locustyn as mill feïe:

7. As ren eh preacheil, gra, Ta fer s'pooaral na mish cheet myyeï, kiangley ny braagyn echey cha vel mee feeu dy chroymmey sheese as dy eaysley.

8. Ta mish dy jarroo er vashtey shiu lesh ushtey: agh bashtee eshyn shiu lesh y Spyrryd Noo.

LUKE xv. 11–19.

11. Va daa vac ec dooinney dy row:

12. As dooyrt y fer saa rish e ayr, Ayr, cur dooys yn ayrn dy chooid ta my chour. As rheynn eh e chooid orroo.

13. As laghyn ny lurg shen, hymsee yn mac saa ooilley cooidjagh as ghow eh jurnah gys cheer foddey, as ayns shen hug eh jummal er e chooid liorish baghey rouanagh.

14. As tra va ooilley baarit echey, dirree genney vooar ayns y cheer shen; as ren eh toshiaght dy ve ayns feme.

15. As hie eh as daill eh eh-hene rish cummaltagh jeh'n cheer shen; as hug eshyn eh magh gys ny magheryn echey dy ve son bochilley muickey.

16. As by-vian lesh e volg y lhieeney lesh ny bleaystyn va ny muckyn dy ee: as cha row dooinney erbee hug cooney da.

17. As tra v'eh er jeet huggey hene, dooyrt eh, Nagh nhimmey sharvaant failt t'ec my ayr ta nyn saie arran oc, as fooilliagh, as ta mish goll mow laccal beaghey!

18. Trog-ym orrym, as hem roym gys my ayr, as jir-ym rish, Ayr, ta mee er n'yannoo peccah noi niau, as kiongoyrt rhyt's,

19. As cha vel mee ny-sodjey feeu dy ve enmyssit dty vac: dell rhym myr rish fer jeh dty harvaantyn failt.

In all these samples allow for differences of orthography, which conceal a certain amount of likeness.

§ 190. Taken altogether the Keltic tongues form a very remarkable class. As compared with those of the Gothic stock they are marked by the following characteristics:—

The scantiness of the declension of Keltic nouns.—In Irish there is a peculiar form for the dative plural, as *cos* = *foot*, *cos-aibh* = *to feet* (ped-*ibus*); and beyond this there is nothing else whatever in the way of *case*, as found in the German, Latin, Greek, and other tongues. Even the isolated form in question is not found in the Welsh and Breton. Hence the Keltic tongues are pre-eminently uninflected in the way of *declension*.

§ 191.—2. *The agglutinate character of their verbal inflections.*—In Welsh the pronouns for *we*, *ye*, and *they*, are *ni*, *chwyi*, and *hwynt* respectively. In Welsh also the root = *love* is *car*. As conjugated in the plural number this is—

car-*wn* = am-*amus*.
car-*ych* = am-*atis*.
car-*ant* = am-*ant*.

Now the *-wn*, *-ych*, and *-ant*, of the persons of the verbs are the personal pronouns, so that the inflection is really a verb and a pronoun in a state of *agglutination; i. e.* in a state where the original separate existence of the two sorts of words is still manifest. This is probably the case with languages in general. The Keltic, however, has the peculiarity of exhibiting it in an unmistakable manner; showing, as it were, an inflexion in the process of formation, and (as such) exhibiting an early stage of language.

§ 192. *The system of initial mutations.*—The Keltic, as has been seen, is deficient in the ordinary means of expressing case. How does it make up for this? Even thus. The noun changes its initial letter according to its relation to the other words of the sentence. Of course this is subject to rule. As, however, I am only writing for the sake of illustrating in a general way the peculiarities of the Keltic tongues, the following table, from *Prichard's Eastern Origin of the Keltic Nations*, is sufficient.

Câr, *a kinsman.*
1. *form*, Câr agos, *a near kinsman.*
2. Ei gâr, *his kinsman.*
3. Ei châr, *her kinsman.*
4. Vy nghâr, *my kinsman*

Tâd, *a father.*
1. *form*, Tâd y plentyn, *the child's father.*
2. Ei dâd, *his father.*
3. Ei thâd, *her father.*
4. Vy nhâd, *my father.*

Pen, *a head.*
1. *form*, Pen gŵr, *the head of a man.*
2. Ei ben, *his head.*
3. Ei phen, *her head.*
4. Vy mhen, *my head.*

Gwâs, *a servant.*
1. *form*, Gwâs fydhlon, *a faithful servant.*
2. *form.* Ei wâs, *his servant*
3. Vy ngwas, *my servant.*

Duw, *a god*
1. *form*, Duw trugarog, *a merciful god.*
2. Ei dhuw, *his god.*
3. Vy nuw, *my god*

Bara, *bread.*
1. *form*, Bara cann, *white bread.*
2. Ei vara, *his bread.*
3. Vy mara, *my bread.*

Lhaw, *a hand.*
1. *form*, Lhaw wenn, *a white hand.*
2. Ei law, *his hand.*

Mam, *a mother.*
1. *form*, Mam dirion, *a tender mother.*
2. Eivam, *his mother.*

Rhwyd, *a net.*	Súil, *an eye.*
1. *form*, Rhwyd lawn, *a full net.*	1. *form*, Súil.
2. Ei rwyd, *his net.*	2. A húil, *his eye.*
From the Erse.	Sláinte, *health.*
	2. *form*, Do hláinte, *your health.*

§ 193. *The ancient language of Gaul* Cambrian.*—The evidence in favour of the ancient language of Gaul being Cambrian rather than Gaelic, lies in the following facts:—

The old Gallic glosses are more Welsh than Gaelic.

a. Petorritum = *a four-wheeled carriage*, from the Welsh, *peaer* = *four* and *rhod* = *a wheel.* The Gaelic for *four* is *ceathair*, and the Gaelic compound would have been different.

b. Pempedula, the *cinque-foil*, from the Welsh *pump* = *five*, and *dalen* = *a leaf.* The Gaelic for *five* is *cuig*, and the Gaelic compound would have been different.

c. Candetum = a measure of 100 feet, from the Welsh *cant* = 100. The Gaelic for *a hundred* is *cead*, and the Gaelic compound would have been different.

d. Epona = *the goddess of horses.* In the Old Armorican the root *ep* = *horse.* The Gaelic for a horse is *each.*

e. The evidence from the names of geographical localities in Gaul, both ancient and modern, goes the same way: *Nantuates*, *Nantouin*, *Nanteuil*, are derived from the Welsh *nant* = *a valley*, a word unknown in Gaelic.

f. The evidence of certain French provincial words, which are Welsh and Armorican rather than Erse or Gaelic.

g. (?) An inscription on an ancient Keltic (?) tablet found at Paris, A.D. 1711, and representing a bull and three birds (cranes), is TARWOS TRI GARĆANOS. Now, for the first two names, the Gaelic affords as good an explanation as the Welsh; the third, however, is best explained by the Welsh.

Bull = *tarw*, Welsh; *tarbh*, Gaelic.
Three = *tri*, Welsh; *tre*, Gaelic.
Crane = *garan*, Welsh; *corr*, Gaelic.

* From a Paper of the late Mr. Garnett's in the *Transactions of the Philological Society.*

CHAPTER XXIX.

THE LANGUAGES OF THE CLASSICAL STOCK—THE ANGLO-NORMAN.

§ 194. THE Greek and Latin languages are members of the same class.

Of these, the former is only of secondary importance in English Philology.

The latter requires special notice. This is because the Norman Conquest introduced the Norman-French, and the Norman-French is of Latin origin.

From Italy, its original seat, the Latin was extended in the following chronological order;—

1. To the Spanish Peninsula.
2. To Gaul or France, and to Helvetia or Switzerland.
3. To Dacia, *i.e.* Moldavia, and Wallachia.

§ 195.

SPECIMENS.

Italian.

MARK i. 1–8.

1. Principio del Vangelo di Gesù Cristo Figliuolo di Dio.

2. Siccome sta scritto nel profeta Isaia: Ecco che io spedisco innanzi a te il mio Angelo, il quale preparerà la tua via dinanzi a te.

3. Voce d' uno, che grida nel deserto: Preparate la via del Signore, addirizzate i suoi sentieri.

4. Fu Giovanni nel deserto a battezzare, e predicare il battesimo della penitenza per la remissione de' peccati.

5. E tutto il paese della Giudea, e tutto il popolo di Gerusalemme andava a trovarlo, e confessando i loro peccati eran battezzati da lui nel fiume Giordano.

6. E Giovanni era vestito di pelo di camello, e aveva ai fianchi

una cintola di cuoio, e mangiava locuste, e miele selvatico. E predicava, dicendo:

7. Viene dietro di me chi è più forte di me: cui non son io degno di sciogliere prostrato a terra la coreggia delle scarpe.

8. Io vi ho battezzato con acqua; ma egli vi battezzerà con lo Spirito santo.

LUKE xv. 11–19.

11. Un uomo aveva due figliuoli,

12. E il minore di essi disse a suo padre: Padre, dammi la parte de' beni, che mi tocca. Ed egli fece tra loro le parti delle facoltà.

13. E di lì a pochi giorni, messo il tutto insieme, il figliuolo minore se ne andò in lontano paese, e ivi dissipò tutto il suo in bagordi.

14. E dato che ebbe fondo a ogni cosa, fu gran carestía in quel paese, ed egli principiò a mancare del necessario.

15. E andò, e si insinuò presso di uno de' cittadini di quel paese; il quale lo mandò alla sua villa a fare il guardiano de' porci.

16. E bramava di empire il ventre delle ghiande, che mangiavano i porci: e nissuno gliene dava.

17. Ma rientrato in se stesso, disse: Quanti mercenarj in casa di mio padre hanno del pane in abbondanza; e io qui mi muojo di fame!

18. Mi alzerò, e anderò da mio padre, e dirò a lui: Padre, ho peccato contro del cielo, e contro di te:

19. Non sono omai degno di esser chiamato tuo figlio: trattami come uno de' tuoi mercenarj.

§ 196.

Piedmontese.

MARK i. 1–8.

1. 'L prinsipi dë l' evangeli dë Gesu-Crist, Fieul d'Iddiou;

2. Secound ch'a l è scrit ënt i proufeta: Eccou, i mandou 'l mè inviato dënans a toua faccia, 'l qual a të prountërà la stra.

3. La vouss dë coul ch'ha crià ënt 'l dësert *a l è:* Prepare la stra dë Nossëgnour, spiane i so vieui.

4. Giouan a batësava ënt 'l dësert, e a predicava 'l batesim dël pentiment, për *outëni* la remissioun d'i pëcà.

5. E tut 'l pais dë la Giudea, e i abitant dë Gerusalem andasiou da chiel, e a l erou tutti batësà da chiel ënt 'l fium dël Giourdan, counfessand i so pëcà.

6. Giouan a l era vësti dë pei dë gamel, e *a l avia* una sentura

dë couram ëntourn a i so ren, e a mangiava dë crave d'ï pra e d'amel sarvage.

7. E a predicava, disand: A i n'a ven un dop dë mi, ch'a l è pi poutent che mi, a 'l qual i soun nen degn dë dësgroupé, chinandë-me giù, la staca dë le scarpe.

8. *Për* mi, i l' heu batësà d'acqua; ma chiel a vë batesërà dël Spirit Sant.

LUKE xv. 11–19.

11. Un om a l avia doui fieui;

12. E 'l pi giouvou a l ha fà-ie a so pare: Mè pare, da-me la part dël patrimoni ch'a l è mia: e chiel a l ha dividù-ie i so beni.

13. E pochi dì dop, quand 'l fieul pi giouvou a l ha avù rabastà tut, a s'è ëndà-ssëne fora ënt un pais lountan; e lì a l ha counsumà so ben vivand ënt la dësbaucia.

14. E dop ch'a l ha avù spendù tut, a i è arrivà-ie una gran carëstia ënt coul pais; e a l ha coumensà a essi ënt la miseria.

15. Anloura a s'è ëndà-ssëne via, e a s'è buttà-sse al sërvissi d'un d'ï abitant dël pais, ch'a l'ha mandà-lou ënt soue terre ën pastura d'ï animai.

16. E a l avria voulsù-sse lëvé la fam coun le pëleuie ch'ï animai a mangiavou; ma nëssun a i n'a dasia.

17. Oura essend tournà ënt se stess, a l ha dit: Quanti mercenari i è-lou ënt la ca dë mè pare, ch'a l han dë pan in abboundansa, e mi i meuirou dë fam?

18. I m'aussëreu, e i ëndareu da mè pare, e i direu: Mè pare, i heu pëcà countra 'l ciel e dënans a ti;

19. E i soun pi nen degn d'essi ciamà to fieul; tratë-me parei d'un d'ï to mercenari.

§ 197.

Spanish.

MARK i. 1–8.

1. Principio del Evangelio de Jesu-Christo, Hijo de Dios.

2. Así como está escrito en Isaías el Propheta: He aquí yo envio á mi angel delante de tu faz, que preparará tu camino delante de tí.

3. Voz del que clama en el desierto: Aparejad el camino del Señor: haced derechas sus sendas.

4. Estaba Juan en el desierto bautizando, y predicando el bautismo de penitencia para remision de pecados.

5. Y salia á él toda la tierra de Judéa, y todos los de Jerusalém, y eran bautizados por él en el rio Jordán, confesando sus pecados.

6. Y Juan andaba vestido de pelos de camello, y trahia un ceñidor de piel al rededor de sus lomos, y comia langostas y miel silvestre. Y predicaba, diciendo:

7. En pos de mí viene el que es mas fuerte que yo, ante el qual no soy digno de postrarme para desatar la correa de sus zapatos.

8. Yo os he bautizado en agua, mas él os bautizará en Espíritu Santo.

LUKE xv. 11–19.

11. Un hombre tuvo dos hijos.

12. Y dixo el menor de ellos á su padre: Padre, dame la parte de la hacienda, que me toca. Y él les repartió la hacienda.

13. Y no muchos dias despues, juntando todo lo suyo el hijo menor, se fué léjos á un pais muy distante, y allí malrotó todo su haber, viviendo disolutamente.

14. Y quando todo lo hubo gastado, vino una grande hambre en aquella tierra, y él comenzó á padecer necesidad.

15. Y fué, y se arrimó á uno de los ciudadanos de aquella tierra: el qual lo envió á su cortijo á guardar puercos.

16. Y deseaba henchir su vientre de las mondaduras, que los puercos comian: y ninguno se las daba.

17. Mas volviendo sobre sí, dixo: ¡Quántos jornaleros en la casa de mi padre tienen el pan de sobra, y yo me estoy aquí muriendo de hambre!

18. Me levantaré, é iré á mi padre, y le diré: Padre, pequé contra el cielo, y delante de tí:

19. Ya no soy digno de ser llamado hijo tuyo: hazme como á uno de tus jornaleros.

§ 198.

Catalonian.

MARK i. 1–8.

1. Principi del Evangeli de Jesu Christ, Fill de Deu:

2. Axí com está escrit en los Profetas: Veus aquí, jo envío mon ángel devant ton rostro, lo qual aparellará ton camí devant de tu.

3. Veu del que clama en lo desert: Aparellau lo camí del Senyor; feu drets sos camins.

4. Estava Joan en lo desert batejant, y predicant lo baptisme d'arrepentiment, pera remissió dels pecats.

5. Y exía envers ell tota la terra de Judea, y tots los de Jerusalem, y eran batejats per ell en lo riu Jordá, confessant sos pecats.

6. Anava Joan vestit de pel de camell, y portava un cenyidor de

cuyro al entorn de sos lloms, y menjava llagostas y mel silvestre. Y predicava, dihent:

7. Detrás de mi ve un ques mes fort que jo, devant del qual jo no so digne de postrarme pera desferli la corretja de las sandalias.

8. Jous he batejat ab aygua; mes ell vos batejará en Esperit Sant.

LUKE xv. 11–19.

11. Un home tenía dos fills:

12. Yl mes petit digué á *son* pare: Pare, donaume la part quem toca de vostres bens. Y ell los repartí los bens.

13. Y al cap de pochs dias, juntant lo fill menor tot lo que era seu, sen aná lluny á un país estrany, y allí dissipá tots sos bens vivint dissolutament.

14. Y quant ho hagué gastat, vingué una gran fam en aquella terra, y comensá á patir miseria.

15. Llavors sen aná, y s'arrimá á un dels ciutadans d'aquella terra, qui l'enviá á sa granja á guardar porchs.

16. Y desitjava umplir son ventre de las triaduras de quels porchs menjavan, y ningú las hi donava.

17. Emperó tornant en si, digué: ¡Quants jornalers en casa de mon pare tenen lo pa de sobras, y jo aquí m'estich morint de fam!

18. M'alsaré, y aniré á mon pare, y li diré: Pare, he pecat contral cel y contra vos;

19. Ja no so digne de ser anomenat fill vostre: tractaume com à un de vostres jornalers.

§ 199.

Portuguese.

MARK i. 1–8.

1. Principio do Evangelho de Jesu Christo Filho de Deos.

2. Conforme está escrito no Profeta Isaias: Eis ahi envio eu o meu Anjo ante a tua face, o qual irá adiante de ti preparar-te o caminho.

3. Voz do que clama no Deserto: Preparai o caminho do Senhor, endireitai as suas varédas.

4. Estava João baptizando no Deserto, e prégando o baptismo de penitencia para remissão de peccados.

5. E sahia concorrendo a elle toda a terra de Judéa, e todos os de Jerusalem, e erão baptizados por elle no rio Jordão, confessando os seus peccados.

6. E João andava vestido de pelles de camelo, e trazia huma

cinta de couro á roda de seus lombos, e comia gafanhotos e mel silvestre. E prégava, dizendo:

7. Após de mim vem outro mais forte do que eu: onte o qual não sou digno de me prostrar para lhe desatar a corrêa dos çapatos.

8. Eu tenho-vos baptizado em agua, porém elle baptizar-vos-ha no Espirito Santo.

LUKE xv. 11–19.

11. Hum homem teve dous filhos:

12. E disse o mais moço delles a seu pai: Pai, dá-me a parte da fazenda, que me toca. E elle repartio entre ambos a fazenda.

13. E passados não muitos dias, entrouxando tudo o que era seu, partio o filho mais moço para huma terra muito distante n'hum paiz estranho, e lá dissipou toda a sua fazenda vivendo dissolutamente.

14. E depois de ter consumido tudo, succedeo haver naquelle paiz huma grande fome, e elle começou a necessitar.

15. Retirou-se pois dalli, e accommodou-se com hum dos Cidadãos da tal terra. Este porém o mandou para hum casal seu a guardar os pórcos.

16. Aqui desejava elle encher a sua barriga de landes, das que comião os pórcos: mas ninguem lhas dava.

17. Até que tendo entrado em si, disse: Quantos jornaleiros ha em casa de meu pai, que tem pão em abundancia, e eu aqui pereço á fomé!

18. Levantar-me-hei, e irei buscar a meu pai, e dir-lhe-hei: Pai, pequei contra o Ceo, e diante de ti:

19. Ja não sou digno de ser chamado teu filho: faze de mim, como de hum dos teus jornaleiros.

§ 200.

French.

MARK i. 1–8.

1. Le commencement de l'évangile de Jésus-Christ, Fils de Dieu.

2. Conformément à ce qui est écrit dans les Prophètes: Voici, j'envoie mon méssager devant ta face, qui préparera le chemin devant toi.

3. La voix de celui qui crie dans le désert *est:* Préparez le chemin du Seigneur, applanissez ses sentiers.

4. Jean baptisoit dans le désert, et prêchoit le baptême de repentance pour la rémission des péchés.

5. Et toute la Judée, et ceux de Jérusalem alloient à lui, et ils étoient tous baptisés par lui, dans le fleuve du Jourdain, en confessant leurs péchés.

6. Jean étoit vêtu de poil de chameau ; il *avoit* une ceinture de cuir autour de ses reins, et il se nourrissoit de sauterelles et de miel sauvage.

7. Et il prêchoit, en disant : Il en vient un après moi, *qui est* plus puissant que moi ; et dont je ne suis pas digne, en me baissant, de délier la courroie des souliers.

8. *Il est* vrai *que* je vous ai baptisés d'eau ; mais il vous baptisera du Saint-Esprit.

LUKE xv. 11–19.

11. Un homme avoit deux fils ;

12. Et le plus jeune dit à son père : Mon père, donne-moi la part du bien qui m'appartient. Et il leur partagea ses biens.

13. Et peu de jours après, quand le plus jeune fils eut tout ramassé, il s'en alla dehors dans un pays éloigné ; et là il dissipa son bien en vivant dans la débauche.

14. Et après qu'il eut tout depensé, une grande famine survint en ce pays-là ; et il commença d'être dans la disette.

15. Alors il s'en alla, et se mit au service d'un des habitans du pays, qui l'envoya dans ses possessions pour paître les pourceaux.

16. Et il désiroit de se rassasier des gousses que les pourceaux mangeoient ; mais personne ne lui en donnoit.

17. Or étant revenu à lui-même, il dit : Combien y a-t-il de mercenaires dans la maison de mon père, qui ont du pain en abondance, et moi je meurs de faim !

18. Je me leverai, et je m'en irai vers mon père, et je lui dirai : Mon père, j'ai péché contre le ciel et devant toi ;

19. Et je ne suis plus digne d'être appelé ton fils ; traite-moi comme l'un de tes mercenaires.

§ 201.

Vaudois.

LUKE xv. 11–19.

11. Un hom avia dui fill ;

12. E lou pi giouvou di à so paré : Paré, doune-mé la part de bén que me vén. Et a l'i ha partagià seui bén.

13. E un poc apreu, quant lou fill pi giouvou ha agù tut rabastà, a se n'é anà fora ent un païs leugn ; et laï a l ha dessipà so bén en vivant ent la desbaucia.

14. E apreu qu'a l ha agù tut despendù, una gran famina é vengùa ente quel païs laï ; et a l é arestà coun rén dar tout.

15. Aloura a se n'é anà, et a s'é buttà à patroun coun un di

habitant d'aquel païs, que l'ha mandà ent seui pousséss per gardâ li puerc.

16. E a desirava de rassasiâssé de le favé que li puerc maillaven; mà gnun l'i e ne dounava pâ.

17. Manaman com a l é arvegnù à sé istéss, a l ha dit: Que de manoual l'a-y-é à la cà de mé paré, qu'han de pan fin qu'i volen, et mi meurou de fam!

18. Me léverèi, et me ne vaou peui da mé paré, et l'i diou peui: Paré, haï pecà countra lou ciel et countra tu;

19. E siou pâ maï dégn d'èssé demandà to fill; tratte-mé com un de teui manoual.

§ 202.

Romanese.

MARK i. 1–8.

1. Lantschetta d'ilg Evangeli da Jesu Christ, Filg da Deus.

2. Sco ei stat scrit ent ils Prophets: Mire, jou tarmet mieu Mess avont tia Vista, ilg qual ven a paregiar tia Via avont tei.

3. La vusch dad ün ca clomma ent ilg dasiert: Pineit la Via d'ilg Senger, figeit sias Sendas plaunas.

4. Johannes battegiava ent ilg dasiert, a pardagava ilg Battem d'ilg milgiurament t'ilg pardunament d'ils puccaus.

5. A tut la terra da Judea mav'ora tiers el, a quels da Jerusalem; a tuts vangivan battiai dad el, ent ilg fluss d'ilg Jordan, a cunfessavan lur puccaus.

6. Mo Johannes era vastcheus cun palingia d'Camel, a cun ünna tschinta d'Curom anturn sia Vaicha, a mangiava Salips, a Mel salvadi.

7. A pardagava, a scheva: Suenter mei ven ün ch'ei pli ferms ca jou, alg qual jou sunt bucca vangonts da mi anclinar, a snuvar ora la Coregia da sês Calzêrs.

8. Jou vus hai bein battiau cun Aua; mo el ven a battiar vus cu'lg Spirit Soing.

LUKE xv. 11–19.

11. Ün Hum veva dus Filgs:

12. Ad ilg juven da quels schet alg Bab: Bab, mi dai la Part da la Rauba c'aud' à mi: ad el parchè or ad els la Rauba.

13. A bucca bears Gis suenter, cur ilg Filg juven vet tut mess ansemel, scha tilà'l navent en ünna Terra dalunsch; a lou sfiget el tut sia Rauba cun viver senza sparng.

14. A cur el vet tut sfaig, scha vangit ei en quella Terra ün grond Fumaz: ad el antschavet a ver basengs.

15. Ad el mà, a sa plidè cun ün Burgeis da quella Tetra: a quel ilg tarmatet or sin sês Beins a parchirar ils Porcs.

16. Ad el grigiava dad amplanir sieu Venter cun las Criscas ch'ils Porcs malgiavan; mo nagin lgi deva.

17. Mo el mà en sasez a schet: Quonts Fumelgs da mieu Bab han budonza da Paun, a jou mier d'fom?

18. Jou vi lavar si, ad ir tier mieu Bab, a vi gir a lgi: Bab, jou hai faig puccau ancunter ilg Tschiel ad avont tei:

19. A sunt bucca pli vangonts da vangir numnaus tieu Filg: fai mei esser sco ün da tes Fumelgs.

§ 203.

Enghadin.

MARK i. 1–8.

1. Il principi dal Evangeli da Jesu Christo, Filg da Dieu,

2. Segund chi'l ais scrit n'ils profets: Mêra, eug tramet meis Anguel avaunt tia fatscha, il qual vain à drizar tia via avaunt tai.

3. *Qua ais* üna vusch d'ün chi bragia n'il desert: Chiœnschà la via dal Segner, fat sias semdas plaunas.

4. Joannes battizava n'il desert, è predgiav' il battaisem dalla pœnitenza in remissiun dals puchiads.

5. E tuot il pajais dalla Judea, è quels da Jerusalem, giaivan oura pro el, è gnivan tuots battizads da d'el n'il flüm Jordan, confessand lur puchiads.

6. Mo Joannes eira vestì cun peus d'chamêl, et *haveiv'* üna tschinta d'chüram intuorn ils flanchs, è mangiava salips, è meil sulvadi.

7. E predgiava, dschant: Davo mai vain quel ch'ais plü ferm co eug, dal qual eug nun sun deng, m'inclinand, da slargiar la curaja dallas scarpas.

8. Eug s'ha battizads cun agua; mo quel s'battizarà cu'l Spirt sanct.

LUKE xv. 11–19.

11. Un crastian haveiva duos filgs.

12. E'l plü juven d'els diss al bap: Bap, da'm la part dalla raba ch'im tocca. E'*l bap* partit ad els la raba.

13. E pauc dids davo, il filg plü juven, haviand miss insemmel ogni chiaussa, giet el inavaunt seis viadi in pajais luntaun; è qua dissipet el sias facultads, vivand dissolutamaing.

14. E dapo ch'el havet spais ogni chiaussa, venn üna greiva charestia in quel pajais; tal ch'el cumanzet ad havair bsœng.

15. E giet, è s'matet cun ün dals havdaduors da quella contrada, il qual il tramatet sün seis bains, à perchürar ils porcs.

16. Et el desiderava da s'implir il corp cun las grüscas chia'ls porcs magliavan; mo ingün nu'l dava.

17. Mo siand turnâ in sai svess, diss el: Quants mercenaris da meis bap haun paun largiamaing, et eug mour d'famm!

18. Eug vœlg star sü, è vœlg ir pro meis bap, è'l vœlg dir: Bap, eug nhai pecchiâ contr' al tschel ed avaunt tai.

19. E nun sun plü deng d'esser clamâ teis filg; fa'm sco ün da teis mercenaris.

In all these the alphabet as well as the language is of Roman origin.

§ 204. In the Danubian Principalities, however, the alphabet is of Greek origin—being based on the Slavonic of Servia.

Transliterated into the Roman character, the Wallachian, or *Rumango*, as it is properly called, runs thus:—

LUKE xv. 11–19.

11. Un om avea doĭ fec′orĭ.

12. Shi a zis c′el maĭ tinr din eĭ tatluĭ su: tat, dmĭ partea c′e mi se kade de avucie: shi de a imprcit lor avuciea.

13. Shi nu dup multe zile, adunint toate fec′orul c′el maĭ tinr, s'a dus intr 'o car departe, shi akolo a rsipit toat avuciea ca, viecuind intr dezmĭerdrĭ.

14. Shi keltuind el toate, c'a fkut foamete mare intr' ac′ea car; shi el a inc′eput a se lipsi.

15. Shi mergina c'a lipit de unul din lkuitorĭ crĭ ac′eia; si 'l a trimis pre el la carinide sale c pask porc′ĭ.

16. Shi doria c 'shĭ sature pintec′ele sŭ de roshkobele c′e minka porc′ĭ; shi niminĭ nu ĭ da luĭ.

17. Iar viind intru sine, a zis: kicĭ argacĭ aĭ tatluĭ mieu sint indestulacĭ de pĭne, iar eŭ pĭeiŭ de foame.

18. Skula-m-voiŭ, shi m' voiŭ duc′e la tata mieŭ, shi voiŭ zic′e lui:

19. Tat, greshit-am la c′er shi inaintea ta, shi nu mai sint vrednik a m kema fiul tŭ: fm ka pre unul din argacĭ tĭ.

Such is a general view of the Languages derived from the Latin.

§ 205. Of these the French requires to be more minutely exhibited.

Between the provincial French of the north and the provincial French of the south, there is a difference, at the present day, at least of dialect, and perhaps of language. This is shown by the following specimens: the first from the canton of Arras, on the confines of Flanders; the second from the department of Var, in Provence.

LUKE xv. 11–14.

11. Ain homme avoüait deeux garchéons.

12. L'pus jone dit a sain père, " Main père, baillé m'chou qui doüo me 'r'v'nir ed vous bien," et leu père leu partit sain bien.

13. Ain n'sais yur, tro, quate, chéon jours après l'pus tiò d'cnés déeux éféans oyant r'cuéllé tout s'n' héritt'main, s'ot' ainvoye dains nâin pahis gramain loüon, dú qu'il échilla tout s'n' argint ain fageant l'braingand dains chés cabarets.

14. Abord qu'il o eu tout bu, tout mié et tout drélé, il o v'nu adonc dains ch' pahis lo ainn' famaine cruüelle, et i c'mainchouait d'avoir fon-ye d' pon-ye.

THE SAME.

11. Un homé avié dous enfans.

12. Lou plus pichoun diguét a son päiré, " Moun päiré, dounas mi ce què mi reven de vouastré ben;" lou pairé faguet lou partagé de tout ce que poussédavo.

13. Paou de jours après, lou pichoun vendét tout se què soun päiré il avié desamparat, et s'en anét dins un päis fourco luench, ounté dissipét tout soun ben en debaucho.

14. Quand aguét tou arcaba, uno grosso famino arribet dins aqueou päis et, leou, si veguét reduech à la derniero misèro.

§ 206. Practically speaking, although in the central parts of France the Northern and Southern dialects melt each into the other, the Loire may be considered as a line of demarcation between two languages; the term Language being employed because, in the Middle Ages, whatever may be their real difference, the Northern Tongue and the Southern Tongue were dealt with not as separate dialects, but as distinct Languages —the Southern being called Provençal, the Northern Norman-French.

Of these two Languages (for so they will in the following pages be called, for the sake of convenience) the Southern or

Provençal approaches the dialects of Spain; the Valencian of Spain and the Catalonian of Spain being Provençal rather than standard Spanish or Castilian.

The Southern French is sometimes called the Langue d'Oc, and sometimes the Limousin.

It is in the Southern French (Provençal, Langue d'Oc, or Limousin) that we have the following specimen; viz. the Oath of Ludwig, sworn A.D. 842.

The Oath of the King.

Pro Deo amur et pro Xristian poblo et nostro commun salvament, d' ist di en avant, in quant Deus savir et podir me dunat, si salvarai eo cist meon fradre Karlo, et in ajudha et in cadhuna cosa, si cum om per dreit son fradra salvar dist, in o quid il mi altresi fazet: et ab Ludher nul plaid nunquam prindrai uui, meon vol, cist meon fradre Karl in damno sit.

The Oath of the People.

Si Loduuigs sagrament, que son fradre Karlo jurat, conservat; et Karlus, meos sendra, de suo part non lo stanit; si io returnar non l'int pois, ne io, ne neuls cui eo returnar int pois, in nulla ajudha contra Lodhuwig nun li iver.

The same in Modern French.

Pour de Dieu l'amour et pour du Chrêtien peuple et le notre commun salut, de ce jour en avant, en quant que Dieu savoir et pouvoir me donne, assurément sauverai moi ce mon frère Charles, et en aide, et en chacune chose, ainsi comme homme par droit son frère sauver doit, en cela que lui à moi pareillement fera: et avec Lothaire nul traité ne onques prendrai qui, à mon vouloir, à ce mien frère Charles en dommage soit.

* * * * * * *

Si Louis le serment, qu'à son frère Charles il jure, conserve; Charles, mon seigneur, de sa part ne le maintient; si je détourner ne l'en puis, ni moi, ne nul que je détourner en puis, en nulle aide contre Louis ne lui irai.

§ 207. The Norman-French, spoken from the Loire to the confines of Flanders, and called also the Langue d'Oyl, differed from the Provençal in (amongst others) the following circumstances.

1st. It was of later origin; the southern parts of Gaul having been colonised at an early period by the Romans.

2nd. It was in geographical contact, not with the allied languages of Spain, but with the Gothic tongues of Germany and Holland.

It is the Norman-French that most especially bears upon the history of the English language.

The proportion of the original Keltic in the present languages of France has still to be determined. It may, however, be safely asserted, that, at a certain epoch between the first and fifth centuries, the language of Gaul was more Roman and less Keltic than that of Britain.

SPECIMEN.

From the Anglo-Norman Poem of Charlemagne.

Un jur fu Karléun al Seint-Denis muster,
Reout prise sa corune, en croiz seignat sun chef,
E ad ceinte sa espée: li pons fud d'or mer.
Dux i out e demeines e baruns e chevalers.
Li emperères reguardet la reine sa muillers.
Ele fut ben corunée al plus bel e as meuz.
Il la prist par le poin desuz un oliver,
De sa pleine parole la prist à reisuner:
"Dame, véistes unkes hume nul de desuz ceil
Tant ben séist espée ne la corone el chef?
Uncore cunquerrei-jo citez ot mun espeez."
Cele ne fud pas sage, folement respondeit:
"Emperere," dist-ele, trop vus poez preiser.
"Uncore en sa-jo un ki plus se fait leger,
Quant il porte corune entre ses chevalers;
Kaunt il met sur sa teste, plus belement lui set"

Literal Translation.

1.

LATIN.

Unum diurnum fuit Carolus, ad illud Sancti Dionysii monasterium,

Re-habebat prehensam suam coronam, in cruce signatum suum caput,

Et habebat cinctam suam spadam; ille pugnus fuit de auro mero,
Duces ibi habebat, et dominos, et barones, et caballarios.
Ille imperator contemplatus est illam reginam suam mulierem;
Illa fuit bene coronata ad plus bellum et ad melius.
Ille illam prehendit per illum pugnum de sub unam olivam,
De sua plena parabola illam prehendit ad ratiocinari,
Domina, vidisti unquam hominem nullum de sub cœlum;
Jam bene sedet spada nec illa corona illud caput;
Ad usque horam conqueram ego civitates ad meam spadam.
Illa ne fuit passum sagax,—stulte respondet.
" Imperator," dixit illa, " nimis vos potestis vos pretiare;"
Ad-usque-horam sapio-ego unum qui plus se facit levem,
Quando ille portat coronam inter suos caballeros,
Quando ille mittit super suam testam plus belle ille sedet.

2.

ENGLISH.

One day was Charlemagne at St. Denis' minster,
Had taken his crown, in-cross marked (*signed*) his head
And had girt his sword; the hilt was of gold pure (*mere*),
Dukes there he had, and lords (*domines* or *dons*) and barons, and cavaliers,
The emperor looked-at (*regarded*) the queen his wife;
She was well crowned, at the most beautiful and at the best.
He her took by the fist under an olive-tree;
Of his full word (*parole*), he took to converse (*reason with*).
" Dame, saw you ever man none below the heaven
So well sits sword nor crown his head.
Yet will I conquer cities with my sword."
She was not wise foolishly answered:
" Emperor," said she, " too much you may praise yourself;
Yet know I one who makes himself more light
When he carries crown amongst chevaliers;
When he places on his head more beautifully him sits."

§ 208. In the Northern French we must recognise not only a Keltic and a Classical, but also a Gothic element: since Clovis and Charlemagne were no Frenchmen, but Germans.

In the Northern French of *Normandy* there is a second

Gothic element, viz. a Scandinavian element. By this the proper Northern French underwent a further modification.

Until the time of the Scandinavians or Northmen, the present province of Normandy was called Neustria. Three generations before the Norman Conquest, a Norwegian captain, named in his own country *Rolf*, and in France *Rollo*, or *Rou*, settled upon the coast of Normandy. What Hengist and the Germans were in Britain, Rollo and his Scandinavians were in France. The province took from them its name of Normandy. The *Norwegian* element in the Norman-French has yet to be determined. Respecting it, however, the following statements may, even in the present state of the question, be made:—

1st. That a Norse dialect was spoken in Normandy at Bayeux, some time after the battle of Hastings.

2nd. That William the Conqueror understood the Norse language.

3rd. That the names Jersey, Guernsey, and Alderney are as truly Norse names as Orkney and Shetland.

The *Southern* division of the French cannot be compared with the Northern for its influence on the English. In the reign, however, of Henry II. the marriage with Eleanor of Aquitaine encouraged it.

CHAPTER XXX.

HISTORICAL AND LOGICAL ELEMENTS OF THE ENGLISH LANGUAGE.

§ 209. THE Keltic elements of the present English fall into five classes.

1. Those that are of late introduction, and cannot be called original and constituent parts of the language. Such are (amongst others) the words *flannel*, *crowd* (a fiddle), from the British; and *kerne* an Irish foot-soldier), *galore* (enough), *tartan*, *plaid*, &c., from the Gaelic branch.

2. Those that (according to the current opinions) are common to both the Keltic and Gothic stocks, and are Indo-European rather than either Welsh, or Gaelic, or Saxon. Such (amongst others) are *brother*, *mother*, in Keltic *brathair*, *mathair;* the numerals, &c.

3. Those that have come to us from the Keltic, but have come to us through the medium of another language. Such are *druid* and *bard*, whose *immediate* source is not the Keltic but the Latin.

4. Keltic elements of the Anglo-Norman, introduced into England after the Conquest, and occurring in that language as remains of the original Keltic of Gaul.

5. Those that have been retained from the original Keltic of the island, and which form genuine constituents of our language. These fall into three subdivisions.

a. Proper names—generally of geographical localities; as *the Thames*, *Kent*, &c.

b. Common names retained in the provincial dialects of England, but not retained in the current language; as *gwet-hall* = *household stuff*, and *gwlanen* = *flannel* in Herefordshire.

c. Common names retained in the current language.—The following list is Mr. Garnett's:—

Welsh.	*English.*
Basgawd	*Basket.*
Berfa	*Barrow*
Botwm	*Button.*
Bràn	*Bran.*
Clwt	*Clout, Rag.*
Crochan	*Crock, Crockery.*
Crog	*Crook, Hook.*
Cwch	*Cock*, in *Cock-boat.*
Cwysed	*Gusset.*
Cyl, Cyln	*Kiln* (*Kill*, provinc.)
Dantaeth	*Dainty.*
Darn	*Darn.*
Deentur	*Tenter*, in *Tenter-hook.*
Fflaim	*Fleam, Cattle-lancet.*
Fflaw	*Flaw.*
Ffynnell (air-hole)	*Funnel.*
Gefyn (fetter)	*Gyve.*
Greidell	*Grid*, in *Gridiron.*
Grual	*Gruel.*
Gwald (hem, border)	*Welt.*
Gwiced (little door)	*Wicket.*
Gwn	*Gown.*
Gwyfr	*Wire.*
Masg (stitch in netting)	*Mesh.*
Mattog	*Mattock.*
Mop	*Mop.*
Rhail (fence)	*Rail.*
Rhasg (slice)	*Rasher.*
Rhuwch	*Rug.*
Sawduriaw	*Solder:*
Syth (glue)	*Size.*
Tacl	*Tackle.*

§ 210. *Latin of the First Period.*—Of the Latin introduced by Cæsar and his successors, the few words remaining are those that relate to military affairs; viz. *street* (*strata*); *coln* (as in *Lincoln* = *Lindi colonia*); *cest* (as in *Gloucester* = *glevæ castra*) from *castra*. The Latin words introduced between the time of Cæsar and Hengist may be called the *Latin of the first period*, or *the Latin of the Keltic period.*

§ 211. *The Anglo-Saxon.*—This is not noticed here, because from being the staple of the present language it is more or less the subject of the book throughout.

§ 212. *The Danish*, or *Norse.*—The pirates that pillaged Britain, under the name of Danes, were not exclusively the inhabitants of Denmark. Of the three Scandinavian nations,

the Swedes took the least share, the Norwegians the greatest in these invasions. Not that the Swedes were less piratical, but that they robbed elsewhere,—in Russia, for instance, and in Finland.

The language of the three nations was the same; the differences being differences of dialect. It was that which is now spoken in Iceland, having been once common to Scandinavia and Denmark. Whether this was aboriginal in *Denmark* is uncertain. In *Scandinavia* it was imported; the tongue that it supplanted having been, in all probability, the mother-tongue of the present Laplandic.

The Danish that became incorporated with our language, under the reign of Canute and his sons, may be called the direct Danish (Norse or Scandinavian) element, in contradistinction to the indirect Danish of § 214.

The determination of the amount of Danish in English is difficult. It is not difficult to prove a word *Scandinavian*. We must also show that it is not German. A few years back the current opinion was against the doctrine that there was much Danish in England. At present, the tendency is rather the other way. The following facts are from Mr. Garnett.—*Phil. Trans.* vol. i.

1. The Saxon name of the present town of *Whitby* in Yorkshire was *Streoneshalch*. The present name *Whitby*, *Hvitby*, or *White-town*, is Danish.

2. The Saxon name of the capital of Derbyshire was *Northweortheg*. The present name is Danish.

3. The termination *-by* = *town* is Norse.

4. On a monument in Aldburg Church, Holdernesse, in the East Riding of Yorkshire, referred to the age of Edward the Confessor, is found the following inscription:—

Ulf het aræran cyrice *for hanum* and for Gunthara saula.
"Ulf bid rear the church for him and for the soul of Gunthar."

Now, in this inscription, *Ulf*, in opposition to the Anglo-Saxon *wulf*, is a Norse form; whilst *hanum* is a Norse dative, and by no means an Anglo-Saxon one.—Old Norse *hanum*, Swedish *honom*.

5. The use of *at* for *to* as the sign of the infinitive mood is Norse, not Saxon. It is the regular prefix in Icelandic, Danish, Swedish, and Feroic. It is also found in the northern dialects of the Old English, and in the particular dialect of Westmoreland at the present day.

6. The use of *sum* for *as ; e.g. swa sum*, we forgive oure detturs.

7. Isolated words in the northern dialects are Norse rather than Saxon.

Provincial.	*Common Dialect.*	*Norse.*
Braid	*Resemble*	Bråas, *Swed.*
Eldin	*Firing*	Eld, *Dan.*
Force	*Waterfall*	Fors, *D. Swed.*
Gar	*Make*	Göra, *Swed.*
Gill	*Ravine*	Gil, *Iceland.*
Greet	*Weep*	Grata, *Iceland.*
Ket	*Carrion*	Kiöd = flesh, *Dan.*
Lait	*Seek*	Lede, *Dan.*
Lathe	*Barn*	Lade, *Dan.*
Lile	*Little*	Lille, *Dan.*

§ 213. *Roman of the Second Period.*—Of the Latin introduced under the Christianised Saxon sovereigns, many words are extant. They relate chiefly to ecclesiastical matters, just as the Latin of the Keltic period bore upon military affairs.—*Mynster*, a minster, *monasterium ; portic*, a porch, *porticus ; cluster*, a cloister, *claustrum ; munuc*, a monk, *monachus ; bisceop*, a bishop, *episcopus ; arcebisceop*, archbishop, *archiepiscopus ; sanct*, a saint, *sanctus ; profost*, a provost, *propositus ; pall*, a pall, *pallium ; calic*, a chalice, *calix ; candel*, a candle, *candela ; psalter*, a psalter, *psalterium ; mæsse*, a mass, *missa ; pistel*, an epistle, *epistola ; prædic-ian*, to preach, *prædicare ; prof-ian*, to prove, *probare.*

The following are the names of foreign plants and animals:—*camell*, a camel, *camelus ; ylp*, elephant, *elephas ; fic-beam*, fig-tree, *ficus ; feferfuge*, feverfew, *febrifuga ; peterselige*, parsley, *petroselinum.*

Others are the names of articles of foreign origin, as *pipor*,

pepper, *piper*; *purpur*, purple, *purpura*; *pumicstan*, pumice-stone, *pumex*.

The above-given list is from Guest's *English Rhythms* (b. iii. c. 3). It constitutes that portion of the elements of our language which may be called the Latin of the second, or Saxon period.

§ 214. *The Anglo-Norman element.*—For practical purposes we may say that the French or Anglo-Norman element appeared in our language after the battle of Hastings, A.D. 1066.

Previous, however, to that period we find notices of intercourse between the two countries.

1. The residence in England of Louis Outremer.

2. Ethelred II. married Emma, daughter of Richard Duke of Normandy, and the two children were sent to Normandy for education.

3. Edward the Confessor is particularly stated to have encouraged French manners and the French language in England.

4. Ingulphus of Croydon speaks of his own knowledge of French.

5. Harold passed some time in Normandy.

6. The French article *la*, in the term *la Drove*, occurs in a deed of A.D. 975.—See Ranouard, *Journal des Savans*, 1830.

The chief Anglo-Norman elements of our language are the terms connected with the feudal system, the terms relating to war and chivalry, and a great portion of the law terms—*duke, count, baron, villain, service, chivalry, warrant, esquire, challenge, domain*, &c.

When we remember that the word *Norman* means *man of the north*, that it is a *Scandinavian*, and *not a French* word, that it originated in the invasions of the followers of Rollo and other *Norwegians*, and that just as part of England was overrun by Pagan buccaneers called *Danes*, part of France was occupied by similar *Northmen*, we see the likelihood of certain Norse words finding their way into the French language, where they would be superadded to its original Keltic and Roman elements.

The extent to which this is actually the case has only been partially investigated. It is certain, however, that some French words are Norse or Scandinavian. Such, for instance, are several *names of geographical localities* either near the sea, or the rīver Seine; in other words, within that tract which was most especially occupied by the invaders. As is to be expected from the genius of the French language, these words are considerably altered in form. Thus—

NORSE.	ENGLISH.	FRENCH.
Toft	Toft	Tot
Beck	Beck	Bec
Flöt	Fleet*	Fleur, &c.

and in these shapes they appear in the Norman names *Yvetot*, *Caudebec*, and *Harfleur*, &c.

Now any words thus introduced from the Norse of Scandinavia into the French of Normandy might, by the Norman Conquest of England, be carried further, and so find their way into the English.

In such a case, they would constitute its *indirect* Scandinavian element.

A list of these words has not been made; indeed the question requires far more investigation than it has met with. The names, however, of the islands *Guerns-ey*, *Jers-ey*, and *Aldern-ey*, are certainly of the kind in question—since the *-ey*, meaning *island*, is the same as the *-ey* in *Orkn-ey*, and is the Norse rather than the Saxon form.

Latin of the third period.—This means the Latin which was introduced between the battle of Hastings and the revival of Literature. It chiefly originated in the cloister, in the universities, and, to a certain extent, in the courts of law. It must be distinguished from the *indirect* Latin introduced as part and parcel of the Anglo-Norman. It has yet to be accurately analysed.

§ 215. *Latin of the Fourth Period.*—This means the Latin which has been introduced between the revival of literature and the present time. It has originated in the writings of

* Meaning *ditch*.

learned men in general, and is distinguished from that of the previous periods by—

1. Being less altered in form:

2. Preserving, with substantives, in many cases its original inflections; *axis, axes; basis, bases:*

3. Relating to objects and ideas for which the increase of the range of science in general has required a nomenclature.

§ 216. *Greek.*—Words derived *directly* from the Greek are in the same predicament as the Latin of the third period—*phænomenon, phænomena; criterion, criteria,* &c.; words which are only *indirectly* of Greek origin, being considered to belong to the language from which they were immediately introduced into the English. Such are *deacon, priest,* &c., introduced through the Latin. Hence a word like *church* proves no more in regard to a Greek element in English, than the word *abbot* proves in respect to a Syrian one.

The Latin of the fourth period and the Greek agree in retaining, in many cases, original inflexions rather than adopting the English ones; in other words, they agree in being but *imperfectly incorporated.* The phænomenon of imperfect incorporation is reducible to the following rules:—

1. That it has a direct ratio to the date of the introduction, *i. e.* the more recent the word the more likely it is to retain its original inflexion.

2. That it has a relation to the number of meanings belonging to the words: thus, when a single word has two meanings, the original inflexion expresses one, the English inflexion another—*genius, genii,* (*spirits*), *geniuses* (*men of genius*).

3. That it occurs with substantives only, and that only in the expression of number. Thus, although the plural of substantives like *axis* and *genius* are Latin, the possessive cases are English. So also are the degrees of comparison for adjectives like *circular,* and the tenses, &c., for verbs like *perambulate.*

§ 217. The following is a list of the chief Latin substantives introduced during the latter part of the fourth period, and preserving the *Latin* plural forms—

FIRST CLASS.

Words wherein the Latin Plural is the same as the Latin Singular.

(*a*) *Sing.*	*Plur.*	(*b*) *Sing.*	*Plur.*
Apparatus	apparat*us*	Caries	cari*es*
Hiatus	hiat*us*	Congeries	congeri*es*
Impetus	impet*us*	Series	seri*es*
		Species	speci*es*
		Superficies	superfici*es*.

SECOND CLASS.

Words wherein the Latin Plural is formed from the Latin Singular by changing the last Syllable.

(*a*).—*Where the Singular termination* -a *is changed in the Plural into* -æ :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Formul*a*	formul*æ*	Nebul*a*	nebul*æ*
Lamin*a*	lamin*æ*	Scori*a*	scori*æ*.
Larv*a*	larv*æ*		

(*b*.)—*Where the Singular termination* -us *is changed in the Plural into* -i :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Calcul*us*	calcul*i*	Polyp*us*	polyp*i*
Coloss*us*	coloss*i*	Radi*us*	radi*i*
Convolvul*us*	convolvul*i*	Ranuncul*us*	ranuncul*i*
Foc*us*	foc*i*	Sarcophag*us*	sarcophag*i*
Geni*us*	geni*i*	Schirrh*us*	schirrh*i*
Mag*us*	mag*i*	Stimul*us*	stimul*i*
Nautil*us*	nautil*i*	Tumul*us*	tumul*i*.
Œsophag*us*	œsophag*i*		

(*c*.)—*Where the Singular termination* -um *is changed in the Plural into* -a :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Animalcul*um*	animacul*a*	Effluvi*um*	effluvi*a*
Arcan*um*	arcan*a*	Empori*um*	empori*a*
Collyri*um*	collyri*a*	Encomi*um*	encomi*a*
Dat*um*	dat*a*	Errat*um*	errat*a*
Desiderat*um*	desiderat*a*	Gymnasi*um*	gymnasi*a*

Sing.	*Plur.*	*Sing.*	*Plur.*
Lixiv*ium*	lixivi*a*	Premi*um*	premi*a*
Lustr*um*	lustr*a*	Scholi*um*	scholi*a*
Mausole*um*	mausole*a*	Spectr*um*	spectr*a*
Medi*um*	medi*a*	Specul*um*	specul*a*
Memorand*um*	memorand*a*	Strat*um*	strat*a*
Menstru*um*	menstru*a*	Succedane*um*	succedane*a*.
Moment*um*	moment*a*		

(*d.*)—*Where the Singular termination* -is *is changed in the Plural into* -es :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Amanuens*is*	amanuens*es*	Ellips*is*	ellips*es*
Analys*is*	analys*es*	Emphas*is*	emphas*es*
Antithes*is*	antithes*es*	Hypothes*is*	hypothes*es*
Ax*is*	ax*es*	Oas*is*	oas*es*
Bas*is*	bas*es*	Parenthes*is*	parenthes*es*
Cris*is*	cris*es*	Synthes*is*	synthes*es*
Diæres*is*	diæres*es*	Thes*is*	thes*es*.

THIRD CLASS.

Words wherein the Plural is formed by inserting -e *between the last two sounds of the Singular, so that the former number always contains a Syllable more than the latter* :—

Sing.			*Plur.*
Apex	*sounded*	apec-*s*	apic*es*
Appendix	—	appendic-*s*	appendic*es*
Calix	—	calic-*s*	calic*es*
Cicatrix	—	cicatric-*s*	cicatric*es*
Helix	—	helic-*s*	helic*es*
Index	—	indec-*s*	indic*es*
Radix	—	radic-*s*	radic*es*
Vertex	—	vertec-*s*	vertic*es*
Vortex	—	vortec-*s*	vortic*es*.

In all these words the *c* of the singular number is sounded as *k*, of the plural as *s*.

§ 218. The following is a list of the chief Greek substantives lately introduced, and preserving the *Greek* plural forms:—

FIRST CLASS.

Words where the Singular termination -on *is changed in the Plural into* -a :—

Sing.	*Plur.*	*Sing.*	*Plur.*
Aphelio*n*	aphelio*a*	Criterio*n*	criteri*a*
Perihelio*n*	perihelio*a*	Ephemero*n*	ephemer*a*
Automato*n*	automato*a*	Phænomeno*n*	phænomen*a*.

SECOND CLASS.

Words where the Plural is formed by adding either -es *or* -a, *but where the Singular either rejects or changes the last letter of the original root.*

Plurals in -es :—

Original root.	*Plur.*	*Sing.*
Apsid-	apsid*es*	apsis
Cantharid-	cantharid*es*	cantharis
Chrysalid-	chrysalid*es*	chrysalis
Ephemerid-	ephemerid*es*	ephemeris
Tripod-	tripod*es*	tripos.

Plurals in -a :—

Original root.	*Plur.*	*Sing.*
Dogmat-	dogmat*a*	dogma
Lemmat-	lemmat*a*	lemma
Miasmat-	miasmat*a*	miasma.*

§ 219. *Miscellaneous elements.*—Of miscellaneous elements we have two sorts; those that are incorporated in our language, and are currently understood (*e.g.* the Spanish word *sherry*, the Arabic word *alkali*, and the Persian word *turban*), and those that, even amongst the educated, are considered strangers. Of this latter kind (amongst many others) are the Oriental words *hummum*, *kaftan*, *gul*, &c.

Of the currently understood miscellaneous elements of the English language, the most important are from the French;

* This list is taken from Smart's valuable and logical English Grammar.

some of which agree with those of the Latin of the fourth period, and the Greek in preserving the *French* plural forms —as *beau, beaux, billet-doux.*

Italian.—Some words of Italian origin do the same: as *virtuoso, virtuosi.*

Hebrew.—The Hebrew words, *cherub* and *seraph* do the same; the form *cherub-im,* and *seraph-im,* being not only plurals, but Hebrew plurals.

Beyond the words derived from these five languages, none form their plurals other than after the English method, *i. e.* in *-s*: as *waltzes*, from the *German* word *waltz.*

§ 220. The extent to which a language, which, like the English, at one and the same time requires names for many objects, comes in contact with the tongues of half the world, and has, moreover, a great power of incorporating foreign elements, derives fresh words from varied sources, may be seen, from the following incomplete notice of the languages which have, in different degrees, supplied it with new terms.

Arabic.—Admiral, alchemist, alchemy, alcohol, alcove, alembic, algebra, alkali, assassin, from a paper of Mr. Crawford, read at the British Association, 1849.

Persian.—Turban, caravan, dervise, &c.—*Ditto.*

Turkish.—Coffee, bashaw, divan, scimitar, janisary, &c.—*Ditto.*

Hindu languages.—Calico, chintz, cowrie, curry, lac, muslin, toddy, &c.—*Ditto.*

Chinese.—Tea, bohea, congou, hyson, soy, nankin, &c.—*Ditto.*

Malay.—Bantam (fowl), gamboge, rattan, sago, shaddock. —*Ditto.*

Polynesian.—Taboo, tattoo.—*Ditto.*

Tungusian, or some similar Siberian language.—Mammoth, the bones of which are chiefly from the banks of the Lena.

North-American Indian.—Squaw, wigwam, pemmican.

Peruvian.—Charki = prepared meat; whence *jerked* beef.

Caribbean.—Hammock.

Ancient Carian.—Mausoleum.

§ 221. A distinction has been drawn between the *direct*

and *indirect* elements of a language, the latter leading to the *ultimate origin* of words.

Thus a word borrowed into the English from the French, might have been borrowed into the French from the Latin, into the Latin from the Greek, into the Greek from the Persian, &c., and so *ad infinitum*.

The investigation of this is a matter of literary curiosity rather than any important branch of philology.

The ultimate known origin of many common words sometimes goes back to a great date, and points to extinct languages:—

Ancient Nubian (?)—Barbarous.
Ancient Egyptian.—Ammonia.
Ancient Syrian.—Cyder.
Ancient Lydian.—Mæander.
Ancient Persian.—Paradise.

§ 222. Again, a word from a given language may be introduced by more lines than one, or it may be introduced twice over; once at an earlier, and again at a later period. In such a case its form will, most probably, vary; and, what is more, its meaning as well. Words of this sort may be called *di-morphic*, their *di-morphism* having originated in one of two reasons—a difference of channel, or a difference of date. Instances of the first are, *syrup*, *sherbet*, and *shrub*, all originally from the *Arabic*, *srb*; but introduced differently, viz. the first through the Latin, the second through the Persian, and the third through the Hindoo. Instances of the second are words like *minster* introduced during the Anglo-Saxon, as contrasted with *monastery* introduced during the Anglo-Norman, period. By the proper application of these processes, we account for words so different in their present forms, yet so identical in origin, as *priest* and *presbyter*, *episcopal* and *bishop*, *&c.*

§ 223. *Distinction*.—The history of the languages that have been spoken in a particular country is a different subject from the history of a particular language. The history of the languages that have been spoken in the United States of America is the history of certain *Indian* languages. The history of the

languages of the United States is the history of a German language.

§ 224. *Words of foreign simulating a vernacular origin.*—These may occur in any mixed language whatever; they occur, however, oftener in the English than in any other.

Let a word be introduced from a foreign language—let it have some resemblance in sound to a real English one: lastly, let the meanings of the two words be not absolutely incompatible. We may then have a word of foreign origin taking the appearance of an English one. Such, amongst others, are *beef-eater*, from *bœuffetier; sparrow-grass, asparagus; Shotover, Chateau vert;* Jerusalem, Girasole;† Spanish beef-eater, spina bifida; periwig, peruke; runagate, renegade; lutestring, lustrino;‡ Oyes, O yez! ancient, ensign.§*

Dog-cheap.—This has nothing to do with *dogs*. The first syllable is *god = good* transposed, and the second the *ch-p* in *chapman* (*= merchant*) *cheap*, and *East-cheap*. In Sir J. Mandeville, we find *god-kepe = good bargain*.

Sky-larking.—Nothing to do with *larks* of any sort; still less the particular species, *alauda arvensis*. The word improperly spelt *l-a-r-k*, and banished to the slang regions of the English language, is the Anglo-Saxon *lác = game*, or *sport;* wherein the *a* is sounded as in *father* (not as in *farther*). *Lek = game*, in the present Scandinavian languages.

Zachary Macaulay = Zumalacarregui; Billy Ruffian = Bellerophon; Sir Roger Dowlass = Surajah Dowlah, although so limited to the common soldiers, and sailors who first used them, as to be exploded vulgarisms rather than integral parts of the language, are examples of the same tendency towards the irregular accommodation of misunderstood foreign terms.

Birdbolt.—An incorrect name for the *gadus lota*, or *eel-pout*, and a transformation of *barbote*.

Whistle-fish.—The same for *gadus mustela*, or *weazel-cod*.

Liquorice = glycyrrhiza.

* As in *Shotover Hill*, near Oxford.
† As in *Jerusalem artichoke*.
‡ A sort of silk.
§ *Ancient Cassio*—"Othello."

Wormwood = weremuth, is an instance of a word from the same language, in an antiquated shape, being equally transformed with a word of really foreign origin.

§ 225. Sometimes the transformation of the *name* has engendered a change in the object to which it applies, or, at least, has evolved new ideas in connection with it. How easy for a person who used the words *beef-eater*, *sparrow-grass*, or *Jerusalem*, to believe that the officers designated by the former either eat or used to eat more beef than other people; that the second word was the name for a *grass* or herb of which *sparrows* were fond; and that *Jerusalem* artichokes came from Palestine.

I have heard that Little John *shot over* Shotover Hill. Here the confusion originates a fiction.

Sometimes a false spirit of accommodation affects the *spelling*. Hence, *frontispiece*, *sovereign*, *colleague*, *lanthorn*, from *frontispicium*, *sovrano*, *collega*, *lanterna*.

Language is affected by false etymologies as well as by true ones.

§ 226. The *logical* analysis of a language is one thing, the historical analysis another.

Let the present language of England (for illustration's sake only) consist of 40,000 words. Of these let 30,000 be Anglo-Saxon, 5,000 Anglo-Norman, 100 Keltic, 10 Latin of the first, 20 Latin of the second, and 30 Latin of the third period, 50 Scandinavian, and the rest miscellaneous. In this case the language is considered according to the historical origin of the words that compose it, and the analysis (or, if the process be reversed, the synthesis) is an historical analysis.

But it is very evident that the English, or any other language, is capable of being contemplated in another view, and that the same number of words may be very differently classified. Instead of arranging them according to the languages whence they are derived, let them be disposed according to the meanings that they convey. Let it be said, for instance; that out of 40,000 words, 10,000 are the names of natural objects, that 1000 denote abstract ideas, that 1000 relate to warfare, 1000 to church matters, 500 to points of chivalry, 1000 to

agriculture, and so on through the whole. In this case the analysis (or, if the process be reversed, the synthesis) is not historical but logical; the words being classed not according to their origin, but according to their meaning.

Now the logical and historical analyses of a language generally in some degree coincide, as may be seen by noticing the kind of words introduced from the Anglo-Norman, or the Arabic. The former are chiefly legal, the latter chemical and astronomical.

CHAPTER XXXI.

ARE THERE SARMATIAN ELEMENTS IN ENGLISH?

§ 227. *Sarmatian* is a generic name for the *Lithuanic* and *Slavonic* languages collectively.

Did any members of either of these divisions either accompany the Angles, or effect independent settlements?

They may easily have done so, inasmuch as we have seen that Mecklenburg, Lauenburg, and parts of Holstein were Slavonic, to say nothing of other parts of Germany.

The actual Slavonic names we meet with, over and above that of the *Werini*, of whom so much has already been said, are the following:—

1. *The Polabi.*—From *po = on*, and *Labe = the Elbe.* Name Slavonic. Germanised by the addition of the termination *-ing*, and so become *Po-lab-ing-i*; just as in *Kent* we find the *Kent-ing-s.*—Conterminous with the Nordalbingian *Stormarii*, from whom they are divided by the river *Bille*, a small confluent of the Elbe. Capital Ratzeburg.—D. N.

2. *The Wagrians.*—North of the Polabi, and divided from the Danes by the Eyder, from the Non-Danish Nordalbingians by the Trave—Capital Oldenburg. The Isle of Femern was Wagrian.

3. *The Obotriti*, written also *Obotritæ*, *Abotriti*, *Abotridi*; *Apodritæ*, *Abatareni*, *Apdrede*, *Afdrege*, and, for the sake of distinction from a people of the same name, *Nort-Obtrezi*, occupants of the western part of Mecklenburg, and extended as far east as the Warnow, as far south as Schwerin.—The Obotrites were allies of the Franks against the Saxons, and after the defeat and partial removal of the latter, were transplanted to some of their localities.—"Saxones transtulit" (*i. e.* Charle-

magne) "in Franciam, et pagos transalbianos Abodritis dedit. —*Eginhart Ann.* A. D. 804.—D. N.

4. *The Lini.*—Slavonians on the left bank of the Elbe, and the first met with on that side of the river—occupants of Danneburg, Luchow and Wustrow, in Luneburg. The *Smeldengi* and the *Bethenici* are mentioned along with the Lini (or Linones). Of this Slavonic a Paternoster may be seen in the Mithridates representing the dialect of the neighbourhood in Luchow in A. D. 1691. It is much mixed with the German. About the middle of the last century this (Cis-Albian Slavonic) dialect became extinct.—D. N.

5. *The Morizani.*—The district round the Muritz Lake.—D. N.

6. *The Doxani.*—Locality; the valley of the Dosse.—D. N.

7. *The Hevelli.*—Locality; the valley of the Hevel. These are the Slavonians of Brandenburg and Mittelmark.—D. N.

Again,—the original *Lithuanic* area extended as far as the frontier between East Prussia and Pomerania. Hence, members of the Lithuanic division may have joined the Angles.

Nor is this all. A case can be made in favour of a large portion of Scandinavia having been Lithuanic before it was German. If so, the Norse element of the English may have contained Sarmatian words.

This question is too new and too complicated to be gone into in any detail. I only raise it,—adding that, amongst other words, I believe *Ale*, *Woman*, Old *Scratch* and *Bogy* (as names of the Devil), to be, in their remote origin, Sarmatian.

CHAPTER XXXII.

ARE THERE UGRIAN ELEMENTS IN ENGLISH?

§ 228. ARE there Ugrian elements in English?

Yugoria is the name of a tract of land which may be found in many of the older maps, applied to the western part of Siberia, or to parts beyond the North-eastern frontier of Russia in Europe.

The tracts thus denominated are chiefly occupied by populations more or less allied to the Finlanders of the Duchy of Finland. There are some others, but the majority are Fin.

Now the adjective Ugrian has grown out of the substantive Ugoria, or Ugria, and the adjective Ugrian has been applied to the tribes of the district in question. More than this, it has been extended to the whole family to which they belong, and as this family contains the Finlanders of Finland, the Laplanders, the Esthonians of Esthonia, the Zirianians and Permians of the Government of Perm, the Magyars of Hungary, and several minor populations on the rivers Obi and Volga besides, the term is one of considerable importance and generality. A work by Müller, upon the ethnology of the tribes in question, and upon the geography of the country they occupy, is denominated "The Ugrian Family" (*Der Ugrische Folkstamme*), and as this is a book of value and authority, it has done much to fix the term. It should be added, however, that there are other names besides, and that good authorities have used them.

The doctrine that Ugrian elements may be found in the English language, rests on two foundations.

The first of these is called the *Fin Hypothesis*. This means that just as a Keltic population preceded the German, so did a Ugrian population precede the Keltic. All Europe,

according to this view, was once Ugrian or Fin—all Europe and much of Asia.

The second source whence we may get Ugrian elements is Norway. Those who put no faith in the Fin, or Ugrian hypothesis, consider that all the parts north of the Baltic were once Lap, even as Lap-land is. If so, Lap words may have been taken up by the Norwegian, and, through it, introduced into England.

This is a question raised rather than solved.

That Lap words are by no means scarce, even in the southern dialects of Norway, is certain.

CHAPTER XXXIII.

THE PICTS—WHO WERE THEY?

§ 229. The opinion to which the author committed himself in his last edition was that of the late Mr. Garnett, and, probably, the majority of investigators. This was to the effect of the Picts being Kelts of the British branch—Kelts rather than Germans, and British Kelts rather than Gaelic Kelts.

The evidence lay in the following facts:—

a. When St. Columba, whose mother-tongue was the Irish Gaelic, preached to the Picts, he used an interpreter—*Adamnanus* apud *Colganum*, 1, 11, c. 32. This is a point of external evidence, and shows the *difference* between the Pict and Gaelic. What follows are points of internal evidence, and show the affinity between the Pict and Welsh.

b. A manuscript in the Colbertine Library contains a list of Pict kings from the fifth century downwards. These names are not only more Keltic than Gothic, but more Welsh than Gaelic. *Taran* = *thunder* in Welsh. *Uven* is the Welsh *Owen*. The first syllable in *Talorg* (= *forehead*) is the *tal* in *Talhaiarn* = *iron forehead*, *Taliessin* = *splendid forehead*, Welsh names. *Wrgust* is nearer to the Welsh *Gwrgust* than to the Irish *Fergus*. Finally, *Drust*, *Drostan*, *Wrad*, *Necton*, closely resemble the Welsh *Trwst*, *Trwstan Gwriad*, *Nwython*, whilst *Cineod*, and *Domhnall* (*Kenneth* and *Donnell*) are the only true Erse forms in the list.

c. The only Pict common name extant is the well-known compound *pen val*, which is in the oldest MS. of Beda *peann fahel*. This means *caput valli*, and is the name for the eastern termination of the Vallum of Antoninus. Herein *pen* is unequivocally Welsh, meaning *head*. It is an impossible form in Gaelic. *Fal*, on the other hand, is apparently Gaelic,

the Welsh for a *rampart* being *gwall*. *Fal*, however, occurs in Welsh also, and means *inclosure*. "Incepit autem duorum ferme millium spatii à monasterio Æburcurnig ad occidentem, in loco qui sermone Pictorum *Peanfahel*, lingua autem Anglorum *Penneltun* appellatur; et tendens contra occidentem terminatur juxta Urbem Alcluith."—*Hist. Ecc.* i. 12.

The evidence just indicated is rendered nearly conclusive by an interpolation, apparently of the twelfth century, of the Durham MS. of Nennius, whereby it is stated that the spot in question was called in Gaelic *Cenail*. Now Cenail is the modern name *Kinneil*, and it is also a Gaelic translation of the Pict *pen val*, since *cean* is the Gaelic for *head*, and *fhail* for *rampart* or *wall*. If the older form were Gaelic, the substitution, or translation, would have been superfluous.

d. The name of the *Ochil Hills* in Perthshire is better explained from the Pict *uchel* = *high*, than from the Gaelic *uasal*.

e. Bryneich, the British form of the province of Bernicia, is better explained by the Welsh *byrn* = *ridge* (*hilly country*), than by any word in Gaelic.—*Garnett, in Transactions of Philological Society*.

§ 230. It must be admitted that the evidence in favour of the Picts being not only Kelts, but Kelts of the British branch, is satisfactory—perhaps, when taken by itself, sufficient. At the same time it is anything but conclusive.

Claudian often mentions the Picts. That he mentions them in company with the *Saxons* is a point of no great importance. He mentions them, however, as the occupants of a northern locality—a locality, at least, as far north as the Orkneys.

> "Quid rigor æternus cœli; quid sidera prosunt
> Ignotumque fretum? maduerunt Saxone fuso
> Orcades; incaluit *Pictórum* sanguine *Thule*,
> Scotorum cumulos flevit glacialis Ierne."
>
> *De quart. Consul. Hon.* 30–34.

Due importance must be given to this extract, and to the word *Thule* contained in it. It points towards Scandinavia.

So does the evidence of Nennius:—"Post intervallum annorum multorum, non minus DCCC., Picti venerunt et occupaverunt

insulas quæ *Orcades* vocantur; et postea ex insulis affinitimis vastaverunt non modicas et multas regiones, *occupaverunt que eas in sinistrali plaga* Britanniæ; *et manent usque in hodiernum diem. Ibi tertiam partem Britanniæ tenuerunt et tenent usque nunc.*"—*Nenn.* CV.

The eight hundred years is calculated from the event last noticed, which was to the effect that when Brito the grandson of Æneas was ruling in Britain, his brother Posthumus was king of the Latins, and Eli was judge over Israel. No weight attaches itself to this piece of chronology. On the other hand the geography is valuable. The islands on the *left* of Britain were the Hebrides, and (perhaps) the Isle of Man.

Now the two portions of Britain where the local traditions say most about the Picts are the Orkney Isles and the Scottish Border—the *Vallum* being called the *Picts* Wall.

The following extracts from Nennius point in the same direction, though not more to the parts between the Tyne and Solway than to those between the Forth and Clyde.

"CAP. XII. *Ut Brittones a Scottis vastati Pictisque Romanorum auxilia quæsierint, qui secundo venientes, murum trans insulam fecerint; sed hoc confestim a præfatis hostibus interrupto, majore sint calamitate depressi.*

"Exin Brittania in parte Brittonum, omni armato milite, militaribus copiis universis, tota floridæ juventutis alacritate spoliata, quæ tyrannorum temeritate abducta nusquam ultra domum rediit, prædæ tantum patuit, utpote omnis bellici usus prorsus ignara: denique subito duabus gentibus *transmarinis* vehementer sævis, Scottorum a Circio, *Pictorum ab Aquilone*, multos stupet gemitque per annos. Transmarinas autem dicimus has gentes, non quod extra Brittaniam essent positæ; sed quia a parte Brittonum erant remotæ, duobus sinibus maris interjacentibus, quorum unus ab Orientali mari, alter ab Occidentali, Brittaniæ terras longe lateque inrumpit, quamvis ad se invicem pertingere non possint. Orientalis habet in medio sui urbem Giudi, Occidentalis supra se, hoc est, ad dexteram sui habet urbem Alcluith, quod lingua eorum significat 'petram cluith;' est enim juxta fluvium nominis illius.

"Et cum plurimam insulæ partem, incipientis ab austro, possedissent, contigit gentem Pictorum de *Scythia*, ut perhibent,

longis navibus non multis oceanum ingressam, circumagente flatu ventorum, extra fines omnes Brittaniæ *Hiberniam* pervenisse, ejusque septentrionales oras intrasse, atque inventa ibi gente Scottorum, sibi quoque in partibus illius sedes petisse, nec impetrare potuisse. Ad hanc ergo usque pervenientes navigio Picti ut diximus, petierunt in ea sibi quoque sedes et habitationem donari. Respondebant Scotti, quia non ambos eos caperet insula: 'Sed possumus,' inquiunt, 'salubre vobis dare consilium quid agere valeatis. Novimus insulam aliam esse non procul a nostra, contra ortum solis, quam sæpe lucidioribus diebus de longe aspicere solemus. Hanc adire si vultis, habitabilem vobis facere valetis: vel si qui restiterit, nobis auxiliariis utimini.' Itaque patentes Brittaniam Picti, habitare per septentrionales insulæ partes coeperunt; nam Austrina Brittones occupaverant. *Cumque uxores Picti non habentes peterent a Scottis*, ea solum conditione dare consenserunt, ut ubi res perveniret in dubium, *magis de feminea regum prosapia*, quam de masculina regem sibi eligerent: *quod usque hodie apud Pictos constat esse servatum.*"

In these extracts a *third* of Britain is given to the Picts. Now a third is the portion which is afterwards given to the Scandinavians.

The fact of the royal blood running in the *female* line invalidates the inference drawn from the British character of the names of the Pict kings.

The distribution of the Picts over Orkney, the Hebrides, Ireland, and the south of Scotland is exactly that of the Scandinavians, and (in the present state of our knowledge) of no one else.

§ 231. Take a series of names from some of the more English parts of Wales; *e. g.* the parts about Swansea. They will be Welsh, but they will not be the language of all, or even of the majority of the population. *Mutatis mutandis* this is the view that may be taken of the Picto-Brittannic glosses one and all; it being considered that they belonged to the *country* rather than to the *people*. Neither is this exception gratuitous. The geographical distribution of the Picts, and the extent to which it is also Scandinavian must, by no means, be overlooked.

§ 232. The following extract first requires to be construed, then to be criticised.

"Procedente autem tempore, Britannia post Brittones et Pictos, tertiam Scottorum nationem in Pictorum parte recepit, *qui* duce *Reuda* de Hibernia progressi, vel amicitia vel ferro sibimet inter eos sedes quas hactenus habent, vindicarunt: a quo videlicet duce usque hodie. *Dalreudini* vocantur, nam lingua eorum '*daal*' partem significat."

First, as regards the construction.—But one view has been taken of this, viz. that *qui* refers to the word *Scottorum*, so that it was the *Scots* who came from Ireland, the *Scots* whom Reuda led, the *Scots* in whose language *daal* meant part. Nevertheless, the true antecedent *may* be the word *Pictorum*.

Without pressing this point further, let us examine the *matter* of the extract. Herein *daal* is *not a Scotch*, and *is a Scandinavian* word.

Upon the whole, then, it can scarcely be considered safe to take the Keltic origin of the Picts as a settled question. The Scandinavian hypothesis, often adopted and often abandoned, is still tenable.

CHAPTER XXXIV.

AFFINITIES OF THE ENGLISH AND ITS ALLIED LANGUAGES TO CERTAIN OTHER TONGUES.

§ 233. THE *closest* affinities of the English are with the languages of Germany: but it by no means follows that the range of the English affinities is thus limited.

The English language has clear and definite affinities with both the Latin and the Greek.

Nevertheless, the Latin and the Greek do not belong to the same division of the same class with the English and German.

On the contrary, the tongues allied to the German form a definite group, or division, in a class of considerable magnitude and importance.

And the Latin and Greek form a similar definite group, or division, in that same class.

1. The names of several natural objects, &c., are common to these two groups—viz. the group containing the English and its allied languages, on the one side, and the group containing the Latin and Greek, on the other.

ENGLISH.	LATIN.	GREEK.
fire	——	πῦρ
water	——	ὕδωρ
star	ster-ul-a *	ἄ-στηρ
tree	——	δρῦ-ς
deer †	fer-a	θήρ
mere	mar-e	——
wind	vent-us	——

* The fuller form of *stella*.

† As in—

"Rats and mice, and such small *deer*,
Have been Tom's food for seven long year."—*King Lear*.

ENGLISH.	LATIN.	GREEK.
ligh-t	luc-s (lux)	——
nigh-t	noc-s (nox)	νὺξ
snow	nic-s (nix) *	νίφος
horn	corn-u	κέρ-ας
egg	ov-um	ὠ-όν
hide	cut-is	——
day	di-es	——
worm	verm-is	——
fish	pisc-is	——
haulm	calam-us	κάλαμ-ος
folk	vulg-us	——
ewe	ov-is	ὄϊς
cat	cat-ul-us	——
whelp	vulp-es	——
hound	can-is	κύων
flea	pulec-s (pulex)	——
kid	hæd-us	——
ore	æs (ær-is)	——
father	pater	πάτηρ
mother	mater	μήτηρ
brother	frater	——
head †	caput	κεφαλὴ
brow	fr-ons	ὀ-φρὺ-ς
eye ‡	oc-ulus	——
ear	aur-is	——
nose	nas-us	——
lip	lab-ium	——
mouth	ment-um	——
tooth	den-s	——
tongue	lingua (dingua)	——
knee	genu	γόν-υ
heel	cal-x	——
red	rut-ilus	ἐ-ρυθ-ρος
yellow	gilv-us	——
cold	gelid-us	——
full	pl-enus	πλέ-ος

* The probable Latin root is *sniv-*; the *-s* being lost, and the *v* being the *v* of *niv-is*.

† In German *haupt*.

‡ In German *auge*; Anglo-Saxon, *eáge*.

ENGLISH.	LATIN.	GREEK.
long	long-us	——
short	curt-us	——
thin	ten-uis	——
young	juven-is	——
flow	fluo	——
blow	flo	——
drag	trah-o	——
break	frang-o (freg-i)	——
brook	fru-or (fruc-tus)	——
bear	fer-o	φέρ-ω
eat	ed-o	——
dare	——	θαρ-σέω
will	vol-o	βούλ-ομαι
stand	sto	ἵ-στη-μι
wit *	vid-eo	εἰδ-ω
a-m	su-m	εἰ-μὶ
b-e	fu-i	φύ-ω

Instances like those which have just been under notice are instances of *glossarial* affinity, because the likeness consists in the likeness between individual words (γλώσσαι).

What follow are instances of what is called *grammatical* affinity, because the likeness consists in the likeness between *the inflections*.

The *-s* in the English genitive singular (*father's*) is the *-s* in patr-*is*, lapid-*is*, &c., which is the -ς in σώματ-ος, τίταν-ος, &c.

2. The *-s* in the English nominative plural (*fathers*) is the *-s* in *lapid-es*, τιτᾶν-ες.

3. The *-er* in the English Comparative degree (*wiser*) is probably, the *-er* in words like *inf-er-us*, *sup-er-us*.

4. The *-st* in the English Superlative (*wis-est*) is the -ιστ in words like οἴκτ-ιστ-ος.

5. The *-m* in *for-m-er* is the *-m* in *pri-m-us*.

6. The *-t* in *tha t* and *wha-t* is the *-d* in *i-d*, and the -τ in ὅ-τ-ι.

* Meaning *know*, as in *I wist not—Middlesex to wit.*

7. The *-th* in words like *four-th fif-th* is the *-t* in *quar-t-us*, and *quin-t-us*, τέταρ-τ-ος, πέμπ-τ-ος.

8. The *-m* in *a-m*, is the *-m* in *sum*, and εἰ-μ-ί.

9. The *-s* in *call-es-t* is the *-s* in *am-as*, and τύπτ-εις. The *-t* is of a late origin. It was unknown in the Mœso-Gothic, and in the Old-Saxon, where the termination is simply *-s*.

10. The *-th* in *speak-eth* is the *-t* in *am-at*.

11. The *-ing* in *speaking*, is the *-nd* of the Latin Gerunds, *ama-nd-i, ama-nd-o, ama-nd-um*. The older form of the English participle was *-nd*. In Anglo-Saxon *luf-i-and* was the participle. This termination has since been softened down into *-ing*.

12. The first *d* in *did* is believed on good grounds to be as true a reduplication as the τ in τέ-τυφα, and the *m* in *mo-mordi*.

13. The *-d* in the participle *moved* is probably the *-t* in *voc-at-us*, and the *-θ* in τυφ-θ-είς.

Now all this gives us the following fact, viz.: that every one of the ordinary English inflections, as we find them in the ordinary grammars, are not only German, as they are shown to be in the body of the present work, but Latin and Greek as well.

Add to this that the list of *glossarial* affinitities can be greatly enlarged.

Add also that § 299 shows us a certain amount of regularity in the interchange of articulate sounds between the English, Latin, and Greek.

Assuredly, then, there is, in philology, some large and comprehensive class, of which the languages akin to the Latin and Greek form one division, the languages akin to the English and German another.

§ 234. Are these the only divisions? No. All the forms of speech akin to the Russian, Servian, Polish, and Bohemian, belong to this same class. So do the forms of speech akin to the Let of Courland and Livonia, and the Lithuanian of Lithuania. So does the language of the ancient literature of India.

It is only because such languages as the Russian, the Servian, the Bohemian, the Polish, the Old Slavonic, the Let, the

Old Prussian, the Lithuanian, and the Sanskrit are less studied than the Latin and Greek that they are less called in to the explanation of the English. The light they shed upon our own language is of the same kind as that given by the classical tongues; and their affinity is, there or thereabouts, the same.

The Keltic is related; but less nearly.

The current, but by no means satisfactory name for the general class containing this alliance of tongues is Indo-European. It is used as rarely as possible in the present work.

CHAPTER XXXV.

HYBRIDISM AND THE INTRODUCTION OF NEW WORDS.

§ 235. In *lambkin* and *lancet*, the final syllables (*-kin* and *-et*) have the same power. They both express the idea of smallness or diminutiveness. These words are but two out of a multitude, the one (*lamb*) being of Saxon, the other (*lance*) of Norman origin. The same is the case with the superadded syllables: *-kin* is Saxon; *-et* Norman. Now to add a Saxon termination to a Norman word, or *vice versâ*, is to corrupt the English language.

This leads to some observations respecting the—

Introduction of new words—Hybridism.—Hybridism is a term derived from *hybrid-a, a mongrel;* a Latin word *of Greek extraction.*

The terminations *-ize* (as in *criticize*), *-ism* (as in *criticism*), *-ic* (as in *comic*), along with others, are Greek terminations. To add them to words of other than of Greek origin is to be guilty of hybridism.

The terminations *-ble* (as in *penetrable*), *-bility* (as in *penetrability*), *-al* (as in *parental*)—these, amongst many others, are Latin terminations. To add them to words of other than of Latin origin is to be guilty of hybridism.

Hybridism is the commonest fault that accompanies the introduction of new words. The hybrid additions to the English language are most numerous in works on science.

It must not, however, be concealed that several well-established words are hybrid; and that, even in the writings of the classical Roman authors, there is hybridism between the Latin and the Greek.

The etymological view of every word of foreign origin is, not

that it is put together in England, but that it is brought whole from the language to which it is vernacular. Now no derived word can be brought whole from a language unless, in that language, all its parts exist. The word *penetrability* is not derived from the English word *penetrable*, by the addition of *-ty*. It is the Latin word *penetrabilitas* imported.

In derived words all the parts must belong to one and the same language, or, changing the expression, *every derived word must have a possible form in the language from which it is taken.* Such is the rule against Hybridism.

A true word sometimes takes the appearance of a hybrid without really being so. The *-icle*, in *icicle*, is apparently the same as the *-icle* in *radicle*. Now, as *ice* is Gothic, and *-icle* classical, hybridism is simulated. *Icicle*, however, is not a derivative but a compound; its parts being *is* and *gicel*, both Anglo-Saxon words.

§ 236. *On Incompletion of the Radical.*—Let there be in a given language a series of roots ending in *-t*, as *sæmat*. Let a euphonic influence eject the *-t*, as often as the word occurs in the nominative case. Let the nominative case be erroneously considered to represent the root, or radical, of the word. Let a derivative word be formed accordingly, *i. e.* on the notion that the nominative form and the radical form coincide. Such a derivative will exhibit only a part of the root; in other words, the radical will be incomplete.

Now all this is what actually takes place in words like *hæmo-ptysis* (*spitting of blood*) *sema-phore* (*a sort of tele-graph*). The Greek imparisyllabics eject a part of the root in the nominative case; the radical forms being *hæmat-* and *sæmat-*, not *hæm-* and *sæm-*.

Incompletion of the radical is one of the commonest causes of words being coined faultily. It must not, however, be concealed that, even in the classical writers, we have, in words like δίστομος, examples of incompletion of the radical.

PART II.

DIALECTS.

CHAPTER I.

GENERAL VIEW OF THE DIFFUSION OF THE ENGLISH LANGUAGE.

§ 237. *Distribution of the English Language within the British Isles.*—The English Language is spoken in all the counties of England.

It is spoken in Wales, *partially;* that is, in the Principality of Wales there are two languages, viz. the English, and the Welsh as well.

It is also spoken in Scotland, *partially;* that is, in the Northern and Western counties of Scotland there are two languages, the English, and a language called the *Scotch* Gaelic as well.

It is also spoken in Ireland, *partially;* that is, in Ireland there are two languages, the English, and a language called the *Irish* Gaelic as well.

It is also spoken in the Isle of Man, *partially;* that is, in the Isle of Man there are two languages, the English, and a language called the Manx as well.

§ 238. *Diffusion of the English Language* beyond *the British Isles.*—It is spoken in the United States of America, in Canada, in Australia, and, more or less in all the English colonies and dependencies.

The extension of the English language *beyond* the British

Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, he former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians; and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Certain languages then became entirely lost, and, at the same time, the tribes that spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled tribes, and the language of the mother-country became naturalised in a New World. The subsequent settlement of Maryland, Georgia, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of Jamaica was taken from the Spaniards, and from that time forwards the English has been the language of a greater part of the West-Indian Islands.

In Canada, it first took root after the taking of Quebec in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these

reasons Dutch and English, conjointly with the Hottentot and Caffrarian dialects, form the language of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India; but there the original languages of the country are spoken to a far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey, and Jersey, and many other localities of less note, are isolated spots, which, being portions of the English dominions, use the English language.

The English Language was diffused over the English colonies and dependencies from Great Britain.

The English Language was diffused over Great Britain from Germany.

Mutatis mutandis, the history of the two diffusions is the same.

Different portions of one country, at different times, supplied different portions of other countries with a population speaking a certain language.

The particular form of this language varied with the particular locality from which it was introduced.

Also—with the date of its introduction.

Lastly, it was liable to a further modification from the particular languages of the new countries with which it came in contact. Between them, there would be a certain amount of action and reaction.

§ 239. By putting these facts together we shall find that there are two methods of classifying dialects—the *ethnological* and the *structural*.

According to the former, we place in the same class those dialects which were introduced by the same section of immigrants. Thus, a body of Germans, starting from the same part of Germany, and belonging to the same section of the

German population, even if, whilst at sea, it separated into two, three, or more divisions, and landed upon widely-separated portions of Great Britain, would introduce dialects which were allied *ethnologically;* even though, by one of them changing rapidly, and the others not changing at all, they might, in their external characters, differ from each other, and agree with dialects of a different origin. Hence, the ethnological principle is essentially historical; and it is based upon the idea of *affiliation* or affinity in the way of descent.

The *structural* principle is different. Two dialects introduced by different sections of an immigrant population may suffer similar changes; *e. g.* they may lose the same inflections, adopt similar euphonic processes, or incorporate the same words. In this case, their external characters become mutually alike. Hence, if we take two such dialects, and place them in the same class, we do so simply because they are *alike in certain characters*, not because they are affiliated.

§ 240. Such are the two chief principles of classification. Generally, they more or less coincide; in other words, similarity of external character is *primâ facie* evidence of affinity in the way of affiliation, identity of origin being the safest assumption in the way of cause; whilst identity of origin is generally a sufficient ground for calculating upon similarity of external form; such being, *à priori*, its probable effect.

Still, the evidence of one in favour of the other is only *primâ facie* evidence. Dialects of the same origin may grow unlike; dialects of different origins alike.

§ 241. The causes, then, which determine those minute differences of language, which go by the name of *dialects* are twofold.—1. Original difference; 2. Subsequent change.

The original difference between the two sections of an immigrant population are referable to either—1. Difference of locality in respect to the portion of the country from which they originated; or, 2. Difference in the date of the invasion.

Two bodies of immigrants, one from the Eyder, and the other from the Scheldt, even if they left their respective localities on the same day of the same month, would most probably differ from one another; and that in the same way that a Yorkshireman differs from a Hampshire man.

On the other hand, two bodies of immigrants, each leaving the very same locality, but one in 200 A.D., and the other in 500 A.D., would also, most probably, differ; and that as a Yorkshireman of 1850 A.D. differs from one of 1550 A.D.

§ 242. The subsequent changes which may affect the dialect of an immigrant population are chiefly referable to either influences exerted by the dialects of the aborigines of the invaded country or influences of simple growth, or development. A dialect introduced from Germany to a portion of Great Britain, where the aborigines spoke Gaelic, would be differently affected from a dialect similarly circumstanced in a British, Welsh, and Cambrian district.

A language which changes *rapidly*, will, at the end of a certain period, wear a different aspect from one which changes *slowly*.

CHAPTER II.

CHIEF CHARACTERISTICS OF ENGLISH DIALECTS.

§ 243. THE philological criticism of a provincial dialect is the philological criticism of a language, except that it is more minute.

Glossarial peculiarities—grammatical peculiarities—phonetic differences—these are the chief heads to which the phenomena of dialects equally with those of languages are referable.

The details of the first of these three divisions belong to lexicography rather than grammar.

§ 244. In the way of inflection we find in the present provincial dialects of Great Britain (amongst others) the following forms.

1. A plural in *-en*, as, We call-*en*, ye call-*en*, they call-*en*.

2. The use of Anglo-Saxon inflections of *he*.

In Lancashire and elsewhere, *hoo* (= A. S. *heo* = *she*).

3. The participial form in *-and*; as *goand, slepand*,—Northumberland, &c.

4. The common use of the termination *-th* in the third person present; *goeth, hath, speaketh*,—Devonshire, &c.

5. Plural forms in *-en*; as *housen*,—Leicestershire and elsewhere.

6. Old preterite and participial forms of certain verbs; as—

Clom,	from	*climb*,	Hereford and elsewhere.
Hove,	—	*heave*,	ditto.
Puck,	—	*pick*,	ditto.
Shuck,	—	*shook*,	ditto.
Squoze,	—	*squeeze*,	ditto.
Sew,	—	*sow*,	Essex.
Rep,	—	*reap*,	ditto.
Mew,	—	*mow*,	ditto, &c.

§ 245. The following changes (a few out of many) are matters not of grammar, but of pronunciation :—

ui for *oo*—*cuil, bluid,* for, *cool, blood,*—Cumberland, Scotland.

oy for *i*—*foyne, twoyne,* for *fine, twine,*—Cheshire, Cambridgeshire, Suffolk.

oy for *oo*—*foyt* for *foot,*—Halifax.

oy for *o*—*noite, foil, coil, hoil,* for *note, foal, coal, hole,*—Halifax.

oy for *a*—*loyne* for *lane,*—Halifax.

ooy for *oo*—*nooin, gooise, fooil, tooil,* for *noon, goose, fool, tool,*—Halifax.

w inserted (with or without a modification)—as *spwort, scworn, whoam,* for *sport, scorn, home,*—Cumberland, West Yorkshire, Somerset, Gloster, &c.

ew for *oo,* or *yoo*—*tewn* for *tune,*—Suffolk, Westmoreland, &c.

iv for *oo,* or *yoo* when a vowel follows—as *Samivel* for *Samuel; Emmanivel* for *Emmanuel.* In all these we have seen a tendency to *diphthongal* sounds.

In several of the following instances the practice is reversed, and instead of the vowel being made a diphthong, the diphthong becomes a vowel, as—

o for *oy*—*boh* for *boy,*—Suffolk, &c.

oo for *ow*—*broon* for *brown,*—Bilsdale, &c.

ee for *i*—*neet* for *night,*—Cheshire, &c.

o for *ou*—*bawn'* for *bound,*—Westmoreland, &c.

ēē for *a*—*theere* for *there,*—Cumberland, &c.

ēē for *ĕ*—*reed, seeven,* for *read, seven,*—Cumberland, Craven.

ā for *ō*—*sair, mair, baith,* for *sore, more, both,*—Cumberland, Scotland, &c.

ă for *ŏ*—*saft* for *soft,*—Cheshire, &c.

o for *ă*—*mon* for *man,*—Cheshire, &c.

y inserted before a vowel—*styake, ryape,* for *stake, rope,*—Borrowdale; especially after *g, gyarden, gyown,* for *garden, gown,*—Warwickshire, &c.; and at the beginning of a word, as *yat, yan,* for *ate, one* (*ane*),—Westmoreland, Bilsdale, &c.

h inserted — *hafter*, *hoppen*, for *after*, *open*, — Westmoreland, &c.

h omitted—*at*, *ard*, for *hat*, *hard*,—*Passim*.

§ 246. *Transition of Consonants.*

b for *v*—*Whitehebbon* for *Whitehaven*,—Borrowdale, &c.

p for *b*—*poat* for *boat*.—Welsh pronunciation of many English words.

v for *f*—*vind* for *find*,—characteristic of Devonshire, Kent, &c.

t for *d* (final)—*deet* for *deed*,—Borrowdale, &c.

t for *ch* (*tsh*)—*fet* for *fetch*,—Devonshire, &c.

d for *j* (*dzh*)—*sled* for *sledge*,—Hereford, &c.

d for *th* (þ)—*wid* = *with*; *tudder* = *the other*,—Borrowdale, Westmoreland. Initial (especially before a consonant)—*drash*, *droo* = *thrash*, *through*,—Devonshire, Wilts, &c.

k for *ch* (*tsh*)—*thack*, *pick*, for *thatch*, *pitch*,—Westmoreland, Lincolnshire, Halifax, &c.

g for *j* (*dzh*)—*brig* for *bridge*,—Lincolnshire, Hereford, &c.

g preserved from the Anglo-Saxon—*lig*, *lie*. Anglo-Saxon, *licgan*,—Lincolnshire, North of England, &c.

z for *s*—*zee* for *see*, Devonshire, &c.

s for *sh*—*sall* for *shall*,—Craven, Scotland, &c.

y for *g*—*yet* for *gate*,—Yorkshire, Scotland, &c.

w for *v*—*wiew* for *view*,—Essex, London, &c.

n for *ng*—*bleedin* for *bleeding*,—Cumberland, Scotland, &c.

sk for *sh*—*busk* for *bush*,—Halifax, &c.

§ 247. *Ejection of Letters.*

k before *s*, the preceding vowel being lengthened by way of compensation—*neist* for *next*, *seist* for *sixth*,—Halifax.

d and *v* after a consonant—*gol* for *gold*, *siller* for *silver*,—Suffolk. The ejection of *f* is rarer; *mysel* for *myself*, however, occurs in most dialects.

l final, after a short vowel,—in which case the vowel is lengthened—*poo* for *pull*,—Cheshire, Scotland.

al changed to *a* open—*hawf* for *half*, *saumon* for *salmon*,—Cumberland, Scotland.

§ 248. *Transposition.*—Transpositions of the liquid *r* are common in all our provincial dialects; as *gars*, *brid*, *perty*, for *grass*, *bird*, *pretty*. Here the provincial forms are the

oldest, *gærs*, *brid*, &c., being the Anglo-Saxon forms. Again; *acsian*, Anglo-Saxon = *ask*, English.

§ 249. *Double meaning of the word old.*—The word *old*, as applied to language, has a double meaning.

The language of the United States was imported from England into America in the reign of Queen Elizabeth. The language of South Australia has been introduced within the present generation. In one sense, the American English is older than the Australian. It was earlier separated from the mother-tongue.

The language, however, of America may, in the course of time, become the least old of the two; the word *old* being taken in another sense. It may change with greater rapidity. It may lose its inflections. It may depart more from the structure of the mother-tongue, and preserve fewer of its *old* elements. In this sense the Australian (provided that it has altered least, and that it retain the greatest number of the *old* inflections) will be the older tongue of the two.

Now what may be said of the language of two countries, may be said of the dialects of two districts. The one dialect may run its changes apace; the other alter but by degrees. Hence, of two works in two such dialects, the one would appear older than the other, although in reality the two were contemporary.

Hence, also, it is a lax expression to say that it is the old forms (the archaisms) that the provincial dialects retain. The provincial forms are archaic only when the current language changes more rapidly than the local idiom. When the local idiom changes fastest, the archaic forms belong to the standard mode of speech.

The provincial forms, *goand*, *slepand*, for *going* and *sleeping*, are archaic. Here the archaism is with the provincial form.

The forms *almost*, *horses*, *nought but*, contrasted with the provincialisms, *ommost*, *hosses*, *nobbot*, are archaic. They have not been changed so much as they will be. Here the archaism (that is, the nearer approach to the older form) is with the standard idiom. A sequestered locality is preservative of old forms. But writing and education are preservatives of them also.

CHAPTER III.

OLD SPECIMENS OF DIFFERENCE OF DIALECT—DIALECTS OF THE ANGLO-SAXON PERIOD.

§ 250. "In speaking," writes Mr. Kemble, "of the Anglo-Saxon language, scholars universally intend that particular form of speech in which all the principal monuments of our most ancient literature are composed, and which, with slight variations is found in Beowulf and Cædmon, in the Exeter and Vercelli Codices, in the translation of the Gospel and Homilies, and in the works of Ælfred the Great. For all general purposes this nomenclature is sufficiently exact; and in this point of view, the prevalent dialect, which contains the greatest number of literary remains, may be fairly called the Anglo-Saxon language, of which all varying forms were dialects. It is, however, obvious that this is in fact an erroneous way of considering the subject; the utmost that can be asserted is, that Ælfred wrote his own language, viz. that which was current in Wessex; and that this, having partly through the devastations of heathen enemies in other parts of the island, partly through the preponderance of the West Saxon power and extinction of the other royal families, become the language of the one supreme court, soon became that of literature and the pulpit also."—*Phil. Trans.*, No. 35.

§ 251. If this be the case, any extant specimen of the Anglo-Saxon representative of any form of speech beyond the Kingdom of Wessex presents itself to us under the *primâ facie* aspect of a dialect.

§ 252. In the *Analecta Anglo-Saxonica*, a Homily on the *Natale Sancti Edmundi* is in this predicament; the form of speech for the parts about Bury St. Edmunds, in Suffolk, being the form of speech represented.

§ 253. Of the two texts of the so-called Saxon Chronicle, one is considered to represent the language of the northern part of Northamptonshire, *i.e.* the parts about Medemstead (or Peterborough). If so, it is Mercian rather than West-Saxon.

§ 254. The chief deviations, however, from the ordinary Anglo-Saxon of the classical Anglo-Saxons, are from the parts north of the Trent.

Wanley's Fragment of Cædmon.—The north-east of Yorkshire was the birth-place of the Anglo-Saxon monk Cædmon. Nevertheless, the form in which his poems in full have come down to us is that of a West-Saxon composition. This indicates the probability of the original work having first been re-cast, and afterwards lost. Be this as it may, the following short fragment has been printed by Wanley, from an ancient MS., and by Hickes from Beda, *Hist. Eccl.*, 4, 24, and it is considered, in the first form, to approach, or, perhaps, to represent, the Northumbrian of the original poem.

1.	2.
Wanley.	*Hickes.*
Nu scylun hergan	Nú we sceolan herigean
Hefaen-ricaes uard,	Heofon-ríces weard,
Metudes mæcti,	Metodes mihte,
End his modgethanc.	And his módgethanc.
Uerc uuldur fadur,	Weorc wuldor-fæder,
Sue he uundra gihuaes,	Sva he wundra gewæs,
Eci drictin,	Ecé driten,
Ord stelidæ.	Ord onstealde.
He ærist scopa,	Ne æ′rest scóp,
Elda barnum,	Eorðan bearnum,
Heben til hrofe;	Heofon tó rófe;
Haleg scepen:	Hálig scyppend:
Tha mittungeard,	Dá middangeard,
Moncynnæs uard,	Moncynnes weard,
Eci drictin,	Ece drihten,
Æfter tiaðæ,	Æfter teóde,
Firum foldu,	Firum foldan,
Frea allmectig.	Freá almihtig.

Translation.

Now we should praise
The heaven-kingdom's preserver,
The might of the Creator,
And his mood-thought.
The glory-father of works,
As he, of wonders, each
Eternal Lord,
Originally established.
He erst shaped,
For earth's bairns,
Heaven to roof;
Holy shaper;
Then mid-earth,
Mankind's home,
Eternal Lord,
After formed,
For the homes of men,
Lord Almighty.

§ 255. *The Death-bed Verses of Bede.*

Fore the neidfaerae,
Naenig uuiurthit
Thoc-snotturra
Than him tharf sie
To ymbhycganne,
Aer his hionongae,
Huaet, his gastae,
Godaes aeththa yflaes,
Æfter deothdaege,
Doemid uuieorthae.

Before the necessary journey,
No one is
Wiser of thought
Than he hath need
To consider,
Before his departure,
What, for his spirit,
Of good or evil,
After the death-day,
Shall be doomed.

From a MS. at St. Gallen; quoted by Mr. Kemble, *Archæologia*, vol. xxviii.

§ 256. *The Ruthwell Runes.*—The inscription in Anglo-Saxon Runic letters, on the Ruthwell Cross, is thus deciphered and translated by Mr. Kemble:—

. . . . . mik.
Riiknæ kyningk
Hifunæs hlafard,
Hælda ic ne dærstæ.
Bismerede ungket men,
Bâ ætgæd[r]e,
Ik (n)iðbædi bist(e)me(d)

. . . . . me.
The powerful King,
The Lord of Heaven,
I dared not hold.
They reviled us two,
Both together,
I stained with the pledge of crime.

. . . . . , ...
. . . . geredæ
Hinæ gamældæ

. . . . . .
. . . . prepared
Himself spake

Estig, ðа he walde	Benignantly when he would
An galgu gistîga	Go up upon the cross,
Môdig fore	Courageously before
Men, ...	Men . . . . .
. . . . .	. . . . .
. . . . .	. . . . .
Mid stralum giwundæd,	Wounded with shafts,
Alegdun hiæ hinæ,	They laid him down,
Limwêrigne.	Limb-weary.
Gistodun him . . .	They stood by him.
. . . . .	. . . . .
Krist wæs on rôdi;	Christ was on cross.
Hweðræ ther fûsæ	Lo! there with speed
Fearran cwomu	From afar came
Æððilæ ti lænum.	Nobles to him in misery.
Ic that al bih (eôld)	I that all beheld
. . . . . sæ (. . .)	. . . . .
Ic w(æ)s mi(d) ga(l)gu	I was with the cross
Æ (. . . .) rod . ha . .	. . . . .
. . . . .	. . . . .

"The dialect of these lines is that of Northumberland in the seventh, eighth, and even ninth centuries. The first peculiarity is in the *æ* for *e* in the oblique cases, and which I have observed in the contemporary MS. of Cuðberht's letter at St. Gallen. This, which is strictly organic, and represents the uncorrupted Gothic genitive in *-as*, and dative in *a*, as well as the Old-Saxon forms of the substantive, is evidence of great antiquity. But that which is, perhaps, the most characteristic of the Northumbrian dialect is the formation of the infinitive in *-a* and *æ*, instead of *-an* (*hældæ*, *gistiga*). The Durham Book has, I believe, throughout but one single verb, which makes the infinitive in *-an*, and that is the anomalous word *bean = to be;* even *wosa* and *wiortha* following the common rule. The word *ungket* is another incontrovertible proof of extreme antiquity, having, to the best of my knowledge, never been found but in this passage. It is the dual of the first personal pronoun *Ic*, and corresponds to the very rare dual of the second personal pronoun *incit*, which occurs twice in Cædmon." *

* J. M. Kemble, "On Anglo-Saxon Runes," *Archæologia*, vol. xxviii.

§ 257. *The Cotton Psalter.*—This is a Latin Psalter in the Cotton collection, accompanied by an Anglo-Saxon interlineation. Place uncertain. Time, ninth century or earlier. The following points of difference between this and the West-Saxon are indicated by Mr. Garnett, *Phil. Soc.* No. 27.

COTTON PSALTER.	WEST-SAXON.
Boen, *prayer*	Bén.
Boec, *books*	Béc.
Coelan, *cool*	Célan.
Doeman, *judge*	Déman.
Foedan, *feed*	Fédan.
Spoed, *fortune*	Spéd.
Swoet, *sweet*	Swét.
Woenan, *think, ween*	Wénan.

§ 258. *The Durham Gospels—Quatuor Evangelia Latine, ex translatione B. Hieronymi, cum glossâ interlineatâ Saxonicâ.*—Nero, D. 4.

MATTHEW, cap. 2.

miððy arod gecenned were haelend in ðær byrig
Cum ergo natus esset Jesus in Bethleem Judææ
in dagum Herodes cyninges heonu ða tungulcraeftga of eustdael
in diebus Herodis Regis, ecce magi ab oriente
cweoðonde
cwomun to hierusalem hiu cwoedon huer is ðe acenned
venerunt Hierosolymam, dicentes, Ubi est qui natus
tungul
is cynig Judeunu gesegon we forðon sterru his in
est rex Judæorum? vidimus enim stellam ejus in
eustdæl and we cwomon to worðanne hine geherde wiototlice
oriente et venimus adorare eum. Audiens autem
ða burgwæras
herodes se cynig gedroefed wæs and alle ða hierusolemisca mið
Herodes turbatus est et omnis Hierosolyma cum
mesapreusti
him and gesomnede alle ða aldormenn biscopa
illo. Et congregatis (*sic*) omnes principes sacerdotum
geascode
and ða uðuutta ðæs folces georne gefragnde fra him huer crist
et scribas populi, sciscitabatur ab iis ubi Christus
acenned were.
nasceretur.

§ 259. *The Rituale Ecclesiæ Dunhelmensis.*—Edited for the Surteęs Society by Mr. Stevenson. Place: neighbourhood of Durham. Time: A.D. 970. Differences between the Psalter and Ritual:—

a. The form for the first person is in the Psalter generally *-u.* In the Ritual it is generally *-o.* In West Saxon, *-e.*

PSALTER.—*Getreow-u,* I believe; *cleopi-u,* I call; *sell-u,* I give; *ondred-u,* I fear; *agęld-u,* I pay; *getimbr-u,* I build. Forms in *-o; sitt-o,* I sit; *drinc-o,* I drink.

RITUAL.—*Feht-o,* I fight; *wuldrig-o,* I glory. The ending in *-u* is rarer.

b. In the West Saxon the plural present of verbs ends in *-að: We lufi-að, ge lufi-að, hi lufi-að.* The Psalter also exhibits this West-Saxon form. But the plurals of the Ritual end in *-s:* as, *bidd-as = we pray; giwoed-es = put on; wyrc-as = do.*

c. The infinitives of verbs end in the West Saxon in *-an* as *cwed-an = to say.* So they do in the Psalter. But in the Ritual the *-n* is omitted, and the infinitive ends simply in *-a: cuoetha = to say; inngeonga = to enter.*

d. The oblique cases and plurals of substantives in West Saxon end in *-an:* as *heortan = heart's; heortan = hearts.* So they do in the Psalter. But in the Ritual the *-n* is omitted, and the word ends simply in *-a* or *-e;* as *nome = of a name* (West Saxon *nam-an*); *hearta = hearts.*

§ 260. *The Rushworth Gospels.* — Place, Harewood in Wharfdale, Yorkshire. Time, according to Wanley, the end of the ninth century.

Here observe—

1. That the Ruthwell inscription gives us a sample of the so-called Northumbrian Anglo-Saxon, and that as it is spoken in Scotland, *i. e.* in Galloway.

2. That the Rushworth Gospels take us as far south as the West Riding of Yorkshire.

3. That there are no specimens from any Cumberland, Westmoreland, or North Lancashire localities, these being, most probably, exclusively Keltic.

The most general statements concerning this great section of the Anglo-Saxon, is that it prefers—

1. The sounds of *k* and *s*, to those of *ch* and *sh*.

2. The forms without the prefix *ge-*, to those with them. Nevertheless the form *ge-cenned* (= *natus*) occurs in the first line of the extract from the Durham Gospels.

"The most important peculiarity in which the Durham Evangeles and Ritual differ from the Psalter is the form of the infinitive mood in verbs. This in the Durham books is, with the exception of one verb, beán, *esse*, invariably formed in *-a*, not in *-an*, the usual form in all the other Anglo-Saxon dialects. Now this is also a peculiarity of the Frisic, and of the Old Norse, and is found in no other Germanic tongue; it is then an interesting inquiry whether the one or the other of these tongues is the origin of this peculiarity; whether, in short, it belongs to the Old, the original Frisic form which prevailed in the fifth, sixth, and seventh centuries, or whether it is owing to Norse influence, acting in the ninth and tenth, through the establishment of Danish invaders and a Danish dynasty in the countries north of the Humber."—*Kemble, Phil. Trans.* No. 35.

The Wessex and Northumbrian forms of the Anglo-Saxon are strongly contrasted. That the language of the Midland parts of England was intermediate to the two is a reasonable supposition. We may, if we choose, call this *Mercian*, as many do. If so, the primary division of the Anglo-Saxon dialects is (1) West-Saxon, (2) Mercian, (3) Northumbrian. So little, however, is known of the Mercian, that an arrangement thus systematic is, in the present state of our knowledge, scarcely safe.

§ 261. The study of the dialects of the *Old* and *Middle English* is complicated by a distinction, of some importance, between *simple transcription* and *transcription with accommodation*.

The locality of the authorship of a composition is one thing. The locality of a MS. is another.

Thus — the composition of a Devonshire poet may find readers in Northumberland, and his work be transcribed by a Northumbrian copyist. Now this Northumbrian copyist may do one of two things: he may transcribe the Devonian production *verbatim et literatim*; in which case his country-

men read the MS. just as a Londoner reads Burns, *i. e.* in the dialect of the writer, and not in the dialect of the reader. On the other hand, he may *accommodate* as well as transcribe, *i. e.* he may change the *non*-Northumbrian into Northumbrian expressions, in which case his countrymen read the MS. in their own rather than the writer's dialect.

Now it is clear, that in a literature where transcription *combined with accommodation* is as common as *simple* transcription, we are never sure of knowing the dialect of an author unless we also know the dialect of his transcriber. In no literature is there more of this *semi*-translation than in the Anglo-Saxon and the early English; a fact which sometimes raises difficulties, by disconnecting the evidence of authorship with the otherwise natural inferences as to the dialect employed; whilst, at others, it smoothes them away by supplying as many specimens of fresh dialects, as there are extant MSS. of an often-copied composition.

Inquiring whether certain peculiarities of dialect in Layamon's Brut, really emanated from the author, a writer in the *Quarterly Review* (No. clxiv.) remarks, that to decide this it "would be necessary to have access either to the priest's autograph, or to a more faithful copy of it than it was the practice to make either in his age or the succeeding ones. A transcriber of an early English composition followed his own ideas of language, grammar, and orthography; and if he did not entirely obliterate the characteristic peculiarities of his original, he was pretty sure, like the Conde de Olivares, 'd'y meter beaucour du sein.' The practical proof of this is to be found in the existing copies of those works, almost every one of which exhibits some peculiarity of features. We have *Trevisa* and *Robert of Gloucester* in two distinct forms—*Pier's Ploughman* in at least three, and *Hampole's Pricke of Conscience* in half a dozen, without any absolute certainty which approximates most to what the authors wrote. With regard to Layamon, it might be supposed that the older copy is the more likely to represent the original; but we have internal evidence that it is not the priest's autograph; and it is impossible to know what altera-

tions it may have undergone in the course of one or more transcriptions."

Again, in noticing the orthography of the *Ormulum* (alluded to in the present work*), he writes: "It is true that in this instance we have the rare advantage of possessing the author's autograph, a circumstance which cannot with confidence be predicated of any other considerable work of the same period. The author was, moreover, as Mr. Thorpe observes, a kind of critic in his own language; and we therefore find in his work, a regularity of orthography, grammar, and metre, hardly to be paralleled in the same age. All this might, in a great measure, disappear in the very next copy; for fidelity of transcription was no virtue of the thirteenth or the fourteenth century; at least with respect to vernacular works. It becomes, therefore, in many cases a problem of no small complication, to decide with certainty respecting the original metre, or language, of a given mediæval composition, with such data as we now possess."

From all this it follows, that the inquirer must talk of *copies* rather than of *authors*.

§ 262. Again—differences of spelling do not always imply differences of pronunciation, though perhaps they may be *primâ facie* of such. Still, it is uncritical to be over-hasty in separating, as specimens of *dialect*, works, which, perhaps, only differ in being specimens of separate *orthographies*.

Again—the accommodation of a transcribed work is susceptible of *degrees*. It may go so far as absolutely to replace one dialect by another, or it may go no further than the omission of the more unintelligible expressions, and the substitution of others more familiar. I again quote the *Quarterly Review*:—"There are very few matters more difficult than to determine, *à priori*, in what precise form a vernacular composition of the thirteenth century might be written, or what form it might assume in a very short period. Among the Anglo-Saxon charters of the eleventh and twelfth centuries, many are modelled upon the literary Anglo-Saxon, with a few slight changes of orthography and inflection; while

* Vol. ii. p. 116.

others abound with dialectical peculiarities of various sorts. Those peculiarities may generally be accounted for from local causes. An East-Anglian scribe does not employ broad western forms, nor a West of England man East-Anglian ones; though each might keep his provincial peculiarities out of sight, and produce something not materially different from the language of Ælfric."

In the Reeve's Tale, Chaucer puts into the mouth of one of his north-country clerks, a native of Strother, in the north-west part of the deanery of Craven, where the Northumbrian dialect rather preponderates over the Anglian, certain Yorkshire glosses. "Chaucer* undoubtedly copied the language of some native; and the general accuracy with which he gives it shows that he was an attentive observer of all that passed around him.

"We subjoin an extract from the poem, in order to give our readers an opportunity of comparing southern and northern English, as they co-existed in the fifteenth century. It is from a MS. that has never been collated; but which we believe to be well worthy the attention of any future editor of the Canterbury Tales. The italics denote variations from the printed text:—

"John highte that oon and Aleyn highte that other:
Of *oo* toun were thei born that highte Strother,
Ffer in the north I can not tellen where.
This Aleyn maketh redy al his gere—
And on an hors the sak he caste anoon.
Fforth goth Aleyn the clerk and also John.
With good swerde and bokeler by his side.
John knewe the weye—hym nedes no gide;
And atte melle the sak a down he layth.
Aleyn spak first: Al heyle, Symond—in fayth—
How fares thi fayre daughter and thy wyf?
Aleyn welcome—quod Symkyn—be my lyf—
And John also—how now, what do ye here?
By God, quod John—Symond, nede has *na* pere.
Hym bihoves *to* serve him self that has na swayn;
Or *ellis* he is a fool as clerkes sayn.

* From the *Quarterly Review*, No. cx.

Oure maunciple I hope he wil be ded—
Swa *werkes hym* ay the wanges in his heed.
And therefore is I come and eek Aleyn—
To grynde oure corn, and carye it *ham* agayne.
I pray yow *spedes* * us *hethen* that ye may.
It shal be done, quod Symkyn, by my fay!
What wol ye done while it is in hande?
By God, right by the hoper wol I stande,
Quod John, and see *how gates* the corn gas inne;
Yit saugh I never, by my fader kynne,
How that the hoper wagges til and fra!
Aleyn answerde—John wil *ye* swa?
Than wil I be bynethe, by my crown,
And se *how gates* the mele falles down
In til the trough—that sal be my disport.
Quod John—In faith, I is of youre sort—
I is as ille a meller as *are* ye.

* * * *

And when the mele is sakked and ybounde,
This John goth out and fynt his hors away—
And gan to crie, harow, and wele away!—
Our hors is lost—Aleyn, for Godde's banes,
Stepe on thi feet—come of man attanes!
Allas, oure wardeyn has his palfrey lorn!
This Aleyn al forgat bothe mele and corn—
Al was out of his mynde, his housbonderie.
What—whilke way is he goon? he gan to crie.
The wyf come lepynge *in* at a ren;
She saide—Allas, youre hors goth to the fen
With wylde mares, as faste as he may go.
Unthank come on this hand that *band* him so—
And he that *bet* sholde have knet the reyne.
Alas! quod John, Alayn, for Christe's peyne,
Lay down thi swerde, and I *wil* myn alswa;
I is ful *swift*—God wat—as is a ra—
By Goddes *herte* he sal nought scape us bathe.
Why ne hadde thou put the capel in the lathe?
Il hayl, by God, Aleyn, thou *is* fonne."

"Excepting the obsolete forms *hethen* (hence), *swa*, *lorn*, *whilke*, *alswa*, *capel*—all the above provincialisms are still,

* Apparently a *lapsus calami* for *spede*.

more or less, current in the north-west part of Yorkshire. *Na, ham*(e), *fra, banes, attanes, ra, bathe*, are pure Northumbrian. *Wang* (cheek or temple) is seldom heard, except in the phrase *wang tooth, dens molaris. Ill*, adj., for *bad—lathe* (barn)—and *fond* (foolish)—are most frequently and familiarly used in the West Riding, or its immediate borders."

Now this indicates a class of writings which, in the critical history of our local dialects, must be used with great caution and address. An imitation of dialect may be so lax as to let its only merit consist in a deviation from the standard idiom.

Edgar in *King Lear*, when assuming madness, speaks after the fashion of a clown, and (so doing) speaks provincially. The particular dialect which he uses is uncertain. The locality in which it is used is Kent. But is the form Kentish? Many hold that there was a conventional dialect for the stage, that this was that of the West Country, inasmuch as the words put into the mouth of the character under notice, as well as many others, are most like those of Somerset and Devon—from which the *present* Kentish differs notably. On the other hand, a well-known Kentish specimen of the thirteenth century is full of West-country forms. If so, the dialect has altered—certainly since the time of the work in question, possibly since that of Shakspere.

In Ben Jonson's *Tale of a Tub*, one (and more than one of the characters) speaks thus; his residence being the neighbourhood of London.

> Is it no sand? nor buttermilk? if 't be,
> Ich 'am no *z*ive, or watering-pot, to draw
> Knots in your 'casions. If you trust me, *z*o—
> If not, *pra*forme 't your *z*elves. 'Cham no man's wife,
> But resolute Hilts: you 'll *v*ind me in the buttry.
>
> *Act* I. *Scene* 1.

This is certainly Western, rather than South-Eastern, *at the present time at least.*

Not so, however, with the provincialisms of another of Ben Jonson's plays, the *Sad Shepherd:*

> ——shew your sell
> Tu all the sheepards, bauldly; gaing amang hem.

Be mickle in their eye, frequent and fugeand.
And, gif they ask ye of Eiarine,
Or of these claithes; say that I ga' hem ye,
And say no more. I ha' that wark in hand,
That web upon the luime, sall gar em thinke.

Act II. *Scene* 3.

Here the forms are Northern, the scene of the play being Sherwood Forest.

Is this the present dialect of Nottinghamshire? Not much. Was it the dialect of Nottinghamshire in Jonson's time? It was either that or something conventional; or, possibly, it was the dialect best known to the author.

Sufficient has been said to show the caution required in connecting the older with the present provincialisms. The extent to which this has been done will appear towards the conclusion of our next chapter.

CHAPTER IV.

PROVINCIAL FORMS OF SPEECH AT PRESENT EXISTING.

§ 263. That the distinction between the Angle and the Saxon portions of England has no real existence, is a doctrine for which the reasons have been given in Part I.

From this it follows that the ordinary division into the Angle and the Saxon dialects of England is invalid.

The extent to which philological elements derived from the *Jutes* of *Jut*-land are *not* to be sought for in either Kent or Hants has been investigated.

So has the extent to which philological elements derived from the Goths of Gaul, and the Franks of Gaul *may* be sought for.

The points where the English and British frontiers meet are supplied by the ordinary maps—the localities wherein the original British held its ground the longest being indicated in the ordinary histories.

The Danish, Norse, or Scandinavian areas will be considered in a separate chapter—a chapter which also contains some remarks upon the Frisians.

In ignoring the ordinary distinctions between the Angles and the Saxons the present writer deviates widely from his predecessors. Nevertheless, he, by no means denies that the application of the two terms to different parts of England may be a fact, which, if rightly interpreted, is of considerable importance. That the words Sus-*sex*, Es-*sex*, Middle-*sex*, and Wes-*sex*, mean *something* in the way of *Saxon*-hood is transparently evident. It is only doubtful in what this *Saxon*-hood consisted. Now if it did not consist in a *real* difference between the Saxons and the Angles, it consisted in a difference of the conditions under which the two names were imposed.

The details of the difference I imagine to have been as follows:—

In the Saxon parts of England the influence of the populations who called the *Angles* by the name of *Saxon* was sufficient to give currency to the latter term, as opposed to the former; whereas, in the Angle parts of England this influence was insufficient to affect the currency and predominance of the native names.

Now the populations who called the Angles by the name of Saxon were three—(1) the original Britons, (2) the Romans, and (3) the Franks—supposing these latter to have been (as they are by hypothesis) early occupants of Kent.

The value of each of these influences in determining the name *Saxon* has yet to be investigated—if, indeed, it lies within the field of investigation. So have the questions depending on the Gothic hypothesis.

The *real* fact, then, indicated by the term *Saxon* (a term which the currency of the names Es-*sex*, Sus-*sex*, Middle-*sex*, and Wes-*sex* makes convenient) is, the prevalence of some element, either Roman or British, either Frank or Gothic, either Romano-Britannic or Franco-Gothic, &c., &c., in the parts south of the Orwell and the Thames, of sufficient influence to determine the preponderance of a British, Roman, or Frank name over a German one, even in the case of a German population.

The term *Saxon* as applied to our dialects is *convenient;* its convenience making the use of it excusable; and—

The division of our dialects called *Saxon* is, to a certain extent, *natural*—though not on account of the reasons usually exhibited.

§ 264. The extent to which the standard or classical Anglo-Saxon was Saxon rather than Angle has already been noticed. It may be added that it was *West*-Saxon rather than either *South*-Saxon, or *East*-Saxon, *Middle*-Saxon or Kentish.

Now, it by no means follows that because the *West*-Saxon was the form of speech most under cultivation in the times anterior to the Norman Conquest, it should also be the form of speech in which the English writers most especially expressed themselves. On the contrary, the literary develop-

ment of the southern dialects may have ceased with the Saxon line of kings, whereas the reaction against the Anglo-Norman may have begun with some other dialect—Northern, Eastern, Western, or Midland, as the case may have been.

§ 265. In the present state of our knowledge we should neither wholly eliminate from the study of the modern dialects such terms as Saxon, Mercian, and Northumbrian, on the one side, nor yet, on the other, force our groups into an absolute agreement with the old political divisions of the Anglo-Saxon period.

Let—

Saxon = *Southern*
Northumbrian = *Northern*
East Anglian = *Eastern*,
Mercian = *Midland*,

and we get a convenient and not very inaccurate nomenclature — a nomenclature, however, which is merely provisional. Should it lead to any undue identifications between the political and philological divisions, it should be abandoned.

§ 266. *The Midland (Mercian?) Group of Dialects.*— I think that it was Mr. Guest who first diverted the attention of scholars from the consideration of the West-Saxon of the chief Anglo-Saxon writers as the mother-dialect of the present English to the Mercian; so turning their attention from the south to the centre of England.

The primary reason for this view lies in the fact of the Midland Dialects making the nearest approach to the literary English. This is only another way of saying that the literary English more especially represents the Midland dialects. That the peasants and country people of these parts partake of the nature of literary men more than those elsewhere, and that they speak more purely on the strength of a better education, is an untenable position. The truer view is, that the English of our standard authors originated in the Midland counties. Hence, it is the literature that resembles the dialects rather than the dialects that emulate the literature.

The particular district where the difference between the language of the educated portion of the community and the masses is at its *minimum*, I believe, to be the parts between

St. Neots in Huntingdonshire and Stamford on the borders of Lincoln, Rutland, and Northamptonshire. This gives the county of Huntingdon as a centre. The same—though in a less degree—applies to the southern, eastern, and south-eastern parts of Lincolnshire, Rutland, the north and north-western parts of Cambridge, the western parts of Essex, Herts, Beds, Northamptonshire, and part of Bucks. In Warwickshire, and Oxfordshire, a similar representation of the literary English prevails—though a change from the typical forms of Huntingdon and Bedford is apparent.

In the quarters I know best—*i.e.* the southern parts of Lincolnshire, Gay's song of—

Our Polly is a sad slut, &c.

would run as follows :—

Our Polly is a sad sloot,* nor heeds what we hev taught her,
I woonder any man on eerth should ivver rare a daughter ;
For she mun hev both hoods and gowns and hoops to swell her pride,
And scarves, and stays, and gloovs, and laĕce, and she 'll hev men beside ;
And when she 's dressed with carr and cost, so temptin, foyne, and gay,
As men should sarve a cowcumber, she flings hersen away.

I do not say that this gives us the *minimum* deviation from the literary English. I only say that it approaches it.

With dialects even more than with separate substantive languages must we classify after types, rather than by definitions.

For this reason the parts about Huntingdon or Bedford have been chosen as a centre for the Midland, or Mercian forms of speech. For—

§ 267. *The Southern—Saxon—group of Dialects,* we conveniently begin with Somersetshire. The dialect of this county—especially the western parts of it—stands in strong contrast to the Huntingdon.

* Sounded as the *u* in *full.*

§ 268. SPECIMENS.

*Mr. Guy and the Robbers.**

1.
Mr. Guy war a gennelman
O' Huntsfull, well knawn
As a grazier, a hirch one,
Wi' lons o' hiz awn.

2.
A oten went ta Lunnun
He's cattle ver ta zill;
All the hosses that a rawd
Niver minded hadge or hill.

3.
A war afeard o' naw one;
A niver made his will;
Like wither vawk, avaur a went
He's cattle vor ta zill.

4.
One time a'd bin to Lunnun,
An zawld iz cattle well;
A brought awa a power o' gawld,
As I 've a hired tell.

5.
As late at night a rawd along,
All droo a unket ood,
A ooman rauze vrom off tha groun,
An right avaur en stood.

6.
She look'd za pitis Mr. Guy
At once hiz hoss's pace
Stapt short, a wonderin how, at night,
She com'd in jitch a place.

7.
A little trunk war in her hon;
She zim'd vur gwon wi chile,
She ax'd en nif a'd take er up
An cor er a veo mile.

8.
Mr. Guy, a man o' veelin
Vor a ooman in distress,
Than took er up behind en;
A cood'n do na less.

9.
A corr'd er trunk avaur en,
And by hiz belt o' leather
A bid her hawld vast; on tha rawd,
Athout much tak, together.

10.
Not vur tha went avaur she gid
A whissle loud an long,
Which Mr. Guy thawt very strange,
Er voice too zim'd za strong;

11.
She'd lost er dog, she zed; an than
Another whizzle blaw'd,
That stortled Mr. Guy; a stapt
His hoss upon the rawd.

12.
Goo on, zed she; bit Mr. Guy
Zum rig beginn'd ta fear;
Vor voices rauze upon tha wine,
An zim'd a comin near.

13.
Again tha rawd along; again
She whissled, Mr. Guy
Whipt out his knife an cut tha belt,
Than push'd er off; vor why:

14.
Tha ooman he took up behine,
Begummers, war a man;
Tha rubbers zaw ad lad ther plots
Our grazier to trepan.

* From Halliwell's *Archaic and Provincial Dictionary.*

15.

I sholl not stap ta tell what zed
Tha man in ooman's clawze,
Bit he an all o'm jist behine
War what you mid suppauze—

16.

Tha cust, tha swaur, tha dreaten'd too,
An ater Mr. Guy
Tha gallop'd all; twar niver tha near,
Hiz hoss along did vly.

17.

Auver downs, droo dales, awa a went,
Twar da-light now amawst,
Till at an inn a stapt, at last,
Ta thenk what he'd a lost.

18.

A lost! why nothin—but hiz belt
A zummet moor ad gain'd;
Thic little trunk a corr'd awa,
It gawld galore contain'd.

19.

Nif Mr. Guy war hirch avaur,
A now war hircher still,
Tha plunder o' tha highwamen
Hiz coffers went ta vill.

20.

In safety Mr. Guy rawd whim,
A o'ten tawld the story;
Ta meet wi' jitch a rig myzel,
I shood'n soce be zorry.

The Devonshire forms are more extreme still.

EXTRACT.*

Rab. Zo, Bet, how is't? How de try?—Where hast a'be thicka way? Where dost come from?

Bet. Gracious, Rab! you gush'd me. I've a' be up to vicarige, to vet a book vor dame, and was looking to zee if there be any shows in en, when you wisk'd over the stile, and galled me.

Rab. And dost thee look so like a double-rose, when thee art a' galled, Bet? What dost thee gook thee head vor: look up, wo't?

Bet. Be quiet: let 'lone my hat, wol ye?

Rab. What art tozing over the book vor?

Bet. Turning out the dog's ears.

Rab. 'Ot is it—a story book?

Bet. I wish 'twas, I love story books dearly; many nearts I've a' zit up when all the volks have a' be a-bed, and a' rede till es have had a crick in the niddick, or a' burn'd my cep.

Rab. And dost love to rede stories about spirits and witches?

Bet. I'll tell thee. I was wan neart reding a story book about spirits, that com'd and draw'd back the curtains at the bed's voot

* *A Devonshire Dialogue, in Four Parts*, &c. Edited by Mrs. Gwatkin. London and Plymouth, 1839.

(and there was the ghastly pictures o' em). The clock had beat wan, when an owl screech'd 'pon the top o' the chimley, and made my blood rin cold. I zim'd the cat zeed zum 'ot: the door creaked, and the wind hulder'd in the chimley like thunder. I prick'd up my ears, and presently, zum 'ot, very hurrisome, went dump! dump! dump! I would a' geed my life vor a varden. Up I sprung, drow'd down my candle, and douted en; and hadn't a blunk o' fire to teen en again. What could es do? I was afear'd to budge. At last I took heart, and went up stears backward, that nort mert catch me by the heels. I didn't unray mysel vor the neart, nor teen'd my eyes, but healed up my head in the quilt, and my heart bumpt zo, ye could hear en; and zo I lied panking till peep o' day.

RAB. Poor Bet! why if a vlea had hopp'd into thy ear thee wot a' swoon'd.

BET. You may well enew laugh at me, but I can't help et, nor vorbear reding the books when I come athort 'em. But I'll tell thee: I've a' thort pon't zince, that the dump! dump! dump! that galled me zo, was nort else but our great dog diggin out his vleas against the dresser.

RAB. Like enew: I marvel that you, who ha' zo much indel and oudel work to do, can vend time vor reding; but then, it zeems, you rede when you ought to zleep.

BET. Why, you must know, Dame dosn't like I shu'd rede zich books; it be other lucker books us ha' vrom the Pason; and when us ha' done up our chewers, and 'tis candle-teeming, Measter takes hiszell to the alehouse, I take up my knitting, and Dame redes to me. Good now: es may ha' as many books vrom the Pason as us wol, he ne'er zaith her nay, and he hath a power o' em, that a' hath.

In Cornwall the general character is Devonian—in Cornwall, however, we must remember that the Cornubian form of the British was in existence during the last century.

The Gloucestershire dialect belongs to the same class with the Somerset; with which (as with the Wilts) it agrees more than with the Herefordshire.

SPECIMEN.

*George Ridler's Oven.**

1.

The stowns that built George Ridler's Oven,
And thauy qeum from the Bleakeney's quar;
And George he wur a jolly old mon,
And his yead it graw'd above his yare.

2.

One thing of George Ridler I must commend,
And that wur not a notable theng;
He mead his brags avoore he died,
We any dree brothers his zons z'hou'd zeng.

3.

There's Dick the treble and John the mean,
Let every mon zing in his auwn pleace;
And George he wur the elder brother,
And therevoore he would zing the beass.

4.

Mine hostess's moid (and her neaum 'twur Nell),
A pretty wench, and I lov'd her well;
I lov'd her well, good reauzon why;
Because zhe lov'd my dog and I.

5.

My dog is good to catch a hen,
A duck or goose is vood for men;
And where good company I spy,
O thether gwoes my dog and I.

6.

My mwother told I when I wur young,
If I did vollow the strong beer pwoot,
That drenk would pruv my auverdrow,
And meauk me wear a thread-bare cwoat.

7.

My dog has gotten zitch a trick,
To visit moids when thauy be zick:
When thauy be zick and like to die,
O thether gwoes my dog and I.

* From Halliwell's *Archaic and Provincial Dictionary*

8.

When I have dree zispences under my thumb,
O then I be welcome wherever I come;
But when I have none, O then I pass by,
'Tis poverty pearts good company.

9.

If I should die, as it may hap,
My greauve shall be under the good yeal tap:
In vouled earms there wool us lie,
Cheek by jowl my dog and I.

The Western Somerset graduates into the Devonshire; the Eastern into the Wiltshire and Dorsetshire forms of speech, these latter being still strongly marked by provincial peculiarities—more so than that of Berks, which theoretically is the special representative of the Anglo-Saxon of Wessex:—

SPECIMEN.

1.

*A Letter from a parish Clerk in Dorsetshire to an absent Vicar, in the Dialect of the County. From "Poems on Several Occasions," formerly written by John Free, D.D. 8vo., London, 1757.**

Measter, an't please you, I do send,
Theaz letter to you as a vriend,
Hoping you'll pardon the inditing,
Becaz I am not us'd to writing,
And that you will not take unkind
A word or zo from poor George Hind.
For I am always in the way,
And needs must hear what people zay.
First of the house they make a joke,
And zay the chimnies never smoak.
Now the occasion of these jests,
As I do think, were swallows nests;
That chanc'd the other day to vaal,
Into the parlour, zut and aal.
Bezide the people not a few,
Begin to murmur much at you,

* From Halliwell's *Archaic and Provincial Dictionary.*

For leaving of them in the lurch,
And letting straingers zerve the church,
Who are in haste to go agen;
Zo, we ha'nt zang the Lord knows when.
And for their preaching, I do know,
As well as moost, 'tis but zo, zo.
Zure if the call you had were right,
You ne'er could thus your neighbours slight;
But I do fear you've zet your aim on
Naught in the world but vilthy mammon, &c.

2

From Akerman's "Wiltshire Tales."

Everybody kneows old Barnzo, as wears his yead o' one zide. One night a was coming whoame vrom market, and vell off's hos into the road, a was *zo* drunk. Some chaps coming by picked un up, and zeein' his yead was al o' one zide, they thought 'twas out 'o jint, and began to pull 't into 'ts pleace agen, when the owld bwoy roar'd out, "Barn zo (born so), I tell 'e!" Zo a' was allus called owld Barnzo ever a'terwards.

Whilst Kent, Surrey, and Sussex, like Berkshire, are poor in dialectical characteristics, Hants, like Dorset (for which Barnes' poems are the classical work), preserves a good deal of the old language, its dialects belonging, evidently, to the Dorset and Wilts division.

SPECIMEN.*

Isle of Wight Dialect.

JAN. What's got there you?

WILL. A blastnashun straddlebob craalun about in the nammut bag.

JAN. Straddlebob! Where ded'st leyarn to caal'n by that neyam?

WILL. Why what shoud e caal'n? tes the right neyam, esn ut?

JAN. Right neyam, no! why ye gurt zote vool casn't zee tes a Dumbledore?

WILL. I knows tes, but vur aal that Straddlebob's zo right a neyam vorn as Dumbledore ez.

* From Halliwell's *Archaic and Provincial Dictionary.*

JAN. Come, I'll be deyand if I doant laay thee a quart o'that.

WILL. Done! and I'll ax meyastur to night when I goos whooam, beet how't wool. (Accordingly meyastur was applied to by Will, who made his decision known to Jan. the next morning.)

WILL. I zay, Jan! I axed meyastur about that are last night.

JAN. Well! what did 'ur zay?

WILL. Why a zed one neyam ez jest zo vittum vorn as tother, and he louz a ben caald Straddlebob ever zunce the island was vust meyad.

JAN. The devvul a hav! if that's the keeas I spooas I lost the quart.

WILL. That thee has't lucky! and we'll goo down to Arverton to the Red Lion and drink un ater we done work.

§ 269. *The Northern—Northumbrian—Group of Dialects.*—It is safe to say that a line drawn from Warrington to Chesterfield, and from Chesterfield to Goole, gives us a limit concerning which we may predicate that everything to the north, and something to the south of it, is *Northumbrian*. Able writers indeed, make the southern part of Yorkshire, and South Lancashire Mercian. I think, however, that they have allowed themselves to be misled by the *political* value of the term.

The extent to which certain important districts *south* of this line are also Northumbrian is another question.

The more prominent dialects of this class scarcely yield to the Exmoor and West Somerset forms of speech in their departure from the ordinary English.

The divisions and sub-divisions of this group are numerous, and, in some cases, well-defined. Nevertheless, they graduate into each other.

The South Lancashire is well-known from the specimens of Collier (Tim Bobbin). Rochdale, Oldham, and Bury are (I believe) the *towns* nearest this standard.

SPECIMEN.*

TUM. Theaws no peshunce, Meary; boh howd te tung on theawst hear in o snift: for theaw mun know, ot tis some cunstable wur os preawd ot id tean poor Tum prisner, or if theaw'd tean o hare on had hur eh the appern meet neaw; boh th' gobbin ne'er considert

* From *Tim Bobbin*—the spelling somewhat exaggerated.

o' honging would naw be cawd good spooart be ony body eh ther senses, on wer enough fort' edge o finer mon's teeth in mine. Heawe'er he knock os bowdly ot justice's dur, os if id ha dung it deawn. This fotcht o preaw'd gruff felly eawt, whooa put us int' a pleck we as money books an papers os a cart wou'd howd. To this mon (whooa I soon perceiv't wur th' clark) th' cunstable tow'd meh wofoo kese; an eh truth, Meary, I'r os gawmless os o goose, on began o whackering os if I'd stown o how draight o horses. Then this felly went eawt o bit, on with him coom the justice, whooa I glendurt sooar, an thowt he favort owd John o' Dobs, whooa theaw knows awlus wears a breawnish white wig, ot hongs on his shilders like keaw-teals. "Well, Mr. Cunstable," sed justice, "whot han ye brought me neaw?" "Why, pleeos yer worship, ween meet neaw tean o horse-steyler, whooa wur meying off with tit os hard os he cou'd." Od, thought I't meh seln, "neaw or never" Tum! speyke for the sell, or theawrt throttlt ot tis very beawt; so I speek up, an sed, "that's naw true, Mr. Justice: for I'r boh gooink ofoot's pese." "Umph," said th' justice, "there's naw mitch difference as to that point. Heawe'er, howd teaw the tung, yung mon, and speyk when the'rt spokk'n too. Well, theaw mon ith breawn cooat, theeaw!" sed th' justice, "whot has theaw to sey ogen this felly here? Is this tit thy tit, seys to?" "It is, sur." "Here clark, bring's that book, on lets swear him." Here th' justice sed o nominy to 'im, on towd 'im he munt tey kere o whot eh sed, or he moot as helt be foresworn, or ong that yeawth there. "Well, on theaw seys ot tis tit's thy tit, is it?" "It is, pleeos yer worship." "On where had teaw him, seys to?" "I bred im, sur." "E whot country?" "Cown-edge, sur." "On when wur he stown, seys to?" "Last dey boh yusterday, abeawt three o' clock ith oandurth: for eawr Yem saigh 'im abeawt two, on we mist 'im obeawt four o'clock." "On fro Cown-edge, theaw seys?" "Yus, sur." Then the justice turn'd im to me, on sed, "Is aw tis true ot this man seys, hears to meh?" "It is," sed I, "part on't; on part on't is naw: for I did naw steyl this tit: nor ist oboon two eawrs sin furst time ot eh brad meh e'n on im." "Heaw coom theaw't be riding owey wi' im then, if theaw did naw steyl im?" "Why, o good deed, sur; os I'r goink toart whom to dey, o felly weh o little reawnd hat, on o scrunt wig, cullur o yoars, welly, boh shorter, o'ertook meh; he wur riding o one tit on lad another. Neaw this mon seeink I'r toyart, becose I went wigglety-wagglety ith' lone, he offer't meh his lad tit t' ride on. I'r fene oth' proffer, beleemy, on geet on: boh he ride off, whip on spur, tho he cou'd hardly mey th' tit keawnter, on wou'd

stey on meh ot on eleheawse ith' road. Naw, measter justice, I'd naw gon three-quarters on o mile boh theese fok o'ertean meh; towd meh I'd stown th' tit, on neaw han brought meh hither, os in I'r o 'Yorshar horse-steyler.' On this is aw true, master justice, or mey I ne'er gut' on ill pleck when eh dee."

*The Oldham Weaver.**

1.

Oi'm a poor cotton-weyver, as mony a one knoowas,
Oi've nowt for teh yeat, an oi've woorn eawt my clooas,
Yo'ad hardly gi' tuppence for aw as oi've on,
My clogs are boath brosten, and stuckins oi've none,
Yo'd think it wur hard,
To be browt into th' warld,
To be—clemmed, an do th' best as yo con.

2.

Owd Dicky o' Billy 's kept telling me lung,
Wee s'd ha' better toimes if I'd but howd my tung,
Oi've howden my tung, till oi've near stopped my breath,
Oi think i' my heeart oi'se soon clem to deeath,
Owd Dicky 's weel crammed,
He never wur clemmed,
An' he ne'er picked ower i' his loife.

3.

We tow'rt on six week—thinking aitch day wur th' last,
We shifted, an' shifted, till neaw we're quoite fast;
We lived upo' nettles, whoile nettles wur good,
An' Waterloo porridge the best o' eawr food,
Oi'm tellin' yo' true,
Oi can find folk enow,
As wur livin' na better nor me.

4.

Owd Billy o' Dans sent th' baileys one day,
Fur a shop deebt oi eawd him, as oi could na pay,
But he wur too lat, fur owd Billy o' th' Bent,
Had sowed th' tit an' cart, an' ta'en goods fur th' rent,
We'd neawt left bo' th' owd stoo',
That wur seeats fur two,
An' on it ceawred Marget an' me.

* From *Mary Barton*, vol. i. pp. 51, 52.

5.

Then t' baileys leuked reawnd un as sloy as a meawse,
When they seed as aw t' goods were ta'en eawt o' t' heawse,
Says one chap to th' tother, "Aws gone, theaw may see;"
Says oi, "Ne'er freet, mon, yeaur welcome ta' me."
They made no moor ado
But whopped up th' eawd stoo',
An' we booath leet, whack—upo' t' flags!

6.

Then oi said to eawr Marget, as we lay upo' t' floor,
"We's never be lower i' this warld, oi'm sure,
If ever things awtern, oi'm sure they mun mend,
For oi think i' my heart we're booath at t' far eend;
For meeat we ha' none;
Nor looms teh weyve on,—
Edad! they're as good lost as fund."

7.

Eawr Marget declares had hoo clooas to put on,
Hoo'd goo up to Lunnon an' talk to th' greet mon;
An' if things were na awtered when there hoo had been,
Hoo's fully resolved t' sew up meawth an' eend;
Hoo's neawt to say again t' king,
But hoo loikes a fair thing,
An' hoo says hoo can tell when hoo's hurt.

The Westmoreland dialect is closely allied to the Cumberland (both being Scotch rather than English), represented by the following

EXTRACT.

The Impatient Lassie.

Deuce tek the clock! click-clackin' sae
Ay in a body's ear;
It tells and tells the teyme is past
When Jwohnny sud been here.
Deuce tek the wheel! 'twill nit rin roun,
Nae mair to-neet I'll spin,
But count each minute wid a seegh
Till Jwohnny he steals in.

How neyce the spunky fire it burns
For twee to sit beseyde,
And theer's the seat where Jwhonny sits—
And I forget to cheyde;
My fadder, tui, how sweet he snwores,
My mudder's fast asleep—
He promis'd oft, but, oh! I fear
His word he wunnet keep.

What can it be keeps him frae me?
The ways are nit sae lang,
And sleet and snow are nought at aw
If yen were fain to gang:
Some udder lass, wi' bonnier feace,
Has catch'd his wicked ee,
And I'll be pointed at at kurk—
Nay, suiner let me dee!

O durst we lasses nobbet gang
And sweetheart them we leyke,
I'd run to thee, my Jwohnny, lad,
Nor stop at bog or deyke:
But custom's sec a silly thing—
Thur men mun hae their way,
And monie a bonny lassie sit
And wish frae day to day.

I yence hed sweethearts monie a yen
They'd weade thro' muck and mire,
And when our fwok wer deed asleep
Com' tremlin' up to t' fire.
At Carel market lads wad stare,
And talk, and follow me;
Wi' feyne shwort keakes, ay frae the fair,
Baith pockets cramm'd wad be.

O dear! what changes women pruive
In less than seeben year,
I walk the lonnins, owre the muir,
But de'il a chap comes near!
And Jwohnny I nee mair can trust,
He's just like aw the lave;
I fin' this sairy heart 'll brust!
I'll suin lig i' my grave!

But, whisht!—I hear my Jwohnny's fit—
  Aye, that's his varra clog!
He steeks the faul yeat softly tui—
  Oh, hang that cwoley dog!
Now hey for seeghs and suggar words,
  Wi' kisses nit a few—
This warl's a parfe't paradeyse
  When lovers they pruive true!

The Durham forms of speech closely approach the Northumberland.

SPECIMEN.*

In a town near Newcassel, a pitman did dwell,
Wiv his wife named Peg, a tom-cat, and himsel;
A dog called Cappy, he doated upon,
Because he was left by his great uncle Tom.
  Weel bred Cappy, famous au'd Cappy;
  Cappy's the dog, Talliho, Talliho!

His tail pitcher-handled, his colour jet black;
Just a foot and a half was the length of his back;
His legs seven inches frer shoulders to paws,
And his lugs like twe dockins, hung owre his jaws.
  Weel bred Cappy, famous au'd Cappy,
  Cappy's the dog, Talliho, Talliho!

For huntin' of varmin reet cliver was he,
And the house frer a' robbers his bark wad keep free.
Could baith fetch and carry; could sit on a stool,
Or, when frisky, wad hunt water-rats in a pool.
  Weel bred Cappy, &c.

As Ralphy to market one morn did repair,
In his hatband a pipe, and weel combed was his hair;
Ower his arm hung a basket—thus onwards he speels,
And enter'd Newcassel wi' Cap at his heels.
  Weel bred Cappy, &c.

He hadn't got further than foot of the side,
Afore he fell in with the dog-killin' tribe;
When a highwayman fellow slipp'd round in a crack,
And a thump o' the skull laid him flat on his back!
  Down went Cappy, &c.

* *Handley Cross*, vol. ii. pp. 76-78.

Now Ralphy, extonish'd, Cap's fate did repine,
While its eyes like twee little pearl buttons did shine;
He then spat on his hands, in a fury he grew,
Cries, "'Gad smash! but ar'l hev settisfaction o' thou,
For knockin' down Cappy," &c.

Then this grim-luiken fellow his bludgeon he raised,
When Ralphy eyed Cappy, and then stood amazed;
But fearin' aside him he might be laid down,
Threw him into the basket, and bang'd out o' town.
Away went Cappy, &c.

He breethless gat hyem, and when liftin' the sneck,
His wife exclaim'd, "Ralphy! thou's suin gettin' back;"
"Getten back!" replied Ralphy, "ar wish ar'd ne'er gyen,
In Newcassel, they're fellin' dogs, lasses, and men.
They've knocked down Cappy, &c.

"If aw gan to Newcassel, when comes wor pay week,
Ar' liken him again by the patch on his cheek;
Or if ever he enters wor toon wiv his stick,
We'll thump him about till he's black as au'd Nick,
For killin' au'd Cappy," &c.

Wiv tears in her een, Peggy heard his sad tale,
And Ralph wiv confusion and terror grew pale;
While Cappy's transactions with grief they talk'd o'er,
He creeps out o' the basket quite brisk on the floor!
Weel done, Cappy! &c.

In Yorkshire, the Cleveland dialect is allied to the Durham. In the southern parts of the East Riding it is modified by the literary English, losing some of its broader characteristics.

In Holderness our Lincolnshire specimen runs as follows:—

Our Polly is a sad Slut, &c.

Oor Polly is a sad slŏot, sheh eeds not wat we 've towt er,
Ah wŏondher ony man on ath should ivver rear a dowter,
Fo sheh mun ev boath oods an goons, an oops te swell er praide,
An scahfs, an staas, angleaves, an leace, an she 'll hae men besaide;
An wen she 's dhriss'd wi' care an cost se temtin faine an gay,
As men should sahve a coōc̣ŏmer, sheh flings hersen away.

The following is an extreme sample of the dialect about Roseberry Topping.

This is te gie nōătice, Jamz Pickersgill yats his yune te morn t'morn, te morn t' nēăn, an te morn t' neet an ne'er langer, se lang as storm hoāds, coz he caen't get eldin = This is to give notice, James Pickersgill heats his oven to-morrow at morn, to-morrow at noon, and to-morrow at night, and not longer, so long as the bad weather lasts, because he can't get fuel.

*Sheffield Dialect.**

Cum all yo cutlin heroes, where'ersome'er yo be,
All yo wot works at flat-backs, cum lissen unto me;
A baskitful for a shillin,
To mak em we are willin,
Or swap em for red herrins, ahr bellies tubbe fillin,
Or swap em for red herrins, ahr bellies tubbe fillin.

A baskit full o' flat-backs o'm shure we'l mak, or mooar,
To ger reit into't gallara, whear we can rant an rooar,
Thro' flat-backs, stooans, an sticks;
Red herrins, booans, an bricks;
If they dooant play Nansa's fansa, or onna tune we fix,
We'l do the best at e'er we can to braik sum ore ther necks.

Hey, Jont, lad, is that thee, where are ta waddlin too?
Dusta work at flat-backs yit, as thahs been used to do?
Hah, cum an tha'st gooa wimma,
An a sample o will gi'tha;
It 's won at o've just fooaged uppa Jeffra's bran new stidda;
Look at it well, it duz excel all't flat-backs e ahr smitha.

Let's send for a pitcher a' ale, lad, for o'm gerrin varra droi;
O'm ommast chooakt we smitha sleck, the woind it is so hoi.
Ge Rafe and Jer a drop,
They sen they cannot stop,
They're e sich a moita hurra to get to 't penny hop.
They're e sich a moita hurra to get to 't penny hop.

Here's Steeam at lives at Heela, he 'l soon be here, o kno.
He's larnt a new Makkarona step, the best yo ivver saw;

* *Sheffield Dialect.*—By A. Bywater. 1839.

He has it sooa compleat,
He troies up ivvera street,
An ommast braiks all't pavors we swattin dahn his feet.
An Anak troies to beat him whenivver they dun meet.

We'l raise a tail be Sunda, Steeam; o kno whoa 's won to sell;
We'l tee a hammer heead at end, to mak it balance well.
It 's a reit new Lunnon tail;
We 'l ware it kail for kail;
Ahr Anak browt it we him, that neet he cum bi 't mail.
We'l drink success unto it—hey! Jont, lad, teem aht t 'ale.

From Hallamshire the dialect changes but little in the direction of (a) Derby and Nottingham, where the speech again graduates into the (b) Cheshire and (c) Staffordshire.

(*a.*)

*A Dialogue between Farmer Bennet and Tummus Lide.**

Farmer Bennet. Tummus, why dunnur yo mend meh shoon?

Tummus Lide. Becoz, mester, 'tis zo cood, I connor work wee the tachin at aw, I 've brockn it ten times I 'm shur to do. It freezes zo hard. Why Hester hung out a smock frock to dry, an in three minits it wor frozzen as stiff as a poker, and I conner afford to keep a good fire; I wish I cud, I 'd soon mend yore shoon, an uthers tow. I 'd soon yarn sum munney, I warrant ye. Conner yo find some work for m', mester, these hard times? I 'll doo onnythink to addle a penny. I con thresh—I con split wood—I con mak spars—I con thack, I con skower a dike, an I con trench tow, hut it freezes so hard. I con winner—I con fother, or milk. If there be need on 't, I woodner mind drivin plow or onnythink.

Farmer B. I hanner got nothin for ye to doo, Tummus; but Mester Boord towd me jist now that they wor gooin to winner, an that they shud want sumbody to help 'em.

Tummus L. O, I 'm glad on 't, I 'll run oor an zee whether I con help 'em, bur I hanner bin weein the threshold ov Mester Boord's doer for a nation time, becoz I thoot misses didner use Hester well; bur I dunner bear malice, an zo I 'll goo.

Farmer B. What did misses Boord za or doo to Hester then?

* From Bosworth's *Anglo-Saxon Dictionary*, Introduction, p. 31, quoted in Halliwell.

Tummus L. Why, Hester may be wor summut to blame too; for her wor one on 'em, de ye zee, that jaw'd Skimmerton,—the mak gam that frunted zum o' the gentlefook. They said t' wor time to dun wee sick litter, or sich stuff, or I dunner know what they caw'd it, but they wor frunted wee Hester bout it; an I said, If they wor frunted wee Hester, they mid bee frunted wee me. This set misses's back up, an Hester hanner bin a charrin there sin. But 'tis no use to bear malice; zo I 'll goo oor, and zee which we the winde blows.

(*b.*)

Farmer Dobbin.

A Day wi' the Cheshur Fox Dugs.

"Thear 's slutch upo' thoi coat, mon, thear 's blood upon thoi chin,
It 's welly toim for milkin, now where ever 'ast 'ee bin?"
"Oiv bin to see the gentlefolk o' Cheshur roid a run,
Owd wench! oiv bin a hunting, an oiv seen some rattling fun."

Th' owd mare was in the smithy when the huntsman, he trots through,
Black Bill agate o' ammering the last nail in her shoe;
The cuvver laid so wheam loik, and so jovial foin the day,
Says I, "Owd mare, we 'll take a fling and see 'em go away."

When up an oi'd got shut ov aw the hackney pads an traps,
Orse dealers an orse jockey lads, an such loik swaggering chaps,
Then what a power o' gentlefolk did oi set oies upon!
A reining in their hunters, aw blood orses every one!

They 'd aw got bookskin leathers on, a fitten 'em so toight,
As roind an plump as turmits be, an just about as whoit;
Their spurs wor maid o' siller, an their buttons maid o' brass,
Their coats wor red as carrots an their collurs green as grass.

A varmeut looking gemman on a woiry tit I seed,
An another close besoid him, sitting noble on his steed;
They ca' them both owd codgers, but as fresh as paint they look,
John Glegg, Esquoir, o' Withington, an bowd Sir Richard Brooke.

I seed Squoir Geffrey Shakerley, the best un o' that breed,
His smoiling face tould plainly how the sport wi' him agreed;
I seed the 'Arl ov Grosvenor, a loikly lad to roid,
I seed a soight worth aw the rest, his farently young broid.

Zur Umferry de Trafford, an the Squoir ov Arley Haw,
His pocket full o' rigmarole, a rhoiming on 'em aw;
Two Members for the Cointy, both aloik ca'd Egerton,
Squoir Henry Brooks and Tummus Brooks, they 'd aw green collurs on.

Eh! what a mon be Dixon John, ov Astle Haw, Esquoir,
You wudna foind, an measure him, his marrow in the shoir;
Squoir Wilbraham o' the Forest, death an danger he defois,
When his coat be toightly buttoned up, an shut be both his oies.

The Honerable Lazzles, who from forrin parts be cum,
An a chip of owd Lord Delamere, the Honerable Tum;
Squoir Fox an Booth an Worthington, Squoir Massey an Squoir Harne,
An many more big sportsmen, but their neames I didna larn.

I seed that great commander in the saddle, Captain Whoit,
An the pack as thrung'd about him was indeed a gradely soight;
The dugs look'd foin as satin, an himsel look'd hard as nails,
An he giv the swells a caution not to roid upo' their tails.

Says he, "Yung men o' Monchester an Livverpoo, cum near,
Oiv just a word, a warning word, to whisper in your ear,
When, starting from the cuvver soid, ye see bowd Reynard burst,
We canna 'ave no 'untin if the gemmen go it first."

Tom Rance has got a single oie wurth many another's two,
He held his cap abuv his yed to shew he'd had a view;
Tom's voice was loik th' owd raven's when he skroik'd out "Tally ho!"
For when the fox had seen Tom's feace he thought it toim to go.

Eh moy! a pratty jingle then went ringing through the skoy,
Furst Victory, then Villager begun the merry croy,
Then every maith was open from the oud'un to the pup,
An aw the pack together took the swelling chorus up.

Eh moy! a pretty skouver then was kick'd up in the vale,
They skim'd across the running brook, they topp'd the post an rail,
They didna stop for razzur cop, but play'd at touch an go,
An them as miss'd a footin there, lay doubled up below.

I seed the 'ounds a crossin Farmer Flareup's boundary loin,
Whose daughter plays the peany and drinks whoit sherry woin,
Gowd rings upon her finger and silk stockings on her feet;
Says I, "It won't do him no harm to roid across his wheat."

So, toightly houdin on by'th yed, I hits th' owd mare a whop,
Hoo plumps into the middle o' the wheatfield neck an crop;
An when hoo floinder'd out on it I catch'd another spin,
An, missis, that 's the cagion o' the blood upo' my chin.

I never oss'd another lep, but kep the lane, and then
In twenty minutes' toim about they turn'd toart me agen;
The fox was foinly daggled, an the tits aw out o' breath,
When they kilt him in the open, an owd Dobbin seed the death.

Loik dangling of a babby, then the Huntsman hove him up,
The dugs a bayin roind him, while the gemmen croid, Whoo-hup!
Then clane an quick, as doesome cawves lick fleetins from the pail,
They worried every inch ov 'im, except his yed and tail.

What 's up wi' them rich gentlefolk and lords as was na there?
There was noither Marquis Chumley, nor the Voiscount Combermere;
Noither Legh, nor France o' Bostock, nor the Squoir o' Peckforton—
How cums it they can stop awhom, such sport a goin on?

Now, missis, sin the markets be a doin moderate well,
Oiv welly maid my moind up just to buoy a nag mysel;
For to keep a farmer's spirits up 'gen things be gettin low,
Theer 's nothin loik Fox-huntin and a rattling Tally-ho!

(*c.*)

*Conversation between a Staffordshire Canal Boatman and his Wife.**

LADY. Dun yo know Solden mouth Summy?

GENT. Eees: an' a' neation good feller he is tew.

LADY. A desput quoiet mon! But he loves a sup o' drink. Dun you know his woif?

GENT. Know her, ay. Her 's† the very devil when her spirit 's up.

* Halliwell's *Archaic and Provincial Dictionary.*

† This should probably be *hoo*, Anglo-Saxon *heo*;—and so elsewhere.

LADY. Her is. Her uses that mon sheamful; her rags him every neet of her loif.

GENT. Her does. Oive known her come into the public, and call him all the names her could lay her tongue tew afore all the company. Her oughts to stay till her 's got him i' the boat, and then her mit say wha her 'd a moind. But her taks aiter her feyther.

LADY. Hew was her feyther?

GENT. Whoy singing Jemmy.

LADY. Oi don't think as how Oi ever know'd singing Jemmy. Was he ode Soaker's brother?

GENT. Eees, he was. He lived a top o' Hell Bouk. He was the wickedest, swearnist mon as ever I know'd. I should think as how he was the wickedest mon i' the wold, and they say he had the rheumatiz so bad.

§ 270. *Extreme and intermediate Dialects.*—As dialects graduate into each other, it is the extreme forms that best illustrate their respective groups, whereas when the confines of another division are approached, forms grow equivocal. That the Northern and Southern dialects form such definite groups as they do, arises, to a great degree, from the negative—or non-pronounced—character of the interjacent midland forms—Mercian in some sense, though not accurately coinciding with the political boundaries of Mercia. This Mercian group is simple. So is the Saxon. The Northumbrian, on the other hand, may have, as our knowledge advances, to be divided and sub-divided, and that into sections, each of which may be equivalent to either of the other two classes. And on these grounds good writers have considered the southern Northumbrian as Mercian. Possibly, it may not be Northumbrian. But the most convenient test of the Mercian is its approach to the literary English.

What are the dialects of Worcester and Hereford? The current statement concerning them, viz. that they agree with those of the midland counties rather than Gloucestershire, makes them Mercian—as they probably are. But whether the Salopian is most like the Cheshire or the Hereford form of speech I cannot say. A line dividing (more or less irregularly) the counties of Lincoln, Nottingham, Leicester, Stafford, and Shrop-

shire, would give us the debatable frontier between the Mercian and the Northumbrian—its outline being sinuous and irregular.

§ 271. *Eastern Counties.*—As contrasted with the Northumbrian dialects those of Norfolk and Suffolk are Mercian; but whether they should be subordinated to the Mercian, as outlying forms, or placed as a separate section by themselves under the name of *East Anglian*, is uncertain. Essex has certain Kentish forms; and, perhaps, it is Kentish, Southern, or Saxon, rather than East Anglian. Middlesex is in the same category as Essex. The confusion between the *v* and *w*, so common with the native Londoner, is an Essex and Middlesex characteristic. The Londoner interchanges them not because he is a cockney, but because his town is a part of Middlesex.

§ 272. *Affiliation of Dialects.*—Compare the present chapter with the one which preceded it, and the question as to the relations of the modern dialects of the one to the ancient ones of the other will present itself—all the more forcibly for our remarks upon the difference between *simple transcription and transcription with accommodation;* all the more forcibly, too, for our cautions respecting the value of theatrical and other imitations of provincial forms of speech. As far, however, as I can form an opinion upon a point which has engaged less of my special study than almost any part of our literature or language, the results are by no means commensurate to the preliminary criticism. They appertain to the history of the written language rather than to that of our special provincialisms. They tell us that, in certain cases, certain MSS. were written in parts of the country different from those wherein the original works were composed. They tell us that, in certain cases, the authorship is referable to a different part of the country from that of the authorship of the standard works in Anglo-Saxon. They tell us that, in many cases, either external or internal evidence will teach us what those parts of the country were, and in the cases of two, or more, MSS. of a single work, account for *variæ lectiones* in the text. But they nowhere, or very rarely, give what we most want, viz.

the equivalent to such samples as those that have lately been laid before the reader in the dialects of their respective localities (say) seven, six, five, four, or (even) three centuries ago. The reason for this seems to be in the fact of the earlier copyists and writers, however much the dialect of the parts wherein they either transcribed or composed might deviate from the literary or cultivated English, having rarely adopted those deviations to anything like their full extent. What they wrote was the ordinary English with certain local characteristics. The difference between an imperfectly-educated North-Briton writing English without being very nice as to his Scotticisms, and Burns composing in his own native Doric, illustrates what I hold to be the difference between a copyist in (say) Gloucestershire, and a writer in the Gloucester dialect, *i.e.* after the manner in which Burns was one in the Ayrshire.

For the more northern forms of the Northumbrian the standard may have been Scotch rather than English.

The doctrine that MSS., however provincial in respect to their locality, are only imperfectly provincial in respect to their form of speech, is as much an inference from the language of our archæological critics as it is from the study of the case itself. An editor, with the text of his author before his eyes, and with that text as the main object of his attention, finds discrepancies between his MSS. which he considers extraordinary. He accounts for them by supposing a difference of either time or place in their transcription—in the instances before us, of place. He fixes this place by the means of certain peculiarities—pronouncing it to lie in Hants, Gloucester, or Yorkshire, as the case may be. Here his function ends. He has discovered certain facts connected with the history of his text, and has explained them as far as was necessary for his subject. The special investigator of our provincial dialects, however, looks upon the MSS. from a different point of view, *his* business being with the history of the particular form of speech before him—his business being to compare the old with the new, and to ascertain the connection between them. In doing this, he finds that what the editors, looking to the standard English, consider to have been provincial, he, looking to what is probably some extreme form of provincialism, treats as English—English

tinctured with a certain amount of rusticity, or archaism, as the case may be, but nothing more.

Let the following extract from Halliwell's *Dictionary of Provincialisms and Archaisms* illustrate this.

The *Romance of Octavian*, according to Mr. Disraeli, is in the Hampshire dialect, nearly as it is spoken now.

Although somewhat doubtful as to the literal correctness of this opinion, an extract from it may be compared with a modern specimen of the dialect.*

1.

The kuy3tys logh yn the halle,
The mantellys they yeve menstrales alle;
Lavor and basyn they gon calle
To wassche and aryse,
And syth to daunce on the walle
Of Parys.

2.

Whan the soudan thys tydyng herde,
For vie as he wer wod he ferd;
He ran with a drawe swerde
To hys mamentrye,
And alle hys goodys ther he amerrede
With greet envye.

3.

Asterob, Jopyn, and Mahoun
He alle to-hew with hys fachoun,
And Jubiter he drew adoun
Of hys autere;
He seyde, hy nere worth a scalounc
Alle y-fere.

4.

Tho he hadde hys goddys y-bete,
He was abated of alle hys hete.
To sende hys sendys nolde he na3t lete,
Tho anoonry3t,
To Babylonye after lordes grete
To help hym fy3t.

* For this see the Isle of Wight specimen, p. 406.

So much for the difference between specimens of a given dialect in its earlier stages and specimens of the literary English as modified by provincial copyists.

The former are rare; the latter, as may be seen from the work last referred to, common.

CHAPTER V.

ISOLATED DIALECTS.

§ 273. *English Dialects not in continuity with the mother-tongue.*—Of these the most remarkable are those of—

1. *Little England beyond Wales.*—In Pembrokeshire, and a part of Glamorganshire, the language is English rather than Welsh. The following extracts from Higden have effected the belief that this is the result of a Flemish colony. "*Sed et Flandrenses, tempore Regis Henrici Primi in magna copia juxta Mailros ad orientalem Angliæ plagam habitationem pro tempore accipientes, septimam in insula gentem fecerunt: jubente tamen eodem rege, ad occidentalem Walliæ partem, apud Haverford, sunt translati. Sicque Britannia ——his——nationibus habitatur in præsenti——Flandrensibus in West Wallia.*"

A little below, however, we learn that these Flemings are distinguished by their origin only, and not by their language: —"*Flandrenses vero qui in Occidua Walliæ incolunt, dimissa jam barbarie, Saxonice satis loquuntur.*"—Higden, edit. Gale, p. 210.

The following vocabulary collected by the Rev. J. Collins,* in the little peninsula of Gower, contains no exclusively Flemish elements.

Angletouch, n. s. *worm.*

Bumbagus, n. s. *bittern.*

Brandis, n. s. *iron stand for a pot or kettle.*

Caffle, adj. *entangled.*

Cammet, adj. *crooked.*

Cloam, n. s. *earthenware.*

Charnel, n. s. *place raised in the roof for hanging bacon.*

* First published in the *Transactions of the Philological Society.* No. 93.

Clit, v. *to stick together.*

Deal, n. s. *litter, of pigs.*
Dotted, adj. *giddy, of a sheep.*
Dome, adj. *damp.*
Dreshel, n. s. *a flail.*

Eddish, n. s. *wheat-stubble.*
Evil, n. s. *a three-pronged fork for dung,* &c.

Firmy, v. *to clean out, of a stable,* &c.
Fleet, adj. *exposed in situation, bleak.*
Flott, n. s. *aftergrass.*
Flamiring, s. *an eruption of the nature of erysipelas.*
Fraith, adj. *free-spoken, talkative.*
Frithing, n. s. *a fence made of thorns wattled.*
Foust, v. act. *to tumble.*
Flathin, n. s. *a dish made of curds, eggs, and milk.*

Gloy, n. s. *refuse straw after the reed has been taken out.*
Gloice, n. s. *a sharp pang of pain.*

Heavgar, adj. *heavier* (so also *near-ger, far-ger*).
Hamrach, n. s. *harness collar made of straw.*
Hay, n. s. *a small plot of ground attached to a dwelliny.*

Kittybags, n. s. *gaiters.*

Lipe, n. s. *matted basket of peculiar shape.*
Letto, n. s. *a lout, a foolish fellow.*

Main, adj. *strong, fine* (*of growing crops*).

Nesseltrip, n. s. *the small pig in a litter.*
Nommet, n. s. *a luncheon of bread, cheese,* &c.—*not a regular meal.*
Noppet, } adj. *lively – convales-*
Nipperty, } *cent.*

Ovice, n. s. *eaves of a building.*

Plym, v. *to fill, to plump up.*
Plym, adj. *full.*
Planche, v. *to make a boarded floor.*
Peert, adj. *lively, brisk.*
Purty, v. n. *to turn sulky.*

Quat, v. act. *to press down, flatten.*
Quapp, v. n. *to throb.*

Rathe, adj. *early, of crops.*
Reremouse, n. s. *bat.*
Ryle, v. *to angle in the sea.*
Riff, n. s. *an instrument for sharpening scythes.*

Seggy, v. act. *to tease, to provoke.*
Semmat, n. s. *sieve made of skin for winnowing.*
Shoat, n. s. *small wheaten loaf.*
Showy, v. n. to *clear* (*of weather*); (*show, with termination* y, *common*).

Soul, n. s. *cheese, butter,* &c. (*as eaten with bread*)
Snead, n. s. *handle of a scythe.*
Songalls, n. s. *gleanings*—to gather *songall, is* to glean.
Sull, *or* Zull, n. s. *a wooden plough.*
Stiping, n. s. *a mode of fastening a sheep's foreleg to its head by a band of straw, or withy.*
Susan, n. s. *a brown earthenware pitcher.*
Sump, n. s. *any bulk that is carried.*
Suant, part. *regular in order.*
Slade, n. s. *ground sloping towards the sea.*
Tite, v. *to tumble over.*
Toit, n. s. *a small seat or stool made of straw.*
'Toit, adj. *frisky, wanton.*
Vair, n. s. *weasel* or *stoat.*
Want, n. s. *a mole.*
Wirg, n. s. *a willow.*
Wimble, v. *to winnow.*
Weest, adj. *lonely, desolate.*
Wash-dish, n. s. *the titmouse.*

2. *The baronies of Forth and Bargie in the County Wexford.*—The barony of Forth "lies south of the city of Wexford, and is bounded by the sea to the south and east, and by the barony of Bargie to the west. It is said to have been colonized by the Welshmen who accompanied Strongbow in his invasion of Ireland; but by the term Welshmen, as here used, we must no doubt understand the English settlers of Gower and Pembroke. Vallancey published a specimen of their language. Some of the grammatical forms can hardly fail to interest the English scholar, and we may venture more particularly to call his attention to the verbal ending *th.* In no other of our spoken dialects do we find the *th* still lingering as an inflection of the *plural* verb."

Address in the Barony of Forth Language.

Presented in August, 1836, *to the Marquis of Normanby, then Earl of Mulgrave, and Lord Lieutenant of Ireland; with a Translation of the Address in English.*

To's Excllencie Consantine Harrie Phipps, Earle Mulgrave, 'Lord Lieutenant-General, and General Governor of Ireland;' Ye soumissive spakeen

To His Excellency Constantine Henry Phipps, Earl Mulgrave, Lord Lieutenant-General and General Governor of Ireland: The humble Address of

o' ouz Dwellers o' Baronie Forthe, Weisforthe.

Mai't be plesaunt to th' Excellencie,

Wee, Vassales o' 'His Most Gracious Majesty' Wilyame ee 4th an az wee verilie chote na coshe an loyale Dwellers na Baronie Forth, crave na dicke luckie acte t'uck necher th' Excellencie, an na plaine garbe o' oure yola talke, wi' vengem o' core t'gie oure zense o'ye grades wilke be ee dighte wi' yer name, and whilke wee canna zie, albeit o' Governere Statesman an alike. Yn ercha an ol o' whilke yt beeth wi' gleezom o'core th' oure eene dwitheth apan ye vigere o'dicke zovereine, Wilyame ee Vourthe unnere fose fatherlie zwae oure deis be ee spant, az avare ye trad dicke lone ver name was ee kent var ee *Vriene o' Levertie*, an *He fo brack ge neckers o' zlaves*—Mang ourzels —var wee dwitheth an Irelone az oure general haime—y'ast bie' ractzom home delt tous ye lass ee mate var ercha vassale, ne'er dwith ee na dicke wai n'ar dicka. Wee dewithe ye ane fose deis bee gien var ee gudevare o' ee lone ye zwae, t'avance pace an levertie, an wi'out vlinch ee garde o' general riochts an poplare vartue.—Ye pace—yea wee ma' zei ye vaste pace whilke be ee stent o'er ye lone zince th' ast ee cam, prooth, y'at we alane needed ye giftes o' general riochts, az be

the Inhabitants of Barony Forth, Wexford.

May it please your Excellency,

We, the subjects of His Most Gracious Majesty William IV., and as we truly believe both faithful and loyal inhabitants of the Barony Forth, beg leave, at this favourable opportunity to approach Your Excellency, and in the simple garb of our old dialect to pour forth from the strength (or fulness) of our hearts, our strength (or admiration) of the qualities which characterise your name, and for which we have no words but of Governor, Statesman, &c. Sir, each and every condition, it is with joy of heart that our eyes rest upon the representative of that Sovereign, William IV., under whose paternal rule our days are spent; for before your foot pressed the soil, your name was known to us as the *Friend of Liberty*, and *He who broke the fetters of the slave*. Unto ourselves—for we look on Ireland to be our common country—you have with impartiality (of hand) ministered the laws made for every subject, without regard to this party or that. We behold you, one whose days devoted to the welfare of the land you govern, to promote peace and liberty—the uncompromising guardian of common rights and public virtue. The peace, yes, we may say the profound peace, which overspreads

displayte bie ee factes o' thie governmente. Ye state na dicke die o'ye lone, na whilke be ne'er fash n'ar moil, albeit "Constitutional Agitation," ye wake o'hopes ee blighte, stampe na per zwae ee be rare an lightzom. Yer name var zetch avanct avare y'e, e'en a dicke var hie, arent whilke ye brine o' zea, an ee crags o'noghanes cazed nae balk. Na oure glades ana whilke we dellte wi' mattoc, an zing t'oure caules wi plou, we hert ee zough o'ye colure o' pace na name o' 'Mulgrave.' Wi 'Irishmen' oure general hopes be ee bond, az 'Irishmen,' an az dwellers na coshe an loyale o' Baronie Forthe, w'oul dei an ercha dei, oure maunes an aure gurles, prie var lang an happie zins, horne o'leurnagh an ee vilt wi benizons, an yersel an oure zoverine 'till ee zin o'oure deis be var ay be ee go t'glade.

the land since your arrival, proves that we alone stood in need of the enjoyment of common privileges, as is demonstrated by the results of your government. The condition, this day, of the country, in which is neither tumult nor confusion, but that constitutional agitation, the consequence of disappointed hopes, confirm your rule to be rare and enlightened. Your fame for such came before you, even into this retired spot, to which neither the waters of the sea yonder, nor the mountains above, caused any impediment. In our valleys, where we were digging with the spade, or as we whistled to our horses in the plough, we heard in the word 'Mulgrave,' the sound of the wings of the dove of peace. With Irishmen our common hopes are inseparably wound up; as Irishmen, and as inhabitants, faithful and loyal, of the Barony Forth, we will daily, and every day, our wives and our children, implore long and happy days, free from melancholy and full of blessings, for yourself and good Sovereign, until the sun of our lives be for ever gone down the dark valley of death.*

§ 274 (*a*). *Americanisms.*—These, which may be studied in the excellent dictionary of J. R. Bartlett, are chiefly referable to five causes—

1. Influence of the aboriginal Indian languages.
2. Influence of the languages introduced from Europe an-

* *Philological Transactions.* No. 84.

terior to the predominance of English; viz. French in Louisiana, Spanish in Florida, Swedish in Pennsylvania and Delaware, and Dutch in New York.

3. Influence, &c., subsequent to the predominance of the English; viz. German in Pennsylvania, and Gaelic and Welsh generally.

4. Influence of the original difference of dialect between the different portions of the English population.

5. Influence of the preponderance of the Anglo-Saxon over the Anglo-Norman element in the American population in general.

b. Few words from the Gypsey language have mixed themselves with our standard (or even our provincial) dialects.

c. Thieves' language, or that dialect for which there is no name, but one from its own vocabulary, viz. *slang*, is of greater value in philology than in commerce. It serves to show that in speech nothing is arbitrary. Its compound phrases are either periphrastic or metaphorical; its simple monosyllables are generally those of the current language in an older form. The thieves of London are conservators of Anglo-Saxonisms. In this dialect I know of no specimens earlier than the reign of Queen Elizabeth. In the dramatic literature of that age they are rife and common. The Roaring Girl, the Jolly Beggars, amongst the plays, and Deckar's Bellman amongst the tracts, preserve us a copious vocabulary, similar to what we have now, and similar to what it was in Gay's time. Of this the greater part is Saxon. Here and there appears a word of Latin origin, e. g. *pannum*, bread; *cassons*, cheese.

CHAPTER VI.

THE NORSE DISTRICTS.

§ 275. If we study the local names of Germany and Scandinavia, we shall find that when we get North of the Eyder a change takes place. In Sleswick the compound names of places begin to end in *-gaard*, *-skov*, and *-by;* in *-by* most especially, as Oster-*by*, Wis-*by*, Gammel-*by*, Nor-*by*, &c. In Jutland the forms in *-by* attain their *maximum*. They prevail in the islands. They prevail in Sweden. They are rare (a fact of great importance) in Norway. In Germany they are either non-existent or accidental. In respect to its meaning, *by* = *town*, *village*, *settlement;* and *By-en* = *the town*, is a term by which Christiania or Copenhagen—the metropolis of Norway and Denmark—is designated. Such forms as Kir-*ton*, Nor-*ton*, and New-*ton* in German, would in Danish, be Kir-*by*, Nor-*by*, New-*by*.

Now the distribution of the forms in *-by* over the British Isles has the same import as its distribution in Germany and Scandinavia. It indicates a Danish as opposed to a German occupancy. Again—the Anglo-Saxon forms are *Church* and *Ship*, as in Dun-*church* and *Ship*-ton; whereas the Danish are *Kirk* and *Skip*, as in Orms-*kirk* and *Skip*-ton. The distribution of these forms over the British Isles closely coincides with that of the compounds in *-by*.

With these preliminaries we will follow the lines which are marked out by the occurrence of the places in *-by;* beginning at a point on the coast of Lincolnshire, about half-way between the entrance to the Wash and the mouth of the Humber; the direction being south and south-west. Ander-*by* Creek, Willoug-*by* Hills, Mum-*by*, Or-*by*, Ir-*by*, Firs-*by*, Reves-*by*,

Conings-*by*, Ewer-*by*, Asgar-*by*,* Span-*by*, Dows-*by*, Duns-*by*, Hacon-*by*,* Thurl-*by*, Carl-*by** take us into Rutlandshire, where we find only Gran-*by* and Hoo-*by*. Neither are they numerous in Northamptonshire; Canons' Ash-*by*, Cates-*by*, and Bad-*by* giving us the outline of the South-eastern parts of their area. For Huntingdon, Cambridge, and Beds, nothing ends in -*by*, whilst the other forms are in *sh*, and *ch*—as *Charlton*, *Shelton*, *Chesterton* rather than *Carlton*, *Skelton*, *Casterton*. Leicestershire is full of these forms, as may be seen by looking at the parts about Melton, along the valleys of the Wreak and Soar; but as we approach Warwickshire they decrease, and there is none south of Rug-*by*. More than this, the form changes suddenly, and three miles below the last-named town we have Dun-*church* and Coa*ch*-*batch*. Tradition, too, indicates the existence of an old March or Debateable Land; for south of Rug-*by* begins the scene of the deeds of Guy Earl of Warwick, the slayer of the *Dun* Cow. Probably, too, the Bevis of Hampton was a similar† *North*-amptonshire hero, notwithstanding the claim of the town of *South*-ampton.

The line now takes a direction northwards and passes through Bretby (on the Trent) to Derby, Leicestershire being wholly included. And here the frontier of the forest which originally covered the coal-district seems to have been the western limit to the Danish encroachments, Rotheram, Sheffield, and Leeds lying beyond, but with the greater part of Nottinghamshire and a large part of Derby within it. In Yorkshire the East Riding is Danish, and the North to a great extent; indeed the western feeders of the Ouse seem to have been followed up to their head-waters, and the watershed of England to have been crossed. This gives the numerous -*bys* in Cumberland and Westmoreland—Kirk-*by*, Apple-*by*, &c.

So much for the very irregular and remarkable outline of the area of the forms in -*by* on its southern and western sides. In the north-east it nearly coincides with the valley of the Tees—

* These are Danish forms throughout—*Asgar-*, *Hacon-*, and *Carl-* being as little Anglo-Saxon as -*by*. *Carl-by* in Anglo-Saxon would be *Charlton*.

† North-avon-ton-shire.

nearly but not quite; since, in Durham, we have Ra-*by*, Sela-*by*, and Rum-*by*. The derivatives of *castra*, on the other hand, are in *-ch-*; *e.g.* Eb-*ch*ester, *Ch*ester-le-street, Lan*ch*ester (Lan-*c*aster). In Northumberland there are none.

I look upon this as the main Danish area of Great Britain, its occupants having been deduced from a series of primary settlements on the Humber. It coincides chiefly with the water-system of the Trent, makes Lincolnshire and the East Riding of Yorkshire the mother-countries, and suggests the notions that, as compared with the Humber, the rivers of the Wash, and the river Tees were unimportant. The oldest and most thoroughly Danish town was Grimsby. The settlements were generally small. I infer this from the extent to which the names are compounded of *-by* and a noun in the genitive case *singular* (Candel-*s*-*by*, Grim-*s*-*by*, &c.). Danish names such as Thorold, Thurkill, Orm, &c., are eminently common in Lincolnshire; and, at Grimsby, a vestige of the famous Danish hero Havelok is still preserved in *Havelok-street*. On the other hand, the number of Danish idioms in the provincial dialects is by no means proportionate to the preponderance of the forms in *-by*. In Lincolnshire it is but small, though larger in Yorkshire and Cumberland.

The extent to which the rivers which fall in the Wash are *not* characterized by the presence of forms in *-by* is remarkable. The Witham and Welland alone (and they but partially) have *bys* on their banks. Again—

Just above Yarmouth, between the Yare, the North River and the sea, is a remarkable congregation of forms in *-by*. These are more numerous in this little tract than the rest of Norfolk, Suffolk, and Essex together — Mault-*by*, Orms-*by*,* Hemes-*by*, &c. This may indicate either a settlement direct from Scandinavia, or a secondary settlement from Lincolnshire.

However doubtful this may be, it is safe to attribute the *-bys* on the West of England, to the Danes of Cumberland and Westmoreland, the Danes of the Valley of the Eden. These spread—

* Doubly Danish: the Anglo-Saxon form of *Orm* being *Worm*.

A. Northwards, following either the coast of Galloway or the water-system of the Annan, Locker-*bie*, &c.—

B. Westwards into the Isle of Man—

C. Southwards into—

a. Cheshire, Lancashire, and Carnarvonshire (*Orms*-head), always, however, within a moderate distance of the sea—Horn-*by*, Orms-*kirk*,* Whit-*by*, Ire-*by*, Hels-*by*, &c.—

b. Pembrokeshire; where in Haver-*ford* and Mil-*ford* the element *ford* is equivalent to the Danish *Fiord*, and the Scotch *Firth*, and equals the Latin word *sinus* — not *vadum*. *Guard*- in Fish-*guard* is Danish also; as are Ten-*by* and *Harold*-stone.

Such is the distribution of one branch of the Scandinavians, viz. those from Jutland, the Danish Isles, and (perhaps) the South of Sweden. That of the Norwegians of Norway is different. Shetland, the Orkneys, Caithness, and Sutherland, the Hebrides, and Ireland, form the line of invasion here. In Man the two branches meet—the Danish from the east, and the Norwegian from the north and east.

The numerous details respecting the Scandinavians in Britain are to be found in Mr. Worsaae's *Danes and Northmen*; and, besides this, the proof of the distinction just drawn between the Danes of South Britain and the Norwegians of Scotland, the Hebrides and Ireland. It lies in the phænomena connected with the form -*by*.

a. Common as they are in Denmark and Sweden, they are rare in Norway.

b. Common as are other Scandinavian elements, the forms in -*by* are almost wholly wanting in Scotland and Ireland.

Hence—*Northman* or *Scandinavian* means a *Dane* in South Britain, a *Norwegian* in Scotland and Ireland, and a Dane *or* Norwegian, as the particular case may be, in the Isle of Man, Northumberland and Durham. This is well shown, and that for the first time, in the valuable work referred to.

* Doubly Scandinavian: the Anglo-Saxon form would be *Worm-church*. *Generally* in compounds of this kind the Danish form *Kirk* is a prefix, the Anglo-Saxon *church* an affix; *e. g.* *Kirk*-by, Off-*church*. The Carnarvonshire promontories are *Orms*-heads; the Glamorganshire promontory is *Worms*-head.

Can this analysis be carried further? Probably it can. Over and above the consideration of the Frisians of Friesland, there is that of the North-Frisians. Some of these may easily have formed part of the Scandinavian invasion. The nearest approach to absolute evidence on this point is to be found in the East Riding of Yorkshire; where in Holdernesse we have the Frisian forms News-*om*, Holl-*ym*, Arr-*am*, and the compound Fris-*marsh*. The Leicestershire Fris-*by* is more evidently *North*-Frisian.

In Sussex the division into *Rapes* is more Norse than German. It is, however, the only sign of Norse occupancy south of the Thames. Perhaps, it came from Normandy.

As a proof of the sharpness of the line of demarcation between the Danes and Saxons, the two *castra* that formed, or belonged to the Roman station *Durobrivis* deserves notice. On the Huntingdon, or Angle, side of the Neve the present form is *Chesterton;* on the Northampton, or Danish, *Caistor*. We have, probably, here traces of a bilingual town.

CHAPTER VII.

THE LOWLAND SCOTCH.

§ 276. THE term *Lowland* is used to distinguish the Scotch of the South-east from the Scotch of the Highlands. The former is English in its immediate affinities, and German in origin; the latter is nearly the same language with the Gaelic of Ireland, and is, consequently, Keltic.

The question as to whether the Lowland Scotch is a dialect of the English, or a separate and independent language, is a verbal rather than a real one.

Reasons for considering the Scotch and English as *dialects* of one and the same language lie in the fact of their contiguous dialects being mutually intelligible.

Reasons for calling one a dialect of the other depend upon causes other than philological, *e.g.* political preponderance, literary development, and the like.

Reasons for treating the Scotch as a separate substantive language lie in the extent to which it has the qualities of a regular cultivated tongue, and a separate substantive literature —partially separate and substantive at the present time, wholly separate and substantive in the times anterior to the union of the crowns, and in the hands of Wyntoun, Blind Harry, Dunbar, and Lindsay.

Reasons for making the *philological* distinction between the English and Scotch dialects exactly coincide with the geographical and political boundaries between the two kingdoms are not so easily given. It is not likely that the Tweed and Solway should divide modes of speech as accurately as they divide laws and customs; that broad and trenchant lines of demarcation should separate the Scotch from the English exactly along the line of the Border; and that there should

be no Scotch elements in Northumberland, and no Northumbrian ones in Scotland. Neither is such the case. Hence, in speaking of the Lowland Scotch, it means the language in its typical rather than in its transitional forms; indeed, it means the *literary* Lowland Scotch, which, under the first five Stuarts, was as truly an independent language as compared with the English, as Swedish is to Danish, Portuguese to Spanish, or *vice versâ*.

These (viz. those of the Swedish to the Danish, the Portuguese to the Spanish, or *vice versâ*) are the true relations between the Lowland Scotch and the English. At the same time, the early history (the *origines*) is the same for both forms of speech. So are the ethnological relations. For this reason a specimen of the Scotch of the fifteenth century is all that will be laid before the reader, the further details of its special history, as well as those of its grammatical structure, being recommended to the learning and acumen of the native North-British philologues.

Wallace, xi. 230-262.

A lord off court, quhen he approchyt thar,
Wnwisytly sperd, withoutyn prouision;
"Wallace, dar ye go fecht on our lioun?"
And he said; "Ya, so the Kyng suffyr me;
Or on your selff, gyff ye ocht bettyr be."
Quhat will ye mar? this thing amittyt was,
That Wallace suld on to the lioun pas.
The King thaim chargyt to bring him gud harnas:
Then he said; "Nay, God scheild me fra sic cass.
I wald tak weid, suld I fecht with a man,
But (for) a dog, that nocht off armes can,
I will haiff nayn, bot synglar as I ga."
A gret manteill about his hand can ta,
And his gud suerd; with him he tuk na mar;
Abandounly in barrace entryt thar.
Gret chenys was wrocht in the yet with a gyn,
And pulld it to quhen Wallace was tharin.
The wod lyoun, on Wallace quhar he stud,
Rampand he braid, for he desyryt blud;

With his rude pollis in the mantill rocht sa.
Aukwart the bak than Wallace can him ta,
With his gud suerd, that was off burnest steill,
His body in twa it thruschyt euirilkdeill.
Syn to the King he raykyt in gret ire,
And said on lowd; "Was this all your desyr,
To wayr a Scot thus lychtly in to wayn?
Is thar mar doggis at ye wald yeit haiff slayne?
Go, bryng thaim furth, sen I mon doggis qwell,
To do byddyng, quhill that with thee duell.
It gaynd full weill I graithit me to Scotland;
For grettar deidis thair men has apon hand,
Than with a dog in battaill to escheiff—
At you in France for euir I tak my leiff."

END OF VOL. I.

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THE

ENGLISH LANGUAGE.

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PART III.

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CHAPTER I.

ELEMENTARY SOUNDS OF THE ENGLISH LANGUAGE.—LETTERS.—ALPHABET.—PECULIARITIES OF THE ENGLISH SOUND-SYSTEM.

§ 277. THE elementary sounds of the English language are forty; of these, thirty-four are simple and six compound.

SIMPLE.

Vowels (12).
1. The sound of the letter *a* in *father*.
2. . . . *a* in *fate*.
3. . . . *a* in *fat*.
4. . . . *e* in *bed*.
5. . . letters *ee* in *feet*.
6. . . letter *i* in *tin*.
7. . . . . letters *oo* in *cool*.
8. . . . . letter *u* in *full*.
9. . . . . letters *aw* in *bawl*.
10. . . letter *o* in *note*.
11. . . . *o* in *not*.
12. . . . *u* in *but*.

Semi-Vowels (2).
13. . . . *w* in *well*.

14. The sound of the letter **y* in *yet*.

Mutes (14).
15. . . . *p* in *pain*.
16. . . . *b* in *bane*.
17. . . . *f* in *fane*.
18. . . . *v* in *vain*.
19. . . . *t* in *tin*.
20. . . . *d* in *din*.
21. . . letters *th* in *thin*.
22. . . . *th* in *thine*.
23. . . letter *k* in *kill*.
24. . . . *g* in *gun*.
25. . . . *s* in *seal*.
26. . . . *z* in *zeal*.
27. . . letters *sh* in *shine*.
28. . . letter *z* in *azure*.

Nasal (1).
29. . . letters *ng* in *king*.

Aspirate (1).
30. . . letter *h* in *hot*.

Liquids (4).
31. . . . *l* in *low*.
32. . . . *m* in *mow*.
33. . . . *n* in *no*.
34. . . . *r* in *row*.

COMPOUND.

Diphthongs (4).
35. The sound of the letters *ou* in *house*.
36. . . . *ew* in *new*.
37. . . letter *i* in *pine*.
38. . . letters *oi* in *voice*.

Compound Sibilants (2).
39. . . . *ch* in *chest* (or of *tsh*).
40. . . . *j* in *jest* (or of *dzh*).

These two compound sounds are formed by combining the sound of *t* with that of *sh*, and the sound of *d* with that of *zh*, respectively. Hence the real sound of the *ch* in *chest*, is that of *tsh*, or nearly so. Thus:

Church might be spelt *tshurtsh*.
Chide . . . *tshide*.
Chirp . . . *tshirp*.
Chin . . . *tshin*, &c.

* The letter *y* has sometimes the power of a vowel, as in *merry*; sometimes of a semi-vowel, as in *yet*. Sometimes, too, it is sounded as the *i* in *pine*, in which case it is a *Diphthong*.

And the real sound of the *j* in *jest* is that of *dzh*, or nearly so. Thus:

Join might be spelt *dzhoin*.
Jump . . *dzhump*.
Jet . . *dzhet*.
John . . *Dzhon*, &c.

The arrangement of sounds, as far as we have hitherto gone, is a *natural* arrangement; that is, vowels are arranged with vowels, consonants with consonants, mutes with mutes, liquids with liquids, and cognate sounds with cognate sounds. It will soon be seen that, besides the *natural* arrangement of the sounds of a language, there is an *artificial* arrangement as well; *or if not artificial, one which at the first view appears to be so.*

Sounds are capable of being expressed in writing by signs. These signs are *seen* by the *eye*, whilst *sounds* are heard by the *ear*.

Figures like *b*, *h*, *f*, that represent sounds, are called *letters*.

The *figures* of the letters are as follows:—

5 Vowels—a, e, i, o, u.
2 Semi-vowels—y, w.
10 Mutes—p, b, f, v, t, d, k, g, s, z.
1 Aspirate—h.
4 Liquids—l, m, n, r.
1 Double sound—j.
3 Superfluous letters—c, q, x.

Words like *bee, eff, aitch*, &c., are the *names* of letters.

The *names* of the letters are as follows:—

5 Vowels—a, e, i, o, you, wy.
2 Semi-vowels—double-you, wy.
10 Mutes—bee, dee, eff, gee, kay, pee, ess, tee, vee, zed (or izzard).
4 Liquids—el, em, en, err.
1 Aspirate—aitch.
1 Double letter—jay (*dzhay*).
3 Superfluous letters—see, cue, eks.

§ 278. The letters of the English language are twenty-six in number, their form, order, and names being as follows:—

Roman.		*Italic.*		*Name.*
A	a	*A*	*a*	*a*
B	b	*B*	*b*	*bee*
C	c	*C*	*c*	*see* (*cee*)
D	d	*D*	*d*	*dee*
E	e	*E*	*e*	*e*
F	f	*F*	*f*	*eff*
G	g	*G*	*g*	*jee*
H	h	*H*	*h*	*aitch*
I	i	*I*	*i*	*i*, or *eye*
J	j	*J*	*j*	*j* consonant, or *jay*
K	k	*K*	*k*	*kay*
L	l	*L*	*l*	*el*
M	m	*M*	*m*	*em*
N	n	*N*	*n*	*en*
O	o	*O*	*o*	*o*
P	p	*P*	*p*	*pee*
Q	q	*Q*	*q*	*cue*
R	r	*R*	*r*	*ar*
S	s	*S*	*s*	*ess*
T	t	*T*	*t*	*tee*
U	u	*U*	*u*	*u*, or *you*
V	v	*V*	*v*	*v*, consonant, or *vee*
W	w	*W*	*w*	double *u*
X	x	*X*	*x*	*eks*
Y	y	*Y*	*y*	*wy*
Z	z	*Z*	*z*	*zed*, or *izzard*

The English letters were originally reckoned at twenty-four, because, anciently, *i* and *j*, as well as *u* and *v*, were expressed by the same character.

The *order* of the letters is called the *Alphabet;* because, in the Greek language, the names of the first two letters were *alpha* and *beta* respectively; that is, *alpha* was the name of the letter which we call *a*, and *beta* of *b*.

Apparently this order is *artificial*—only, however, apparently. The extent to which it has a character of regularity will be seen hereafter.

§ 279. *Remarks on the English Phonesis.*—Sounds 1, 2, 3. The *a* in *father*. This sound, so common in French, Italian, Spanish, German, and most other languages, is compara-

tively rare in English—rare, at least, as a *proper* power of *a*.

Hence, the ordinary power of this letter (*i.e.* the sound of the *a* in *fate*) is an English peculiarity. In nine languages out of ten, its sound is that of the *a* in *father*. For further remarks, see 34 (R).

Neither is the true sound of the *a* in *fat* very common out of England. The ordinary continental vowel, is that of the *a* in *father*, pronounced short—not the *a* in *fate* so pronounced.

4. The sound which is to the *e* in *bed* as the *a* in *father* is to the *a* in *fat* and *fate*, and the *aw* in *bawl* to the *o* in *note* and *not*, is not found in English as a proper power of *e*. Like the *a* in *father*, however, it is found as an *improper* power of something else. See 34 (R).

5, 6. The spelling here disguises the real affinities. The *ee* in *feet* is to the *i* in *tin*, as the *a* in *fat* is to the *a* in *fate*, and the *o* in *note* to the *o* in *not*.

Between the *ee* in *feet* and the *a* in *fate*, the Italian, and many other languages have an intermediate sound—the *é fermé* of the French. See Prel. Diss. II. Hence, there is a break in the English vowel system here.

7, 8. The real affinity is again disguised here—the *u* in *full* being to the *oo* in *cool* as the *i* in *tin* to the *ee* in *feet*.

Between the *ee* in *feet* and the *oo* in *cool*, the Italian, and many other languages, have an intermediate sound. See Prel. Diss. II.

9, 10, 11. The spelling again disguises the affinity: the *aw* in *bawl* being to the *o* in *note* and *not*, as the *a* in *father* to the *a* in *fat* and *fate*.

Between the *oo* in *cool* and the *o* in *note*, the Italian, and many other languages, have an intermediate sound. See Prel. Diss. II.

12. The *u* in *but* is somewhat rare beyond the pale of the English Language. It is commonest in the languages of India. It is a sound into which *certain short vowels, when unaccented, have a tendency to pass*. An extract from Walker may illustrate this:—

"If the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable

difference to the ear if we substitute *u* or *o* instead of *a* in the penultimate syllable; thus—*tolerable*, *toleroble*, or *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent. Thus, the word *man*, when not under the accent, might be written *mun* in *nobleman*, *husbandman*, *woman*, and *tertian* and *quartan*, as *tertiun*, *quartun*, &c. The same observation will hold good in almost every final syllable where *a* is not accented—as *medal*, *dial*, *giant*, *bias*, &c., *defiance*, *temperance*, &c. But when the final syllable ends in *age*, *ate*, or *ace*, the *a* goes into a somewhat different sound."

This "somewhat different sound" is the *i* in *pin* (or nearly so), as in *cabbage*, &c., pronounced *cabbidge*, &c.

13. The true *w*, with its proper semi-vowel sound, is far from common. Foreigners sound it as *v*.

15, 16, 17, 18. The Quaternion here is complete—*p*, *b*, *f*, *v*.

19, 20, 21, 22. So it is here; though imperfectly expressed in spelling—*t*, *d*, þ, ð (*th*, *dh*). The last two are somewhat scarce sounds out of England.

23, 24. The Quaternion here is incomplete—*k* and *g* (see Prel. Diss. II.) being wanting. Both sounds are rare.

25, 26, 27, 28. Quaternion complete.

29. *Ng*. This is the only nasal we have. Common in the French, Portuguese, and several African Languages.

§ 280. 34. *R* at the *beginning* of a syllable is sounded over the whole area of the English Language; and that distinctly —*run*, *right*, &c.

So it is when *medial*, or divided between two syllables (see Prel. Diss. II.), so as to be *initial* as well as final.

At the *end*, however, of a syllable, this distinctness and universality of the sound of *r* is by no means the case.

At the end of a syllable *r* never follows a consonant, inasmuch as such combinations as *abr*, *apr*, *afr*, *avr*, *atr*, &c., are unpronounceable. A vowel, however, it may easily follow. What takes place when it does? I doubt whether, in the ordinary *English* pronunciation, the *r* is sounded at all. It *ought* to be; and, perhaps, it is sometimes.

At the same time (and this may serve to illustrate the fact under notice), there is a large percentage of educated speakers

who make no difference between the sound of the *a* in *father*, and the *a* in *farther*; who, if you tell them to pronounce such a word as *cago* after the manner of a Frenchman or an Italian, will utter it just as they do their own English word *cargo*; or (rather) they pronounce their own English word *cargo* just as they would *cago* of French or Italian.

The same make no distinction between *aw* (as in *bawl*) and *or*; indeed, such a name as *Bor*lase they pronounce *Bawlace*.

In the case of *ar* and *or*, and their assimilation to *ah* and *oh* (*a* French, and *aw*), the question may be settled by the reader appealing to his own pronunciation. If he do not confuse the sounds himself, he will assuredly know some one who does.

With *e* (as in *fer*-ment) the examination is somewhat more difficult—the reason being as follows:—

The sound which is to the *e* in *fen*, as the *a* of the Italians is to the *a* in *fate*, and the *aw* in *bawl* to the *o* in *note*, is not expressed by any separate combination of letters, nor yet indicated in the ordinary works on pronunciation. Still it exists. Indeed it is the sound in question, *i. e.* the sound of *e*, *u*, and *i* when short and followed by *r*—the *r* not being sounded.

The rule then stands thus—that when a vowel is followed by *r*, the *r* is often dropped altogether, and the vowel made *open* (see Prel. Diss. II.).

With the *a* in *fat*, the *o* in *not*, and the *e* in *fen*, this is easy, as all those vowels have an open as well as a close sound.

But the *a* in *fate*, the *o* in *note*, the *ee* in *feet*, the *oo* in *cool*, have no open sounds at all. What then is the sound of such words as *fare*, *ore*, *here*, in the mouth of one who thus slurs over his final *r*'s? A very short sound of the open *e* is added—a sound which we may, perhaps, spell thus—fa*ĕh*, o*ĕh*, he*ĕh*.

So much for the independent sounds. The dependent ones of the *i* in *fin*, the *u* in *but*, and *u* in *full*, all become that of the *e* in *ferment*. Thus, Walker writes that "*fir*, a tree, is perfectly similar to the first syllable of *ferment*. *Sir* and *stir* are exactly pronounced as if written *sur* and *stur*."

The etymological history of the word *near* illustrates this phenomenon rather curiously. At the present moment the word ends in *r*—to the eye if not to the ear also. It is also an adjective in the positive degree. Originally, however, it was

only the *comparative* which ended in *-r*; the positive being *neah* (i. e. *nigh*). So that the *r* is one of two things—either non-existent in the spoken language, being a mere matter of spelling, or (if pronounced) non-radical.

Sometimes this slurring of the *r* goes to a still greater length; and words wherein it is both final and initial at once, are pronounced as if it were non-existent. When a speaker pronounces *correct* as *caw-ect* he gives us an instance of this mispronunciation. Again—in *claret* the *e* is often elided; so that the word becomes *clart*. Carry (as many do) the change further still; sink the *r* and open the *a*, and you get *claht*—the *a* as in *father* and the *r* nowhere.

In the notices of *a*, *e*, and *o*, it has been stated that the *proper* powers of the *a* in *father*, &c., are rare. The meaning of the qualifying adjective is now seen. The sounds that we get at by the slurring of the *r* are *im*proper ones.

Hirrient is a convenient term for the investigation and illustration of the points connected with *r*. When it is truly and properly sounded with the tongue *vibrating against the palate* (though not in the exaggerated way which fine speakers often indulge in), we may say that the sound is *hirrient*. When slurred over (as in farther pronounced father) we may call it *otiose*.

Hirrient is a term used in certain grammars, and means *vibrating* or *vibrational*.

35. The proper elements of the *ou* in *house* are not *o* + *u* but *a* + *w*. The German orthography gives this the nearest where *haus* = *house*.

36. The proper elements of the *ew* in *new* are not *e* + *w* but *i* + *w*.

37. The proper elements of the *i* in *pine* are the *a* in *father* pronounced very short, + *y*.

38. The proper form of expression for the *oi* in *voice* is not *o* + *i* but *o* + *y*.

§ 281. 39, 40. The two compound sibilants may serve as text to a comment on one of the most important of our *unstable* combinations—important in most languages and doubly so in the English. Wherever we have the sound of *y*, preceded by either *s* or *z*, by *k* or *g*, by *t* or *d*, we may look out for

its operation. More than this, wherever we have a sound allied to that of *y* so preceded, we may look out for it. The sounds of the *i* in *fit*, and of the *ee* in *feet*, are in this predicament, and we know what influence they exert on a *g* or *k* that precedes them. They convert them (not always, though generally) into *j* (*dzh*) or *c* (*s*)—*gibbet, city* (pronounced *dzhibbet, sity*).

Let us begin with this latter sound, *i.e.* the vowel one, the one of *i* (or *ee*), and see what changes it both *undergoes and effects ;* for the sound of the letter *i* in words like *million*, not only becomes altered itself, but acts as a cause of alteration upon certain consonants preceding it.

When it follows a consonant and precedes a vowel it has a strong tendency to become a semi-vowel, and to take the sound of *y*, especially if the syllable preceding be accented—*míllion, pínion*, pronounced *míll-yon, pín-yon*.

This tendency is different with different consonants.

With *l* it effects important changes, though not in the English Language. Hence the consideration of the history of the combination *l* + *y* is a part of general, rather than special, philology. In French it is eminently important. There, there is a tendency for the latter element to obliterate and replace the former; so that combinations like *-eille* approach the sound of *-ey*—the *y* being sounded distinctly, and as a separate sound from the vowel preceding it.

With *m* and *n*, its combinations are also interesting (*my, ny*), though not to the special English scholar.

With *r* the vowel undergoes no change at all. Words like *vitreous* are pronounced as trisyllables—*vit-re-ous ;* since such a combination as *vitryous* would be unpronounceable.

With *s* its effects are remarkable. In the first place the change in question almost always takes place; *i. e.* the vowel becomes a semi-vowel, or *i* becomes *y*. Hence a combination which was originally *sia* becomes *sya*. The change, however, does not stop here. The sound of the combination *sy* almost always alters to that of *sh*, so that *sya* becomes *sha ; syee, shee ; syi, shy ; syo, sho ;* and *syu, shu*.

With *t*, preceding, the change goes further still. The vowel becomes a semi-vowel, so that *tia, tie, tio, tiu*, &c., become *tya,*

tye, tyo, tyu, &c. Then the sound of the combination *ty,* becomes that of *tsh.* Hence *tya* becomes *tsha; tye, tshee; tya, tshi; tyo, tsho; tyu, tshu.*

Thus the tendency of *i* to become *y* and of *y* to change the sound of certain consonants when they precede it, is the key to a series of apparent anomalies in the English spelling; and we may now see the principle in the pronunciation of certain words ending in *-ous.*

In words like *anxious,* the change was, first, from *an-si-ous* to *ang-syous,* and then from *ang-syous* to *ang-shous.*

In words like *precious,* the change was the same; since the *c* had the sound of *s,* and, consequently, was similarly affected—*pres-i-ous, pres-yous, preshous.*

The words like *station* the same; since the sound of *t* was the sound of *s,* &c.—*stas-i-on, sta-syon, sta-shon.*

In words like *righteous* we find the same; the series of changes being *right-e-ous, right-yous, righ-tshous.*

Caution.—It is only when *i* has the power of the *ee* in *feet,* that it thus changes itself, and effects changes in the sounds that precede. When sounded as the *i* in *pine* it always constitutes a separate syllable; *di-a-mond, di-al, vi-al,* &c. These never are likely to become *dyamond, dyal, vyal,* &c.

Hence the combination *-eou* is subject to the same rules with the combination *-iou.*

Where *s* becomes *sh, z* becomes as *zh.* This is why words like *gla-zi-er,* and *gra-zi-er,* are sounded *gla-zher,* and *gra-zher,* the process being *gla-zi-er, gla-zyer, gla-zher,* &c.

When *t* becomes *tsh, d* becomes *dzh.* This is why words like *hid-e-ous,* are pronounced like *hi-dzhous* (*hijjous*)—*hi-de-ous, hid-yous, hi-dzhous.*

Hence there are three ways of pronouncing a word like *tedious*—1, *te-di-ous; 2, te-dyous; 3, te-dzhous.*

Furthermore—the sound of the *ew* in *new* (or of the *ue* in *sue*) is connected with that of the unaccented *i;* since, by a series of changes, it often has the same effect upon a preceding consonant. It often becomes *yoo;* so that words like *new* and *sue* may be sounded as *nyoo,* and *syoo.* In this case the sound of *y* is developed, and this, when preceded by *s, z, t,* or *d,* has the same effects as a *y* produced by any other process; *i. e.* it

changes them into *sh*, *zh*, *tsh*, and *dzh*. This explains why *sugar* is sounded *shugar*; *nature*, *na-tsher*; *verdure*, *ver-dzhur*, &c.; the *u* having changed in sound, from *ew* to *yoo* (*na-tewr*, *na-tyoor*, *na-tshoor*, *na-tsher*).

Such is a sketch of one of the processes by which the pronunciation of the English Language has changed, still changes, and will continue to change. When we hear of the *jew* (*dzhew*) instead of the *dew* falling, we may possibly hear a vulgar form of utterance. Nevertheless, it is a vulgarity which lies in the very innermost parts of the mechanism of our language—of our language and of innumerable others besides.

Such, too, is a sketch of the changes which convert—

1. The combinations *ia*, *ie*, *io*, *iu*, into *ya*, *ye*, *yo*, *yu*—*i.e.* so many dissyllables into so many monosyllables; so many full and true vowels into so many *semi*-vowels (mill-*i*-*on*, mill-*yon*);

2. The combination -*iw* (*ew* in *new*) into *yu* (*yoo*); or *new* into *nyu* (*nyoo*). Replace the *n* by *s* or *z*, and you have *siw*, *syu*, and *ziw*, *zyu* (*sew*, *syoo*, *zew*, *zyoo*);

3. The combinations *syu* and *zyu* (*syoo* and *zyoo*) into *shu* and *zhu* (*shoo* and *zhoo*); and, finally,

4. The combinations *tyu* and *dyu* (*tyoo* and *dyoo*) into *tshu* and *dzhu* (*ch* and *j*).

This suggests some interesting considerations; inasmuch as we may speculate (and that legitimately) upon further changes. Thus—

a. A *sh* may become *zh*, and, *vice versâ*, *sure* (*shure*) becoming *zhure*, or *azure* (*a-zhure*) *ashure*.

b. A *tsh* may become *dzh*, and, *vice versâ*—*John* (*Dzhon*) becoming *Tshon* (*Chon*), or *chocolate* (*tshocolate*) becoming *jocolate* (*dzhocholate*).

c. A *sh* may become *tsh*, and (by a parity of reasoning) *zh* may become *dzh*.

d. Conversely, the compound sibilants *tsh* and *dzh* may become simple—*sh* and *zh*.

e. Finally, the aspirates so called may become lenes, and *sh*, *zh*, *tsh*, and *dzh*, become *s*, *z*, *ts*, *dz*.

So much for the consonants *s*, *z*, *t*, and *d*, and the changes that they may undergo when followed by the sound of *y*;

which sound of *y* may itself grow out of *iw*, as well as out of one of *i*.

Two important facts in what may be called *philological dynamics* (*i.e.* the processes by which changes are wrought in languages) arise out of them.

1. In the first place, *syllables originally different may become identical.*

I.	*a.*	*siu,*	*syu,*	*siw,*
	b.	*ziu,*	*zyu,*	*ziw,*
II.	*a.*	*tiu,*	*tyu,*	*tiw,*
	b.	*diu,*	*dyu,*	*diw,*

all exist at a certain stage of a certain language.

Let change set in; so that they become *shu, zhu, tshu,* and *dzhu.*

Let change go on; and let it be from the soft forms to the hard. In such a case *zhu* will become *shu,* and *dzhu* will become *tshu.*

Let it proceed; being from the compound to the simple sibilant. In such a case *tshu* will become *shu.*

Let the aspirate (so called) become lene, *shu* becoming *su.*

What is the result? That twelve originally different syllables have all come into the single form of *su.* But this is not all. Between the *s* and the *u,* a further change may insert an *i* or *y*; and the whole series of change may begin over and again; and, so on, *ad infinitum.* When once we get a truly unstable combination it is difficult to say where the phenomena of transition and alteration will stop.

I do not say that such an extreme case as the foregoing can be shown with our present philological materials. I give it, however, because the investigation of the possible changes of an unstable combination is so much exercise in the way of philological deduction. On the other hand, no fact, within certain limits, is more real, and of greater practical importance, than the tendency of *the interposition of the sound of* I *or* Y between S *or* Z, T *or* D, *and a vowel to develope an accumulation of aspirated sibilants.*

2. The second fact connected with this power of *y* which commands attention, is the following:—*It may evolve sounds*

which originally had no existence in the language to which they are developed.

Let there be a language without the sound of *s*; but let it have those of *y*, *t*, and the vowels. Let there be therein the combination *tya*.

Let *tya* become *tsh*.

Let *tsh* become *sh*.

Let *sh* become *s*.

We have, then, the development, evolution, or genesis of a simple articulate sound out of a complex one, the complex one being previously evolved, or developed, out of a pair of simple* ones.

Necdum finitus Orestes.—If we take a series of words from the modern English, beginning with *ch* in respect to their spelling, but with *tsh* in respect to their sound, and compare them with the Angle (or Anglo-Saxon), we shall find that the eye, at least, detects a difference. Thus, the words which are —

In English	are	*In Anglo-Saxon.*
*Ch*eek		*Ce*ac
*Ch*alk		*Ce*alc
*Ch*eap		*Ce*ap
*Ch*url		*Ce*orl
*Ch*oose		*Ce*osan, &c.

What is the explanation of this? Is the difference real or only literal? Did the Saxons want the sound of *tsh*; we having developed it since their time? Or had they it, and spelt it by means of *c* + *e*?

The specific answer to these questions is a point of pure and proper Anglo-Saxon philology as well as one of general phonesis.

There is no reason, *à priori*, why the Saxons should not have had the sound of *tsh*, and (so having it) spelt it by means of *c* + *e*.

Neither is there reason, *à priori*, why they should not have

* I have shown in the Appendix to M'Gillivray's "Voyage of the Rattlesnake," that this is partially the case with one of the North Australian dialects.

been without it, and (so being without it) have sounded the combination *c* + *e* according to its natural power.

We have it, it is true; but we may have evolved it during the interval between their time and ours.

Now, though the specific question as to the actual A. S. usage stands over, the more general phonetic problem as to the development, evolution, or genesis of the sound of *tsh* out of that of *k* + *y*, will be taken up; the best preliminary to which is the reconsideration of the phenomena presented by *t* + *y*.

The combination *t* + *y* became *t* + *sh*; in other words, *tya* became *tsha*.

Assuming the same instability for *k* + *y*, what ought that combination to become? Answer; *k* + *sh*. In other words, *kya* should become *ksha*.

But this is not the case. If it were so, *choose* would be sounded *kshoose*, which it is not. Its true sound (as aforesaid) is that of *tshoose*.

Nevertheless, *k* + *y* is an unstable combination, and *k* + *sh* is the combination into which it is expected to pass. This is a real sound. In certain languages it occurs as definitely and as prominently as the *tsh* (*ch*) in English. In such cases its nature is often explained to the Englishman by means of the word *election*; from which if we subtract the first three letters the sound of *-kshon* remains (ele-*ction*). Whether this be the best illustration of the compound sibilant whose elements are *k* + *sh*, is doubtful. I give it, however, in order to show the extent to which the combination itself has been recognised.

Now this *ksh* is, itself, an unstable combination; an unstable combination with a tendency to become *tsh*. No languages show this better than the Norse or Scandinavian. Therein *k* = *c*, and *j* = *e* of the Anglo-Saxons, so that—

The A. S. orthography would be,	*In Norse.*
*Ce*ac . . .	*kj*ak.
*Ce*alc . . .	*kj*alk.
*Ce*ap . . .	*kj*ap.
*Ce*orl . . .	*kj*orl.
*Ce*osan . . .	*kj*osan.

The combinations, then, *kj* and *ce* are equivalent to each

other, *i. e.* each element in each has the same power—the words in the second column being not absolutely Norse words, but A. S. words as they would appear if written according to the Norse orthography.

If we now ask how this *kj* is sounded in Scandinavia, we get a most instructive answer.

In Denmark it either retains its natural power of $k + y$, or else drops the sound of *y* and becomes a simple *k*.

In Norway it takes the sound of *ksh*.

In Sweden that of *tsh*.

The Norwegian form I believe to be transitional.

We may now go back again to $t + y$. Doing so, we shall raise a new question.

Mutatis mutandis, the history of $t + y$ was also the history of $d + y$; so that when one became *tsh* the other became *dzh*.

Assume that $g + y$ comports itself in the same way toward $k + y$, and, *mutatis mutandis*, the phenomena we have just investigated repeat themselves. Hence, when *kya* becomes *ksha* and *tsha*, *gya* becomes *gzha* and *dzha*. If so—

The A. S. *ge* should coincide with the English *j*;

The Norwegian *gj* should be sounded as *gzh*; and

The Swedish as *dzh* (the English *j*).

Yet such is not the case. The Norwegian and Swedish *gj* are often sounded alike, and that, not as either *gzh*, or *dzh*, but as the semi-vowel *y*—*gjöre* in Norwegian, *göra* in Swedish, being pronounced *yöre* and *yöra*.

Now take the Anglo-Saxon—

Gea	is in modern English		*Yea*	not	*Ja*.
Gealew	.	.	*Yellow*	.	*Jellow*.
Gear	.	.	*Year*	.	*Jear*.

and so on with the majority of examples of this combination.

This departure on the part of $g + y$ from the analogy of $d + y$, presenting itself as it does (to go no further) in three languages, is remarkable. It can, however, be explained; the close affinity between *g* and *y* (*ga* and *ya*) being the reason of it. It is this affinity which diverts (so to say) the line of change from the compound sibilants to the semi-vowel.

The evolution of the sound of *tsh* (for an *evolved* rather than

an original sound it seems to have been) has now been explained; as has, also, the reason why *gy* has not undergone, *mutatis mutandis*, the same series of changes as *ky*, and it may be added that our inquiry, as far as it has hitherto gone, has been to the effect that the sound of *dzh* should have no existence in English, except so far as it is either an original element of the A. S. phonesis, or a result of the combination *d* + *y* (ver-*dure*, ver-*dzhoor*). At any rate, it has not grown out of the process which gives us our *tsh*.

Nevertheless, it has not only an English existence independent of the combination *d* + *y*, but it cannot be shown to have been original to our tongue. The letter *j* spells it.

The letter *j*, however, was strange to the A. S. alphabet; and equally strange were any combinations that may reasonably be supposed to have represented it. It can not only, then, not be shown to have been original to our tongue, but good reasons may be given for denying its presence in our earliest sound-system.

It is an *evolved* sound of comparatively recent origin, and, if we look at the words in which it occurs, we shall easily get the history of its evolution. It is rare in words of Angle, common in words of French and Latin origin; words which are sometimes spelt with a *g* (followed by *e* or *i*) and sometimes with a *j*.

a. *G*entle, *g*eneral, *g*ender, *g*iant, *g*ibbet, &c.

b. *J*udge, *j*ust, *j*uggle, *j*est, &c. Now, with all these words the initial sound in the original French was that of *zh*.

Hence, whilst the *ch* in *choose* (*tsh*) has grown out of the A. S. *k* + *y*, it is out of the French *zh* that we have evolved our *j*, as in *j*est (*dzh*est), and our *g*, as in *g*ibbet (*dzh*ibbet).

Not that the histories of the two evolutions, though different, are unconnected. The existence of the previous *tsh* of A. S. origin, undoubtedly, promoted the change from *zh* to *dzh*.

Then there are the words in *ch* like *ch*ief, and *chase*, &c., &c., of French origin. The *ch* here originally represented the sound of *sh*. It now = *tsh*. The reason for this lies in the precedents and analogies of the A. S. *k* + *y* and its changes, and the French *j* (*zh*) with its conversion into *dzh*.

I conclude my observations on this long and complex ques-

tion with remarking that, different as are the histories of our *tsh* and *dzh* (*ch* and *j*), they still illustrate the same general fact—viz. the instability of the combinations *s*, *z*, *t*, *d*, *k*, or *g*+*y*, and their tendency to become sibilant.

With the *ch* and *g* (*sh* and *zh*) of the French, the very form of the combination suggests the history of the change. There was *once* a sound of *k* and *g* (as in *g*un). Otherwise the letters would never have been used as they are. With *j* the case is less clear. The name, however, of "Jupiter" (writes Professor Key) "was undoubtedly written originally Diupiter, so Janus was at first Dianus, just as the goddess Diana was called by the rustics Jana."—*Alphabet*, p. 71.

§ 282. The chief points wherein the English sound-system differs from that of the more important modern languages, are worth noting; a knowledge of them being useful in the study of foreign tongues.

The scarcity of *proper* open sounds contrasts the vowel part of the English sound-system with that of the Italian, French, and other languages. It is well known how common the sounds of both the *a* in *father* and the *aw* in *bawl* are there. In the French the *e* final is mute; so that the extent to which the open sound of the *e* in *bed* is wanting in English is not very manifest in the study of that language. Neither is in Italian, where no words end in *-er*. In German, however, and the Norse tongues, it requires some attention to discern the difference of sound between a final *-e* (as in mein*e*), and a final *-er* (as in mein*er*).

The absence of the *é* and *ó* fermé of the French and Italian, and other tongues, is another point to be remembered in the study of fresh languages. Thus the *o* in the Danish *Kone* runs great chance of being sounded by an Englishman as the *oo* in *cool*.

The *ü* of the Germans (*y* Danish and *u* French) is a wholly new sound to the Englishman.

So is the *ö* Danish and German, and the *eu* French.

As these two sounds are both absent in Italian, Spanish, and Portuguese, the vowel-system of these languages is *pro tanto* more English than the French and German, &c. On the other

hand, the *u* in *but* gives foreigners trouble, being (as has been already stated) rare in the European tongues, though common in the Asiatic.

In the simplicity of its nasal system (*i.e.* the sounds like the *ng* in *king*) the English agrees with the German, and is specially contrasted with the French and Portuguese.

W is English rather than continental. The best way for foreigners to learn it is to place an *u*- (*oo* in *cool*) before some syllable beginning with a vowel, and pronounce it as quickly as possible; *e.g.* on, *u*-on (*oo*-on); et, *u*-et (*oo-et*), &c. In this way the sound of *w* is soon obtained.

The mute-system in English is one of the fullest in the world. Out of the 4 quaternions 3 are full and perfect; so that 14 out of the 16 mutes belong to our language. The two that are wanting, the so-called aspirates of *k* and *g*, are the scarcest. Next to these come ð and þ, which we have.

But though full, the English mute-system is simple. Each sound has its normal and typical form; so that the *varieties* which go by the names of *guttural*, *cerebral*, &c., are wanting. Hence the *ch* German and many similar sounds are strange to us.

The question of simple single sounds is one thing; that of their *combinations* another.

The diphthongs in English are simple and few; though some languages (*e.g.* the Swedish) have fewer.

They are all, too, of one sort; *i.e.* that wherein the semi-vowel elements come *last*. Sounds like the French *oi* in *roi* we have none; nor yet (in the written language at least) any wherein *y* precedes its vowel. In the provincial dialects, however, they are by no means wanting.

The nasal *ng* is never initial. We say *song*, but not *ngos*. This limitation of the nasal to the final parts of syllables is common. The Germans, Italians, &c., avoid an initial *ng* as much as does the Englishman. In the Keltic, however, it occurs, as it also does in many Asiatic languages.

Though the English sibilants are *compound*, they are never *complex*. Thus, we say *sha* or *sho*. We also say *tsha* or *tsho*. But we never combine the two; never use the complex sound

shtsha or *shtsho;* never say *zhdzha* or *zhdzho*. Neither do the Italians, whose sibilant system is very like our own. The Slavonic population, on the other hand, *do;* and make no difficulty of such sounds as *shtshe,* or *shtshetsh*. This practice of using their compound sibilants in complex combinations, makes the Slavonic sound-system look much more unlike the English than it really is.

CHAPTER II.

POWERS OF CERTAIN LETTERS AND COMBINATIONS.

§ 283. *Single Vowels and Vowels followed by a Consonant and e Mute.*—(1.) *A* has six sounds,—1, that of the *a* in *fate*; 2, that of the *a* in *fat*; 3, the *a* in *father*; and 4, the *aw* in *bawl*; 5, the *o* in *not*; 6, the *e* in *bed*. The fourth and fifth are sounds of *o*.

The sound of the *a* in *fate* is the long, that of the *a* in *fat* the short, sound of *a*. They are the two most usual powers of the letter. The sixth power is exceptional, and is only found in the words *Thames*, *many*, and *any*; pronounced *Temz*, *menni*, *enni*.

When *a* precedes a single consonant followed by a mute *e*, it is always sounded as in *fate*. Except in the word *have*, which is pronounced *havv*.

The following words are also considered exceptions, though it is doubtful whether they are really so:—

Are—which is generally pronounced *arr*. *Are*, however, with the *a* as in *fate*, is equally correct.

Bade—the preterit tense of *bid*, generally pronounced *badd*. *Bade*, however, with the *a* as in *fate*, is used by good speakers.

Gape—This is sometimes pronounced with the *a* sounded as in *father*. It is a pronunciation for which no good reason can be given. It is, perhaps, commoner on the stage than elsewhere.

A is sounded as in *father*, when it precedes *lm*, as in *psalm*, *calm*. Also in the word *master*. Also in certain words ending in *lf*, or *lve*—as *calf*, *half*, *calve*, *salve*.

When followed by *th* (as in *thin*), *ns*, *nce*, *nt*, *nd*, *st*, *sk*, *sp*, it is sometimes pronounced as in *father*, sometimes as in *fat*.

In words like *bath*, *path*—*dance*, *glance*, *lance*, *France*, *prance*—*answer*—*grant*, *slant*—*slander*—*last*, *vast*—*basket*—*hasp*,

it may safely be said that, in the last century, the habit of pronouncing the *a* as in *father*, and that in a decided manner, was general. With equal safety it may be added, that the present tendency is to sound the *a* as in *fat*. Hence the pronunciation is in a transitional state; and, perhaps, the sound now given to the *a* is of an intermediate character—not so broad as in *father*, nor yet so slender as in *man*.

In words derived from the Latin *mando*, where the *and* is final, the sound is always *broad*—as *command*, *remand*, *demand*.

Extract from Walker.—"There are certain words from the Italian, and Spanish languages—such as *lumbago*, *bravado*, *tornado*, *farrago*, &c., which are sometimes heard with this sound of *a*; but, except in *bravo*, heard chiefly at the theatres, the English sound of *a* is preferable in all these words." See remarks on *i*.

A, when *long* and followed by *ll*, in an accented syllable, is pronounced as the *aw* in *bawl*. It is also so sounded when followed by a single *l* succeeded by any consonant but *p*, *b*, *f*, or *v*; as *salt*, *bald*, *false*, *falcon*.

Exceptions.—Words derived from the Arabic language, and beginning with *al*, as *alchemist*, *alcoran*, &c.

Exceptions.—*Most* words derived from the classical languages—as *calculate*.

Caution.—It is only in *accented* syllables that the *al* = *aw*. Hence, in words like *alte'rnate* the *a* is sounded as in *fat*, although *álter* is pronounced *a'wlter*. So it is in *bals'amic*; although balsam is sounded *ba'wlsom*, or *ba'wsom*.

Caution.—In words like *do'wnfall*, although the *all* be unaccented, it is still pronounced broad. The reason of this is, that the monosyllable *fall* preserves its sound even when, by composition, it loses its accent. So likewise it is with *also* and *almost*. Whether we sound them *álso* and *állmost*, or *alsó* and *allmóst*, the sound of *a* is the same (*i. e.* of *aw*).

Sometimes the *l* is omitted as well. Thus, *falcon* is pronounced *fawcon* and *fawlcon*.

Caution.—In words like *alley*, *valley*, the *a* is *short*. Hence they are excluded from the rule under consideration.

A is sounded as *aw* in the word *water* (*wawter*).

A when short and preceded by *w* is pronounced as the *o* in

not, except when followed by the sounds of *k*, *g*, or *ng*. Thus, *wan*, *want*, *was*, *what*, &c., but not *wax* (*waks*), *wag*, *twang*. This is the case even when *ll* follows; since we pronounce *wallow* and *swallow*, as *wollo* and *swollo*, rather than as *wawlo* and *swawlo*.

Observe.—As *q* is always followed by *u*, and as *qu* = *kw*, the rule for pronouncing words like *quantity* and *quality* is contained in the preceding one. These are sounded, *kwontity*, *kwollity*.

(2.) *E* has four sounds—1, that of the *e* in *bed*; 2, that of the *e* in *glebe*; 3, that of the *a* in *fat*; 4, that of the *i* in *pin*. The second is really the long sound of the *i* in *pin*. The last two are exceptional.

E is never mute at the end of words derived from the Greek and Latin—as *epitome*, *catastrophe*, *apostrophe*, *simile*.

When *e* precedes a single consonant, followed by an *e* mute, it has the sound of the *ee* in *feet*. Except in the words *where*, *there*, and *ere* = *before*.

Were, *therefore*.—Walker directs that the word *were*, as well as the *there* in *therefore*, should be sounded as *werr* and *therr*. It is doubtful whether this is called for in the present state of our language.

The exceptional sounds of *e* are those of the *a* in *fat*, and of the *i* in *pin*. It has the former of these in *clerk* and *sergeant*; the latter in *England* and *pretty*, pronounced *clark*, *sargeant*, *Ingland*, *pritty*.

Whether *Derby* be sounded as it is spelt, or as *Darby*, the oftener, is uncertain. The tendencies are towards the former pronunciation.

Whether *engine* be sounded as it is spelt, or as *ingine*, the oftener, is also uncertain. The tendencies are towards the latter pronunciation.

In the plural termination spelt *es*, the real sound is *iz*—*prais-es*, *praiz-iz*. With *e* before a final unaccented *l* or *n*, the vowel sound is often scarcely perceptible at all; words like *weazel* and *harden* being sounded *weaz'l*, *hard'n*.

(3.) *I* has three sounds—1, that of the *i* in *pin*; 2, that of the *i* in *pine*; 3, that of the *ee* in *feet*. Of these the second is no true prolongation of the first, but a diphthong. The third

is found only in words derived from the *modern* foreign languages.

When *i* precedes a single consonant followed by *e* mute, it has the sound of the *i* in *fine*, or the diphthongal sound; except in certain words derived from the *modern* foreign languages.

Shire.—In the last century the word was pronounced *sheer* by the best speakers. At present this usage is equivocal. Perhaps the best rule is to sound the *i* as in *pine*, when the syllable is accented, or out of composition, and as the *i* in *fir* when unaccented—Knight of the *shire*; York*sherr*.

Extract from Walker.—"The words that have preserved the foreign sound of *i* like *ee*, are the following:—*ambergris, verdegris, antique, becafico, bombasin, Brasil, capuchin, colbertine, caprice, chagrin, chevaux-de-frise, critique* (for criticism), *gabardine, haberdine, sardine, trephine, quarantine, routine, fascine, fatigue, intrigue, glacis, invalid, machine, magazine, marine, palanquin, pique, police, profile, recitative, mandarine, tambourine, tontine, transmarine, ultramarine.* In all these words, if, for the last *i*, we substitute *ee*, we shall have the true pronunciation. In *signior* the first *i* is thus pronounced. Mr. Sheridan pronounces *vertigo* and *serpigo* with the accent on the second syllable, and the *i* long, as in *tie* and *pie*. Dr. Kenrick gives these words the same accent, but sounds the *i* as *e* in *tea* and *pea*. The latter is, in my opinion, the general pronunciation." Now as *vertigo* and *serpigo*, according to the English pronunciation of the Latin language, would not be pronounced *verteego* and *serpeego*, even in reading a classic author, it is not reasonable that they should so be pronounced in English. Indeed, it is only in words derived from the *modern* tongues that *i* should ever be sounded as *ee*. To pronounce *initial* as if written *inéetial*, is to speak as if we mistook a word of Latin for one of French origin. The same reasoning applies to words where *a* has its foreign power.

When *i* is in an unaccented syllable followed by a *consonant*, it is difficult to determine whether it has the sound of *i* in *pine*, or that of *i* in *pin*. Thus, a word like *fidelity* may be either *fi-delity* or *fid-elity*. In the following cases it is *always* diphthongal:—

1. Compounds of *bi*, as *bi-capsular, bi-corporal, bi-pennate*, &c.
2. Compounds of *tri*, as *tri-corporal, tri-gintesimal*, &c.
3. Words beginning with *pri*, as *primeval, primordial*,—except *primer* and *primitive*.

In most—probably in all—other words either sound is allowable.

When *i* is in an unaccented syllable followed by a *vowel*, it is doubtful whether it has the sound of *i* in *pine*, or of the *ee* in *feet*. The former sound, however, is preferable—*di-urnal, di-ameter*, &c., not *de-urnal, de-amiter*.

(4.) *O* has five sounds: that of—1, the *o* in *note*; 2, the *o* in *not*; 3, the *o* in *prove*; 4, the *o* in *woman*; 5, the *o* in *love*. Of these the third and fourth are no true sounds of *o*, but of *u*. The fifth is a peculiar and unclassed sound, *i. e.* that of the *u* in *but*.

When *o* precedes a single consonant, followed by an *e* mute, it has the sound of the *o* in *note*.

Except in the words *prove, move, lose*, where it is sounded like the *oo* in *cool*, and in others like *love* and *glove*, where it is sounded as the *u* in *but*.

O is sounded as the *u* in *full* in the following words—*bosom, woman, wolf, wolsey, Wolverhampton*. In *worsted* and *Worcester* the *r* is generally silent, and the *o* takes this sound.

(5.) *U* has four sounds—1, that of the *ew* in *new*; 2, that of the *u* in *full*; 3, that of the *u* in *but*; 4, the sound of *yoo*. Two other sounds are exceptional—1, that of the *e* in *bed*; 2, that of the *i* in *pin*.

The usual short sound of *u* is that which it has in *but*. The only words where it is sounded as in *full* are—*bull, full, pull*, words compounded of *full*, as *wonderful, dreadful*, &c., *bullock, bully, bullet, bulwark, fuller, fullingmill, pulley, pullet, push, bush, bushel, pulpit, puss, butcher, cushion, cuckoo, pudding, sugar, huzzar*, and *put*.

Put is only pronounced in this way when it is a verb. The game of *put* and the village of *Putney* have the *u* sounded as in *but*. So has *putty*.

Bullion is placed by Walker in the foregoing list. The present writer would sound the *u* as in *but*.

In the word *bury* the *u* is sounded as the *e* in *bed*. In *busy*, as the *i* in *pin*.

§ 284. *Power of Y.*—The sounds of *y* fall into two divisions —its power as a semi-vowel, and its power as a vowel.

As a semi-vowel it has one sound only—that of the *y* in *yet*.

As a vowel it has three—1, that of the *ee* in *feet*; 2, that of the *i* in *pine*; 3, that of the *i* in *pin*.

When *y* precedes a single consonant followed by an *e* mute, it has the sound of the *i* in *fine*—as *rhyme, thyme*. However, in this position it occurs only in words of foreign (chiefly of Greek) origin.

It is only, too, in words of foreign (chiefly Greek) origin that *y* occurs with the sound of the *i* in *pin*—as *system, syntax*, pronounced *sistem, sintax*.

Of its two long sounds, *y* has that of the *i* in *pine*, when the syllable in which it occurs is accented; as *cyder, tyrant, reply*. It has that of the *ee* in *feet* when the syllable is *un*-accented; as—*liberty, fury, tenderly*. The only exception is in the case of verbs ending in *fy*, from the Latin *fi* = *to become*, such as *mólli-fy, fórti-fy*, where the *y*, although unaccented, is sounded as the *i* in *pine*.

§ 285. *Double Vowels.*—(1.) *AA. Double a* is found only in certain proper names, chiefly of Hebrew origin, as *Aaron, Baal*.

(2.) *EE. Double ee*, without an apostrophe, has only one sound, that of the *ee* in *feet*. In *e'er*, and *ne'er*, contracted from *ever* and *never*, and with an apostrophe to indicate the loss of the *v*, it is pronounced as the *a* in *fate*.

Exception.—In one word *ee* has the sound of the *i* in *pin*, *i. e.* in *breeches*, from *breech*, pronounced *britches*, from *britch*. *Chizcake* for *cheesecake* is exceptionable. *Beelzebub*, is more correctly sounded *Bëelzebub*, though *Belzebub* and *Beelzebub** are sufficiently English.

(3.) *OO.* The usual sound of *oo* is that of the *oo* in *cool*; which is, really, no modification of *o*, but the long sound of the *u* in *full*.

Besides this it has the following three—

* With the *ee* as in *feet*.

1. Of the *u* in *full;* as *wool, wood, good, foot, stood.*
2. Of the *u* in *but;* as *blood, flood, soot.*
3. Of the *o* in *grove;* as *door, floor.*

Moor = a black man, is sometimes sounded *more,* sometimes as it is spelt. *Soot,* also, is sometimes pronounced as it is spelt.

I, U, and *Y,* are never doubled.

§ 286. *Combinations of two Different Vowels.—AE* has the sound of the *e* in *bed;* as *Michael, Michaelmas.*

AI has the sound of the *a* in *fate;* as *hail, sail, tail, stain,* &c.

Exception 1.—The words *said, again,* and *against.* Here the *ai* is pronounced as *e.*

Exception 2.—The word *aisle.* This is sounded *ile.*

Walker draws a distinction between *said* as a tense, and *said* as a participle; stating that in the first case it rhymes to *bed,* in the second to *trade;* as, *he said* (*sed*), but *the said* (*sade*) *man.*

Plaid is pronounced two ways; either to rhyme with *mad* or with *made.*

When Walker wrote, *raillery* was considered as a rhyme to *salary.* So it was in Swift's time—

> "Where in eighteen-penny gallery
> Irish wits learn Irish raillery."

It is doubtful whether such is the case now; the general sound of the *ai* being more probably that of the *a* in *fate.* In which case it coincides with the spelling.

When Walker wrote, *raisin* was sounded as *reeson.* It is doubtful whether this be the present pronunciation.

AO is only found in the word *gaol,* the obsolete mode of spelling *jail.*

AU, unless followed by *n,* succeeded by a consonant (when the pronunciation is doubtful), is sounded as *aw,* as *taught, haul, Saul, caught,* &c.

Exception 1.—*Laugh, draught.* Here the *au* is sounded like the *a* in *father.*

Exception 2.—*Hautboy,* sounded *ho-boy.*

Exception 3.—*Cauliflower, laurel, laudanum,* sounded *colli-flower, lorrel, lodnum.*

Au followed by *n*, succeeded by a consonant, is sounded sometimes as the *a* in *father*, and sometimes as the *aw* in *bawl*.

1. As the *a* in *father*. The word in which this pronunciation is the most general and unequivocal is *aunt*.

2. As the *aw* in *bawl*. The words wherein this pronunciation is the most general and unequivocal are *vaunt*, and *avaunt*, *maunder* (to be querulous), *Maunday* (in Maunday Thursday), *daunt*, *paunch*, *gaunt*, *saunter*.

Between these, however, there is the following list wherein the pronunciation fluctuates.

Flaunt sometimes sounded	*flant*,* sometimes	*flawnt*.
Haunt . .	*hant* .	*hawnt*.
Gauntlet . .	*gantlet* .	*gawntlet*.
Jaunt . .	*jant* .	*jawnt*.
Jaundice . .	*jandice* .	*jawndice*.
Laundress . .	*landress* .	*lawndress*.
Laundry . .	*landry* .	*lawndry*.

Askant, *askance*, *hanch* (?), *lanch* (?), being more properly written without the *u*, do not come under this head. They more properly belong to that class of words where the simple *a* has the sound of *father*.

EA has the following sounds—

1. Of the *e* in *glebe* in *anneal*, *appeal*, *appear*, *appease*, *aread*, *arrears*, *beacon*, *beadle*, *beadroll*, *beads*, *beadsman*, *beagle*, *beak*, *beaker*, *beam*, *bean*, *beard*, *bearded*, *beast*, *beat*, *beaten*, *beaver*, *beleaguer*, *beneath*, *bequeath*, *bereave*, *besmear*, *bespeak*, *bleach*, *bleak*, *blear*, *bleat*, *bohea*, *breach*, *bream*, to *breathe*, *cease*, *cheap*, *cheat*, *clean*, *cleanly* (adverb), *clear*, *clearance*, *clean*, *cochineal*, *colleague*, *conceal*, *congeal*, *cream*, *creak*, *crease*, *creature*, *deacon*, *deal*, *dean*, *deanery*, *dear*, *decease*, *defeasance*, *defeasible*, *defeat*, *demean*, *demeanor*, *decrease*, *dream*, *drear*, *dreary*, *each*, *eager*, *eaten*, *eaves*, *entreat*, *endear*, *escheat*, *fear*, *fearful*, *feasible*, *feasibility*, *feast*, *feat*, *feature*, *flea*, *fleam*, *freak*, *gear*, *gleam*, *glean*, to *grease*, *grease*, *greaves*, *heal*, *heap*, *hear*, *heat*, *heath*, *heathen*, *heave*, *impeach*, *increase*, *interleave*, *knead*, *lea*, to *lead*, *leader*, *leaf*, *league*, *leak*, *lean*, *leash*, *leasing*, *least*, *leave*, *leaves*, *mead*, *meagre*, *meal*, *mean*, *meat*, *measles*, *neap*, *near*, *neat*, *pea*, *peace*, *peak*, *peal*, *pease*, *peat*, *plea*, *plead*, *please*, *reach*, to *read*, *ream*,

* Sounded throughout this column as in *father*.

reap, rear, rearward, reason, redstreak, release, repeal, repeat, retreat, reveal, screak, scream, seal, sea, seam, seamy, sear, sear-cloth, season, seat, shear, shears, sheath, sheathe, sheaf, sneak, sneaker, sneaking, speak, spear, steal, steam, streak, streamer, streamy, surcease, tea, teach, teague, teal, team, tear (substantive), *tease, teat, treacle, treason, treat, treatment, treaty, tweak, veal, underneath, uneasy, unreave, uprear, weak, weaken, weal, weald, wean, weanling, weariness, wearisome, weary, weasand, weasel, weave, wheal, wheat, wheaten, wreak, wreath, wreathe, wreathy, year, yearling, yearly, zeal.*

2. Of the *e* in *bed*—as *abreast, ahead,* &c., *already, bedstead, behead, bespread, bestead, bread, breadth, breakfast, breast, breath, cleanse, cleanly* (adjective), *cleanlily, dead, deadly, deaf, deafen, dearth, death, earl, earldom, early, earn, earnest, earth, earthen, earthly, endeavour, feather, head, heady, health, heard, hearse, heaven, heavy, jealous, instead, lead* (a metal), *leaden, learnt, learning, leather, leaven, meadow, meant, measure, pearl, peasant, pheasant, pleasant, pleasantry, pleasure, read* (past time and participle), *readily, readiness, ready, realm, rehearsal, rehearse, research, seamstress, search, spread, stead, steadfast, steady, stealth, stealthy, sweat, sweaty, thread, threader, threat, threaten, treachery, tread, treadle, treasure, wealth, wealthy, weapon, weather, yearn, zealot, zealous, zealously.*

3. Of the *a* in *fate,* as in *bear, pear, swear, tear, wear, break, steak.* These last two words, however, are often pronounced *breek,* and *steek.*

Read rhymes to *feed* in the present tense, to *fed* in the preterite and participle.

4. As the *a* in *father,* in *heart, hearth.*

EI has four sounds—

1. That of the *a* in *fate*—as *either* (?), *neither* (?), *leisure* (?), *deign, vein, rein, reign, feign, feint, veil, heinous, heir, heiress, inveigh, inveigle* (?), *neigh, skein, reins, their, theirs, eight, freight, weight, neighbour.*

2. That of the *e* in *glebe,* as *either* (?), *neither* (?), *leisure* (?), *ceiling, conceit, receipt, conceive, perceive, deceive, receive, inveigle* (?), *seize, seizen, seignior, seigniory, seine, plebeian.*

3. That of the *i* in *pine*—as *either* (?), *neither* (?), *height,* and *sleight.*

4. That of the *e* in *bed*—as *heifer*, *nonpareil*, pronounced *heffer*, *nonparell*.

It may be seen that *leisure* and *inveigle* occur in two of the preceding lists, and *either* and *neither* in three of them, accompanied by a note of interrogation. This means that the present writer will not take upon himself to determine between the different pronunciations.

EO has five sounds—

1. That of the *ee* in *feet*, as in *people*.

2. That of the *e* in *bed*; as *leopard*, *jeopardy*, *feoffee*, *feoffer*, and *feoffment*, which are sounded as if written *feffee*, *feffer*, *feffment*.

3. That of the *o* in *note*; as in *yeoman*.

4. That of the *oo* in *cool*, as in *galleon*, a Spanish ship, which is pronounced *galloon*.

5. When unaccented and at the end of syllables, it is sounded as the *u* in *but*—as *truncheon*, *courageous*, pronounced *trunshun*, *cou-rage-us*.

In *spelling*, the old orthographies *feod*, *feodal*, and *feodatory*, are superseded by *feud*, *feudal*, and *feudatory*.

In the word *Georgic*, the *e* is silent. It has the effect, however, of making the *g* sounded as *dzh*. Hence the word is sounded *jorgic* (*jorgic* or *dzhordzhic*).

EU is a very regular combination, and is always sounded like *ew*.

IA. In *carriage*, *marriage*, *parliament*, and *miniature*, the *i* is silent.

Diamond, accurately pronounced, is a trisyllable. Generally, however, it is sounded *dimond*.

IE. 1. Sounded as the *e* in *glebe*, in *grieve*, *thieve*, &c. This is its usual sound.

2. Sounded as the *i* in *pine*, in *die*, *pie*, *lie*, *tie*, *hie*.

3. Sounded as the *e* in *bed*, in *friend*.

In *orient* the *i* and *e* belong to different syllables. In *Spaniard* and *spaniel*, the sound is either *spa-ni-el*, or *span-yel*, *Span-i-ard*, or *Span-yard*. In *twentieth*, *thirtieth*, &c. the *i* should be sounded as a separate vowel, forming a syllable by itself.

IO. This either forms two separate syllables as in *vi-o-lent*,

vi-o-let, &c., or else the *i* is sounded as *y* (*million*—*mill-yon*);

Except in *marchioness* and *cushion*, where the *i* is silent.

OA is sounded as the *o* in *note*; as *oat*, *coal*, *loaf*. Except in the words *broad*, *abroad*, *groat*, which are sounded *brawd*, *abrawd*, *grawt*.

OE is sounded like the *o* in *note*, in *doe*, *foe*, *toe*, *sloe*, *throe*, and *hoe*. Like the *u* in *but*, in *does*, from *do*. Like the *oo* in *cool*, in *shoe* and *canoe*.

OI. Except in a few imperfectly-naturalised words, *oi* has but one power, *i. e.* its power in *voice*, *oil*, &c.

The word *choir* is often sounded as *quire*. In this case it is better to spell according to the pronunciation. This is generally done; since *quire* and *quirister* are both recognised forms of orthography.

In *tortoise* the *oi* is sounded as the *u* in *but*.

Avoirdupoise and *connoisseur* are sounded aver*d*upoise and conn*e*sseur.

OU has seven different sounds. Its first and most usual one is really a sound of *a*; since it is that of a diphthong formed by the *a* in *father*, and the *w* in *wall*.

This is heard in *abound*, *about*, *account*, *acoustics*, *aground*, *aloud*, *amount*, *around*, *arouse*, *astound*, *avouch*, *bough*, *bounce*, *bound*, *bounteous*, *bounty*, *bout*, *carouse*, *chouse*, *cloud*, *clout*, *compound*, *couch*, *couchant*, *crouch*, *deflour*, *devour*, *devout*, *doubt*, *doubtful*, *doughty*, *douse*, *drought*, *encounter*, *espouse*, *expound*, *flout*, *flounder*, *foul*, *founder*, *foundling*, *fountain*, *frousy*, *gout*, *ground*, *grouse*, *grout*, *hound*, *hour*, *house*, *impound*, *loud*, *lounge*, *louse*, *lout*, *mound*, *mountain*, *mountebank*, *mouse*, *mouth*, *noun*, *ounce*, *our*, *out*, *outer*, *outermost*, *paramount*, *plough*, *pouch*, *pounce*, *pound*, *pour* (?), *pout*, *profound*, *pronoun*, *pronounce*, *propound*, *proud*, *rebound*, *recount*, *redoubt*, *redoubted*, *redound*, *rencounter*, *round*, *roundelay*, *rouse*, *rout*, *scoundrel*, *scout*, *shout*, *shroud*, *slouch*, *spouse*, *spout*, *sprout*, *stout*, *surround*, *south*, *thou*, *thousand*, *touse*, *trounce*, *trousers*, *trout*, *wound* (did wind), *slough* (a miry place), *vouch*, *vouchsafe*, *without*, *scaramouch*.

2. The sound of the *u* in *but*. This is heard in *adjourn*, *journey*, *journal*, *country*, *cousin*, *couple*, *accouple*, *double*, *trouble*,

courteous, courtesy, courage, encourage, joust, housewife, flourish, nourish, enough, chough, rough, tough, slough (a cast skin), *scourge, southerly, southern, southernwood, southward, touch, touchy, young, younker* and *youngster;* but *southern, southerly,* and *southward* are sometimes pronounced regularly like *south.* This, however, is far from the prevailing pronunciation.

3. This is the sound of the *oo* in *cool,* and the words in which it occurs are chiefly of French origin—*croup, group, amour, paramour, cartouch, gout* (taste), *ragout, rendezvous, rouge, soup, sous, surtout, through, toupee* or *toupet, you, your, youth, tour, contour, tournay, tournament, pour* (?) and *route, accoutre, agouti, uncouth, wound, routine.*

4. This is the sound of the *o* in *note,* as *though, although, coulter, court, accourt, gourd, courtier, course, discourse, source, recourse, resource, bourne, dough, doughy, four, mould, mouldy, moult, mourn, shoulder, smoulder, soul, poultice, poult, poulterer, poultry, pour* (?), *troul, borough, thorough, furlough, fourteen, concourse, intercourse.*

5. The sound of the *aw* in *bawl—ought, bought, brought, sought, besought, fought, thought, methought, wrought.*

Nought is placed by some writers in this class, but its more proper spelling is *naught.*

6. The sound of the *u* in *full*—only found in *would, could, should.*

7. The sound of the *o* in *not;* as in *cough* and *trough,* pronounced *coff* and *troff,* sometimes *cawf* and *trawf.*

UA—Sounded as *wa;* as in *persuade, equal,* &c. In *guard, guardian, guarantee, piquant,* the *u* is silent. *Victuals, victualling, victualler,* are sounded *vittles, vittling, vittler.* In *mantua-maker* the *a* is omitted.

UE—Sounded as *we;* as in *consuetude.* In *conquer* and *conqueror* the *u* is silent; in *conquest* pronounced—*conker, conkeror, conkwest.*

In a final syllable, *when sounded at all,* it is sounded as the *ew* in *new,* with a tendency to change into *yoo* and *oo.* Except when preceded by *r,* in which case it cannot be sounded *yoo,* and is generally sounded *oo;* as in *true* (*troo*).

When *u* between *g* and *e* has no sound of its own, but

simply prevents the *g* from being sounded as *j*, it may be called the Protective *u*. Thus *plage*, which would most probably be sounded *plaij*, by being spelt *plague* retains the *g* with the sound in *gun*.

UI—Sounded as *wi*; as *languid, vanquish*.

In *guide, disguise, guile*, and *beguile*, the *u* is silent, and the *i* is sounded as in *pine*.

In *build, guilt, guinea*, and *guitar*, the *u* is also silent, but the *i* is sounded as in *pin*. The same is the case with *conduit*, pronounced *cundit* (or *condit*), and also with *biscuit* and *circuit*.

In *bruise, cruise, fruit, bruit, recruit*, the *ui* is sounded as *oo*. In *juice, sluice, suit*, and *pursuit*, it is sometimes sounded as *oo* (*i. e.* as the *o* in *prove*), sometimes as the *ew* in *new*.

In *Guildhall* the *u* is silent. The *i*, however, is variously pronounced; sometimes as the *i* in *pine*, sometimes as the *i* in *pin*.

UO—Sounded as *wo*; as in *quote, quotient*.

§ 287. *Vowels followed by a Semi-vowel.*—*AW*—always sounded as the *aw* in *bawl*.

EW—almost always sounded as in *new*. In *sew* and *shew* it is pronounced as *o* in *note*. In *Shrewsbury* and *strew* it is often so sounded. *Sewer*, a drain, is frequently pronounced *shore*.

OW.—This combination has three sounds—1, that of the *ou* in *house*; as in *prowl* (?), *cow, drown*, &c. 2. That of the *o* in *note*; as in *prowl* (?), *blow, slow, willow*, &c. 3. That of the *o* in *not*; as in the single word *knowledge*, when sounded *knol-ledge*, a pronunciation which is quite as common, though not so grammatical, as that whereby the word is sounded *kno-ledge*.

AY is sounded as the *a* in *fate*; as *say, lay, pay*, &c.

EY—Found almost exclusively at the end of words.

When accented, it is sounded like the *a* in *fate*; as *survéy, they, obey*. Except *key* and *ley*; here it is sounded as the *e* in *glebe*.

When unaccented, it is sounded as in *key* and *ley*; as *galley, valley, barley*. Except *súrvey* when used as a substantive, and consequently accented on the first syllable.

OY—Always sounded as the *oi* in *oil*, of which it is only another form. Chiefly reserved for the end of words—*alloy*, *destroy*.

UY.—Except as protective, to *g* or after *q*, this combination is found in one word only, viz. *buy*. Here it is sounded as the *i* in *pine*. When protective to *g* it is silent, as in *plaguy*. After *q* it sounds as *w*—*soliloquy*, *colloquy*, &c.

§ 288. *Combinations of three Vowels.*—*AYE*—Found only in two words, but with a different sound in each.

1. In the parliamentary expression, *The ayes have it*.—Here it is sounded as the *i* in *pine*.

2. In the almost antiquated expression *for aye*, meaning *for ever*.—Here the sound is essentially the same as the last, only broader, and exactly that of the *a* in *father*, followed by the *y* in *yet*; a sound which the *i* in *fine* only approaches.

EAU—Found in words of French origin only; in all which, except in the word *beauty*, which is sounded *bewty*, it has the power of the *o* in *note*.

EOU.—When preceded by the sound of *t*, *d*, or *s*, *eou* has the same effect as *iou*, *i. e.* it has a tendency to convert them into *tsh*, *dzh*, or *sh*, as *piteous*, *hideous*, which are often sounded *pitcheous*, *hidzheous* (*hijous*), &c.

When the preceding consonant cannot be so changed, but will admit of being followed by the sound of *y*, *e* becomes so sounded; as in *cutaneous* and *spontaneous*, pronounced *cuta-nyous* and *sponta-nyous*.

Lastly, when *y* would not be pronounceable, the *e* is sounded, and forms a separate syllable; as in *vit-re-ous*.

EYE—Found only in the word *eye*; where it is sounded as the *i* in *pine*.

EWE—Found only in the word *ewe*, which is sounded as *yoo*.

IOU—Sounded as *eou*.

IEU—In words of French origin only; as *adieu*, *lieu*, *pur-lieu*, where it is sounded as the *ew* in *new*. In *lieutenant* the first four letters are pronounced *lef*.

IEW—Found in one word only, *view*; where it is sounded like the *ew* in *new*.

UAY—Found only in the word *quay*, which is pronounced *kee*, and where the *u* belongs to the *q*.

UOI—Found only in *quoit*, where the *u* belongs to the *q*, and is silent. Pronounced *koit*.

UOY—Found only in *buoy*, and *buoyant*, where the *u* is silent.

§ 289. *Consonants.—P*, at the beginning of words, when followed by a mute, is silent; as *psalm*, *ptarmigan*. In *cupboard* it is sounded as *b*. In *receipt* and *corps* it is not pronounced at all. Between *m* and *t* it is either not sounded at all or sounded very lightly.

B.—When *b* follows *m* in the same syllable, it is silent; as in *lamb*, *climb*, *limb*. Except in the words *accumb* and *succumb*, where it is sounded.

When *b* precedes *t* in the same syllable, it is silent; as in *debt*, *doubt*. When any such words take an additional syllable, the *b* still remains without sound; as *redoubted*, *doubting*. The *b* in *subtle* is silent.

F.—In the preposition *of*, *f* is sounded as *v*; only, however, as long as the word is uncompounded. In the compound word *whereof* the *f* retains its usual sound.

V is always sounded as the *v* in *vane*.

T.—The combination *ti*, *without an accent* and followed by a vowel, is sounded as *sh* or *shy*; as *mótion*, *sátiate*, pronounced *móshun*, *sa-shyate*. In *satíety*, however, where the *i* is accented and sounded as in *pine*, the *t* preserves its original sound.

In all the terminations formed from verbs and adjectives ending in *ty*, the *t* preserves its original sound; as in *pities*, *mightier*, and *twentieth*, from *pity*, *mighty*, and *twenty*.

T is silent when preceded by *s* and followed by the abbreviated *l* or *-en*; as *hasten*, *nestle*, pronounced *ha-s'n*, *nessle*. In *often* and *soften* the *t* is silent. So it is in the French words *trait*, *goût*, *éclat*. So, also, in *Christmas*, *chestnut*, *mortgage*, *hostler*, *bankruptcy*, *mistletoe* (the first *t* only), *currant*.

K, before *n* in the same syllable, is always silent; as *knee*, *knight*, *know*.

G, before *a*, *o*, *u*, *l*, and *r*, is always sounded as in *gun*.

Before *e*, *i*, and *y* it is sometimes sounded as in *gun*, sometimes as in *oblige*.

The sound of the *g* in *gun* is generally found in words of Saxon; that of the *j* in *jest* (*dzh*) in words of Greek, Latin, and French origin.

G before *e* is sounded as in *gun*, in *gear, geck, geese, geld, gelt, gelding, get, gewgaw, shagged, snagged, ragged, cragged, scragged, dogged, rugged, dagger, pettifogger, tiger, anger, eager, meager, auger, finger, linger, conger, longer, stronger, younger, longest, strongest, youngest.*

G before *i* is sounded as in *gun*, in *gibbe, gibcat, gibberish, gibbous, giddy, gift, gig, giggle, gild, gill, gimlet, gimp, gird, girdle, girl, girth, gizzard, begin, give, forgive, biggin, piggin, noggin.*

G before *y* is sounded as in *gun*, in *gyve*, and in all adjectives ending in *y* and *ish* of Anglo-Saxon origin, and formed from substantives in *g*; as *waggish, hoggish, doggish, sluggish, digging, shaggy, jaggy, knaggy, snaggy, craggy, scraggy, quaggy, swaggy, draggy, spriggy, twiggy, boggy, foggy, cloggy, buggy.*

For the sound of *g* in words like *longer*, &c., see p. 42.

G is sounded as in *gun*, in *target*, although the word is of French origin, and *targe* is sounded *tarj* (*tardzh*).

G followed by *h* at the beginning of a syllable is sounded as in *gun.*

G followed by *h* at the end of a syllable is sounded as—

1. The *g* in *gun*; as *burg, burgher*. This is rare.

2. The *k* in *kin*. In the Irish word *lough.*

3. *F*—in *laugh, cough, chough, clough, slough* (a cast skin), *enough, rough, tough, trough.*

4. In *high, nigh, thigh, neigh, weigh, inveigh, bough, dough, though, although, clough, plough, furlough, slough, through, throughout, thorough, borough, usquebaugh, pugh,* it is silent.

N.B.—It is always silent when followed by *t*, except in the word *draught*, as *fight, bought, draft* (so pronounced).

By adding the varieties of the combination *gh* with those of *ou*, we find that the syllable *ough* has six different sounds—

Plough	pronounced	*plow.*
Cough	—	*coff.*
Through	—	*throo.*
Tough	—	*tuff.*
Though	—	*tho.*
Lough	—	*lock.*

G followed by *m* at the end of a syllable is silent; as *phlegm, diaphragm, apothegm.*

G before *n* is *always* silent in words of Anglo-Saxon origin; as in *gnaw, gnash, gnat.* In words of Greek origin it is sometimes sounded, as in *Gnostic;* sometimes omitted, as in *gnomon.*

G followed by *n,* at the end of a syllable, is silent, and the vowel that precedes is either lengthened or sounded as a diphthong; as *resign, reign, impugn,* pronounced *re-sine, rane, impewn.*

Caution.—The *n* must be in the same syllable as the *g,* otherwise the *g* is sounded; as *benignant.*

In *physiognomy* the *g* begins a syllable, and is, consequently, silent. In *cognizance* and *recognizance* it is generally silent. In *poignard, champignon,* and *seignior,* it has the French, in *bagnio, seraglio, intaglio,* the Italian sound. This is in both languages that of *ny,* or *ly—ponyard, seralyo.*

S has three sounds—1, that of the *s* in *seal;* 2, that of the *z* in *zeal;* 3, that of the *sh* in *shine.* It has the sound of *z* in the following situations:—In *as* and *whereas, these* and *those.* In *dissolve, possess, scissars, hussey,* and *hussár.* In words compounded with *dis,* when followed immediately by an accent, and *not* followed by a sharp consonant; as, *disáble, disáster, disórder, disbánd,* &c.

Caution.—If the syllable be *accented,* the *s* is sounded as in *seal—díssonant, díssolute.* So it is if the accent follow two syllables after, *i. e.* not immediately—*dis-agrée.* Hence we say *diss-abílity,* and *diz-áble;* with *s* in one case and *z* in the other.

Caution.—For this rule to apply, the *dis-* must be an element of composition. Hence, *dismal* is sounded *dizmal;* since the *dis-,* although accented, is no part of the original word.

In words ending in *sm;* as *prism, microcosm* (*prizm, microcozm*).

Before liquids; as *cosmetic, dismal,* &c.

In the termination *sy,* following an accented syllable, not ending in a sharp mute; as *easy, pansy, jersey,* &c. Except in the single word *pursy.*

In the termination *sible,* preceded by a vowel; as *visible,* &c.

In *rosary* and *misery.*

In the terminations *sal* and *sel,* when preceded by a vowel.

In the terminations *son, sen,* and *sin;* as *reason, cousin,* &c. Except *mason, bason, garrison, caparison, comparison, parson, person,* and *basin.*

In *presence, president, presume, presumptive,* and *presumption.*

In words compounded of *re,* where the *re* is inseparable; as *resemble, resent, resist.*

Caution.—When *re* can be separated from the syllables that follow it, and those syllables still constitute a perfect word, the *s* is sounded as in *seal—re-seat,* and *re-sign,* when it means *sign a second time.*

It is silent in *isle, island, aisle, demesne,* and at the end of certain French words; as *sous, vis-a-vis,* &c.

Z.—When *s* is pronounced as *sh, z* is sounded as *sh; glazier, grazier, azure.*

In the single word *rendez-vous,* the *z* is silent; such being the case in the French, from which language the word has been introduced.

In Italian the *z* is sounded as *ts.* Hence *mezzotinto* is pronounced *metsotinto.*

L is mute between *a* and *k* in the same syllable; as *chalk, talk.* Also between *a* and *m* in the same syllable; as *alms, balm.* Also in *would, could, should, almond, calf, half, folk, yolk, halser, malmsey, salmon.*

M has always the same sound; and is always pronounced, except in the word *comptroller.*

N, in an accented syllable, and before the sounds of the *g* in *gun,* or of *k,* is sounded as the *ng* in *king;* as *thank, concourse,* pronounced *thangk, congcourse.*

Caution.—If the syllable be unaccented, *n* is sounded as in *kin—concúrr.*

N at the end of a syllable after *l* or *m* is silent; as *kiln, hymn.*

R.—The sound of *r* is sometimes vocalized, sometimes transposed.

For the vocalized *r* see pp. 6, 7, 8.

The transposed *r* is of two kinds, *medial* and *final.* The first kind is the rarer of the two, and occurs only in the word *iron,* pronounced *iurn.*

The transposition of the final *r* occurs in unaccented syllables, ending in *re,* preceded by a consonant; as, *acre, lucre, sabre, fibre,* sounded *áker,* &c.

§ 290. *The superfluous letters.*—*C* is sounded as *k* before *a, o,* and *u,* as *s* before *e, i,* and *y*; as *card, cord, curd,* pronounced as *kard, kord, kurd—cement, city, cynic,* as *sement, sity, synic.*

C preceded by *s* and followed by *e, i,* or *y,* is not sounded at all. It is then equivalent to a second *s,* which would be unpronounceable, *e. g. scene, sceptre,* pronounced *sene, septre.*

Between *s* and *l, c* is silent; as in *muscle.*

In words derived from the Italian, and only imperfectly incorporated with the English, *c* is pronounced as *ch* (*tsh*) in situations where it would in English words be sounded *s—violoncello, vermicelli.*

In the titles of the Emperor and Empress of Russia, *c* precedes *z,* as *Czar, Czarina.* According to the spelling, these words should be sounded either *Ksar* and *Ksarina,* or *Gzar* and *Gzarina.* Generally, however, the sound of the *c* is wholly omitted, and the words are pronounced *Zar* and *Zarina.*

When *c* comes after an accent, and before the combinations *ea, ia, io,* and *eou,* it takes the sound of *sh*; as in *ocean, social, Phocian, saponaceous.* However, as the effects of *y* upon *c* sounded as *s* are precisely the same as if the *letter* were *s* as well as the *sound,* this has already been investigated.

Q is always pronounced as *kw.* It is also always followed, in spelling, by *u*; which is sounded as *w.* Except in certain words of French origin; in which case it is silent.

X has three sounds—1. that of *ks*—2. that of *gz*—3. that of *z.*

When *x* is the first letter of a word it is sounded as *z*; as *Xerxes, Xenophon*, pronounced *Zerxes, Zenophon*.

In words of Latin origin, compounded of the preposition *ex*, whenever the syllable that follows begins with any sound excepting that of a sharp mute, and is also accented, *x* is sounded as *gz—exért, exámple*, &c. is pronounced *egzert, egzample*, &c.

In the French words *billet-doux* and *beaux*, the *x* has the French pronunciation, *i. e.* in the first it is omitted altogether, in the second it is sounded as *z*.

§ 291. *Double Consonants.*—Double consonants are of two sorts.

a. Those that do not represent a really double sound, but which are doubled in writing, in order to signify that the vowel which goes before them is short; as *well, pitted, smitten*, &c.

b. Those which represent a really double sound; as *un-natural, soul-less*, &c. These only occur in those compound words wherein the first part *ends* in the same letter with which the other *begins*.

N.B.—Words like *book-case* are in this class, because the *c* is really sounded as a second *k*.

§ 292. *H and the combinations of h.*—*H* is silent at the beginning of the following words:—*heir, heiress, honest, honesty, honour, honourable, hour*. In *herb, herbage, hospital, humble*, and *hostler*, it is sometimes sounded, sometimes mute. In *humour*, and its compound, the *hu-* is sounded *yoo*.

H is silent after *r*; as *rhetoric, rheumatism, catarrh*.

H in combination has two sounds.

a. After *p, t, s*, and *c, when it occurs in the same syllable*, it gives to the combination the power of the *th* in *thin*, the *th* in *thine*, the *s* in *shine*, and the *ch* (*tsh*) in *chest* respectively. Here it has no sound of its own, but alters that of the preceding mute.

b. When it follows any letter whatever *in a different syllable*, it is *sounded*; as *hap-hazard, nut-hook, ink-horn, fool-hardy, Am-herst*, &c. This combination occurs only in compound words when the second part begins with *h*. In such cases care should be taken to sound it.

Ph, sounded as *f*, is applied to etymological purposes only.

It represents the Greek ϕ, and is used exclusively in words of real or supposed, direct or indirect, Greek origin.

In *nephew* and *Stephen* the *ph* is sounded as *v*.

In *diphthong* and *triphthong*, it is usual to sound the *p* only; as *dipthong, tripthong*. There is, however, no good reason for not sounding the words as *difthong, trifthong*. The same applies to *naphtha* and *ophthalmia*. In *apophthegm* both *p* and *h* are silent. In *sapphire* the pronunciation is *saffire*. *Phthisis* and *phthisical* are generally sounded *thisis* and *thisical*. Nevertheless, *fthisis* and *fthisical* are preferable.

Th has two sounds,—1. that of the *th* in *thin*,—2. that of the *th* in *thine*. At the *beginning* of words it has the first sound, as *thank, think*, &c. Except in *this, that, than, their, them, then, thence, there, these, they, thine, thither, those, thou, though, thus, thy*, and their compounds.

At the *end* of words it has generally the first sound when it is *quite* final; as in *death, breath*: and the second when it is followed by *e* mute; as *wreathe, bathe*.

Th between two vowels is sounded as in *thine* when the word is of Anglo-Saxon origin; as *father, feather, heathen, hither, thither, whither, whether, either, neither, weather, wether, wither, gather, together, mother*.

Th between two vowels is sounded as in *thin*, when the word is of Latin or Greek origin; as *apathy, sympathy, antipathy, Athens, atheist, authentic, author, authority, athirst, cathartic, cathedral, catholic, catheter, ether, ethics, lethargy, Lethe, leviathan, litharge, lithotomy, mathesis, mathematics, method, pathetic, plethora, polymathy, anathema, amethyst, theatre, amphitheatre, apothecary, apotheosis*.

In *Thomas, thyme, Thames*, and *asthma*, the *th* is sounded as *t*.

Sh has but one power, that of the *sh* in *shine*.

§ 293. *The Compound Sibilants.—J* is sounded as *dzh*, except in the single word *Hallelujah*, where it is pronounced as *y*.

Unless the word be of Greek or French origin, the combination *ch* has the sound of *tsh*; as in *child, chair, rich*. Except when preceded by *l* or *n*, when it is sounded as *sh*, as *bench*,

filch. It has this latter sound, too, in most words of French origin — *chaise, chagrin, machine*, &c.; but not in *charity* (*tsharity*).

In words derived from the Greek *ch* has the sound of *k*; as *chalcography, chalybeate, chamæleon, chamomile, chaos, character, chasm, Chersonese, chimera, chirography, chiromancy, chyle*, and its compounds; *cachexy, catechism, catechise, catechetical, catechumen, echo, echinus, epoch, epocha, echoes, machination, machinal, mechanic, mechanical, orchestra, technical, anarch, anarchy, conch, cochleary, distich, hemistich, eunuch, monarch, monarchical, hierarch, heresiarch, pentateuch, stomach, stomachic, scheme, school, scholar, schesis, mastich*, and in all words where it is followed by *l* or *r*; as *chlorosis, Christ, Christian, chronology, chronical*, &c.

Extract from Walker.—"When *arch* begins a word from the Greek language, and is followed by a vowel, it is always pronounced *ark*; as in *archangel, archipelago, architect, archetype, archiepiscopal, archidiaconal, archæology*. But when we prefix *arch* to a word of our own, and this word begins with a consonant, we pronounce it so as to rhyme with *march—archduke, archdeacon, archbishop*; and sometimes, when the following word begins with a vowel, if it is a composition of our own, and the word does not come to us compounded from the Greek or Latin, as *arch-enemy*."

Ache is in this class; although in Shakspeare it is sounded *aitsh*, and, on that account, is often so pronounced on the stage at present.

In *ostrich*, the *ch* is sounded like *dzh*; in *schedule*, as if the word was written *shedule*; in *yacht* and *drachm* it is silent; in *schism* the *sch* is sounded *s*.

In the Scotch word *loch*, the *ch* is also pronounced as *k*.

§ 294. *NG* has two sounds—1, that of the *ng* in *king*; 2, that of *ng-g*.

a. The former is found in adjectives in *y*, formed from substantives in *-ng*, as *spring-y*; in participles in *ing* from verbs in *-ng*; as *bring-ing*; and, lastly, in substantives in *er* from verbs in *-ng*; as *sing-er*.

b. The latter is found in all words not formed by the addition of any inflectional or derivational syllable; as *finger, anger,*

anguish, unguent, sounded *fing-ger, ang-ger, ung-guent:* and in the comparative and superlative inflections of adjectives in *ng;* as *long, longer, longest, young, younger, youngest*, sounded *long, long-ger, long-gest, young, young-ger, young-gest.* Thus, a person who longs after a thing is a *long-er*, but a measure of six feet is *long-ger* than one of five.

When the *g* following *n* is sounded as *j*, *n* is pronounced as in *kin;* as *stin-gy = stin-jy.*

CHAPTER III.

ACCENT.—EMPHASIS.—QUANTITY.—PERMUTATION AND TRANSITION OF SOUNDS.

§ 295. *Accent.*—In the word *tyrant* a certain amount of stress is laid upon the first syllable. In the word *presume* there is a stress on the second syllable. This stress is called *accent*. The circumstance of a syllable bearing an accent is sometimes expressed by a mark (′), in which case the word is said to be accentuated, *i. e.* to have the accent signified in writing.

Words accented on the last syllable—*Brigáde, preténce, harpoón, reliéve, detér, assúme, besoúght, beréft, befóre, abroád, abóde, abstrúse, intermíx, superádd, cavaliér.*

Words accented on the last syllable but one—*An′chor, ar′gue, hásten, fáther, fóxes, smíting, húsband, márket, vápour, bárefoot, archángel, bespátter, disáble, terrífic.*

Words accented on the last syllable but two—*Reg′ular, an′tidote, for′tify, suscéptible, incontrovértible.*

Words accented on the last syllable but three (rare)—*Récceptacle, régulating, tálkativeness, ábsolutely, lúminary, inévitable,* &c.

To understand still more clearly the nature of *accent*, the following sentences should be read aloud, and particular attention should be directed to the words in *italics*, as well as to the marks over them. If this be done, it will be observed that in each pair of sentences the same word occurs, twice; but it will also be noticed that there is a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs it is on the last. Furthermore, the word that is accented on the *first* syllable is a *noun*; the word that is accented on the *second* is a *verb*. Hence it is seen

that certain nouns may be converted into verbs simply by transposing the accent.

1. The *éxports* from London are very great; the *ímports* to London are very great also. 2. America *expórts* corn and *impórts* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *frequént* the playground.

1. This is the *óbject*. 2. I hope you do not *objéct*.

1. *Pérfumes* are agreeable. 2. The flower *perfúmes* the air.

1. This is a *présent*. 2. I *presént* you with this.

1. This is *próduce* of the farm. 2. Few farms *produce* more.

1. I have a *próject* on my mind. 2. The walls *projéct*.

1. The *rébels* are in danger. 2. He is a bad man who *rebéls*.

1. Take a *súrvey* of the world at large. 2. *Survéy* the world at large.

1. I am in a state of *tórment*. 2. This *torménts* me.

1. He is an *ábsent* man. 2. He is going to *absént* himself.

1. I am going to a *cóncert*. 2. He is going to *concért* a plan with me.

1. This is bad *cónduct*. 2. I hope that I shall *condúct* myself well.

1. Berwick-upon-Tweed is upon the *cónfines* of England and Scotland. 2. He *confines* himself to his studies.

1. There is a *cóntract* between us. 2. All things *contráct* under the influence of cold.

To these instances add the following:—

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
ábstract	abstráct.	cómpress	compréss.
áccent	accént.	cóncrete	concréte.
áffix	affíx.	cónflict	conflíct.
áugment	augmént.	cónserve	consérve.
cólleague	colléague.	cónsort	consórt.
cómpact	compáct.	cóntrast	contrást.
cómpound	compoúnd.	cónverse	convérse.

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
cónvert	convért.	prémise	premíse.
désert	desért.	présage	preságe.
déscant	descánt.	présent	presént.
dígest	digést.	próduce	produce.
éssay	essáy.	próject	projéct.
éxtract	extráct.	prótest	protést.
férment	fermént.	rébel	rebél.
fréquent	frequént.	récord	recórd.
ímport	impórt.	réfuse	refúse.
íncense	incénse.	súbject	subjéct
ínsult	insúlt.	súrvey	survéy.
óbject	objéct.	tórment	tormént.
pérfume	perfúme.	tránsfer	transfér.
pérmit	permít.	tránsport	transpórt.
préfix	prefíx.		

Accents of this kind may be called *distinctive.*

§ 296. *Emphasis.*—In *ty'rant* and *presúme* we deal with single words: and in each *word* we determine which *syllable* is accented. Contrasted with the sort of accent that follows, this may be called a *verbal* accent.

In the line,

> Better for *us*, perhaps, it might appear,
> (Pope's "Essay on Man," I. 169.)

the pronoun *us* is strongly brought forward. An especial stress or emphasis is laid upon it, denoting that *there are other beings to whom it might not appear*, &c. This is collected from the context. Here there is a *logical* accent. "When one word in a sentence is distinguished by a stress, as more important than the rest, we may say that it is *emphatical*, or that an *emphasis* is laid upon it. When one syllable in a word is distinguished by a stress, and more audible than the rest, we say that it is accented, or that an accent is put upon it. Accent, therefore, is to syllables what emphasis is to sentences; it distinguishes one from the crowd, and brings it forward to observation."—Nares' "Orthoepy," part ii. chap. 1.

Accent is a verbal emphasis.

Emphasis, in the strict sense of the word, is a logical accent.

§ 297. *Quantity.*—The *a* in *fat*, the *i* in *fit*, the *u* in *but*, and the *o* in *not*, have the character of being uttered with rapidity, and they pass quickly in the enunciation, the voice not resting on them. This rapidity of utterance becomes more evident when we contrast with them the prolonged sounds of the *a* in *fate*, *ee* in *feet*, *oo* in *book*, or *o* in *note*; wherein the utterance is retarded, and wherein the voice rests, delays, or is prolonged. The *f* and *t* of *fate* are separated by a longer interval than the *f* and *t* of *fat*; and the same is the case with *fit*, *feet*, &c.

Let the *n* and the *t* of *not* be each as 1, the *o* also being as 1; then each letter, consonant or vowel, shall constitute $\frac{1}{3}$ of the whole word.

Let, however, the *n* and the *t* of *not* be each as 1, the *o* being as 2. Then, instead of each consonant constituting $\frac{1}{3}$ of the whole word, it shall constitute but $\frac{1}{4}$.

Upon the comparative extent to which the voice is prolonged, the division of vowels and syllables into *long* and *short* has been established: the *o* in *note* being long, the *o* in *not* being short. The longness or shortness of a vowel or syllable is said to be its *quantity*.

§ 298. *Permutation of Sounds.*—In the words *give* and *gave* we have a change of tense expressed by a change of vowel. In the words *price* and *prize* a change of meaning is expressed by a change of consonant. In *clothe* and *clad* there is a change both of a vowel and of a consonant. In the words *to use* and *a use* there is a similar change, although it is not expressed by the spelling. To the ear the verb *to use* ends in *z*, although not to the eye. The following are instances of the

Permutation of Vowels.

a	to	*ĕ*,	as	*man, men.*
a	to	*oo*,	as	*stand, stood.*
a	to	*u*,	as	*dare, durst.*
a	to	*ē*,	as	*was, were.*
ea	to	*o*,	as	*speak, spoken.*
ea=*ĕ*	to	*ea*=*ē*,	as	*breath, breathe.*
ee	to	*ĕ*,	as	*deep, depth.*
ea	to	*o*,	as	*bear, bore.*
i	to	*a*,	as	*spin, span.*

Permutation of Vowels.

i	to	*u*,	as	*spin, spun.*
ī=ei	to	*o*,	as	*smite, smote.*
ī=ei	to	*ĭ*,	as	*smite, smitten.*
i	to	*a*,	as	*give, gave.*
ī=ei	to	*a*,	as	*rise, raise.*
ĭ	to	*e*,	as	*sit, set.*
ow	to	*ew*,	as	*blow, blew.*
o	to	*e*,	as	*strong, strength.*
oo	to	*ee*,	as	*tooth, teeth.*
o	to	*i*,	as	*top, tip.*
o	to	*e*,	as	*old, elder; tell, told.*
ŏ	to	*e*,	as	*brother, brethren.*
ō=oo	to	*i*,	as	*do, did.*
ō=oo	to	*o=ŭ*,	as	*do, done.*
oo	to	*o*,	as	*choose, chose.*

Permutation of Consonants.

f	to	*v*,	*life, live; calf, calves.*
þ	to	*ð*,	*breath, to breathe.*
þ	to	*d*,	*seethe, sod; clothe, clad.*
d	to	*t*,	*build, built.*
s	to	*s*,	*use, to use.*
s	to	*r*,	*was, were; lose, forlorn.*

In *have* and *had* we have the *ejection* of a sound; in *work* and *wrought*, the *transposition* of one.

Permutation of Combinations.

ie=ī	to	*ow*,	as	*grind, ground.*
ow	to	*ī=ei*,	as	*mouse, mice; cow, kine.*
ink	to	*augh*,	as	*drink, draught.*
ing	to	*ough*,	as	*bring, brought.*
y (formerly *g*)	to	*ough*,	as	*buy, bought.*
igh=ei	to	*ough*,	as	*fight, fought.*
eek	to	*ough*,	as	*seek, sought.*

It must be noticed that the list above is far from being an exhaustive one. The expression too of the changes undergone has been rendered difficult on account of the imperfection of our orthography. The whole section has been

written in illustration of the meaning of the word *permutation*, rather than for any specific object in grammar.

In all the words above the change of sound has been brought about by the grammatical inflection of the word wherein it occurs. This is the case with the words *life* and *live*, and with all the rest. With the German word *leben*, compared with the corresponding word *live*, in English, the change is similar. It is brought about, however, not by a grammatical inflection, but by a difference of time, and by a difference of place; in fact, the words *life* and *leben* belong to different languages. This indicates the distinction between the *permutation* of letters and the *transition* of letters. In dealing with permutations, we compare different parts of speech; in dealing with transitions, we compare different languages, or different stages of a single language.

§ 299. The *Transition* of Letters is a part of Comparative Philology. Nevertheless, it is well to know how it differs from permutation. It is also well to note the phenomenon that the following lists of the same words in different languages, short as it is, is still sufficient to indicate. This is the *regularity* under which the modifications of the same words, with their similar, though different forms, exhibit themselves. The change which takes place with one word beginning with (say) *p*, takes place with others as well. Thus—between the Greek, the Latin, and the English—

1. *An initial* Π *or P, becomes F.*

Greek.	*Latin.*	*English.*
πατὴρ	pater	father
πλέος	pl-enus	full.

2. *An initial* Φ *or F, becomes B.*

Greek.	*Latin.*	*English.*
φέρ-ω	fer-o	bear
——	fruc-tus*	brook
——	freg-i†	break.

* The root of *fru-or*. The English word *brook*, as in expressions like *I could not brook such treatment*, means originally *to make the most of* or *use*. *Brauchen=use* in the present German.

† This is a simpler form than the present *frango*.

3. *An initial* K, *or C, becomes H.*

Greek.	*Latin.*	*English.*
κεφ-αλή	cap-ut	head *
καρδ-ία	cord-	heart.

4. *An initial* Γ, *or G, becomes K.*

Greek.	*Latin.*	*English.*
γνώ-ω	gno-sco	know
γέν-ος	gen-us	kin.

5. *An initial* Θ, *or TH, becomes D.*

This becomes *f* in Latin.

Greek.	*Latin.*	*English.*
θύρ-α	for-a	door
θυγάτηρ	——	daughter.

* In German *haup*-t.

CHAPTER IV.

ORTHÖEPY.

§ 300. *Orthöepy and Orthography.*—The term *Orthöepy* is a word derived from the Greek *ortho* (*upright*), and *epos* (*word*), signifying *right pronunciation.*

Ortho-graphy, from *ortho-* and *grafê* (*writing*), means *right spelling.*

It is well to take the explanation of these two words together.

Orthography teaches us to represent the words of the spoken language by means of letters; that is, by writing or printing. If we first pronounce a word (*e. g. man,* or *child*), then spell it and write it down, and, lastly, inquire whether the spelling be correct, we ask a question belonging to the province of *orthography.*

But there are a vast number of words of which the pronunciation is doubtful, being sounded differently by different persons. For instance, the word *neither* is pronounced in three ways: *neither, nayther,* and *neether.* To ascertain the proper pronunciation of words is the province of *orthöepy.* It teaches us to *speak* the words of our language accurately. If we first pronounce a word, and then ask whether we have pronounced it properly, we ask a question belonging to the province of orthöepy. Orthöepy deals with words as they are pronounced, or with language as it is sounded; orthography with words as they are spelt, or with language as it is written. The latter pre-supposes the former. Orthography is less essential to language than orthöepy, since all languages are spoken, whilst but a few languages are written. Orthography addresses itself to the eye, orthöepy to the ear. Orthöepy deals with the articulate sounds that constitute syllables and words;

orthography treats of the signs by which such articulate sounds are expressed in writing.

§ 301. *Errors.*—Of pronunciation there are two kinds, the conversational (or ordinary) and the rhetorical. In common conversation we pronounce the *i* in *wind,* like the *i* in *bit;* in rehearsing, or in declamation, however, we pronounce it like the *i* in *bite;* that is, we give it a diphthongal sound. In reading the Scriptures we say *blesséd;* in current speeech we say *blest.* It is the same with many words occurring in poetry.

Errors in pronunciation are referable to several heads. The man who pronounces the verb *to survéy,* as if it was *súrvey* (that is, with the accent on the wrong syllable), errs in respect to the *accentuation* of the word. To say *ōrātor* instead of *ŏrātor* is to err in respect to the *quantity* of the word. To pronounce the *a* in *father,* as it is pronounced in Yorkshire, or the *s* in *sound,* as it is pronounced in Devonshire (that is, as *z*), is to err in the matter of *articulation,* or the articulate sounds. To mispronounce a word because it is misspelt (to say, for instance, *Chemist* for *Chymist,* or *vice versâ;* for I give no opinion as to the proper mode of spelling), is only indirectly an error of orthöepy. It is an error, not so much of orthöepy as of orthography. To give a wrong inflection to a word is not bad pronunciation, but bad grammar. For practical purposes, however, many words that are really points of grammar and of orthography, may be dealt with as points of orthöepy.

Errors in the way of articulation generally arise from a source different from those of accent and of quantity. Errors in accent and quantity are generally referable to insufficient grammatical or etymological knowledge, whilst the errors of articulation betray a provincial dialect.

Misdivision of syllables.—The *misdivision of syllables* has, in the English, and in other languages, given rise to a peculiar class of words. There have been those who have written *a nambassador* for *an ambassador,* misdividing the syllables, and misdistributing the sound of the letter *n.* The double form (*a* and *an*) of the English indefinite article, encourages this misdivision. Now, in certain words an error of this kind has had a permanent influence. The English word *nag* is, in

Danish, *ög;* the *n,* in English, having originally belonged to the indefinite *an,* which preceded it. The words, instead of being divided thus, *an ag,* were divided thus, *a nag,* and the fault became perpetuated. That the Danish is the true form we collect, firstly, from the ease with which the English form is accounted for, and, secondly, from the Old-Saxon form *ehu,* Latin *equus.* In *adder* we have the process reversed. The true form is *nadder,* Old English, *natter,* German. Here the *n* is taken from the substantive and added to the article. In *newt* and *eft* we have each form. The list of words of this sort can be increased.

a. The fault of incompetent *enunciation.*—A person who says *sick* for *thick,* or *elebben* for *eleven,* does so, not because he knows no better, but because he cannot enounce the right sounds of *th* and *v.* He is *incompetent* to it. His error is not one of ignorance. It is an acoustic or a phonetic defect. As such it differs from—

b. The fault of erroneous *enunciation.*—This is the error of a person who talks of *jocholate* instead of *chocolate.* It is not that he *cannot* pronounce rightly, but that he mistakes the nature of the sound required. Still more the person who calls *a hedge an edge,* and *an edge a hedge.*

Incompetent enunciation and erroneous enunciation are, however, only the proximate and immediate causes of bad orthöepy. Amongst the remote causes (the immediate causes of *erroneous* enunciation) are the following.

a. Undefined notions as to the language to which a word belongs.—The flower called *anemone* is variously pronounced. Those who know Greek say *anemōne,* speaking as if the word was written *anemohny.* The mass say, *anemŏne,* speaking as if the word was written *anemmony.* Now, the doubt here is as to the language of the word. If it be Greek, it is *anemōne.*

Αἷμα ῥοδὸν τίκτει, τὰ δὲ δάκρυα τᾶν ἀνεμῶναν.

BION.

And if it be English, it is (on the score of analogy) as undoubtedly *anémmony.* The pronunciation of the word in point is determined when we have determined the language of it.

b. Mistakes as to fact, the language of a word being determined.—To know the word *anemōne* to be Greek, and to use it as a Greek word, but to call it *anemŏny*, is not to be undecided as to a matter of language, but to be ignorant as to a matter of quantity.

c. Neglect of analogy.—Each and all the following words, *orator, theatre, senator,* &c., are in the Latin language, from whence they are derived, accented on the second syllable; as *orátor, theátre, senátor*. In English, on the contrary, they are accented on the first; as *órator, théatre, scnator*. The same is the case with many other words similarly derived. They similarly suffer a change of accent. So many words do this, that it is the rule in English for words to throw their accent from the second syllable (counting from the end of the word) to the third. It was on the strength of this rule,—in other words, on the analogies of *orator*, &c., that the English pronunciation of the Greek word *ἀνεμώνη* was stated to be *anémmone*. Now, to take a word derived from the Latin, and to look to its original quantity only, without consulting the analogies of other words similarly derived, is to be neglectful of the analogies of our own language, and only attentive to the quantities of a foreign one.

These, amongst others, the immediate causes of erroneous enunciation, have been adduced not for the sake of exhausting, but for the sake of illustrating the subject.

§ 302. *Standards of Orthöepy.* — In matters of orthöepy it is the usual custom to appeal to one of the following standards.

a. The authority of scholars.—This is of value up to a certain point only. The fittest person for determining the classical pronunciation of a word like *anemone* is the classical scholar; but the mere classical scholar is far from being the fittest person to determine the analogies that such a word follows in English.

b. The usage of educated bodies, such as the bar, the pulpit, the senate, &c.—These are recommended by two circumstances: 1. The chances are that each member of them is sufficiently a scholar in foreign tongues to determine the original pronunciation of derived words, and sufficiently a critic in his own

language to be aware of the analogies that are in operation. 2. The quantity of imitators that, irrespective of the worth of his pronunciation, each individual can carry with him. On this latter ground the stage is a sort of standard.

c. The authority of societies constituted with the express purpose of taking cognizance of the language of the country.—These, although recognised in Italy and other parts of the Continent, have only been proposed in Great Britain. Their inefficacy arises from the inutility of attempting to fix that which, like language, is essentially fluctuating.

d. The authority of the written language.—The value of this may be collected from the chapter on orthography.

These, amongst others, the standards that have been appealed to, are adduced not for the sake of exhausting the subject, but to show the unsatisfactory nature of authority in matters of speech.

§ 303. *Orthöepic tests.*—For a person, on a point of pronunciation, to trust to his own judgment, he must be capable, with every word that he doubts about, of discussing three questions:—

a. The abstract or theoretical propriety of a certain pronunciation.—To determine this he must have a sufficient knowledge of foreign tongues and a sufficient knowledge of English analogies. He must also have some test by which he can determine to what language an equivocal word belongs. Of tests for this purpose, one, amongst others, is the following:—Let it be asked whether the word *lens* (in Optics) is English or Latin; whether it is be considered as a naturalised word or a strange one. The following fact will give an answer. There is of the word *lens* a plural number, and this plural number is the English form *lenses*, and not the Latin form *lentes*. The existence of an English inflection proves that the word to which it belongs is English, although its absence does not prove the contrary. That the word *anemone* is English (and consequently pronounced *anemŏne*) we know from the plural form, which is not *anemonæ*, but *anemones*.

b. The preference of one pronunciation over another on the score of utility.—The word *ascetic*, for certain orthographical

reasons, notwithstanding its origin from the Greek word *askeó*, is called *assetic*. From similar reasons there is a tendency to call the word *sceptic*, *septic*. Theoretical propriety (and, be it observed, the analogy of *ascetic* has not been overlooked) is in favour of the word being sounded *skeptic*. The tendency of language, however, is the other way. Now, the tendency of language and the theoretical propriety being equal, there is an advantage (a point of utility) in saying *skeptic*, which turns the scale. By sounding the *k* we distinguish the word *skeptic* from *septic*. By this the language gains a point in perspicuity, so that we can talk of the *anti-skeptic* writings of Bishop Warburton and of the *anti-septic* properties of charcoal.

c. The tendencies of language.—The combination *ew* is an Unstable Combination; that is, it has a tendency to become *yoo*, and the *y* in *yoo* has a tendency to change a *d* preceding into *j*; in other words, we see the reason why, by many persons, *dew* is pronounced *jew*.

It is generally an easier matter to say how a word will be sounded a hundred years hence, than to determine its present pronunciation. Theoretical propriety is in favour of *dew*, so also is the view in the way of utility. Notwithstanding this, posterity will say *jew*, for the tendencies of language are paramount to all other influences.

We may now judge of the relative value of the three lines of criticism exhibited above. Other things being equal, the language should have the advantage of the doubt, and the utility of a given pronunciation should prevail over its theoretical propriety. Where, however, the tendencies towards a given form are overwhelming, we can only choose whether, in doubtful words, we shall speak like our ancestors, or like our posterity.

CHAPTER V.

ORTHOGRAPHY.—ORTHOGRAPHICAL EXPEDIENTS.

§ 304. The difference between orthography and orthöepy has been explained.

A full and perfect system of *orthography* consists in two things:—1. The possession of a sufficient and consistent alphabet. 2. The right application of such an alphabet. This position may be illustrated more fully.

First, in respect to a full and perfect alphabet. Let there be in a certain language, simple single articulate sounds, to the number of forty, whilst the simple single signs, or letters, expressive of them, amount to no more than *thirty*. In this case the alphabet is insufficient. It is not full enough; since ten of the simple single articulate sounds have no corresponding signs whereby they may be expressed. In our own language, the sounds (amongst others) of *th* in *thin*, and of *th* in *thine*, are simple and single, whilst there is no sign equally simple and single to spell them with.

An alphabet, however, may be sufficient, and yet imperfect. It may err on the score of inconsistency. Let there be in a given language two simple single sounds, for instance, the *p* in *pate*, and the *f* in *fate*. Let these sounds stand in a given relation to each other. Let a given sign, for instance, פ (as is actually the case in Hebrew), stand for the *p* in *pate*; and let a second sign be required for the *f* in *fate*. Concerning the nature of this latter sign, two views may be taken. One framer of the alphabet, perceiving that the two sounds are mere modifications of each other, may argue that no new sign (or letter) is at all necessary, but that the sound of *f* in *fate* may be expressed by a mere modification of the sign (or letter) פ, and may be written thus פ, or thus פ׳, or פ᾽, &c.; upon the prin-

ciple that, like sounds should be expressed by like signs. The other framer of the alphabet, contemplating the difference between the two sounds, rather than the likeness, may propose, not a mere modification of the sign Ð, but a letter altogether new, such as *f*, or *ϕ*, &c., upon the principle that sounds of a given degree of dissimilitude should be expressed by signs of a different degree of dissimilitude.

Hitherto the expression of the sounds in point is a matter of convenience only. No question has been raised as to its consistency or inconsistency. This begins under conditions like the following:—Let there be in the language in point the sounds of the *t* in *tin*, and of the *th* in *thin*; which (it may be remembered) are precisely in the same relation to each other as the *p* in *pate* and the *f* in *fate*. Let each of these sounds have a sign (or letter) expressive of it. Upon the nature of these signs, or letters, will depend the nature of the sign or letter required for the *f* in *fate*. If the letter expressing the *th* in *thin* be a mere modification of the letter expressing the *t* in *tin*, then must the letter expressive of the *f* in *fate* be a mere modification of the letter expressing the *p* in *pate*, and *vice versâ*. If this be not the case, the alphabet is *inconsistent*.

In the English alphabet we have (amongst others) the folowing inconsistency:—The sound of the *f* in *fate*, in a certain relation to the sound of the *p* in *pate*, is expressed by a totally distinct sign; whereas, the sound of the *th* in *thin* (similarly related to the *t* in *tin*) is expressed by no new sign, but by a mere modification of *t*; viz. *th*.

A third element in the faultiness of an alphabet is the fault of erroneous representation. The best illustration of this we get from the Hebrew alphabet, where the sounds of ת and ט, mere *varieties* of each other, are represented by distinct and dissimilar signs, whilst ת and ת, sounds *specifically* distinct, are expressed by a mere modification of the same sign, or letter.

The right application of an alphabet.—An alphabet may be both sufficient and consistent, accurate in its representation of the alliances between articulate sounds, and in nowise redundant; and yet, withal, it may be so wrongly applied as to be

defective. Of defect in the use or application of the letters of an alphabet, the three main causes are the following :—

1. *Unsteadiness in the power of letters.*—Of this there are two kinds. In the first, there is one sound with two (or more) ways of expressing it. Such is the sound of the letter *f* in English. In words of Anglo-Saxon origin it is spelt with a single simple sign, as in *fill;* whilst in Greek words it is denoted by a combination, as in *Philip*. The reverse of this takes place with the letter *g*; here a single sign has a double power; in *gibbet* it is sounded as *j*, and in *gibberish* as *g* in *got*.

2. *The aim at secondary objects.*—The natural aim of orthography, of spelling, or of writing (for the three terms mean the same thing), is to express the *sounds* of a language. Syllables and words it takes as they meet the ear, it translates them by appropriate signs, and so paints them, as it were, to the eye. That this is the natural and primary object is self-evident; but beyond this natural and primary object there is, with the orthographic systems of most languages, a secondary one, viz. the attempt to combine with the representation of the sound of a given word the representation of its history and origin.

The sound of the *c* in *city*, is the sound that we naturally spell with the letter *s*, and if the expression of this sound was the *only* object of our orthographists, the word would be spelt accordingly (*sity*). The following facts, however, traverse this simple view of the matter. The word is a derived word; it is transplanted into our own language from the Latin, where it is spelt with a *c* (*civitas*); and to change this *c* into *s* conceals the origin and history of the word. For this reason the *c* is retained, although, as far as the mere expression of sounds (the primary object in orthography) is concerned, the letter is a superfluity. In cases like the one adduced the orthography is bent to a secondary end, and is traversed by the etymology.

3. *Obsoleteness.*—It is very evident that modes of spelling, which at one time may have been correct, may, by a change of pronunciation, become incorrect; so that orthography becomes obsolete whenever there takes place a change of speech without a correspondent change of spelling.

4. *Difference between the change of a sound and the original false expression of a sound.*—The letter *u* is a simple single sign. The sound of *ow*, in *town*, is a diphthongal, or a double sound. Now, in Anglo-Saxon, the modern word *town* is spelt *tún*. In this case one of two things must have taken place; either the word must have changed its sound, or the Anglo-Saxons must have expressed it falsely and improperly.

§ 305. Of a full and perfect alphabet and orthography, then, the chief conditions are as follows :—

1. That for every simple single sound, incapable of being represented by a combination of letters, there be a simple single sign.

2. That sounds within a determined degree of likeness be represented by signs within a determined degree of likeness; whilst sounds beyond a certain degree of likeness be represented by distinct and different signs, *and that uniformly*.

3. That no sound have more than one sign to express it.

4. That no sign express more than one sound.

5. That the primary aim of orthography be to express the sounds of words, and not their histories.

6. That changes of speech be followed by corresponding changes of spelling. Of all the points connected with the improvement of vicious modes of spelling, this requires the most careful and discreet handling.

The elementary articulate sounds of the English Language are to be found in § 277. To these some writers would add the additional sound of the *é fermé* of the French, believing that the vowel in words like *their* and *vein* has a different sound from the vowel in words like *there* and *vain*. For my own part I cannot detect such a difference either in my own speech or that of my neighbours; although I am far from denying that in certain *dialects* of our language such may have been the case. The following is an extract from the Danish grammar for Englishmen by Professor Rask, whose eye, in the matter in question, seems to have misled his ear: "The *é fermé*, or *close é*, is very frequent in Danish, but scarcely perceptible in English; unless in such words as *their, vein, veil*, which appear to sound a little different from *there, vain, vale*."

Now the vowels being *twelve*, the diphthongs *four*, and the

consonantal sounds *twenty-four*, we have altogether as many as *forty* sounds, some being so closely allied to each other as to be mere modifications, and others being combinations rather than simple sounds; all, however, agreeing in requiring to be expressed by letters or by combinations of letters, and to be distinguished from each other.

But, although every sound specifically distinct should be expressed by a distinct sign, it does not follow that mere modifications or varieties (especially if they be within certain limits) should be so expressed. In the Greek language sounds as like as the *o* in *not* and the *o* in *note* are expressed by signs as unlike as o and ω; that is, by the letters *omicron* and *omega* respectively; and so it is with ε and η. All that can be said in this case is, that it is the character of the Greek alphabet to represent a difference which the English neglects.

With respect to the diphthongs it is incorrect, uncommon, and inconvenient to represent them by simple single signs, rather than by combinations. In the English language the sounds of *ou, ew,* and *oi,* are properly spelt with two letters. Not so, however, of *i* in *bite.*

The compound sibilants may also be expressed not by single signs, but by the combinations *tsh* and *dzh.*

§ 306. With these views we may appreciate,

1. *The insufficiency of the English alphabet*—

a. In respect to the vowels.—Notwithstanding the fact that the sounds of the *a* in *father, fate,* and *fat,* and of the *o* and the *aw* in *note, not,* and *bawl,* are modifications of *a* and *o* respectively, we have still *six* vowel sounds specifically distinct, for which (*y* being a consonant rather than a vowel) we have but *five* signs. The *u* in *duck,* specifically distinct from the *u* in *bull,* has no specifically distinct sign to represent it.

b. In respect to the consonants.—The *th* in *thin,* the *th* in *thine,* the *sh* in *shine,* the *z* in *azure,* and the *ng* in *king,* five sounds specifically distinct, and five sounds perfectly simple, require corresponding signs, which they have not.

2. *Its inconsistency.*—The *f* in *fan,* and the *v* in *van,* sounds in a certain degree of relationship to *p* and *b,* are expressed by signs as unlike as *f* is unlike *p,* and as *v* is unlike *b.* The sound of the *th* in *thin,* the *th* in *thine,* the *sh* in *shine,* similarly

related to *t*, *d*, and *s*, are expressed by signs as like *t*, *d*, and *s*, respectively, as *th* and *sh*.

The compound sibilant sound of *j* in *jest* is spelt with the single sign *j*, whilst the compound sibilant sound in *chest* is spelt with the combination *ch*.

3. *Erroneousness*.—The sound of the *ee* in *feet* is considered the long (independent) sound of the *e* in *bed*; whereas it is the long (independent) sound of the *i* in *pit*.

The *i* in *bite* is considered as the long (independent) sound of the *i* in *pit*; whereas it is a diphthongal sound.

The *u* in *duck* is looked upon as a modification of the *u* in *bull*; whereas it is a specifically distinct sound.

The *ou* in *house* and the *oi* in *oil* are looked upon as the compounds of *o* and *i* and of *o* and *u* respectively; whereas the latter element of them is not *i* and *u*, but *y* and *w*.

The *th* in *thin* and the *th* in *thine* are dealt with as one and the same sound; whereas they are sounds specifically distinct.

The *ch* in *chest* is dealt with as a modification of *c* (either with the power of *k* or of *s*); whereas its elements are *t* and *sh*.

4. *Redundancy*.—As far as the representation of sounds is concerned the letter *c* is superfluous. In words like *citizen* it may be replaced by *s*; in words like *cat* by *k*. In *ch*, as in *chest*, it has no proper place. In *ch*, as in *mechanical*, it may be replaced by *k*.

Q is superfluous, *cw* or *kw* being its equivalent.

X also is superfluous, *ks*, *gz*, or *z*, being equivalent to it.

The diphthongal forms *æ* and *œ*, as in *Æneas* and *Crœsus*, except in the way of etymology, are superfluous and redundant.

5. *Unsteadiness*.—Here we have (amongst many other examples), 1. The consonant *c* with the double power of *s* and *k*; 2. *g* with its sound in *gun* and also with its sound in *gin*; 3. *x* with its sounds in *Alexander*, *apoplexy*, *Xenophon*.

In the foregoing examples a single sign has a double power; in the words *Philip* and *fillip*, &c. a single sound has a double sign.

In respect to the degree wherein the English orthography

is made subservient to etymology, it is sufficient to repeat the statement that the *c*, *æ*, and *œ* are retained in the alphabet for etymological purposes only.

The defects noticed in the preceding sections are *absolute* defects, and would exist, as they do at present, were there no language in the world except the English. This is not the case with those that are now about to be noticed; for them, indeed, the word *defect* is somewhat too strong a term. They may more properly be termed inconveniences.

Compared with the languages of the rest of the world the use of many letters in the English alphabet is *singular*. The letter *i* (when long or independent) is, with the exception of England, generally sounded as *ee*. With Englishmen it has a diphthongal power. The inconvenience of this is the necessity that it imposes upon us, in studying foreign languages, of unlearning the sound which we give it in our own, and of learning the sound which it bears in the language studied. So it is (amongst many others) with the letter *j*. In English this has the sound of *dzh*, in French of *zh*, and in German of *y*. From singularity in the use of letters arises inconvenience in the study of foreign tongues.

In using *j* as *dzh* there is a second objection. It is not only inconvenient, but it is theoretically incorrect. The letter *j* was originally a modification of the vowel *i*. The Germans, who use it as the semi-vowel *y*, have perverted it from its original power less than the English have done, who sound it *dzh*.

With these views we may appreciate, of the English alphabet and orthography—

1. *Its convenience or inconvenience in respect to learning foreign tongues.*—The sound given to the *a* in *fate* is singular. Other nations sound it as *a* in *father*.

The sound given to the *e*, long (or independent), is singular. Other nations sound it either as *a* in *fate*, or as *é fermé*.

The sound given to the *i* in *bite* is singular. Other nations sound it as *ee* in *feet*.

The sound given to the *oo* in *fool* is singular. Other nations sound it as the *o* in *note*, or as the *ó* in *chiuso*.

The sound given to the *u* in *duck* is singular. Other nations sound it as the *u* in *bull.*

The sound given to the *ou* in *house* is singular. Other nations, more correctly, represent it by *au* or *aw.*

The sound given to the *w* in *wet* is somewhat singular, but is also correct and convenient. With many nations it is not found at all, whilst with those where it occurs it has the sound (there or thereabouts) of *v.*

The sound given to *y* is somewhat singular. In Danish it has a vowel power. In German the semi-vowel sound is spelt with *j.*

The sound given to *z* is not the sound which it has in German and Italian; but its power in English is convenient and correct.

The sound given to *ch* in *chest* is singular. In other languages it has generally a guttural sound; in French that of *sh.* The English usage is more correct than the French, but less correct than the German.

The sound given to *j* (as said before) is singular.

2. *The historical propriety of certain letters.*—The use of *i* with a diphthongal power is not only singular and inconvenient, but also historically incorrect. The Greek *iota,* from whence it originates, has the sound of *i* and *ee,* as in *pit* and *feet.*

The *y,* sounded as in *yet,* is historically incorrect. It grew out of the Greek *υ,* a vowel, and no semi-vowel. The Danes still use it as such, that is, with the power of the German *ü.*

The use of *j* for *dzh* is historically incorrect.

The use of *c* for *k* in words derived from the Greek, as *ascetic,* &c. is historically incorrect. In remodelling alphabets the question of historical propriety should be recognised. Other reasons for the use of a particular letter in a particular sense being equal, the historical propriety should decide the question. The above examples are illustrative, not exhaustive.

§ 307. *On certain conventional modes of spelling.*—In the Greek language the sounds of *o* in *not* and of *o* in *note* (although allied) are expressed by the unlike signs or letters

o and *ω*, respectively. In most other languages the difference between the sounds is considered too slight to require for its expression signs so distinct and dissimilar. In some languages the difference is neglected altogether. In many, however, it is expressed, and that by some modification of the original letter.

Let the sign (¯) denote that the vowel over which it stands is long, or independent, whilst the sign (˘) indicates shortness, or dependence. In such a case, instead of writing *not* and *nωt*, like the Greeks, we may write *nŏt* and *nōt*, the sign serving for a fresh letter. Herein the expression of the nature of the sound is natural, because the natural use of (¯) and (˘) is to express length and shortness, dependence or independence. Now, supposing the broad sound of *o* to be already represented, it is very evident that, of the other two sounds of *o*, the one must be long (independent), and the other short (dependent); and as it is only necessary to express one of these conditions, we may, if we choose, use the sign (¯) alone; its presence denoting length, and its absence shortness (independence or dependence).

As signs of this kind, one mark is as good as another; and instead of (¯) we may, if we choose, substitute such a mark as (′) (and write *nót* = *nōt* = *nωt* = *nōte*); provided only that the sign (′) expresses no other condition or affection of a sound. This use of the mark (′), viz. as a sign that the vowel over which it is placed is long (independent), is common in many languages. But is this use of (′) natural? For a reason that the reader has anticipated, it is not natural, but conventional. It is used elsewhere not as the sign of *quantity*, but as the sign of *accent*; consequently being placed over a letter, and being interpreted according to its natural meaning, it gives the idea, not that the syllable is long, but that it is emphatic or accented. Its use as a sign of quantity is an orthographical expedient, or a conventional mode of spelling.

The English language abounds in orthographical expedients; the mode of expressing the quantity of the vowels being particularly numerous. To begin with these:—

The reduplication of a vowel where there is but one syllable (as in *feet, cool*), is an orthographic expedient. It merely means that the syllable is long (or independent).

The reduplication of a consonant after a vowel, as in *spotted, torrent,* is, in most cases, an orthographic expedient. It merely denotes that the preceding vowel is short (dependent).

The use of *th* with the power of the first consonantal sound in *thin* and *thine,* is an orthographic expedient. The combination must be dealt with as a single letter.

X, however, and *q* are not orthographic expedients. They are orthographic compendiums.

The mischief of orthographic expedients is this:—When a sign, or letter, is used in a *conventional,* it precludes us from using it (at least without further explanation) in its *natural* sense. Thus the double *o* in *mood* constitutes but one syllable. If, in a foreign language, we had, immediately succeeding each other, first the syllable *mó,* and next the syllable *od,* we should have to spell it *mo-od,* or *möod,* or *mo-ȯd,* &c. Again, it is only by our knowledge of the language that the *th* in *nuthook,* is not pronounced like the *th* in *burthen.* In the languages of India the true sound of *t* + *h* is common. This, however, we cannot spell naturally; because the combination *th* conveys to us another notion. Hence arise such combinations as *thh,* or *t*^{c}, &c., in writing Hindoo words.

A second mischief of orthographic conventionalities, is the wrong notions that they engender, the eye misleading the ear. That *th* is really *t* + *h,* no one would have believed had it not been for the spelling.

§ 308. *The e mute—the juxta-position of different vowels.*—Two important modes of spelling still stand over for notice.

(1.) By adding a second vowel, and so giving the appearance of a diphthong (*rĕd, reād*); and (2) by adding at the end of the word the letter *e,* which, from the circumstance of its not being sounded, is called the *e* mute (*băt, bāte*); we get, *for the present stage of the English language,* the same results that come from the reduplication of the vowel, as in *feet* and *cool; i. e.* we get a sign to the eye that the vowel is long or independent. Such, at least, is the general inference from these combinations. At

the same time it is doubtful whether either of these is a true orthographic expedient; inasmuch as it is highly probable that they once represented (or approached the representation of) a real sound; *e. g.* the *e* now called mute was once sounded.

Again, the provincial pronunciation of such a word as *wheat* is *whee-ŭt* (there or thereabouts). This, which is provincial now, may easily be *archaic, i. e.* belong to the written language in an older stage. If so, the second vowel is no true orthographic expedient. Whatever it may be now, it originally expressed a real sound; a real sound which has changed and simplified itself during the interval.

§ 309. Long as is the list of the different powers of the different letters of the English Language, the greater part of them finds an explanation in one of the above-mentioned principles.

The etymological principle explains much; for the English is a language which pre-eminently recognises it; and it is also a language which, from the complex character of its organisation, has a large field for its application.

Change between the first use of a given mode of spelling and the present time explains much also;

Orthographic expedients explain more;

Fourthly, the juxta-position of incompatible sounds explains much (see remarks on *d* and *s*).

B.—The *b* in *debtor, subtle, doubt,* agrees with the *b* in *lamb, dumb, thumb, womb,* in being mute. It differs, however, in another respect. The words *debtor, subtle, doubt,* are of classical, the words *lamb, dumb,* &c. are of Angle origin. In *debtor,* &c. the *b* was undoubtedly at one time pronounced, since it belonged to a different syllable; *debitor, subtilis, dubito,* being the original forms. I am far from being certain that, with the other words, *lamb,* &c. this was the case. With them the *b* belonged (if it belonged to the word at all) to the same syllable as the *m*. I think, however, that instead of this being the case, the *b,* in *speech,* never made a part of the word at all; that it belongs now, and that it always belonged, to the *written* language only; and that it was inserted in the spelling upon what may be called the principle of imitation.

D.—The reason for *d* being often sounded like *t*, is as follows:—

The words where it is so sounded are either the past tenses or the participles of verbs; as *plucked, tossed, stepped*, &c.

Now the letter *e* in the second syllable of these words is not sounded; whence the sounds of *k*, of *s*, and of *p*, come in immediate contact with the sound of the letter *d*.

But the sound of the letter *d* is flat, whilst those of *k*, *s*, and *p* are sharp; so that the combinations *kd*, *sd*, and *pd* are unpronounceable. Hence *d* is sounded as *t*.

In the older stages of the English Language the vowel *e* (or some other vowel equivalent to it) was actually sounded, and in those times *d* was sounded also.

Hence *d* is retained in spelling, although its sound is the sound of *t*.

K (*C*).—1. Before *e*, *i*, and *y*, the letter *c* is pronounced as *s*—*cetaceous, city, Cyprian*;

2. Before *a*, *o*, and *u*, it is sounded as *k*—*cat, cool, cut*;

3. Before a consonant it is so sounded—*craft*.

On the other hand—1. *K* rarely comes before *a*, *o*, or *u*—

2. But it *is* used before *e*, *i*, or *y*; because in that position *c* would run the chance of being sounded as *s*.

Hence at the end of words *k* is used in preference to *c*. We write *stick, lock*, rather than *stic, loc*, or *sticc, locc*.

And the reason is clear; the sound of *c* is *either* that of *k* or that of *s*.

Which of these sounds it shall represent is determined by what follows.

If followed by nothing, it has no fixed sound; but

At the end of words it *is* followed by nothing;

Whence it has, at the end of words, no fixed sound; and

Therefore, being inconvenient, has to be replaced by *k*.

But, besides this, *k* is rarely doubled. We write *stick* rather than *stikk*. This is because it is never used except where *c* would be pronounced as *s*; that is, before a small vowel. If *kid* were spelt *cid*, it would run the chance of being pronounced *sid*.

Now, the preference of *c* to *k* is another instance of the influence of the Latin language. The letter *k* was wanting in

Latin; and as such was eschewed by languages whose orthography was influenced by the Latin.

Hence arose in the eyes of the etymologist the propriety of retaining, in all words derived from the Latin (*crown, concave, concupiscence,* &c.), the letter *c* to the exclusion of *k*. Besides this, the Anglo-Saxon alphabet, being taken from the Roman, excluded *k*, so that *c* was written even before the small vowels, *a, e, i, y*; as *cyning*, or *cining, a king*. *C* then supplants *k* upon etymological grounds only. In some of the languages derived from the Latin this dislike to the use of *k* leads to several orthographical inconveniences. As the tendency of *c* before *e, i, y,* to be sounded as *s* (or as a sound allied to *s*), is the same in those languages as in others; and as, in those languages as in others, there frequently occur such sounds as *kit, ket, kin,* &c., a difficulty arises as to the spelling. If spelt *cit, cet,* &c. there is risk of their being sounded *sit, set*. To remedy this an *h* is interposed—*chit, chet,* &c. This, however, only substitutes one difficulty for another, since *ch* is, in all probability, already used with a different sound: *e.g.* that of *sh*, as in French; or that of *k* guttural, as in German. The Spanish orthography is thus hampered. Unwilling to spell the word *chimera* (pronounced *kimera*) with a *k*; unable to spell it with either *c* or *ch*, it writes the word *quimera*. This distaste for *k* is an orthographic prejudice. Even in the way of etymology it is but partially advantageous: since in the other Gothic languages, where the alphabet is less rigidly Latin, the words that in English are spelt with a *c*, are there written with *k*—*kam*, German; *komme*, Danish; *skrapa*, Swedish = *came, come, scrape*.

That the syllables *cit, cyt, cet,* were at one time pronounced *kit, kyt, ket,* we believe: 1. from the circumstance that if it were not so, they would have been spelt with an *s*; 2. from the comparison of the Greek and Latin languages, where the words *cete, circus, cystis,* Latin, are κητὴ, κίρκος, κύστις, Greek.

In the words *mechanical, choler,* &c. derived from the Greek, it must not be imagined that the *c* represents the Greek *kappa* or κ. The combination *c* + *h* is to be dealt with as a single letter. Thus it was that the Romans, who had in their language neither the sound of χ, nor the sign κ,

rendered the Greek *chi* (χ), just as by *th* they rendered θ, and by *ph*, ϕ.

The faulty representation of the Greek χ has given rise to a faulty representation of the Greek κ, as in *ascetic*, from ἀσκήτικος.

G.—Where *c* is sounded as *k*, *g* is sounded as in *gun*.

Where *c* is sounded as *s*, *g* is sounded as *j* (*dzh*)—not always, though generally.

This engenders the use of *u* as an orthographic expedient. In words like *prorogue*, &c. its effect is to separate the *g* from the *e*, and (so doing) to prevent it being sounded as *j* (*dzh*).

The letter S.—In a very large class of words the letter *s* is used in spelling where the real sound is that of the letter *z*. Words like *stags*, *balls*, *peas*, &c. are pronounced *stagz*, *ballz*, *peaz*. It is very important to be familiar with this orthographical substitution of *s* for *z*.

The reason for it is as follows:—

The words where it is so sounded are either possessive cases, or plural nominatives; as *stag's*, *stags*, *slab's*, *slabs*, &c.

Now in these words (and in words like them) the sounds of *g* (in *stag*) and of *b* (in *slab*) come in immediate contact with the sound of the letter *s*.

But the sound of the letter *s* is sharp, whilst those of *g* and *b* are flat, so that the combinations *gs*, *bs*, are unpronounceable. Hence *s* is sounded as *z*.

In the older stages of the English language a vowel was interposed between the last letter of the word and the letter *s*, and, when that vowel was sounded, *s* was sounded also.

Hence *s* is retained in spelling, although its sound is the sound of *z*.

This fact of the final *s* being so frequently sounded as *z* reduces the writer to a strait whenever he has to express the *true* sound of *s* at the end of a word. To write *s* on such an occasion would be to use a letter that would probably be mispronounced; that is, pronounced as *z*.

The first expedient he would hit upon would be to double the *s*, and write *ss*. But here he would meet with the following difficulty:—A double consonant expresses the shortness of

the vowel preceding, *tŏss*, *hĭss*, *ĕgg*, &c. Hence a double *s* (*ss*) might be misinterpreted.

This throws the grammarian upon the use of *c*, which, as stated above, has, in certain situations, the power of *s*. To write, however, simply *sinc*, or *onc*, would induce the risk of the words being sounded *sink*, *onk*. To obviate this, *e* is added, which has the double effect of not requiring to be sounded (being mute), and of showing that the *c* has the sound of *s* (being small).

"It is the peculiar quality," writes Johnson, "of *s* that it may be sounded before all consonants, except *x* and *z*, in which *s* is compound, being only *ks*, and *z* only a hard [flat] or gross *s*. It is therefore termed by grammarians *suæ potestatis litera*; the reason of which the learned Dr. Clarke erroneously supposed to be, that in some words it might be doubled at pleasure." A reference to the current Greek Grammars will indicate another reason for σ being called *suæ potestatis litera*. It will there be seen that, whilst π, β, φ—κ, γ, χ—τ, δ, θ—are grouped together, as *tenues*, *mediæ*, and *aspiratæ*, and as *inter se cognatæ*, σ stands by itself; ζ, its *media* (flat sound), being treated as a double letter, and *sh*, its so-called aspirate, being non-existent in the Greek language.

H.—The reason for *h* appearing in combination with *t* and *s*, in words like *thin* and *shine*, is as follows:—

The Greeks had in their language the sounds of both the *t* in *tin*, and of the *th* in *thin*.

These two sounds they viewed in a proper light; that is, they considered them both as simple single elementary sounds.

Accordingly, they expressed them by signs, or letters, equally simple, single, and elementary. The first they denoted by the sign, or letter, τ, the second by the sign, or letter, θ.

They observed also the difference in sound between these two sounds.

To this difference of sound they gave names. The sound of τ (*t*) was called *psilon* (a word meaning *bare*). The sound of θ (*th*) was called *dasy* (a word meaning *rough*).

In the Latin language, however, there was no such sound as that of the *th* in *thin*.

And, consequently, there was no simple single sign to represent it.

Notwithstanding this the Latins knew of the sound, and of its being in Greek; and, at times, when they wrote words of Greek extraction, they had occasion to represent it.

They also knew that the sound was called *dasy*, in opposition to the sound of *t* (τ), which was *psilon*.

Now the Latins conceived that the difference between a sound called *psilon*, and a sound called *dasy*, consisted in the latter being pronounced with a stronger breath, or breathing.

In the Latin language the word *aspiration* means *breathing*; so that, according to the views just stated, the Greek word *dasy* was translated by the Latin word *aspiratum* (*i. e. aspirated* or *accompanied by a breathing*).

In Latin the letter *h* was not called a sound, but merely a breathing* (*aspiratio*).

This being the case, the addition of the letter *h* was thought a fit way of expressing the difference between the sounds of the *t* in *tin* and the *th* in *thin*.

As the influence of the Latin language was great, this view of the nature of the sound of *th* (and of sounds like it) became common.

The Anglo-Saxons, like the Greeks, had a simple single sign for the simple single sound: *viz.* þ (for the *th* in *thin*), and ð (for the *th* in *thine*).

But their Norman conquerors had neither sound nor sign, and so they succeeded in superseding the Anglo-Saxon by the Latin mode of spelling.

Add to this, that they treated the two sounds of *th* (*thin* and *thine*) as one, and spelt them both alike.

* The fact of *asper* = *dasy* has, probably, had something to do with the evolution of this term. If so, it has effected a *catachresis*.

CHAPTER VI.

HISTORICAL SKETCH OF THE ENGLISH ALPHABET.

§ 310. The preceding chapters have exhibited the theory of a full and perfect alphabet; they have shown how far the English falls short of such a standard; and, besides this, they have exhibited some of the various conventional modes of spelling which the insufficiency of alphabets, combined with other causes, has engendered. The present chapter gives a *history* of our alphabet, whereby many of its defects are partially *accounted for*. These defects, it may be said, once for all, the English alphabet shares with those of the rest of the world; although, with the doubtful exception of the French, it possesses them in higher degree than any other.

With few, if any, exceptions, all the modes of writing in the world originate, directly or indirectly, from the Phœnician. This is easily accounted for when we call to mind, (1) the fact that the Greek, the Latin, and the Arabic alphabets, are all founded upon this; and (2) the great influence of the nations speaking those three languages. The present sketch, however, is given only for the sake of accounting for our chief defects and peculiarities.

§ 311. *Phœnician period.*—At a certain period the alphabet of Palestine, Phœnicia, and the neighbouring languages of the so-called Semitic tribes, consisted of *twenty-two* separate and distinct letters.

The chances are, that, let a language possess as few elementary articulate sounds as possible, an alphabet of only twenty-two letters will be insufficient. Now, in the pticuarlar case of the languages in point, the number of elementary sounds, as we infer from the present Arabic, was *above* the average. Hence,

it may safely be asserted, that the original Phœnician alphabet was *insufficient* for even the Phœnician language.

It was, moreover, *inconsistent;* since sounds as like as those of *teth* and *tau* (mere variations of each other) were expressed by signs as unlike as ט and ת; whilst sounds as unlike as those of *beth* with a point, and *beth* without a point (*b* and *v*), were expressed (if expressed at all) by signs as like as ב and בּ. This, however, was a subsequent change.

In its early state it was imported into Greece. Now, as it rarely happens that any two languages have precisely the same elementary articulate sounds, so it rarely happens that an alphabet can be transplanted from one tongue to another, and be found, at once, to coincide.

The Greeks had, in all probability, sounds which were wanting in Palestine and Phœnicia. In Palestine and Phœnicia it is certain that there were sounds wanting in Greece.

Of the twenty-two Phœnician letters, the Greeks appear to have taken but twenty-one. The eighteenth letter, *tsadi,* seems either never to have been introduced into Europe, or to have become obsolete immediately after its introduction.

§ 312. *Greek period.*—Compared with the Semitic, the *Old* Greek alphabet ran thus:—

	Hebrew.	*Greek.*		*Hebrew.*	*Greek.*
1.	א	A.	12.	ל	Λ.
2.	ב	B.	13.	מ	M.
3.	ג	Γ.	14.	נ	N.
4.	ד	Δ.	15.	ס	Ξ.
5.	ה	E.	16.	ע	O.
6.	ו	F.	17.	פ	Π.
7.	ז	Z.	18.	צ	—
8.	ח	H.	19.	ק	Q*
9.	ט	Θ.	20.	ר	P.
10.	י	I.	21.	ש	Σ.
11.	כ	K.	22.	ת	T.

In a work specially devoted to the history of alphabetic writing, the so-called Semitic letters should appear in their very oldest form. They do not, however, do so in the foregoing

* Or rather the letter out of which *Q* grew.

table. Indeed, although we are speaking of the *Phœnician* alphabet, the forms themselves of the letters are not Phœnician. They are (as may be seen from the heading of the columns) *Hebrew*. For the chief purposes of the present chapter this is sufficient. The older forms, however, may be studied in more works than one, *e. g.* in the Phœnicia of Gesenius, in Professor Key's Alphabet, &c.

The names of the letters are as follows:—

Hebrew.	*Greek.*	*Hebrew.*	*Greek.*
1. Alef	Alfa.	12. Lamed	Lambda.
2. Beth	Beta.	13. Mem	Mu.
3. Gimel	Gamma.	14. Nun	Nu.
4. Daleth	Delta.	15. Samekh	Sigma.
5. He	E.	16. Ayn	O.
6. Vaw	Digamma.	17. Pi	Pi
7. Zayn	Zeta.	18. Tsadi	——
8. Heth	Eta.	19. Kof	Koppa.
9. Teth	Theta.	20. Resh	Rho.
10. Yod	Iota.	21. Sin	San.
11. Kaf	Kappa.	22. Tau	Tau.

When this alphabet of twenty-two letters was transferred from Phœnicia to Greece, the following changes took place; changes of which the effects are to be found, more or less, in more than half the alphabets of the world, even at the present time:—

Letter 6 (*Vaw*) became obsolete.

Letters 5 and 8 (E *and* H). The Greeks, like the Phœnicians, &c. used them with similar, though different, powers. In the languages akin to the Phœnician, these were sounds of *h*—aspirates (so-called) or gutturals. In the Greek, this aspirate or guttural power grew obsolete, and the powers of the letters equivalent to the ה and ח became those of the vowels *e* and *ee*. Furthermore, the Greeks (probably, at some comparatively late period) added to the name E, the adjective *psilon* (=*bare*, or, in the technical language of the grammarian, *lene*); and, hence the name became E-*psilon*, *Epsilon*, or E*psilon*.

What the Greeks in aftertimes wrote X and Φ, the Greek during the first stage of the alphabet wrote ΚΗ and ΠΗ.

Letters 15 and 21 (*Samekh* and *Sin*). Of these, the latter took the Greek form, *San*, only in the earlier stages of the language. In the later this name became obsolete. When this had taken place, the name *Sigma* (which word for word = *Samekh*, just as word for word *San* = *Sin*) was transferred from the fifteenth letter to the twentieth.

Letter 16, *Ayn*. The history of this sign is nearly that of the sign ה (E). It came to denote the sound of *o*, having originally been something different. What this original sound was is uncertain. It is generally considered to have been a nasal, *i. e.* something akin to the *ng* in *king*. Such is the history of the change it underwent when becoming Greek as a *sign*.

Different from this is the history of the *name* by which it was known. This came to be O*mikron* (= *little o*), O-*mikron*, *Omikron*; this being, *mutatis mutandis*, the change that converted E into *Epsilon*. The history, however, of the two letters differs; inasmuch as the letter from which *Epsilon* was differentiated (viz. the sound of *Eta*), was already a part of the alphabet, whereas the sound from which *Omikron* was differentiated was an *addition*, a sound of comparatively late origin, of which the sign was Ω, and the name *O mega*, *O-mega*, *Omega*.

Letter 18, *Tsadi*. See below.

Letter 19, *Kof*, like *Vaw*, became obsolete—both as a name and as a letter; not simply, like *San*, where the name only got lost, whilst the letter remained, but wholly and absolutely, letter and name as well.

We have now seen that out of twenty-two Phœnician *letters*, and a like number of *names of letters*, the Greeks adopted as many as twenty-one, if we suppose that Tsadi *never* made any part of the Greek alphabet; but, *with* Tsadi, twenty-two. The doubts about this sign arise out of the fact of there having been an old Greek name *Sampi*. How came it? Word for word it seems to be *Tsadi*. Yet there is no proof that *Tsadi* was ever taken into the Greek alphabet. It occurs in no MS., in no inscription. Nevertheless, it may have once been Greek—having become obsolete at a very early period.

Hence, we may treat it as a letter lost at so early a period as, for practical purposes, to be ignored as a part of the Greek alphabet—which, then, (as aforesaid) consists of twenty-one letters out of twenty-two—*letters and names of letters*. Mark this difference, and—

Then, ask what principles regulated the adaptation of the Phœnician alphabet to the Greek language; the answers being—

Firstly, that letters expressive of sounds to which there were no precise equivalents in Greek, were used with other powers. This was the case with the letters.

Figured.		Named.		Sounded.	
Hebrew.	*Greek.*	*Hebrew.*	*Greek.*	*Hebrew.*	*Greek.*
ה	E	*He*	*Epsilon.*	h	*e*
ח	H	*Heth*	*Eta.*	hh	*ee*
ע	O	*Ayn*	*O.*	ng (?)	*o*

Secondly, that letters which were not wanted were allowed to drop out of the alphabet, either wholly or partially: wholly, when the name and letter were each allowed to grow obsolete; partially, when either the name alone or the letter alone was ejected. With the Greek equivalent to Kof, the letter was wholly lost, the name being nearly so. The sixth letter, however, or the representative of *Vaw*, although obsolete as the sign of a *sound*, was retained as the sign of a *number*; viz. the number six ($\varsigma = 6$).

Again, there were either sounds in the Greek Language which were wanting in the Phœnician, or (what, for practical purposes, is the same thing) the Greeks determined upon expressing certain differences which the Phœnicians left unrepresented. This, however, could not be done without further change—change which arose out of the insufficiency of the original scanty alphabet of twenty-two signs.

Hence, for such simple siugle elementary articulate sounds for which there was no sign or letter representant, new signs, or letters, were invented. Furthermore, these new signs, as will be seen in the sequel, were not mere modifications of the older ones, but new, distinct, and independent letters—

Called.	*Figured.*	*Sounded.*
Upsilon	Υ	u.
Fi (*Phi*)	Φ	f (*ph*).
Khi (*Chi*)	Χ	kh (*ch*).
Psi	Ψ	ps.
Omega	Ω	ō.

The *place* of these new sounds was at the end of the alphabet. They followed *Tau,* and came altogether. They might have been put in the vacancies left by the ejected or obsolete letters; but they were not.

The *names* of the letters were accommodated to the genius of the Greek Language. Thus, to say nothing about the *minor* modifications, of *Alfa, Beta, Lambda,* from *Alef, Beth, Lamed,* &c., we find that—

Zayn	becomes	*Zeta.*
Heth	—	*Eta.*
Teth	—	*Theta.*
Samekh	—	*Sigma.*
Ayn	—	*O.*
Resh	—	*Rho.*

The *order* of the letters is preserved, the letters themselves being used as numerals. Hence—

Greek.		*Hebrew.*		*Numeral.*
A	=	א	=	1.
B	=	ב	=	2.
Γ	=	ג	=	3.
Δ	=	ד	=	4.
E	=	ה	=	5.
ϝ	=	ו	=	6.
Z	=	ז	=	7.
H	=	ח	=	8.
Θ	=	ט	=	9.
I	=	י	=	10.

Here let us pause; first, to remark that there are at least two epochs in the history of the Greek alphabet, or, changing the expression, two alphabets, the *Older* and the *Newer;* and, next, to consider certain points connected with them both.

§ 313. *The Older Greek Alphabet as compared with the*

Newer.—We get at the difference between the Older Greek Alphabet as opposed to the Newer, by remembering—

1. What has been ejected;
2. What has been changed;
3. What has been added.

The *ejections* were of two kinds.

a. There was the ejection of both name and letter. This took place with the letters and names that grew out of Vau and Kof.

b. There was the ejection of the name only. This took place with *San*.

The *changes* were of two kinds.

a. There was a change of *name*, *e. g.* the addition of the adjectives *psilon* and *mikron* to *e* and *o* respectively; the transfer of the denomination *sigma* to the twenty-first letter, and the substitution for it of the name *Xi* for letter 16.

b. There was a change of *form*. The new letter *Khi* became X, and Ξ became what was originally the representative of the Hebrew Samekh.

The additions have already been noticed.

Now the details respecting the points wherein the Greek alphabet in its newer, differed from the Greek alphabet in its older stage, are of far less importance than the considerations that arise out of the simple fact of there having been two stages at all—viz. the Older and Newer. When did the latter begin? When did the former end? Did they pass into one another by degrees, or was there a broad and definite line of demarcation between them? Did the one become prevalent in one part of the Greek area, and the other in another? Was one Attic rather than Doric or Ionic, the other Doric or Ionic rather than Attic? The answers to all this involve special and minute investigations into the archæology and palæography of Greece, and it is not Greece that the present work is written about. Hence, the points under notice are indicated rather than investigated. On the other hand, a great deal that bears even upon the history of the *English* alphabet up to its very latest date, is to be found in the difference between the Old Greek alphabet of twenty-one (or twenty-two) letters, and the newer one of more than twenty-two.

We may easily understand the nature of these phenomena by asking a few questions, which, however hypothetical they may be, will well illustrate the bearings of the facts under notice. "What" (let us ask) "would be the character of the present alphabet of the English Language if it had been taken direct from the Greek?"

This engenders another question, "Which Greek is meant, the Older alphabet or the Newer; the Older which ran from *Alfa* to *Tau*, or the Newer which ran from *Alfa* to *Omega?*"

Whichever way we answer, we find something different from the present state of things; *e. g.* if we had taken direct from either the Older or Newer Greek, *z* would be the sixth letter in our alphabet instead of the last.

Again, had we taken from the Newer alone, we should have had two different *e's* and different *o's*—one for the *e* in *pen*, and another for the *e* in *glebe;* one for the *o* in *not*, another for the *o* in *note*, &c., &c.

Again, let us look at the two letters *U* and *Q*. The former we could only have got from the Newer, the latter only from the Older alphabet. Yet we have *both;* and that when our alphabet has not been taken from the Greek at all.

This (to which much might be added) suggests the likelihood of the difference of the two stages of the Greek alphabet being important, and deserving of attention. Let us deal with it in as simple a form as possible, unencumbered of unnecessary details, and solely with a view to the phenomena which it will explain. Doing this let us take the two extreme forms—the oldest, which will also be the most Phœnician; the newest, which will also be the most English or Angle form.

1. Alfa	Α	Alfa	1.
2. Beta	Β	Beta	2.
3. Gamma	Γ	Gamma	3.
4. Delta	Δ	Delta	4.
5. Epsilon	Ε	E	5.
6. Zeta	Ζ	*Digamma*	6.
7. Eta	Η	Eta	7.
8. Theta	Θ	Theta	8.
9. Iota	Ι	Iota	9.
10. Kappa	Κ	Kappa	10.

11. Lambda	Λ	Lambda	11.
12. Mu	M	Mu	12.
13. Nu	N	Nu	13.
14. Xi	Ξ	*Samekh*	14.
15. Omikron	O	O	15.
16. Pi	Π	Pi	16.
— ——	—	Koppa	17.
— ——	—	Tsadi (?)	18.
17. Rho	P	Rho	19.
18. Sigma	Σ	*San*	20.
19. Tau	T	Tau	21.
20. Upsilon	Y		
21. Fi	Φ		
22. Khi	X		
23. Psi	Ψ		
24. Omega	Ω		

In this table *Tsadi* has been admitted, because, as it professes to exhibit the extreme forms of the Greek alphabet, the *very* early period to which that letter may be referred is recognised.

It may not be inconvenient to give names to these two extreme forms, names founded upon the character of the resemblance which they bear to the two alphabets with which they are most compared. These are the Phœnician on the one side, and the Slavonic on the other. From these two terms let us coin the words *Phœnicoeid* and *Slavoniform*.*

It is clear that the earlier any alphabet is derived from the Greek, the more Phœnicoeid it will be; nay, it may be so Phœnicoeid as to present the same appearance that would have arisen out of an immediate deduction from the Phœnician itself.

Let us, in fixing upon a rough approximation for the two stages, say that 700 B.C. the Greek alphabet was Phœnicoeid rather than Slavoniform, and 100 B.C. Slavoniform rather than Phœnicoeid.

§ 314. The reader may now either continue the study of the present section, or pass on to § 315. If he do the former, he will meet with some observations upon writing in general, observations which have their bearing upon the criti-

* See note at end of chapter for meaning of this term.

cism of the development, evolution, and affiliation of alphabets of the world at large; observations, however, which are more or less episodical to the present work. On the other hand, by missing these questions for the present, he may take up the history of the Phœnician and Phœnicoeid alphabets of Italy; alphabets whose structure influenced that of the Romans, the Roman alphabet being the basis of our own.

The questions to be noticed are those of—(1.) *Form*, to which are subordinate those of *nexus* and *direction*; (2.) *Power*; (3.) *Name*; and (4.) *Order*.

1. *Form*.—At the present moment we have more forms than one for the same letter, and it is not difficult to see how they originated. There are the Capitals—different in MSS. and in printed books, different, too, from what they were in the days of Black-letter. There are the smaller letters—different in writing and in printing, different, too, from the Black-letter. There are Italics, which are intermediate to type and MS.—print in imitation of penmanship. All this we find within the limits of our own language. Beyond these limits, we find difference as well as likeness. The German and Danish texts are what the English once was, *i. e.* forms of Black-letter—and that in writing as well as printing. It is easy, then, to find varieties in the *form* of the letters.

How do they arise? Printing is one process, writing another. One requires a pen, the other a type. Differences of this kind evidently have a tendency to develope different results. But printing is a recent invention, and, being such, is evidently inadequate to account for the differences of form between the old alphabets. What do we look for here? Difference of material—difference of the material written on, difference in the instrument wherewith men wrote. It is no slight matter in respect to the shape of a letter whether we use a pen, a style, or a reed, a waxen tablet, a strip of papyrus, or a skin of parchment

Again, we have a coinage. So had the ancients. A coin, however, is at least as different from a printed book as a printed book is from a MS.

Finally—we have inscriptions. So had the ancients.

Now, without saying that MS. writing demands that its

letters should be round and curved rather than straight and angular, it is safe to say that inscriptional writing requires angular and straight lines rather than curves and sinuosities.

Hence, with the slightest tendency for the MS. forms of letters to get rounded, there sets in a tendency towards the evolution of two classes of letters—one for inscriptions (or *glyptographic*), one for communications on paper, parchment, &c. (or *cursive*). Now, the cursive forms tolerate the introduction of glyptographic shapes better than the glyptographic tolerate the introduction of cursive ones. Hence, in inscriptions we find the angular forms almost exclusively; in MSS. the curved forms, and, on certain occasions, the angular ones as well. Out of these angular, inscriptional, or glyptographic letters grow the *Capital* as opposed to the Small letters.

Now, as all our early specimens of the alphabet are from coins or inscriptions, it is only the *Capital* or glyptographic forms of the older alphabets that we know anything about. Hence, in working problems connected with the affiliation and derivation of alphabets, we must compare the Capitals rather than the smaller letters—the glyptographic rather than the cursive forms.

Closely akin and (as aforesaid) subordinate to the question of forms, is that of—

Nexus, connection, conjunction, or concatenation.—In glyptography we *carve*, in MS. we *urite*. In the former, the letters may be kept separate; in the latter, they have a tendency to join, or touch each other. Carve such a word as THOMAS on a tombstone, stamp such a word as GEORGE on a coin, and the letters keep separate. Print them, and they *must* be separate. Write them, and they run into each other. This produces modifications of form, *i. e.* connecting lines and abbreviations.

Closely akin, and (as aforesaid) subordinate to the question of *concatenation*, is that of—

Direction.—*We* write from left to right—*George*. But what if we wrote *egroeG*, *i. e.* from right to left? The Hebrews *did* so write.

Again, they or we might have written

G
e
o
r
g
e

i. e. from top to bottom—or *vice versâ*—

e
g
r
o
e
G

from bottom to top.

No known nation writes from bottom to top. The Mongols, however, write from top to bottom.

Hence, the direction of a line of writing may be either *horizontal*, or *perpendicular* (*vertical*)—these being the primary lines. Intermediate to the two we may have one from corner to corner, or a *diagonal* one. This might easily have existed, though it is not known to have done so.

The direction, then, of a line of writing may be *horizontal, vertical*, or a *mixture of the two, i. e. diagonal*—the two first forms being real and actually in practice.

Again, the Greeks give us the adverb βουστροφηδὸν (*bustrofedon*), from βους (*bus* = *ox*) and στρεφ (*stref* = *turn*). This means the way in which an ox at the plough turns, *i. e.* up one furrow and down another. Hence, in the *bustrofedon* direction one line runs from right to left (or *vice versâ*), and the next from left to right (or *vice versâ*).

It is not enough to remember the different possible and actual varieties of *direction*, deducing the *diagonal* from a mixture of the two primary forms of the *vertical* and *horizontal*, as well as noticing the *left-to-right*, the *right-to-left*, and the *bustrofedon* forms of the latter; there is a further distinction to be drawn—the distinction between the *direction of letters* and the *direction of lines*.

Such a line as—

The way was long, the wind was cold,

is written horizontally, and from *left-to-right*.

Divide it into two, and reverse the direction of the latter half, so as to get a sample of *right-to-left* mode of writing; which (as the two hemistichs are taken together) will also be *bustrofedon*.

The way was long,
.dloc saw dniw eht

Could this be written otherwise? Yes. It might run—

The way was long,
·ɓloɔ ɐsw ɓuiw ǝɥʇ

The difference between these two examples is clear. In the former the line is read from right to left, the letters preserving their original aspect. In the latter the direction of the individual letters is changed as well as that of the line in general.

2. *Power*.—Examples of the change of *power* have been given in the cases of the Greek *Eta*, *Epsilon*, &c. They generally arise out of the difference between the sound-system of the language from which the alphabet is taken, and that of the language which takes it. Under certain conditions a long line of alterations may occur, and the power of a given letter may end in being something very different from what it was at the beginning. The Greek, for instance, changes the power of the Phœnician ח. A third language may take from the Greek, and change the Greek *Eta*, and so on *ad infinitum*.

3. *Name*.—The names of *A* and *B* were in Greek and Hebrew Alfa and Alef, Beta and Beth respectively.

The name of the same letters in English are *a* and *bee*. The Greek used an alphabet, we an *A B C*.

There is a transparently visible difference between these two classes of names. The Greek and Hebrew forms are those of ordinary substantives; the English are simply the powers of the letter put in a pronounceable form.

4. *Order*.—That the letters of a language should take some definite *order*, is an absolute necessity, as soon as such a book as a dictionary or glossary comes into use.

There must, then, be some determinate sequence—*i. e.* if *a* precedes *b* once, it must always precede it; and so on.

The real date, however, of this order or sequence is much earlier. It is, at least, as old as the term *Alphabet;* a word compounded of the names of the first two letters of the Greek series—*alfa* and *beta;* in Hebrew, *alef* and *beth.* The following extract from Professor Key gives us an ingenious speculation respecting the word *element*—

"Alphabet is the name given to the series of letters used in different countries at different times. The term is borrowed from the Greek language, in which *alpha*, *beta*, are the first two letters; or if we go a step farther back, we should derive the word from the Hebrew, which gives to the corresponding letters the names *aleph*, *beth*. Thus the formation of the word is precisely analogous to that of our familiar expression, the *A*, *B*, *C;* and some writers have found a similar origin for the Latin name given to the letters, viz. *elementa*, which, it must be allowed, bears an extraordinary similarity in sound to the three liquids, *l*, *m*, *n*; but to make this derivation satisfactory, it should be proved that these letters were at one time the leaders of the alphabet, for otherwise it would be difficult to account for the selection of a name from them in preference to the rest."

Another point connected with the history of the *Alphabet* (the word being used in its strict etymological sense, and meaning the *order of the letters*) is the fact, that in the Greek and Hebrew it had a double function.

In other words, the letters denoted *numbers* as well as *sounds;* so that $\alpha = 1$, $\beta = 2$, $\gamma = 3$, &c. The bearing of this double power is important. Say, that in the present English there were no such signs as 1, 2, 3, 4, 5, &c., but the letters *a*, *b*, *c*, *d*, *e*, &c., instead. Say, too, that some orthographic reformer persuaded his countrymen that the letter *c* was superfluous—as it actually is. Say, that he made out a case for its ejection. A difficulty would then present itself. Though useless and (perhaps) obstructive as the sign of a sound, it would be wanted as a number, and, as a number, it would have to keep its place in the alphabet. It has been seen that something of this kind was the case with the Hebrew *vau*, when taken into the Greek.

Hence, the subtraction of a letter from an alphabet, wherein numbers as well as sounds are expressed, is inconvenient.

But suppose the case to be one of addition as well as subtrac-

tion, *i. e.* that *c* has to be ejected, but that some letter has to be added. In such a case the one may be *substituted* for the other —and the order of the alphabet remained unchanged.

Thirdly—there may be a case of *simple* addition; whereby some letter is added, and no letter taken away. Where must be the place of this new sign? At the end of the alphabet. This, at least, is what we expect *à priori*, and this is what, in many alphabets, we find to have actually been the case. At the same time, there are other likely situations as well—*e. g.* a newly-added letter allied to (say) *b*, or *t*, may easily be placed next to those signs—*intercalated* or *interposed*, so to say.

The conclusion of these episodical sections respecting certain points connected with the general history of alphabetic writing is now at hand; it being only necessary to remind the reader that the only questions under consideration in the present work are those that account for certain phenomena connected with the alphabet of the English Language. The origin of the Phœnician letters is another matter altogether. It is another matter altogether, whether we consider it historically or developmentally, whether we ask from what older literature (if any) the Phœnicians took their letters, or whether we investigate the internal changes by which one form of alphabet was evolved out of another. It is one thing to ask whether Phœnicia may have taken its alphabet from Egypt or Assyria, another to ask whether what is now a letter may not once have been a syllable, and whether what at a later period was a syllable may not at an earlier one have been a whole word. All this, however, we pass over *sicco pede*.

Neither are the details of the changes that converted the Phœnicoeid form of the Greek Alphabet into the Slavoniform of great importance. The letter of the greatest value that they gave us was the U psilon (U-psilon, Upsilon), the parent of *u*, *v*, *y*, and *w*.

"At *tau*," writes Professor Key, "the Hebrew series terminates, while the Greek adds first a υ, then a φ, a χ, a ψ, and an ω. That some of these did not belong to the early Greek alphabet is proved historically. The ω appears rarely before the year 403 B.C.; ψ, χ, and φ, were represented by ΦΣ, ΚΗ, ΠΗ, and υ or ϒ appears to be only a variety of the *ayin*, to which it bears a strong resemblance in form.

The letters *o* and *u*, moreover, in all languages are so closely related in power, that the one might almost supply the place of the other, as is actually the case in the Etruscan, which had a *u*, but no *o*. It is not, therefore, a very bold thing to assert that the early Greek alphabet terminated at the same point as the Hebrew. There is, however, a difficulty which should not be neglected. It has been a common assertion, that the old Greek alphabet consisted of only sixteen letters. But Pliny and Plutarch seem, in the first place, to be the sole authority for the statement; and the assertion of the former, that Palamedes in the time of the Trojan war (!) added Θ, Ξ, Φ, Χ, and Simonides Ζ, Η, Ψ, Ω, is full of so many difficulties that belief could not readily be given to him, even were there no counter authority. For upon what principle could the Greek letters have attained their present order, if they were introduced according to the chronological arrangement given by Pliny? But fortunately in the very passage of Pliny referred to (vii. 56, or 57), he gives another statement from Aristotle, differing from his own in several particulars, but, it must be confessed, not more satisfactory. They mutually serve, however, to weaken the authority of each other. In enumerating the sixteen letters it may be observed that the long vowels Η, Ω, the double letters Ζ, Ξ, Ψ, the aspirates Φ, Χ, Θ, are excluded by Pliny. In defence of Ω, Ψ, Χ, Φ, we say nothing; but the character Η certainly did exist, not indeed as a long vowel, but as an aspirate. Thus with the *digamma*, the letter Η (*cheth*), and the *theta*, the old alphabet possessed a complete trio of aspirates: so erroneous is the notion that they should all be excluded. Lastly, as for Ζ and Ξ, the circumstance of their situation corresponding precisely to the *zain* and *samech* of the Hebrew would induce us to defend them, even at the risk of supposing (if such supposition be necessary) that, in their original power, they were not double letters. We do not, however, mean that the very characters existed, but that sibilants of some kind occupied their places. The precise correspondence of the Greek and Hebrew alphabets in the order and power and names of the letters is an argument of much stronger weight than any testimony from such careless and late writers as Pliny and Plutarch."

Yet one more general observation. In § 277 I have written that "the arrangement of sounds, as far as we have hitherto gone, is a *natural* arrangement; that is, vowels are arranged with vowels, consonants with consonants, mutes with mutes, liquids with liquids, and cognate sounds with cognate sounds. It will soon be seen that, besides the *natural* arrangement of

the sounds of a language, there is an *artificial* arrangement as well."

This *artificial arrangement* is, of course, the Alphabet; in which it may safely be said that the general opinion of philologues is in favour of the order or sequence of its letters being arbitrary or conventional. Why does *b* precede *c* and *d*? The ordinary answer is, that it does so because the first disposer and arranger of the letters chose to place it before them. Had he done the exact contrary he was free to do so. Such sequences as *c, d, b; d, c, b; b, d, c,* would have been just as good had they existed.

But I continue, and qualify my statement, adding to the term "artificial arrangement," the following words, "*or if not artificial, one which at the first view appears to be so.*" This suggests that the conventional, artificial, arbitrary, or non-natural order of the present alphabet may be so only *apparently*. In *reality* it may be natural—its natural character being disguised.

Now, the order of the Hebrew Alphabet is as follows :—

	Name.	*Sound.*
1.	*Alef*	Vowel or breathing.
2.	*Beth*	B.
3.	*Gimel*	G.*
4.	*Daleth*	D.
5.	*He*	Either a vowel or an aspirate.
6.	*Vaw*	V.
7.	*Zayn*	Z.
8.	*Kheth*	a variety of K.
9.	*Teth*	a variety of T.
10.	*Yod*	I.
11.	*Kaph*	K.
12.	*Lamed*	L.
13.	*Mem*	M.
14.	*Nun*	N.
15.	*Samekh*	a variety of S.
16.	*Ayn*	Either a vowel or—ʔ
17.	*Pe*	P.
18.	*Tsadi*	TS.
19.	*Koph*	a variety of K.
20.	*Resh*	R.
21.	*Sin*	S.
22.	*Tau*	T.

Let *beth, vaw,* and *pe* (*b, v, p*) constitute a series called series *P*. Let *gimel, kheth,* and *koph* (*g, kh, k'*) constitute a series called series *K*. Let *daleth, teth,* and *tau* (*d, t', t*) constitute a series called series *T*. Let *alef, he,* and *ayn* con-

* As in *gun*.

stitute a series called the vowel series. Let the first four letters be taken in their order.

1.	*Alef* . . .	of the vowel series.
2.	*Beth* . . .	of series P.
3.	*Gimel* . . .	of series K.
4.	*Daleth* . . .	of series T.

Herein the consonant of series *B* comes next to the letter of the vowel series; that of series *K* follows; and, in the last place comes the letter of series *D*. After this the order changes: *daleth* being followed by *he* of the vowel series.

5.	*He* . . .	of the vowel series.
6.	*Vaw* . . .	of series *P*.
7.	*Zayn* . . .	———
8.	*Keth* . . .	of series *K*.
9.	*Teth* . . .	of series *T*.

In this second sequence the *relative* positions of *v*, *kh*, and *t'* are the same in respect to each other, and the same in respect to the vowel series. The sequence itself is broken by the letter *zayn*, but it is remarkable that the principle of the sequence is the same. Series *P* follows the vowel, and series *T* is farthest from it. After this the system becomes but fragmentary. Still, even now, *pe*, of series *P*, follows *ayn*; *tau*, of series *D*, is farthest from it; and *koph*, of series *K*, is intermediate. I am satisfied that we have in the Hebrew alphabet, and in all alphabets derived from it (consequently in the English), if not a system, the rudiments of a system, and that the system is of the sort indicated above; in other words, that the order of the alphabet is a *circulating order*.

The earliest notification of this natural character, so disguised as to appear artificial, is to be found in the following extract from a work so often quoted already—Key's "Alphabet:"—

"But we are digressing too long from the question about the principle which governed the first arrangement of the Hebrew or old Greek alphabet, if principle there be. Though we cannot satisfactorily account for the whole order throughout the twenty-two letters,

there are certainly traces of some regularity in the arrangement. We find first the simplest of the vowel sounds followed by the three medials, β, γ, δ; then another vowel, followed, with some irregularity indeed, by aspirates corresponding in order to the above consonants, *vau*, *cheth*, *theth*, no bad representatives of ϕ, χ, θ. Then again we have a vowel ι, followed soon after by three consonants related to each other, λ, μ, ν. Soon after we find a fourth vowel o, and after it, with a little interruption it must be allowed, *pi*, *koppa*, *tau*. It cannot well be a mere accident that the several classes of labials, palatals, and dentals occur so nearly together in the different parts of the series, and always in the same order."

We may now follow our alphabet into Italy.

§ 315. *The Early Italian and Etruscan Alphabets.*—This was taken from either the Phœnician itself, or the Phœnicoeid Greek. We know this from the presence of the letters *F* and *Q*—the former from *Vau*, the latter from *Koppa*.

What more took place? Just what did in Greece. Where a letter was not wanted, it was either not taken in or allowed to drop out of the alphabet. Where a modification of its power was necessary, such modification was admitted.

In this way the equivalent to *Vau* took the sound of *F*, rather than that of *V*.

More changes of the kind will be found in the history of the Etruscan alphabet. In the Etruscan language, unless we are misled by the spelling, there was a remarkable preponderance of the *sharp* sounds as opposed to the *flat*, and a corresponding deficiency of the flat sounds as opposed to the *sharp*. Thus, there were the sounds of *p*, *f*, *t*, and *s*, in abundance, but not those of *b*, *v*, *d*, and *z*. Hence the equivalents to *beth*, *daleth*, and *zayn*, are wanting in the Etruscan; whilst that of *vau* is found with an altered power.

An alphabet derived from the Etruscan would be poorer than one derived from the Greek, and if the language to which it applied contained the flat sounds of *b*, *d*, and *z*, the representation of that language in writing would run every chance of being but indifferently good; in other words, it would run every risk of being very bad.

If the Etruscans wanted so many of the common elementary sounds, what did they have in their stead? anything or nothing?

Was the sound-system absolutely poor, or was it only different from the Greek?

It is not necessary to investigate these questions. It is enough to know that the signs for *b* and *d*, were wanting in the Etruscan alphabet—absolutely wanting. The *sign* for *Vau* was admitted—its power being changed. Instead of = *v* it = *f*. The effect of this we find in our own language at the present moment.

But there was another sound which was also said to be wanting in Etruscan, viz. that of the Greek *o-mikron*. What was the effect of this? It might be one of two things.

a. Either the sign which represented the Hebrew *Ayn* might be utterly absent from the Etruscan alphabet, or—

b. It might be incorporated therein with an altered power.

In other words, we might have either a case of ejection or a case of adaptation.

I have little doubt but that the case is one of adaptation. If we look to any of the ordinary tables which give us an Etruscan alphabet, we find that, when we get to the place of the Hebrew *Ayn*, or the Greek *Omikron*, there is a blank, or *hiatus*—indicating that no equivalent thereof is to be found in the Etruscan. We note this, and proceed, until we come to *Tau* (*t*). Here the Phœnician and the Phœnocoeid Greek alphabets end; but not the later Greek nor the Roman, nor yet the Etruscan. After *T* comes *U*—just as, in the later Greek, *Upsilon* follows *Tau*. But this is not all. Though, *place for place, and power for power*, this equivalent to the Greek υ differs from the Hebrew *Ayn*, its *form* is the same.

In considering the origin of *Y*, which he traces to *V* (which is only a modified *U*), Professor Key writes:—

"If we traced the Greek letter *Y* or *V* still farther back, we should perhaps arrive at the opinion that it grew itself out of a carelessly-written *O*. The Hebrew character which corresponds to *O*, viz. ע, already exhibits the opening above, just as the Hebrew ס does, compared with the Greek Θ. So, too, the English often write a capital *O* without joining the circle at the top. To these considerations may be added the fact that the Hebrew alphabet, which ended with a T, contains no other equivalent for the Greek Υ: and again the Etruscans had but one character *V*, without any *O*."

Now, I think that the identity of the Etruscan *U* with the Hebrew *Ayn, form for form,* is beyond question.

If so, it may be doubted whether the current expressions of the differences between the Etruscan and Greek alphabets are strictly accurate. It may be doubted whether we may correctly say that the Etruscans had no equivalent to the Greek *Omikron.* They may easily have had no such *sound.* Whether, however, it is equally accurate to say that they had no such *letter,* is another matter. They certainly had a sign that originated out of the Hebrew *Ayn ;* and this was what the Greeks had also. Hence, if I were writing on the antiquities of the Etruscan alphabet, I would rather, than say that they had no equivalent to the Greek *o,* write that they had such an equivalent, but that they sounded it somewhat differently (*i. e.* as *u*), and wrote it in a modified form, *i. e.* open at the top, and with an angle at the bottom, instead of making it circular (*V* as opposed to *O*).

If so, the Etruscan alphabet ends at *t,* and has no gap between the equivalents of *Samekh* (*Xi*) and *Pe* (*Pi*)—at least *in its earliest stage.* At a later period, when Roman influences may have acted on it, the case was, perhaps, different.

And this leads to the hypothetical explanation of the origin of *u ;* which is as follows :—

a. It was no invention of any Greek, but an original constituent of the early Phœnicoeid alphabet, in which, *form for form, and place for place,* it represented *Ayn.*

b. But this it did in some peculiar dialect wherein *o* was sounded as *u*—a dialect which, *pro tanto,* agreed with the Etruscan, but which was not Etruscan, nor yet (necessarily) the dialect from which the Etruscans took their alphabet.

c. The form of this equivalent of *Ayn* was angular rather than circular. Meanwhile,—

d. In *another* dialect wherein *o* retained its natural sound, the equivalent to *Ayn* was, in *form,* circular rather than angular, and its sound that of the Greek *Omikron.*

Hence, there were (by hypothesis) two Greek dialects that adopted the Phœnician alphabet, one representing, by the equivalent to *Ayn,* the sound of *o* rather than that of *u,* the other that of *u* rather than *o.*

Call these dialects *U* and *O.* In dialect *O* is it found that a

new sign is wanting, a sign for a sound not identical with *o*, but allied to it; viz. that of *u* (whether sounded as in Italian or as in French). Such being the case, recourse is had to the allied dialect (*U*), which supplies the sign that afterwards takes the name *Upsilon*.

Such is the author's hypothesis respecting the evolution of the Greek *Upsilon* and its equivalents—a hypothesis which arises out of the necessity of accounting for two antagonistic facts, viz. its similarity in form to the Hebrew *Ayn*, and its dissimilarity of power, place, and name. The importance of the investigation of the origin of the letter itself becomes apparent when we consider the number of forms that it has given rise to. Out of the Greek *Upsilon* have grown the English *u*, *v*, *w*, and *y*; out of the Hebrew *Ayn* have grown not only *u*, *v*, *w*, and *y*, but *o* also.

Returning to the more general questions connected with the Etruscan alphabet, we find that (to go no further into the list of its deficiencies) it was poorer than the Greek by the signs for *b* and *d*. Wanting these, did it want *g* (as in *gun*) also? We should ask this question. As *b* is to *p*, as *v* to *f*, as *d* to *t*, as *z* to *s*, so is *g* to *k*. With five, then, of the flat sounds being absent, it is by no means unlikely that the sixth was absent also. If so, there should be no Etruscan equivalent to *Gimel* or *Gamma*. But such is not the case. There is one. But, perhaps, this was sounded as *Kaf* or *Kappa*; just as *Vau* was sounded, not as *v*, but as *f*. There is, however, a sign for *Kaf*, or *Kappa*, as well; and this sign engenders a difficulty. It is a fact against the doctrine that the Etruscan equivalent to *Gimel* or *Gamma* = *k*. If it did, what was the use of *Kappa*? I think that this difficulty is got over by supposing that the Etruscan equivalent to *Kappa* was no ordinary *k*, but some guttural variation of it. If so, the original suggestion may stand, viz. that the third letter of the Etruscan alphabet was the sign for *k*. Still there is a complication. There is a sign for the Greek *Khi*, and this, unless either a superfluity or a mere Greek interpolation, was a guttural *k*—such a *k* as *Kappa* is supposed to have represented. I think, however, that this is an interpolation.

If this be the case, there are no difficulties in the current and

generally-admitted doctrine that the *Gamma* of the Greeks, with its sound of the *g* in *gun*, was sounded in Etruscan as *k*.

But as *k* is neither more nor less than the *c* in *cat*, we may say that it is to the Etruscan that we trace the origin of that letter, a letter of which the history is remarkable and complex. First, there grows a *k* out of *g*; and then this *k* becomes, in certain conditions, *s*.

How, however, came its *form?* The remarks in pp. 81—84 explain this. The original ⅂ underwent two changes—one in respect to outline, and one in respect to direction. It lost its angle and became a curve. It faced the right hand instead of the left. So arose the third letter of the alphabet, which in the modern language, is more *s* than *k*, and more *k* than *g*. Still it was out of a *Gamma* that it was evolved.

Let us now repeat a previous question, useful though hypothetical. Supposing the English to have been taken direct from the Etruscan, what would have been its character, or (limiting the question for convenience sake) what would have been its chief peculiarities?

There would have been nothing to spell such words as *not* and *note* with—nothing for such words as *bat*, *date*, *vane*, *zany*, or *gun*—no *b*, no *d*, no *v*, no *z*, no *g*. Besides this, *K* would be the second letter in the alphabet, which would run *A*, *K*, *E*, *F*, &c., instead of *A*, *B*, *C*, *D*, *E*, *V*, &c. Now, this order, though avoided in one respect, is approached in another. Unlike the Etruscans, we have *B* in the second, and *D* in the fourth place; but, like them, we have *F* instead of *V*, and more important still, we have a sound which originated in that of *K* in the third place—viz. the letter *c*.

§ 316. One of the chief objects of the present notices is to show the extent to which many of the facts connected with the modern orthographies are anything but novelties. On the contrary, the greater part of the principles that are exhibited in our orthographic expedients and in other portions of our orthography, are as old as the Greek stage of the alphabet. Thus—

1. *The expression of the so-called aspiration of a letter by the addition of the letter* h *was Greek.*—That it was Italian is well

known; but that it was Greek also is often overlooked. Nevertheless, in the older inscriptions, KH and ΠH stand for what was afterwards X and Φ, just as they do in the Latin and many subsequent alphabets.

I find no notice, however, of the *th* in *thin* being expressed by TH; as analogy suggests. The reason for this is clear. It lies in the fact of there already being the simple single sign of Θ (*theta*).

Now the combinations KH, and ΠH, prove one of two points; either that the orthographic expedient of spelling the simple single sound of the *ch* in *loch* (*Scotch*), and the *ph* in *philosophy*, by means of a combination of two letters, is of such antiquity as to go back to the earlier epochs of the alphabet, or, that the sounds in question are derivatives from the powers of the *kh* and *ph*, in in*k*-*h*orn (in*kh*-orn), and ha*p*-*h*azard (ha*ph*-azard). In the former, there has been an incorrect and conventional mode of spelling from the beginning; in the latter, the method, once correct, has, by subsequent change, become inaccurate. I have no hesitation in committing myself to the former of these two doctrines.

2. *The expression of the shortness of a vowel by the reduplication of the following consonant* (an orthographic expedient already noticed) *is Greek.*—This we infer from such words as κορύσσω, θαλάσσα (*korysso, thalassa*), &c.; words which suggest the same kind of alternative as the one suggested by the combinations KH, ΠH, viz. the fact of either there having been a conventional mode of spelling at a very early date, or a natural one with subsequent change. The former is what I hold; *not* holding that the σσ (*ss*) in θαλάσσα (*thalassa*), &c. was ever sounded as a true double *s*.

3. Do the orthographic expedients for denoting the *long-ness* of vowels go back to the Greek period? Of the reduplication of the same vowel (as the *e* in *feet*), I remember no instances; although I should not be surprised to find them. Of the Greek diphthongs the list was a long one. Without going minutely into the criticism of it, I think that some of them at some stage of the language were sounded as simple single vowels. Cicero, for instance, tells us that *binï* and βινει were pronounced alike; in other words, that ει Greek = *i*

Latin. Whichever way we take this statement, we get a simple single letter, and a combination of two letters sounded alike. Whether, however, this identity belonged to the earliest stage of the alphabet is uncertain.

The conditions of the Greek alphabet, as applied to the expression of the difference between the long and short vowels, were very peculiar—very peculiar, and by no means simple. Between two pairs of vowel sounds the differentiation was an easy matter. It was an easy matter in the case of the *e* in *feet* as opposed to the *e* in *fen*; and it was an easy matter in the case of the *o* in *note* as opposed to the *o* in *not*. In each of these cases there was a separate single sign for the separate single sounds of ε and η, ο and ω.

What, however, was to be done with α, ι, and υ—sometimes long, sometimes short? At the first view, the answer seems simple. Express by some means or other (natural or conventional, as the case may be,) one of the two powers—either the longness of the vowel in question or its shortness, and with this be satisfied. All that is not long will be short, and *vice versâ*. Hence one sign will suffice; its presence indicating one quality, its absence another. This is what we do with our accents, and this is all we need to do.

But the Greeks could only do this by the adoption of just that one orthographic expedient which they least admitted, viz. the *reduplication* of the vowel (*e* as in *feet*). I say that they eschewed this mode of expression. Had they not done so, the equivalents to η and ω (as compared with ε and ο) would, in the cases of α, ι, and υ, have been αα, ιι, and υυ. This might have been carried consistently throughout the language, with only one inconvenience attending, the inconvenience already noticed. When the real sounds of α+α, ι+ι, or υ+υ occurred, there would be no mode of expressing them.

I say that it was only by the adoption of this expedient that the Greeks could express the longness or shortness of their vowels by *one* method.

To understand this, let us look at the other alternatives.

Let us first ask what would have been the effects of what we may call the *diphthongal* system, the system by which the ει=*i* (*bini* and βινει).

Upon what principle is this combination formed?

It is formed upon the principle which gives to ι a semi-vowel power—*i. e.* which considers its power to be that of the *y* in *yet*, rather than the *i* in *i-et*. If it were not so, there would be two vowels, and the combination would be dissyllabic.

This is as much as we can say at present; since notice must be taken of another combination—ου or ϑ. It is safe to say that this stands in the same relation to υ that ει does to ι, being its long sound. And—

That it stands in the same relation to ο that ει does to ε is evident.

Again—the relations of the vowel υ to the semi-vowel *w* (as in *wet*) are those of *i* to *y*. Hence—

In the combination ου the latter letter is a semi-vowel, rather than a vowel, in power. If it were not so, the combination would be dissyllabic.

Now what is the function of this semi-vowel element—an element which may express one of two things, the quality of the sound or its quantity?

If the combination ου be a long sound of υ, which of the two letters denotes the longness and which represents the vowel?

Or—supposing we were to change the principle of representation, and instead of using a letter we were to denote the property of longness by some mark (say ′ or ¯), which of the letters should we eject, and which should we keep? Which would stand as it was, and which would be replaced by our mark? Should we write ό (or ō), or ύ (or ῡ)?

The latter. If the previous view be correct that ου is the long power of υ, the quality is represented by the latter, the quantity by the former, letter.

The same applies to ει.

So much for one view of these combinations. There is another which may easily be anticipated. According to this, ε and ο express the quality, and ι and υ the quantity; so that ει is ε, and ου is ο lengthened by the addition of the semivowels *y* and *w*.

It is not necessary, in a work like the present, to go into

the criticism of these two doctrines. The latter, however, is that of the writer.

The real point of importance is, the inapplicability of *either* principle to *a*.

Affix *ι* to *a* and you have the combination *αι*.

Affix *υ* to *a* and you have the combination *αυ*.

Now, however conveniently, *ει* = *ī*, or *ου* = *ū*, neither *αι* nor *αυ* conveniently = *ā*, inasmuch as they had already their own proper function of expressing something else. Whatever were the sounds of *αι* in *καιω*, or *αυ* in *καυσω*, there were not those that stood in the same relation to *α*, as *ει* did to *ι*, and *ου* to *υ*.

To recapitulate—we have called the principle that gives us *ει* and *ου* the *diphthongal* principle, and have shown that it could not be applied to all the three vowels consistently and steadily throughout.

Hence—in the case of the two alternatives alluded to, the Greeks were debarred from the first. They could *not* express the long vowels by a certain uniform method, and leave the reader to discover the short ones for himself on the principle that whatever was not long was short.

But could they not reverse this process, and by steadily and consistently showing when a vowel was short, leave the reader to find out the long ones?

They could not. Why not?

The orthographic expedient by which we express the shortness of a vowel by doubling the consonant that follows, is no novelty. On the contrary, it has been specially stated that it was to be found so early as the Greek stage of the alphabet. If so, why not act upon it? Why not spell *all* words wherein the *α* was sounded as in *θαλασσα* (*thalassa*), the *ι* as in *περδίκκας* (*Perdikkas*), or the *υ* as in *κορύσσω* (*korysso*) with two *s*'s, or two *k*'s, &c.? If this be done, the long sounds may be left to themselves, whatever is not short being long. The Swedish orthography goes largely on this principle, and a very fair orthography it is. Why could not the early Greeks have done the same? They were prevented by their prosody. Unfortunately for the Greek orthography, the same reduplication of the consonant that *shortened the vowel lengthened the syllable*.

The Greeks, then, could not be consistent in the representation of the longness and the shortness of their vowels; and being unable to be consistent, had recourse to two principles—

a. Sometimes, the *longness* of a syllable was shown by spelling it as a diphthong; and—

b. Sometimes, the *shortness* of a syllable was shown by doubling the consonant that concluded it.

Both these methods are English, inasmuch as we not only write such combinations as *oe*, &c., to show that a vowel is long, but we also write such combinations as *ock* (*okk*), &c., to show that a vowel is short. This has been stated already. The antiquity of the practice is stated now.

§ 317. *The Etymological Principle,—how far was it Greek?* —That the greater part of our chief orthographic expedients are anything but novelties has been shown; for it has been shown that they can be traced up to the earliest period of our alphabetic history. How far is this the case with the Etymological principle? Did the Romans recognise it? Yes. Did the Greeks? No. Such is our answer; affirmative to the one question, negative to the other. Nor is it difficult to find the reason for the difference. The Roman literature began betimes to be affected by Greek influences, and Greek words at an early period found their way into the Latin language.

Now between the Greek and the Phœnician there was no such close literary contact, no great influence, no great borrowing of words; besides which the difference between the alphabets was greater than that between the Roman and the Greek. Neither Greeks nor Romans paid much attention to the study of the languages of the countries with which they came in contact; indeed, they despised them as *barbarous*. Of the two, however, the Romans paid the most. They studied the Greeks, and kept up a connection with their literature. The Greeks, on the other hand, when they had got what they wanted, in the shape of an alphabet, from the East, seem to have done with their instructors in the art of writing, to have dispensed with them entirely, to have distanced them in the race of Literature, and to have ignored all subsequent influences. Hence, if they *did* borrow a word from Asia, they took no more pains to keep up for it its Asiatic character, than we do

to indicate by the outward and visible sign of a peculiar orthography the Chinese, or Indian origin of such words as *tea*, or *shawl*.

The Greeks, then, ignored the etymological principle in the case of words of foreign origin. The Greeks ignored, but the Romans recognised, it; so that it is to the Roman period (and no further) that we can trace it.

Did the Greeks ignore the etymological principle *in toto*, *i.e.* in the spelling of words wherein one sound was changed for another according to the rules of their own grammar? Thus—if the present tense of a word was *tup*, and the preterite *tuf*, how would they spell the latter? Would they concoct any means for retaining the original letter *p* (or some part thereof) in the derivative form, in order to show the connection? *We* do it. So do many others. But did the Greeks? No. If one sound was changed into another, they took the change as they found it, and expressed it accordingly. Thus, one form of τύπτω (*typto*), was written τέτυφα (*tetyfa*), another ἐτύφθην (*etyfþên*). They might, however, have written τύπτω, τέτυπ῾α, and ἐτύπ῾τ῾ην—by which process the etymological connection between the π῾ and τ῾ on the one side, and the π and τ on the other, would have been all the clearer. Nevertheless, the Greeks did nothing of the kind, and they were wise in not doing it. As languages get modern they tend toward the contrary extreme, and so far over-do their etymologies as to conceal difference in order to exhibit likeness—a proceeding generally unnecessary, rarely successful, always and essentially untrue.

The general features, then, of our orthography, are as old as the Greek period. The most important details we get from—

§ 318. *The Roman.*—Here we begin with the notices of such particular letters as claim attention; first of which comes—

C, the third letter of the Roman alphabet as it is of our own; but not the third of the Greek, nor yet the third of the Hebrew. The chief points of its history have already been given; the change, in power, from *g* to *k*, being Etruscan. Now, without saying that the Romans took their alphabet exclusively from the Etruscan, I hold that they did so as far

as the letter *c* is concerned; in other words, I doubt whether the Romans would ever have given it its modern power if it had not been for the Etruscans having done so before them, in their neighbourhood. But the Etruscans did so because the nature of their language (whose sound-system wanted *b*, *g*, and *d*) suggested it. Why do I indicate this? I do it for the sake of showing how little there is of what is *arbitrary* in the structure of the alphabet; which has grown after the fashion of a tree, rather than been built up after the manner of a house.

"This letter," writes Professor Key, "is derived from the Latin alphabet, in which it first appears. But even in that alphabet it originally possessed the power of *g*, as pronounced in *goose*. Thus the Roman proper names *Caius* and *Cneius*, which retained this sound, are correctly represented in the Greek character by Γαιος and Γνηιος; and the Duilian inscription, the orthography of which, however, seems to belong to a later date than the events celebrated in it, presents *macestratus*, *leciones*, *pucnandod*, *ecfociont*, in the place of the modern forms, *magistratus*, *legiones*, *pugnando*, *ecfugiunt*. Indeed the poet Ausonius expressly states that C once performed the duty of G; *Gammæ vice functa prius* C. (See also Festus, *vv. Prodigia*, *Orcum*.) This medial pronunciation corresponds with the power of the letters which occupy the third place in the Greek and Hebrew alphabets, *gamma* and *gimel;* and the identity of the letters is confirmed by the similarity of the forms.

"The letter *c* in English is pronounced as *s* before *i*, *e*, and *k* before *a*, *o*, *u*. This variety in the power of the letter seems difficult to account for; but it may be observed that *i*, *e* belong to one end of the vowel series, *a*, *o*, *u* to the other; and it is further to be noticed that the vowels *i* and *e*, when they precede vowels, have a power approaching to that of *y* in *youth*, and that if, in addition to this, *c* or *g* precede, there often results a sound like that at the beginning of the words *church* and *John*, and this sound of *ch* is not very different from a sibilant. The vowels *i* and *e* produce a similar sound when preceded by a *d* or *t* and followed as before by a vowel. Thus from *ration* the Italians have obtained *ragione;* and from *radio*, *raggio;* from *Diana* the rustics of ancient Italy made *Jana*. These considerations are perhaps supported by the employment of the little mark called *cedilla* in the French language, which is used to denote that *c* is to be pronounced as an *s* even before the other vowels, as *ça;* for the mark appears to have been originally an *i*."

In this extract, the statement that *c* originally possessed the power of the *g* in *goose* requires qualification. As the sentence stands, it looks as if *all* the old *c*'s of the Latin language were once sounded as *g*'s, or, at any rate, that the normal and primary power of the letter was that of *G*, that of *C* being derivative, secondary, aberrant, and exceptional.

Of course, in the *Greek* and *Phœnician*, all of what was afterwards *C* was, originally, *G*. In the *Latin*, however, I find no reason for believing that the sound of *G* was the older. On the contrary, I believe that that of *C* was. How came it, then, ever to be sounded as *G*?

I imagine that the same Etruscan influence which gave the third letter with its peculiar power to the Roman alphabet, also determined either the non-adoption or the non-invention of any representative of the sound of *G*—*in the first instance, at least*. Yet as this sound of *G* was Roman, the sign that should indicate it was necessary. In due course of time it came into existence. Previous, however, to its development, I hold that *C* did double duty—partly as *C*, and partly as *G*—primarily, however, as the former, and not as the latter, letter.

Neither do I deny that at a period thus early its third power of *s* (or some modification of *s*) may have existed.

I cannot, however, think that at the time when *legio* and *pugno* were spelt *lecio* and *pucno*, that such a word as *canis* was either pronounced *ganis*, or spelt *kanis*—admitting, however, the possibility of the latter alternative.

F.—The history of this letter is given in the sketch of the Etruscan stage. It arose out of *Vau*. But what if the sound of *Vau* (*v*) existed in the language as well? A difficulty would arise. Either a new sign must be developed to represent it, or an orthographic expedient must be resorted to. This bears on the history of our letter *v*—now at the end, once at the beginning, of the alphabet.

I see in this modification of the power of *Vau* a confirmation of the views already expressed concerning the influence of the Etruscan alphabet on the Latin. Why should the Romans change the power of either *Gamma* or *Vau*, when they had the sounds of both *G* and *V*? *A fortiori*, why

change both? If we look at the sound-sytem of the language, the alteration is pre-eminently gratuitous. But it is not gratuitous if we look at the sound-system of the Etruscans, and, along with that, the extent to which the Romans borrowed from Etruria.

"*G*.—This letter is derived to us from the Latin alphabet, in which it first appears. In the Greek alphabet its place is supplied by *zeta*. If, as seems probable, the sound of this Greek letter was the same as the consonantal sound at the beginning of the word *judge*, it may perhaps be inferred that the hissing sound now given to the letter *g* existed already in some dialect of ancient Italy. The sound at any rate is familiar to the modern Italian. The sound of the letter *g* in the English language is two-fold. Before *a*, *o*, and *u*, and occasionally before *i* and *e*, it is the medial letter of the guttural order. The other sound, which it possesses only before *i* and *e*, is one of the medials of the sibilant series, and is also represented by the letter *j* as pronounced by the English. The sibilant sound is written in Italian by two letters *gi*, as Giacomo, Jacob, or by *gg*, as *oggi*, to-day. The two-fold nature of the sound corresponds to the double sound of the letter *c*, which is sometimes a *k*, sometimes an *s*."—KEY's *Alphabet*, p. 63.

A great deal of what applies to *C* applies to *G* also; and the history of the two letters is closely connected; indeed the histories of *C*, *G*, and *K* may be said to be complementary to each other.

Add to this that the histories of *Zeta* and *Vau* are, notwithstanding certain details, alike. Each was taken into the Latin alphabets from the Phœnician, either directly or indirectly. Each was changed in power. Each reappears—the one as *v*, the other as *z*, and each at the end of the alphabet.

Place for place, however, and sign for sign, we must remember that *F* is *V*; and also we must remember that, place for place and sign for sign, *G* is *Z*.

That the sibilant power of *G* (=*dzh*) is of the antiquity ascribed to it by Professor Key is probable. If so, the double power of *g* (as in *gun* and *gibbet*=*dzhibbet*) is no novelty.

Neither (if the view concerning *c* be correct) is the double power of that letter (as in *cat* and *city*=*sity*) a novelty.

H.—The effect of the Latin orthography upon this letter

was to fix it as the sign of the so-called aspirate. It was either this or something akin to it in the Phœnician. It was either this or something akin to it in the *Phenicoeid* Greek. But it was neither this nor anything very like it in the *later* Greek. In the *later* Greek it was a vowel, the aspirate being expressed by ‘. But as this ‘ is considered to have been but the left-hand half of H (H) in an abbreviated and rounded form, we may say that *both* its powers were preserved in the Greek—both its powers and half its form. The Latin language, by ignoring the power to which the Greeks gave the greater prominence, fixed (as has been already stated) the power of *H* as an aspirate.

But (as has also been stated) it was not the Latins who devised the notion that such combinations as *PH* and *TH*=*F* and the sound of the *th* in *thin*. This had been excogitated by the Greeks during the time that *Eta* was used as *H*.

A remark of Professor Key's upon the *name* of this letter (the word *aitch*) now finds place. He thinks that it was originally "*ech*, with the vowel prefixed, as *en*, *ef*, *el*, &c." (*Alphabet*, p. 66.)

Now I doubt this. I think that the *ch* (*tsh*) represents no *k* but a *t*, *i. e.* the *t* in *Eta* or *Heth*.

The equivalent to the Greek Theta, Hebrew Teth.—The Latins having no sound for which this sign was wanted never took it up into their alphabet; and hence, our alphabet runs *H*, *I*, instead of *H*, *Th*, *I* (*Eta*, *Theta*, *Iota*, or *Heth*, *Teth*, *Yod*.)

The last remark upon the *H*, a remark concerning the word *aitch*, was upon the question of *name*.

The present remark on the absence of the equivalent to *Theta* is upon a question of *order*.

Both demand our attention.

J is but a modification of *I*—the original power being uncertain, as is the date of its evolution.

"*J* in the English language has a sibilant sound, closely connected with that of the syllable *di* before a vowel. It has a similar, though not the same, sound in the French tongue; but in German it is pronounced altogether as our *y* before a vowel. What its pronunciation was in Latin may admit of dispute, for although it is generally laid down that its power with the Romans was the same as with the Ger-

mans, there is reason for thinking that our own sound of the letter was not unknown to the ancient inhabitants of Italy. The name of Jupiter was undoubtedly written originally Diupiter, so Janus was at first Dianus, just as the goddess Diana was called by the rustics Jana. The argument might be strengthened by comparing the Latin *jungo* with the Greek ζευγνυμι, Jupiter with Ζευ πατερ, &c., and also by referring to the modern Italian forms, *giogo*, *giovare*, *giovenco*, *giovane*, &c. There is no absurdity in supposing that two pronunciations may have co-existed in the same country. As to the form of the letter *j*, it was originally identical with that of *i*, and the distinction between them is of recent date. Exactly in the same way among the numerals used in medical prescriptions, it is the practice to write the last symbol for unity with a longer stroke, *vj. vij. viij.*"—KEY's *Alphabet*, p. 71.

K.—It is only in the later Latin that *K* is absent from the alphabet. The "old inscriptions of the language offer abundant examples of *K*, which in fact began to disappear, just as *Y* and *Z* came into use."—KEY, p. 44. Again—

"The following are some among the Latin words in which the letter *k* is found in inscriptions: Kaeso, Kaia, kalator, kalendae, kandidatus, Kaninius, kanus, kapitolium, kaput, karcer, karitas, Karmenta, Kartago, karus, kasa, Kastor, kasus, kastra, and arka, dedikare, evokare, iudikare, Parka, Volkanus."

This early use of *K*, to a certain extent, invalidates the doctrine laid down under *C*, viz. that that letter was *not* originally *G*. Nevertheless, I hold that the facts on the other side preponderate.

The equivalent to Samekh.—This was neither taken up by the Latins nor wanted. Hence, *x* has no place in their earlier alphabet. When it appears in their later, it takes its place at the end.

O.—The presence of this letter in the Latin alphabet is against its *exclusive* origin from the Etruscan, an origin which is not claimed. All that *is* claimed is a large amount of Etruscan influence, as shown in the cases of *C* and *V*.

The equivalent to Tsadi.—Neither taken in nor wanted.

These omissions make our alphabet run *N*, *O*, *P*, *Q*, *R*, rather than *N*, *X*, *O*, *P*, *TS*, *Q*, as the Hebrew does.

Q has already been noticed. It was kept in the Latin, though in the Greek it was allowed to become obsolete.

U.—How this is supposed to have grown out of *Ayn* has been stated. Out of *U* grew *V*, *i.e.* the semi-vowel sound grew out of the vowel, not *vice versâ*. Such is the genesis of the power.

That of the *form* is different. Here, the semi-vowel form, or the angular one, is the older.

Hence, in one sense (*i. e.* in respect to its *power*) *V* grew out of *U*, whereas, in another sense (*i. e.* in respect to its form), *U* grew out of *V*.

W (as is well known) has originated since the Latin period.

X.—This letter, "to an Englishman, is the representative of what might as well be denoted by the two consonants *ks*. But in the Greek alphabet it was merely a guttural aspirate, equivalent probably to the German *ch*. The cause of this change in the power of the symbol appears to admit of the following explanation:—Before the employment by the Greeks of their character Ξ or ξ, it was their common custom to represent this sound by ΧΣ, as may be seen in Boeckh's inscriptions, rather than by ΚΣ, of which there exist, however, a few examples, as in the so-called Nanian inscription. Now the Romans copied this Greek practice, and we consequently find in Latin inscriptions such forms as MAXSVMVS, PROXSVMVS, &c. (See the Index of Marini's *Fratelli Arvali*.) So again coins give us the proper name AXSIVS, where the later orthography would have been AXIVS; and even existing manuscripts still bear traces of this orthography. Thus the Medicean MS. of Virgil has EXSESA (*Aen.* viii. 418), EXSVIT (*Aen.* viii. 567). But the Romans, being generally averse to the aspirated letters (*h* itself, though written, seems not to have been pronounced by them), had little or no occasion for the character X except in this combination with an S."

The author proceeds—

"The letter X was the last in the Roman alphabet, neither Y nor Z belonging to it, although the majority of Latin grammars include them. On reflection, however, it will be admitted that the words in which those two letters occur are not really part of the Latin language, but borrowed from the Greek, as *zephyrus*, *zona*; or from some Eastern source, as *gaza*. Such forms as *lachryma*, *hyems*, *sylva*, are simply errors of modern editors. The Romans themselves wrote *lacruma* or *lacrima*, *hiems*, or rather *hiemps*, and *silva*."

Having now got through the details of the Latin alphabet, we may ask what principles the Romans recognised in the accommodation of the Greek letters to their own langüage?

There was the ejection of such letters as were not wanted. Thus it was that *theta*, *kappa* (*c* being equivalent to *k*), and the fifteenth letter, were ejected, while ψ and χ were never admitted. In after-times the fifteenth letter (now *xi*) was restored, for the same reason that *z* was restored, both being placed at the end of the alphabet.

2. The power of the retained letters was modified. Hence the sixth letter took the sound, not of *v*, but of *f*, and the eighth that of *h*.

Beyond this the Romans made but slight alterations. By letting *kappa* become obsolete they did mischief, as they did by changing the power of *c*. The representation of ϕ by *ph*, and of θ by *th*, was erroneous. The retention of *x* and *q* was unnecessary. *V* and *j*, two letters whereby the alphabet was really enriched, were mere modifications of *u* and *i* respectively.

It may now be seen that with a language containing such sounds as the *th* in *thin* and *thine*, and the *ch* in the German *auch*, it is to their advantage to derive their alphabet from the Greek; whilst, with a language containing such sounds as *h* and *v*, it is to their advantage to derive it from the Latin.

3. The practice of the Romans of writing from left to right, settled the question of direction for all the western nations; none of whom write from right to left. They would not indeed have done this had they taken their alphabets from the later Greeks. They *would*, however, have done so had they taken them from the earlier Greek, the Etruscan, or the Phœnician itself.

4. The practice of the Romans of calling the letters by their powers, rather than their names, *i. e.* of saying *a* and *bee*, rather than *alfa* and *bêta*, has been adopted by all the other nations of Western Europe. *Aitch*, however, as aforesaid, is probably *Eta* (*heth*); whilst *Zed* is certainly *Zeta*—name for name.

This, indeed, is the greatest innovation referable to the Roman period; the chief orthographic expedients, such as the use of the *h* in the so-called aspirates, the diphthongal expression of the

longness of a vowel, and the doubling of the following consonant to express its shortness, being as much Greek as Latin.

The particular letter from which the most important consequences have flowed, is *k*—and these have followed, not because of its adoption by the Latins, but on account of its having been dropped out of their alphabet. All the modern countries whose languages are derived from the Latin are unwilling to use this sign, and eschew it as much as possible. The Italian has nothing to say to it, but eliminates it from his alphabet; the Spaniard, the Portuguese, and the Frenchman do the same. The Wallachians and Moldavians, whose language is derived from the Roman of the time of Trajan, use a Slavonic alphabet, and as this is of Greek origin, the equivalent to *kappa* is retained.

More than this—one language of even German origin so allows its orthography to be modified by Latin precedents, and by the example of the nations whose languages are derived from the Latin, as to depart from the practice of the allied tongues of Germany, Holland, and Scandinavia, and, without absolutely ejecting *k*, never to use it where a *c* can be used instead of it. This language is our own. In Danish, Swedish, German, and Dutch, such words as *can*, and *come*, &c., &c., are spelt *kan-*, and *kom-*, &c., &c.

In the Anglo-Saxon period of our language this use of *c* was even more general than it is with us. It was used even before the small vowels, and in situations where (perhaps) it ran the chance of being sounded as a sibilant. Thus, what we spell *king* the Angles spelt *cyning*.

That the etymological principle was recognised by the Romans has already been stated. It was recognised by them; but it was recognised, in a far greater degree, by the nations whose languages and literatures were of Roman origin. The remarks upon the use of *c* and the disuse of *k* indicate this.

There is another principle the history of which I have not investigated; but which deserves attention. We may call it the principle of *differentiation*, or, to borrow a phrase from the Latin grammarians, the *ob differentiam* principle.

Let two words differ in meaning, but be sounded alike. A critic in the language wherein they occur may consider it

necessary to represent this difference in the spelling. In such a case he would devise one combination of letters for the word in one sense, and another for the word in another. Let the words *lone* and *loan* explain this principle of differentiation.

How old is it? It is certainly English. Was it also Latin? Was it Greek? The Greeks recognised it, but not to any great extent. But the Greeks had, over and above their letters, a system of accents as well. Now these accents they used as means of differentiation, and, so doing, expressed to the eye differences which the ear did not recognise, and which had had no existence in the language as it was spoken. The Romans, on the other hand, who had no accents in current use, could only differentiate their words by changing the combination of letters by which they were represented. Hence, we may say that, if the Greeks recognised the principle of differentiation, it was the Romans who brought it to bear upon the spelling of words—*spelling* meaning the combination of letters.

§ 319. *The German period.*—It was from the classical alphabets that the German were derived—*classical* meaning *Latin and Greek*, collectively.

This mode of expressing ourselves is necessary; inasmuch as it was from neither the one nor the other of these languages *exclusively* that the German alphabets were derived. Nor is this double origin difficult to explain. The Goths of Mœsia had moved so far eastwards, before they became a Christian and lettered nation, that their area was conterminous with that of the Greek language of Byzantium as well as that of the Latin of Italy.

Let us say, then, that whilst the *Western* German alphabets were Latin, the *Eastern* German alphabets were Latin and Greek as well.

This intermixture of Latin and Greek influences is visible in the alphabet of the Germans just noticed, viz.:—

The Mœso-Gothic Alphabet.—The form and order of the letters may be seen in Hickes' "Thesaurus" and in Lye's "Grammar." With the Greek they agree in the following particulars:—

1. In the sound of the third letter being not that of κ (*c*), but of the *g* in *gun*.

2. In retaining *kappa* and *khi*.

3. In expressing the simple single sound of *th* by a simple single sign. This sign, however, has neither the shape nor the alphabetical position of the Greek *theta*.

With the Latin they agree, 1, in possessing letters equivalent to *h*, *q*, *y*.

2. In placing *z* at the end of the alphabet.

The Mœso-Gothic alphabet seems to have been formed on sound principles, and on principles sufficiently bold. Neither was its application traversed by etymological views.

§ 320. *The Angle Alphabet*.—I hold that the particular Germans from whom the Angles took their alphabet were the Franks.

What were the chief peculiarities of the Angle sound-system?

It contained—

1. The *th* in *thin*.—A sign in Greek (θ), but none in Latin.

2. The *th* in *thine*.—A sign neither in Greek nor Latin.

3. The *ch* in the German *auch*.—A sign in Greek (χ), but none in Latin.

4. The flat sound of the same, or the probable sound of the *h* in *þurh*, *leoht*, &c., Anglo-Saxon.—A sign neither in Greek nor Latin.

5. The *sh* in *shine*.—A sign neither in Greek nor Latin.

6. The *z* in *azure*.—A sign neither in Greek nor Latin.

7. The *ch* in *chest*.—A sign neither in Greek nor Latin, unless we suppose that at the time when the Anglo-Saxon alphabet was formed, the Latin *c* in words like *civitas* had the power, which it has in the present Italian, of *ch*.

8. The *j* in *jest*.—A sign neither in Greek nor Latin, unless we admit the same supposition in respect to *g*, that has been indicated in respect to *c*.

9. The sound of the *kj* in the Norwegian *kjenner*; viz. that (thereabouts) of *ksh*.—A sign neither in Latin nor Greek.

10. The English sound of *w*.—A sign neither in Latin nor Greek.

11. The sound of the German *ü*, Danish *y*.—No sign in Latin, probably one in Greek, viz. *υ*.

12. Signs for distinguishing the long and short powers of ε and η, o and ω.—Wanting in Latin, but existing in Greek.

In all these points the classical alphabets (one or both) were deficient. To make up for their insufficiency one of two things was necessary—either to coin new letters, or to use conventional combinations of the old.

In the Anglo-Saxon alphabet (derived from the Latin) we have the following features:—

1. *C* used to the exclusion of *k*.

2. The absence of the letter *j*, either with the power of *y*, as in German, of *zh*, as in French, or of *dzh*, as in English.

3. The absence of *q*; a useful omission, *cw* serving instead.

4. The absence of *v*; *u*, either single or double, being used instead.

5. The use of *y* as a vowel, and of *e* as *y*.

6. The absence of *z*.

7. Use of *uu*, as *w*, or *v* in *Old* Saxon.

8. The use, in certain conditions, of *f* for *v*.

9. The presence of the simple single signs þ and ð, for the *th* in *thin*, and the *th* in *thine*, these being introduced as new signs.

"Literam *T* pronunciaturo, si spiritus pinguius exeat, et quasi per foramen; formatur Graecorum θ; Hebraeorum *Thau* raphatum; Arabum *The:* hoc est Anglorum *th* in vocibus *thigh*, femur; *thin*, tenuis; *thing*, res; *thought*, cogitatio; *throng*, caterva, &c.

"Anglo-Saxones olim scribebant hac nota þ quam *Spinam* vocabant. Cambro-Britanni per *th* semper scribunt."

"Literam *D* pronunciaturo, si spiritus erumpat modo pinguiori, et quasi per foramen, formatur Arabum *Dhal;* Hebraeorum *Daleth* raphatum; Hispanorum *D* mollius, qualitur nempe proferri solet ea litera in medio et fine vocabulorum, ut *Majestad*, *Trinidad*, &c.

"Hunc sonum Angli eodem prorsus modo scribunt quo sonum alium paulo supra nominatum, nempe per *th*, ut in vocibus *thy*, *thine*, tuus; *this*, hoc; *though*, quamvis; &c. Anglo-Saxones olim sonum illum per þ, hunc vero per Ð, ð, scripsisse puto, prout ex eorum scriptis, liquet (quanquam et ipsi characteres illos non raro promiscue usurpabant):

"Sequentibus autem seculis Angli eundem characterem þ utrique sono adhibuerunt, qui paulatim degeneravit in characterem ȝ, qui in libris quamplurimis manu-scriptis perpetuo conspicitur in iis vocabulis

quae nunc per *th* scribuntur: Atque hinc est quod mos olim invaluerit, qui etiam adhuc non raro retinetur, scribendi y^{e}, y^{t}, y^{u}, pro *the*, *that*, *thou*, &c. Cambro-Britanni sonum illum per *th*, hunc per *dd* perpetuo scribunt; nisi quod aliqui melius scribi posse contendunt per *dh*, qui non tamen obtinuerunt ut mos olim receptus immutetur.

"Nos autem (ut dictum est) utrumque sonum promiscue scribimus per *th*. Sed male quidem; cum neuter eorem sit sonus compositus, sed plane simplex, a sonis literarum *t* et *d* eodem fere modo deflectentes quo *f* et *v* a sonis literarum *p* et *b*."

I cannot say whether the Mœso-Gothic practice of expressing the sound of the Greek *θ* by a simple single sign did, or did not, help in the evolution of these two sounds.

The letter *w* was evolved out of *u*, being either an original improvement of the Anglo-Saxon orthographists, or a mode of expression borrowed from one of the allied languages of the Continent. Probably the latter was the case; since we find the following passage in the Latin dedication of Otfrid's "Krist:"—"Hujus enim linguæ barbaries, ut est inculta et indisciplinabilis, atque insueta capi regulari freno grammaticæ artis, sic etiam in multis dictis scriptu est difficilis propter literarum aut congeriem, aut incognitam sonoritatem. Nam interdum tria *u u u* ut puto quærit in sono; priores duo consonantes, ut mihi videtur, tertium vocali sono manente."

The Anglo-Saxon alphabet, although not originally meant to express a Gothic tongue at all, answered the purpose to which it was applied tolerably.

Change, however, went on; and the orthography which suited the earlier Anglo-Saxon would not suit the later; at any rate, it would not suit the language which had become, or was becoming, *English*, wherein the sounds for which the Latin alphabet had no equivalent signs increase. Thus there is at present—

1. The sound of the *sh* in *shine*.
2. The sound of the *z* in *azure*.

How are these to be expressed? The rule has hitherto been to denote simple single sounds by simple single signs, and where such signs have no existence already, to *originate new ones*.

To *combine existing letters*, rather than to coin new ones,

has but been done rarely. The Latin substitution of the combination *th* for the simple single *θ*, was exceptionable. It was a precedent, however, which was generally followed.

It is this precedent which accounts for the absence of any letter in English, expressive of either of the sounds in question.

Furthermore, our alphabet has not only not increased in proportion to our sound-system, but it has *decreased.* The Anglo-Saxon þ = the *th* in *thin* and ð = the *th* in *thine,* have become obsolete. Hence, a difference in pronunciation, which our ancestors expressed, *we* overlook.

This leads us to—

§ 321. *The Anglo-Norman Alphabet.*—The Anglo-Saxon language was *Gothic,* the alphabet *Roman.*

The Anglo-Norman language was *Roman,* the alphabet *Roman* also.

The Anglo-Saxon took his speech from one source; his writing from another.

The Anglo-Norman took both from the same.

Between the Latin alphabet as applied to the Anglo-Saxon, and the Latin alphabet, as applied to the Norman-French, there are certain points of difference. In the first place, the sound-system of the languages (like the French) derived from the Latin, bore a greater resemblance to that of the Romans, than was to be found amongst the Gothic tongues. Secondly, the alphabets of the languages in point were more exclusively Latin. In the present French, Italian, Spanish, and Portuguese, there is an exclusion of the *k.* This is not the case with the Anglo-Norman. Like the Latins, the Anglo-Normans considered that the sound of the Greek *θ* was represented by *th*: not, however, having this sound in their language, they had no corresponding sign in their alphabet. The greatest mischief done by the Norman influence was the ejection from the English alphabet of þ and ð. In other respects the alphabet was improved. The letters *z, k, j,* were either imported or more currently recognised. The letter *y* took a semi-vowel power, having been previously represented by *e,* itself having the power of *i.* The mode of spelling the compound sibilant with *ch* was evolved. My notions concerning this mode of spelling are as follows:—At a given period the sound of *ce* in

ceaster, originally that of *ke*, had become, first, that of *ksh*, and, secondly, that of *tsh*; still it was spelt *ce*, the *e*, in the eyes of the Anglo-Saxons, having the power of *y*. In the eyes also of the Anglo-Saxons the compound sound of *ksh*, or *tsh*, would differ from that of *k* by the addition of *y*; this, it may be said, was the Anglo-Saxon view of the matter. The Anglo-Norman view was different. Modified by the part that, in the combination *th*, was played by the aspirate *h*, it was conceived by the Anglo-Normans, that *ksh*, or *tsh*, differed from *k*, not by the addition of *y* (expressed by *e*), but by that of *h*. Hence, the combination *ch* as sounded in *chest*. The same was the case with *sh*.

It is safe to say that in his adaptation of the alphabet of one language to the sound-system of another, the Angle allowed himself greater latitude, and acted with a more laudable boldness, than the Norman.

The *forms* of the Anglo-Saxon letters are as follows :—

ENGLISH.		ANGLO-SAXON.	
Capital.	*Small.*	*Capital.*	*Small.*
A	a	A	a
B	b	B	b
C	c	C	c
D	d	D	ð
E	e	E	e
F	f	F	f
G	g	G	ȝ
H	h	H	h
I	i	I	ı
L	l	L	l
M	m	M	m
N	n	N	n
O	o	O	o
P	p	P	p
R	r	R	ɲ
S	s	S	ſ
T	t	T	ꞇ
U	u	U	u
W	w	W	ƿ
X	x	X	x
Y	y	Y	ẏ

A.—The line across the top of this letter in its capital form, is Old German as well as A. S.

F.—The Angle form for this letter appears in a MS. from continental Germany, to which a date as early as A.D. 700 has been assigned. It is one containing a portion of the text of Livy. A notice on the last page states that it belonged to Suitbert, Bishop of Duurstede, in the Netherlands. Now, Suitbert was the Apostle of the Frisians, and was made Bishop A.D. 693. The MS. is now in the Imperial Library at Vienna.

The more modern form, however, seems to have been in use at the same time—at least for small letters. In the case of capitals the Angle form is pretty general.

H.—The capital H is simply the small one with the upper part of its left limb truncated or cut off. The form is Old German as well as A. S.

M.—The Angle form in this is early German also. I occurs in the same MS. as the Angle F, as well as in many others.

R.—This form is got at by bringing the left limb of the Latin letter below the line, by *producing* it (so to say) or making an underlength of it. In this form it appears in the Suitbert MS., both as a small letter and as a capital. The form of the right limb seems to be wholly Angle.

S.—The old form ſ originates in the Angle ꞃ. The underlength is Old German as well as English. In the Old German orthographies, however, there is an over-length as well, *i. e.* the letter both rises above, and sinks below the line.

T.—This is like a *c* with a line across its top. This is Old German as well as A. S. It is really the Greek *τ*, with its vertical line rounded.

Y.—The dot over the top is Old German as well as A. S.

§ 322. One of our orthographic expedients, viz. the reduplication of the consonant following, to express the shortness (dependence) of the preceding vowel, is as old as the classical languages: *terra*, *θάλασσα*. This has been already stated. In respect, however, to its application in English, the following extract from the Ormulum written in the thirteenth

century) is the fullest recognition of the practice that I have met with.

And whase wilenn shall þis boc,
  Efft oþerr siþe writenn,
Himm bidde icc þatt hett write rihht,
  Swa sum þiss boc himm tæcheþþ;
All þwerrt utt affterr þatt itt iss
  Oppo þiss firrste bisne,
Wiþþ all swilc rime als her iss sett,
  Wiþþ alse fele wordess:
And tatt he loke well þatt he
  *An boc-staff write twiggess,**
Eggwhær þær itt uppo þiss boc
  Iss writenn o þatt wise:
Loke he well þatt hett write swa,
  Forr he ne magg noht elless,
On Englissh writenn rihht te word,
  þatt wite he well to soþe.

Parallel and equivalent orthographies.—Let there be in two given languages the sound of *k*, as in *kin*. Let each of these languages represent it by the same letter, *k*. In this case, the two orthographies are identical. Let, however, one nation represent it by *k*, and another by *c*. In this case the orthographies are not identical, but parallel. The same is the case with combinations. Let one nation (say the Anglo-Saxon) represent the sound of *y* (in *ye*) by *e*, whilst another nation (the Norse) represents it by *j*. What the Anglo-Saxon spells *ceaster*, the Northman spells *kjaster;* and what the Northman spells *kjære*, the Anglo-Saxon spells *ceære*. Let the sound of this *ce* and *kj* undergo a change, and become *ksh; kjære*, and *ceære*, being pronounced *kshære*. The view of the Northman and Anglo-Saxon will be the same; each will consider that the compound sound differs from the simple one by the addition of the sound of *y*; that sound being expressed in one nation by *e*, and in the other by *j*. In this case the two expressions of the compound sound are parallel, its elements being considered the same, although the signs by which those elements are expressed are different.

* Write one letter twice.

Let, however, a different view of the compound sound be taken. Let it be thought that the sound of *ksh* differs from that of *k*, not by the addition of the sound of *y*, but by that of *h*; and so let it be spelt *kh* or *ch*. In this case, the orthographies *kh* and *kj* (or *ce*) are not parallel, but equivalent. They express the same sound, but they do not denote the same elements. The same sound is, very possibly, expressed by the Anglo-Saxon *ce*, the Norwegian *kj*, and the English *ch*. In this case *ce* and *kj* are *parallel*, *ce* and *ch equivalent*, orthographies.

Note.—The chief alphabets derived from the Greek were the Slavonic. Hence, in proportion as the Greek alphabet approached the time at which that derivation took place, it was *Slavoniform*—the word meaning, not so much actual likeness to the *Slave* as the form of the Greek itself out of which the Slave originated.

Note.—The notices of p. 115, on the extent to which the Anglo-Saxon form of the letters was also German, are founded on the specimens of *Die Buchschriften des Mittelalters*, &c., Vienna, 1852.

PART IV.

ETYMOLOGY.

CHAPTER I.

ON THE PROVINCE OF ETYMOLOGY.

§ 323. The word etymology has a double meaning. At times it is used in a wide, and at times in a restricted, sense.

If we take such a word as *fathers*, we can divide it into two parts, or reduce it into two elements. By comparing it with *father*, we see that the *s* is neither part nor parcel of the original word. *Fathers* is capable of being analysed: *father* being the original primitive word, and *s* the secondary superadded termination. From the word *father*, the word *fathers* is derived, deduced, or descended. What has been said of this may also be said of *fatherly*, *fatherlike*, *fatherless*, &c. Now, from the word *father*, all these words (*fathers*, *fatherly*, *fatherlike*, and *fatherless*) differ in form, and in meaning. To become such a word as *fathers*, &c., the word *father* is changed.

Of changes of this sort, it is the province of etymology to take cognizance.

Compared with the form *fathers*, the word *father* is the older form of the two. The word *father* is a word current in this the nineteenth century. The same word was current in the first century, although under a different form, and in a different language. Thus, in the Latin language, the form was *pater*; and in the Greek πατήρ. Now, just as the word *father*, compared with *fathers*, is original and primitive, so is *pater*, compared with *father*, original and primitive also. The

difference is, that in respect to *father* and *fathers*, the change that takes place, takes place within the same language, whilst the change that takes place between *pater* and *father* takes place within different languages.

Of changes of this latter kind it is the province of etymology to take cognizance.

In its widest signification, etymology takes cognizance *of the changes of the form of words*. However, as the etymology that compares the forms *fathers* and *father* is different from the etymology that compares *father* and *pater*, we have, of etymology, two sorts: one dealing with the changes of form that words undergo in one and the same language (*father, fathers*), the other dealing with the changes that words undergo in passing from one language to another (*pater, father*).

The first of these sorts may be called etymology in the limited sense of the word, or the etymology of the grammarian. In this case it is opposed to orthöepy, orthography, syntax, and the other parts of grammar. This is the etymology of the ensuing pages.

The second may be called etymology in the wide sense of the word, historical etymology, or comparative etymology.

It must be again repeated that the two sorts of etymology agree in one point, viz. in taking cognizance of the *changes of form that words undergo*. Whether the change arise from grammatical reasons, as *father, fathers*, or from a change of language taking place in the lapse of time, as *pater, father*, is a matter of indifference.

In the Latin *pater*, and in the English *father*, we have one of two things, either two words descended or derived from each other, or two words descended or derived from a common original source.

In *fathers* we have a formation deduced from the radical word *father*.

In *fatherlike* we have a compound word capable of being analysed into the two primitive words, 1. *father*; 2. *like*.

With these preliminaries we may appreciate (or criticise) Dr. Johnson's explanation of the word etymology.

"ETYMOLOGY, *n. s.* (*etymologia*, Lat.) ἔτυμος (*etymos*) *true*, and λόγος (*logos*) a word.

"1. *The descent or derivation of a word from its original; the deduction of formations from the radical word; the analysis of compounds into primitives.*

"2. *The part of grammar which delivers the inflections of nouns and verbs.*"

CHAPTER II.

COMPOSITION.

§ 324. In the following words, amongst many others, we have palpable and indubitable specimens of composition. *Day-star, vine-yard, sun-beam, apple-tree, ship-load, silver-smith,* &c. The words *palpable* and *indubitable* have been used, because, in many cases, as will be seen hereafter, it is difficult to determine whether a word be a true compound or not.

Now, in each of the compounds quoted above, it may be seen that it is the second word which is qualified or defined, by the first, and that it is not the first which is qualified or defined, by the second. Of *yards, beams, trees, loads, smiths,* there may be many sorts, and, in order to determine what *particular* sort of *yard, beam, tree, load,* or *smith,* may be meant, the words *vine, sun, apple, ship,* and *silver,* are prefixed. In compound words it is the *first* term that defines or particularises the second.

That the idea given by the word *apple-tree* is not referable to the words *apple* and *tree,* irrespective of the order in which they occur, may be seen by reversing the position of them. The word *tree-apple,* although not existing in the language, is as correct a word as *thorn-apple.* In *tree-apple,* the particular sort of *apple* meant is denoted by the word *tree,* and if there were in our gardens various sorts of plants called *apples,* of which some grew along the ground and others upon trees, such a word as *tree-apple* would be required in order to be opposed to *earth-apple,* or *ground-apple,* or some word of the kind.

In the compound words *tree-apple* and *apple-tree,* we have the same elements differently arranged. However, as the

word *tree-apple* is not current in the language, the class of compounds indicated by it may seem to be merely imaginary. Nothing is further from being the case. A *tree-rose* is a rose of a particular sort. The generality of roses being on *shrubs*, this grows on a *tree*. Its peculiarity consists in this fact, and this particular character is expressed by the word *tree prefixed*. A *rose-tree* is a *tree* of a particular sort, distinguished from *apple-trees*, and *trees* in general (in other words, particularised or defined) by the word *tree prefixed*.

A *ground-nut* is a *nut* particularised by growing in the ground. A *nut-ground* is a *ground* particularised by producing nuts.

A *finger-ring*, as distinguished from *ear-rings*, and from *rings* in general (and so particularised), is a *ring* for the *finger*. A *ring finger*, as distinguished from *fore-fingers*, and from *fingers* in general (and so particularised), is a *finger* whereon *rings* are worn.

At times this rule seems to be violated. The words *spitfire* and *daredevil* seem exceptions to it. At the first glance it seems, in the case of a *spitfire*, that what he (or she) *spits* is *fire*; and that, in the case of a *daredevil*, what he (or she) *dares* is the *devil*. In this case the initial words *spit* and *dare*, are particularised by the final ones *fire* and *devil*. The true idea, however, confirms the original rule. A *spitfire* voids his fire by spitting. A *daredevil*, in meeting the fiend, would not shrink from him, but would defy him. A *spitfire* is not one who spits fire, but one whose fire is *spit*. A *daredevil* is not one who dares even the devil, but one by whom the devil is even dared.

§ 325. Of the two elements of a compound word, which is the most important? In one sense the latter, in another sense the former. The latter word is the most *essential*; since the general idea of *trees* must exist before it can be defined or particularised; so becoming the idea which we have in *apple-tree*, *rose-tree*, &c. The former word, however, is the most *influential*. It is by this that the original idea is qualified. The latter word is the staple original element: the former is the superadded influencing element. Compared with each

other, the former element is active, the latter passive. Etymologically speaking, the former element, in English compounds, is the most important.

Before we come to the details of the composition of words it is necessary to, 1, define the meaning of the term composition; 2, explain the nature of some obscure compounds.

§ 326. Composition is the joining together, *in language*, of two *different words*, and *treating the combination as a single term*. Observe the words in italics.

In Language.—A great number of our compounds, like the word *merry-making*, are divided by the sign -, or the hyphen. It is very plain that if all words *spelt* with a hyphen were to be considered as compounds, the formation of them would be not a matter of speech or language, but one of writing or spelling. This distinguishes compounds in language from mere printers' compounds.

Different.—In Old High-German we find the form *sëlp-sëlpo*. Here there is the junction of two words, but not the junction of two *different* ones. This distinguishes composition from gemination.—GRIMM, *Deutsche Grammatik*, iii. 405.

Words.—In *father-s*, *clear-er*, *four-th*, &c., there is the addition of a letter or a syllable, and it may be even of the part of a word. There is no addition, however, of a whole word. This distinguishes composition from derivation.

Treating the combination as a single term.—In determining, in certain cases, between derived words and compound words, there is an occasional perplexity; the perplexity, however, is far greater in determining between a compound word and *two words*. In the eyes of one grammarian the term *mountain height* may be as truly a compound word as *sunbeam*. In the eyes of another grammarian it may be no compound word, but two words, just as *Alpine height* is two words; *mountain* being dealt with as an adjective. It is in the determination of this that the accent plays an important part.

§ 327. The attention of the reader is drawn to the following line, slightly altered, from Churchill:—

"Then rést, my friénd, *and spáre* thy précious bréath."

On each of the syllables *rest*, *friend*, *spare*, *prec-*, *breath*,

there is an accent. Each of these syllables must be compared with the one that precedes it; *rest* with *then*, *friend* with *my*, and so on throughout the line. Compared with the word *and*, the word *spare* is not only accented, but the accent is conspicuous and prominent. There is so little on *and*, and so much on *spare*, that the disparity of accent is very manifest.

Now, if in the place of *and*, there was some other word, a word not so much accented as *spare*, but still more accented than *and*, this disparity would be diminished, and the accents of the two words might be said to be at *par*, or nearly so. As said before, the line was slightly altered from Churchill, the real reading being—

Then rést, my friénd, *spare*, *spare* thy précious breath.—

In the true reading we actually find what had previously only been supposed. In the words *spare*, *spare*, the accents are nearly at *par*. Such is the difference between accent at *par* and disparity of accent.

Good illustrations of the parity and disparity of accent may be drawn from certain names of places. Let there be such a sentence as the following: *the lime house near the new port.* Compare the parity of accent on the separate words *lime* and *house*, *bridge* and *north*, *new* and *port*, with the disparity of accent in the compound words *Límehouse*, and *Néwport*. The separate words *beef steak*, where the accent is nearly at *par*, compared with the compound word *sweépstakes*, where there is a great disparity of accent, are further illustrations of the same difference.

The difference between a compound word and two words is greatest where the first is an adjective. This we see in comparing such terms as the following: *bláck bírd*, meaning a *bird that is black*, with *bláckbird* = the Latin *merula*; or *blúe béll*, meaning a *bell that is blue*, with *blúebell*, the flower. Expressions like a *shárp edgéd instrument*, meaning *an instrument that is sharp and has edges*, as opposed to *a shárp-edged instrument*, meaning *an instrument with sharp edges*, further exemplify this difference.

Subject to four small classes of exceptions, it may be laid down, that, in the English language, *there is no composition unless there is either a change of form or a change of accent.*

The reader is now informed, that unless, in what has gone before, he has taken an exception to either a statement or an inference, he has either seen beyond what has been already laid down by the author, or else has read him with insufficient attention. This may be shown by drawing a distinction between a compound form and a compound idea.

In the words *a red house,* each word preserves its natural and original meaning, and the statement is *that a house is red.* By a parity of reasoning, *a mad house* should mean a *house that is mad;* and, provided that each word retain its natural meaning and its natural accent, such is the fact. Let a *house* mean, as it often does, a *family.* Then the phrase, *a mad house,* means that the *house, or family, is mad,* just as *a red house* means that the *house is red.* Such, however, is not the current meaning of the word. Every one know that *a mad house* means *a house for mad men;* in which case it is treated as a compound word, and has a marked accent on the first syllable, just as *Límehouse* has. Now, compared with the words *red house,* meaning a house of a *red colour,* and compared with the words *mad house,* meaning a *deranged family,* the word *mádhouse,* in its common sense, expresses a compound idea; as opposed to two ideas, or a double idea. The word *beef steak* is evidently a compound idea; but, as there is no disparity of accent, it is not a compound word. Its sense is compound; its form is not compound, but double. This indicates the objection anticipated, which is this: viz. that a definition, which would exclude such a word as *beef steak* from the list of compounds, is, for that very reason, exceptionable. I answer to this, that the term in question is a compound idea, and not a compound form; in other words, that it is a compound in logic, but not a compound in etymology. Now etymology, taking cognizance of forms only, has nothing to do with ideas, except so far as they influence forms.

Such is the commentary upon the words, "*treating the combination as a single term;*" in other words, such the difference between a compound word and two words. The rule, being repeated, stands (subject to the four classes of exceptions) thus: *There is no true composition without either a change of form or*

a change of accent. As I wish to be clear upon this point, I shall illustrate the statement by its application.

The word *trée-rose* is often pronounced *trée róse;* that is, with the accent at *par*. It is compound in the one case; it is two words in the other.

The words *mountain ash* and *mountain height* are generally (perhaps always) pronounced with an equal accent on the syllables *mount-* and *ash*, *mount-* and *height*, respectively. In this case the word *mountain* must be dealt with as an adjective, and the words considered as two. The word *moúntain wave* is often pronounced with a visible diminution of accent on the last syllable. In this case there is a disparity of accent, and the word is compound.

The following quotations indicate a further cause of perplexity in determining between compound words and two words :—

1.

A wet sheet and a blowing gale,
  A breeze that follows fast;
That fills the white and swelling sail,
  And bends the *gallant mast*.

ALLAN CUNNINGHAM.

2.

Britannia needs no bulwarks,
  No towers along the steep;
Her march is o'er the *mountain-wave*,
  Her home is on the deep.

THOMAS CAMPBELL.

To speak first of the word (or words) *gallant mast*. If *gallant* mean *brave*, there are *two words*. If the words be two, there is a stronger accent on *mast*. If the accent on *mast* be stronger, the rhyme with *fast* is more complete; in other words, the metre favours the notion of the words being considered as *two*. *Gallant-mast*, however, is a compound word, with an especial nautical meaning. In this case the accent is stronger on *gal-* and weaker on *-mast*. This, however, is not the state of things that the metre favours. The same applies to *mountain wave*.

The same person who in prose would throw a stronger accent on *mount-* and a weaker one on *wave* (so dealing with the word as a compound), might, in poetry, make the words *two*, by giving to the last syllable a parity of accent.

The following quotation from Ben Jonson may be read in two ways; and the accent may vary with the reading.

1.
Lay thy bow of pearl apart,
And thy *silver shining* quiver.

2.
Lay thy bow of pearl apart,
And thy *silver-shining* quiver.

Cynthia's Revels.

§ 328. *On certain words wherein the fact of their being compound is obscured.*—Composition is the addition of a word to a word, derivation is the addition of letters or syllables to a word. In a compound form each element has a separate and independent existence; in a derived form, only one of the elements has such. Now it is very possible that in an older stage of a language two words may exist, may be put together, and may so form a compound; at the time in point each word having a separate and independent existence: whilst, in a later stage of language, only one of these words may have a separate and independent existence, the other having become obsolete. In this case a compound word would take the appearance of a derived one, since but one of its elements could be exhibited as a separate and independent word. Such is the case with, amongst others, the word *bishopric*. In the present language the word *ric* has no separate and independent existence. For all this, the word is a true compound, since, in Anglo-Saxon, we have the noun *ríce* as a separate, independent word, signifying *kingdom* or *domain*.

Again, without becoming obsolete, a word may alter its form. This is the case with most of our adjectives in *-ly*. At present they appear derivative; their termination *-ly* having no separate and independent existence. The older language, however, shows that they are compounds; since *-ly* is nothing else than *-lic*, Anglo-Saxon; *-lih*, Old High-German; *-leiks*,

Mœso-Gothic; = *like*, or *similis*, and equally with it an independent separate word.

For the following words a separate independent root is presumed rather than shown. It is presumed, however, on grounds that satisfy the etymologist.

Mis-, as in *misdeed*, &c.—Mœso-Gothic, *missô* = *in turns*; Old Norse, *á mis* = *alternately*; Middle High-German, *misse* = *mistake*. The original notion *alternation*, thence *change*, thence *defect*. Compare the Greek ἄλλως.—GRIMM, *Deutsche Grammatik*, ii. 470.

Dom, as in *wisdom*, &c.—the substantive *dôm* presumed.—*Deutsche Grammatik*, ii. 491.

Hood, and *head*, as in *Godhead*, *manhood*, &c.—The substantive *háids* = *person*, *order*, *kind*, presumed.—*Deutsche Grammatik*, ii. 497. Nothing to do with the word *head*.

Ship, as in *friendship*.—Anglo-Saxon, *-scipe* and *-sceäft*; German, *-schaft*; Mœso-Gothic, *gaskafts* = *a creature*, or *creation*. The substantive *skafts* or *skap* presumed. The *-skip* or *-scape* in *landskip* is only an older form.—*Deutsche Grammatik*, ii. 522.

Less, as in *sleepless*, &c., has nothing to do with *less*. Derived from *láus*, *lôs*, *destitute of* = Latin, *expers*.—*Deutsche Grammatik*, ii. 565.

For the further details, which are very numerous, see the *Deutsche Grammatik*, vol. iii.

§ 329. "Subject to four classes of exceptions, it may be laid down that *there is no true composition unless there is either a change of form or a change of accent*."—The first class of exceptions consists of those words where the natural tendency to disparity of accent is traversed by some rule of euphony. For example, let two words be put together, which at their point of contact form a combination of sounds foreign to our habits of pronunciation. The rarity of the combination will cause an effort in utterance. The effort in utterance will cause an accent to be laid on the latter half of the compound. This will equalize the accent, and abolish the disparity. The word *monkshood*, the name of a flower (*aconitum napellus*), where, to my ear at least, there is quite as much accent on the *-hood* as on the *monks-*, may serve in the way of illustration. *Monks*

is one word, *hood* another. When joined together, the *h-* of the *-hood* is put in immediate opposition with the *-s* of the *monks-*. Hence the combination *monkshood*. At the letters *s* and *h* is the point of contact. Now the sound of *s* followed immediately by the sound of *h* is a true aspirate. But true aspirates are rare in the English language. Being of rare occurrence, the pronunciation of them is a matter of attention and effort; and this attention and effort creates an accent which otherwise would be absent. Hence words like *monks-hóod, well-héad,* and some others.

Real reduplications of consonants, as in *hop-pole,* may have the same parity of accent with the true aspirates: and for the same reasons. They are rare combinations that require effort and attention.

The second class of exceptions contains those words wherein between the first element and the second there is so great a disparity, either in the length of the vowel, or the length of the syllable *en masse,* as to counteract the natural tendency of the first element to become accented. One of the few specimens of this class (which after all may consist of double words) is the term *upstánding*. Here it should be remembered, that words like *hapházard, foolhárdy, uphólder,* and *withhóld* come under the first class of the exceptions.

The third class of exceptions contains words like *perchánce* and *perháps*. In all respects but one these are double words, just as *by chance* is a double word. *Per,* however, differs from *by* in having no separate existence. This sort of words we owe to the multiplicity of elements (classical and Gothic) in the English language.

To anticipate objections to the rule respecting the disparity of accent, it may be well to state in fresh terms a fact already indicated, viz. that the same combination of words may in one sense be compound, and in the other double (or two). *An up-hill game* gives us the combination *up* + *hill* as a compound. *He ran up hill* gives us the combination *up* + *hill* as two words. So it is with *down* + *hill, down* + *right,* and other words. *Man-servant, cock-sparrow,* &c. are double or compound, as they are pronounced *mán-sérvant, mán-servant, cóck-spárrow,* or *cóck-sparrow*.

The fourth class is hypothetical. I can, however, imagine that certain compounds may, if used almost exclusively in poetry and with the accent at *par*, become so accented even in the current language.

For a remark on the words *peacock*, *peahen*, see the chapter upon Gender.—If these words be rendered masculine or feminine by the addition of the elements *-cock* and *-hen*, the statements made in the beginning of the present chapter are invalidated; since, if the word *pea-* be particularised, qualified, or defined by the words *-cock* and *-hen*, the second term defines or particularises the first, which is contrary to rule. The truth, however, is, that the words *-cock* and *-hen* are defined by the prefix *pea-*. Preparatory to the exhibition of this, let us remember that the word *pea* (although now found in composition only) is a true and independent substantive, the name of a species of fowl, like *pheasant*, *partridge*, or any other appellation. It is the Latin *pavo*, German *pfau*. Now, if the word *peacock* mean a *pea* (*pfau* or *pavo*) that is a male, then do *wood-cock*, *black-cock*, and *bantam-cock*, mean *woods*, *blacks*, and *bantams* that are male. Or if the word *peahen* mean a *pea* (*pfau* or *pavo*) that is female, then do *moorhen* and *guineahen* mean *moors* and *guineas* that are female. Again, if a *peahen* mean a *pea* (*pfau* or *pavo*) that is female, then does the compound *pheasant-hen* mean the same as *hen-pheasant*; which is not the case. The fact is that *peacock* means a *cock that is a pea* (*pfau* or *pavo*); *peahen* means a *hen that is a pea* (*pfau* or *pavo*); and, finally, *peafowl* means a *fowl that is a pea* (*pfau* or *pavo*). In the same way *moorfowl* means, not a *moor that is connected with a fowl*, but a *fowl that is connected with a moor*.

§ 330. It must be clear, *ex vi termini*, that in every compound word there are two parts; *i. e.* the whole or part of the original, and the whole or part of the superadded, word. In the most perfect forms of inflection there is a third element, viz. a vowel, consonant, or syllable that joins the first word with the second.

In the older forms of all the Gothic languages the presence of this third element was the rule rather than the exception. In the present English it exists in but few words.

a. The *-a-* in *black-a-moor* is possibly such a connecting element.

b. The *-in-* in *night-in-gale* is most probably such a connecting element. Compare the German form *nacht-i-gall*, and remember the tendency of vowels to take the sound of *-ng* before *g*.

Improper compounds.—The *-s-* in words like *Thur-s-day*, *hunt-s-man*, may be one of two things—

a. It may be the sign of the genitive case, so that *Thursday* = *Thoris dies*. In this case the word is an improper compound, since it is like the word *pater-familias* in Latin, in a common state of syntactic construction.

b. It may be a connecting sound, like the *-i-* in *nacht-i-gall*. Reasons for this view occur in the following fact :—

In the modern German languages the genitive case of feminine nouns ends otherwise than in *-s*. Nevertheless, the sound of *-s-* occurs in composition equally, whether the noun it follows be masculine or feminine. This fact, as far as it goes, makes it convenient to consider the sound in question as a connective rather than a case. Probably, it is neither one nor the other exactly, but the effect of a false analogy.

Decomposites.—"Composition is the joining together of *two* words."

Compound radicals, like *midship* and *gentleman*, in *midshipman* and *gentleman-like*, are, for the purposes of composition, single words. Compounds wherein one element is compound are called decomposites.

There are a number of words which are never found by themselves; or, if so found, have never the same sense that they have in combination. Mark the word combination. The terms in question are points of combination, not of composition : since they form not the part of words, but the parts of phrases. Such are the expressions *time and tide—might and main—rede me my riddle—pay your shot—rhyme and reason*, &c. These words are evidently of the same class, though not of the same species, with *bishopric, colewort, spillikin, gossip, mainswearer*, &c. These last-mentioned terms give us obsolete words preserved in composition. The former give us obsolete words preserved in combination.

§ 331. By attending to the following sections we shall see in what way the different parts of speech are capable of being put together by composition.

Substantives preceded by Substantives.—A large and important class. *Day-star, morning-star, evening-star, land-slip, watch-house, light-house, rose-tree, oak-tree, fir-tree, harvest-time, goose-grass, sea-man, collar-bone, shoulder-blade, ground-nut, earth-nut, hazel-nut, wall-nut, fire-wood, sun-light, moon-light, star-light, torch-light, &c.*

Substantives preceded by Adjectives.—(1.) Proper Names.—*Good-man, New-man, North-humberland, South-hampton.* (2.) Common Names.—*Blind-worm, free-man, free-thinker, half-penny, grey-beard, green-sward, white-thorn, black-thorn, mid-day, mid-summer, quick-silver, holy-day, &c.*

Substantives preceded by Verbs.—Turn-spit, spit-fire, dare-devil, whet-stone, kill-cow, sing-song, turn-coat, &c.

Substantives preceded by the Present Participle.—Turning-lathe, sawing-mill.

Substantives preceded by the Past Participle of the Strong form.—None.

Substantives preceded by the Past Participle of the Weak form.—None.

Adjectives preceded by Substantives.—Sin-ful, thank-ful, and other words ending in *-ful. Blood-red, eye-bright, coal-black, snow-white, nut-brown, heart-whole, ice-cold, foot-sore, &c.*

Adjectives preceded by Adjectives.— All-mighty, two-fold, many-fold, &c.

Adjectives preceded by Verbs.—Stand-still, live-long. Very rare.

Adjectives preceded by Present Participles.—None.

Adjectives preceded by Past Participles of the Strong form.—None.

Adjectives preceded by Past Participles of the Weak form.—None.

Verbs preceded by Substantives. — God-send. Rare, and doubtful.

Verbs preceded by Adjectives.—Little-heed, rough-hew. Rare, and doubtful.

Verbs preceded by Verbs.—Hear-say. Rare.

Verbs preceded by Present Participles.—None.

Verbs preceded by Past Participles of the Strong form.—None.

Verbs preceded by Past Participles of the Weak form.—None.

Present Participles preceded by Adjectives.—*All-seeing, all-ruling, soft-flowing, fast-sailing, merry-making.*

Past Participles of the Strong form preceded by an Adjective.—*New-born, free-spoken.*

Present Participles preceded by Substantives.—*Fruit-bearing, music-making.*

Past Participles of the Strong form preceded by Substantives.—*Heaven-born, bed-ridden.*

Past Participles of the Weak form preceded by Substantives.—*Blood-stained.*

Past Participles of the Weak form preceded by an Adjective.—*Dear-bought, fresh-made, new-made, new-laid.*

Verbal Substantives preceded by Substantives.—*Man-eater, woman-eater, kid-napper, horn-blower.*—Numerous.

Verbal Substantives preceded by Adjectives.—None.

Verbal Substantives preceded by Verbs.—None.

Verbal Substantives preceded by Participles.—None.

Verbal Substantives preceded by Verbals.—None.

Verbal Adjectives preceded by Substantives.—*Mop-headed, chicken-hearted.*

Verbal Adjectives preceded by Adjectives.—*Cold-hearted, flaxen-haired, hot-headed, curly-pated.*

Verbal Adjectives preceded by Verbs.—None.

Verbal Adjectives preceded by Participles.—None.

Verbal Adjectives preceded by Verbals.—None.

Adverbs entering into composition are of two sorts:—

1st. Those that can be separated from the word with which they combine, and, nevertheless, appear as independent words; as *over, under, well,* &c. These are called Separable Adverbs.

2nd. Those that, when they are separated from the verb with which they combine, have no independent existence as separate words; *e. g.* the syllable *un-* in *unloose.* These are called Inseparable Adverbs.

Words preceded by Separable Adverbs.—*Over-do, under-go, well-beloved,* &c. Numerous.

Words preceded by Inseparable Adverbs.

Words preceded by the Inseparable Adverb be-.—*Be-hove, be-fit, be-seem, be-lieve, be-lie, be-spatter, be-smear, be-get, be-labour, be-do, be-gin* (*on-ginnan* in A. S.), *be-gird, be-hold, be-mourn, be-reave, be-deck, be-think, be-mire, be-rhyme.* The forms throughout the allied languages are generally *bi-* or *be-*.

Words formed by the Inseparable Adverb un-.—*Un-bind, un-do, un-loose, un-lock, un-wind.* The forms of the Inseparable in the different allied languages are—in Mœso-Gothic, *and-*; in Old High-German, *ind-, int-, in-*; in Old Saxon, *ant-*; in Middle and New High-German, *ent-*; in Anglo-Saxon, *on-*; as *on-bindan* (*un-bind*), *on-don* (*un-do*), *on-lŷsan* (*un-loose*), *on-lúcan* (*un-lock*), *on-windan* (*un-wind*).

Words formed by the Inseparable Adverb a-.—*A-light, a-rouse, a-rise, a-wake, a-wak-en, a-bet, a-bide, a-llay.* The forms of this Inseparable, different in different allied languages, are —in Mœso-Gothic, *us-*; in Old High-German, *ur-, ar-, ir-, er-, ër-*; in Old Saxon and in Anglo-Saxon, *â-*; as *â-rîsan* (*a-rise*), *â-weccan* (*a-wake*).

Words formed by the Inseparable Adverb for-.—*For-get, for-do, fore-go, for-give, for-bid, for-bear, for-swear.* The *for-* here is of a different origin, and different in meaning and power, from the *fore-* in words like *fore-tell.* In different allied languages it takes different forms. In Mœso-Gothic, *fáir, faúr, fra.* In Old High-German, *far, fer, fir, for.* In Middle and New High-German, *ver.* In Anglo-Saxon, *for.*

CHAPTER III.

ON DERIVATION AND INFLECTION.

§ 332. DERIVATION, like *etymology*, is a word used in a wide and in a limited sense. In the wide sense of the term every word, except it be in the simple form of a root, is a derived word. In this sense the cases, numbers, and genders of nouns, the persons, moods, and tenses of verbs, the ordinal numbers, the diminutives, and even the compound words, are alike matters of derivation. In the wide sense of the term the word *fathers*, from *father*, is equally in a state of derivation with the word *strength*, from *strong*.

In the use of the word, even in its limited sense, there is considerable laxity and uncertainty, as may be seen by attending to the following terms:—

Gender, number, case.—These have been called the *accidents* of the *noun*, and these it has been agreed to separate from derivation in its stricter sense, or from derivation properly so called, and to class together under the name of *declension*. Nouns are declined.

Person, number, tense, voice.—These have been called the accidents of a *verb*, and these it has been agreed to separate from derivation properly so called, and to class together under the name of *conjugation*. Verbs are conjugated.

Conjugation and declension constitute inflection. Nouns and verbs, speaking generally, are inflected.

Inflection, a part of derivation in its wider sense, is separated from derivation properly so called, or from derivation in its limited sense.

Derivation proper may be divided according to a variety of principles. Amongst others—

I. *According to the evidence.*—In the evidence that a word is not simple, but derived, there are at least two degrees.

1. That the word *strength* is a derived word I collect to a certainty from the word *strong*, an independent form, which I can separate from it. Of the nature of the word *strength* there is the clearest evidence, or evidence of the first degree.

2. *Fowl, hail, nail, sail, tail, soul;* in Anglo-Saxon, *fugel, hægel, nægel, segel, tægel, sawel.*—These words are by the best grammarians considered as derivatives. Now, with these words I can not do what was done with the word *strength*, I can not take from them the part which I look upon as the derivational addition, and after that leave an independent word. *Strength* —*th* is a true word; *fowl* or *fugel*—*l* is no true word. If I believe these latter words to be derivations at all, I do it because I find in words like *handle*, &c., the *-l* as a derivational addition. Yet, as the fact of a word being sometimes used as a derivational addition does not preclude it from being at other times a part of the root, the evidence that the words in question are not simple, but derived, is not cogent. In other words, it is evidence of the second degree.

II. *According to the effect.*—The syllable *-en* in the word *whiten* changes the noun *white* into a verb. This is its effect. We may so classify as to arrange combinations like *-en* (whose effect is to give the idea of the verb) in one order; whilst combinations like *th* (whose effect is, as in the word *strength*, to give the idea of abstraction) form another order.

III. *According to the form.*—Sometimes the derivational element is a vowel (as the *-ie* in *doggie*); sometimes a consonant combined: sometimes a syllable (as the *-en* in *whiten*); sometimes a change of vowel without any addition (as the *i* in *tip*, compared with *top*); sometimes a change of consonant without any addition (as the *z* in *prize*, compared with *price*). Sometimes, too, it is a change of *accent*, like *a súrvey*, compared with *to survéy*. To classify derivations in this manner is to classify them according to their form. For the detail of the derivative forms, see *Deutsche Grammatik*, ii. 89—405.

IV. *According to the historical origin of the derivational elements.*—For this see Vol. I.

V. *According to the number of the derivational elements.*—In

fisher, as compared with *fish*, there is but one derivational affix. In *fishery*, as compared with *fish*, the number of derivational elements is two.

§ 333. Forms like *tip*, from *top*, *price* and *prize*, &c., are of importance in general etymology. Let it be received as a theory (as with some philologists is really the case) that fragmentary sounds like the *-en* in *whiten*, the *-th* in *strength*, &c., were once *words*; or, changing the expression, let it be considered that all derivation was once composition. Let this view be opposed. The first words that are brought to militate against it are those like *tip* and *prize*, where, instead of any *addition*, there is only *a change*; and, consequently, no vestiges of an older *word*. This argument, good as far as it goes, is rebutted in the following manner. Let the word *top* have attached to it a second word, in which second word there is a small vowel. Let this small vowel act upon the full one in *top*, changing it to *tip*. After this, let the second word be ejected. We then get the form *tip* by the law of accommodation, and not as an immediate sign of derivation. The *i* in *chick* (from *cock*) may be thus accounted for, the *-en* in *chicken* being supposed to have exerted, first, an influenee of accommodation, and afterwards to have fallen off.

§ 334. *Derivation by means of the addition of a Vowel.*— The* only vowel sound that in English constitutes by itself a form of derivation is that of the *ee* in *feet*, expressed for the most part by the letter *y*. It occurs with two very distinct powers.

1. As a Diminutive; *babe, bab-y*. In Lowland Scotch it is far more common, and is spelt *-ie*; as *dogg-ie, lass-ie, ladd-ie, mous-ie, wif-ie* = *little* (or *dear*) *dog, lass, lad, mouse, wife*. In the word *baby* its power as a diminutive is obsolete.

2. After certain words ending in *-r*; as *fish-er-y, rook-er-y, brav-er-y, fool-er-y, prud-er-y, slav-er-y, witch-er-y, nurs-er-y, stitch-er-y*, and a few others. Respecting these latter words it must be remembered—

a. That they are Double Derivatives;

b. That the *-r* is probably the same as the *-r* in *children*;

* The *-y* in words like *might-y* originated in *-ig*; as *miht-ig*, A. S.

c. That the vowel sound is not of Saxon or even Gothic origin. It originates from the *-y* in words like *astronom-y, histor-y, prophec-y, necromanc-y*, &c., all of which are words derived, not from any Gothic language, but from the Latin or Greek. The original forms of these endings was *-ia*, as *astronom-i-a, histor-i-a*, &c. Hence words like *fish-er-y*, &c., are improperly formed.

Derivation by means of the addition of the liquid L.—1. *Substantives.—Gird-le, kern-el.*

2. *Adjectives.—Litt-le, mick-le.*

3. *Verbs.—Spark-le.*

Derivation by means of the addition of the liquid R.—*Substantives.*—Words that in A. S. ended in *-er*, and were (or would have been) of the masculine gender—*laugh-t-er, slaugh-t-er.*

Words that in A. S. ended in *-er*, and were (or would have been) of the neuter gender — *lay-er, lai-r* (A. S. læg-er), *fodd-er* (from the root of *feed*).

Substantives that in A. S. ended in *-ere*, and were (or would have been) of the masculine gender.—These form a numerous and important class. They are almost all the names of agents, and, if we subtract from almost any of them the ending *-er*, the remainder is either a verb or a word that can be used as such; *e. g.* a *bak-er* performs the act of *baking*, and (as such) is an agent (or one who acts or does), so that the word *bak-er* is the name of an agent. Subtract *-er*, and the remainder is *bake*, a word that can be used as a verb, *e. g. to bake, I bake*, &c.—*read-er, sinn-er, harp-er, full-er, begg-er* (or *begg-ar*), *hunt-er, lend-er, borrow-er, reap-er, mow-er, sow-er, plough-er, fish-er, deal-er, wander-er, writ-er, lead-er, steer-er, look-er, heal-er, cobbl-er, li-ar, robb-er, sail-or, teach-er, help-er, los-er, hear-er, buy-er, sell-er, shap-er, leap-er, runn-er, walk-er, jump-er, murder-er, slaughter-er, fiddl-er, giv-er, work-er, rid-er, kill-er, slay-er, slumber-er, sleep-er, keep-er, dream-er, tell-er, bak-er, brew-er, thatch-er, weaver, spinn-er, wait-er, eat-er, drink-er, din-er, rov-er, lov-er, mov-er, flatter-er, mill-er, glov-er, hatt-er.*

Substantives that in A. S. ended in *-ra*, and were (or would have been) masculine—*gander* (A. S. *gand-ra*).

Verbs.—Hind-er, low-er.

Derivation by means of the addition of the liquid M.—Few or none.

Derivations by means of the addition of the liquid N.—*Substantives.—Maid-en, gamm-on* (*game*), *mai-n* (as in *might and main*). That the *-n* is no part of the original word in *mai-n*, we see from the word *may*. The idea in both *may* and *mai-n* is that of *power*.

Adjectives.—1. Words where the *-n* is preceded in the Old High-German and the Old Saxon by *-a-* = *an*; *e. g. eik-an* (*own*), O. H. G.; *êg-an* (*own*), O. S.—*ow-n, op-en.*

2. Words where the *-n* is preceded in Mœso-Gothic by *-ei-*, in Old High-German by *-i-*, and in Old Saxon by *-i-*; *e. g. þaúrn-ein-s* (*thorny*), M. G.; *îrd-in* (*earthen*), O. H. G; *bôm-in* (*woody, i. e.* made of *beams*), O. S. Words of this sort express in English the circumstances of the object to which they are applied being *made of the material of which* the radical part of the derivative is the name: thus, *gold-en* is a derivative from *gold; gold* is the radical part of the derivative *gold-en;* the radical word *gold* is the name of a material of which certain objects (such as *guineas,* &c.) may be made. When we say *golden guinea* we apply the word *golden* to the object *guinea,* and express the circumstance of guineas being made of *gold,* or (in other words) of that material of which *gold* (the radical part of the derivative word *gold-en*) is the name. *Oak-en, ash-en, beech-en, braz-en, flax-en, gold-en, lead-en, silk-en, wood-en, wooll-en, twigg-en* (obsolete), *hemp-en, wheat-en, oat-en, wax-en.*

Derivations formed by the addition of the mute letter P.—None.

Derivations formed by the addition of the mute letter B.—None.

Derivations formed by the addition of the mute letter F.—None.

Derivations formed by the addition of the mute letter V.—In the *present* stage of the current English language, none.

Derivations formed by the addition of the sound *of the semi-vowel* W.—In the present stage of the current English, none.

Derivations formed by the addition of the sound *of the vowel*

O, *originating in* -ow *or* -ov, *and spelt in the present English* -ow.—Although it is proper in all cases of grammar to consider the sound rather than the spelling of words, the derivatives in question are more fitly connected with O than V. By comparison with *shade* and *mead*, the forms *shad-ow* and *mead-ow* are shown to be derivative; whilst the following forms prove that the *-ow*, although now sounded as the vowel *-o* (*shadd-o*, *medd-o*), originated in *-w* or *-v*: *skad-v-j-an* = to *sha-dow*, M. G.; *scead-uw-es* = *shadow's*, A. S.; *scead-ew-an* = to *sha-dow*, A. S.

Derivation by means of the addition of the mute consonant T.—1. *Substantives.*—Words which in A. S. ended in *-t*, *gif-t*, *shrif-t*, *thef-t*, *wef-t* (*weave*), *rif-t*, *drif-t*, *thrif-t*, *fros-t* (*freeze*), *gris-t* (*grind*), *fligh-t*, *sigh-t*, *draugh-t* (*draw*), *weigh-t*.

2. Words which in A. S. ended in *-ta*. The compounds of the word *wright* (from the root *work*); such as *cart-wrigh-t*, *wheel-wrigh-t*, *mill-wrigh-t*, &c.

Adjective.—*Tigh-t* (*tie*).

Derivations by means of the addition of the mute consonant D. —*Substantives.*—*Bran-d* (*burn*, *brenn*, obsolete), *floo-d* (*flow*), *mai-d* (*may* in Lowland Scotch), *see-d* (*sow*), *bur-d-en* (*bear*).

Adjectives.—*Dea-d* (*die*), *col-d* (*cool*). In the word *thir-d*, from *three*, the *d* stands for *th* (as in *fif-th*, &c.), in order to avoid the occurrence of the sound of *th* twice within the same syllable.

Derivation by means of the addition of TH (A. S. þ) *as sounded in* thin.—*Substantives.*—The following words ending in *-th* are the names of abstract ideas; *dea-th*, *bir-th* (*bear*), *heal-th*, *leng-th*, *bread-th*, *heigh-th*, *dep-th*, *mir-th*, *tru-th* (*trow*, Lowland Scotch), *weal-th*, *fil-th*, *til-th* (*tillage*, or *tilled ground*), *ki-th* (as in the phrase *kith and kin*).

Adjectives.—The syllable *-cou-th* in the compound word *un-cou-th*. This word originally meant *unknown*, originating in the word *ken* = *to know*. This we see from the following forms, *kun-þ-s*, in the Mœso-Gothic, and *chun-t*, in the Old High-German, signifying *known* (*kenned*).

Derivatives by means of the addition of TH (A. S. ð) *as sounded in* thine.—*Bur-th-en*, derived from *bear*.

Derivatives by means of the addition of the sound of the mute

consonant S, *sounded as in* sin.—*Substantives.*—In the word *goose* (*goo-se*) the *-s* is no part of the original word, in which also an *-n* and a *-d* have been lost. Compare the German word *gan-s*, and the English word *gand-er*. The *-s* in *goo-se* is derivative.

Derivatives by means of the addition of the sound of the Z *in* zeal *and the* S *in* flags (flagz).—*Verbs.*—*Clean-se* (*clenz*), from *clean*. In A. S. *clæn-s-i-an.*

Derivatives by means of the addition of the sound of the SH *in* shine.—Few or none.

Derivation by means of the addition of the sound of the Z *in* azure.—None.

Derivation by means of the addition of the mute letter K.—*Hill-ock.*

Derivation by means of the addition of the mute letter G.—None.

Derivations formed by the addition of the sound of the vowel E (*as in* feet), *originating in* -ig, *and spelt in the present English* -y.—All the derivative adjectives that now end in *-y*, ended in A. S. in *ig*; as *blood-y, craft-y, drear-y, might-y, mist-y, mood-y, merr-y, worth-y,* of which the A. S. forms were *blód-ig, cræft-ig, dreór-ig, miht-ig, mist-ig, mód-ig, myr-ig, worth-ig*. Although it is proper in all cases of grammar to consider the sound rather than the spelling of words, the derivatives in question are more fitly placed in the present section than elsewhere.

Derivation by means of the addition of the syllable -ing.—*Farth-ing* (¼), *rid-ing** (⅓, a corruption from *thrith-ing*). Also *clean-s-ing, dawn-ing, morn-ing*. In these words the *-ing* was originally *-ung*; as *clæn-s-ung, dag-ung,* A. S. It is clear that forms like *cleansing* from the A. S. *clæns-ung,* are different in origin from the participles in *-ing,* as *cleans-ing*. This double origin of words in *-ing* should be remembered.

Derivation by means of the addition of the syllable -l-ing.—*Gos-l-ing* (*little goose*), *duck-l-ing* (*little duck*), *dar-l-ing* (*little dear*), *hire-l-ing, found-l-ing, fond-l-ing, nest-l-ing,* &c. The words of this class are generally diminutives, or words expressive of smallness. The word *diminutive* is derived from the Latin word *diminuo* = to *diminish.*

Derivation by means of the addition of the syllable -kin.—

* As the *three ridings of Yorkshire.*

Lamb-kin (*little lamb*), *mann-i-kin* (*little man*). Words ending in *-kin* are chiefly diminutives.

Derivation by means of the addition of the syllable -rel.—*Cock-erel* (*little cock*), *pick-erel* (*little pike*). Diminutives.

Derivation by means of the addition of the syllable -ard.—*Drunk-ard, stink-ard.*

Derivation by means of the addition of the syllable -old.—*Thresh-old.*

Derivation by means of the addition of the syllable -ern.—*East-ern, west-ern, north-ern, south-ern.*

Derivation by means of the addition of the syllable -ish.—*Child-ish, Engl-ish, self-ish, whit-ish.* This class comprises several adjectives. It must not be thought that the forms in *-ish* are examples of the sound of the *sh* in *shine* being used in derivation; since the original form was *-isk*; *cild-isc* (*child-ish*), *Engl-isc* (*Engl-ish*), A. S. This softening down of the sound of *-sk* (or *-sc*) into that of the *sh* in *shine* occurs in many languages.

Derivation by means of the addition of the syllable -ness—*Good-ness, bad-ness, wicked-ness, bright-ness, dark-ness, weari-ness, dreari-ness,* &c. These form a numerous and important class. The fact to be here noticed is, that the *-n-* is, most probably, no part of the original form. This was simply *-ass*—or *-uss*—as in words like *fil-ussi* (*a crowd*) in the Mœso-Gothic; and hence the proper way of showing the structure of the words in question is to write them as follows:—*good-n-ess, bad-n-ess, dark-n-ess,* &c. The origin of the *-n-* has not been satisfactorily determined.

Derivation by means of the addition of the syllable -ster.—*Song-ster, pun-ster.* Originally words in *-str-* were limited to the names of females, and were opposed to the substantives in *-er*, the names of *male* agents. Thus, in A. S.—

Sangere, *a male singer*	were opposed to	Sængestre, *a female singer.*
Bæcere, *a male baker*		Bæcestre, *a female baker.*
Fidelere, *a male fiddler*		Fidelestre, *a female fiddler.*
Webbere, *a male weaver*		Webbestre, *a female weaver.*
Rædere, *a male reader*		Rædestre, *a female reader.*
Seamere, *a male seamer*		Seamestre, *a female seamer* (or *seamstress*).

The single word *spin-ster*, still retains its feminine force.

Derivation by means of changing *the sound of a consonant.*—*Price, prize; cloth, clothe;* use, use* (pronounced *uze*); *grass, graze; grease* (pronounced *greace*), *grease* (pronounced *greaze*). In each of the pairs of words given above, the former is a substantive, and the latter a verb.

The verb is formed from the substantive by changing the sharp mute into its corresponding flat one.

Derivation by means of changing *the sound of a vowel.*—*Rise, raise; lie, lay; fall, fell; sit, set.* The generality of these words are verbs. There are, however, a few nouns, as *top, tip; cat, kit.*

Derivation by means of transposing the accent.—See p. 44. This takes place only with words *not* of Anglo-Saxon origin.

Certain words have the appearance of being derived when they are really compound. This takes place when they alter in form, and no longer look like original independent words. The adjectives and adverbs ending in *-ly* are of this kind; such as *man-ly, bright-ly.* In the present language the syllable *-ly* has not, by itself, any meaning at all, and, consequently, is no separate independent word. Originally, however, it *was* a separate and independent word; in A. S. *-lic,* in O. H. G. *-lih,* in M. S. *-leik.* In other words, it was neither more nor less than the word *like.*

The same is the case with words ending in *-ric* (as *bishop-ric*), with words ending in *-ship* (as *friend-ship*), with words ending in *-hood* (as *man-hood*), and with words ending or beginning with *miss-* (as *a-miss, mis-take*), and with several others. In some older stages of language the words *-ric, -ship, -hood, miss-* (or *-miss*), were separate independent words with separate independent meanings. The precise meaning, however, is not always easily ascertained.

Certain words have the appearance of being compounds when they are really derived. This is the case with words like *up-most* (see chapter on Superlatives), where combinations like those of the sound of *-m* and *-ost,* take the appearance of separate independent words.

§ 335. *Current and obsolete processes.*—The present is a

* Pronounced *clodhe.*

proper time for exhibiting the difference between the current and the obsolete processes of a language.

By adding the sound of the *s* in *seal* to the word *father*, we change it into *father-s*. Hence the addition of the sound in question is the process by which the word *father* is changed into *fathers*. Such is the nature of a process in language. The process by which *ox* is changed into *ox-en* is the addition of the sound of the syllable *-en*. The words *father* and *ox* are said to be affected by a certain process; and, as they are affected, the language, of which they form a part, is affected also.

In all languages there are two sorts of processes, those that are in operation at a certain period, and those that have ceased to operate.

In illustration of this, let us suppose that, from the Latin, Greek, French, or some other language, a new word was introduced into the English; and that this word was a substantive of the singular number. Suppose the word was *tek*, and that it meant a sort of *dwelling-house*. In the course of time it would be necessary to use this word in the plural; and the question would arise as to the manner in which that number should be formed.

Now there are three simple forms of the plural in English, and consequently three processes by which a singular may be converted into a plural:

1. The addition of *-s*, *-z*, or *-ez* (*es*).
2. The change of vowel.
3. The addition of *-n*.

Notwithstanding this, it is very certain that the plural of a new word would *not* be formed in *-en* (like *oxen*), nor yet by a change of vowel (like *feet*); but by addition of the sound of *s*, *z*, or *ez* (like *stack-z*, *dog-z*, *loss-ez*, spelt *stack-s*, *dog-s*, *loss-es*).

This shows that the process by which *ox* is changed into *ox-en*, *foot* into *feet*, and *child* into *children*, is no longer in operation; in other words, that it is *obsolete*; whilst the process that changes *father* into *father-s* is still in operation; in other words, *current*.

With each and all of the forms in grammar, as they successively present themselves, we should ask whether they were brought about by a current process, or by an obsolete one.

CHAPTER IV.

DIMINUTIVES AND AUGMENTATIVES.

§ 336. Compared with the words *lamb*, *man*, and *hill*, the words *lambkin*, *mannikin*, *and hillock* convey the idea of comparative smallness or diminution. Now, as the word *hillock* = *a little hill* differs in form from *hill*, we have in English a series of diminutive forms, or diminutives.

The English diminutives may be arranged according to a variety of principles. Amongst others:—

1. *According to the form.*—The word *hillock* is derived from *hill*, by the addition of a syllable. The word *tip* is derived from *top*, by the change of a vowel.

2. *According to their meaning.*—In the word *hillock* there is the simple expression of comparative smallness in size. In the word *doggie* for *dog*, *lassie* for *lass*, the addition of the *-ie* makes the word not so much a diminutive as a term of tenderness or endearment. The idea of smallness, accompanied, perhaps, with that of neatness, generally carries with it the idea of approbation. The word *clean* in English, means, in German, *little* = *kleine*. The feeling of protection which is extended to small objects engenders the notion of endearment.* In Middle High-German we have *vaterlîn* = *little father*, *mütterlîn* = *little mother*. In Middle High-German there is the diminutive *sunnelîn*; and the French *soleil* is from the Latin form *solillus*. In Slavonic the word *slunze* = *sun* is a diminutive form.

The Greek word μείωσις (*meiósis*) means diminution; the Greek word ὑποκόρισμα means an endearing expression. Hence we get names for the two kinds of diminutives; viz. the term *meiotic* for the true diminutives, and the term *hypo-*

* As *kleen* is to *clean* in German and English, so is *petitus* (*sought*, *desired*) to *petit* (*small*) in Latin and French.

coristic for the diminutives of endearment.—GRIMM, *Deutsche Grammatik*, iii. 664.

3. *According to their historical origin.*—The syllable *-ock*, as in *hillock*, is of Anglo-Saxon and Gothic origin. The *-et*, as in *lancet*, is of French and classical origin.

4. *According as they affect proper names or common names.*—*Hawkin*, *Perkin*, *Wilkin*, &c. In these words we have the diminutives of *Hal*, *Peter*, *Will*, &c.

The diminutive forms of Gothic origin are the first to be considered.

1. *Those formed by a change of vowel.*—*Tip*, from *top*. The relation of the feminine to the masculine is allied to the ideas conveyed by many diminutives. Hence in the word *kit*, from *cat*, it is doubtful whether there be meant a female cat or a little cat. *Kid* is a diminutive form of goat.

2. *Those formed by the addition of a letter or letters.*—Of the diminutive characteristics thus formed the commonest, beginning from the simpler forms, are—

Ie.—Almost peculiar to the Lowland Scotch; as *daddie*, *lassie*, *minnie*, *wifie*, *mousie*, *doggie*, *boatie*, &c.—*Deutsche Grammatik*, iii. 686.

Ock.—*Bullock*, *hillock*.

Kin.—*Lambkin*, *mannikin*, *ladikin*, &c. As is seen above, common in proper names.

En.—*Chicken*, *kitten*, from *cock*, *cat*. The notion of diminution, if indeed that be the notion originally conveyed, lies not in the *-en*, but in the vowel. In the word *chicken*, from *cock*, observe the effect of the small vowel on the *c*.

The consideration of words like *duckling* and *gosling* is purposely deferred.

The chief diminutive of classical origin is—

Et, as in *trumpet*, *lancet*, *pocket*; the word *pock*, as in *meal-pock* = *a meal bag*, being found in the Scottish. From the French *-ette*, as in *caissette*, *poulette*.

The forms *-rel*, as in *cockerel*, *pickerel*, and *-let*, as in *streamlet*, require a separate consideration. The first has nothing to do with the Italian forms *acquerella* and *coserella*—themselves, perhaps, of Gothic, rather than of classical origin.

In the Old High-German there are a multitude of diminutive forms in *-l*; as *ouga = an eye, ougili = a little eye, lied = a song, liedel = a little song.* "In Austria and Bavaria are the forms *mannel, weibel, hundel,* &c., or *mannl, weibl, hundl,* &c. In some districts there is an *r* before the *l*, as *madarl = a little maid, muadarl = a little mother, briadarl = a little brother,* &c. This is occasioned by the false analogy of the diminutives of the derived form in *r*."—*Deutsche Grammatik,* iii. p. 674. This indicates the nature of words like *cockerel.*

Even in English the diminutive power of *-el* can be traced in the following words:—

Soare = a deer in its third year. *Sor-rel* = a deer in its second year.—See *Love's Labour's Lost,* with the note.

Tiercel = a small sort of hawk, one-third less (*tierce*) than the common kind.

Kantle = small corner, from *cant = corner.*—*Henry IV.*

Hurdle; in Dutch, *horde;* German, *hurde. Hording,* without the *-l,* is used in an allied sense by builders in English.

In the words in point we must assume an earlier form, *cocker* and *piker,* to which the diminutive form *-el* is affixed. If this be true, we have, in English, representatives of the diminutive form *-l,* so common in the High-Germanic dialects. *Wolfer = a wolf, hunker = a haunch, flitcher = a flitch, teamer = a team, fresher = a frog,*—these are north country forms of the present English.*

The termination *-let,* as in *streamlet,* seems to be double, and to consist of the Gothic diminutive *-l,* and the French diminutive *-t.*

§ 337. *Augmentatives.*—Compared with *capello = a hat,* the Italian word *capellone = a great hat* is an augmentative. The augmentative forms, pre-eminently common in the Italian language, often carry with them a depreciating sense.

The termination *-rd* (in Old High-German, *-hart*), as in *drunkard, braggart, laggard, stinkard,* carries with it this idea of depreciation. In *buzzard,* and *reynard,* the name of the fox, it is simply augmentative. In *wizard,* from *witch,* it has the power of a masculine form.

The termination *-rd,* taken from the Gothic, appears in the

* Guest, ii. 192.

modern languages of classical origin: French, *vieillard;* Spanish, *codardo.* From these we get at, second-hand, the word *coward.—Deutsche Grammatik,* iii. 707.

The word *sweetheart* is a derived word of this sort, rather than a compound word; since in Old High-German and Middle High-German, we have the corresponding form *liebhart.* Now the form for *heart* is in German not *hart,* but *herz.*

Words like *braggadocio, trombone, balloon,* being words of foreign origin, prove nothing as to the further existence of augmentative forms in English.

CHAPTER V.

PATRONYMICS.

§ 338. In the Greek language the notion of lineal descent, in other words, the relation of the son to the father, is expressed by a particular termination; as, Πηλεὺς (*Peleus*), Πηλείδης (*Peleidæs*), the son of Peleus. It is very evident that this mode of expression is very different from either the English form *Johnson*, or Gaelic *MacDonald*. In these last-named words, the words *son* and *Mac* mean the same thing; so that *Johnson* and *MacDonald* are not derived, but compound words. This Greek way of expressing descent is peculiar, and the words wherein it occurs are classed together by the peculiar name *patronymic*, from *patær* = *father*, and *onoma* = *a name*. Is there anything in English corresponding to the Greek patronymics? It was for the sake of this question that the consideration of the termination *-ling*, as in *duckling*, &c., was deferred.

The termination *-ling*, like the terminations *-rel* and *-let*, is compound. Its simpler form is *-ing*. This, from being affixed to the derived forms in *-l*, has become *-ling*.

In Anglo-Saxon the termination *-ing* is as truly patronymic as -ιδης is in Greek. In the Bible-translation the son of Elisha is called *Elising*. In the Anglo-Saxon Chronicle occur such genealogies as the following:—*Ida wæs Eopping, Eoppa Ésing, Ésa Inging, Inga Angenviting, Angenvit Alocing, Aloc Beonocing, Beonoc Branding, Brand Bældæging, Bældæg, Vódening, Vóden Friðowulfing, Friðowulf Finning, Finn Godwulfing, Godwulf Geating* = Ida was the son of Eoppa, Eoppa of Esing, Esing of Inga, Inga of Angenvit, Angenvit of Aloc, Aloc of Beonoc, Beonoc of Brand, Brand of Bældag, Bældag of Woden, Woden of Friðowulf, Friðowulf of Finn, Finn of

Godwulf, Godwulf of Geat.—In Greek, Ἴδα ἦν Ἐοππείδης, Ἔοππα Ἡσείδης, Ἔσα Ἰγγείδης, Ἴγγα Ἀγγενφιτείδης, &c. In the plural number these forms denote the *race of;* as *Scyldingas = the Scyldings,* or the race of *Scyld,* &c. Edgar Atheling means Edgar of the race of the nobles. The primary of *-ing* and *-l-ing* is descent or relationship; from these comes the idea of youth and endearment, and thence the true diminutive idea. In *darling, stripling, duckling, gosling* (pr. *gesling*), *kitling* (pr. *kitten*), *nestling, yearling, chickling, fatling, fledgling, firstling,* the idea of descent still remains. In *hireling* the idea of diminution is accompanied with the idea of contempt. In *changeling* we have a Gothic termination and a classical root. See, for the full exposition of this view, *Deutsche Grammatik,* ii. 349—364, iii. 682.

CHAPTER VI.

GENTILE FORMS.

§ 339. THESE have been illustrated by Mr. Guest in the Transactions of the Philological Society.

The only word in the present English that requires explanation is the name of the principality *Wales*.

1. The form is plural, however much the meaning may be singular; so that the *-s* in *Wale-s* is the *-s* in *fathers*, &c.

2. It has grown out of the Anglo-Saxon from *wealhas* = *foreigners*, the name by which the Welsh are spoken of by the Germans of England, just as the Italians are called Welsh by the Germans of Germany: *wal-nuts* = *foreign nuts*.

3. The transfer of the name of the *people* inhabiting a certain country to the *country* so inhabited, was one of the commonest processes in both Anglo-Saxon and Old English.—GUEST, *Phil. Trans.*

CHAPTER VII.

ON GENDER.

§ 340. The nature of gender is best exhibited by reference to those languages wherein the distinction of gender is most conspicuous. Such a language, amongst others, is the Latin.

How far is there such a thing as gender in the English language? This depends upon the meaning that we attach to the word.

In the Latin language, where there are confessedly genders, we have the words *taurus*, meaning a *bull*, and *vacca*, meaning a *cow*. Here the natural distinction of sex is expressed by *wholly* different words. With this we have corresponding modes of expression in English: *e. g.*—

Male.	*Female.*	*Male.*	*Female.*
Bachelor	Spinster.	Horse	Mare.
Boar	Sow.	Ram	Ewe.
Boy	Girl.	Son	Daughter.
Brother	Sister.	Uncle	Aunt.
Buck	Doe.	Father	Mother, &c.

The mode, however, of expressing different sexes by *wholly* different words is not a matter of gender. The words *boy* and *girl* bear no *etymological* relation to each other; neither being derived from the other, nor in way connected with it.

Neither are words like *cock-sparrow*, *man-servant*, *he-goat*, &c., as compared with *hen-sparrow*, *maid-servant*, *she-goat*, &c., specimens of gender. Here a difference of sex is indicated by the addition of a fresh term, from which is formed a compound word.

In the Latin words *genitrix* = *a mother*, and *genitor* = *a father*, we have a nearer approach to gender. Here the difference of sex is expressed by a difference of termination;

the words *genitor* and *genitrix* being in a true etymological relation, *i. e.* either derived from each other, or from some common source. With this we have, in English, corresponding modes of expression: *e. g.*—

Male.	*Female.*	*Male.*	*Female.*
Actor	Actress.	Lion	Lioness.
Arbiter	Arbitress.	Peer	Peeress.
Baron	Baroness.	Poet	Poetess.
Benefactor	Benefactress.	Sorcerer	Sorceress.
Count	Countess.	Songster	Songstress.
Duke	Duchess.	Tiger	Tigress.

This, however, in strict grammatical language, is an approach to gender rather than gender itself. Its difference from true grammatical gender is as follows:—

Let the Latin words *genitor* and *genitrix* be declined:—

Sing.	*Nom.*	Genitor	Genitrix.
	Gen.	Genitor-*is*	Genitric-*is*.
	Dat.	Genitor-*i*	Genitric-*i*.
	Acc.	Genitor-*em*	Genitric-*em*.
	Voc.	Genitor	Genitrix.
Plur.	*Nom.*	Genitor-*es*	Genitric-*es*.
	Gen.	Genitor-*um*	Genitric-*um*.
	Dat.	Genitor-*ibus*	Genitric-*ibus*.
	Acc.	Genitor-*es*	Genitric-*es*.
	Voc.	Genitor-*es*	Genitric-*es*.

The syllables in italics are the signs of the cases and numbers. Now these signs are the same in each word, the difference of meaning (or sex) not affecting them.

Contrast, however, with the words *genitor* and *genitrix* the words *domina* = *a mistress*, and *dominus* = *a master*.

Sing.	*Nom.*	Domin-*a*	Domin-*us*.
	Gen.	Domin-*æ*	Domin-*i*.
	Dat.	Domin-*æ*	Domin-*o*.
	Acc.	Domin-*am*	Domin-*um*.
	Voc.	Domin-*a*	Domin-*e*.
Plur.	*Nom.*	Domin-*æ*	Domin-*i*.
	Gen.	Domin-*arum*	Domin-*orum*.
	Dat.	Domin-*abus*	Domin-*is*.
	Acc.	Domin-*as*	Domin-*os*.
	Voc.	Domin-*æ*	Domin-*i*

Here the letters in italics, or the signs of the cases and numbers, are different, the difference being brought about by the difference of gender. Now it is very evident that, if *genitrix* be a specimen of gender, *domina* is something more.

As terms, to be useful, must be limited, it may be laid down as a sort of definition, that *there is no gender where there is no affection of the declension:* consequently, that, although we have, in English, words corresponding to *genitrix* and *genitor*, we have no true genders until we find words corresponding to *dominus* and *domina*.

Again, let us add to some substantive some such word as *good, bad, brave,* &c., &c.; in other words, some adjective; and say *a good father, a good mother, a brave boy, a brave girl, a fierce lion, a fierce lioness, a good actor, a good actress.* Having done this, we remark that the words *good, bad, brave,* &c., &c., whether joined to words like *actor* and *lion* (the names of male objects), or to words like *actress* or *lioness* (the names of female objects), are precisely the same. We use the words *good* and *bold* in speaking of males, and we use the same words in speaking of females. Now, although this is the case in English, it is not the case with all languages. In many languages the word *bold,* or *good,* would take one form when it was used to denote males, and another to denote females. In the Latin language *vir* means *man* (the name of a male object), *mulier* means *woman* (the name of a female object), and *bon* means *good.* Now, if the Latin language were like the English, they would say *bon vir* = *good man; bon mulier* = *good woman.* But, as the Latin is unlike the English, they do not say so. The Latin phrase is *bon-us vir* = *good man, bon-a mulier* = *good woman;* that is, the letter *-a* is added if the substantive be the name of a female, and the letters *-us* are added if it be the name of a male. Again, if the English language were the same in this respect as the Latin, we should say, *good-us man* = *good man* (*bonus vir*), *good-a woman* (*bona mulier*).

§ 341. The second element in the notion of gender, although I will not venture to call it an essential one, is the following:— In the words *domina* and *dominus, mistress* and *master,* there is a *natural* distinction of sex; the one being masculine, or male, the other feminine, or female. In the words *sword* and *lance* there is *no natural* distinction of sex. Notwithstanding this,

the word *hasta*, in Latin, is as much a feminine gender as *domina*, whilst *gladius* = *a sword*, is, like *dominus*, a masculine noun. From this we see that, in languages wherein there are true genders, a fictitious or conventional sex is attributed even to inanimate objects. Sex is a natural distinction, gender a grammatical one.

§ 342. "Although we have, in English, words corresponding to *genitrix* and *genitor*, we have no true genders until we find *words corresponding to dominus and domina*."—The sentence was intentionally worded with caution. Words like *dominus* and *domina*, that is, words where the declension is affected by the sex, *are* to be found.

The pronoun *him*, from the Anglo-Saxon and English *he*, as compared with the pronoun *her*, from the Anglo-Saxon *heò*, is affected in its declension by the difference of sex, and is a true, though fragmentary, specimen of gender: for be it observed, that as both words are in the same case and number, the difference in form must be referred to a difference of sex expressed by gender. The same is the case with the form *his* as compared with *her*.

The pronoun *it* (originally *hit*), as compared with *he*, is a specimen of gender. It is the *neuter* gender of which *t* is the sign—*He, hi-t, i-t.*

The relative *what*, as compared with the masculine *who*, is a specimen of gender. It is the neuter gender of which *t* is the sign—*Who, wha-t.*

Who and *what*, *it* (for *hit*) and *he*, are as much genders as *hic* and *hæc*, and the forms *hic* and *hæc* are as much genders as *dominus* and *domina*.

The formation of the neuter gender by the addition of *-t*, in words like *wha-t*, and *i-t*, *tha-t*, occurs in other Indo-European languages. The *-t* in *tha-t* is the *-d* in *istu-d*, Latin, and the *-t* in *ta-t*, Sanskrit.

Which, as seen below, is *not* the neuter of *who*.

§ 343. Just as there are, in English, fragments of a gender modifying the declension, so are there, also, fragments of the second element of gender; viz. the attribution of sex to objects naturally destitute of it. *The sun in* his *glory, the moon in* her *wane*, are examples of this. A sailor calls his ship *she*. A

husbandman, according to Mr. Cobbett, does the same with his *plough* and working implements :—"In speaking of a *ship* we say *she* and *her*. And you know that our country-folks in Hampshire call almost everything *he* or *she*. It is curious to observe that country labourers give the feminine appellation to those things only which are more closely identified with themselves, and by the qualities or conditions of which their own efforts, and their character as workmen, are affected. The mower calls his *scythe* a *she*, the ploughman calls his *plough* a *she* : but a prong, or a shovel, or a harrow, which passes promiscuously from hand to hand, and which is appropriated to no particular labourer, is called a *he*."—*English Grammar*, Letter V.

Now, although Mr. Cobbett's statements may account for a sailor calling his ship *she*, they will not account for the custom of giving to the sun a masculine, and to the moon a feminine, pronoun, as is done in the expressions quoted at the head of this section ; still less will it account for the circumstance of the Germans reversing the gender, and making the *sun* feminine, and the *moon* masculine.

The explanation here is different.

Let there be a period in the history of a nation wherein the sun and moon are dealt with, not as inanimate masses of matter, but as animated divinities. Let there, in other words, be a period in the history of a nation wherein dead things are personified, and wherein there is a mythology. Let an object like the *sun* be deemed a male, and an object like the *moon* a female, deity.

The Germans say the *sun in* her *glory ;* the *moon in* his *wane*. This difference between the usage of the two languages, like so many others, is explained by the influence of the classical languages upon the English.—"*Mundilfori had two children ; a son, Mâni* (*Moon*), *and a daughter, Sôl* (*Sun*)."—Such is an extract taken out of an Icelandic mythological work, viz. the prose Edda. In the classical languages, however, *Phœbus* and *Sol* are masculine, and *Luna* and *Diana* feminine. Hence it is that, although in Anglo-Saxon and Old Saxon the *sun* is *feminine*, it is in English masculine.

Philosophy, charity, &c., or the names of abstract qualities

personified, take a conventional sex, and are feminine from their being feminine in Latin.

As in these words there is no change of form, the consideration of them is a point of rhetoric, rather than of etymology.

§ 344. The remainder of this chapter is devoted to miscellaneous remarks upon the true and apparent genders of the English language.

With the false genders, like *baron, baroness,* it is a general rule that the feminine form is derived from the masculine, and not the masculine from the feminine; as *peer, peeress.* The words *widower, gander,* and *drake* are exceptions. For the word *wizard,* from *witch,* see the section on augmentative forms.

The termination *-ess,* in which so large a portion of our feminine substantives terminate, is not of Saxon but of classical origin, being derived from the termination *-ix, genitrix.*

The words *shepherdess, huntress,* and *hostess* are faulty; the radical part of the word being German, and the secondary part classical: indeed, in strict English grammar, the termination *-ess* has no place at all. It is a classical, not a German, element.

The termination *-inn,* so current in German, as the equivalent to *-ess,* and as a feminine affix (*freund*=*a friend*; *freundinn*=*a female friend*), is found only in a very few words in English. One of these is *vixen,* a true feminine derivative from *fox*—German *füchsinn.*

Words like *margravine* and *landgravine* prove nothing, being scarcely naturalised.

The termination *-str,* as in *webster, songster,* and *baxter,* was originally a feminine affix. Thus, in Anglo-Saxon,—

Sangere, *a male singer*	were opposed to	Sangëstre, *a female singer.*
Bäcere, *a male baker*		Bacestre, *a female baker.*
Fiðelere, *a male fiddler*		Fiðelstre, *a female fiddler.*
Vebbere, *a male weaver*		Vëbbëstre, *a female weaver.*
Rædere, *a male reader*		Rædestre, *a female reader.*
Seamere, *a male seamer*		Seamestre, *a female seamer.*

The same is the case in the present Dutch of Holland: *e. g.*

spookster=*a female fortune-teller; bakster*=*a baking-woman waschster*=*a washerwoman.* (GRIMM, *Deutsche Grammatik*, iii. p. 339.) The word *spinster* still retains its original feminine force.

The words *songstress* and *seamstress*, besides being, as far as concerns the intermixture of languages, in the predicament of *shepherdess*, have, moreover, a double feminine termination; 1st. *-str*, of Germanic, 2nd. *-ess*, of classical, origin.

In the word *heroine* we have a Greek termination, just as *-ix* is a Latin, and *-inn* a German, one. It must not, however, be considered as derived from *hero*, by any process of the English language, but be dealt with as a separate importation from the Greek language.

The form *deaconess* is not wholly unexceptionable; since the termination *-ess* is of Latin, the root *deacon* of Greek, origin: this Greek origin being rendered all the more conspicuous by the spelling, *deacon* (from *diaconos*), as compared with the Latin *decanus*.

The circumstance of *prince* ending in the sound of *s*, works a change in the accent of the word. As *s* is the final letter, it is necessary, in forming the plural number, and the genitive case, to add, not the simple letter *s*, as in *peers*, *priests*, &c., but the syllable *-es*. This makes the plural number and genitive case the same as the feminine form. Hence the feminine form is accented *princéss*, while *peéress*, *príestess*, &c., carry the accent on the first syllable. *Princéss* is remarkable as being the only word in English where the accent lies on the subordinate syllable.

Goose, *gander*.—One peculiarity in this pair of words has already been indicated. In the older forms of the word *goose*, such as χὴν, Greek; *anser*, Latin; *gans*, German, as well as in the derived form *gander*, we have the proofs that, originally, there belonged to the word the sound of the letter *n*. In the forms ὀδοὺς, ὀδόντος, Greek; *dens*, *dentis*, Latin; *zahn*, German; *tooth*, English, we find the analogy that accounts for the ejection of the *n*, and the lengthening of the vowel preceding. With respect, however, to the *d* in *gander*, it is not easy to say whether it is inserted in one word or omitted in the other. Neither can we give the precise power of the *-er*. The follow-

ing forms (taken from Grimm, iii. p. 341) occur in the different Gothic dialects. *Gans*, fem.; *ganazzo*, masc., Old High-German—*gôs*, f.; *gandra*, m., Anglo-Saxon—*gâs*, Icelandic, f.; *gaas*, Danish, f.; *gassi*, Icelandic, m.; *gasse*, Danish, m.—*ganser*, *ganserer*, *gansart*, *gänserich*, *gander*, masculine forms in different New German dialects.

Observe, the form *gänserich* has a masculine termination. The word *täuberich*, in provincial New German, has the same form and the same power. It denotes a *male dove*; *taube*, in German, signifying a *dove*. In *gänserich* and *täuberich*, we find preserved the termination *-rich* (or *-rik*), with a masculine power. Of this termination we have a remnant, in English, preserved in the curious word *drake*. To *duck* the word *drake* has no etymological relation whatsoever. It is derived from a word with which it has but one letter in common; viz. the Latin *anas*=*a duck*. Of this the root is *anat-*, as seen in the genitive case *anatis*. In Old High-German we find the form *anetrëkho*=*a drake*; in provincial New High-German there is *enterich* and *äntrecht*, from whence come the English and Low-German form *drake*.—Grimm, *Deutsche Grammatik*, iii. p. 341.

Peacock, *peahen*, *bridegroom*.—In these compounds, it is not the words *pea* and *bride* that are rendered masculine or feminine by the addition of *cock*, *hen*, and *groom*, but it is the words *cock*, *hen*, and *groom* that are modified by prefixing *pea* and *bride*. For an appreciation of this distinction, see the chapter on Composition.

CHAPTER VIII.

THE NUMBERS.

§ 345. In the Greek language the word *patær* signifies a *father*, speaking of *one*, whilst *patere* signifies *two fathers*, speaking of a pair, and thirdly, *pateres* signifies *fathers*, speaking of any number beyond two. The three words, *patær*, *patere*, and *pateres*, are said to be in different numbers, the difference of meaning being expressed by a difference of form. These numbers have names. The number that speaks of *one* is the *singular*, the number that speaks of *two* is the *dual* (from the Latin word *duo* = *two*), and the number that speaks of *more than two* is the *plural*.

All languages have numbers, but all languages have not them to the same extent. The Hebrew has a dual, but it is restricted to nouns only (in Greek being extended to verbs). It has, moreover, this peculiarity; it applies, for the most part, only to things which are naturally double, as *the two eyes*, *the two hands*, &c. The Latin has no dual number at all, except the natural dual in the words *ambo* and *duo*.

The question presents itself,—to what extent have we numbers in English? Like the Greek, Hebrew, and Latin, we have a singular and a plural. Like the Latin, and unlike the Greek and Hebrew, we have no dual.

Different from the question, to what degree have we numbers? is the question,—over what extent of our language have we numbers? This distinction has already been foreshadowed or indicated. The Greeks, who said *typtó* = *I beat*, *typteton* = *ye two beat*, *typtomen* = *we beat*, had a dual number for their verbs as well as their nouns; while the Hebrew dual was limited to the nouns only. In the Greek, then, the dual num-

ber is spread over a greater extent of the language than in the Hebrew.

There is no dual in the present English. It has been seen, however, that in the Anglo-Saxon there *was* a dual. But the Anglo-Saxon dual, being restricted to the personal pronouns (*wit* = *we two*; *git* = *ye two*), was not co-extensive with the Greek dual.

There is no dual in the present German. In the ancient German there was one.

In the present Danish and Swedish there is no dual. In the Old Norse and in the present Icelandic a dual number is to be found.

From this we learn that the dual number is one of those inflections that languages drop as they become modern.

The numbers, then, in the present English are two, the singular and the plural. Over what extent of language have we a plural? The Latins say, *bonus pater* = *a good father*; *boni patres* = *good fathers*. In the Latin, the adjective *bonus* changes its form with the change of number of the substantive that it accompanies. In English it is only the substantive that is changed. Hence we see that in the Latin language the numbers were extended to adjectives, whereas in English they are confined to the substantives and pronouns. Compared with the Anglo-Saxon, the present English is in the same relation as it is with the Latin. In the Anglo-Saxon there were plural forms for the adjectives.

For the forms *selves* and *others*, see the Syntax.

Words like *wheat*, *pitch*, *gold*, &c., where the idea is naturally singular; words like *bellows*, *scissors*, *lungs*, &c., where the idea is naturally plural; and words like *deer*, *sheep*, where the same form serves for the singular and plural, inasmuch as there takes place no change of form, are not under the province of etymology.

§ 346. The current rule is, that the plural number is formed from the singular by adding *s*, as *father*, *fathers*. However, if the reader will revert to the remarks upon the sharp and flat Mutes, where it is stated that mutes of different degrees of sharpness and flatness cannot come together in the same syllable, he will find occasion to take to the current rule a verbal

exception. The letter added to the word *father*, making it *fathers*, is *s* to the eye only. To the ear it is *z*. The word sounds *fatherz*. If the *s* retained its sound, the spelling would be *fatherce*. In *stags, lads*, &c., the sound is *stagz, ladz*. The rule, then, for the formation of the English plurals, rigorously expressed, is as follows :—*The plural is formed from the singular, by adding to words ending in a vowel a liquid or flat mute, the flat lene sibilant* (*z*) ; *and to words ending in a sharp mute, the sharp lene sibilant* (*s*) : *e. g.* (the *sound* of the word being expressed), *pea, peaz ; tree, treez ; day, dayz ; hill, hillz ; hen, henz ; gig, gigz ; trap, traps ; pit, pits ; stack, stacks.* Upon the formation of the English plural some further remarks are necessary.

1. In the case of words ending in *b, v, d,* the *th* in *thine* = ð, or *g,* a change either of the final flat consonant, or of the sharp *s* affixed, is not a matter of choice, but of necessity ; the combinations *abs, avs, ads, aðs, ags,* being unpronounceable.

2. Whether the first of the two mutes should be accommodated to the second (*aps, afs, ats, aþs, asks*), or the second to the first (*abz, avz, aðz, agz*), is determined by the habit of the particular language in question ; and, with a few apparent exceptions (mark the word *apparent*), it is the rule of the English language to accommodate the second sound to the first, and not *vice versâ.*

3. Such combinations as *peas, trees, hills, hens,* &c. (the *s* preserving its original power, and being sounded as if written *peace, treece, hillce, hence*), being pronounceable, the change from *s* to *z,* in words so ending, is *not* a matter determined by the necessity of the case, but by the habit of the English language.

4. Although the vast majority of our plurals ends, not in *s,* but in *z,* the original addition was not *z,* but *s.* This we infer from three facts : 1. From the spelling ; 2. from the fact of the sound of *z* being either rare or non-existent in Anglo-Saxon ; 3. from the sufficiency of the causes to bring about the change.

§ 347. It may now be seen that some slight variations in the form of our plurals are either mere points of orthography, or

else capable of being explained on very simple euphonic principles.

Boxes, churches, judges, lashes, kisses, blazes, princes.—Here there is the addition, not of the mere letter *s*, but of the syllable *-es*. As *s* cannot be immediately added to *s*, the intervention of a vowel becomes necessary; and that all the words whose plural is formed in *-es* really end either in the sound of *s*, or in the allied sounds of *z*, *sh*, or *zh*, may be seen by analysis; since *x* = *ks*, *ch* = *tsh*, and *j* or *ge* = *dzh*, whilst *ce*, in *prince*, is a mere point of orthography for *s*.

Monarchs, heresiarchs.—Here the *ch* equals not *tsh*, but *k*, so that there is no need of being told that the words do not follow the analogy of *church*, &c.

Cargoes, echoes.—From *cargo* and *echo*, with the addition of *e*, an orthographical expedient for the sake of denoting the length of the vowel *o*.

Beauty, beauties; key, keys.—Like the word *cargoes*, &c., these forms are points, not of etymology, but of orthography.

Plural of certain words in f.—The following words end in the sharp mute *f*—*loaf, half, wife, life, calf, leaf*. Now, according to § 346, their plurals should be formed by the addition of the sound of *s* in *seal*, and so be *loafs, halfs, wifes, lifes, calfs, leafs* (pronounced *loafce, halfce, wifce, lifce, calfce, leafce*). This, however, is not the case. Their plurals are formed by the addition of the sound of *z* in *zeal*, and are *loaves, halves, wives, lives, calves, leaves* (pronounced *loavz, halvz, wivz, livz, calvz, leavz*); the sound of the *f* being changed into that of *v*. Respecting these words we must observe—

1. That the vowel before *f* is *long*. Words like *muff*, where the vowel is short, form their plurals by means of the sound of the *s* in *seal*; as *muff, muff-s* (pronounced *muffce*).

2. That they are all of Anglo-Saxon origin. In the words *mischief, chief, handkerchief, grief, relief*, the plural is formed as in *muff*, that is, by the addition of the sound of *s*—*mischiefs, chiefs*, &c.

Putting these two facts together, we can use more general language, and say that—

When a word ends in the sound of *f*, preceded by a long

vowel, and is of Anglo-Saxon origin, the plural is formed by the addition of the sound of the *z* in *zeal*.

To this rule there are two exceptions.

1. *Dwarf;* a word of Anglo-Saxon origin, but which forms its plural by means of the sound of *s*—*dwarfs* (pronounced *dwarfce*).

2. *Beef;* a word *not* of Anglo-Saxon origin, but which forms its plural by means of the sound of *z*—*beeves* (pronounced *beevz*).

If we ask the reason of this peculiarity in the formation of the plurals of these words in *-f*, we shall find reason to believe that it lies with the singular rather than the plural forms. In Anglo-Saxon, *f* at the end of a word was sounded as *v*; and it is highly probable that the original *singulars* were sounded *loav, halv, wive, calv, leav.*

Can this be explained? Perhaps it can. In the Swedish language the letter *f* has the sound of *v*; so that *staf* is sounded *stav.*

Again, in the allied languages the words in question end in the *flat* (not the *sharp*) mute,—*weib, laub, calb, halb, stab,* &c. = *wife, leaf, calf, half, staff.*

Hence, the *plural is* probably normal; it being the *singular* form on which the irregularity lies.

Pence.—The peculiarity of this word consists in having a *flat* liquid followed by the sharp sibilant *s* (spelt *ce*), contrary to the rule given above. In the first place, it is a contracted form from *pennies;* in the second place, its sense is collective rather than plural; in the third place, the use of the sharp sibilant lene distinguishes it from *pens*, sounded *penz.* That its sense is collective rather than plural (a distinction to which the reader's attention is directed), we learn from the word *sixpence,* which, compared with *sixpences,* is no plural, but a singular form.

Dice.—In respect to its form, peculiar for the reason that *pence* is peculiar. We find the sound of *s* after a vowel, where that of *z* is expected. This distinguishes *dice* for play, from *dies* (*diez*) for coining. *Dice,* perhaps, like *pence,* is collective rather than plural.

In *geese, lice,* and *mice,* we have, apparently, the same phe-

nomenon as in *dice*, viz. a sharp sibilant (*s*) where a *flat* one (*z*) is expected. The *s*, however, in these words is not the sign of the plural, but the last letter of the original word.

1. *Alms*.—Some say, *these alms* are *useful;* in which case the word *alms* is plural. Others say, *this alms* is *useful;* in which case the word *alms* is singular. Now in the word *alms* the -*s* is no sign of the plural number, but part of the original singular, like the *s* in *goose* or *loss*. The Anglo-Saxon form was *ælmesse*. Notwithstanding this, we cannot say *alms-es* in the same way that we *can* say *loss-es*. Hence the word *alms* is, in respect to its original form, singular; in respect to its meaning, either singular or plural.

2. *Riches*.—Most writers say, *riches* are *useful;* in which case the word *riches* is plural. Still there are a few who say, *riches* is *useful;* in which case the word *riches* is singular. Now in the word *riches* the -*s* is no sign of the plural number, since there is no such *substantive* as *rich;* on the contrary, it is part of the original singular, like the *s* in *distress*. The form in the original French, from which language it was derived, was *richesse*. Notwithstanding this, we cannot say *richess-es* in the same way that we *can* say *distress-es*. Hence the word *riches* is, in respect to its original form, singular; in respect to its meaning, either singular or plural, most frequently the latter.

3. *News*.—Some say, *this news* is *good;* in which case the word *news* is singular. More rarely we find the expression *these news* are *good;* in which case the word *news* is plural. Now in the word *news* the -*s* (unlike the *s* in *alms* and *riches*) is no part of the original singular, but the sign of the plural, like the *s* in *trees*. Notwithstanding this, we cannot subtract the *s*, and say *new*, in the same way that we *can* form *tree* from *trees*. Hence the word *news* is, in respect to its original form, plural; in respect to its meaning, either singular or plural, most frequently the former.

4. *Means*.—Some say, *these means* are *useful;* in which case the word *means* is plural. Others say, *this means* is *useful;* in which case the word *means* is singular. Now in the word *means* the -*s* (unlike the *s* in *alms* and *riches*, but like the *s* in *news*) is no part of the original singular, but the sign of the

plural, like the *s* in *trees*. The form in the original French, from which language the word is derived, is *moyen*, singular; *moyens*, plural. If we subtract from the word *means* the letter *s*, we say *mean*. Now as a singular form of the word *means*, with the sense it has in the phrase *ways and means*, there is, in the current English, no such word as *mean*, any more than there is such a word as *new* from *news*. But, in a different sense, there *is* the singular form *mean*; as in the phrase *the golden mean*, meaning *middle course*. Hence the word *means* is, in respect to its form, plural; in respect to its meaning, either singular or plural.

5. *Pains*.—Some say, *these pains* are *well-taken*; in which case the word *pains* is plural. Others say, *this pains* is *well-taken*; in which case the word *pains* is singular. The form in the original French, from which language the word is derived, is *peine*. The reasoning that has been applied to the word *means* is closely applicable to the word *pains*.

6. The same also applies to the word *amends*. The form in French is *amende*, without the *s*.

7, 8, &c. *Mathematics, metaphysics, politics, ethics, optics, physics*.—The following is an exhibition of my hypothesis respecting these words, to which I invite the reader's criticism. All the words in point are of Greek origin, and all are derived from a Greek adjective. Each is the name of some department of study, of some art, or of some science. As the words are Greek, so also are the sciences which they denote either of Greek origin, or else such as flourished in Greece. Let the arts and sciences of Greece be expressed, in Greek, rather by a substantive and an adjective combined, than by a simple substantive; for instance, let it be the habit of the language to say *the musical art*, rather than *music*. Let the Greek for *art* be a word in the feminine gender; *e. g.* τέχνη (*tekhnæ*), so that the *musical art* be ἡ μουσίκη τέχνη (*hæ mousikæ tekhnæ*). Let, in the progress of language (as was actually the case in Greece), the article and substantive be omitted, so that, for the *musical art*, or for *music*, there stand only the feminine adjective, μουσίκη. Let there be, upon a given art or science, a series of books, or treatises; the Greek for *book*, or *treatise*, being a neuter substantive, βίβλιον (*biblion*). Let the sub-

stantive meaning *treatise* be, in the course of language, omitted, so that whilst the science of physics is called φυσίκη (*fysikæ*), *physic*, from ἡ φυσίκη τέχνη, a series of treatises (or even chapters) upon the science shall be called φύσικα (*fysika*) or *physics*. Now all this was what happened in Greece. The science was denoted by a feminine adjective singular, as φυσίκη (*fysicæ*), and the treatises upon it, by the neuter adjective plural, as φύσικα (*fysicā*). The treatises of Aristotle are generally so named. To apply this, I conceive that, in the middle ages, a science of Greek origin might have its name drawn from two sources, viz. from the name of the art or science, or from the name of the books wherein it was treated. In the first case it had a singular form, as *physic*, *logic*; in the second place a plural form, as *mathematics*, *metaphysics*, *optics*.

In what number these words, having a collective sense, require their verbs to be, is a point of syntax.

§ 348. The plural form *children* (*child-er-en*) requires particular notice.

In the first place it is a double plural: the *-en* being the *-en* in *oxen*, whilst the simpler form *child-er* occurs in the Old English, and in certain provincial dialects.

Now, what is the *-er* in *child-er?*

In Icelandic, no plural termination is commoner than that in *-r*; as *geisl-ar* = *flashes*, *tung-ur* = *tongues*, &c. Nevertheless, it is not the Icelandic that explains the plural form in question.

Besides the word *childer*, we collect from the other Gothic tongue the following forms in *-r*:—

Hus-er,	*Houses.*	Old High-German.
Chalp-ir,	*Calves.*	ditto.
Lemp-ir,	*Lambs.*	ditto.
Plet-ir,	*Blades of grass.*	ditto.
Eig-ir,	*Eggs.*	ditto.

and others, the peculiarity of which is the fact of their all being *of the neuter gender*. The particular Gothic dialect wherein they occur most frequently is the Dutch of Holland.

Now, the theory respecting this form, as propounded by Grimm (D. G. iii. p. 270), is as follows:—

1. The *-r* represents an earlier *-s*.

2. Which was, originally, no sign of a plural number, but merely a neuter derivative affix, common to the singular as well as to the plural number.

3. In this form it appears in the Mœso-Gothic: *ag-is* = *fear* (whence *ague* = *shivering*), *hat-is* = *hate*, *rigv-is* = *smoke* (*reek*). In none of these words is the *-s* radical, and in none is it limited to the singular number.

It should be added, that the reason why a singular derivational affix should become the sign of the plural number, lies, most probably, in the *collective* nature of the words in which it occurs:—*Husir* = *a collection of houses*, *eigir* = *a collection of eggs*, *eggery* or *eyry*. For further observations on the power of *-r*, and for reasons for believing it to be the same as in the words *Jew-r-y*, *yeoman-r-y*, see a paper of Mr. Guest's, *Philol. Trans.*, May 26, 1843. There we find the remarkable form *lamb-r-en*, from Wicliffe, Joh. xxi. *Lamb-r-en* : *lamb* : : *child-r-en* : *child*.

§ 349. *The form in -en.*—In the Anglo-Saxon no termination of the plural number is more common than *-n*: *tungan*, tongues; *steorran*, stars.

In the present English the word *oxen* is the only specimen of this form in current use. In the old and middle English stages of our language the number of words in *-en* was much greater than at present.

hos-*en*	=	hose or stockings
shoo-*n*	=	shoe-*s*
ey-*ne*	=	eye-*s*
bischop-*en*	=	bishop-*s*
eldr-*en*	=	elder-*s*
arw-*en*	=	arrow-*s*
scher-*en*	=	shire-*s*
doghtr-*en*	=	daughter-*s*
sustr-*en*	=	sister-*s*
uncl-*en*	=	uncle-*s*
tre-*en*	=	tree-*s*
souldr-*en*	=	soldier-*s*.

Men, feet, teeth, mice, lice, geese.—In these we have some of the oldest words in the language. If these were, to a cer-

tainty, true plurals, we should have an appearance somewhat corresponding to the weak and strong tenses of verbs; viz. one series of plurals formed by a change of the vowel, and another by the addition of the sibilant. The word *kye*, used in Scotland for *cows*, is of the same class. The list in Anglo-Saxon of words of this kind is different from that of the present English.

Sing.	*Plur.*	
Freónd . .	Frýnd . .	*Friends.*
Feónd . .	Fynd . .	*Foes.*
Niht . .	Niht . .	*Nights.*
Bóc . .	Béc . .	*Books.*
Burh . .	Byrig . .	*Burghs.*
Bróc . .	Bréc . .	*Breeches.*
Turf . .	Týrf . .	*Turves.*

Brethren.—Here there are two changes. 1. The alteration of the vowel. 2. The addition of *-en*. Mr. Guest quotes the forms *brethre* and *brothre* from the Old English. The sense is collective rather than plural.

Peasen = pulse.—As *children* is a double form of one sort (*r* + *en*), so is *peasen* a double form of another (*s* + *en*); *pea, pea-s, pea-s-en.* Wallis speaks to the *singular* power of the form in *-s*:—"Dicunt nonnulli *a pease*, pluraliter *peasen*; at melius, singulariter *a pea*, pluraliter *pease*."—P. 77. He might have added, that, theoretically, *pease* was the proper singular form; as shown by the Latin *pis-um.*

Pullen = poultry.

Lussurioso—What? three-and-twenty years in law?

Vendice.—I have known those who have been five-and-fifty, and all about *pullen* and pigs.—*Revenger's Tragedy*, iv. 1.

If this were a plural form, it would be a very anomalous one. The *-en*, however, is no more a sign of the plural than is the *-es* in *rich-es* (*richesse*). The proper form is in *-ain* or *-eyn.*

A false theefe,
That came like a false fox, my *pullain* to kill and mischeefe.
Gammer Gurton's Needle, v. ii.

Chickens.—A third variety of the double inflection (*en* + *s*), with the additional peculiarity of the form *chicken* being used,

at present, almost exclusively in the singular number, although, originally, it was, probably, the plural of *chick*. So Wallis considered it:—"At olim etiam per *-en* vel *-yn* formabant pluralia; quorum pauca admodum adhuc retinemus. Ut, *an ox, a chick,* pluraliter *oxen, chicken* (sunt qui dicunt in singulari *chicken,* et in plurali *chickens*)."—P. 77. *Chick, chick-en, chick-en-s.*

Fern.—According to Wallis the *-n* in *fer-n* is the *-en* in *oxen,* in other words, a plural termination:—"A *fere* (*filix*) pluraliter *fern* (verum nunc plerumque *fern* utroque numero dicitur, sed et in plurali *ferns*); nam *fere* et *feres* prope obsoleta sunt."—P. 77. Subject to this view, the word *fer-n-s* would exhibit the same phenomenon as the word *chicke-n-s*. It is doubtful, however, whether Wallis's view be correct. A reason for believing the *-n* to be radical is presented by the Anglo-Saxon form *fearn,* and the Old High-German, *varam.*

Women.—Pronounced *wimmen,* as opposed to the singular form *woomman.*

Houses.—Pronounced *houz-ez*. The same peculiarity in the case of *s* and *z,* as occurs between *f* and *v* in words like *life, lives,* &c.

Paths, youths.—Pronounced *padhz, yoodhz*. The same peculiarity in the case of þ and ð, as occurs between *s* and *z* in the words *house, houses*. "Finita in *f* plerumque alleviantur in plurali numero, substituendo *v*; ut *wife, wives,* &c. Eademque alleviatio est etiam in *s* et *th,* quamvis retento charactere, in *house, cloth, path.*"—P. 79.

CHAPTER IX.

ON THE CASES.

§ 350. The extent to which there are, in the English language, cases, depends on the meaning which we attach to the word *case*. In the sentence *a house of a father*, the idea expressed by the words *of a father*, is an idea of a relation between them and the word *house*. This idea is an idea of property or possession. The relation between the words *father* and *house* may be called the possessive relation. This relation, or connection, between the two words is expressed by the preposition *of*.

In *a father's house* the idea is, there or thereabouts, the same; the relation or connection between the two words being the same. The expression, however, differs. In *a father's house* the relation, or connection, is expressed, not by a preposition, but by a change of form, *father* becoming *father's*.

He gave the house to a father.—Here the words *father* and *house* stand in another sort of relationship; the relationship being expressed by the preposition *to*. The idea *to a father* differs from the idea *of a father*, in being expressed in one way only; viz. by the preposition. There is no second mode of expressing it by a change of form, as was done with *father's*.

The father taught the child.—Here there is neither preposition nor change of form. The connection between the words *father* and *child* is expressed by the arrangement only.

Now if the relation alone between two words constitutes a case, the words or sentences, *child; to a father; of a father;* and *father's*, are all equally cases; of which one may be called

the accusative, another the dative, a third the genitive, and so on.

Perhaps, however, the relationship alone does not constitute a case. Perhaps there is a necessity of either the addition of a preposition (as in *of a father*), or of a change in form (as in *father's*). In this case (although *child* be not so) *father's, of a father,* and *to a father,* are all equally cases.

Now it is a remark, at least as old as Dr. Beattie, that if the use of a preposition constitute a case, there must be as many cases in a language as there are prepositions, and that "*above a man, beneath a man, beyond a man, round about a man, within a man, without a man,* shall be cases, as well as *of a man, to a man,* and *with a man.*"—MURRAY'S *Grammar*, vol. i. p. 79.

For etymological purposes it is necessary to limit the meaning of the word case; and, as a sort of definition, it may be laid down that *where there is no change of form there is no case.* With this remark, the English language may be compared with the Latin.

		Latin.	*English.*
Sing.	*Nom.*	*Pater* . . .	*a father.*
	Gen.	*Patris* . . .	*a father's.*
	Dat.	*Patri* . . .	*to a father.*
	Acc.	*Patrem* . . .	*a father.*
	Abl.	*Patre* . . .	*from a father.*

Here, since in the Latin language there are five changes of form, whilst in English there are but *two,* there are (as far, at least, as the word *pater* and *father* are concerned) three more cases in Latin than in English. It does not, however, follow that because in *father* we have but two cases, there may not be other words wherein there are more than two.

In order to constitute a case there must be a change of form.—This statement is a matter of definition. A second question, however, arises out of it: viz. whether *every change of form constitute a case?* In the Greek language there are the words ἔριν (*erin*), and ἔριδα (*erida*). Unlike the words *father* and *father's,* these two words have precisely the same meaning. Each is called an accusative; and each, consequently, is said to be in the same case with the other. This indicates the

statement, that in order to constitute a case there must be not *only a change of form, but also a change of meaning*. Whether such a limitation of the word be convenient, is a question for the general grammarian. At present we merely state that there *is no change of case unless there be a change of form*. Hence, in respect to the word *patribus* (and others like it), which is sometimes translated *from fathers*, and at other times *to fathers*, we must say, not that in the one case the word is ablative and in the other dative, but that a certain case is used with a certain latitude of meaning. This remark bears on the word *her* in English. In *her book* the sense is that of the case currently called genitive. In *it moved her*, the sense is that of the case currently called the accusative. If we adhere, however, to what we have laid down, we must take exceptions to this mode of speaking. It is not that out of the single form *her* we can get two cases, but that a certain form has two powers; one that of the Latin genitive, and another that of the Latin accusative.

This leads to an interesting question, viz. what notions are sufficiently allied to be expressed *by* the same form, and *in* the same case? The word *her*, in its two senses, may, perhaps, be dealt with as a single case, because the notions conveyed by the genitive and accusative are, perhaps, sufficiently allied to be expressed by the same word. Are the notions, however, *of a mistress*, and *mistresses*, so allied? I think not; and yet in the Latin language the same form, *dominæ*, expresses both. Of *dominæ* = *of a mistress*, and of *dominæ* = *mistresses*, we cannot say that there is one and the same case with a latitude of meaning. The words were, perhaps, once different. And this leads to the distinction between *a real and an accidental identity of form*.

In the language of the Anglo-Saxons the genitive cases of the words *smith* (*smiƀ*), *end* (*ende*), and *day* (*dæg*), were, respectively, *smithes* (*smiƀes*), *endes*, and *dayes* (*dæges*); whilst the nominative plurals were, respectively, *smithas* (*smiƀas*), *endas*, and *dayas* (*dægas*). A process of change took place, by which the vowel of the last syllable in each word was ejected. The result was, that the forms of the genitive singular and the nominative plural, originally different, became one and the same; so that the identity of the two cases is an accident.

This fact relieves the English grammarian from a difficulty. The nominative plural and the genitive singular are, in the present language of England, identical; the apostrophe in *father's* being a mere matter of orthography. However, there was *once* a difference. This modifies the previous statement, which may now stand thus:—*for a change of case there must be a change of form existing or presumed.*

§ 351. *The number of our cases and the extent of language over which they spread.*—In the English language there is undoubtedly a *nominative* case. This occurs in substantives, adjectives, and pronouns (*father, good, he*) equally. It is found in both numbers.

Accusative.—Some call this the objective case. The words *him* (singular) and *them* (plural) (whatever they may have been originally) are now true accusatives. The accusative case is found in pronouns only. *Thee, me, us,* and *you* are, to a certain extent, true accusatives.

They are accusative thus far: 1. They are not derived from any other case. 2. They are distinguished from the forms *I, my,* &c. 3. Their meaning is accusative. Nevertheless, they are only imperfect accusatives. They have no sign of case, and are distinguished by negative characters only.

One word of English is probably a true accusative in the strict sense of the term, viz. the word *twain* = *two*. The *-n* in *twai-n* is the *-n* in *hine* = *him* and *hwome* = *whom*. This we see from the following inflection:—

	Neut.	*Masc.*	*Fem.*
N. and Ac.	Twá,	Twégen,	Twá.
Abl. and Dat.		Twám,	Twæ'm.
Gen.		Twegra,	Twega.

Although nominative as well as accusative, I have little doubt as to the original character of *twégen* being accusative. The *-n* is by no means radical; besides which, it *is* the sign of an accusative case, and is *not* the sign of a nominative.

The words *him* and *them* are true accusatives in even a less degree than *thee, me, us,* and *you*. The Anglo-Saxon equivalents to the Latin words *eos* and *illos* were *hi* (or *hig*) and *þá*

(or *þæge*); in other words, the sign of the accusative was other than the sound of *-m*. The case which *really* ended in *-m* was the so-called dative; so that the Anglo-Saxon forms *him* (or *heom*) and *þám* = the Latin *iis* and *illis*.

This fact explains the meaning of the words, *whatever they may have been originally*, in a preceding sentence. It also indicates a fresh element in the criticism and nomenclature of the grammarian; viz. the extent to which the *history* of a form regulates its position as an inflection.

Dative.—In the antiquated word *whilom* (*at times*), we have a remnant of the old dative in *-m*. The *sense* of the word is adverbial; its form, however, is that of a dative case.

Genitive.—Some call this the possessive case. It is found in substantives and pronouns (*father's, his*), but not in adjectives. It is formed like the nominative plural, by the addition of the lene sibilant (*father, fathers; buck, bucks*); or, if the word end in *s*, by that of *es* (*boxes, judges*, &c.). It is found in both numbers: *the men's hearts; the children's bread.* In the plural number, however, it is rare; so rare, indeed, that wherever the plural ends in *s* (as it almost always does), there is no genitive. If it were not so, we should have such words as *fatherses, foxeses, princesseses*, &c.

Instrumental.—The following extracts from Rask's "Anglo-Saxon Grammar," teach us that there exist in the present English two powers of the word spelt *t-h-e*, or of the so-called definite article.

"The demonstrative pronouns are *þæt, se, seó* (*id, is, ea*), which are also used for the article; and *þis, þes, þeós* (*hoc, hic, hæc*). They are thus declined:—

		Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Sing.	*N.*	þæt	se	seó	þis	þes	þeós.
	A.	þæt	þone	þá	þis	þisne	þás.
	Abl.		þý	þæ′re		þise	þisse.
	D.		þám	þæ′re		þisum	þisse.
	G.		þæs	þæ′re		þises	þisse.
Plur.	*N. and A.*			þá			þás.
	Abl. and D.			þám			þisum.
	G.			þára			þissa.

"The indeclinable *þe* is often used instead of *þæt, se, seo,* in all cases, but especially with a relative signification, and, in later times, as an article. Hence the English article *the.*

"*þy* seems justly to be received as a proper *ablativus instrumenti,* as it occurs often in this character, even in the masculine gender; as, *mid þy áþe = with that oath* (Inæ Reges, 53). And in the same place in the dative, *on þæ'm áþe = in that oath.*"—Pp. 56, 57.

Hence the *the* that has originated out of the Anglo-Saxon *þy* is one word; the *the* that has originated out of the Anglo-Saxon *þe,* another. The latter is the common article: the former the *the* in expressions like *all the more, all the better = more by all that, better by all that,* and the Latin phrases *eo majus, eo melius.*

That *why* is in the same case with the instrumental *the* (= *þy*) may be seen from the following Anglo-Saxon inflection of the interrogative pronoun :—

	Neut.	*Masc.*
N.	Hwæt	Hwá.
A.	Hwæt	Hwone (hwæne).

Abl.	*Hwi.*
D.	Hwám (hwæ'm).
G.	Hwæs.

Hence, then, in *the* and *why* we have instrumental ablatives, or, simply, *instrumentals.*

§ 352. *The determination of cases.*—How do we determine cases? In other words, why do we call *him* and *them* accusatives rather than datives or genitives? By one of two means; viz. either by the sense or the form.

Suppose that in the English language there were ten thousand dative cases and as many accusatives. Suppose, also, that all the dative cases ended in *-m,* and all the accusatives in some other letter. It is very evident that, whatever might be the meaning of the words *him* and *them,* their form would be dative. In this case the meaning being accusative, and the form dative, we should doubt which test to take.

My own opinion is, that it would be convenient to determine cases by the *form* of the word *alone;* so that, even if a

word had a dative sense only once, where it had an accusative sense ten thousand times, such a word should be said to be in the dative case. Now, as stated above, the words *him* and *them* (to which we may add *whom*) were once dative cases; *-m* in Anglo-Saxon being the sign of the dative case. In the time of the Anglo-Saxons their sense coincided with their form. At present they are dative forms with an accusative meaning. Still, as the word *give* takes after it a dative case, we have, even now, in the sentence, *give it him, give it them,* remnants of the old dative sense. To say *give it to him, to them,* is unnecessary and pedantic: neither do I object to the expression, *whom shall I give it?* If ever the formal test become generally recognised and consistently adhered to, *him, them,* and *whom* will be called datives with a latitude of meaning; and then the approximate accusatives in the English language will be the forms *you, thee, us, me,* and the only true accusative will be the word *twain.*

My, an accusative form (*meh, me, mec*), has now a genitive sense. The same may be said of *thy.*

Me, originally an accusative form (both *me* and *my* can grow out of *mec* and *meh*), had, even with the Anglo-Saxons, a dative sense. *Give it me* is correct English. The same may be said of *thee.*

Him, a dative form, has now an accusative sense.

Her.—For this word, as well as for further details on *me* and *my,* see the chapters on the Personal and Demonstrative Pronouns.

When all traces of the original dative signification are effaced, and when all the dative cases in a language are similarly affected, an accusative case may be said to have originated out of a dative.

§ 353. Thus far the question has been concerning the immediate origin of cases: their remote origin is a different matter.

The word *um* occurs in Icelandic. In Danish and Swedish it is *om;* in the Germanic languages *omme, umbi, umpi, ymbe,* and also *um.* Its meaning is *at, on, about.* The word *whilom* is the substantive *while* = *a time* or *pause* (Dan. *hvile* = *to rest*), with the addition of the preposition *om.* That the par-

ticular dative form in *om* has arisen out of the noun + the preposition, is a safe assertion. I am not prepared, however, to account for the formation of all the cases in this manner.

§ 354. *Analysis of cases.*—In the word *children's* we are enabled to separate the word into three parts. 1. The root *child.* 2. The plural signs *r* and *en.* 3. The sign of the genitive case, *s.* In this case the word is said to be analysed, since we not only take it to pieces, but also give the respective powers of each of its elements; stating which denotes the case, and which the number. Although it is too much to say that the analysis of every case of every number can be thus effected, it ought always to be attempted.

§ 355. *The true nature of the genitive form in s.*—It is a common notion that the genitive form *father's* is contracted from *father his.* The expression in our liturgy, *for Jesus Christ his sake,* which is merely a pleonastic one, is the only foundation for this assertion. As the idea, however, is not only one of the commonest, but also one of the greatest errors in etymology, the following three statements are given for the sake of contradiction to it.

1. The expression the *Queen's Majesty* is not capable of being reduced to the *Queen his Majesty.*

2. In the form *his* itself, the *s* has precisely the power that it has in *father's,* &c. Now *his* cannot be said to arise out of *he + his.*

3. Even if the words *father his* would account for the English word *father's,* it would not account for the Sanskrit genitive *pad-as,* of a foot; the Zend *dughdhar-s,* of a daughter; the Lithuanic *dugter-s;* the Greek ὀδόντ-ος; the Latin *dent-is,* &c.

CHAPTER X.

ON CERTAIN FORMS IN -ER.

§ 356. We now pass from the Cases and Numbers of Substantives to the Degrees of Comparison of Adjectives.

Preparatory, however, to the consideration of this part of Etymology, we must attend to certain phenomena connected with the forms in -ER—as wheth-*er*, oth-*er*, &c.

Let these serve as a text.

I. *First*, it may be stated of them that the idea which they express is not that *of one out of many*, but that of *one out of two*.

II. *Secondly*, it may be stated of them, that the termination -*er* is the same termination that we find in the comparative degree.

As the Sanskrit form *kataras* corresponds with the comparative degree, where there is the comparison of *two things with each other*, so the word *katamas* is a superlative form, and in the superlative degree lies the comparison of *many* things with each other.

Hence *other* and *whether* (to which may be added *either* and *neither*) are pronouns with the comparative form.

Let us now go to some other words. In the list come—

1. Certain pronouns, as *ei-th-er*, *n-ei-th-er*, *whe-th-er*, *o-th-er*.

2. Certain prepositions and adverbs, as *ov-er*, *und-er*, *af-t-er*.

3. Adjectives of the comparative degree; as *wis-er*, *strong-er*, *bett-er*, &c.

4. Certain adjectives, with the form of the comparative, but the power of the positive degree; as *upp-er*, *und-er*, *inn-er*, *out-er*, *hind-er*.

Now what is the idea common to all these words, which is expressed by the sign *-er*, and which connects the four divisions into one class? It is not the mere idea of comparison. Bopp, who has best generalised the view of these forms, considers the fundamental idea to be that of *duality*. In the comparative degree we have a relation between one object and *some* other object like it, or a relation between two single elements of comparison: *A is wiser than B*. In the superlative degree we have a relation between one object and *all* others like it, or a relation between one single and one complex element of comparison: *A is wiser than B, C, D*, &c.

The more important of the specific modifications of the general idea involved in the comparison of two objects are,—

1. Contrariety; as in *inner, outer, under, upper, over*. In Latin the words for *right* and *left* end in *-er*,—*dexter, sinister*.

2. Choice in the way of an alternative; as *either, neither, whether, other*.

An extension of the reasoning probably explains forms like the Greek *ἀμφό-τερ-ος*, and the *plural* possessive forms *νωΐ-τερ-ος, ἡμέ-τερ-ος*, &c., which, like our own forms in *-r*, (*ou-r, you-r*) correspond in termination with the comparative degree (*σοφώ-τερ-ος, wiser*). Words, also, like *hither* and *thither* are instances of what is probably the effect of a similar association of ideas.

A confirmation of Bopp's view is afforded by the Laplandic languages. Herein the distinction between *one of two* and *one of more than two* is expressed by affixes; and these affixes are the signs of the comparative and superlative: *gi*=*who*; *gua-bba* =*who of two*; *gutte-mush*=*who of many*.

1. *Gi*=*who*, so that *guabba* may be called its comparative form.

2. *Gutte* also=*who*, so that *guttemush* may be called its superlative.

3. Precisely as the words *guabba* and *guttemush* are formed, so also are the regular degrees of adjectives.

a. Nuorra = *young*; *nuor-ab* = *younger*; *nuora-mush* = *youngest*.

b. Bahha=*bad*; *baha-b*=*worse*; *baha-mush*=*worst*.

The following extracts from Stockfleth's Lappish Grammar, were probably written without any reference to the Sanskrit or Greek. "*Guabba,* of which the form and meaning are comparative, appears to have originated in a combination of the pronoun *gi,* and the comparative affix *-abbo.*"—"*Guttemush,* of which the form and meaning are superlative, is similarly derived from the pronoun *gutte,* and the superlative affix *-mush.*"—*Grammatik i det Lappiske Sprog,* §§ 192, 193.

CHAPTER XI.

THE COMPARATIVE DEGREE.

§ 357. In the present English the Adjectives preserve the same form throughout both numbers, and in all genders. Consequently they are destitute of case; the objective, the nominative, and the possessive senses being expressed alike.—*A* good *man*, *a* good *woman*, *a* good *sword*; *the* good *men*, *the* good *women*, *the* good *swords*; *a* good *man's son*, *a* good *woman's son*, *a* good *sword's edge*.

The only mode in which adjectives change their form is in the case of the *Degrees of Comparison*.

The adjective in its simple form is called the Positive Adjective. From the adjective in its *Positive* form, are formed—1, the *Comparative*; 2, the *Superlative* Degree.

The sign of the Comparative Degree is equivalent in meaning to the word *more*. In the word *bright-er*, the syllable *-er* is the sign of the Comparative Degree. The word *bright-er* is equivalent in meaning to *more bright*.

The sign of the Superlative Degree is equivalent in meaning to the word *most*. In the word *bright-est*, the syllable *-est* is the sign of the Superlative Degree. Also, the word *bright-est* is equivalent in meaning to the words *most bright*.

The comparative degree is formed from the positive by the addition of the syllable *-er*; as *cold, cold-er*; *rich, rich-er*; *dry, dry-er*; *low, low-er*. This is the manner in which the greater part of the English comparatives is formed.

§ 358. *Comparison of Adverbs.—The sun shines bright.*—Herein the word *bright* means *brightly*; and although the use of the latter word would have been the more elegant, the expression is not ungrammatical; the word *bright* being looked upon as an adjectival adverb.

The sun shines to-day brighter than it did yesterday, and to-morrow it will shine brightest.—Here also the sense is adverbial; from whence we get the fact, that adverbs take degrees of comparison.

Now let the root *mag-*, as in *magnus*, *μέγας*, and *mikil* (Norse), give the idea of greatness. In the Latin language we have from it two comparative forms: 1. the adjectival comparative *major* = *greater*; 2. the adverbial comparative *magis* = *more* (*plus*). The same takes place in Mœso-Gothic: *maiza* means *greater*, and is adjectival; *mais* means *more*, and is adverbial. The Anglo-Saxon forms are more instructive still; *e. g. þäs þe mâ* = *all the more*, *þäs þé bet* = *all the better*, have a comparative sense, but not a comparative form, the sign *r* being absent.

§ 359. *Change of vowel.*—By reference to Rask's "Grammar" (§ 128), it may be seen that in the Anglo-Saxon there were, for the comparative and superlative degrees, two forms; viz. *-or* and *-re*, and *-ost* and *-este*, respectively.

The fulness or smallness of a vowel in a given syllable may work a change in the nature of the vowel in a syllable adjoining. In the Anglo-Saxon the following words exhibit a change of vowel:—

Positive.	*Comparative.*	*Superlative.*	
Lang,	Lengre,	Lengest.	*Long.*
Strang,	Strengre,	Strengest.	*Strong.*
Geong,	Gyngre,	Gyngest.	*Young.*
Sceort,	Scyrtre,	Scyrtest.	*Short.*
Heáh,	Hyrre,	Hyhst.	*High.*
Eald,	*Yldre*,	*Yldest.*	*Old.*

Of this change, the word last quoted is a still-existing specimen, as *old*, *elder* and *older*, *eldest* and *oldest*. Between the two forms there is a difference in meaning, *elder* being used as a substantive, and having a plural form, *elders*.

It has been stated above that in Anglo-Saxon there were two forms for the comparative and superlative degrees, one in *-re* and *-este*, the other in *-or* and *-ost*, respectively. Now the first of these was the form taken by adjectives; as *se*

scearpe sweord = *the sharper sword*, and *se scearpeste sweord* = *the sharpest sword*. The second, on the other hand, was the form taken by adverbs; as, *se sweord scyrð scearpor* = *the sword cuts sharper*, and *se sweord scyrð scearpost* = *the sword cuts sharpest*.

The adjectival form has, as seen above, a tendency to make the vowel of the preceding syllable small; *old, elder*.

The adverbial form has a tendency to make the vowel of the preceding syllable full.

Of this effect on the part of the adverbial form the adverbial comparative *rather* is a specimen. We pronounce the *a* as in *father*, or full. Nevertheless, the positive form is small, the *a* being pronounced as the *a* in *fate*.

The word *rather* means *quick, easy* = the classical root ῥαδ- in ῥάδιος. What we do *quickly* and *willingly* we do *preferably*. Now if the word *rather* were an adjective, the vowel of the comparative would be sounded as the *a* in *fate*. As it is, however, it is adverbial, and as such is properly sounded as the *a* in *father*.

The difference between the action of the small vowel in *-re*, and of the full in *-or*, effects this difference.

§ 360. *Excess of expression*.—Of this two samples have already been given: 1. in words like *songstress*; 2. in words like *children*. This may be called *excess of expression*; the feminine gender, in words like *songstress*, and the plural number, in words like *children*, being expressed twice over. In the vulgarism *betterer* for *better*, and in the antiquated forms *worser* for *worse*, and *lesser* for *less*, we have in the case of the comparatives, as elsewhere, an excess of expression. In the Old High-German we have the forms *betsërôro, mêrôro, êrërëra* = *better, more, ere*.

§ 361. *Difference between a sequence in logic and a sequence in etymology*.—The ideas or notions of *thou, thy, thee*, are ideas between which there is a metaphysical or logical connection. The train of such ideas may be said to form a sequence, and such a sequence may be called a logical one.

The forms (or words) *thou, thy, thee*, are forms or words between which there is a formal or an etymological con-

nection. A train of such words may be called a sequence, and such a sequence may be called an etymological one.

In the case of *thou, thy, thee,* the etymological sequence tallies with the logical one.

The ideas of *I, my,* and *me* are also in a logical sequence: but the forms *I, my,* and *me* are not altogether in an etymological one.

In the case of *I, my, me,* the etymological sequence does *not* tally (or tallies imperfectly) with the logical one.

This is only another way of saying that between the words *I* and *me* there is no connection in etymology.

It is also only another way of saying, that, in the oblique cases, *I,* and, in the nominative case, *me,* are defective.

Now the same is the case with *good, better, bad, worse,* &c. *Good* and *bad* are defective in the comparative and superlative degrees; *better* and *worse* are defective in the positive; whilst between *good* and *better, bad* and *worse,* there is a sequence in logic, but no sequence in etymology.

§ 362. It is necessary to know that in the Mœso-Gothic the comparative degree was formed differently from the comparative degree in Anglo-Saxon, English, and the other allied languages. Instead of being formed by the addition of the sound of *-r,* it was formed by the addition of the sound of *-s* or *-z*.

Positive.	*Comparative.*	*English.*
ald,	ald-iza,	old, old-er.
sut,	sut-iza,	sweet, sweet-er.
blind,	blind-oza,	blind, blind-er.

In the latter stages of language this *s* became *r*.

In the word *worse* we may suppose that there is a remnant of the old comparative in *-s* or *-z*. The Mœso-Gothic form is *váirsiza,* the Anglo-Saxon *vyrsa*.

The following forms help to illustrate the history of the difficult word:—

Mœso-Gothic, *vairsiza;* Old High-German, *wirsiro;* Middle High-German, *wirser;* Old Saxon, *wirso;* Anglo-Saxon, *vyrsa;* Old Norse, *vërri;* Danish, *værre;* and Swedish, *värre*. Such

are the adjectival forms. The adverbial forms are—Mœso-Gothic, *vairs*; Old High-German, *virs*; Middle High-German, *wirs*; Anglo-Saxon, *vyrs*; Old Norse, *vërr*; Danish, *værre*; Swedish, *värre*.—GRIMM, *D. G.* iii. 606. Whether the present form in English be originally adjectival or adverbial is indifferent; since, as soon as the final *a* of *vyrsa* was omitted, the two words would be the same. The forms, however, *vairsiza*, *wirser*, *worse*, and *vërri*, make the word one of the most perplexing in the language.

If the form *worse* be taken without respect to the rest, the view of the matter is simply that in the termination *s* we have a remnant of the Mœso-Gothic forms, like *sutiza*, &c., in other words, the old comparative in *s*.

Wirser and *vairsiza* traverse this view. They indicate the likelihood of the *s* being no sign of the degree, but a part of the original word. Otherwise the *r* in *wirser*, and the *z* in *vairsiza*, denote an excess of expression.

The analogies of *songstress*, *children*, and *betsësrôro* show that excess of expression frequently occurs.

The analogy of *mâ* and *bet* show that *worse* may possibly be a positive form.

The word *vërri* indicates the belief that the *s* is no part of the root.

Finally, the euphonic processes of the Scandinavian languages tell us that, even had there been an *s*, it would, in all probability, have been ejected. These difficulties verify the statement that the word *worse* is one of the most perplexing in the language.

Much, *more*.—Here, although the words be unlike each other, there is a true etymological relation. Mœso-Gothic, *mikils*; Old High-German, *mihhil*; Old Saxon, *mikil*; Anglo-Saxon, *mycel*; Old Norse, *mickill*; Scotch, *muckle* and *mickle* (all ending in *l*); Danish, *megen*, m.; *meget*, n.; Swedish, *mycken*, m.; *myckett*, n. (where no *l* is found). Such is the adjectival form of the positive, rarely found in the Modern Gothic languages, being replaced in German by *gross*, in English by *great*, in Danish by *stor*. The adverbial forms are *miök* and *miög*, Norse; *much*, English. It is remarkable

that this last form is not found in Anglo-Saxon, being replaced by *sâre*, Germ. *sehr*.—GRIMM, *D. G.* iii. 608.

The adverbial and the Norse forms indicate that the *l* is no part of the original word. Comparison with other Indo-European languages gives us the same circumstance: Sanskrit, *maha*; Latin, *mag-nus*; Greek, μέγας (*megas*).

There is in Mœso-Gothic the comparative form *máiza*, and there is no objection to presuming a longer form, *magiza*; since in the Greek form μείζων, compared with μέγας, there is a similar disappearance of the *g*. In the Old High-German we find *mêro*, corresponding with *máiza*, Mœso-Gothic, and with *more*, English.

Mickle (replaced by *great*) expresses size; *much*, quantity; *many*, number. The words *more* and *most* apply equally to number and quantity. I am not prepared either to assert or to deny that *many*, in Anglo-Saxon *mænig*, is from the same root with *much*. Of the word *má* notice has already been taken. Its later form, *moe*, occurs as late as Queen Elizabeth, with an adjectival as well as an adverbial sense.

Little, less.—Like *much* and *more*, these words are in an etymological relation to each other. Mœso-Gothic, *leitils*; Old High-German, *luzil*; Old Saxon, *luttil*; Anglo-Saxon, *lytel*; Middle High-German, *lützel*; Old Norse, *lîtill*. In these forms we have the letter *l*. Old High-German Provincial, *luzíc*; Old Frisian, *litich*; Middle Dutch, *luttik*; Swedish, *liten*; Danish, *liden*. — *Deutsche Grammatik*, iii. 611. From these we find that the *l* is either no part of the original word, or one that is easily got rid of. In Swedish and Danish there are the forms *lille* and *liden*; whilst in the neuter form, *lidt*, the *d* is unpronounced. Even the word *liden* the Danes have a tendency to pronounce *leen*. My own notion is that these changes leave it possible for *less* to be derived from the root of *little*. According to Grimm, the Anglo-Saxon *lässa* is the Gothic *lasivóza*, the comparative of *lasivs* = *weak*.—*Deutsche Grammatik*, iii. 611. In Anglo-Saxon there was the adjectival form *læssa*, and the adverbial form *læs*. In either case we have the form *s*.

Near, nearer.—Anglo-Saxon, *neah*; comparative, *nearre*,

near, nyr; superlative, *nyhst, nehst.* Observe, in the Anglo-Saxon positive and superlative, the absence of the *r.* This shows that the English positive *near* is the Anglo-Saxon comparative *nearre,* and that in the secondary comparative *nearer,* we have an excess of expression. It may be, however, that the *r* in *near* is a mere point of orthography, and that it is not pronounced. The fact that in the English language the words *father* and *farther* are, for the most part, pronounced alike, is the key to the forms *near* and *nearer.*

Farther.—Anglo-Saxon, *feor, fyrre, fyrrest.* The *th* seems euphonic, inserted by the same process that gives the δ in ἄνδρος.

Further.—Confounded with *farther,* although in reality from a different word, *fore.* Old High-German, *furdir;* New High-German, *der vordere;* Anglo-Saxon, *fyrðre.*

Former.—A comparative formed from the superlative; *forma* being such. Consequently, an instance of excess of expression, combined with irregularity.

CHAPTER XII.

THE SUPERLATIVE DEGREE.

§ 363. The comparative degree is formed from the positive by the addition of the syllable *-er;* as *dark, dark-er; cold, cold-er; rich, rich-er; dry, dry-er; low, low-er.*

The superlative degree is formed from the positive by the addition of the syllable *-est;* as *dark, dark-est; cold, cold-est; rich, rich-est; dry, dry-est; low, low-est.*

But the superlative may also be formed from the comparative by changing the *r* of the comparative into *s*, and adding *t;* as *dark-er, dark-es, dark-es-t; cold-er, cold-es, cold-es-t; rich-er, rich-es, rich-es-t; dry-er, dry-es, dry-es-t; low-er, low-es, low-es-t.*

To understand the reason why this complex and apparently unnecessary process has been noticed, we must remember what has been said concerning the Mœso-Gothic language, and the extent to which it preserves the *older* forms of the Gothic inflections.

The Mœso-Gothic Comparative was not formed in r, but in s. —*Ald-iza, bat-iza, sut-iza,* were the original forms of what became in Old High-German *alt-iro, bets-iro, suats-iro,* and in English, *old-er, bett-er, sweet-er.*

This is one fact. Another is, that *whilst many languages have a Comparative without a Superlative degree, few or none have a Superlative without a Comparative.* Hence, in the case of a Superlative in *-st*, two views may be taken. According to the one it is the Positive with the addition of *st;* according to the other, it is the old Comparative in *-s* with the addition only of *t.* Now, Grimm, and others, lay down as a rule, that the Superlative is formed, not *directly* from the *Positive*, but *indirectly* through the *Comparative.*

With the exception of *worse* and *less*, all the English Comparatives end in *r*; yet no Superlative ends in *rt*, the form being, not *wise, wiser, wisert*, but *wise, wiser, wisest*. This fact, without invalidating the notion just laid down, gives additional importance to the Comparative forms in *s*; since it is from these, before they have changed to *r*, that we must suppose the Superlatives to have been derived. This theory being admitted, we can, by approximation, determine the comparative antiquity of the Superlative degree. It was introduced into the languages allied to the English, *after* the establishment of the Comparative and before the change of *s* into *r*.

Of the other English superlatives, the only ones that demand a detailed examination, are those that are generally despatched without difficulty; viz. the words in *most;* such as *midmost, foremost*, &c. The current view is, that they are compound words, formed from simple ones, by the addition of the superlative term *most*. Grimm's view is opposed to this. In appreciating Grimm's view, we must bear in mind the phenomena of *excess of expression;* at the same time we must not depart from the current theory without duly considering a fact stated by Rask; which is, that we have in Icelandic the forms *nærmeir, fjærmeir*, &c. *nearer*, and *farther*, most unequivocally compounded of *near* and *more*, and of *far* and *more*.

The A. S. gives us the following forms:—

Anglo-Saxon.	*English.*
innema (inn-ema)	inmost
ûtema (ût-ema)	outmost
siðema (sið-ema)	latest
lætema (læt-ema)	latest
niðema (nið-ema)	nethermost
forma (for-ma)	foremost
æftema (æft-ema)	aftermost
ufema (uf-ema)	utmost
hindema (hind-ema)	hindmost
midema (mid-ema)	midmost.

Besides these, there are in the other allied languages, words like *fruma* = *first, aftuma* = *last, miduma* = *middle*.

Now the words in question show at once, that, as far as

they are concerned, the *m* that appears in the last syllable of each has nothing to do with the word *most*.

Hence, from the words in question there was formed, in Anglo-Saxon, a regular superlative form in the usual manner; viz. by the addition of *st*; as *æfte-m-est*, *fyr-m-est*, *læte-m-est*, *siδ-m-est*, *yfe-m-est*, *ute-m-est*.

And, hence, in the present English, the different parts of the syllable *most* (in words like *upmost*), come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. In separating such words as *midmost* into its component parts, we should write—

mid-m-ost	*not*	mid-most
ut-m-ost	—	ut-most
up-m-ost	—	up-most
fore-m-ost	—	fore-most
in-m-ost	—	in-most
hind-m-ost	—	hind-most
out-m-ost	—	out-most.

In certain words the syllable *m-ost* is added to a word already ending in *er*; that is, to a word already marked with the sign of the comparative degree.

neth-er-m-ost	hind-er-m-ost
utt-er-m-ost	out-er-m-ost
upp-er-m-ost	inn-er-m-ost.

Having accounted for the *m* in the words just mentioned, we can account for the *m* in the word *former*. *Former* (*for-m-er*) is a comparative from the Anglo-Saxon superlative *forma* (*for-m-a*).

The words *inmost*, *outmost*, *upmost*, *midmost*, *foremost*, *hindmost*, *utmost*, are *doubly* superlative.

The words *nethermost*, *uppermost*, *uttermost*, *undermost*, *outermost*, and *innermost*, are *trebly* superlative.

CHAPTER XIII.

THE PERSONAL PRONOUNS.

§ 364. *I—we, us, me—thou—ye.*—These constitute the true personal pronouns. From *he, she,* and *it,* they differ in being destitute of gender.

These latter words are demonstrative rather than personal, so that there are in English true personal pronouns for the first two persons only.

In most other languages the current pronouns of the third person are, as in English, demonstrative rather than personal.

The usual declension of the personal pronouns is exceptionable. *I* and *me, thou* and *ye,* stand in no etymological relations to each other. The true view of the words is, that they are not irregular but defective. *I* has no *oblique,* and *me* no nominative case. And so with respect to the rest.

My.—My, as stated above, is a form originally accusative, but now used in a genitive sense.

Me.—In Anglo-Saxon this was called a dative form. The fact seems to be that both *my* and *me* grow out of an accusative form, *meh, mec.*

That the sound of *k* originally belonged to the pronouns *me* and *thee,* we learn not only from the Anglo-Saxon *mec, þec, meh, þeh,* but from the Icelandic *mik, þik,* and the German *mich, dich.* This accounts for the form *my;* since *y* = *ey,* and the sounds of *y* and *g* are allied. That both *me* and *my* can be evolved from *mik,* we see in the present Scandinavian languages, where, very often even in the same district, *mig* is pronounced both *mey* and *mee.*

We and *our.*—These words are not in the condition of *I* and *me.* Although the fact be obscured, they are really in an etymological relation to each other. This we infer from the alli-

ance between the sounds of *w* and *ou*, and from the Danish forms *vi* (*we*), *vor* (*our*). It may be doubted, however, whether *our* be a true genitive rather than an adjectival form. In the form *ours* we find it playing the part, not of a case, but of an independent word. Upon this, however, too much stress cannot be laid. In Danish it takes a neuter form: *vor* = *noster*; *vort* = *nostrum*. From this I conceive that it agrees, not with the Latin genitive *nostrúm*, but with the adjective *noster*.

We, *our*, and *us*.—Even *us* is in an etymological relation to *we*. That *we* and *our* are so, has just been shown. Now in Anglo-Saxon there were two forms of *our*, viz. *úre* (= *nostrúm*), and *user* (= *noster*). This connects *we* and *us* through *our*.

From these preliminary notices we have the changes in form of the true personal pronouns, as follows:—

1ST PERSON.

1*st Term.* (*for nominative singular*).

I. Undeclined.

2*nd Term.* (*for the singular number*).

Acc. *Me.* Gen. *My.* Form in *n*—*Mine.*

3*rd Term.* (*for the plural number*).

Nom. *We.* Acc. *Us.* Forms in *r* and *-r-s*—*Our, ours.*

2ND PERSON.

1*st Term.* (*for the singular number*).

Nom. *Thou.* Acc. *Thee.* Gen. *Thy.* Form in *n*—*Thine.*

2*nd Term.* (*for the plural number*).

Nom. *Ye* and *you.* Acc. *You* and *ye.* Forms in *r* and *-r-s*—*Your, yours.*

We and *me* have been dealt with as distinct words. But it is only for practical purposes that they can be considered to be thus separate; since the sound of *m* and *w* are allied.

You.—As far as the practice of the present mode of speech is concerned, the word *you* is a *nominative* form; since we say *you move, you are moving, you were speaking.*

Why should it not be treated as such? There is no absolute reason why it should not. All that can be said is, that the historical reason and the logical reason are at variance. The Anglo-Saxon form for *you* was *eow*, for *ye, ge*. Neither bear any sign of case at all, so that, form for form, they are

equally and indifferently nominative and accusative, as the habit of language may make them. Hence it, perhaps, is more logical to say that a certain form (*you*) is used *either* as a nominative or accusative, than to say that the accusative case is used instead of a nominative. It is clear that *you* can be used instead of *ye* only so far as it is nominative in power.

Ye.—As far as the evidence of such expressions as *get on with ye* is concerned, the word *ye* is an accusative form.

Me.—Carrying out the views just laid down, and admitting *you* to be a nominative, or *quasi*-nominative case, we may extend the reasoning to the word *me*, and call it also a secondary nominative; inasmuch as such phrases as *it is me* = *it is I* are common.

Now to call such expressions incorrect English is to assume the point. No one says that *c'est moi* is bad French, and that *c'est je* is good. The fact is, that the whole question is a question of degree. Has or has not the custom been sufficiently prevalent to have transferred the forms *me*, *ye*, and *you* from one case to another?

At the same time it must be observed that the expression *it is me* = *it is I* will not justify the use of *it is him*, *it is her* = *it is he* and *it is she*. *Me*, *ye*, *you*, are what may be called *indifferent* forms, *i. e.* nominative as much as accusative, and accusative as much as nominative. *Him* and *her*, on the other hand, are not indifferent. The *-m* and *-r* are respectively the signs of cases other than the nominative.

Again: the reasons which allow the form *you* to be considered as a nominative plural, on the strength of its being used for *ye*, will not allow it to be considered a nominative singular on the strength of its being used for *thou*. It is submitted to the reader, that in phrases like *you are speaking*, &c., even when applied to a single individual, the idea is really plural; in other words, that the courtesy consists in treating *one* person as *more than one*, and addressing him as such, rather than in using a plural form in a singular sense. It is certain that, grammatically considered, *you* = *thou* is a plural, since the verb with which it agrees is plural. Thus we say, *you are speaking*; not *you art speaking*.

CHAPTER XIV.

ON THE TRUE REFLECTIVE PRONOUN IN THE GOTHIC LANGUAGES, AND ON ITS ABSENCE IN ENGLISH.

§ 365. A TRUE reflective pronoun is wanting in English. In other words, there are no equivalents to the Latin pronominal forms, *se, sibi.*

Nor yet are there any equivalents in English to the so-called adjectival forms *suus, sua, suum:* since *his* and *her* are the equivalents to *ejus* and *illius*, and are not adjectives but genitive cases.

At the first view, this last sentence seems unnecessary. It might seem superfluous to state, that, if there were no such primitive form as *se* (or its equivalent), there could be no such secondary form as *suus* (or its equivalent).

Such, however, is not the case. *Suus* might exist in the language, and yet *se* be absent; in other words, the derivative form might have continued whilst the original one had become extinct.

Such is really the case with the *Old* Frisian. The reflective personal form, the equivalent to *se*, is lost, whilst the reflective possessive form, the equivalent to *suus*, is found. In the *Modern* Frisian, however, both forms are lost.

The history of the reflective pronoun in the Gothic tongues is as follows:—

In Mæso-Gothic.—Found in two cases, *sis, sik* = *sibi, se.*

In Old Norse.—Ditto. *Ser, sik* = *sibi, se.*

In Old High-German.—The dative form lost; there being no such word as *sir* = *sis* = *sibi.*

In Old Frisian.—As stated above, there is here no equivalent to *se*; whilst there *is* the adjectival form *sin* = *suus.*

In Old Saxon.—The equivalent to *se* and *sibi* very rare.

The equivalent to *suus* not common, but commoner than in Anglo-Saxon.

In Anglo-Saxon.—No instance of the equivalent to *se* at all. The forms *sinne* = *suum*, and *sinum* = *suo*, occur in Beowulf. In Cædmon cases of *sin* = *suus*, are more frequent. Still the usual form is *his* = *ejus*.

In the Dutch, Danish, and Swedish, the true reflectives, both personal and possessive, occur; so that the modern Frisian and English stand alone in respect to the entire absence of them.—*Deutsche Grammatik*, iv. 321—348.

The statement concerning the absence of the true reflective in English, although negative, has an important philological bearing on more points than one.

1. It renders the use of the word *self* much more necessary than it would be otherwise.

2. It renders us unable to draw a distinction between the meanings of the Latin words *suus* and *ejus*.

3. It precludes the possibility of the evolution of a middle voice like that of the Old Norse, where *kalla-sc* = *kalla-sik*.

CHAPTER XV.

THE DEMONSTRATIVE PRONOUNS, &c.

§ 366. The demonstrative pronouns are, 1. *He, it.* 2. *She.* 3. *This, that.* 4. *The.*

He, she, and *it,* generally looked on as personal, are here treated as demonstrative pronouns, for the following reasons.

1. The personal pronouns form an extremely natural class, if the pronouns of the two first persons be taken by themselves. This is not the case if they be taken along with *he, it,* and *she.* The absence of gender, the peculiarity in their declension, and their defectiveness, are marked characters wherein they agree with each other, but not with any other words.

2. The idea expressed by *he, it,* and *she* is naturally that of demonstrativeness. In the Latin language *is, ea, id; ille, illa, illud; hic, hæc, hoc,* are demonstrative pronouns in sense, as well as in declension.

3. The plural forms *they, them,* in the present English, are the plural forms of the root of *that,* a true demonstrative pronoun; so that even if *he, she,* and *it* could be treated as personal pronouns, it could only be in the singular number.

4. The word *she* has grown out of the Anglo-Saxon *seó.* Now *seó* was in Anglo-Saxon the feminine form of the definite article; the definite article being a demonstrative pronoun.

Compared with the Anglo-Saxon the present English stands as follows:—

She.—The Anglo-Saxon form *heó,* being lost to the language, is replaced by the feminine article *seó.*

Her.—This is a case, not of the present *she,* but of the Anglo-Saxon *heó:* so that *she* may be said to be defective in the oblique cases and *her* to be defective in the nominative.

Him.—A true dative form, which has replaced the Anglo-Saxon *hine*. When used as a dative, it was neuter as well as masculine.

His.—Originally neuter as well as masculine. Now, as a neuter, replaced by *its*—"et quidem ipsa vox *his*, ut et interrogativum *whose*, nihil aliud sunt quam *hee's*, *who's*, ubi *s* omnino idem præstat quod in aliis possessivis. Similiter autem *his* pro *hee's* eodem errore quo nonnunquam *bin* pro *been*; item *whose* pro *who's* eodem errore quo *done*, *gone*, *knowne*, *growne*, &c., pro *doen*, *goen*, *knowen*, vel *do'n*, *go'n*, *know'n*, *grow'n*; utrobique contra analogiam linguæ; sed usu defenditur."—WALLIS, c. v.

It.—Changed from the Anglo-Saxon *hit*, by the ejection of *h*. The *t* is no part of the original word, but a sign of the neuter gender, forming it regularly from *he*. The same neuter sign is preserved in the Latin *id* and *illud*.

Its.—In the course of time the nature of the neuter sign *t*, in *it*, the form being found in but a few words, became misunderstood. Instead of being looked on as an affix, it passed for part of the original word. Hence was formed from *it* the anomalous genitive *its*, superseding the Saxon *his*. The same was the case with—

Hers.—The *r* is no part of the original word, but the sign of the dative case. These formations are of value in the history of cases.

They, their, them.—As *hit* changed into *it*; as *heó* became replaced by *she*, and as the vowel form *the*, as an article, came to serve for all the cases of all the genders, two circumstances took place: 1. The forms *þám* and *þára* as definite articles became superfluous; and, 2. The connection between the plural forms *hí*, *heom*, *heora*, and the singular forms *he* and *it*, grew indistinct. These were conditions favourable to the use of the forms *they*, *them*, and *their*, instead of *hí*, *heom*, *heora*.

Theirs.—In the same predicament with *hers* and *its*.

Than or *then*, and *there.*—Although now adverbs, they were once demonstrative pronouns, in a certain case and in a certain gender—*than* and *then* masculine accusative and singular, *there* feminine dative and singular.

An exhibition of the Anglo-Saxon declension is the best explanation of the English. Be it observed, that the cases marked in italics are found in the present language.

I.

Se, *seó.*

Of this word the Anglo-Saxon has two forms only, both of the singular number, and both in the nominative case; viz. masc. *se;* fem. *seó* (the). The neuter gender and the other cases of the article were taken from the pronoun *þæt.*

II.

þæt (that, the), and *þis* (this).

		Neut.	*Masc.*	*Fem.*	*Neut.*	*Masc.*	*Fem.*
Sing.	Nom.	*þæt*	—	—	*þis*	es	*þeós.*
	Acc.	*þæt*	*þone*	*þâ*	*þis*	*þisne*	*þás.*
	Abl.	*þy*	*þy*	*þære.*	*þise*	*þise*	*þisse.*
	Dat.	*þám*	*þám*	*þære.*	*þisum*	*þisum*	*þisse.*
	Gen.	*þæs*	*þæs*	*þære.*	*þises*	*þises*	*þisse.*
Plur.	Nom. Acc.	*þá.*			*þás.*		
	Abl. Dat.	*þám.*			*þisum.*		
	Gen.	*þára.*			*þissa.*		

III.

Hit (it), *he* (he), *heó* (she).

Sing.	Nom.	*hit*	*he*	heó.
	Acc.	*hit*	hine	hí.
	Dat.	*him*	*him*	*hire.*
	Gen.	*his*	*his*	*hire.*
Plur.	Nom. Acc.		hi.	
	Dat.		him (heom).	
	Gen.		hira (heora).	

IV.

þe (the)—Undeclined, and used for all cases and genders.

These.—Here observe—

1st. That the *s* is no inflection, but a radical part of the word, like the *s* in *geese.*

2nd. That the Anglo-Saxon form is *þâs.*

These facts create difficulties in respect to the word *these*. Mr. Guest's view is, perhaps, the best; viz. that the plural element of the word is the letter *e*, and that this *-e* is the old English and Anglo-Saxon adjective plural; so that *thes-e* is formed from *thes*, as *gode* (= *boni*) is formed from *god* (= *bonus*).

The nominative plural in the Old English ended in *e*; as,—

Singular.			*Plural.*		
M.	*F.*	*N.*	*M.*	*F.*	*N.*
God,	*god,*	*god.*	*gode.*		

In Old English MSS. this plural in *-e* is general. It occurs not only in adjectives and pronouns as a regular inflection, but even as a plural of the genitive *his*, that word being treated as a nominative singular; so that *hise* is formed from *his*, as *sui* from *suus*, or as *eji* might have been formed from *ejus*; provided that in the Latin language this last word had been mistaken for a nominative singular. The following examples are Mr. Guest's.

1. In these lay a gret multitude of *syke* men, *blinde*, crokid, and *drye*.
—WICLIFFE, Jon. v.

2. In all the orders foure is non that can
So much of dalliance and faire language,
He hadde ymade ful many a marriage—
His tippet was ay farsed ful of knives,
And pinnes for to given *faire* wives.
CHAUCER, *Prol.*

3. And *al* the cuntre of Judee wente out to him, and *alle* men of Jerusalem.—WICLIFFE, Mark i.

4. He ghyueth lif to *alle* men, and brething, and *alle* thingis; and made of von *al* kynde of men to inhabit on *al* the face of the erthe.
—WICLIFFE, *Dedis of Apostlis*, xvii.

5. That fadres sone which *alle* thinges wrought;
And *all*, that wrought is with a skilful thought,
The Gost that from the fader gan procede,
Hath souled hem.
CHAUCER, *The Second Nonnes Tale.*

6. And *alle* we that ben in this aray
And maken *all* this lamentation,
We losten *alle* our husbondes at that toun.
CHAUCER, *The Knightes Tale.*

7. A *good* man bryngeth forth *gode* thingis of *good* tresore.—WICLIFFE, Matt. xii.

8. So every *good* tree maketh *gode* fruytis, but an yvel tree maketh yvel fruytes. A *good* tree may not make yvel fruytis, neither an yvel tree may make *gode* fruytis. Every tree that maketh not *good* fruyt schal be cut down.—WICLIFFE, Matt. vii.

9. Men loveden more darknessis than light for her werkes weren *yvele*, for ech man that doeth *yvel*, hateth the light.—WICLIFFE, Jon. iii.

10. And *othere* seedis felden among thornes wexen up and strangliden hem, and *othere* seedis fedlen into good lond and gaven fruyt, sum an hundred fold, *another* sixty fold, an *other* thritty fold, &c.—WICLIFFE, Matt. xiii.

11. Yet the while he spake to the puple lo *his* mother and *hise* brethren stonden withoute forth.—WICLIFFE, Matt. xii.

12. And *hise* disciples camen and token *his* body.—WICLIFFE, Matt. xiv.

13. Whan *thise* Bretons tuo were fled out of *this* lond
Ine toke his feaute of alle, &c.
ROB. BRUNE, p. 3.

14. *This* is thilk disciple that bereth witnessyng of *these* thingis, and wroot them.—WICLIFFE, John xxi.

15. Seye to us in what powers thou doist *these* thingis, and who is he that gaf to thee *this* power.—WICLIFFE, Luke xx.

Those.—Perhaps the Anglo-Saxon *þá* with *s* added. Perhaps the *þás* from *þis* with its power altered. Rask, in his "Anglo-Saxon Grammar," writes, "from þis we find, in the plural, þæs for þás. From which afterwards, with a distinction in signification, *these* and *those*." The English form *they* is illustrated by the Anglo-Saxon form *ðage* = *þá*. The whole doctrine of the forms in question has yet to assume a satisfactory shape.

The present declension of the demonstrative pronouns is as follows:—

I.

The—Undeclined.

II.

She—Defective in the oblique cases.

III.

He.

	Masc.	*Neut.*	*Fem.*
Nom.	He	It (from *hit*)	—
Acc.	Him	It	Her.
Dat.	Him	—	Her.
Gen.	His	—	Her.
Secondary Gen.	—	Its	Hers.

No plural form.

IV.

That.

		Neut.	*Masc.*	*Fem.*
Sing.	*Nom.*	That	—	—
	Acc.	That	Than,* then	—
	Dat.	—	—	There.*
Plur.	*Nom.*		They.†	
	Acc.		Them.†	
	Gen.		Their.†	
	Secondary Gen.		Theirs.†	

V.

Singular, This. *Plural*, These.

VI.

Those.

* Used as adverbs.

† Used as the plurals of *he*, *she*, and *it*.

CHAPTER XVI.

THE RELATIVE, INTERROGATIVE, AND CERTAIN OTHER PRONOUNS.

§ 367. In the relative and interrogative pronouns, *who, what, whom, whose*, we have, expressed by a change of form, a neuter gender, *what*; a dative case, *whom*; and a genitive case, *whose*; the true power of the *s* (viz. as the sign of a case) being obscured by the orthographic addition of the *e* mute.

To these may be added, 1, the adverb *why*, originally the ablative form *hvi* (*quo modo? quâ viâ?*). 2. The adverb *where*, a feminine dative, like *there*. 3. *When*, a masculine accusative (in Anglo-Saxon *hwæne*), and analogous to *then*.

The following points in the history of the demonstrative and relative pronouns are taken from Grimm's "Deutsche Grammatik," vol. iii. pp. 1, 2, 3.

Throughout the Indo-European tribe the interrogative or relative idea is expressed by *k*, or by a modification of *k*; *e. g.* *qu*, *hv*, or *h*; as, Sanskrit, *kas*, who; *kataras*, which of two; *katama*, which of many.—Lithuanic, *kas*, who; *koks*, of what sort; *kokelys*, how great; *kaip*, how.—Slavonic: *kto*, who, Russian and Polish; *kdo*, who, Bohemian; *kotory*, which, Russian; *kolik*, how great.—*Quot*, *qualis*, *quantus*, Latin.—Κόσος, κοῖος, κότε, Ionic Greek; in the other dialects, however, πότερος, πόσος, &c.—Gothic: *hvas*, who, Mœso-Gothic; *huer*, Old High-German; *hvaþar*, which of two, Mœso-Gothic; *huëdar*, Old High-German; *hvem*, *hvad*, *huanne*, *huar*, Norse; *what*, *why*, *which*, *where*, &c., English.

Throughout the Indo-European tribe the demonstrative idea is expressed by *t*, or by a modification of it; as, Sanskrit, *tat*, that; *tata-ras*, such a one out of two.—Lithuanic, *tas*, he;

toks, such; *tokelys*, so great; *taip*, so.—Slavonic, *t*, or *ta*, he; *taku*, such; *tako*, so.—*Tot*, *talis*, *tantum*, Latin.—Τόσος, τοῖος, τότε, Greek; *this*, *that*, *thus*, English, &c.

The two sounds in the Danish words *hvi*, *hvad*, &c., and the two sounds in the English, *what*, *when* (Anglo-Saxon, *hwæt*, *hwæne*), account for the forms *why* and *how*. In the first the *w* alone, in the second the *h* alone, is sounded. The Danish for *why* is *hvi*, pronounced *vi*; in Swedish the word is *hu*.

The following remarks (some of them not strictly etymological) apply to a few of the remaining pronouns. For further details, see GRIMM, *D. G.* iii. 4.

Same.—Wanting in Anglo-Saxon, where it was replaced by the word *ylca*, *ylce*. Probably derived from the Norse.

Self.—In *myself*, *thyself*, *herself*, *ourselves*, *yourselves*, a substantive (or with a substantival power), and preceded by a genitive case. In *himself* and *themselves* an adjective (or with an adjectival power), and preceded by an accusative case. *Itself* is equivocal, since we cannot say whether its elements are *it* and *self*, or *its* and *self*; the *s* having been dropped in utterance. It is very evident that either the form like *himself*, or the form like *thyself*, is exceptionable; in other words, that the use of the word is inconsistent. As this inconsistency is as old as the Anglo-Saxons, the history of the word gives us no elucidation. In favour of the forms like *myself* (*self* being a substantive), are the following facts:—

1. The plural word *selves*, a substantival, and not an adjectival form.

2. The Middle High-German phrases, *mîn lîp*, *dîn lîp*, *my body*, *thy body*, equivalent in sense to *myself*, *thyself*.

3. The circumstance that if *self* be dealt with as a substantive, such phrases as *my own self*, *his own great self*, &c. can be used; whereby the language is a gainer.

"Vox *self*, pluraliter *selves*, quamvis etiam pronomen a quibusdam censeatur (quoniam ut plurimum per Latinum *ipse* redditur), est tamen plane nomen substantivum, cui quidem vix aliquod apud Latinos substantivum respondet; proxime tamen accedet vox *persona* vel *propria persona*, ut *my self*, *thy self*, *our selves*, *your selves*, &c. (*ego ipse*, *tu ipse*, *nos ipsi*, *vos*

ipsi, &c.), ad verbum *mea persona, tua persona*, &c. Fateor tamen *himself, itself, themselves*, vulgo dici pro *his-self, its-self, theirselves ;* at (interposito *own*) *his own self*, &c., *ipsius propria persona*," &c.—WALLIS, c. vii.

4. The fact that many persons actually say *hisself* and *theirselves*.

Whit.—As in the phrase *not a whit*. This enters in the compound pronouns *aught* and *naught*.

One.—As in the phrase *one does so and so*. From the French *on*. Observe that this is from the Latin *homo*, in Old French *hom, om*. In the Germanic tongues *man* is used in the same sense: *man sagt = one says = on dit*. *One*, like *self* and *other*, is so far a substantive, that it is inflected. Gen. sing. *one's own self :* plural, *my wife and little ones are well*.

Derived pronouns.—Any, in Anglo-Saxon, *ænig*. In Old High-German we have *einîc = any*, and *einac = single*. In Anglo-Saxon *ánega* means *single*. In Middle High-German *einec* is always *single*. In New High-German *einig* means, 1. *a certain person* (*quidam*), 2. *agreeing ; einzig* meaning *single*. In Dutch *énech* has both meanings. This indicates the word *án, one*, as the root of the word in question.—GRIMM, *D. G.* iii. 9.

Compound pronouns.—Which, as has been already stated more than once, is most incorrectly called the neuter of *who*. Instead of being a neuter, it is a compound word. The adjective *leiks, like*, is preserved in the Mœso-Gothic words *galeiks*, and *missaleiks*. In Old High-German the form is *lih*, in Anglo-Saxon *lic*. Hence we have Mœso-Gothic, *hvêleiks ;* Old High-German, *huëlih ;* Anglo-Saxon, *huilic* and *hvilc ;* Old Frisian, *hwelik ;* Danish, *hvilk-en ;* German, *welch ;* Scotch, *whilk ;* English, *which*. (GRIMM, *D. G.* iii. 47.) The same is the case with—

1. *Such.*—Mœso-Gothic, *svaleiks ;* Old High-German, *sôlîh ;* Old Saxon, *sulîc ;* Anglo-Saxon, *svilc ;* German, *solch ;* English, *such*. (GRIMM, *D. G.* iii. 48.) Rask's derivation of the Anglo-Saxon *swilc* from *swa-ylc*, is exceptionable.

2. *Thilk.* — An old English word, found in the provincial dialects, as *thick, thuck, theck*, and hastily derived by Tyrwhitt, Ritson, and Weber, from *së ylca*, is found in the following

forms: Mœso-Gothic, *þêleiks;* Norse, *þvilikr.* (GRIMM, iii. 49.)

3. *Ilk.*—Found in the Scotch, and always preceded by the article; *the ilk*, or *that ilk*, meaning *the same.* In Anglo-Saxon this word is *ylca*, preceded also by the article *se ylca, seó ylce, þæt ylce.* In English, as seen above, the word is replaced by *same.* In no other Gothic dialect does it occur. According to Grimm, this is no simple word, but a compound one, of which some such word as *ei* is the first, and *lîc* the second element. (*Deutsche Grammatik*, iii. 50.)

Aught.—In Mœso-Gothic is found the particle *aiv, ever*, but only in negative propositions; *ni* (*not*) preceding it. Its Old High-German form is *êo, io;* in Middle High-German, *ie;* in New High-German, *je;* in Old Saxon, *io;* in Anglo-Saxon, *â;* in Norse, *æ.* Combined with this particle the word *whit* (*thing*) gives the following forms: Old High-German, *éowiht;* Anglo-Saxon, *âviht;* Old Frisian, *âwet;* English, *aught.* The word *naught* is *aught* preceded by the negative particle. (*Deutsche Grammatik*, iii. 52.)

Each.—The particle *gi* enters, like the particle, in the composition of pronouns. Old High-German, *êogalîher*, every one; *êocalih*, all; Middle High-German, *iegelich;* New High-German, *jeglich;* Anglo-Saxon, *ælc;* English, *each;* the *l* being dropped, as in *which* and *such.* *Ælc*, as the original of the English *each* and the Scotch *ilka*,* must by no means be confounded with the word *ylce, the same.* (GRIMM, *D. G.* iii. 54.)

Every, in Old English, *everich, everech, everilk one*, is *ælc*, preceded by the particle *ever.* (GRIMM, *D. G.* iii. 54.)

Either.—Old High-German, *êogahuëdar;* Middle High-German, *iegewëder;* Anglo-Saxon, *æghväðer, æyðer;* Old Frisian, *eider.*

Neither.—The same, with the negative article prefixed. *Neither* : *either* : : *naught* : *aught.*

* Different from *ilk.*

CHAPTER XVII.

THE ARTICLES.

§ 368. In the generality of grammars the definite article *the*, and the indefinite article *an*, are the very first parts of speech that are considered. This is exceptionable. So far are they from being essential to language, that, in many dialects, they are wholly wanting. In Greek there is no indefinite, in Latin there is neither an indefinite nor a definite article. In the former language they say ἀνήρ τις = *a certain man*: in the Latin the words *filius patris* mean equally *the son of the father, a son of a father, a son of the father*, or *the son of a father*. In Mœso-Gothic and in Old Norse, there is an equal absence of the indefinite article; or, at any rate, if there be one at all, it is a different word from what occurs in English. In these the Greek τις is expressed by the Gothic root *sum*.

Now, as it is very evident that, as far as the sense is concerned, the words *some man, a certain man*, and *a man*, are, there or thereabouts, the same, an exception may be taken to the statement that in Greek and Mœso-Gothic there is no indefinite article. It may, in the present state of the argument, be fairly said that the words *sum* and τις are pronouns with a certain sense, and that *a* and *an* are no more; consequently, that in Greek the indefinite atticle is τις, in Mœso-Gothic *sum*, and in English *a* or *an*.

A distinction, however, may be made. In the expression ἀνήρ τις (*anær tis*) = *a certain man*, or *a man*, and in the expression *sum mann*, the words *sum* and τις preserve their natural and original meaning: whilst in *a man* and *an ox* the words *a* and *an* are used in a secondary sense. These words, as is currently known, are one and the same, the *n*, in the form *a*, being ejected through a euphonic process.

They are, moreover, the same words with the numeral *one*; Anglo-Saxon, *a'n*; Scotch, *ane*. Now, between the words *a man* and *one man*, there is a difference in meaning; the first expression being the most indefinite. Hence comes the difference between the English and the Mœso-Gothic expressions. In the one word *sum* has a natural, in the other the word *an* has a secondary power.

The same reasoning applies to the word *the*. Compared with *a man*, the words *the man* are very definite. Compared, however, with the words *that man*, they are the contrary. Now, just as *an* and *a* have arisen out of the numeral *one*, so has *the* arisen out of the demonstrative pronoun *þæt*, or at least from some common root. It will be remembered that in Anglo-Saxon there was a form *þe*, undeclined, and common to all the cases of all the numbers.

In no language in its oldest stage is there ever a word giving, in its primary sense, the ideas of *a* and *the*. As tongues become modern, some noun with a *similar* sense is used to express them. In the course of time a change of form takes place, corresponding to the change of meaning; *e.g.* *one* becomes *an*, and afterwards *a*. Then it is that articles become looked upon as separate parts of speech, and are dealt with accordingly. No invalidation of this statement is drawn from the Greek language. Although the first page of the etymology gives us ὁ, ἡ, τὸ (*ho*, *hæ*, *to*), as the definite articles, the corresponding page in the syntax informs us, that in the oldest stage of the language, ὁ (*ho*) = *the*, had the power of οὗτος (*howtos*) = *this*.

The origin of the articles seems uniform. In German *ein*, in Danish *en*, stand to *one* in the same relation that *an* does. The French *un*, Italian and Spanish *uno*, are similarly related to *unus* = *one*.

And as, in English *the*, in German *der*, in Danish *den*, come from the demonstrative pronouns, so in the classical languages are the French *le*, the Italian *il* and *lo*, and the Spanish *el*, derived from the Latin demonstrative, *ille*.

In his Outlines of Logic, the present writer has given reasons for considering the word *no* (as in *no man*) an article.

That *the*, in expressions like *all the more, all the better*, &c., is no article, has already been shown.

The declension of the pronouns, as given in a tabular view, is as follows:—

Pronouns of the First Person Singular.

Nom.	*I.*	Nom.	—
Poss.	—	Poss.	*my*
Obj.	—	Obj.	*me.*

Pronoun of the First Person Plural.

Nom.	*we*
Poss.	*our*
Obj.	*us.*

Pronoun of the Second Person Singular.

Nom.	*thou*
Poss.	*thy*
Obj.	*thee.*

Pronoun of the Second Person Plural.

Nom.	*ye* or *you*
Poss.	*your*
Obj.	*you* or *ye.*

Pronouns of the Third Person Singular, originally Demonstrative.

1.

	Masc.	*Fem.*	*Neut.*
Nom.	*he*	—	*it* *
Poss.	*his*	*her*	*its* †
Obj.	*him*	*her*	*it.*

2.

	Masc.	*Fem.*	*Neut.*
Nom.	—	*she* ‡	—
Poss.	—	—	—
Obj.	—	—	—

* Originally *hit; t* being the sign of the neuter gender.

† Originally *his.*

‡ The masculine form *se* existed in Anglo-Saxon, but is now extinct.

3.

Pronoun of the Third Person Plural, originally Demonstrative.

For all Genders alike.

Nom.	Poss.	Obj.
they	*their*	*them.*

4.

Demonstrative Pronouns, signifying nearness or proximity.

Sing.	Plur.
this	*thee.*

Demonstrative Pronouns, signifying distance.

1.

Sing.	Plur.
that	*those.*

Relative Pronoun.

1.

	Sing.		*Plur.*	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	*who*	*what*	*who*	—
Poss.	*whose*	—	*whose*	
Obj.	*whom*	*what.*	*whom.*	

The Reflective Pronoun.

Sing.	*Plur.*
Nom. *self*	Nom. *selves*
Poss. *self's.*	Poss. *selves'.*

This is my own dear self, and this my own dear self's handiwork. These are our own selves' making.

Such forms as *self's* and *selves'* are undoubtedly rare; perhaps no instance can be found of them. At the same time they are possible forms, and, if wanted, are strictly grammatical. Substitute the word *individuality* for *self*, and we see how truly its nature is *substantival.*

A. *This is the opinion of a humble individual* (*my self*).

B. *Then I don't think much of your humble individuality* (*self*), *nor yet of your humble individuality's* (*self's*) *opinion.*

Indeterminate Pronoun.

Sing.		*Plur.*	
Nom.	*one*	Nom.	*ones*
Poss.	*one's.*	Poss.	*ones'.*

One is unwilling to put one's friend to trouble. My wife and little ones are well. These are my two little ones' playthings.

CHAPTER XVIII.

OF THE CARDINAL NUMBERS.

§ 369. In one sense the cardinal numbers form no part of a work on etymology. They are single words, apparently simple, and, as such, appertaining to a dictionary rather than to a grammar.

In another sense they are strictly etymological. They are the basis of the ordinals, which are formed from them by derivation. Furthermore, some of them either have, or are supposed to have, certain peculiarities of form which can be accounted for only by considering them derivatives, and that of a very peculiar kind.

It is an ethnological fact, that the numerals are essentially the same throughout the whole Indo-European class of languages. The English *three* is the Latin *tres*, the Sanskrit *tri*, &c. In the Indo-European languages the numerals agree, even when many common terms differ.

And it is also an ethnological fact, that in a great many other groups of languages the numerals differ, even when many of the common terms agree. This is the case with many of the African and American dialects. Languages alike in the common terms for common objects differ in respect to the numerals.

What is the reason for this inconsistency in the similarity or dissimilarity of the numerals as compared with the similarity or dissimilarity of other words? I believe that the following distinction leads the way to it:—

The word *two* = 2, absolutely and unequivocally, and in a primary manner.

The word *pair* also = 2; but not absolutely, not unequivocally, and only in a secondary manner.

Hence the distinction between absolute terms expressive of number, and secondary terms expressive of number.

When languages separate from a common stock before the use of certain words is fixed as *absolute*, there is room for considerable latitude in the choice of numerals; *e. g.* whilst with one tribe the word *pair* = *two*, another tribe may use the word *couple*, a third *brace*, and so on. In this case dialects that agree in other respects may differ in respect to their numerals.

When, on the other hand, languages separate from a common stock after the meaning of such a word as *two* has been fixed absolutely, there is no room for latitude; and the numerals agree where the remainder of the language differs.

1. *One* = *unus*, Latin; εἷς (ἓν), Greek.
2. *Two* = *duo*, δύο.
3. *Three* = *tres*, τρεῖς.
4. *Four* = *quatuor*, τέτταρα—this is apparently problematical. Nevertheless, the assumed changes can be verified by the following forms:—

a. *Fidvor*, Mœso-Gothic—to be compared with *quatuor*.

b. Πίσυρες, Æolic—illustrates the change between τ- and π- (allied to *f*-), within the pale of the classical languages.

5. *Five* = *quinque*, πέντε — verified by the following forms:—

a. Πέμπε, Æolic Greek.

b. *Pump*, Welsh—these account for the change from the *n* + *t* in πέντε to *m* + *p*.

c. *Fimf*, Mœso-Gothic; *fünf*, Modern High-German.

d. *Fem*, Norse.

The change from the π- of πέντε to the *qu*- of *quinque* is the change so often quoted by Latin and Celtic scholars between *p* and *k*: ἵππος, ἵκκος, *equus*.

6. *Six* = ἕξ, *sex*.
7. *Seven* = ἑπτὰ, *septem*.

This form is difficult. The Mœso-Gothic form is *sibun*, without a -*t*-; the Norse, *syv*, without either -*t*- or -*n* (= -*m*). A possible explanation of the form *seven*, &c., will be found in the following chapter.

8. *Eight* = ὀκτὼ, *octo*.

9. *Nine* = ἐννέα, *novem*. The Mœso-Gothic form is *nigun*, the Icelandic *niu*. In the Latin *novem*, the *v* = the *g* of *nigun*. In the English and Greek it is wanting. The explanation of the *-n* and *-m* will be found in the following chapter.

10. *Ten* = δέκα, *decem*. The Mœso-Gothic form is *tihun*; wherein the *h* = the *c* of *decem* and the κ of δέκα. The Icelandic form is *tiu*, and, like δέκα, is without the *-n* (or *-m*). The hypothesis as to the *-m* or *-n* will be given in the next chapter.

11. *Eleven*. By no means the equivalent to *undecim* = 1 + 10.

a. The *e* is *ein* = *one*. *Ein*lif, *ein*-lef, *ei*lef, *ei*lf, *e*lf, Old High-German; *and*lova, Old Frisian; *end*-leofan, *end*lufan, Anglo-Saxon. This is universally admitted.

b. The *-lev-* is a modification of the root *laib-an* = *manere* = *to stay* = *to be over*. Hence *eleven* = *one over* (*ten*). This is *not* universally admitted.

c. The *-n* has not been well accounted for. It is peculiar to the Low Germanic dialects.—*Deutsche Grammatik*, ii. 946.

12. *Twelve* = the root *two* + the root *laib* = *two over* (*ten*). *Tvalif*, Mœso-Gothic; *zuelif*, Old High-German; *toll*, Swedish. The same doubts that apply to the doctrine of the *-lv-* in *eleven* representing the root *-laib*, apply to the *-lv-* in *twelve*.—*Deutsche Grammatik*, ii. 946.

13. *Thirteen* = 3 + 10. So on till twenty.

30. *Thirty* = 3 + 10, or three decads. This difference in the decimal power of the syllables *-teen* and *-ty* is illustrated by—

a. The Mœso-Gothic.—Here we find the root *tig-* used as a true substantive, equivalent in form as well as power to the Greek δέκ-ας. *Tváim tigum þusandjom* = *duobus decadibus myriadum*. (Luke xiv. 31.) *Jérê þrijê tigivê* = *annorum duarum decadum*. (Luke iii. 23.) *þrins tiguns silubrinaize* = *tres decadas argenteorum*. (Matthew xxvii. 3, 9.) — *Deutsche Grammatik*, ii. 948.

b. The Icelandic.—"The numbers from 20 to 100 are formed by means of the numeral substantive, *tigr*, declined

like *viðr*, and naturally taking the word which it numerically determines in the genitive case.

Nom.	Fjórir tigir manna	=	*four tens of men.*
Gen.	Fjögurra tiga manna	=	*of four tens of men.*
Dat.	Fjórum tigum manna	=	*to four tens of men.*
Acc.	Fjóra tiga manna	=	*four tens of men.*

"This is the form of the inflection in the best and oldest MSS. A little later was adopted the *indeclinable* form *tigi*, which was used adjectivally."—*Det Oldnorske Sprogs Grammatik*, af P. A. Munch, og C. B. Unger, Christiania, 1847.

Generally speaking, the greater part of the numerals are undeclined, even in inflected languages. As far as *number* goes, this is necessary.

One is naturally and exclusively singular.

Two is naturally dual.

The rest are naturally and exclusively plural.

As to the inflection of gender and cases, there is no reason why all the numerals should not be as fully inflected as the Latin *unus, una, unum, unius.*

CHAPTER XIX.

ON THE ORDINAL NUMBERS.

§ 370. THE remarks at the close of the last chapter but one indicated the fact that superlative forms were found beyond the superlative degree. The present chapter shows that they are certainly found in some, and possibly in all of the ordinal numbers.

First.—In Mœso-Gothic, *fruma, frumist;* in Anglo-Saxon, *forma, fyrmest;* in Old High-German, *vurist;* in Old Norse, *fyrst;* in New High-German, *erst.* In all these words, whether in *m,* in *mst,* or in *st,* there is a superlative form. The same is the case with *pratamas,* Sanskrit; *fratemas,* Zend; *πρῶτος,* Greek; *primus,* Latin; *primas,* Lithuanic. Considering that, *compared with the other ordinals,* the ordinal of *one* is a sort of superlative, this is not at all surprising.

Between the words *one* and *first* there is no etymological relation. This is the case in most languages. *Unus, primus, εἷς, πρῶτος,* &c.

Second.—Between this word and its cardinal, *two,* there is no etymological connection. This is the case in many, if not in most, languages. In Latin the cardinal is *duo,* and the ordinal *secundus,* a gerund of *sequor,* and meaning *the following.* In Anglo-Saxon the form was *se oðer = the other.* In the present German, the ordinal is *zweite,* a word etymologically connected with the cardinal *zwei = two.*

Old High-German, *andar;* Old Saxon, *othar;* Old Frisian, *other;* Middle Dutch, *ander.* In all these words we have the comparative form *-ter;* and considering that, *compared with the word first,* the word *second* is a sort of comparative, there is nothing in the circumstance to surprise us. The Greek

forms δεύτερος and ἕτερος, the Latin *alter*, and the Lithuanic *antras*, are the same.

§ 371. With the third ordinal number begin difficulties: 1, in respect to their form; 2, in respect to the idea conveyed by them.

1. Comparing *third*, *fourth*, *fifth*, &c., with *three*, *four*, and *five*, the formation of the ordinal from the cardinal form may seem simply to consist in the addition of *d* or *th*. Such, however, is far from being the case.

2. Arguing from the nature of the first two ordinals, namely, the words *first* and *second*, of which one has been called a superlative and the other a comparative, it may seem a simple matter to associate, in regard to the rest, the idea of ordinalism with the idea of comparison. A plain distinction, however, will show that the case of the first two ordinals is peculiar. *First* is a superlative, not as compared with its cardinal, *one*, but as compared with the other numerals. *Second*, or *other*, is a comparative, not as compared with its cardinal, *two*, but as compared with the numeral *one*. Now, it is very evident, that, if the other cardinals be either comparatives or superlatives, they must be so, not as compared with one another, but as compared with their respective cardinals. *Sixth*, to be anything like a superlative, must be so when compared with *six*.

Now, there are, in etymology, two ways of determining the affinity of ideas. The first is the metaphysical, the second the empirical method.

This is better than that, is a sentence which the pure metaphysician may deal with. He may first determine that there is in it the idea of comparison; and next, that the comparison is the comparison between *two* objects, and no more than two. The idea he may compare with others. He may determine, that, with a sentence like *this is one and that is the other*, it has something in common; since both assert something concerning *one out of two objects*. Upon this connection in sense he is at liberty to reason. He is at liberty to conceive that in certain languages words expressive of allied ideas may also be allied in form. Whether such be really the case, he leaves to etymologists to decide.

The pure etymologist proceeds differently. He assumes the

connection in meaning from the connection in form. All that he at first observes is, that words like *other* and *better* have one and the same termination. For this identity he attempts to give a reason, and finds that he can best account for it by presuming some affinity in sense. Whether there be such an affinity, he leaves to the metaphysician to decide. This is the empirical method.

At times the two methods coincide, and ideas evidently allied are expressed by forms evidently allied.

At times the connection between the ideas is evident; but the connection between the forms obscure: and *vice versâ*. Oftener, however, the case is as it is with the subjects of the present chapter. Are the ideas of ordinalism in number, and of superlativeness in degree, allied? The metaphysical view, taken by itself, gives us but unsatisfactory evidence; whilst the empirical view, taken by itself, does the same. The two views, however, taken together, give us evidence of the kind called cumulative, which is weak or strong according to its degree.

Compared with *three, four,* &c., all the ordinals are formed by the addition of *th,* or *t*; and *th,* ϑ, *t,* or *d,* is the ordinal sign, not only in English, but in the other Gothic languages. But, as stated before, this is not the whole of the question.

The letter *t* is found, with a similar power, 1. In Latin, as in *tertius, quartus, quintus, sextus;* 2. Greek, as in τρίτος (*tritos*), τέταρτος (*tetartos*), πέμπτος (*pemptos*), ἕκτος (*hectos*), ἔνατος (*ennatos*), δέκατος (*dekatos*); 3. Sanskrit, as in *tritîyas, 'catur'tas, shasht'as* = *third, fourth, sixth;* 4. In Zend, as in *thrityas* = *the third, haptathas* = *the seventh;* 5. In Lithuanic, as *ketwirtas* = *fourth, penktas* = *fifth, szesztas* = *sixth;* 6. In Old Slavonic, as in *cétvertyi* = *fourth, pjatyi* = *fifth, shestyi* = *sixth, devjatyi* = *ninth, desjatyi* = *tenth.* Speaking more generally, it is found, with a similar force, throughout the Indo-European stock.

The following forms indicate a fresh train of reasoning. The Greek ἑπτὰ (*hepta*), and Icelandic *sjau,* have been compared with the Latin *septem* and the Anglo-Saxon *seofon.* In the Greek and Icelandic there is the absence, in the Latin and Anglo-Saxon the presence, of a final liquid (*m* or *n*).

Again, the Greek forms ἐννέα (*ennea*), and the Icelandic *níu* = *nine*, have been compared with the Latin *novem* and the Gothic *nigun*.

Thirdly, the Greek δέκα (*deka*), and the Icelandic *tíu*, have been compared with the Latin *decem* and the Gothic *tihun* = *ten*.

These three examples indicate the same circumstance; viz. that the *m* or *n*, in *seven*, *nine*, and *ten*, is no part of the original word.

The following hypotheses account for these phenomena; viz. that the termination of the ordinals is the superlative termination *-tam* : that in some words, like the Latin *septimus*, the whole form is preserved; that in some, as in τέταρτος = *fourth*, the *t* only remains; and that in others, as in *decimus*, the *m* alone remains. Finally, that in *seven*, *nine*, and *ten*, the final liquid, although now belonging to the cardinal, was once the characteristic of the ordinal number. For a fuller exhibition of these views, see GRIMM, *Deutsche Grammatik*, iii. 640.

CHAPTER XX.

ON THE GRAMMATICAL POSITION OF THE WORDS *MINE* AND *THINE*.

§ 372. BEFORE we pass from the *Declension* of Nouns to the Conjugation of Verbs, a few remarks must be made on the grammatical position of the words *mine* and *thine*.

The inflection of pronouns has its natural peculiarities in language. It has also its natural difficulties in philology. These occur not in one language in particular, but in all generally.

The most common peculiarity in the grammar of pronouns is the fact of what may be called their *convertibility*. Of this *convertibility* the following statements serve as illustration :—

1. *Of case.*—In our own language the words *my* and *thy*, although at present possessives, were previously datives, and, earlier still, accusatives. Again, the accusative *you* replaces the nominative *ye*, and *vice versâ*.

2. *Of number.*—The words *thou* and *thee* are, except in the mouths of Quakers, obsolete. The plural forms, *ye* and *you*, have replaced them.

3. *Of person.*—The Greek language gives us examples of this in the promiscuous use of *νιν*, *μιν*, *σφε*, and *ἑαυτοῦ*; whilst *sich* and *sik* are used with a similar latitude in the Middle High-German and Scandinavian.

4. *Of class.*—The demonstrative pronouns become—

a. Personal pronouns.
b. Relative pronouns.
c. Articles.

These statements are made for the sake of illustrating, not

of exhausting, the subject. It follows, however, as an inference from them, that the classification of pronouns is complicated. Even if we knew the original power and derivation of every form of every pronoun in a language, it would be far from an easy matter to determine therefrom the paradigm that they should take in grammar. To place a word according to its power in a late stage of language might confuse the study of an early stage. To say that because a word was once in a given class, it should always be so, would be to deny that in the present English *they*, *these*, and *she* are personal pronouns at all.

The two tests, then, of the grammatical place of a pronoun, its *present power* and its *original power*, are often conflicting.

In the English language the point of most importance in this department of grammar is the place of forms like *mine* and *thine*; in other words, of the forms in *-n*. Are they genitive cases of a personal pronoun, as *mei* and *tui* are supposed to be in Latin, or are they possessive pronouns, like *meus* and *tuus*?

Now, if we take up the common grammars of the English language *as it is*, we find, that, whilst *my* and *thy* are dealt with as genitive cases, *mine* and *thine* are considered adjectives. In the Anglo-Saxon grammars, however, *min* and *þin*, the older forms of *mine* and *thine*, are treated as genitives; of which *my* and *thy* have been dealt with as abbreviated forms, and that by respectable scholars.

Now, to prove from the syntax of the older English that in many cases the two forms were convertible, and to answer that the words in question are *either* genitive cases or adjectives, is lax philology; since the real question is, *which of the two is the primary, and which the secondary meaning?*

The *à priori* view of the likelihood of words like *mine* and *thine* being genitive cases, must be determined by the comparison of three series of facts.

1. The ideas expressed by the genitive case, with particular reference to the two preponderating notions of possession and partition.

2. The circumstance of the particular notion of possession

being, in the case of the personal pronouns of the two first persons singular, generally expressed by a form undoubtedly adjectival.

3. The extent to which the idea of partition becomes merged in that of possession, and *vice versâ*.

The ideas of possession and partition as expressed by genitive forms.—If we take a hundred genitive cases, and observe their construction, we shall find, that, with a vast majority of them, the meaning is reducible to one or two heads; viz. the idea of possession or the idea of partition.

Compared with these two powers all the others are inconsiderable, both in number and importance; and if, as in the Greek and Latin languages, they take up a large space in the grammars, it is from their exceptional character rather than from their normal genitival signification.

Again, if both the ideas of possession and partition may, and in many cases must be, reduced to the more general idea of relation, this is a point of grammatical phraseology by no means affecting the practical and special bearings of the present division.

The adjectival expression of the idea of possession.—All the world over, a property is a possession; and *persons*, at least, may be said to be the owners of their attributes. Whatever may be the nature of words like *mine* and *thine*, the adjectival character of their Latin equivalents, *meus* and *tuus*, is undoubted.

The ideas of partition and possession merge into one another. —*A man's spade is the* possession *of a man; a man's hand is the* part *of a man.* Nevertheless, when a man uses his hand as the instrument of his will, the idea which arises from the fact of its being *part* of his body is merged in the idea of the possessorship which arises from the feeling of ownership or mastery which is evinced in its subservience and application. Without following the refinements to which the further investigation of these questions would lead us, it is sufficient to suggest that the preponderance of the two allied ideas of partition and possession is often determined by the personality or the non-personality of the subject, and that, when the subject is a person, the idea is chiefly possessive; when a

thing, partitive—*caput fluvii = the head, which is a part, of a river; caput Toli = the head, which is the possession, of Tolus.*

But as persons may be degraded to the rank of things, and as things may, by personification, be elevated to the level of persons, this distinction, although real, may become apparently invalid. In phrases like, *a tributary to the Tiber—the criminal lost his eye—this field belongs to that parish*—the ideas of possessorship and partition, as allied ideas subordinate to the idea of relationship in general, verify the interchange.

These observations should bring us to the fact that there are two ideas which, more than any other, determine the evolution of a genitive case—the idea of partition and the idea of possession; *and that genitive cases are likely to be evolved just in proportion as there is a necessity for the expression of these two ideas.*—Let this be applied to the question of the *à priori* probability of the evolution of a genitive case to the pronouns of the first and second persons of the singular number.

The idea of possession, *and its likelihood of determining the evolution of a genitive form to the pronouns of the first and second person singular.*—It is less likely to do so with such pronouns than with other words, inasmuch as it is less necessary. It has been before observed, that the practice of most languages shows a tendency to express the relation by adjectival forms—*meus, tuus.*

An objection against the conclusiveness of this argument will be mentioned in the sequel.

The idea of partition, *and its likelihood of determining the evolution of a genitive form, &c.* — Less than with other words.

A personal pronoun of the *singular* number is the name of a unity, and, as such, the name of an object far less likely to be separated into parts than the name of a collection. Phrases like, *some of them, one of you, many of us, any of them, few of us, &c.*, have no analogues in the singular number, such as, *one of me, a few of thee,* &c. The partitive words that can combine with singular pronouns are comparatively few; viz. *half, quarter, part,* &c.: and they can all combine equally with plurals—*half of us, a quarter of them, a part of you, a portion of us.*

The partition of a singular object with a pronominal name is of rare occurrence in language.

This last statement proves something more than appears at first sight. It proves that no argument in favour of the so-called *singular* genitives, like *mine* and *thine*, can be drawn from the admission (if made) of the existence of the true plural genitives *ou-r*, *you-r*, *thei-r*. The two ideas are not in the same predicament. We can say, *one of ten*, or *ten of twenty*; but we cannot say *one of one*—*Wæs hira Matheus sum* = *Matthew was one of them*; Andreas: *Your noither* = *neither of you*; Amis and Ameloun—from Mr. Guest: *Her eyder* = *either of them*; Octavian.—Besides this, the form of the two numbers is neither identical, nor equally genitival; as may be seen by contrasting *mi-n* and *thi-n* with *ou-r* and *you-r*.

Such are the chief *à priori* arguments against the genitival character of words like *mine* and *thine*.

Akin to these, and a point which precedes the *à posteriori* evidence as to the nature of the words in question, is the determination of the side on which lies the *onus probandi*. This question is material; inasmuch as, although the present writer believes, for his own part, that the forms under discussion are adjectival rather than genitival, this is not the point upon which he insists. What he insists upon is, the fact of the genitival character of *mine* and *thine* requiring a particular proof; which particular proof no one has yet given: in other words, his position is, that they are not to be thought genitive until proved to be such.

It has not been sufficiently considered that the *primâ facie* evidence is against them. They have not the form of a genitive case—indeed, they have a different one; and whoever assumes a second form for a given case has the burden of proof on his side.

Against this circumstance of the *-n* in *mine* and *thine* being the sign of anything rather than of a genitive case, and against the *primâ facie* evidence afforded by it, the following facts may be, or have been, adduced as reasons on the other side. The appreciation of their value, either taken singly or in the way of cumulative evidence, is submitted to the reader. It will be seen that none of them are unexceptionable.

The fact that, if the words mine *and* thine *are not genitive cases, there is not a genitive case at all.*—It is not necessary that there should be one. Particular reasons in favour of the probability of personal pronouns of the singular number being destitute of such a case have been already adduced. *It is more likely that a word should be defective than that it should have a separate form.*

The analogy of the forms mei *and* ἐμοῦ *in Latin and Greek.*—It cannot be denied that this has some value. Nevertheless, the argument deducible from it is anything but conclusive.

1. It is by no means an indubitable fact that *mei* and ἐμοῦ are really cases of the pronoun. The *extension* of a principle acknowledged in the Greek language might make them the genitive cases of adjectives used pronominally. Thus—

Τὸ ἐμὸν = ἐγὼ,
Τοῦ ἐμοῦ = ἐμοῦ,
Τῷ ἐμῷ = ἐμοί.

Assume the omission of the article and the extension of the Greek principle to the Latin language, and ἐμοῦ and *mei* may be cases, not of ἐμὲ and *me*, but of ἐμὸς and *meus*.

2. In the classical languages the *partitive* power was expressed by the genitive.

"——— multaque pars mei
Vitabit Libitinam."

This is a reason for the evolution of a genitive power. Few such forms exist in the Gothic; *part my* is not English, nor was *dæl min* Anglo-Saxon = *part of me*, or *pars mei*.

§ 373. The following differences of form are found in the different Gothic languages, between the equivalents of *mei* and *tui*, the so-called genitives of *ego* and *tu*, and the equivalents of *meus* and *tuus*, the so-called possessive adjectives.

Mæso-Gothic . .	meina	= *mei* as opposed to	meins	= *meus*.
	þeina	= *tui*	þeins	= *tuus*.
Old High-German.	mîn	= *mei*	mîner	= *meus*.
	dîn	= *tui*	dîner	= *tuus*.
Old Norse . . .	min	= *mei*	minn	= *meus*.
	þin	= *tui*	þinn	= *tuus*.

Middle Dutch . .	mîns	= *mei* as opposed to	mîn	= *meus.*
	dîns	= *tui*	dîn	= *tuus.*
Modern High-German	mein	= *mei*	meiner	= *meus.*
	dein	= *tui*	deiner	= *tuus.*

In this list, those languages where the two forms are alike are not exhibited. This is the case with the Anglo-Saxon and Old Saxon.

In the above-noticed differences of form lie the best reasons for the assumption of a genitive case, as the origin of an adjectival form; and, undoubtedly, in those languages where both forms occur, it is convenient to consider one as a case and one as an adjective.

§ 374. But this is not the present question. In Anglo-Saxon there is but one form, *min* and *þin* = *mei* and *meus*, *tui* and *tuus*, indifferently. Is this form an oblique case or an adjective?

This involves two sorts of evidence.

Etymological evidence.—Assuming two *powers* for the words *min* and *þin*, one genitive and one adjectival, which is the original one? or, going beyond the Anglo-Saxon, assuming that of two *forms* like *meina* and *meins*, the one has been derived from the other, which is the primitive, radical, primary, or original one?

Men, from whom it is generally unsafe to differ, consider that the adjectival form is the derived one; and, as far as forms like *mîner*, as opposed to *mîn*, are concerned, the evidence of the foregoing list is in their favour. But what is the case with the Middle Dutch? The genitive *mîns* is evidently the derivative of *mîn*.

The reason why the forms like *mîner* seem derived is because they are longer and more complex than the others. Nevertheless, it is by no means an absolute rule in philology that the least compound form is the oldest. A word may be adapted to a secondary meaning by a change in its parts in the way of omission, as well as by a change in the way of addition. Such is the general statement. Reasons for believing that in the particular cases of the words in question such is the fact, will be found hereafter.

As to the question whether it is most likely for an adjective

to be derived from a case, or a case from an adjective, it may be said, that philology furnishes instances both ways. *Ours* is a case derived, in syntax at least, from an adjective. *Cujus* (as in *cujum pecus*) and *sestertium* are Latin instances of a nominative case being evolved from an oblique one.

§ 375. *Syntactic evidence.*—If in Anglo-Saxon we found such expressions as *dæl min* = *pars mei, hælf þin* = *dimidium tui,* we should have a reason, as far as it went, for believing in the existence of a genitive with a partitive power. Such instances, however, have yet to be quoted; whilst, even if quoted, they would not be *conclusive.* Expressions like *σοῦ πόθος* = *desiderium tui, σῇ προμηθίᾳ* = *providentiâ propter te,* show the extent to which the possessive expression encroaches on the partitive.

1. The words *min* or *þin,* with a power anything rather than possessive, would not for that reason be proved (on the strength of their meaning) to be genitive cases rather than possessive pronouns; since such latitude in the power of the possessive pronoun is borne out by the comparison of languages—*πατὲρ ἡμῶν* (not *ἡμέτερος*) in Greek is *pater noster* (not *nostrum*) in Latin.

Again—as *min* and *þin* are declined like adjectives, even as *meus* and *tuus* are so declined, we have means of ascertaining their nature from the form they take in certain constructions; thus, *min*ra = *me*orum, and *min*re = *meæ,* are the genitive plural and the dative singular respectively. Thus, too, the Anglo-Saxon for *of thy eyes* should be *eagena þinra,* and the Anglo-Saxon for *to my widow,* should be *wuduwan minre;* just as, in Latin, they would be *oculorum tuorum,* and *viduæ meæ.*

If, however, instead of this we find such expressions as *eagena þin,* or *wuduwan min,* we find evidence in favour of a genitive case; for then the construction is not one of concord, but one of government, and the words *þin* and *min* must be construed as the Latin forms *tui* and *mei* would be in *oculorum mei,* and *viduæ mei;* viz. as genitive cases. Now, whether a sufficient proportion of such constructions (real or apparent) exist or not, they have not yet been brought forward.

Such instances have yet to be quoted; whilst even if quoted, they would not be conclusive.

A few references to the *Deutsche Grammatik* will explain this.

As early as the Mœso-Gothic stage of our language, we find rudiments of the omission of the inflection. The possessive pronouns in the *neuter singular* sometimes take the inflection, sometimes appear as crude forms: *nim thata badi theinata* = *ἆρον σοῦ τὸν κράββατον* (Mark ii. 9), opposed to *nim thata badi thein*, two verses afterwards. So also with *mein* and *meinata.—Deutsche Grammatik*, iv. 470. It is remarkable that this omission should begin with forms so marked as those of the neuter (*-ata*). It has, perhaps, its origin in the adverbial character of that gender.

Old High-German.—Here the nominatives, both masculine and feminine, lose the inflection, whilst the neuter retains it—*thin dohter, sîn quenâ, min dohter, sinaz lîb*. In a few cases, when the pronoun comes after, even the *oblique* cases drop the inflection.—*Deutsche Grammatik*, 474–478.

Middle High-German.—Preceding the noun, the nominative of all genders is destitute of inflection; *sîn lîb, mîn ere, dîn lîb*, &c. *Following* the nouns, the oblique cases do the same; *ine herse sîn.—Deutsche Grammatik*, 480. The influence of position should here be noticed. Undoubtedly a place *after* the substantive influences the omission of the inflection. This appears in its *maximum* in the Middle High-German. In Mœso-Gothic we have *mein leik* and *leik meinata.—Deutsche Grammatik*, 470.

Now, by assuming (which is only a fair assumption) the extension of the Middle High-German omission of the inflection to the Anglo-Saxon; and by supposing it to affect the words in question in *all* positions (*i. e.* both before and after their nouns), we may explain the constructions in question, in case they occur. But, as already stated, no instances of them have been quoted.

To suppose *two* adjectival forms, one inflected (*min, minre*, &c.), and one uninflected, or common to all genders and both numbers (*min*), is to suppose no more than is the case with the uninflected *þe*, as compared with the inflected *þæt*.

Hence, the evidence required in order to make a single instance of *min* or *þin* the *necessary* equivalent to *mei* and *tui*,

rather than to *meus* and *tuus*, must consist in the quotation from the Anglo-Saxon of some text, wherein *min* or *þin* occurs with a feminine substantive, in an *oblique* case, the pronoun *preceding* the noun. When this has been done, it will be time enough to treat *mine* and *thine* as the equivalents to *mei* and *tui*, rather than as those to *meus* and *tuus*.

CHAPTER XXI.

ON THE CONNECTION BETWEEN THE NOUN AND VERB, AND ON THE INFLECTION OF THE INFINITIVE MOOD.

§ 376. In order to understand clearly the use of the so-called infinitive mood in English, it is necessary to bear in mind two facts, one a matter of logic, the other a matter of history.

In the way of logic, the difference between a noun and a verb is less marked than it is in the way of grammar.

Grammatically, the contrast is considerable. The inflection of nouns expresses the ideas of sex as denoted by gender, and of relation in place as denoted by cases. That of verbs rarely expresses sex, and never position in space. On the other hand, however, it expresses what no noun ever does or can express; *e. g.* the relation of the agent to the individual speaking, by means of person; the *time* in which acts take place, by means of tense; and the conditions of their occurrence, by means of mood.

The idea of number is the only one that, on a superficial view, is common to these two important parts of speech.

Logically, the contrast is inconsiderable. A noun denotes an object of which either the senses or the intellect can take cognizance, and a verb does no more. *To move* = *motion*, *to rise* = *rising*, *to err* = *error*, *to forgive* = *forgiveness*. The only difference between the two parts of speech is this, that, whereas a noun may express any object whatever, verbs can only express those objects which consist in an action. And it is this superadded idea of action that superadds to the verb the phenomena of tense, mood, person, and voice; in other words, the phenomena of conjugation.

A noun is a word capable of declension only. A verb is a word capable of declension and conjugation also. The fact of verbs being declined as well as conjugated must be remembered. The participle has the declension of a noun adjective, the infinitive mood the declension of a noun substantive. Gerunds and supines, in languages where they occur, are only names for certain cases of the verb.

Although in all languages the verb is equally capable of declension, it is not equally declined. The Greeks, for instance, used forms like

τὸ φθονεῖν = *invidia*,
τοῦ φθονεῖν = *invidiæ*,
ἐν τῷ φθονεῖν = *in invidiâ*,

oftener than the Romans. The fact of there being an article in Greek may account for this.

In respect to the substantival character of the so-called infinitive mood, we may easily see—

a. The name of any action may be used without any mention of the agent. Thus, we may speak of the simple fact of *walking* or *moving*, independently of any specification of the *walker* or *mover*.

b. That, when actions are spoken of thus indefinitely, the idea of either person or number has no place in the conception; from which it follows that the so-called infinitive mood must be at once impersonal, and without the distinction of singular, dual, and plural.

c. That, nevertheless, the ideas of time and relation in space *have* place in the conception. We can think of a person being *in the act of striking a blow*, of his *having been in the act of striking a blow*, or of his *being about to be in the act of striking a blow*. We can also think of a person being *in the act of doing a good action*, or of his being *from the act of doing a good action*.

§ 377. This has been written to show that verbs are as naturally declinable as nouns. What follows will show that the verbs of the Gothic languages in particular were actually declined, and that fragments of this declension remain in the present English.

The inflection of the verb in its impersonal (or infinitive)

form consisted, in full, of three cases, a nominative (or accusative), a dative, and a genitive. The genitive is put last, because its occurrence in the Gothic language is the least constant.

In Anglo-Saxon the nominative (or accusative) ended in *-an*:

Lufian = *to love* = *amare.*
Bærnan = *to burn* = *urere.*
Syllan = *to give* = *dare.*

Caution.—The *-en* in words like *strengthen*, &c., is a derivational termination, and by no means a representation of the Anglo-Saxon infinitive inflection.

The Anglo-Saxon infinitive inflection is lost in the present English, except in certain provincial dialects.

In Anglo-Saxon the dative of the infinitive verb ended in *-nne*, and was (as a matter of syntax) generally, perhaps always, preceded by the preposition *to*.

To lufienne = *ad amandum.*
To bærnenne = *ad urendum.*
To syllanne = *ad dandum.*

The genitive, ending in *-es*, occurs only in Old High-German and Modern High-German, *plâsannes, weinnenes.*

With these preliminaries we can take a clear view of the English infinitives. They exist under two forms, and are referable to a double origin.

1. The independent form.—This is used after the words *can, may, shall, will*, and some others, as, *I can speak, I may go, I shall come, I will move.* Here there is no preposition, and the origin of the infinitive is from the form in *-an.*

2. The prepositional form.—This is used after the majority of English verbs, as *I wish to speak, I mean to go, I intend to come, I determine to move.* Here we have the preposition *to* and the origin of the infinitive is from the form in *-nne.*

Expressions like *to err* = *error, to forgive* = *forgiveness,* in lines like

"To err is human, to forgive divine,"

are very remarkable. They exhibit the phenomena of a nominative case having grown not only out of a dative, but out of a dative *plus* its governing preposition.

CHAPTER XXII.

ON DERIVED VERBS.

§ 378. Of number, person, mood, tense, and conjugation, special notice is taken in their respective chapters. Of the divisions of verbs into active and passive, transitive and intransitive, unless there be an accompanying change of form, etymology takes no cognisance. The forces of the auxiliary verbs, and the tenses to which they are equivalent, are also points of syntax rather than of etymology.

Four classes, however, of derived verbs, as opposed to simple, especially deserve notice.

1. Those ending in *-en ;* as *soften, whiten, strengthen,* &c. Here it has been already remarked that the *-en* is a derivational affix ; and not a representative of the Anglo-Saxon infinitive form *-an* (as *lufian, bærnan = to love, to burn*), and the Old English *-en* (as *tellen, loven*).

2. Transitive verbs derived from intransitives by a change of the vowel of the root.

Primitive Intransitive Form.	*Derived Transitive Form.*
Rise	Raise.
Lie	Lay.
Sit	Set.
Fall	Fell.
Drink	Drench.

In Anglo-Saxon these words were more numerous than they are at present. The following list is taken from the "Cambridge Philological Museum," ii. 386.

Intrans. Infinitive.	*Trans. Infinitive.*
Yrnan, *to run*	Ærnan, *to make to run.*
Byrnan, *to burn*	Bærnan, *to make to burn.*

Intrans. Infinitive.	*Trans. Infinitive.*
Drincan, *to drink* . .	Drencan, *to drench.*
Sincan, *to sink* . .	Sencan, *to make to sink.*
Liegan, *to lie* . . .	Lecgan, *to lay.*
Sittan, *to sit* . . .	Settan, *to set.*
Drífan, *to drift* . . .	Dræfan, *to drive.*
Fëallan, *to fall* . . .	Fyllan, *to fell.*
Wëallan, *to boil* . . .	Wyllan, *to make to boil.*
Flëogan, *to fly* . . .	A-fligan, *to put to flight.*
Bëogan, *to bow* . . .	Bígan, *to bend.*
Faran, *to go* . . .	Feran, *to convey.*
Wacan, *to wake* . . .	Weccan, *to awaken.*

All these intransitives form their præterite by a change of vowel, as *sink, sank;* all the transitives by the addition of *d* or *t,* as *fell, fell'd.*

3. Verbs derived from nouns by a change of accent; as *to survéy,* from a *súrvey.* Walker attributes the change of accent to the influence of the participial termination *-ing.* All words thus affected are of foreign origin.

4. Verbs formed from nouns by changing a final sharp consonant into its corresponding flat one; as—

The use	*to* use,	*pronounced*	uze.
The breath . . .	*to* breathe	—	breadhe.
The cloth	*to* clothe	—	clodhe.

CHAPTER XXIII.

ON THE PERSONS.

§ 379. Compared with the Latin, the Greek, the Mœso-Gothic, and almost all the ancient languages, there is, in English, in respect to the persons of the verbs, but a very slight amount of inflection. This may be seen by comparing the English word *call* with the Latin *voco*.

Sing.	*Plur.*	*Sing.*	*Plur.*
1. Voc-*o*.	Voc-*amus*.	Call.	Call.
2. Voc-as.	Voc-*atis*.	Call-est.	Call.
3. Voc-at.	Voc-*ant*.	*Call-eth.	Call.

Here the Latins have different forms for each different person, whilst the English have forms for two only; and even of these one (*callest*) is becoming obsolete. With the forms of *voco* marked in italics there is, in the current English, nothing correspondent.

In the word *am*, as compared with *are* and *art*, we find a sign of the first person singular.

In the old forms *tellen*, *weren*, &c. we have a sign of the plural number.

In the Modern English, the Old English, and the Anglo-Saxon, the peculiarities of our personal inflections are very great. This may be seen from the following tables of comparison :—

Present Tense, Indicative Mood.

Mœso-Gothic.

	1*st person.*	2*nd person.*	3*rd person.*
Singular.	Sôkja.	Sôkeis.	Sôkeiþ—*seek*.
Plural.	Sôkjam.	Sôkeiþ.	Sôkjand.

* Or *call-s*.

Present Tense, Indicative Mood.

Old High-German.

	1*st person.*	2*nd person.*	3*rd person.*
Singular.	Prennu.	Prennîs.	Prennit—*burn.*
Plural.	Prennames.	Prennat.	Prennant.

Icelandic.

Singular.	Kalla.	Kallar.	Kallar—*call.*
Plural.	Köllum.	Kalliþ.	Kalla.

Old Saxon.

Singular.	Sôkju.	Sôkîs.	Sôkîd—*seek.*
Plural.	Sôkjad.	Sôkjad.	Sôkjad.

Anglo-Saxon.

Singular.	Lufige.	Lufast.	Lufaƀ.
Plural.	Lufiaƀ.	Lufiaƀ.	Lufiaƀ.

Old English.

Singular.	Love.	Lovest.	Loveth.
Plural.	Loven.	Loven.	Loven.

Modern English.

Singular.	Love.	Lovest.	Loveth (or Loves).
Plural.	Love.	Love.	Love.

Herein remark; 1. the *Anglo*-Saxon addition of *t* in the second person singular; 2. the identity in form of the three persons of the plural number; 3. the change of *-aƀ*, into *-en* in the Old English plural; 4. the total absence of plural forms in the Modern English; 5. the change of the *th* into *s*, in *loveth* and *loves*.

§ 380. The present state of the personal inflection in English, so different from that of the older languages, has been brought about by two processes.

1. *Change of form.*—[a]) The ejection of *-es* in *-mes*, as in *sôkjam* and *köllum*, compared with *prennames;* [b]) the ejection of *-m*, as in the first person singular, almost throughout; [c]) the change of *-s* into *-r*, as in the Norse *kallar*, compared with the Germanic *sókeis;* [d]) the ejection of *-d* from *-nd*, as in *loven* (if this be the true explanation of that form) compared with *prennant;* [e]) the ejection of *-nd*, as in *kalla;* [f]) the addition of *-t*, as

in *lufast* and *lovest*. In all these cases we have a change of form.

2. *Confusion or extension.*—In vulgarisms like *I goes, I is,* one person is used instead of another. In vulgarisms like *I are, we goes,* one number is used instead of another. In vulgarisms like *I be tired,* or *if I am tired,* one mood is used instead of another. In vulgarisms like *I give* for *I gave,* one tense is used for another. In all this there is confusion. There is also extension: since, in the phrase *I is,* the third person is used instead of the first; in other words, it is used with an extension of its natural meaning. It has the power of the third person + that of the first. In the course of time one person may entirely supplant, supersede, or replace another. The application of this is as follows:—

The only person of the plural number originally ending in ð is the second; as *sókeiþ, prennat, kalliþ, lufiað*; the original ending of the first person being *-mes* or *-m,* as *prennames, sókjam, köllum.* Now, in Anglo-Saxon, the other two persons end in ð, as *lufiað.* Has *-m,* or *-mes,* changed to ð, or has the second person superseded the first? The latter alternative seems the likelier.

§ 381. The detail of the persons seems to be as follows:—

I call, first person singular.—The word *call* is not one person more than another. It is the simple verb, wholly uninflected. It is very probable that the first person was the one where the characteristic termination was first lost. In the Modern Norse language it is replaced by the second: *Jeg taler* = *I speak,* Danish.

Thou callest, second person singular.—The final *-t* appears throughout the Anglo-Saxon, although wanting in Old Saxon. In Old High-German it begins to appear in Otfrid, and is general in Notker. In Middle High-German and New High-German it is universal.—*Deutsche Grammatik,* i. 1041. 857.

He calleth or *he calls,* third person singular.—The *-s* in *calls* is the *-th* in *calleth,* changed. The Norse form *kallar* either derives its *-r* from the *-th* by way of change, or else the form is that of the second person replacing the first.

Lufiað, Anglo-Saxon, first person plural.—The second person in place of the first. The same in Old Saxon.

Lufiaƕ, Anglo-Saxon, third person plural.—Possibly changed from -ND, as in *sókjand*. Possibly the second person.

Loven, Old English.—For all the persons of the plural. This form may be accounted for in three ways: 1. The *-m* of the Mœso-Gothic and Old High-German became *-n*; as it is in the Middle and Modern German, where all traces of the original *-m* are lost. In this case the first person has replaced the other two. 2. The *-nd* may have become *-n*; in which case it is the third person that replaces the others. 3. The indicative form *loven* may have arisen out of a subjunctive one; since there was in Anglo-Saxon the form *lufion*, or *lufian*, subjunctive.

§ 382. *The person in* -T.—*Art, wast, wert, shalt, wilt.* Here the second person singular ends, not in *-st*, but in *-t*. A reason for this (though not wholly satisfactory) we find in the Mœso-Gothic and the Icelandic.

In those languages the form of the person changes with the tense, and the second singular of the præterite tense of one conjugation is not *-s*, but *-t*; as Mœso-Gothic, *svôr = I swore, svôrt = thou swarest, gráip = I griped, gráipt = thou gripedst*; Icelandic, *brannt = thou burnest, gaft = thou gavest*. In the same languages ten verbs are conjugated like præterites. Of these, in each language, *skal* is one.

Mœso-Gothic.

Singular.	*Dual.*	*Plural.*
1. Skal.	Skulu.	Skulum.
2. Skalt.	Skuluts.	Skuluþ.
3. Skall.	Skuluts.	Skulun.

Icelandic.

Singular.	*Plural.*
1. Skall.	Skulum.
2. Skalt.	Skuluƕ.
3. Skal.	Skulu.

§ 383. *Thou spakest, thou brakest, thou sungest.*—In these forms there is a slight though natural anomaly. The second singular præterite in A. S. was formed not in *-st*, but in *-e*; as þú *funde = thou foundest*, þú *sunge = thou sungest*. Hence,

the present English termination is derived from the present. Observe that this applies only to the præterites formed by changing the vowel—the *strong* præterites so-called. *Thou loved'st* is Anglo-Saxon as well as English, viz. *þú lufodest.*

Again, in A. S., the vowel of the plural of certain (so-called) strong præterites was different from that of the singular.

More than this—the vowel of the *second person singular* was *different* from that of the first and third, but the *same* as that of the plural. Hence—

Singular.	*Plural.*
1. Ic *sang*.	1. We *sungon*.
2. þu *sunge*.	2. Ge *sungon*.
3. He *sang*.	3. Hi *sungon*.

Is this difference still existing or is it obsolete? It is obsolete. The only persons who use the second person singular at all are the Quakers, and I have specially inquired of many of them whether they draw any distinction in respect to correctness or incorrectness between the form in *u* and the form in *a*. No one, however, has recognised it.

Thou sangest, then, is a form to the evolution of which two irregularities have contributed.

1. The vowel of the first and third persons displaced that of the third.

2. The *-est* of the present displaced the simple *-e* of the original præterite.

Probably, this adoption of the plural vowel in the singular second person, is only another result of the principle by which we say *you* for *thou*.

§ 384. In the northern dialects of the Anglo-Saxon the *-ð* of plurals like *lufiað* = *we love* becomes *-s*. In the Scottish this change was still more prevalent:

> The Scottes come that to this day
> *Havys*, and Scotland haldyn ay.
>
> WINTOUN, 11, 9, 73.

James I. of England ends nearly all his plurals in *-s*.

CHAPTER XXIV.

ON THE NUMBERS OF VERBS.

§ 385. THE inflection of the present tense, not only in Anglo-Saxon, but in several other languages as well, has been given in the preceding chapter. As compared with the present plural forms, *we love, ye love, they love,* both the Anglo-Saxon *we lufiaƀ, ge lufiaƀ, hi lufiaƀ,* and the Old English *we loven, ye loven, they loven,* have a peculiar termination for the plural number which the present language wants. In other words, the Anglo-Saxon and the Old English have a plural *personal* characteristic, whilst the Modern English has nothing to correspond with it.

The word *personal* is printed in italics. It does not follow, that, because there is no plural *personal* characteristic, there is also no plural characteristic.

There is no reason against the inflection of the word *love* running thus:—*I love, thou lovest, he loves; we lave, ye lave, they lave;* in other words, there is no reason against the vowel of the root being changed with the number. In such a case there would be no *personal* inflection, though there would be a plural, or a *numeral,* inflection.

Now, in Anglo-Saxon, with a great number of verbs such a plural inflection not only actually takes place, but takes place most regularly. It takes place, however, in the past tense only. And this is the case in all the Gothic languages as well as in Anglo-Saxon. Amongst the rest, in—

Mœso-Gothic.

Skáin, *I shone;* skinum, *we shone.*	Gab, *I gave;* gêbum, *we gave.*
Smáit, *I smote;* smitum, *we smote.*	At, *I ate;* étum, *we ate.*
Káus, *I chose;* kusum, *we chose.*	Stal, *I stole;* stêlum, *we stole.*
Láug, *I lied;* lugum, *we lied.*	Qvam, *I came;* qvêmum, *we came.*

Anglo-Saxon.

Arn, *I ran;* urnon, *we run.*
Ongan, *I began;* ongunnon, *we begun.*
Span, I *span;* spunnon, *we spun.*
Sang, *I sang;* sungon, *we sung.*
Swang, *I swang;* swungon, *we swung.*
Dranc, *I drank;* druncon, *we drunk.*
Sanc, *I sank;* suncon, *we sunk.*
Sprang, *I sprang;* sprungon, *we sprung.*
Swam, *I swam;* swummon, *we swum.*
Rang, *I rang;* rungon, *we rung.*

In all the Anglo-Saxon words, it may be remarked that the change is from *a* to *u,* and that both the vowels are short, or dependent. Also, that the vowel of the present tense is *i* short; as *swim, sing,* &c. The Anglo-Saxon form of *run* is *yrnan.*

In the following words the change is from the Anglo-Saxon *á* to the Anglo-Saxon *ī.* In English, the regularity of the change is obscured by a change of pronunciation.

Bát, *I bit;* biton, *we bit.* | Smát, *I smote;* smiton, *we smit.*

For the fact of the second person singular taking the vowel of the plural, see § 383.

CHAPTER XXV.

ON MOODS.

§ 386. The Anglo-Saxon infinitive has already been considered.

Between the second plural imperative, and the second plural indicative, *speak ye* and *ye speak*, there is no difference of form. Between the second singular imperative *speak*, and the second singular indicative *speakest*, there is a difference in form. Still, as the imperative form *speak* is distinguished from the indicative form *speakest*, by the negation of a character rather than by the possession of one, it cannot be said that there is in English any imperative mood.

If he speak, as opposed to *if he speaks*, is characterised by a negative sign only, and consequently is no true example of a subjunctive. *Be*, as opposed to *am*, in the sentence *if it be so*, is an uninflected word used in a limited sense, and consequently no true example of a subjunctive.

The only true subjunctive inflection in the English language is that of *were* and *wert*, as opposed to the indicative forms *was* and *wast*.

Indicative.		Subjunctive.	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. I was.	We were.	If I were.	If we were.
2. Thou wast.	Ye were.	If thou wert.	If ye were.
3. He was.	They were.	If he were.	If they were.

CHAPTER XXVI.

ON TENSES IN GENERAL.

§ 387. The nature of tenses in general is best exhibited by reference to the Greek; since in that language they are more numerous, and more strongly marked than elsewhere.

In Greek τύπτω (*typtó*) = *I am beating*, ἔτυπτον (*etypton*) = *I was beating*; τύψω (*typsó*) = *I shall beat*; ἔτυψα (*etypsa*) = *I beat*; τέτυφα (*tetyfa*) *I have beaten*; ἐτετύφειν (*etetyfein*) = *I had beaten*. In these words we have, of the same mood, the same voice, and the same conjugation, six different tenses; whereas, in English, there are but two. The forms τέτυφα and ἔτυψα are so strongly marked, that we recognise them wheresoever they occur. The first is formed by a reduplication of the initial τ, and, consequently, may be called the reduplicate form. As a tense, it is called the perfect.

In the form ἔτυψα an ε is prefixed, and a σ is added. In the allied language of Italy the ε disappears, whilst the σ (*s*) remains. Ἔτυψα is said to be an aorist tense. *Scripsi* : *scribo* : : ἔτυψα : τύπτω.

Now in the Latin language a confusion takes place between these two tenses. Both forms exist. They are used, however, indiscriminately. The aorist form has, besides its own, the sense of the perfect. The perfect has, besides its own, the sense of the aorist. In the following pair of quotations, *vixi*, the aorist form, is translated *I have lived*, while *tetigit*, the perfect form, is translated *he touched*.

> *Vixi*, et quem dederat cursum Fortuna peregi;
> Et nunc magna mei sub terras ibit imago.—*Æn.* iv.
>
> Ut primum alatis *tetigit* magalia plantis.—*Æn.* iv.

When a difference of form has ceased to express a difference

of meaning, it has become superfluous. This is the case with the two forms in question. One of them may be dispensed with; and the consequence is, that, although in the Latin language both the perfect and the aorist forms are found, they are, with few exceptions, never found in the same word. Wherever there is the perfect, the aorist is wanting, and *vice versâ*. The two ideas *I have struck* and *I struck* are merged into the notion of past time in general, and are expressed by one of two forms, sometimes by that of the Greek perfect, and sometimes by that of the Greek aorist. On account of this the grammarians have cut down the number of Latin tenses; forms like *cucurri* and *vixi* being dealt with as one and the same tense. The true view is, that in *curro* the aorist form is replaced by the perfect, and in *vixi* the perfect form is replaced by the aorist.

§ 388. In the present English there is no undoubted perfect or reduplicate form. The form *moved* corresponds in meaning not with *τέτυφα* and *momordi*, but with *ἔτυψα* and *vixi*. Its sense is that of *ἔτυψα*, and not that of *τέτυφα*. The notion given by *τέτυφα* we express by the circumlocution I *have beaten*. We have no such form as *bebeat* or *memove*. In the Mœso-Gothic, however, there was a true reduplicate form; in other words, a perfect tense as well as an aorist. It is by the possession of this form that the verbs of the first six conjugations are characterized.

1st.	Falþa,	*I fold*	Fáifalþ,	*I have folded*, or *I folded*.
	Halda,	*I feed*	Háihald,	*I have fed*, or *I fed*.
	Haha,	*I hang*	Háihah,	*I have hanged*, or *I hanged*.
2nd.	Háita,	*I call*	Háiháit,	*I have called*, or *I called*.
	Láika,	*I play*	Láiláik,	*I have played*, or *I played*.
3rd.	Hláupa,	*I run*	Hláiláup,	*I have run*, or *I ran*.
4th.	Slêpa,	*I sleep*	Sáizlêp,	*I have slept*, or *I slept*.
5th.	Láia,	*I laugh*	Láilô,	*I have laughed*, or *I laught*.
	Sáija,	*I sow*,	Sáisô,	*I have sown*, or *I sowed*.
6th.	Grêta,	*I weep*	Gáigrôt,	*I have wept*, or *I wept*.
	Têka,	*I touch*	Táitôk,	*I have touched*, or *I touched*.

In Mœso-Gothic, as in Latin, the perfect forms have, besides their own, an aorist sense, and *vice versâ*.

In Mœso-Gothic, as in Latin, few (if any) words are found in both forms.

In Mœso-Gothic, as in Latin, the two forms are dealt with as a single tense; *láilô* being called the præterite of *láia*, and *svôr* the præterite of *svara*. The true view, however, is that, in Mœso-Gothic, as in Latin, there are two past tenses, each having a certain latitude of meaning, and each, in certain words, replacing the other.

The reduplicate form, in other words, the perfect tense, is current in none of the Gothic languages except the Mœso-Gothic. A trace of it is said to be found in the Anglo-Saxon, in the word *heht*, which is considered to be *hê-ht*, the Mœso-Gothic *háiháit*, *vocavi*.—(*Cambridge Philological Museum*, ii. 378.) *Did* from *do* is also considered to be a reduplicate form. (*See below*.)

§ 389. In the English language the tense corresponding in power with the Greek aorist and the Latin forms like *vixi*, is formed after two modes; 1, as in *fell*, *sang*, and *took*, from *fall*, *sing*, and *take*, by changing the vowel of the present; 2, as in *moved* and *wept*, from *move* and *weep*, by the addition of *d* or *t*; the *d* or *t* not being found in the original word, but being a fresh element added to it. In forms, on the contrary, like *sang* and *fell*, no addition being made, no new element appears. The vowel, indeed, is changed, but nothing is added. Verbs, then, of the first sort, may be said to form their prætérites out of themselves; whilst verbs of the second sort require something from without. To speak in a metaphor, words like *sang* and *fell* are comparatively independent. Be this as it may, the German grammarians call the tenses formed by a change of vowel the *Strong* tenses, the *Strong* verbs, the *Strong* conjugation, or the *Strong* order; and those formed by the addition of *d* or *t*, the *Weak* tenses, the *Weak* verbs, the *Weak* conjugation, or the *Weak* order. *Bound*, *spoke*, *gave*, *lay*, &c., are *Strong*; *moved*, *favoured*, *instructed*, &c., are *Weak*.

CHAPTER XXVII.

THE SO-CALLED STRONG PRÆTERITES.

§ 390. The Strong præterites are formed from the present by changing the vowel.

Present.	*Præterite.*	*Present.*	*Præterite.*
fall	fell	forget	forgot
befall	befell	eat	ate
hold	held	tread	trod
draw	drew	come	came
slay	slew	overcome	overcame
fly	flew	become	became
blow	blew	bid	bade
crow	crew	forbid	forbade
know	knew	give	gave
grow	grew	forgive	forgave
throw	threw	wake	woke
beat	beat	strike	struck
weave	wove	arise	arose
freeze	froze	abide	abode
steal	stole	smite	smote
speak	spoke	ride	rode
swear	swore	stride	strode
bear	bore	drive	drove
forbear	forbore	thrive	throve
tear	tore	strive	strove
wear	wore	write	wrote
break	broke	climb	clomb
shake	shook	bite	bit
take	took	*swim	swam
forsake	forsook	*begin	began
get	got	*spin	spun
beget	begot	win	won

Present.	*Præterite.*	*Present.*	*Præterite.*
*sing	sang	*shrink	shrunk
*spring	sprung	dig	dug
*sting	stung	stick	stuck
*ring	rang	run	ran
*wring	wrung	burst	burst
*fling	flung	bind	bound
*cling	clung	find	found
*string	strung	grind	ground
*sling	slung	wind	wound
*sink	sunk	choose	chose.
*drink	drank		

How far can these varied forms be reduced to rule? What are the divisions and sub-divisions of the so-called *Strong* class?

Before we consider this let us be sure that we have got the full amount of irregularity—real or apparent. Now we do not get this until we have noted a fact connected with those verbs of the above-given list which are marked with an asterisk.

To each and all of these there are (or have been at some earlier stage of the language) two præterites, one of which is formed in *a* (as *swam*), and the other in *u* (as *swum*), as—

Present.	*Præterite in a.*	*Præterite in u.*
sw*i*m	sw*a*m	sw*u*m
beg*i*n	beg*a*n	beg*u*n
s*i*ng	s*a*ng	s*u*ng
s*i*nk	s*a*nk	s*u*nk
dr*i*nk	dr*a*nk	dr*u*nk.

Such is the fact. Its explanation lies in the facts of chapter xxiv.

There we learn that in A. S. several præterites changed, in the plural, the vowel of their singular.

Singular.	*Plural.*
Ic s*a*ng = I s*a*ng	We s*u*ngon = We s*u*ng
Þu s*u*nge = Thou s*u*ngest	Ge s*u*ngon = Ye s*u*ng
He s*a*ng = He s*a*ng.	Hi s*u*ngon = They s*u*ng.

What inference is clearer than that the præterite in *a* comes

from the singular, and the præterite in *u* from the plural of the A. S. ?

Note.—In cases where but one form is preserved, that form is not necessarily the singular; indeed, it is often the plural; —*e. g.* Ic f*a*nd, *I found,* we f*u*ndon, *we found,* are the Anglo-Saxon forms. Now the present word *found* comes, not from the singular *fand,* but from the plural *fundon;* although, in the Lowland Scotch dialect and in the old writers, the *singular* form occurs :

> Donald Caird finds orra things,
> Where Allan Gregor *fand* the tings.—Scott.

The verbs wherein the double form of the present præterite is thus explained, fall into two classes.

1. In the first class, the Anglo-Saxon forms were *á* in the singular, and *i* in the plural; as—

Sing.	*Plur.*
sceán (*I shone*)	scinon (*we shone*)
arás (*I arose*)	arison (*we arose*)
smát (*I smote*).	smiton (*we smote*)

This accounts for—

Present.	*Præt. from Sing. form.*	*Præt. from Plur. form.*
rise	rose	*ris
smite	smote	smit
ride	rode	*rid
stride	strode	strid
slide	*slode	slid
chide	*chode	chid
drive	drove	*driv
thrive	throve	*thriv
write	wrote	writ
slit	*slat	slit
bite	*bat	bit.

2. In the second class, the Anglo-Saxon forms were *a* in the singular, and *u* in the plural; as—

* The forms marked thus * are either obsolete or provincial.

Sing.	*Plur.*
band	bundon (*we bound*)
fand	fundon (*we found*)
grand	grundon (*we ground*)
wand.	wundon (*we wound*).

This accounts for—

Present.	*Præt. from Sing. form.*	*Præt. from Plur. form.*
swim	swam	swum.
begin	began	begun
spin	*span	spun
sing	sang	sung
swing	*swang	swung
spring	sprang	sprung
sting	*stang	stung
ring	rang	rung
wring	*wrang	wrung
fling	flang	flung
string	*strang	strung
sink	sank	sunk
drink	drank	drunk
shrink	shrank	shrunk
stink	*stank	stunk
burst	*brast	burst
bind	*band	bound
find	*fand	found.

§ 391. The following double præterites are differently explained. The one *often* (but not *always*) is from the Anglo-Saxon *participle*, the other from the Anglo-Saxon *præterite*.

Present.	*Præterite in o.*	*Præterite in a.*
cleave	clove	*clave
steal	stole	*stale
speak	spoke	spake
swear	swore	sware
bear	bore	bare
tear	tore	*tare
wear	wore	*ware

Obsolete.

Present.	*Præterite in o.*	*Præterite in a.*
break	broke	brake
get	got	*gat
tread	trod	*trad
bid	bade	bid.

This is as much as need, at present, be said respecting the so-called Strong Præterites.

Whatever they are, they are anything but *Irregular*, as may be seen in chapter xxxiii., a chapter which, for the sake of convenience, finds its place after those on the Weak Præterites and the Participles.

* Obsolete.

CHAPTER XXVIII.

THE SO-CALLED WEAK PRÆTERITES.

§ 392. THE præterite tense of the so-called Weak Verbs is formed by the addition of *-d* or *-t*. If necessary, the syllable *-ed* is substituted for *-d*.

The current statement that the syllable *-ed*, rather than the letter *-d*, is the sign of the præterite tense, is true only in regard to the written language. In *stabbed, moved, bragged, whizzed, judged, filled, slurred, slammed, shunned, barred, strewed*, the *e* is a point of spelling only. In *language*, except in declamation, there is no second vowel sound. The *-d* comes in immediate contact with the final letter of the original word, and the number of syllables remains the same as it was before.

When, however, the original word ends in *-d* or *-t*, as *slight* or *brand*, then, and then only (and that not always), is there the addition of the syllable *-ed;* as in *slighted, branded*. This is necessary, since the combinations *slightt* and *brandd* are unpronounceable.

Whether the addition be *-d* or *-t* depends upon the flatness or sharpness of the preceding letter.

After *b, v, th* (as in *clothe*), *g*, or *z*, the addition is *-d*. This is a matter of necessity. We say *stabd, mȯvd, clȯthd, braggd, whizzd*, because *stabt, mȯvt, clȯtht, braggt, whizzt*, are unpronounceable.

After *l, m, n, r, w, y*, or a vowel, the addition is also *-d*. This is no matter of necessity, but simply the *habit* of the English language. *Filt, slurt, strayt*, &c. are as pronounceable as *filld, slurrd, strayd*, &c. It is the habit, however, of the English language to prefer the latter forms. All this, as

the reader has probably observed, is merely the reasoning concerning the *s*, in words like *father's*, &c., applied to another letter and to another part of speech.

§ 393. The verbs of the Weak conjugation fall into three classes. In the first there is the simple addition of *-d*, *-t*, or *-ed*.

Serve, served.	Dip, dipped (*dipt*)
Cry, cried.	Slip, slipped (*slipt*).
Betray, betrayed.	Step, stepped (*stept*).
Expel, expelled.	Look, looked (*lookt*).
Accuse, accused.	Pluck, plucked (*pluckt*).
Instruct, instructed.	Toss, tossed (*tost*).
Invite, invited.	Push, pushed (*pusht*).
Waste, wasted.	Confess, confessed (*confest*).

To this class belong the greater part of the Weak Verbs and all verbs of foreign origin.

In the second class, besides the addition of *-t* or *-d*, the vowel is *shortened*. It also contains those words which end in *-d* or *-t*, and at the same time have a short vowel in the præterite. Such, amongst others, are *cut*, *cost*, &c., where the two tenses are alike, and *bend*, *rend*, &c., where the præterite is formed from the present by changing *-d* into *-t*, as *bent*, *rent*, &c.

In the following list, the words ending in *-p* are remarkable; since, in Anglo-Saxon, each of them had, instead of a Weak, a Strong præterite.

Leave, left.	Creep, crept.
Cleave, cleft.	Sleep, slept.
Bereave, bereft.	Leap, lept.
Deal, deăl*t*.	Keep, kept.
Feel, fel*t*.	Weep, wept.
Dream, dreăm*t*.	Sweep, swept.
Lean, leăn*t*.	Lose, lost.
Learn, learn*t*.	Flee, fled.

In this class we sometimes find *-t* where the *-d* is expected; the forms being *left* and *dealt*, instead of *leaved* and *dealed*.

Third class.—In the second class the vowel of the present

tense was *shortened* in the præterite. In the third class it is *changed.*

Tell, told.	Sell, sold.
Will, would.	Shall, should.

To this class belong the remarkable præterites of the verbs *seek, beseech, catch, teach, bring, think,* and *buy,* viz. *sought, besought, caught, taught, brought, thought,* and *bought.* In all these, the final consonant is either *g* or *k,* or else a sound allied to those mutes. When the tendency of these sounds to become *h* and *y,* as well as to undergo further changes, is remembered, the forms in point cease to seem anomalous. In *wrought,* from *work,* there is a transposition. In *laid* and *said* the present forms make a show of regularity which they have not. The true original forms should be *legde* and *sægde,* the infinitives being *lecgan, secgan.* In these words the *i* represents the semi-vowel *y,* into which the original *g* was changed. The Anglo-Saxon forms of the other words are as follows:—

Byegan, bóhte.	Bringan, bróhte.
Sêcan, sóhte.	þencan, þóhte.

Wyrcan, wórhte.

§ 394. Out of the three classes into which the Weak Verbs in Anglo-Saxon are divided, only one takes a vowel before the *d* or *t.* The other two add the syllables *-te,* or *-de,* to the last letter of the original word. The vowel that, in one out of the three Anglo-Saxon classes, precedes *d* is *o.* Thus we have *lufian, lufode; clypian, clypode.* In the other two classes the forms are respectively *bærnan, bærnde;* and *tellan, tealde,* no vowel being found. The participle, however, as stated above, ended, not in *-de* or *-te,* but in *-d* or *-t;* and in two out of three classes it was preceded by a vowel, *gelufod, bærned, geteald.* Now in those conjugations where no vowel preceded the *d* of the præterite, and where the original word ended in *-d* or *-t,* a difficulty, which has already been indicated, arose. To add the sign of the præterite to a word like *eard-ian* (*to dwell*) was an easy matter, inasmuch as *eard-ian* was a word

belonging to the first class, and in the first class the præterite was formed in *-ode*. Here the vowel *o* kept the two *d*'s from coming in contact. With words, however, like *métan* and *sendan*, this was not the case. Here no vowel intervened; so that the natural præterite forms were *met-te*, *send-de*, combinations wherein one of the letters ran every chance of being dropped in the pronunciation. Hence, with the exception of the verbs in the first class, words ending in *-d* or *-t* in the root admitted no additional *d* or *t* in the præterite. This difficulty, existing in the present English as it existed in the Anglo-Saxon, modifies the præterites of most words ending in *-t* or *-d*.

In several words there is the actual addition of the syllable *-ed;* in other words *d* is separated from the last letter of the original word by the addition of a vowel; as *ended*, *instructed*, &c. Of this *e* two views may be taken.

1. It may be derived from the original *o* in *-ode*, the termination of the first class in Anglo-Saxon. This is the opinion which we form when the word in question is known to have belonged to the Anglo-Saxon language, and, in it, to the first class. *Ended*, *planted*, *warded*, *hated*, *heeded*, are (amongst others) words of this sort; their Anglo-Saxon forms being *endode*, *plantode*, *weardode*, *hatode*, and *eahtode*, from *endian*, *plantian*, *weardian*, *hatian*, and *eahtian*.

2. The form may be looked upon, not as that of the præterite, but as that of the participle in a transferred sense. This is the view when we have two forms, one with the vowel, and the other without it, as *bended* and *bent*, *wended* and *went*, *plighted* and *plight*.

In several words the final *-d* is changed into *-t*, as *bend*, *bent*; *rend*, *rent*; *send*, *sent*; *gild*, *gilt*; *build*, *built*; *spend*, *spent*, &c.

In several words the vowel of the root is changed; as *feed*, *fed*; *bleed*, *bled*; *breed*, *bred*; *meet*, *met*; *speed*, *sped*; *rēad*, *rĕad*, &c. Words of this last-named class cause occasional difficulty to the grammarian. No addition is made to the root, and, in this circumstance, they agree with the Strong Verbs. Moreover, there is a change of the vowel. In this

circumstance also they agree with the Strong Verbs. Hence with forms like *fed* and *led* we are in doubt as to the Conjugation. This doubt we have three means of settling.

1. *By the form of the Participle.*—The *-en* in *beaten* shows that the word *beat* is Strong.

2. *By the nature of the Vowel.*—The Weak form of *to beat* would be *bet*, after the analogy of *feed* and *rēad*. By some persons the word is pronounced *bet*, and with those who do so the word is Weak.

3. *By a knowledge of the Older forms.*—The A. S. form is *beáte, beot*. There is no such a Weak form as *beáte, bætte*. The præterite of *sendan* is *sende*, Weak. There is in A. S. no such form as *sand*, Strong.

In all this we see a series of expedients for separating the præterite form from the present, when the root ends with the same sound with which the affix begins.

The addition of the vowel takes place only in verbs of Class I.

The change from a long vowel to a short one, as in *feed, fed*, &c., can only take place where there is a long vowel to be changed.

Where the vowels are short, and, at the same time, the word ends in *d*, the *d* of the present may became *t* in the præterite. Such is the case with *bend, bent*.

Where there is no long vowel to shorten, and no *d* to change into *t*, the two tenses, of necessity, remain alike; such is the case with *cut, cost*, &c., &c.

Words like *planted, heeded*, &c. belong to Class I.; words like *feed, lead*, to Class II. *Bend* and *cut* belong also to the Second Class; they belong to it, however, by what may be called an etymological fiction. The vowel would be changed if it could.

§ 395. Certain *so-called* irregularities may now be noticed.—*Made, had.*—In these words there is nothing remarkable but the ejection of a consonant. The Anglo-Saxon forms are *macode* and *hæfde*, respectively.

Would, should, could.—It must not be imagined that *could* is in the same predicament with these words. In *will* and *shall*

the *-l* is part of the original word. This is not the case with *can*.

Yode.—Instead of *goed*, a regular præterite from *go*, now obsolete, and replaced by *went*, the præterite of *wend*,—*he wends his way—he went his way*. Except that the initial *g* has become *y*, and the *e* follows instead of preceding the *d* (a mere point of spelling), there is nothing peculiar in this word.

For *could*, *aught*, *minded*, and *did*, see the following chapters.

This is as much as need, at present, be said about the so-called Weak præterites.

Whatever they are, they are anything but *Irregular*, as may be seen in chapter xxxiii.

CHAPTER XXIX.

THE PRESENT PARTICIPLE.

§ 396. The present participle, called also the active participle and the participle in *-ing*, is formed from the original word by adding *-ing ;* as, *move, moving*. In the older languages the termination was more marked, being *-nd*. Like the Latin participle in *-ns*, it was originally declined. The Mœso-Gothic and Old High-German forms are *habands* and *hapêntêr* = *having*, respectively. The *-s* in the one language, and the *-êr* in the other, are the signs of the case and gender. In the Old Saxon and Anglo-Saxon the forms are *-and* and *-ande ;* as *bindand, bindande* = *binding*. In all the Norse languages, ancient and modern, the *-d* is preserved. So it is in the Old Lowland Scotch, and in many of the modern provincial dialects of England, where *strikand, goand,* is said for *striking, going*. In Staffordshire, where the *-ing* is pronounced *-ingg*, there is a fuller sound than that of the current English. In Old English the form in *-nd* is predominant, in Middle English the use fluctuates, and in New English the termination *-ing* is universal. In the Scotch of the modern writers we find the form *-in*.

> The rising sun o'er Galston muirs
> Wi' glorious light was glintin';
> The hares were hirplin' down the furs,
> The lav'rocks they were chantin'.
>
> Burns' *Holy Fair*.

It is with the oblique cases of the present participles of the classical languages, rather than with the nominative, that we

must compare the corresponding participle in Gothic; *e.g.* ἔχοντ-ος (*ekhontos*), Greek; *habent-is*, Latin; *hapênt-êr*, Old High-German.

§ 397. It has often been remarked that the participle is used in many languages as a substantive. This is true in Greek—

Ὁ πράσσων = *the actor*, when a male.
Ἡ πρασσοῦσα = *the actor*, when a female.
Τὸ πράττον = *the active principle of a thing*.

But it is also stated, that, in the English language, the participle is used as a substantive in a greater degree than elsewhere, and that it is used in several cases and in both numbers, *e. g.*—

Rising early is healthy.
There is health *in rising* early.
This is the advantage *of rising* early.
The *risings* in the North, &c.

Archbishop Whately has some remarks on this substantival power, in his Logic.

Some remarks of Mr. R. Taylor, in the Introduction to his edition of Tooke's "Diversions of Purley," modify this view. According to these, the *-ing* in words like *rising* is not the *-ing* of the present participle; neither has it originated in the Anglo-Saxon *-end*. It is rather the *-ing* in words like *morning*, which is anything but a participle of the non-existent verb *morn*, and which has originated in the Anglo-Saxon substantival termination *-ung*. Upon this Rask writes as follows:—"*Gitsung, gewilnung = desire; swutelung = manifestation; clænsung = a cleansing; sceawung = view, contemplation; eorðbeofung = an earthquake; gesomnung = an assembly.* This termination is chiefly used in forming substantives from verbs of the first class in *-ian*; as, *hálgung = consecration*, from *hálgian = to consecrate*. These verbs are all feminine."—*Anglo-Saxon Grammar*, p. 107.

Now, whatever may be the theory of the origin of the termination *-ing* in old phrases like *rising early is healthy*, it

cannot apply to expressions of recent introduction. Here the direct origin in *-ung* is out of the question.

The view, then, that remains to be taken of the forms in question is this:

1. That the older forms in *-ing* are substantival in origin, and = the Anglo-Saxon *-ung*.

2. That the latter ones are participial, and have been formed on a false analogy.

CHAPTER XXX.

THE PAST PARTICIPLE.

§ 398. The participle in *-en.* — In the Anglo-Saxon this participle was declined like the adjectives. Like the adjectives, it is, in the present English, undeclined.

In Anglo-Saxon it always ended in *-en*, as *sungen*, *funden*, *bunden*. In English this *-en* is often wanting, as *found*, *bound*; the word *bounden* being antiquated. Words where the *-en* is wanting may be viewed in two lights; 1, they may be looked upon as participles that have lost their termination; 2, they may be considered as præterites with a participial sense.

Drank, drunk, drunken.—With all words wherein the vowel of the plural differs from that of the singular, the participle takes the plural form. To say *I have drunk*, is to use an ambiguous expression; since *drunk* may be either a participle *minus* its termination, or a præterite with a participial sense. To say *I have drank*, is to use a præterite for a participle. To say *I have drunken*, is to use an unexceptionable form.

In all words with a double form, as *spake* and *spoke*, *brake* and *broke*, *clave* and *clove*, the participle follows the form in *o*, as *spoken*, *broken*, *cloven*. *Spaken*, *braken*, *claven*, are impossible forms. There are degrees in laxity of language, and to say *the spear is broke* is better than to say *the spear is brake*.

These two statements bear upon the future history of the præterite. That of the two forms *sang* and *sung*, one will, in the course of language, become obsolete, is nearly certain; and, as the plural form is also that of the participle, it is the plural form which is most likely to be the surviving one.

As a general rule, we find the participle in *-en* wherever the præterite is strong; indeed, the participle in *-en* may be called the strong participle, or the participle of the strong conjugation. Still the two forms do not always coincide. In *mow, mowed, mown; sow, sowed, sown;* and several other words, we find the participle strong, and the præterite weak. I remember no instances of the converse. This is only another way of saying that the præterite has a greater tendency to pass from strong to weak than the participle.

§ 399. In the Latin language the change from *s* to *r*, and *vice versâ*, is very common. We have the double forms *arbor* and *arbos*, *honor* and *honos*, &c. Of this change we have a few specimens in English. The words *rear* and *raise*, as compared with each other, are examples. In Anglo-Saxon a few words undergo a similar change in the plural number of the strong præterites.

Ceóse, *I choose;* ceâs, *I chose;* curon, *we chose;* gecoren, *chosen.*
Forleóse, *I lose;* forleás, *I lost;* forluron, *we lost;* forloren, *lost.*
Hreose, *I rush;* hreás, *I rushed;* hruron, *we rushed;* gehroren, *rushed.*

This accounts for the participial form *forlorn* or *lost*, in New High-German *verloren*. In Milton's lines,

> ——————— the piercing air
> Burns *frore*, and cold performs the effect of fire.
> *Paradise Lost*, b. ii.

we have a form from the Anglo-Saxon participle *gefroren* = *frozen.*

§ 400. The participle in *-d, -t,* or *-ed.*—In the Anglo-Saxon this participle was declined like the adjective. Like the adjective, it is, in the present English, undeclined.

In Anglo-Saxon it differed in form from the præterite, inasmuch as it ended in *-ed,* or *t,* whereas the præterite ended in *-ode, -de,* or *-te:* as *lufode, bærnde, dypte,* præterites; *gelufod, bærned, dypt,* participles.

As the ejection of the *e* reduces words like *bærned* and *bærnde* to the same form, it is easy to account for the present identity of form between the weak præterites and the participles in *-d*: *e. g. I moved, I have moved,* &c.

§ 401. In the older writers, and in works written, like Thomson's "Castle of Indolence," in imitation of them, we find prefixed to the præterite participle the letter *y-*, as *yclept* = *called*; *yclad* = *clothed*; *ydrad* = *dreaded*.

The following are the chief facts and the current opinion concerning this prefix:—

1. It has grown out of the fuller forms *ge-*: Anglo-Saxon, *ge-*: Old Saxon, *gi-*: Mœso-Gothic, *ga-*: Old High-German, *ka-*, *cha-*, *ga-*, *ki-*, *gi-*.

2. It occurs in each and all of the Germanic languages of the Gothic stock.

3. It occurs, with a few fragmentary exceptions, in none of the Scandinavian languages of the Gothic stock.

4. In Anglo-Saxon it occasionally indicates a difference of sense; as *hâten* = *called*, *ge*-hâten = *promised*; *boren* = *borne*, *ge*-boren = *born*.

5. It occurs in nouns as well as verbs.

6. Its power, in the case of nouns, is generally some idea of *association* or *collection*.—Mœso-Gothic, *sinþs* = *a journey*, *ga-sinþa* = *a companion*; Old High-German, *perc* = *hill*; *ki-perki* (*ge birge*) = *a range of hills*.

7. But it has also a *frequentative* power; a frequentative power which is, in all probability, secondary to its collective power: since things which recur frequently recur with a tendency to collection or association; Middle High-German, *ge-rassel* = *rustling*; *ge-rumpel* = *c-rumple*.

8. And it has also the power of expressing the possession of a quality.

Anglo-Saxon.	*English.*	*Anglo-Saxon.*	*Latin.*
feax	*hair*	*ge*-feax	*comatus*
heorte	*heart*	*ge*-heort	*cordatus*
stence	*odour*	*ge*-stence	*odorus*.

This power is also a collective, since every quality is associated with the object that possesses it: *a sea with waves* = *a wavy sea*.

9. Hence it is probable that the *ga-*, *ki-*, or *gi-*, Gothic, is the *cum* of Latin languages. Such is Grimm's view, as given in *Deutsche Grammatik*, i. 1016.

Concerning this, it may be said that it is deficient in an essential point. It does not show how the participle past is collective. Undoubtedly it may be said that every such participle is in the condition of words like *ge-feax* and *ge-heort*; *i. e.* that they imply an association between the object and the action or state. But this does not seem to be Grimm's view; he rather suggests that the *ge-* may have been a prefix to verbs in general, originally attached to all their forms, but finally abandoned everywhere except in the case of the participle. The theory of this prefix has yet to assume a satisfactory form.

§ 402. The most important verbs, wherein the præterite participle differs in form from the præterite tense are the following :—

Present.	*Præterite.*	*Participle.*
fall	fell	fallen
befall	befell	befallen
hold	held	holden
draw	drew	drawn
shew	shewed	shewn
slay	slew	slain
fly	flew	flown
blow	blew	blown
crow	crew	crown
know	knew	known
grow	grew	grown
throw	threw	thrown
beat	beat	beaten
weave	wove	woven
freeze	froze	frozen
steal	stole	stolen
speak	spoke	spoken
swear	swore	sworn
bear	bore	borne
bear	bare	born
forbear	forbore	forborne
tear	tore	torn
shear	shore	shorn
wear	wore	worn
break	broke	broken

Present.	*Præterite.*	*Participle.*
shake	shook	shaken
take	took	taken
forsake	forsook	forsaken
get	got	gotten
forget	forgot	forgotten
eat	ate	eaten
tread	trod	trodden
come	came	come
overcome	overcame	overcome
become	became	become
bid	bade *	bidden
forbid	forbade †	forbidden
give	gave	given
forgive	forgave	forgiven
arise	arose	arisen
smite	smote	smitten
ride	rode	ridden
stride	strode	stridden
drive	drove	driven
thrive	throve	thriven
strive	strove	striven
write	wrote	written
bite	bit	bitten

* Also *bid.*

* Also *forbid.*

CHAPTER XXXI.

CONSTITUTION OF THE PRÆTERITE FORMS.—THE SO-CALLED STRONG PRÆTERITE.

§ 403. When we ask how the method employed by the Angles and the other early Germans, of forming a certain number of præterites by changing the vowel of the present, came into use, we ask a question that has a twofold bearing. It bears, in the first instance, upon the special history of the German class of languages. But it does something besides. It suggests a point of Comparative Philology. How far is the method in question unique, or (if not unique) rare? How far is it a process distinctive of the German class of languages rather than one common to them and the allied tongues of the (so-called) Indo-European class?

If our answer to this latter question be to the effect that the process is peculiarly and exclusively German, and (as such) characteristic of the German tongues as opposed to the Classical and Sarmatian, all references to the Latin, the Greek, the Lithuanian, the Slavonic, or the Sanskrit become unnecessary.

Again, another effect of such an answer is to engender the idea that language in general is, *pro tanto*, so much the more irregular, and so much the less reducible to some general law of growth or development.

What, however, is our answer? It is to the effect that, though the particular form under notice be peculiar to the German tongues, the processes by which it is developed are those of certain of the allied languages other than German.

The most probable hypothesis as to the origin of the so-called Strong Præterites, is that they are the ordinary redupli-

cate forms of the Latin, Greek, Sanskrit, and Mœso-Gothic, *minus* the reduplication, and *plus* the accommodation of the vowel.

Such is the explanation of its *form*.

In respect to its power the remarks of chapter xxvi. find their application. It is, at the present time, more *aorist* than *perfect*; originally, it was more *perfect* than *aorist*.

Mutatis mutandis, the history of the *power* of words like *tetigi* and *cucurri*, is the history of the power of words like *fell* and *spoke*.

CHAPTER XXXII.

CONSTITUTION OF THE PRÆTERITE FORMS. — THE SO-CALLED WEAK PRÆTERITE.

§ 404. The remote origin of the weak præterite in *-d* or *-t*, has been considered by Grimm. He maintains that it is the *d* in *d-d*, the reduplicate præterite of *do*. In all the Gothic languages the termination of the past tense is either *-da*, *-ta*, *-de*, *ði*, *-d*, *-t*, or *-ed*, for the singular, and *-don*, *-ton*, *-tûmês*, or *-ðum*, for the plural; in other words, *d*, or an allied sound, appears once, if not oftener. In the *plural* præterite of the *Mæso-Gothic*, however, we have something more, viz. the termination *-dêdum*; as *nas-idêdum*, *nas-idêduþ*, *nas-idedun*, from *nas-ja*; *sôk-idêdum*, *sôk-idêduþ*, *sôk-idêdun*, from *sôk-ja*; *salb-ôdedum*, *salb-ôdêduþ*, *salb-ôdêdun*, from *salbô*. Here there is a second *d*. The same takes place with the dual form *salb-ôdêduts*, and with the subjunctive forms, *salb-ôdêdjan*, *salb-ôdéduts*, *salb-ôdedi*, *salb-ôdêdeits*, *salb-ôdêdeima*, *salb-ôdedeiþ*, *salb-ôdedina*. The English phrase, *we did salve*, as compared with *salb-ôdedum*, is confirmatory of this. (*D. G.* i. 1042.)

§ 405. Some remarks of Dr. Trithen's on the Slavonic præterite, in the "Transactions of the Philological Society," induce me to prefer a different doctrine, and to identify the *-d* in words like *moved*, &c., with the *-t* of the passive participles of the Latin language; as found in mon-*it*-us, voc-*at*-us, rap-*t*-us, and probably in Greek forms like τυφ-θ-εἰς.

1. The Slavonic præterite is commonly said to possess genders: in other words, there is one form for speaking of a past action when done by a male, and another for speaking of a past action when done by a female.

2. These forms are identical with those of the participles, masculine and feminine, as the case may be. Indeed the præterite is a participle. If, instead of saying *ille amavit*, the Latins said *ille amatus*, whilst, instead of saying *illa amavit*, they said *illa amata*, they would exactly use the grammar of the Slavonians.

3. Hence, as one class of languages, at least, gives us the undoubted fact of an active præterite being identical with a passive participle, and as the participle and præterite in question are nearly identical, we have a fair reason for believing that the *d*, in the English active præterite, is the *d* of the participle, which, in its turn, is the *t* of the Latin passive participle.

The following extract gives Dr. Trithen's remarks on the Slavonic verb in his own words:—

"A peculiarity which distinguishes the grammar of all the Slavish languages, consists in the use of the past participle, taken in an active sense, for the purpose of expressing the præterite. This participle generally ends in *-l*; and much uncertainty prevails both as to its origin and its relations, though the termination has been compared by various philologists with similar affixes in the Sanscrit, and the classical languages.

"In the Old Slavish, or the language of the church, there are three methods of expressing the past tense: one of them consists in the union of the verb substantive with the participle; as—

Rek esm'	. . .	*chital esmi"*
Rek esi"	. . .	*chital esi"*
Rek est'	. . .	*chital est.*

"In the corresponding tense of the Slavonic dialect we have the verb substantive placed before the participle:—

Ya sam imao	. .	*mi" smo imali*
Ti si imao	. .	*vi" ste imali*
On ye imao	. .	*omi su imali.*

"In the Polish it appears as a suffix:—

Czytalem	. . .	*czytalismy*
Czytales	. . .	*czytaliscie*
Czytal	. . .	*czytalie.*

"And in the Servian it follows the participle :—

Igrao sam	. . .	*igrali smo*
Igrao si	. . .	*igrali ste*
Igrao ye	. . .	*igrali su.*

"The ending *-ao*, of *igrao* and *imao*, stands for the Russian *al*, as in some English dialects *a'* is used for *all*."

CHAPTER XXXIII.

DEFECT AND IRREGULARITY.

§ 406. In the chapter upon the Strong Præterites, I went out of my way to state that, whatever those forms were, they were not *Irregular*. Nevertheless, in nine grammars out of ten they are called so.

The same caution against the habit of multiplying irregularities may be found amongst the remarks on the comparisons of adjectives.

The present chapter is devoted to the illustration of the same subject. The better the grammarian the fewer the irregularities of his grammar. If it were not so, the phenomena of language would scarcely be worth studying.

Now the pre-eminently *irregular* part of the ordinary grammars is the part that deals with the so-called Strong Verbs—not that there are no irregularities elsewhere, but that this is the great field for them; the field wherein language most especially runs riot, and least shows itself reducible to law.

The words that have hitherto served as illustrations are the personal pronouns *I* and *me*, and the adjectives *good*, *better*, and *best*.

The view of these words was as follows: viz. that none of them were irregular, but that they were all defective. *Me* wanted the nominative, *I* the oblique cases. *Good* was without a comparative, *better* and *best* had no positive degree.

Now *me* and *better* may be said to make good the defectiveness of *I* and *good;* and *I* and *good* may be said to replace the forms wanting in *me* and *better*. This gives us the principle of compensation. To introduce a new term, *I* and *me*, *good* and *better*, may be said to be complementary to each other.

What applies to nouns applies to verbs also. *Go* and *went* are not irregularities. *Go* is (at least in the present stage of our language) defective in the past tense. *Went* (at least in its current sense) is without a present. The two words, however, compensate their mutual deficiencies, and are to each other complementary.

The distinction between defectiveness and irregularity, is the first instrument of criticism for coming to true views concerning the proportion of the regular and irregular verbs.

§ 407. The second instrument of criticism in determining the irregular verbs, is the meaning that we attach to terms.

It is very evident that it is in the power of the grammarian to raise the number of etymological irregularities to any amount, by narrowing the definition of the word irregular; in other words, by framing an exclusive rule. The current rule of the common grammarians is that the præterite is formed *by the addition of* *-t*, or *-d*, or *-ed*. Now this position is sufficiently exclusive; since it proscribes not only the whole class of strong verbs, but also words like *bent* and *sent*, where *-t* exists, but where it does not exist as *an addition*. The regular forms, it may be said, should be *bended* and *sended*.

Exclusive, however, as the rule in question is, it is plain that it might be made more so. The regular forms might, by the *fiat* of a rule, be restricted to those in *-d*. In this case words like *wept* and *burnt* would be added to the already numerous list of irregulars.

Finally, a further limitation might be made, by laying down as a rule that no word was regular, unless it ended in *-ed*.

Thus much concerning the modes of making rules exclusive, and, consequently, of raising the amount of irregularities. This is the last art that the philosophic grammarian is ambitious of acquiring. True etymology reduces irregularity by making the rules of grammar not exclusive, but general. The *quantum* of irregularity is in the inverse proportion to the generality of our rules. In language itself there is no irregularity. The word itself is only another name for our

ignorance of the processes that change words; and, as irregularity is in the direct proportion to the exclusiveness of our rules, the exclusiveness of our rules is in the direct proportion to our ignorance of etymological processes.

§ 408. The explanation of some fresh terms will lead us towards (but not to) the definition of the word irregular.

1. *Vital and obsolete processes.*—The word *moved* is formed from *move*, by the addition of *-d*. The addition of *-d* is the process by which the present form is rendered præterite. The word *fell* is formed from *fall*, by changing *a* into *e*. The change of vowel is the process by which the present form is rendered præterite. Of the two processes the result is the same. In what respect do they differ?

For the sake of illustration, let a new word be introduced into the language. Let a præterite tense of it be formed. This præterite would be formed, not by changing the vowel, but by adding *-d*. No new verb ever takes a strong præterite. The like takes place with nouns. No new substantive would form its plural, like *oxen* or *geese*, by adding *-en*, or by changing the vowel. It would rather, like *fathers* and *horses*, add the lene sibilant.

Now, the processes that change *fall*, *ox*, and *goose* into *fell*, *oxen*, and *geese*, inasmuch as they cease to operate on the language in its present stage, are obsolete processes; whilst those that change *move* into *moved*, and *horse* into *horses*, operating on the language in its present stage, are vital processes.

A definition of the word irregular might be so framed as to include all words whose forms could not be accounted for by the vital processes. Such a definition would, in the present English, make words like *bent*, *sought*, &c. (the euphonic processes being allowed for), regular, and all the strong verbs irregular.

The very fact of so natural a class as that of the strong verbs being reduced to the condition of irregulars, invalidates such a definition as this.

2. *Processes of necessity as opposed to processes of habit.*—The combinations *-pd-*, *-fd-*, *-kd-*, *-sd-*, and some others, are unpronounceable. Hence words like *step*, *quaff*, *back*, *kiss*, &c.,

take after them the sound of *-t*; *stept*, *quafft*, &c. (the *sound* being represented), being their præterites, instead of *stepd*, *quaffd*. Here the change from *-d* (the natural termination) to *-t* is a matter (or process) of necessity. It is not so with words like *weep* and *wept*, &c. Here the change of vowel is not necessary. *Weept* might have been said if the habit of the language had permitted.

A definition of the word irregular might be so framed as to include all words whose natural form was modified by any euphonic process whatever. In this case *stept* (modified by a process of necessity), and *wept* (modified by a process of habit), would be equally irregular.

A less limited definition might account words regular as long as the process by which they are deflected from their natural form was a process of necessity. Those, however, which were modified by a process of habit it would class with the irregulars.

Definitions thus limited arise from ignorance of euphonic processes, or rather from an ignorance of the generality of their operation.

3. *Ordinary processes as opposed to extraordinary processes.* —The whole scheme of language is analogical. A new word introduced into a language takes the forms of its cases or tenses, &c., from the forms of the cases or tenses, &c., of the old words. The analogy is extended. Now few forms (if any) are so unique as not to have some others corresponding with them; and few processes of change are so unique as not to affect more words than one. The forms *wept* and *slept* correspond with each other. They are brought about by the same process; viz. by the shortening of the vowel in *weep* and *sleep*. The analogy of *weep* is extended to *sleep*, and *vice versâ*. Changing our expression, a common influence affects both words. The alteration itself is an ultimate fact. The extent of its influence is an instrument of classification. When processes affect a considerable number of words, they may be called ordinary processes; as opposed to extraordinary processes, which affect one or few words.

When a word stands by itself, with no other corresponding to it, we confess our ignorance, and say that it is affected by an

extraordinary process, by a process peculiar to itself, or by a process to which we know nothing similar.

A definition of the word irregular might be so framed as to include all words affected by extraordinary processes; the rest being considered regular.

4. *Positive processes as opposed to ambiguous processes.*—The words *wept* and *slept* are similarly affected. Each is changed from *weep* and *sleep* respectively; and we know that the process which affects the one is the process that affects the other also. Here there is a positive process.

Reference is now made to words of a different sort. The nature of the word *worse* is explained in § 362, and the reader is referred to the section. There the form is accounted for in two ways, of which only one can be the true one. Of the two processes, each might equally have brought about the present form. Which of the two it was, we are unable to say. Here the process is ambiguous.

A definition of the word irregular might be so framed as to include all words affected by ambiguous processes.

5. *Normal processes as opposed to processes of confusion.*—Let a certain word come under Class A. Let all words under Class A be similarly affected. Let a given word come under Class A. This word will be affected even as the rest of Class A is affected. The process affecting, and the change resulting, will be normal, regular, or analogical.

Let, however, a word, instead of really coming under Class A, *appear* to do so. Let it be dealt with accordingly. The analogy then is a false one. The principle of imitation is a wrong one. The process affecting is a process of confusion.

Examples of this (a few amongst many) are words like *songstress, theirs, minded,* where the words *songstr—, their—,* and *mind—,* are dealt with as roots, which they are not.

Ambiguous processes, extraordinary processes, processes of confusion—each, or all of these, are legitimate reasons for calling words irregular. The practice of etymologists will determine what definition is most convenient.

With extraordinary processes we know nothing about the word. With ambiguous processes we are unable to make a

choice. With processes of confusion we see the analogy, but, at the same time, see that it is a false one.

§ 409. *Approximate example of irregularity.*—The nearest approach to a real irregularity is the case of the word *could*.

With all persons who pronounce the *l* it is truly irregular. The A. S. form is *cuðe*. The *-l* is inserted by a process of confusion.

Can, cunne, canst, cunnon, cunnan, cuðe, cuðon, cuð—such are the remaining forms in A. S. None of them account for the *l*. The presence of the *l* makes the word *could* irregular. No reference to the allied languages accounts for it.

Notwithstanding this, the presence of the *l* is accounted for. In *would* and *should* the *l* has a proper place. It is part of the original words, *will* and *shall*. A false analogy looked upon *could* in the same light. Hence a true irregularity; *provided that the* L *be pronounced.*

The L, however, is pronounced by few, and that only in pursuance to the spelling. This reduces the word *could* to an irregularity, not of language, but only of orthography.

That the mere ejection of the *n* in *can*, and that the mere lengthening of the vowel, are not irregularities, we learn from a knowledge of the processes that convert the Greek ὄδοντος (*odontos*) into ὀδῶς (*odows*).

§ 410. *Example of defect.*—The verb *quoth* is truly defective. It is found in only one tense, one number, and one person. It is the third person singular of the præterite tense. It has the further peculiarity of preceding its pronoun. Instead of saying *he quoth*, we say *quoth he*. In A. S., however, it was not defective. It was found in the other tenses, in the other number, and in other moods. *Ic cweðe, þú cwyst, he cwyð. Ic cwæð, þú cwæðe, he cwæð, we cwædon, ge cwædon, hi cwædon.* Imperative, *cweð*. Participle, *gecweden*. In the Scandinavian it is current in all its forms. There, however, it means, not *to speak*, but, *to sing*. As far as its conjugation goes, it is strong. As far as its class goes, it follows the form of *speak, spoke*. Like *speak*, its A. S. form is in *æ*, as *cwæð*. Like one of the forms of *speak*, its English form is in *o*, as *quoth, spoke*.

The principle that I recognise for myself is to consider no

words irregular unless affected by ambiguous processes, or by processes of confusion. The words affected by extraordinary processes form a provisional class, which a future increase of our etymological knowledge may show to be regular. *Worse* and *could* (its spelling alone being considered) are the fairest specimens of our irregulars. The class, instead of filling pages, is exceedingly limited.

We get a partial commentary on this text in the following chapters.

CHAPTER XXXIV.

THE VERB SUBSTANTIVE.

§ 411. THE verb substantive is generally dealt with as an irregular verb. This is inaccurate. The true notion is, that the idea of *being* or *existing* is expressed, in the present language, by three different verbs, each of which is defective in some of its parts. The parts, however, that are wanting in one verb, are made up by the inflections of one of the others. There is, for example, no præterite of the verbs *be* and *am*, and no present of the verb *was*. The forms, however, that one word wants another supplies.

Was.—Defective, except in the præterite tense, where it is found both in the indicative and conjunctive.

INDICATIVE.		CONJUNCTIVE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Was.	Were.	1. Were.	Were.
2. Wast.	Were.	2. Wert.	Were.
3. Was.	Were.	3. Were.	Were.

Be.—In the present English its inflection is as follows:—

Present.

CONJUNCTIVE.		IMPERATIVE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
Be.	Be.	—	—
—	Be.	Be.	Be.
Be.	Be.	—	—

Infin. To be. *Pres. P.* Being. *Past Part.* Been.

Note.—In the "Deutsche Grammatik," i. 1051, it is stated

that the Anglo-Saxon forms *beô, bist, biᵭ, beoᵭ,* or *beó,* have not a present, but a future sense; that whilst *am* means *I am, beó* means *I shall be;* and that in the older languages it is only where the form *am* is not found that *be* has the power of a present form. The same root occurs in the Slavonic and Lithuanic tongues with the same power; as, *esmi* = *I am; búsu* = *I shall be,* Lithuanic.—*Esmu* = *I am; buhshu* = *I shall be,* Livonian.—*Jesm* = *I am; budu* = *I shall be,* Slavonic.—*Gsem* = *I am; budu* = *I shall be,* Bohemian. This, however, proves, not that there is in Anglo-Saxon a future tense (or form), but that the word *beó* has a future sense. There is no fresh tense where there is no fresh form.

The following is a specimen of the future power of *beón* in Anglo-Saxon:—"*Hi ne* beóᵭ *na cílde, soᵭlice, on domesdæge, ac* beóᵭ *swa micele menn swa swa hi, migton beón gif hi full weoxon on gewunlicre ylde.*"—Ælfric's *Homilies.* "They *will not be* children, forsooth, on Domesday, but *will be* as much (so muckle) men as they might be if they were full grown (waxen) in customary age."

This is explained if we consider the word *beón* to mean not so much *to be* as to *become,* a view which gives us an element of the idea of futurity. Things which are *becoming anything* have yet something further to do. Again, from the idea of futurity we get the idea of contingency, and this explains the subjunctive power of *be.*

Am.—Of this form it should be stated, that the letter *-m* is no part of the original word. It is the sign of the first person, just as it is in all the Indo-European languages.

It should also be stated, that, although the fact be obscured, and although the changes be insufficiently accounted for, the forms *ám, art, are,* and *is,* are not, like *am* and *was,* parts of different words, but forms of one and the same word; in other terms, that, although between *am* and *be* there is no etymological connection, there is one between *am* and *is.* This we collect from the comparison of the Indo-European languages.

	1.	2.	3.
Sanskrit . . .	*Asmi.*	*Asi.*	*Asti.*
Zend	*Ahmi.*	*Asi.*	*Ashti.*

	1.	2.	3.
Greek	*Εἰμι.*	*Εἰς.*	*Εἰ.*
Latin	*Sum.*	*Es.*	*Est.*
Lithuanic . . .	*Esmi.*	*Essi.*	*Esti.*
Old Slavonic . . .	*Yesmy.*	*Yesi.*	*Yesty.*
Mœso-Gothic . . .	*Im.*	*Is.*	*Ist.*
Old Saxon . . .	—	**Is.*	*Ist.*
Anglo-Saxon . . .	*Eom.*	*Eart.*	*Is.*
Icelandic . . .	*Em.*	*Ert.*	*Er.*
English	*Am.*	*Art.*	*Is.*

In English and Anglo-Saxon the word is found in the present indicative only. In English it is inflected through both numbers: in A. S. in the singular number only. The A. S. plurals are forms of what appears, in German, as *seyn*, a word of which we have, in the present English, no vestiges.

Worth.—This is a fragment of the A. S. *weord-an* = *werd-en*, German, = *be, become.*

> Woe *worth* the chase, woe worth the day
> That cost thy life, my gallant grey.
>
> *Lady of the Lake.*

* Found rarely; *bist* being the current form.—*Deutsche Grammatik*, i. 894.

CHAPTER XXXV.

FURTHER CONSIDERATION OF THE SO-CALLED STRONG PRÆTERITES.

§ 412. THE previous chapters have been, more or less, general; the question with which they dealt being the meaning of the word *irregular*.

The present chapter, along with those that follow it, is of a different character.. It deals with the details of our more remarkable strong præterites and participles.

With some of the strong forms, the key to the apparent irregularity of a double præterite was found in the fact of the plural having supplied one form, and the singular another; but this only explained a part of the subject.

The consideration of the phenomena of defect and complement, and the difference between real and fictitious irregularities, carried us farther.

We may, however, go farther still.

The first series of facts to which we now refer in our attempts at the arrangement of the so-called Strong Verbs, according to the divisions and sub-divisions of the great class to which they belong, lie in the older stages of our own languages, and the older allied dialects—pre-eminent among which stand the Mœso-Gothic and the Anglo-Saxon; the Anglo-Saxon for its special relations to the English, the Mœso-Gothic from its antiquity. The chief repertorium of examples is, as may be anticipated, the "Deutsche Grammatik." An abstract of the doctrines of that great work may be found in the second volume of the "Philological Museum"

(pp. 372–388); an able abstract, and something more, viz. some valuable criticism of the author's (Mr. Kemble). To this the English reader is referred.

If we look to the possible combinations that a certain number of (say) ten vowels, and a certain number of (say) twenty consonants, are capable of supplying, we shall get a prodigiously high number.

We shall not, however, do so if we look to what actually takes place.

The actual roots of the German verbs that end in a vowel, followed by *one* consonant, as they appear in the Mœso-Gothic, are all reducible to one of the following combinations —combinations which are grouped and numbered, for a reason which will soon be made manifest—(1.) *al. am. an. ar. ap. ab. af. at. ad. aþ. as. ak. ag. ah.* (2.) *il. im. in. aír* (= *er*). *ip. ib. if. iv. it. id. iþ. is. ik. ig. aíh* (= *ih*). (3.) *ul. um. un. aúr* (= *ur*). *up. ub. uf. uv. ut. ud. uþ. us. uk. ug. aúh* (= *uh*). (4.) *êl. êm. én. êr. êp. êb. êf. êt. êd. êþ. és. êk. êg. êh.* (5.) *ôl. ôn. ór. ôp. ôb. ôf. ôt. ód. óþ. ôk. ôg. óh.* (6.) *áim. áin. áip. áib. áif. áiv. áit. áid. áiþ. áis. áik. áig. áih.* (7.) *áup. áub. áuf. áuv. áut. áud. áuþ. áus. áuk. áug. áuh.* (8.) *eim. ein. eip. eib. eif. eiv. eit. eid. eiþ. eis. eik. eig. eih.* (9.) *iup. iub. iuf. iuv. iut. iud. iuþ. ius. iuk. iug. iuh.*

And what is the case where the combination consists of a vowel followed by *two* consonants?

1. In the first place, the vowel so followed is always one of the following three, *a*, *i*, or *u*—not *o*, nor yet the German *ö*, nor yet *ü*.

2. In the second, the vowel (*a*, *i*, or *u*, as the case may be) is always short—a fact for which we are prepared by our knowledge of the chief phenomena of Phonêsis.

3. In the third, the consonant combinations are limited to the following—*ll. mm. nn. rr. pp. tt. kk. lm. lp. lb. lf. lv. lt. ld. lþ. ls. lk. lg. lh. mp. mb. mf. ms. nt. nd. nþ. ns. nk. ng. rm. rn. rp. rb. rf. rt. rd. rþ. rs. rk. rg. rh. ft. fs. zd. zg. sp. st. sk. ht. hs.*

Altogether, we have, in the Mœso-Gothic, *twelve* classes.

In the first four of these twelve Mœso-Gothic classes the

præterite is formed by reduplication—simple reduplication, *the vowel being unaltered.*

In the two next, the reduplication is continued, *the vowel being altered.*

In the last six the vowel is altered, but the reduplication is non-existent.

The following table illustrates this:—

PRESENT.	PAST.		PARTICIPLE.	
	Sing.	*Plur.*		
1. Salta	Sáisalt	Sáisaltum	Saltans	*Leap.*
2. Háita	Háiháit	Háiháitum	Háitans	*Call.*
3. Stáut-a	Stái-stáut	Stái-staúpum	Stáutans	*Strike.*
4. Slêpa	Sáizlêp	Sáislêpum	Slêpans	*Sleep.*
5. Láia	Láilô	Láilôum	Láilans	*Laugh.*
6. Grêta	Gáigrôt	Gáigrôtum	Grêtans	*Weep.*
7. Svara	Svôr	Svôrum	Svarans	*Swear.*
8. Greipa	Gráip	Gripum	Gripans	*Gripe.*
9. Biuda	Báuþ	Budum	Budans	*Offer.*
10. Giba	Gab	Gêbum	Gibans	*Give.*
11. Stila	Stal	Stêlum	Stulans	*Stole.*
12. Rinna	Rann	Runnum	Runnans	*Run.*

Exhibited more compendiously, the changes of the vowels in Mœso-Gothic are as follows:—

Prs.	*Pst. S.*	*Pst. Pl.*	*Part.*	*Prs.*	*Pst. S.*	*Pst. Pl.*	*Part.*
1. a	a	a	a	7. a	ô	ô	a
2. ái	ái	ái	ái	8. ei	ái	i	i
3. áu	áu	áu	áu	9. iu	áu	u	u
4. ê	ê	ê	ê	10. i	a	ê	i
5. ái	ô	ô	ai	11. i	a	ê	u
6. ê	ô	ô	ê	12. i	a	u	u

§ 413. With these preliminaries we may follow Mr. Kemble in comparing the A. S. with the Mœso-Gothic—the oldest English with the oldest German, the earlier insular with the earliest continental, forms. The six first groups, though ceasing to be reduplicate, have not ceased to be regular.

PRESENT.	PAST. *Sing.*	PAST. *Plur.*	PARTICIPLE.	
1. Fëalle	Fëol	Fëollon	Feallen	*Fall.*
2. Swâpe	Swëôp	Swëôpon	Swâpen	*Sweep.*
3. Hleápe	Hlëôp	Hlëôpon	Hleápen	*Leap.*
4. Slæpe	Slêp	Slêpon	Slæpen	*Sleep.*
5. Blâwe	Blëôw	Blëôwon	Blâwen	*Blow.*
6. ——	——	——	——	——
7. Far-e	Fôr	Fôr-on	Far-en	*Fare.*
8. Bîd-e	Bâd	Bid-on	Bid-en	*Bide.*
9. Crëópe	Creáp	Crup-on	Crop-en	*Creep.*
10. Swëf-e	Swäf	Swæfon	Swëf-en	*Slumber.*
11. Nim-e	Nam	Nâm-on	Nom-en	*Take.**
12. Hëlp-e	Hëalp	Hulpon	Holp-en	*Help.*

§ 414. For the Old English, Mr. Kemble gives us the following tables:—

Infinitive.	*Præterite.*	*Participle.*
1. Fallen	Fëol	Fallen.
2. Hâten	Haihte Heihte Hâte Hôte	Hâten. Hôten.
3. Hleápen	Hlêp hlëôp (hlup)	Hleápen.
4. Slæpen	Slêp	Slæpen.
5. Blâwen	Blêw blëôw	Blâwen. Blôwen.

and in the six last—

7. Slajen	Slôj (slôh)	Islajen. (slawen)
Faren	Fôr	I-faren.
8. Drîfen	Drâf	I-driven.
Rîden	Râd	Riden.
9. For-lëôse	For-lëás	For-loren.
10. Queðen	Quað	Iqueðen.
11. Cumen Comen	Com Cume	Icumen. Icomen.
12. Finden	Funde	I-funden.
Ginnen	Gan Gon	I-gunnen.

* *Nim* = *take* in Shakspere, &c.

The sixth (A. S.) seems to have gone entirely over in the fourth—*græte, grêt, grêton, græten = weep.*

§ 415. There is clearly a considerable amount of agreement between the three languages (or, more correctly, between the Mœso-Gothic and the two forms of the English) in respect to the regularity with which the vowels of any one of them either absolutely reappear in the other two, or (failing to do this) are replaced after a systematic and regular fashion. On the other hand, there is a certain amount of difference. The Mœso-Gothic variations lie within narrower limits than the Anglo-Saxon, the Anglo-Saxon within narrower limits than the Old English.

The later the stage of a given language, the less complete is the coincidence of its classes. This is what the tables before us indicate, and what all further investigation confirms.

In what does this coincidence consist?

For a full and perfect coincidence three things are necessary:—1. the coincidence of form; 2. the coincidence of distribution; 3. the coincidence of order.

1. *Coincidence of form.*—Compared with the Mœso-Gothic *rinna, rann, runnum, runnans*, the Old High-German inflection coincides most rigidly; *e. g. rinnu, ran, runnumês, runnanér.* The vowel is the same in the two languages, and it is similarly changed in each. It is very evident that this might be otherwise. The Mœso-Gothic *i* might have become *e*, or the *u* might have become *o*. In this case, the formula for the two languages would not have been the same. Instead of *i, a, u, u* serving for the Old High-German as well as the Mœso-Gothic, the formula would have been, for the Mœso-Gothic, *i, a, u, u*, and for the Old High-German *e, a, u, u*, or *i, a, o, o*. The forms in this latter case would have been equivalent, but not the same.

2. *Coincidence of distribution.*—A certain number of words in the Mœso-Gothic form their præterites by changing *i* into *a*; in other words, a certain number of verbs in Mœso-Gothic are inflected like *rinna* and *rann*. The same is the case with the Old High-German. Now if these words are the same in the two languages, the Mœso-Gothic and the Old High-Ger-

man (as far as the agreement extends) coincide in the distribution of their verbs; that is, the same words are arranged in the same class, or (changing the phrase) are distributed alike.

3. *Coincidence of order.*—The conjugation to which the Mœso-Gothic words *rinna* and *rann* belong is the twelfth. The same is the case in Old High-German. It might, however, have been the case that in Old High-German the class corresponding with the twelfth in Mœso-Gothic was the first, second, third, or any other.

Now a coincidence of form, a coincidence of distribution, and a coincidence of order, in all the classes of all the Gothic languages, is more than can be expected. If such were the case, the tenses would be identical throughout.

Coincidence of form is infringed upon by the simple tendency of sounds to change. *Hilpa* in Mœso-Gothic is *helpe* in Anglo-Saxon: *hulpans* in Mœso-Gothic is *holpanêr* in Old High-German, and *holpen* in Anglo-Saxon. A change, however, of this sort is insufficient to affect the arrangement. *Helpan*, in Anglo-Saxon, is placed in the same class with *spinnan*; and all that can be said is, that the Mœso-Gothic *i* is, in Anglo-Saxon, represented not by *i* exclusively, but sometimes by *i* and sometimes by *ĕ*.

Coincidence of distribution is of great etymological importance. A word may in one stage of a language take the form of one conjugation, and in another that of another. The word *climban* is, in Anglo-Saxon, placed in the same conjugation with *drincan*, &c. For this there was a reason; viz. the fact of the *i* being *short*. For the *i* being short there was a reason also. The *b* preceded the vowel *a*, and consequently was sounded. This was the case whether the word was divided *clim-ban* or *climb-an*. *An*, however, was no part of the original word, but only the sign of the infinitive mood. As such it became ejected. The letter *b* then came at the end of the word; but as the combination *mb*, followed by nothing, was unstable, *b* was soon lost in pronunciation. Now *b* being lost, the vowel which was once short became lengthened, or rather it became the sound of the diphthong *ei*; so that the word was no longer called *climb*, but *clime*. Now the words that follow the analogy of *spin*, *span*, &c. (and consequently consti-

tute the twelfth class), do so, not because the vowel is *i*, but because it is a short *i*; and when the *i* is sounded like a diphthong, the præterite is formed differently. The Anglo-Saxon præterite of *climban* was sounded *clŏmm*, and rhymed to *from*; the English præterite (when strong) of *climb* is sounded *clōmbe*, rhyming to *roam*. The word *climb*, which was once classed with *spin* and *sing*, is now to be classed with *arise* and *smite*; in other words, it is distributed differently.

Coincidence in the order of the classes is violated when a class which was (for instance) the third in one language becomes, in another language, the fourth, &c. In Mœso-Gothic the class containing the words *smeita*, *smáit*, *smitum*, *smitans*, is the eighth. This is a natural place for it. In the class preceding it, the vowel is the same in both numbers. In the classes that follow it, the vowel is changed in the plural. The number of classes that in Mœso-Gothic change the vowel is five; viz. the eighth, ninth, tenth, eleventh, and twelfth. Of these the eighth is the first. The classes where the change in question takes place form a natural subdivision, of which the eighth class stands at the head. Now in Anglo-Saxon the vowel is not changed so much as in the Mœso-Gothic. In words like *choose*, *give*, and *steal*, the vowel remains unaltered in the plural. In Mœso-Gothic, however, these words are, respectively, of the ninth, tenth, and eleventh classes. It is not till we get to the eleventh that the Anglo-Saxon plurals take a fresh vowel. As the presence or absence of a change of vowel naturally regulates the order of the classes, the eighth class in Mœso-Gothic becomes the eleventh in Anglo-Saxon. If it were not so, the classes where a change took place in the plural would be separated from each other.

§ 416. The later the stage of the language, the more numerous are the complexities of the Strong Conjugation. And there are other complications (in the present English, at least) besides.

Sometimes we have to allow for the difference between the spelling and the speaking.

Sometimes a provincial mode of sounding the vowel will give us an agreement with the older forms that the literary language disguises. Thus when—

Break is pronounced *Breek*,
Bear — *Beer*,
Tear — *Teer*,
Swear — *Sweer*,
Wear — *Weer*,

as they actually are by many speakers, they come in the same class with—

Speak pronounced *Speek*,
Cleave — *Cleeve*,

and form their præterite by means of a similar change, *i. e.* by changing the sound of the *ee* in *feet* (spelt *ea*) into that of the *a* in *fate*.

Again, *tread* is usually pronounced *tredd*, but many provincial speakers say *treed*, and so said the Anglo-Saxons, whose form was *ic trede* = *I tread*. Their præterite was *træd*.

The following divisions give us the classification of the strong verbs of the English language of the nineteenth century.

First Class.

Contains the two words *fall* and *fell*, *hold* and *held*, where the sound of *o* is changed into that of *ĕ*. Here must be noticed the natural tendency of *a* to become *o*; since the forms in Anglo-Saxon are, *Ic fealle*, I fall; *Ic feoll*, I fell; *Ic healde*, I hold; *Ic heold*, I held.

Second Class.

Here the præterite ends in *-ew*. Words of this class are distinguished from those of the third class by the different form of the present tense.

Present.	*Præterite.*
Draw	Drew.
Slay	Slew.
Fly	Flew.

In these words the *w* has grown out of a *g*, as may be seen from the Anglo-Saxon forms. The word *see* (*saw*) belongs to this class; since, in Anglo-Saxon, we find the forms *geseáh* and *gesegen*, and in the Swedish the præterite form is *såg*.

Third Class.

Here an *o* before *w*, in the present, becomes *e* before *w* in the præterite; as—

Present.	*Præterite.*	*Present.*	*Præterite.*
Blow	Blew.	Know	Knew.
Crow	Crew.	Grow	Grew.
Throw	Threw.		

Fourth Class.

Contains the single word *let*, where a short *e* in the present remains unchanged in the præterite. In the Anglo-Saxon the present form was *Ic læte*, the præterite *Ic lét*.

Fifth Class.

Contains the single word *beat*, where a long *e* remains unchanged. In Anglo-Saxon the forms were *Ic beate, Ic beot.*

Sixth Class.

Present *come*, præterite *came*, participle *come*. In Anglo-Saxon, *cume, com, cumen.*

Seventh Class.

In this class we have the sounds of the *ee*, in *feet*, and of the *a* in *fate* (spelt *ea* or *a*), changed into *o* or *oo*. Several words in this class have a second form in *a*.

Present.	*Præterite in o.*	*Præterite in a.*
Heave	*Hove	—
Cleave	Clove	*Clave.
Weave	Wove	—
Freeze	Froze	—
Steal	Stole	*Stale.
Speak	Spoke	Spake.
Swear	Swore	Sware.
Bear	Bore	Bare.
Tear	Tore	*Tare.
Shear	*Shore	—
Wear	Wore	*Ware.
Break	Broke	Brake.
Shake	Shook	—
Take	Took	—
Forsake	Forsook	—
Staud	Stood	—
—	Quoth	—
Get	Got	*Gat.

* Obsolete or provincial.

The præterite of *stand* was originally long. This we collect from the spelling, and from the Anglo-Saxon form *stód.*

All the words with secondary forms will appear again in the eighth class.

Eighth Class.

In this class the sounds of the *i* in *fit*, the *ee* in *feet*, and the *a* in *fate*, (spelt *ea*), are changed into *a.* Several words of this class have secondary forms. Further details may be seen in the remarks that come after the following list of verbs.

Present.	*Præterite in a.*	*Præterite in o.*
Speak	Spake	Spoke.
Break	Brake	Broke.
Cleave	*Clave	Clove.
Steal	*Stale	Stole.
Eat	Ate	—
Seethe	—	*Sod.
Tread	*Trad	Trod.
Bear	Bare	Bore.
Tear	Tare	Tore.
Swear	Sware	Swore.
Wear	*Ware	Wore.
Bid	Bade	Bid.
Sit	Sate	—
Give	a	—
Lie	L y	—
Get	*Gat	Got.

Here observe,—1. That in *speak, cleave, steal*, the *ea* has the same power with the *ee* in *freeze* and *seethe ;* so that it may be dealt with as the long (or independent) sound of the *i* in *bid, sit, give.*

2. That the same view may be taken of the *ea* in *break*, although the word by some persons is pronounced *brake. Ga-brika, gabrak*, Mœso-Gothic ; *briku, brak*, Old Saxon ; *brece, brac*, Anglo-Saxon. Also of *bear, tear, swear, wear.* In the provincial dialects these words are even now pronounced *beer, teer, sweer.* The forms in the allied languages are, in respect

* Obsolete or provincial.

to these last-mentioned words, less confirmatory; Mœso-Gothic, *svara, báira;* Old High-German, *sverju, piru.*

3. That the *ea* in *tread* was originally long; Anglo-Saxon, *tredan, trede, træ'd, treden.*

4. *Lie.*—Here the sound is diphthongal, having grown out of the Anglo-Saxon forms *licgan, læ'g, legen.*

5. *Sat.*—The original præterite was long. This we collect from the spelling *sate,* and from the Anglo-Saxon *sæ't.*

Ninth Class.

A, as in *fate,* is changed either into the *o* in *note,* or the *oo* in *book.* Here it should be noticed that, unlike *break* and *swear,* &c., there is no tendency to sound the *a* of the present as *ee,* neither is there, as was the case with *clove* and *spoke,* any tendency to secondary forms in *a.* A partial reason for this lies in the original nature of the vowel. The original vowel in *speak* was *e.* If this was the *é fermé* of the French, it was a sound from which the *a* in *fate* and the *ee* in *feet* might equally have been evolved. The vowel sound of the verbs of the present class was that of *a* for the present and that of *ó* for the præterite forms; as *wace, wóc, grafe, gróf.* Now of these two sounds it may be said that the *a* has no tendency to become the *ee* in *feet,* and that the *ó* has no tendency to become the *a* in *fate.*

The sounds that are evolved from the accentuated *ó,* are the *o* in *note* and the *oo* in *book.*

Present.	*Præterite.*	*Present.*	*Præterite.*
Awake	Awoke.	Take	Took.
Wake	Woke.	Shake	Shook
Lade	*Lode.	Forsake	Forsook.
Grave	*Grove.	Shape	*Shope.

Tenth Class.

Containing the single word *strike, struck, stricken.* It is only in the Middle High-German, the Middle Dutch, the New

* Obsolete or provincial.

High-German, the Modern Dutch, and the English, that this word is found in its præterite forms. These are, in Middle High-German, *streich*; New High-German, *strich*; Middle Dutch, *strêc*; Modern Dutch, *strîk*. Originally it must have been referable to the ninth class.

Eleventh Class.

In this class we first find the secondary forms accounted for by the difference of form between the singular and plural numbers. The change is from the *i* in *bite* to the *o* in *note*, and the *i* in *pit*. Sometimes it is from the *i* in *bit* to the *a* in *bat*. The Anglo-Saxon conjugation (A) may be compared with the present English (B).

A.

Present.	*Præterite Sing.*	*Præterite Plur.*
Scine (*shine*)	Sceán (*I shone*)	Scinon (*we shone*).
Arise (*arise*)	Arás (*I arose*)	Arison (*we arose*).
Smite (*smite*)	Smát (*I smote*)	Smiton (*we smite*).

B.

Present.	*Præt.—Sing. form.*	*Præt.—Plur. form.*
Rise	Rose	*Ris.
Abide	Abode	—
Shine	Shone	—
Smite	Smote	Smit.
Ride	Rode	*Rid.
Stride	Strode	Strid.
Slide	*Slode	Slid.
Glide	*Glode	—
Chide	*Chode	Chid.
Drive	Drove	*Driv.
Thrive	Throve	*Thriv.
Strive	Strove	—
Write	Wrote	Writ.
Climb	Clomb	—
Slit	*Slat	Slit.
Bite	*Bat	Bit.

* Obsolete or provincial.

On this list we may make the following observations and statements.

1. That, with the exception of the word *slit*, the *i* is sounded as a diphthong.

2. That, with the exception of *bat* and *slat*, it is changed into *o* in the singular and into *ĭ* in the plural forms.

3. That, with the exception of *shone*, the *o* is always long (or independent).

4. That, even with the word *shone*, the *o* was originally long. This is known from the final *-e* mute, and from the Anglo-Saxon form *scéan*; Mœso-Gothic, *skáin*; Old Norse, *skein*.

5. That, the *o*, in English, represents an *á* in Anglo-Saxon.

6. That the statement last made shows that even *bat* and *slat* were once in the same condition with *arose* and *smote*, the Anglo-Saxon forms being *arás*, *smát*, *bát*, *slát*.

Twelfth Class.

In this class *i* is generally short; originally it was always so. In the singular form it becomes *ă*, in the plural, *ŭ*.

Present.	*Præt.—Sing. form.*	*Præt.—Plur. form.*
Swim	Swam	Swum.
Begin	Began	Begun.
Spin	*Span	Spun.
Win	*Wan	†Won.
Sing	Sang	Sung.
Swing	*Swang	Swung.
Spring	Sprang	Sprung.
Sting	*Stang	Stung.
Ring	Rang	Rung.
Wring	*Wrang	Wrung.
Fling	Flang	Flung.
Cling	—	Clung.
*Hing	Hang	Hung.
String	*Strang	Strung.
Sling	—	Slung.
Sink	Sank	Sunk.
Drink	Drank	Drunk.

* Obsolete or provincial.

† Sounded *won*.

Present.	*Præt.—Sing. form.*	*Præt.—Plur. form.*
Shrink	Shrank	Shrunk.
Stink	*Stank	Stunk.
Swink	—	—
Slink	—	Slunk.
Swell	Swoll	—
Melt	*Molt	—
Help	*Holp	—
Delve	*Dolv	—
Dig	—	Dug.
Stick	*Stack	Stuck.
Run	Ran	Run.
Burst	—	Burst.
Bind	Band	Bound.
Find	*Fand	Found.
Grind	—	Ground.
Wind	—	Wound.

Upon this list we make the following observations and statements :—

1. That, with the exceptions of *bind*, *find*, *grind*, and *wind*, the vowels are short (or dependent) throughout.

2. That, with the exception of *run* and *burst*, the vowel of the present tense is either *i* or *e*.

3. That *i* short changes into *a* for the singular, and into *u* for the plural forms.

4. That *e* changes into *o* in the singular forms; these being the only ones preserved.

5. That the *i* in *bind*, &c., changes into *ou* in the plural forms; the only ones current.

6. That the vowel before *m* or *n* is, with the single exception of *run*, always *i*.

7. That the vowel before *l* and *r* is, with the single exception of *burst*, always *e*.

8. That, where the *i* is sounded as in *bind*, the combination following is *-nd*.

9. That *ng* being considered as a modification of *k* (the Norse and Mœso-Gothic forms being *drecka* and *drikjan*), it

* Obsolete or provincial.

may be stated that *i* short, in the twelfth class, precedes either a liquid or a mute of series *k*.

From these observations, even on the English forms only, we find thus much regularity; and from these observations, even on the English forms only, we may lay down a rule like the following: viz. that *i* or *u*, short, before the consonants *m*, *n*, or *ck*, is changed into *a* for the singular, and into *u* for the plural forms; that *i* long, or diphthongal, becomes *ou*; that *e* before *l* becomes *o*; and that *u* before *r* remains unchanged.

This statement, however, is nothing like so general as the one that, after a comparison of the older forms and the allied languages, we are enabled to make. Here we are taught—

1. That in the words *bind*, &c., the *i* was once pronounced as in *till*, *fill*; in other words, that it was the simple short vowel, and not the diphthong *ey*; or at least that it was treated as such.

Mœso-Gothic.

Binda	Band	Bundum	Bundans.
Bivinda	Bivand	Bivundum	Bivundums.
Finþa	Fanþ	Fanþum	Funþans.

Anglo-Saxon.

Bind	Band	Bundon	Bunden.
Finde	Fand	Fundon	Funden.
Grinde	Grand	Grundon	Grunden.
Winde	Wand	Wundon	Wunden.

Old Norse.

Finn	Fann	Funðum	Funninn.
Bind	Batt	Bundum	Bundinn.
Vind	Vatt	Undum	Undinn.

When the vowel *ĭ* of the present took the sound of the *i* in *bite*, the *ŭ* in the præterite became the *ou* in *mouse*. From this we see that the words *bind*, &c., are naturally subject to the same changes with *spin*, &c., and that, *mutatis mutandis*, they are so still.

2. That the *e* in *swell*, &c., was once *ĭ*. This we collect from the following forms:—*hilpa*, Mœso-Gothic; *hilfu*, Old High-German; *hilpu*, Old Saxon; *hilpe*, Middle High-German; *hilpe*, Old Frisian. *Suillu* = *swell*, Old High-German. *Tilfu*

= *delve*, Old High-German; *dilbu*, Old Saxon. *Smilzu*, Old High-German = *smelt* or *melt*. This shows that originally the vowel *i* ran throughout, but that before *l* and *r* it was changed into *e*. This change took place at different periods in different dialects. The Old Saxon preserved the *i* longer than the Anglo-Saxon. It is found even in the *Middle* High-German; in the *New* it has become *e*, as *schwelle, schmelze*. In one word, *milk*, the original *i* is still preserved; although in Anglo-Saxon it was *e*; as *melce, mealc* = *milked, mulcon*. In the Norse the change from *i* to *e* took place full soon, as *svëll* = *swells*. The Norse language is in this respect important.

3. That the *o* in *swoll, holp*, was originally *a*; as

Hilpa	Halp	Hulpum . .	Mœso-Gothic.
Suillu	Sual	Suullumês . .	Old High-German.
Hilfu	Half	Hulfumês . .	Ditto.
Tilfu	Talf	Tulfumês . .	Ditto.
Hilpe	Halp	Hulpun . .	Middle High-German.
Dilbe	Dalp	Dulbun . .	Ditto.
Hilpe	Halp	Hulpon . .	Ditto.
Svëll	Svall	Sullum . .	Old Norse.
Melte	Mealt	Multon . .	Anglo-Saxon.
Helpe	Haelp	Hulpon . .	Ditto.
Delfe	Dealf	Dulfon . .	Ditto.

4. That a change between *a* and *o* took place betimes. The Anglo-Saxon præterite of *swelle* is *sweoll;* whilst *ongon, bond, song, gelomp*, are found in the same language for *ongan, band, sang, gelamp*.—Rask's *Anglo-Saxon Grammar*, p. 90.

5. That *run* is only an apparent exception, the older form being *rinn*.

> The rain *rinns* down through Merriland town;
> So doth it down the Pa.—*Old Ballad*.

The Anglo-Saxon form is *yrnan*; in the præterite, *arn, urnon*. A transposition has since taken place. The word *run* seems to have been originally no present, but a præterite form.

6. That *burst* is only an apparent exception. Before *r, ĕ, ĭ, ŭ*, are pronounced alike. We draw no distinction between the

vowels in *pert, flirt, hurt.* The Anglo-Saxon forms are; *berste, byrst, bærse, burston, borsten.*

Thirteenth Class.

Contains the single word *choose,* in the præterite *chose ;* in Anglo-Saxon, *ceóse, ceás.*

Attention is directed to the following list of verbs. In the present English they all form the præterite in *-d* or *-t ;* in Anglo-Saxon, they all formed it by a change of the vowel. In other words, they are *weak verbs that were once strong.*

Præterites.

ENGLISH.		ANGLO-SAXON.	
Present.	*Præterite.*	*Present.*	*Præterite.*
Wreak	Wreaked.	Wrece	Wræ'c.
Fret	Fretted.	Frete	Fræ't.
Mete	Meted.	Mete	Mæ't.
Shear	Sheared.	Scere	Scear.
Braid	Braided.	Brede	Bræ'd.
Knead	Kneaded.	Cnede	Cnæ'd.
Dread	Dreaded.	Dræ'de	Dred.
Sleep	Slept.	Slápe	Slep.
Fold	Folded.	Fealde	Feold.
Wield	Wielded.	Wealde	Weold.
Wax	Waxed.	Weaxe	Weox.
Leap	Leapt.	Hleápe	Hleop.
Sweep	Swept.	Swápe	Sweop.
Weep	Wept.	Wepe	Weop.
Sow	Sowed.	Sáwe	Seow.
Bake	Baked.	Bace	Bók.
Gnaw	Gnawed.	Gnage	Gnóh.
Laugh	Laughed.	Hlihhe	Hlóh.
Wade	Waded.	Wade	Wód.
Lade	Laded.	Hlade	Hlód.
Grave	Graved.	Grafe	Gróf.
Shave	Shaved.	Scafe	Scóf.
Step	Stepped.	Steppe	Stóp.
Wash	Washed.	Wacse	Wócs.
Bellow	Bellowed.	Belge	Bealh.
Swallow	Swallowed.	Swelge	Swealh.

ENGLISH.		ANGLO-SAXON.	
Present.	*Præterite.*	*Present.*	*Præterite.*
Mourn	Mourned.	Murne	Mearn.
Spurn	Spurned.	Spurne	Spearn.
Carve	Carved.	Ceorfe	Cearf.
Starve	Starved.	Steorfe	Stærf.
Thresh	Threshed.	þersce	þærsc.
Hew	Hewed.	Heawe	Heow.
Flow	Flowed.	Flówe	Fleow.
Row	Rowed.	Rówe	Reow.
Creep	Crept.	Creópe	Creáp.
Dive	Dived.	Deófe	Deáf.
Shove	Shoved.	Scéofe	Sceáf.
Chew	Chewed.	Ceówe	Ceâw.
Brew	Brewed.	Breówe	Breáw.
Lock	Locked.	Lûce	Leác.
Suck	Sucked.	Sûce	Seâc.
Reek	Reeked.	Reóce	Reác.
Smoke	Smoked.	Smeóce	Smeác.
Bow	Bowed.	Beóge	Beáh.
Lie	Lied.	Leóge	Leáh.
Gripe	Griped.	Grípe	Gráp.
Span	Spanned.	Spanne	Spén.
Eke	Eked.	Eáce	Eóc.
Fare	Fared.	Fare	Fôr.

This list will be referred to in the chapter on Conjugation.

CHAPTER XXXVI.

ON THE WORDS *DID* (PROPERLY USED) AND *HIGHT*.

§ 417. *Did.*—*Did* from *do* = *facio*, is a *strong* verb. This we infer from the form of its participle *done*.

If so, the final *-d* is not the same as the *-d* in *moved*. What is it? There are good grounds for believing that in the word *did* we have a single instance of the old *reduplicate præterite*. If so, it is the latter *d* which is radical, and the former which is inflectional.

§ 418. *Hight.*—The following couplet from Dryden's Mac Flecnoe exhibits both a form and a construction which require explanation :—

> An ancient fabric, raised t' inform the sight,
> There stood of yore, and Barbican *it hight*.

Here the word *hight* = *was called*, and seems to present an instance of the participle being used in a passive sense without the so-called verb substantive. Yet it does no such thing. The word is no participle at all; but a simple præterite. Certain verbs are *naturally* either passive or active, as one of two allied meanings may predominate. *To be called* is passive; so is, *to be beaten*. But, *to bear as a name* is active; so is, *to take a beating*. The word *hight* is of the same class of verbs with the Latin *vapulo;* and it is the same as the Latin word, *cluo.*—*Barbican cluit* = *Barbican audivit* = *Barbican it hight*.

So much for the question as to the construction, which is properly a point of Syntax rather than Etymology.

In respect to the form, it must be observed that the *t* is no

sign of the præterite tense, but, on the contrary, a part of the original word, which is, in German, *heiss-en*, in Norse, *het-a*, and *hed-e*. In A. S. this præterite was *hêht*, and as the M. G. was *hái-háit*, the form has been looked upon as reduplicate.—(See Mr. Kemble's paper already quoted.)

Whatever may be its origin, the present spelling is inaccurate. The *g* has no business where it is; it being only the false analogy of the words *high* and *height* that has introduced it.

CHAPTER XXXVII.

ON THE WORDS *DID* AND *BECAME*, CATACHRESTIC.

§ 419. *Did, catachrestic.*—In the phrase *this will do* = *this will answer the purpose*, the word *do* is wholly different from the word *do*, meaning *to act*. In the first case it is equivalent to the Latin *valere*, in the second to the Latin *facere*. Of the first the Anglo-Saxon inflection is *deáh, dugon, dohte, dohtest*, &c. Of the second it is *dó, doð, dyde*, &c.

In the present Danish they write *duger*, but say *duer*: as *duger det noget?* = *Is it worth anything?* pronounced *dooer deh note?* This accounts for the ejection of the *g*. The Anglo-Saxon form *deáh* does the same.

We cannot, however, although we ought, say *that doed well enough*, though a Dane says *det dugede nok*.

§ 420. *Became, catachrestic.* — The *catachresis, abuse*, or confusion between *do* = *valeo* and *do* = *facio*, repeats itself with the verb *become*.

When *become* = *fio*, its original inflection is strong, and its præterite is *became*.

When *become* = *convenio* = *suit* (as in *that dress becomes you*), its original inflection is weak. Hence, though we cannot do so, we ought to say *that dress becomed him*.

Become = *convenio*, is from the same root as the German *bequem* = *convenient*.

Note.—There is another verb which has not yet gone wrong, but is going. I have seen such sentences as *a field overflows with water*. No one, however, has (I hope) brought himself to say the *water overflew the field*.

Nevertheless, the tendency to catachresis has set in.

CHAPTER XXXVIII.

ON CERTAIN APPARENTLY IRREGULAR PRESENTS.

§ 421. Let us draw our illustration of the principle which determines the forms of the present chapter from the classical languages—the Greek and Latin. In translating from those tongues, we find more words than one, which, although *perfect* in appearance, are generally and properly rendered as if there were *presents*. Of this kind are οἶδα in Greek, and *memini* in Latin. Few render these words *I knew*, or *I have known, I remember*, or *I have remembered*. On the contrary, they say *I know, I remember*. The reason hereof lies in the nature of the connection between the cause and effect in certain actions. A man who has collected his ideas *remembers*. A man who has seen (or got) his facts *knows*. Neither does it matter much after which of the two fashions he expresses himself. His *knowledge* and his *memory* belong to his present state: the preliminary processes of *getting his facts* and *calling up his reminiscences*, belong to a past one. The link, however, which connects the two is so short, that, for practical purposes, the action is one and indivisible. When language adapts itself to this phenomenon we have a present tense taking the power of a past one; or, *vice versâ*, a past tense used as a present. The words just quoted illustrate the latter alternative. When ἥκω is translated *I have come* (= *here I am*), we have the former. The latter, however, is the one which is at present before us.

In the English and the allied languages there are several præterites whose power is present; or (changing the expression) several presents which were originally præterites. Had

they not been so, their form and inflection would be different to what it is.

But the present out of which they were evolved is lost: so that it is only by inference that we can venture to say what it was.

More than this—they have secondary præterites of their own, formed from them, just as if they had been presents from the beginning.

Now, it is very evident that the præterites most likely to become present are those of the strong class. In the first place, the fact of their being præterite is less marked. The word *fell* carries with it fewer marks of its tense than the word *moved*. In the second place they can more conveniently give rise to secondary præterites. A weak præterite already ends in *-d* or *-t*. If this be used as a present, a second *-d* or *-t* must be appended.

Hence it is that all the transposed præterites in the Gothic tongues were, before they took the present sense, not weak, but strong. The word in question, *mind* (from whence *minded*), is only an apparent exception to this statement.

Respecting these præterite-presents, we have to consider—

Firstly—the words themselves;

Secondly—the forms they take as præterite-presents (or present-præterites); and—

Thirdly—the forms of the secondary præterites derived from them.

If we can do more than this, it is well and good.

Thus—it is well and good if we can succeed in arguing back from the existing forms to the ones that are lost, so reconstructing the original true presents; also—

If we can ascertain the original meaning as well, so much the better.

We begin, however, with the chief details of the words themselves; which are *dare, own, can, shall, may, mind, wot, aught, must.*

§ 422. *Dare, durst.*—The verb *dare* is both transitive and intransitive. We can say either *I dare do such a thing,* or *I dare* (*challenge*) *such a man to do it.* This, in the present tense, is unequivocally correct. In the præterite the double

power of the word *dare* is ambiguous; still it is, to my mind at least, allowable. We can certainly say *I dared him to accept my challenge;* and we can, perhaps, say *I dared not venture on the expedition.* In this last sentence, however, *durst* is the preferable expression.

Now, although a case can be made out in favour of *dare* being both transitive and intransitive, *durst* is only intransitive. It never agrees with the Latin word *provoco,* only with the Latin word *audeo;* inasmuch as, whatever may be the propriety or impropriety of such a sentence as *I dared not venture,* &c., it is quite certain that we cannot say *I durst him to accept my challenge.*

Again—*dare* can be used in the present tense only: *dared* in the præterite only.

Durst can be used in either. Thus—we can say *I durst not* in the sense *I* am *afraid to*—and in the sense *I* was *afraid to.* We can also say, *I durst not do it, although you ask me;* and *I durst not do it when you asked me.* In sense, then, *durst* is both a præterite and a present.

In form *dur-st* is peculiar. What is the import of the *-st?* In such an expression as *thou durst not,* it looks like the *-st* in call-*est;* viz. the sign of the second person singular.. But we say *I durst* and *he durst.* Hence, if the *-st* in dur-*st* be the *-st* in call-*est,* it is *that and something more.*

But it is something wholly different. In all probability the *-s* is part of the original root, of which the fuller and older form was *dars.* If so, the inflection would run—

PRESENT.		PRÆTERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Dars . .	Durs-on.	1. Durs-te . .	Durs-ton.
2. Durs-e . .	Durs-on.	2. Durs-t-est .	Durs-ton.
3. Dars . .	Durs-on.	3. Durs-te . .	Durs-t-on.

Let *-s-* be lost in the present, and let *a* become *ea,* and we have the actual A. S. forms—

PRESENT.		PRÆTERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. Dear	Durr-on.	1. Durste	Durs-t-on.
2. { Durre? / Dear-st }	Durr-on.	2. { Durst (for / Durst-est) }	Durs-t-on.
3. Dear	Durr-on.	3. Durst	Durs-t-on.

The Mœso-Gothic forms are *dar, dart? dar, daúrum, daúruþ, daúrun,* for the persons of the present tense; and *daúrsta, daúrstés, daúrsta,* &c., for those of the præterite. The same is the case throughout the German languages. No *-s,* however, appears in the Scandinavian; the præterites being *þorði* and *törde,* Icelandic and Danish. The Anglo-Saxon is *dear* = *I dare, dearest* = *thou darest, durron* = *we dare.*

Observe the form which this root takes in the Greek—θαρρ-εῖν and θαρσ-εῖν (*tharr-ein* and *thars-ein*).

§ 423. *Own—owned from own* = *admit.* — The sentences "he *owned* to having done it = he *admitted* having done it." "I have *owned* to it = I have *admitted, conceded,* or *granted* it." This last word indicates the original and fundamental idea. It is that of *giving;* an idea allied to that of *concession* and *admission.* Notion for notion, this has but little to do with the word *own,* as applied to property. Indeed, it is necessary to bear in mind the fact that the two words are distinct. To express this difference, the word before us may be called the *own concedentis;* the other, the *own possedentis;* or the *concessive own,* and the *possessive own.*

The *own concedentis* is a word of the same class with *dare,* &c. It is a præterite in the garb of a present. Hence, *owned* is a secondary præterite, or a præterite derived from a præterite.

The A. S. forms are—

	Sing.	*Plur.*
1.	an	unnon.
2.	unne . . .	unnon.
3.	an	unnon.

Participle, ge-unnen.

Of these A. S. forms, *unne* deserves notice. It gives the form in *-e,* not the form in *-st;* in other words, it is the true second person of the præterite tense, as opposed to that of the present. It also gives us the change of the vowel; so that the word comes out the true præterite *unne,* instead of the present an-*est* (*own, own-est*). The plural forms are also præterite—*unn-on,* rather than *an-að.*

The præterite form is more important still.

	Sing.	*Plur.*
1.	uðe . . .	uð-on.
2.	uðest . . .	uð-on.
3.	uðe . . .	uð-on.

Truly præterite as was *an*, it still gave rise to the secondary form *uðe*.

Now *uðe* is to *an*, as *cuðe* is to *can*.

But compare it with the present word *own-ed*; and it will be seen that the peculiarities of the word increase. *Owned* is no modern form of *uðe*. It is a separate and independent formation.

Hence, its history is as follows:—

a. A certain present form, long ago obsolete, gave as its præterite *an*.

b. This præterite *an* passed as a present.

c. This præterite-present gave origin to the secondary præterite *úðe*.

d. The original præterite-present changed its form, and from *an* or *un* (*unne*) became *own*.

e. Meanwhile the form *uðe* became obsolete; and—

f. Own-*ed* became evolved as an ordinary præterite of *own*.

If *can* (*cuðe*) had followed the same line of change, its præterite would have been *cann-ed*, as it is in the present German—*kännte* from *können*.

§ 424. *Can*.—The form *could* has already been noticed; the remarks upon it being to the effect that as the *l* was a blunder (and that a blunder of spelling only), we may simplify the investigation by dealing with the word as if it were simply *coud*—*i. e.* cou*l*d *minus* the *l*.

The history of the word then comes to be that of the word *an* and *uðe*. This is what it is in the main. There are, however, a few points of difference.

PRESENT.

	Sing.	*Plur.*
1.	can . . .	cunn-on.
2.	{ can-st / cunn-e } . .	cunn-on.
3.	can . . .	cunn-on.

The form *can-st* constitutes the peculiarity. It is a truly present form co-existent with the truly præterite form *cunne*.

PRÆTERITE.

Sing.	*Plur.*
1. cuð-e . . .	cuð-on.
2. cuð-est . . .	cuð-on.
3. cuð-e . . .	cuð-on.

This is the form that has come down to it; spoilt by the cacography of the letter *l*.

Had the history of *can* been *exactly* that of *an*, the præterite would have been *canned*.

§ 425. *Shall and should.*—The latter word stands nearly in the same relation to *shall* as *coud* does to *can*, and *uðe* to *an*.

In A. S., however, the *u* of the plural of the present was long.

PRESENT.		PRÆTERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. sceal . .	scul-on.	1. scul-de . .	scul-d-on.
2. { scealt / scule } .	scul-on.	2. scul-d-est .	scul-d-on.
3. sceal . .	scul-on.	3. scul-de . .	scul-d-on.

The most remarkable point connected with the inflection of *shall*, is its second person singular *shal-t*. This being a question of *person* rather than *tense*, is noticed in § 382.

§ 426. *Might, from may.*—The *-y* in *may* was originally *-g*; so that our inquiries may proceed as if the word before us were *mag*.

PRESENT.

Sing.	*Plur.*
1. mag . . .	mug-on.
2. { α. mag-est / β. mug-e } . .	mug-on.
3. mag . . .	mug-on.

This is what the inflection would be if the vowel changes were those of *skal* exactly. But this is not the case. The vowel conducts itself differently in the two words. In *skal* it becomes *-u* (*scul*), regularly and generally. In *mag* it generally remains unchanged.

In M. G. the singular is *mag;* the plural *magum.*

In O. H. G. the singular is *mac,* the plural *mak*-um, and *mug*-um as well.

A similar variation occurs in the O. H. G. præterite; which is found both as m*a*h-t-a and as m*o*h-t-a, the $h = g$.

§ 427. *Minded.*—This word is the præterite of *mind;* as A. *mind your business;* B. *I do mind it, and have minded it all along.*

As the præterite of *mind,* there is nothing particular in the word *minded.* But there is a great deal which is particular in the word.

Mind—The *-d* is no part of the root. On the contrary, it is the sign of the præterite tense; so that *minded* is a præterite formed from a præterite, just like *should, owned,* &c., &c.

But *minded* has the further peculiarity of being not only a præterite in *-d,* but a præterite in *-d* formed upon a præterite in *-d.* This is the case with none of the previous words. Secondary præterites as they are, their basis was always formed by a change of vowel; in other terms, it was a præterite like *swam* rather than one like *call-ed.* If it were not so, there would be two *d*'s in all the preceding words; just as there are two *d*'s in *min-d-ed.*

The A. S. forms are *ge-man, ge-manst, ge-munon.* Also *ge-munde, ge-mundon.*

Hence, the form *minded* (*he minded his business*) is a *tertiary* formation.

1st. There was the strong form *man* (*mun*) from *min* (?); for all practical purposes a present.

2nd. There was the A. S. præterite *ge-munde,* whence the English present *mind.*

3rd. There is *min-d-ed* from *mind.*

Let us again go over the A. S. forms, paying special attention to those in *u.*

PRESENT.		PRÆTERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. ge-man . .	ge-m*u*n-on.	1. ge-m*u*n-d-e	ge-m*u*nd-on.
2. { ge-man-st / ge-mune }	ge-m*u*n-on.	2. ge-m*u*n-d-est	ge-m*u*n-d-on.
3. ge-man . .	ge-m*u*n-on.	3. ge-m*u*n-d-e	ge-m*u*n-d-on.

It is from (*ge*)-*munde* that *mind* has arisen. From *min-d* has arisen *min-d-ed*.

Another form still stands over. In more than one of our provincial dialects we find the word—

Mun—as in *I mun go;* at present, this = *I must go*. Originally, however, it must have been *I am minded to go* = *I have made up my mind to go*. It is a truly præterite form. In the Scandinavian tongue it reappears, with a somewhat different, though allied, power, as *mon* and *monne*.

§ 428. *Wot*.—This = *knew*. It is the perfect form of *wit*, as in *Middlesex to wit* = *Middlesex to know* (or *to be known**).

§ 429. *Ought*.—In this word the *gh* represents an A. S. *h*; an *h* which grew out of an older sound *g*.

PRESENT.		PRÆTERITE.	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. áh . .	ág-on.	1. áh-te . .	ah-t-on.
2. agest, ahst .	ág-on.	2. áh-t-est .	ah-t-on.
3. ah . .	ág-on.	3. áh-te . .	ah-t-on.

Infinitive, ág-an.

Participle, ág-en.

In the present English the word *owe* = the A. S. *áh;* and *ought* = the A. S. *áhte*. The Latin *debeo* = both words; viz. the A. S. *áh*, and the English *owe*. But it has two senses—*I am under a moral obligation*, and *I am a debtor*.

Now the present form *owe* is limited to the latter of these senses; in the language of the nineteenth century, at least. We can say *I owe money;* but we cannot say *I owe to pay some*. On the other hand, we cannot say *I ought money;* though we can say *I ought to pay some*.

The effect of this twofold sense has been to separate the words *owe* and *ough-t;* by giving to the former the modern præterite *ow-ed*, which never came from *áhte*, any more than *owned* came from *uðe*.

It has also deprived *ought* of its present form, the equivalent to the A. S. *áh*. As a consequence of this, *ought* has two

* Just as we say *I am to blame*, or *I am to be blamed*.

powers. It is a present and a præterite as well. We can say—

He says *that I* ought *to go;* and
He said *that I* ought *to go*—

just as we say—

He says *that I* wish *to go;* and
He said *that I* wished *to go.*

Ought comes from *owe*—from *ow-* without any sound of *n.*

Own concedentis comes from *o-n,* where there is not only a sound of *n,* but where that sound of *n* is part and parcel of the root.

What does *own possidentis* come from ?

Not from the *own concedentis,* though it agrees with that word in having the sound of *n.*

Let us take the points of contrast.

1. The *-n* of the *own concedentis is radical.* The *-n* of the *own possidentis* is not so.

2. The *ow* of the *own concedentis* has grown out of *u.* The *w* of the *own possidentis* has grown out of an *h,* which has grown out of a *g, gh, k,* or *kh.*

Such are the points of contrast between the *own possidentis* and the *own concedentis.*

Let us now look to the relation between *own* and *owe* (whence *ought*).

1. *Owe* (whence *ought*) has no *n.* Neither had *own* (*possidentis*) until after the time of Elizabeth. Shakspere, for instance, always (or nearly always) writes *owe* rather than *own.*

See where he comes ; nor poppy nor mandragora,
Nor all the drowsy syrups of the world,
Can ever med'cine thee to that sweet sleep
Which thou *owe'dst* yesterday.

Othello.

2. The *w* in the *owe* (whence *ought*) represents an *h* (A. S. *ah*), representing a *g,* or *gh, k,* or *kh.*

Hence, the connections of *own possidentis* are with *owe* (whence *ought*).

Let us call the latter *owe debentis*, the former *owe possidentis*.

Doing this we give the latter word two forms, and look at it under a double aspect—one for comparison (or rather contrast) with *own concedentis*, and one for comparison with *owe debentis*.

Essentially, however, the word is *owe* without the *-n*. Briefly, as roots—

Own concedentis = *u* + *n*.

Owe possidentis = *a vowel* + *h*.

§ 430. *Must*.—I can only say of this form that it is common to all persons, numbers, and tenses; the powers of the *-s-* and *-t-* being, at present, unsusceptible of any satisfactory explanation.

The same (as I might have stated in § 428) is the case in the archaic forms *wiss* and *wist* (= *know* and *knew*).

§ 431. The class of words under notice is a natural one, one of their characteristics being their long standing in languages. This is shown by the large portion of the so-called Indo-European language over which they are spread; inasmuch as the greater part of their roots is classical as well as English—in some cases Sarmatian as well. Hence, their origin goes back to the time of that ancient mother language, which was, at one time, common to the ancestors of the Italians, Greeks, Slavonians, Lithuanians, Germans, and Scandinavians. Thus—

1. *C-n* (the root of *can*) = the γν, the root of γν-όω, γν-ώσκω, *gn-ovi* = *know*.

2. *D-rs* (the root of *durs-t*) = the θ-ρσ, the root of θαρσ-εῖν = *dare*.

3. *M-g* (the root of *may*) = (?) the *mac* in *macte*. *Macte* (*proceed, go on*) *tua virtute puer*, &c.

4. *-N-* (the root of *own concedentis*) = (?) the *-n-* in *nuo*, *annuo* (= *nod assent*).

5. *Ow-* (the root of *own possidentis* = the older form *eig-an*) = the ἐχ- in ἔ-χ-ειν = *to have*.

6. *W-t* (the root of *wit* and *wot*) = the -δ- in οἶδ-α (*I know* = *I have seen*) and *vid-i*.

7. *M-n* (the root of *mun* and *mind*) = the *m-n* in me-*min*-i = *remember*.

§ 432. The forms that have been dealt with are perfects, or præterites—perfects or præterites rather than presents. They presuppose, however, a previous present, out of which they originated. The reconstruction of this involves two considerations; viz. that of the original *form*, and that of the original meaning.

The reconstruction of the original *form* may safely be attempted with three words of the list, *own*, *can*, and *dare*, of which the primitive presents were probably *en*, *ken*, and *ders*, or (perhaps) *in*, *kin*, and *dirs*; this being the inference from the inflection of a large class of words like the A. S. *helpe*, and the M. G. *hilpa*.

	Present.	*Præt. Sing.*	*Præt. Plur.*
M. G.—	H*i*lp-a	Halp	Hulp-um.
A. S.—	H*e*lp-e	Healp	Hulp-on.
	Sw*i*mm-e	Swam	Swumm-on.

Hence, perhaps—

*E*n (*i*n)	*A*n	*U*nn-on.
K*e*n (c*i*n)	C*a*n	C*u*nn-on.
D*e*r (d*i*r)	D*a*r	D*u*rr-on.

The others are less reducible.

As contributions towards the reconstruction of the original *meaning*, the following powers are suggested.

1. *Can.*—Meaning *I have learned, I have got information;* the present sense is *I am able.*

2. *Dare.*—If this means *I have taken courage,* the present sense, *I am in a state to undertake,* = *dare.*

3. *May.*—If this mean *I have gotten the power,* it also means *I am free to act.*

4. *Owe* = *I have come under an obligation* = *I am bound to.*

5. *Own* = *I have gotten possession* = *I possess.*

6. *Wit, wot* = *I have perceived* = *I understand.*

CHAPTER XXXIX.

ON CONJUGATION.

§ 433. It is hoped that it is now equally superfluous to urge further arguments against the indiscriminate use of the word *irregular*, and to add to the evidence in favour of the strong class of verbs being a *natural*, rather than an *artificial* one. Let us, however, put the chief general statements that may be made concerning them together; remarking upon each, to say how far it is universal, or how far it is liable to exceptions.

I. No *new* word is ever strong. One of our earliest Norman-French words, a word introduced as early as A.D. 1085, is the word *adouber* = *dubb*. Its præterite is *dubbade*. — (*Phil. Mus.* ii. p. 387.)

Hence the strong processes are obsolete—obsolete and not vital.

II. All the *English* strong verbs are of *Angle*, none of *foreign* origin. This is a deduction from the preceding statement.

In the *allied* languages the root *scr-b* = *write*. It is certainly the Latin *scrib-* in *scrib-o*. Nevertheless, its inflection is strong, being, in German, *schrieb*, in Norse, *skrev*. Does this prove the word to be equally indigenous to the two classes of languages—the German and the Latin? I think not; though many good authorities think differently.

III. Strong words become weak. Weak words do *not* become strong.

Exceptions.—The words *did*, *became*, and *overflown*, catachrestic; and the words like them, if any. It is not difficult

to see that these have become strong under very peculiar and exceptional circumstances.

IV. The verbs which are strong in any one of the German languages are generally so in all the rest.

Take this along with No. III., and you come to the conclusion that the later the stage of a given language, the fewer are the strong forms. Then, as the provincial dialects retain many archaisms, it is only natural to expect that they will partially agree with the A. S. of the list of chapter xxxv., rather than the modern English. Hence, if we find (as we actually do), instead of (say) *leapt, slept, mowed, snowed,* &c., such forms as *lep, slep, mew, snew,* it is no more than what we expect.

V. Derived words are weak rather than strong. The intransitive forms *drink* and *lie,* are strong; the transitive forms *drench* and *lay,* are weak.—(See chapter xxii.)

It is safe, then, to say that the Strong Conjugation (so-called) is a *natural* one.

§ 434. Nevertheless, I have taken every opportunity to suggest the possibility of its being something other than natural, or (if not this) exceptionable in some respect or other. I have taken no ordinary pains to attach to the words *Strong* and Conjugation the qualifying participle *so-called*—writing of the *so-called Strong Conjugation,* or the *Strong Conjugation so-called.* Whether the reader has observed this or not, there is something implied by the qualification; an exception of some sort.

What does it lie against? Not against the *natural* character of the group.

Nor yet against the words *strong* and *weak*—though it may be doubtful whether they are the best words that could have been chosen.

It lies against the word *Conjugation.*

Two (or more) tenses, absolutely identical in power, and absolutely different in form, in one and the same conjugation, as original elements of a language, are a philological tautology, which a more advanced criticism will eliminate from the phenomena of speech, and relegate to the limbo of irregularities and similar concealments of our want of knowledge.

But two conjugations for one and the same tense, is a philological tautology also.

What, then, are such forms as *swoll* and *swelled*, *hung* and *hanged*, if, being regular, they are neither instances of two tenses to one conjugation, nor of one tense to two conjugations?

Can we make it matter of *transitive* and *intransitive*, and allow ourselves to suppose either an actually existent, or an once-existing difference of meaning between such forms as those of the pairs in question? Can *hung* = *pependit*, whilst *hanged* = *suspendit*? Can *swoll* = *tumuit*, whilst *swelled* = *tumefecit*? Should we cultivate such distinctions as the following?—

1. I *hanged* him up, and there he *hung*.

2. I *swelled* the number of his followers, which *swoll*, at last, to a thousand.

This view is suggested in a paper *on certain tenses attributed to the Greek verb* in the "Philological Museum;" and, it may be added, that there is something in favour of it. The two instances just given look likely. The forms like

Drink and *Drank* as opposed to *Drench* and *Drenched*,
Lie . *Lay* . . *Lay* . *Laid*,
Rise . *Rose* . . *Raise* . *Raised*,

are, more or less, confirmatory. Yet they are anything but conclusive. All that they tell us is, that *when we have two forms*, one primitive and intransitive, and the other derivative and transitive, it is the former which is strong rather than weak, and the latter which is weak rather than strong.

The real explanation is to be found in the chapters on *Tenses in general*, and upon the *Strong and Weak Præterites*.

a. Cut off from such a word as te-*tig*-i, the reduplicational *te*.

b. Replace the English forms in *d* (*mov-ed*) by the Latin forms in *-si* (vic-*si* = *vixi*).

When this is done, the history of such a pair of words as *drank* and *moved*, is the history of such a pair of words as *tetigi* and *vixi*.

Now the place of these is that of τέτυ-φα and ἔ-τυψα,

i. e. they both belong to one and the same conjugation—of which, however, they are different tenses, one a perfect, the other aorist.

If so, what are our Strong Præterites? Perfects modified in form by the loss of the reduplication, and changed in power by having adopted that of the aorist.

And what are our Weak Præterites? Aorists.

The *Conjugation* is really one.

The *Tense* is one in appearance only.

CHAPTER XL.

ADVERBS.

§ 435. *Adverbs.*—The adverbs are capable of being classified on a variety of principles.

1. Firstly, they may be divided according to their meaning. In this case we speak of the adverbs of time, place, number, manner. This division is logical rather than etymological.

A division, however, which although logical bears upon etymology, is the following :—

Well, better, ill, worse.—Here we have a class of adverbs expressive of degree, or intensity. Adverbs of this kind are capable of taking an inflection, viz. that of the comparative and superlative degrees.

Now, then, here, there.—In the idea expressed by these words there are no degrees of intensity. Adverbs of this kind are incapable of taking any inflection.

Words like *better* and *worse* are adjectives or adverbs as they are joined to nouns or verbs.

Adverbs differ from nouns and verbs in being susceptible of one sort of inflection only, viz. that of degree.

2. Secondly, adverbs may be divided according to their form and origin. This is truly an etymological classification.

a. Better, worse.—Here the combination of sounds gives equally an adjective and an adverb. *This book is better than that*—here *better* agrees with *book*, and is therefore adjectival. *This looks better than that*—here *better* qualifies *looks*, and is therefore adverbial. Again; *to do a thing with violence* is equivalent *to do a thing violently*. This shows how adverbs may arise out of cases. In words like the English *better*, the

Latin *vi* (= *violenter*), the Greek κάλον (= κάλως), we have adjectives in their degrees, and substantives in their cases, with adverbial powers. In other words, nouns are deflected from their natural sense to an adverbial one. Adverbs of this kind are adverbs of deflection.

b. Brightly, bravely.—Here an adjective is rendered adverbial by the addition of the derivative syllable *-ly*. Adverbs like *brightly*, &c., may (laxly speaking) be called adverbs of derivation.

c. Now.—This word has not satisfactorily been shown to have originated as any other part of speech than as an adverb. Words of this sort are adverbs absolute.

When, now, well, worse, better—here the adverbial expression consists in a single word, and is *simple*. *To-day, yesterday, not at all, somewhat*—here the adverbial expression consists of a compound word, or a phrase. This indicates the division of adverbs into simple and complex.

§ 436. The adverbs of deflection (of the chief importance in etymology) may be arranged after a variety of principles. I. According to the part of speech from whence they originate. This is often an adjective, often a substantive, at times a pronoun, occasionally a preposition, rarely a verb. II. According to the part of the inflection from whence they originate. This is often an ablative case, often a neuter accusative, often a dative, occasionally a genitive.

The following notices are miscellaneous rather than systematic.

Else, unawares, eftsoons.—These are the genitive forms of adjectives. *By rights* is a word of the same sort.

Once, twice, thrice.—These are the genitive forms of numerals.

Needs (as in *needs must go*) is the genitive case of a substantive.

Seldom.—The old dative (singular or plural) of the adjective *seld.*

Whilom.—The dative (singular or plural) of the substantive *while.*

Little, less, well.—Neuter accusatives of adjectives. *Bright,* in *the sun shines bright,* is a word of the same class. The

neuter accusative is a common source of adverbs in all tongues.

Athwart.—A neuter accusative, and a word exhibiting the Norse neuter in *-t.*

§ 437. *Darkling.*—This is no participle of a verb *darkle,* but an adverb of derivation, like *unwaringún* = *unawares,* Old High-German; *stillenge* = *secretly,* Middle High-German; *blindlings* = *blindly,* New High-German; *darnungo* = *secretly,* Old Saxon; *nichtinge* = *by night,* Middle Dutch; *blindeling* = *blindly,* New Dutch; *bæclinga* = *backwards, handlunga* = *hand to hand,* Anglo-Saxon; and, finally, *blindlins, backlins, darklins, middlins, scantlins, stridelins, stowlins,* in Lowland Scotch.—*Deutsche Grammatik,* iii. 236.

§ 438. "Adverbs like *brightly* may (*laxly speaking*) be called adverbs of derivation." Such is the assertion made a few paragraphs above. The first circumstance that strikes the reader is, that the termination *-ly* is common both to adjectives and to adverbs. This termination was once an independent word, viz. *leik.* Now, as *-ly* sprung out of the Anglo-Saxon *-lice,* and as words like *early, dearly,* &c., were originally *arlíce, deorlíce,* &c., and as *arlíce, deorlíce,* &c., were adjectives, the adverbs in *-ly* are (*strictly speaking*) adverbs, not of derivation, but of deflection.

It is highly probable that not only the adverbs of derivation, but that also the absolute adverbs, may eventually be reduced to adverbs of deflection. For *now,* see *Deutsche Grammatik,* iii. 249.

CHAPTER XLI.

ON CERTAIN ADVERBS OF PLACE.

§ 439. It is a common practice for languages to express by different modifications of the same root the three following ideas :—

1. The idea of rest *in* a place.
2. The idea of motion *towards* a place.
3. The idea of motion *from* a place.

This habit gives us three correlative adverbs—one of position, and two of direction.

It is also a common practice of language to depart from the original expression of each particular idea, and to interchange the signs by which they are expressed.

This may be seen in the following table, illustrative of the forms *here, hither, hence,* and taken from the *Deutsche Grammatik,* iii. 199 :—

Mœso-Gothic . .	þar, þaþ, þaþro,	*there, thither, thence.*
	hêr, hiþ, hidrô,	*here, hither, hence.*
Old High-German .	huâr, huara, huanana,	*where, whither, whence.*
	dâr, dara, danana,	*there, thither, thence.*
	hêr, hêra, hinana,	*here, hither, hence.*
Old Saxon . .	huar, huar, huanan,	*where, whither, whence.*
	thar, thar, thanan,	*there, thither, thence.*
	hêr, hêr, hênan,	*here, hither, hence.*
Anglo-Saxon . .	þar, þider, þonan,	*there, thither, thence.*
	hvar, hvider, hvonan,	*where, whither, whence.*
	hêr, hider, hënan,	*here, hither, hence.*
Old Norse . .	þar, þaðra, þaðan,	*there, thither, thence.*
	hvar, hvert, hvaðan,	*where, whither, whence.*
	hêr, hëðra, hëðan,	*here, hither, hence.*

Middle High-German	dâ, dan, dannen,	*there, thither, thence.*
	wâ, war, wannen,	*where, whither, whence.*
	hie, hër, hennen,	*here, hither, hence.*
Modern High-German	da, dar, dannen,	*there, thither, thence.*
	wo, wohin, wannen,	*where, whither, whence.*
	hier, her, hinnen,	*here, hither, hence.*

These local terminations were commoner in the earlier stages of language than at present. The following are from the Mœso-Gothic :—

Innaþrô	=	*from within.*
Ûtaþrô	=	*from without.*
Iupaþrô	=	*from above.*
Fáirraþrô	=	*from afar.*
Allaþrô	=	*from all quarters.*

Now a reason for the comparative frequency of these forms in Mœso-Gothic lies in the fact of the Gospel of Ulphilas being a translation from the Greek. The Greek forms in *-θεν, ἔσωθεν, ἔξωθεν, ἄνωθεν, πόῤῥωθεν, πάντοθεν,* were just the forms to encourage such a formation as that in *-þro.*—*Deutsche Grammatik,* iii. 199, &c.

§ 440. The *-ce* (= *es*) in *hen-ce, when-ce, then-ce,* has yet to be satisfactorily explained. The Old English is *whenn-es, thenn-es.* As far, therefore, as the spelling is concerned, they are in the same predicament with the word *once,* which is properly *on-es,* the genitive of *one.* This statement, however, explains only the peculiarity of their orthography; since it by no means follows, that, because the *-s* in *ones* and the *-s* in *whennes, thennes,* are equally replaced by *-ce* in orthography, they must equally have the same origin in etymology.

§ 441. *Yonder.*—In the Mœso-Gothic we have the following forms : *jáinar, jáina, jáinþró* = *illic, illuc, illinc.* They do not, however, explain the form *yon-d-er.* It is not clear whether the *d* = the *-d* in *jáind,* or the þ in *jáinþró.*

Anon, as used by Shakspere, in the sense of *presently.*—The probable history of this word is as follows :—the first syllable contains a root akin to the root *yon,* signifying *distance in place.* The second is a shortened form of the Old High-German and Middle High-German, *-nt,* a termination expres-

sive, 1, of removal in space; 2, of removal in time: Old High-German, *ënont, ënnont;* Middle High-German, *ënentlig, jenunt* = *beyond.* The transition from the idea of *place* to that of *time* is shown in the Old High-German, *nâhunt,* and the Middle High-German, *vërnent* = *lately;* the first from the root *nigh,* the latter from the root *far.*—See *Deutsche Grammatik,* iii. 215.

CHAPTER XLII.

ON WHEN, THEN, AND THAN.

§ 442. The Anglo-Saxon adverbs are *whenne* and *þenne* = *when, then.*

The masculine accusative cases of the relative and demonstrative pronoun are *hwæne* (*hwone*) and *þæne* (*þone*).

Notwithstanding the difference, the first form is a variety of the second; so that the adverbs *when* and *then* are pronominal in origin.

As to the word *than*, the conjunction of comparison, it is a variety of *then*; the notions of *order*, *sequence*, and *comparison* being allied.

This is good: then (or *next in order*) *that is good*, is an expression sufficiently similar to *this is better than that* to have given rise to it.

CHAPTER XLIII.

PREPOSITIONS AND CONJUNCTIONS.

§ 443. *Prepositions.*—Prepositions, as such, are wholly unsusceptible of inflection. Other parts of speech, in a state of inflection, may be used with a prepositional sense. This, however, is not an inflection of prepositions.

No word is ever made a preposition by the addition of a derivational* element. If it were not for this, the practical classification of the prepositions, in respect to their form, would coincide with that of the adverbs. As it is, there are only the prepositions of deflection, and the absolute prepositions. On another principle of division there are the simple prepositions (*in, on,* &c.), and the complex prepositions (*upon, roundabout, across*).

The prepositions of deflection, when simple, originate chiefly in adverbs, as *up, down, within, without,* unless, indeed, we change the assertion, and say that the words in point (and the others like them) are adverbs originating in prepositions. The absence of characteristic terminations renders these decisions difficult.

The prepositions of deflection, when complex, originate chiefly in nouns, accompanied by an absolute preposition; as *instead of* of substantival, *between* of adjectival origin.

The absolute prepositions, in the English language, are *in, on, of, at, up, by, to, for, from, till, with, through.*

§ 444. *Conjunctions.*—Conjunctions, like prepositions, are

* *Over, under, after.*—These, although derived forms, are not prepositions of derivation; since it is not by the affix *-er* that they are made prepositions. *He went over, he went under, he went after*—these sentences prove the forms to be as much adverbial as prepositional.

wholly unsusceptible of inflection. Like prepositions, they are never made by means of a derivational element. Like prepositions they are either simple (as *and*, *if*), or complex (as *also*, *nevertheless*).

The conjunctions of deflection originate chiefly in imperative moods (as *all* save *one*, *all* except *one*); participles used like the ablative absolute in Latin (as *all* saving *one*, *all* excepting *one*); adverbs (as *so*); prepositions (as *for*); and relative neuters (as *that*).

The absolute conjunctions in the English language are *and*, *or*, *but*, *if*.

§ 445. *Yes*, *no*.—Although *not* may be reduced to an adverb, *nor* to a conjunction, and *none* to a noun, these two words (the direct affirmative and the direct negative) are referable to none of the current parts of speech. Accurate grammar places them in a class by themselves.

§ 446. *Particles*.—The word particle is a collective term for all those parts of speech that are *naturally* unsusceptible of inflection; comprising, 1, interjections; 2, direct affirmatives; 3, direct negatives; 4, absolute conjunctions; 5, absolute prepositions; 6, adverbs unsusceptible of degrees of comparison; 7, inseparable prefixes.

PART V.

SYNTAX.

CHAPTER I.

ON SYNTAX IN GENERAL.

§ 447. The word *syntax* is derived from the Greek *syn* (*with* or *together*), and *taxis* (*arrangement*). It relates to the arrangement, or putting together of words. Two or more words must be used before there can be any application of the study of syntax.

Much that is considered by the generality of grammarians as syntax, can either be omitted altogether, or else be better studied under another name.

To reduce a sentence to its elements, and to show that these elements are, 1, the subject, 2, the predicate, 3, the copula; to distinguish between simple terms and complex terms,—this is the department of logic.

To show the difference in force of expression, between such a sentence as *great is Diana of the Ephesians*, and *Diana of the Ephesians is great*, wherein the natural order of the subject and predicate is reversed, is a point of rhetoric.

I am moving.—To state that such a combination as *I am moving* is grammatical, is undoubtedly a point of syntax. Nevertheless it is a point better explained in a separate treatise, than in a work upon any particular language. The expression proves its correctness by the simple fact of its universal intelligibility.

I speaks.—To state that such a combination as *I speaks*, admitting that *I* is exclusively the pronoun in the first person,

and that *speaks* is exclusively the verb in the third, is undoubtedly a point of syntax. Nevertheless, it is a point which is better explained in a separate treatise, than in a work upon any particular language. An expression so ungrammatical, involves a contradiction in terms, which unassisted common sense can deal with.

There is to me a father.—Here we have a circumlocution equivalent to *I have a father.* In the English language the circumlocution is unnatural. In the Latin it is common. To determine this, is a matter of idiom rather than of syntax.

I am speaking, I was reading.—There was a stage in the Gothic languages when these forms were either inadmissible, or rare. Instead thereof, we had the present tense, *I speak,* and the past, *I spoke.* The same is the case with the classical languages in the classical stage. To determine the difference in idea between these pairs of forms is a matter of metaphysics. To determine at what period each idea came to have a separate mode of expression is a matter of the *history* of language. For example, *vas láisands* appears in Ulphilas* (Matt. vii. 29). There, it appears as a rare form, and as a literal translation of the Greek ἦν διδασκών (*was teaching*). The Greek form itself was, however, an unclassical expression for ἐδίδασκε. In Anglo-Saxon this mode of speaking became common, and in English it is commoner still. This is a point of idiom involved with one of history.

Swear by your sword—swear on your sword.—Which of these two expressions is right? This depends on what the speaker means. If he mean *make your oath in the full remembrance of the trust you put in your sword, and with the imprecation, therein implied, that it shall fail you, or turn against you, if you speak falsely,* the former expression is the right one. But, if he mean swear *with your hand upon your sword,* it is the latter which expresses his meaning. To take a different view of this question, and to write as a rule that *verbs of swearing are followed by the preposition on* (or *by*) is to mistake the province of the grammarian. Grammar tells no

* See *Deutsche Grammatik,* iv. 5.

one what he should wish to say. It only tells him how what he wishes to say should be said.

Much of the criticism on the use of *will* and *shall* is faulty in this respect. *Will* expresses one idea of futurity, *shall* another. The syntax of the two words is very nearly that of any other two. That one of the words is oftenest used with a first person, and the other with a second, is a fact, as will be seen hereafter, connected with the nature of *things*, not of words.

§ 448. The following question now occurs. If the history of forms of speech be one thing, and the history of idioms another; if this question be a part of logic, and that question a part of rhetoric; and if such truly grammatical facts as government and concord are, as matters of common sense, to be left uninvestigated and unexplained, what remains as syntax? This is answered by the following distinction. There are two sorts of syntax; theoretical and practical, scientific and historical, pure and mixed. Of these, the first consists in the analysis and proof of those rules which common practice applies without investigation, and common sense appreciates, in a rough and gross manner, from an appreciation of the results. This is the syntax of government and concord, or of those points which find no place in the present work, for the following reason—*they are either too easy or too hard for it.* If explained scientifically, they are matters of close and minute reasoning; if exhibited empirically, they are mere rules for the memory. Besides this they are universal facts of languages in general, and not the particular facts of any one language. Like other universal facts, they are capable of being expressed symbolically. That the verb (A) agrees with its pronoun (B) is an immutable fact: or, changing the mode of expression, we may say that language can only fulfil its great primary object of intelligibility when $A = B$. And so on throughout. A formal syntax thus exhibited, and even devised *à priori*, is a philological possibility. And it is also the measure of philological anomalies.

Notwithstanding the previous limitations, there is still a considerable amount of syntax in the English, as in all other languages. If I undertook to indicate the essentials of mixed syntax, I should say that they consisted in the explanation of

combinations *apparently* ungrammatical; in other words, that they ascertained the results of those causes which disturb the regularity of the pure syntax; that they measured the extent of the deviation; and that they referred it to some principle of the human mind—so accounting for it.

I am going.—Pure syntax explains this.

I have gone.—Pure syntax will not explain this. Nevertheless, the expression is good English. The power, however, of both *have* and *gone* is different from the usual power of those words. This difference mixed syntax explains.

Mixed syntax requires two sorts of knowledge—metaphysical, and historical.

1. To account for such a fact in language as the expression *the man as rides to market,* instead of the usual expression *the man who rides to market,* is a question of what is commonly called metaphysics. The idea of comparison is the idea common to the words *as* and *who.*

2. To account for such a fact in language as the expression *I have ridden a horse* is a question of history. We must know that when there was a sign of an accusative case in English the words *horse* and *ridden* had that sign; in other words, that the expression was, originally, *I have a horse as a ridden thing.* These two views illustrate each other.

§ 449. In the English, as in all other languages, it is convenient to notice certain so-called figures of speech. They always furnish convenient modes of expression, and sometimes, as in the case of the one immediately about to be noticed, *account* for facts.

Personification.—The ideas of apposition and collectiveness account for the apparent violations of the concord of number. The idea of personification applies to the concord of gender. A masculine or feminine gender, characteristic of persons, may be substituted for the neuter gender, characteristic of things. In this case the term is said to be personified.

The cities who aspired to liberty.—A personification of the idea expressed by *cities* is here necessary to justify the expression.

It, the sign of the neuter gender, as applied to a male or female *child,* is the reverse of the process.

Ellipsis (from the Greek *elleipein* = *to fall short*), or a

falling short, occurs in sentences like *I sent to the bookseller's*. Here the word *shop* or *house* is understood. Expressions like *to go on all fours*, and *to eat of the fruit of the tree*, are reducible to ellipses.

Pleonasm (from the Greek *pleonazein* = *to be in excess*) occurs in sentences like *the king, he reigns*. Here the word *he* is superabundant. In many *pleonastic* expressions we may suppose an interruption of the sentence, and afterwards an abrupt renewal of it; as *the king—he reigns*.

The fact of the word *he* neither qualifying nor explaining the word *king*, distinguishes pleonasm from apposition.

Pleonasm, as far as the view above is applicable, is reduced to what is, apparently, its opposite, viz. ellipsis.

My banks, they are furnished,—the most straitest sect,—these are pleonastic expressions. In *the king, he reigns*, the word *king* is in the same predicament as in *the king, God bless him*.

The double negative, allowed in Greek and Anglo-Saxon, but not admissible in English, is pleonastic.

The verb *do*, in *I do speak*, is *not* pleonastic. In respect to the sense it adds intensity. In respect to the construction it is not in apposition, but in the same predicament with verbs like *must* and *should*, as in *I must go*, &c.; *i. e.* it is a verb followed by an infinitive. This we know from its power in those languages where the infinitive has a characteristic sign; as in German—

Die Augen *thaten* ihm winken.—GOETHE.

Besides this, *make* is similarly used in Old English.—*But men make draw the branch thereof, and beren him to be graffed at Babyloyne*.—Sir J. MANDEVILLE.

The figure zeugma.—They wear a garment like that of the Scythians, but a language peculiar to themselves.—The verb, naturally applying to *garment* only, is here used to govern *language*. This is called, in Greek, *zeugma* (junction).

My paternal home was made desolate, and he himself was sacrificed.—The sense of this is plain; *he* means *my father*. Yet no such substantive as *father* has gone before. It is supplied, however, from the word *paternal*. The sense indi-

cated by *paternal* gives us a subject to which *he* can refer. In other words, the word *he* is understood, according to what is indicated, rather than according to what is expressed. This figure, in Greek, is called *pros to semainomenon* (*according to the thing indicated*).

§ 450. *Apposition.* — *Cæsar, the Roman emperor, invades Britain.*—Here the words *Roman emperor* explain, or define, the word *Cæsar;* and the sentence, filled up, might stand, *Cæsar, that is, the Roman emperor,* &c. Again, the word *Roman emperor* might be wholly ejected; or, if not ejected, they might be thrown into a parenthesis. The practical bearing of this fact is exhibited by changing the form of the sentence, and inserting the conjunction *and*. In this case, instead of one person, two are spoken of, and the verb *invades* must be changed from the singular to the plural.

Now the words *Roman emperor* are said to be in apposition to *Cæsar*. They constitute, not an additional idea, but an explanation of the original one. They are, as it were, *laid alongside* (*appositi*) *of* the word *Cæsar*. Cases of doubtful number, wherein two substantives precede a verb, and wherein it is uncertain whether the verb should be singular or plural, are decided by determining whether the substantives be in apposition or the contrary. No matter how many nouns there may be, as long as it can be shown that they are in apposition, the verb is in the singular number.

§ 451. *Collectiveness as opposed to plurality.*—In sentences like *the meeting* was *large, the multitude* pursue *pleasure, meeting* and *multitude* are each collective nouns; that is, although they present the idea of a single object, that object consists of a plurality of individuals. Hence, *pursue* is put in the plural number. To say, however, *the meeting were large* would sound improper. The number of the verb that shall accompany a collective noun depends upon whether the idea of the multiplicity of individuals, or that of the unity of the aggregate, shall predominate.

Sand and salt and a mass of iron is *easier to bear than a man without understanding.*—Let *sand and salt and a mass of iron* be dealt with as a series of things the aggregate of which forms a mixture, and the expression is allowable.

The king and the lords and commons forms *an excellent frame of government.* Here the expression is doubtful. Substitute *with* for the first *and,* and there is no doubt as to the propriety of the singular form *is.*

§ 452. *The reduction of complex forms to simple ones.*—Take, for instance, a current illustration, viz. *the-king-of-Saxony's army.*—Here the assertion is, not that the army belongs to *Saxony,* but that it belongs to the *king of Saxony;* which words must, for the sake of taking a true view of the construction, be dealt with as a single word in the possessive case. Here two cases are dealt with as one; and a complex term is treated as a single word.

The same reasoning applies to phrases like *the two king Williams.* If we say *the two kings William,* we must account for the phrase by apposition.

§ 453. *True notion of the part of speech in use.*—In *he is gone,* the word *gone* must be considered as equivalent to *absent;* that is, as an adjective. Otherwise the expression is as incorrect as the expression *she is eloped.* Strong participles are adjectival oftener than weak ones; their form being common to many adjectives.

True notion of the original form.—In the phrase *I must speak,* the word *speak* is an infinitive. In the phrase *I am forced to speak,* the word *speak* is (in the present English) an infinitive also. In one case, however, it is preceded by *to;* whilst in the other, the participle *to* is absent. The reason for this lies in the original difference of form. *Speak*—*to* = the Anglo-Saxon *sprécan,* a simple infinitive; *to speak,* or *speak* + *to* = the Anglo-Saxon *to sprécanne,* an infinitive in the dative case.

§ 454. *Convertibility.*—In the English language, the greater part of the words may, as far as their form is concerned, be one part of speech as well as another. Thus the combinations *s-a-n-th,* or *f-r-e-n-k,* if they existed at all, might exist as either nouns or verbs, as either substantives or adjectives, as conjunctions, adverbs, or prepositions. This is not the case in the Greek language. There, if a word be a substantive, it will probably end in *-s,* if an infinitive verb, in *-ein,* &c. The

bearings of this difference between languages like the English and languages like the Greek will soon appear.

At present, it is sufficient to say that a word, originally one part of speech (*e. g.* a noun), may become another (*e. g.* a verb). This may be called the convertibility of words.

There is an etymological convertibility, and a syntactic convertibility; and although, in some cases, the line of demarcation is not easily drawn between them, the distinction is intelligible and convenient.

Etymological convertibility.—The words *then* and *than*, now adverbs or conjunctions, were once cases: in other words, they have been converted from one part of speech to another. Or, they may even be said to be cases, at the present moment; although only in an historical point of view. For the practice of language, they are not only adverbs or conjunctions, but they are adverbs or conjunctions exclusively.

Syntactic convertibility.—The combination *to err*, is at this moment an infinitive verb. Nevertheless it can be used as the equivalent to the substantive *error*.

To err is human = *error is human.* Now this is an instance of syntactic conversion. Of the two meanings, there is no doubt as to which is the primary one; which primary meaning is part and parcel of the language at this moment.

The infinitive, when used as a substantive, can be used in a singular form only.

To err = *error;* but we have no such form as *to errs* = *errors.* Nor is it wanted. The infinitive, in a substantival sense, always conveys a general statement, so that even when singular, it has a plural power; just as *man is mortal* = *men are mortal.*

The adjective used as a substantive.—Of these, we have examples in expressions like the *blacks of Africa—the bitters and sweets of life—all fours were put to the ground.* These are true instances of conversion, and are proved to be so by the fact of their taking a plural form.

Let the blind lead the blind is not an instance of conversion. The word *blind* in both instances remains an adjective, and is shown to remain so by its being uninflected.

Uninflected parts of speech, used as substantives.—When King Richard III. says, *none of your ifs*, he uses the word *if* as a substantive = *expressions of doubt*.

So in the expression *one long now*, the word *now* = *present time*.

The convertibility of words in English is very great; and it is so because the structure of the language favours it. As few words have any peculiar signs expressive of their being particular parts of speech, interchange is easy, and conversion follows the logical association of ideas unimpeded.

The convertibility of words is in the inverse ratio to the amount of their inflection.

CHAPTER II.

SYNTAX OF SUBSTANTIVES.

§ 455. The phenomena of convertibility have been already explained.

The remaining points connected with the syntax of substantives, are chiefly points of either ellipsis, or apposition.

Ellipsis of substantives.—The historical view of phrases, like *Rundell and Bridge's, St. Paul's,* &c., shows that this ellipsis is common to the English and the other Gothic languages. Furthermore, it shows that it is met with in languages not of the Gothic stock; and, finally, that the class of words to which it applies, is, there or thereabouts, the same generally.

A. 1. The words most commonly understood, are *house* and *family,* or words, reducible to them. In Latin, *Dianæ* = *ædem Dianæ.*—*Deutsche Grammatik,* iv. 262.

2. *Country, retinue.*—*Deutsche Grammatik,* iv. 262.

3. *Son, daughter, wife, widow.*—*Deutsche Grammatik,* iv. 262.—Νηλεὺς Κόδρου, Greek.

B. The following phrases are referable to a different class of relations—

1. *Right and left*—supply *hand.* This is, probably, a real ellipsis. The words *right* and *left,* have not yet become true substantives; inasmuch as they have no plural forms. In this respect, they stand in contrast with *bitter* and *sweet;* inasmuch as we can say *he has tasted both the bitters and sweets of life.* Nevertheless, the expression can be refined on.

2. *All fours.*—*To go on all fours.* No ellipsis. The word *fours* is a true substantive, as proved by its existence as a plural.

From expressions like ποτήριον ψυχροῦ (Matt. xiv. 51),

from the Greek, and *perfundit gelido* (understand *latice*), from the Latin, we find that the present ellipsis was used with greater latitude in the classical languages than our own.

§ 456. *Proper names can only be used in the singular number.*—This is a rule of logic, rather than of grammar. When we say *the four Georges, the Pitts and Camdens*, &c., the words that thus take a plural form, have ceased to be proper names. They either mean—

1. The persons called *George*, &c.

2. Or, persons so like *George*, that they may be considered as identical.

§ 457. *Collocation.*—In the present English, the genitive case always precedes the noun by which it is governed—*the man's hat = hominis pileus;* never *the hat man's = pileus hominis.*

CHAPTER III.

SYNTAX OF ADJECTIVES.

§ 458. *Pleonasm.*—Pleonasm can take place with adjectives only in the expression of the degrees of comparison. Over and above the etymological signs of the comparative and superlative degrees, there may be used the superlative words *more* and *most.*

And this pleonasm really occurs—

The more serener *spirit.*
The most straitest *sect.*

These are instances of pleonasm in the strictest sense of the term.

§ 459. *Collocation.*—As a general rule, the adjective precedes the substantive—*a good man,* not *a man good.*

When, however, the adjective is qualified by either the expression of its degree, or accompanied by another adjective, it may follow the substantive—

A man *just and good.*
A woman *wise and fair.*
A hero *devoted to his country.*
A patriot *disinterested to a great degree.*

Single simple adjectives thus placed after their substantive, belong to the poetry of England, and especially to the ballad poetry—*sighs profound—the leaves green.*

§ 460. *Government.*—The only adjective that governs a case, is the word *like.* In the expression, *this is like him,* &c., the original power of the dative remains. This we infer—

1. From the fact that in most languages which have inflections to a sufficient extent, the word meaning *like* governs a dative case.

2. From the fact that if ever we use in English any preposition at all to express similitude, it is the preposition *to—like to me, like to death*, &c.

Expressions like *full of meat, good for John*, are by no means instances of the government of adjectives; the really governing words being the prepositions *to* and *for* respectively.

The most that can be said, in cases like these, is that particular adjectives determine the use of particular prepositions—thus the preposition *of* generally follows the adjective *full*, &c.

§ 461. The positive degree preceded by the adjective *more*, is equivalent to the comparative form—*e. g. more wise = wiser*.

The reasons for employing one expression in preference to the other, depend upon the nature of the particular word used.

When the word is, at one and the same time, of Anglo-Saxon origin and monosyllabic, there is no doubt about the preference to be given to the form in *-er*. Thus, *wis-er* is preferable to *more wise*.

When, however, the word is compound, or trisyllabic, the combination with the word *more* is preferable—

more fruitful being better than *fruitfuller*.
more villanous . . . *villanouser*.

Between these two extremes, there are several intermediate forms wherein the use of one rather than another, will depend upon the taste of the writer. The question, however, is a question of euphony, rather than of aught else. It is also illustrated by the principle of not multiplying secondary elements. In such a word as *fruit-full-er*, there are two additions to the root. The same is the case with the superlative, *fruit-full-est*.

Section 356 should be read carefully. There, there is indicated a refinement upon the current notions as to the power of the comparative degree, and reasons are given for believing that the fundamental notion expressed by the comparative inflection is the idea of comparison or contrast between *two* objects.

In this case, it is better, in speaking of only two objects, to use the comparative degree rather than the superlative—even when we use the definite article *the*. Thus—

This is *the better* of the two,

is preferable to

This is *the best* of the two.

This principle is capable of an application more extensive than our habits of speaking and writing will verify. Thus, to go to other parts of speech, we should logically say—

Whether of the two,

rather than

Which of the two.

Either the father or the son,

but not

Either the father, the son, or the daughter.

This statement may be refined on. It is chiefly made for the sake of giving fresh prominence to the idea of duality expressed by the terminations *-er* and *-ter*.

The absence of inflection simplifies the syntax of adjectives. Violations of concord are impossible where there are no concords to violate. We could not make an adjective disagree with its substantive if we wished.

CHAPTER IV.

SYNTAX OF PRONOUNS.

§ 462. The syntax of substantives is, in English, simple, from the paucity of its inflections, a condition which is unfavourable towards the evolution of constructional complexities; the most remarkable exception being the phenomenon of convertibility noticed above.

The same is the case with adjectives. The want of inflection simplifies their syntax equally with that of the substantives.

But with the pronouns this is not the case. Here we have—

1. Signs of gender; 2. Signs of case; 3. Signs of number, to a greater extent, and with more peculiarities, than elsewhere.

Furthermore, the pronouns exhibit in a great degree the phenomena of conversion indicated in § 454.

Pleonasm in the syntax of pronouns.—In the following sentences the words in italics are pleonastic.

1. The king, *he* is just.
2. I saw *her*, the queen.
3. The *men*, they were there.
4. The king, *his* crown.

Of these forms, the first is more common than the second and third, and the fourth more common than the first.

The fourth has another element of importance. It has given rise to the absurd notion that the genitive case in *-s* (*father-s*) is a contraction from *his* (*father his*).

To say nothing about the inapplicability of this rule to

feminine genders, and plural numbers, the whole history of the Indo-Germanic language is against it.

1. We cannot reduce *the queen's majesty* to *the queen his majesty*.

2. We cannot reduce *the children's bread* to *the children his bread*.

3. The Anglo-Saxon forms are in *-es*, not in *his*.

4. The word *his* itself must be accounted for; and that cannot be done by assuming *his* to be *he* + *his*.

5. The *-s* in *father's* is the *-is* in *patris*, and the *-ος* in *πατέρος*.

The preceding examples illustrate an apparent paradox, viz. the fact of pleonasm and ellipsis being closely allied. *The king, he is just*, dealt with as a single sentence, is undoubtedly pleonastic. But it is not necessarily to be considered as a mere simple sentence. *The king* may represent a first sentence incomplete, whilst *he is just* represents a second sentence in full. What is pleonasm in a single sentence, is ellipsis in a double one.

CHAPTER V.

THE TRUE PERSONAL PRONOUNS.

§ 463. *Personal pronouns.*—The use of the second person plural instead of the second singular has already been noticed. This use of one number for another is current throughout the Gothic languages. A pronoun so used is conveniently called the *pronomen reverentiæ.*

In English, however, there is a second change over and above the change of number, viz. that of case. We not only say *ye* instead of *thou,* but *you* instead of *ye.*

Mr. Guest remarks, "that at one time the two forms *ye* and *you* seemed to have been nearly changing place in our language.

> As I have made *ye* one, Lords, one remain;
> So I grow stronger *you* more honour gain.
>
> *Henry VIII.* iv. 2.
>
> What gain *you* by forbidding it to teaze *ye,*
> It now can neither trouble you nor please *ye.*
>
> Dryden."

In German and the Danish the *pronomen reverentiæ* is got at by a change, not of number, but of person—in other words, the pronoun of the *third* person is used instead of that of the *second;* just as if, in the English, we said *will they walk* = *will you walk, will ye walk, wilt thou walk.*

§ 464. *Dativus ethicus.*—In the phrase

> Rob me the exchequer.—*Henry IV.*

the *me* is expletive, and is equivalent to *for me.* This expletive use of the dative is conveniently called the *dativus*

ethicus. It occurs more frequently in the Latin than in the English, and more frequently in the Greek than in the Latin.

§ 465. *The reflected personal pronoun.* — In the English language there is no equivalent to the Latin *se*, the German *sich*, and the Scandinavian *sik*, and *sig*.

It follows from this that the word *self* is used to a greater extent than would otherwise be the case.

I strike me is awkward, but not ambiguous.

Thou strikest thee is awkward, but not ambiguous.

He strikes him is ambiguous; inasmuch as *him* may mean either the *person who strikes* or some one else. In order to be clear we add the word *self* when the idea is reflective. *He strikes himself* is, at once, idiomatic, and unequivocal.

So it is with the plural persons.

We strike us is awkward, but not ambiguous.

Ye strike you is the same.

They strike them is ambiguous.

This shows the value of a reflective pronoun for the third person.

As a general rule, therefore, whenever we use a verb reflectively we use the word *self* in combination with the personal pronoun.

Yet this was not always the case. The use of the simple personal pronoun was current in Anglo-Saxon, and that, not only for the two first persons, but for the third as well.

The exceptions to this rule are either poetical expressions, or imperative modes.

> He sat *him* down at a pillar's base.—BYRON.
>
> Sit *thee* down.

Reflective neuters.—In the phrase *I strike me* the verb *strike* is transitive; in other words, the word *me* expresses the object of an action, and the meaning is different from the meaning of the simple expression *I strike*.

In the phrase *I fear me* (used by Lord Campbell in his "Lives of the Chancellors"), the verb *fear* is intransitive or neuter; in other words, the word *me* (unless, indeed, *fear* mean

terrify) expresses no object of any action at all; whilst the meaning is the same as in the simple expression *I fear*.

Here the reflective pronoun appears out of place, *i. e.* after a neuter or intransitive verb.

Such a use, however, is but the fragment of an extensive system of reflective verbs thus formed, developed in different degrees in the different Gothic languages; but in all more than in the English.

Equivocal reflectives.—The proper place of the reflective is *after* the verb.

The proper place of the governing pronoun is, in the indicative and subjunctive moods, *before* the verb.

Hence in expressions like the preceding there is no doubt as to the power of the pronoun.

The imperative mood, however, sometimes presents a complication. Here the governing person may follow the verb.

Mount ye = either *be mounted* or *mount yourselves*. In phrases like this, and in phrases

Busk ye, busk ye, my bonny, bonny bride,
Busk ye, busk ye, my winsome marrow,

the construction is ambiguous. *Ye* may either be a nominative case governing the verb *busk*, or an accusative case governed by it.

This is an instance of what may be called the *equivocal reflective*.

CHAPTER VI.

ON THE SYNTAX OF THE DEMONSTRATIVE PRONOUNS, AND THE PRONOUNS OF THE THIRD PERSON.

§ 466. REASONS have been given in § 366, for considering the so-called pronouns of the third person (*he, she, it, they*) demonstrative rather than truly personal.

As *his*, and *her*, are genitive cases (and not adjectives), there is no need of explaining such combinations as *his mother*, *her father*, inasmuch as no concord of gender is expected. The expressions are respectively equivalent to

mater ejus, not *mater sua;*
pater ejus, . *pater suus.*

From § 366, it may be seen that *its* is a secondary genitive, and it may be added, that it is of late origin in the language. The Anglo-Saxon form was *his*, the genitive of *he* for the neuter and masculine equally. Hence, when, in the old writers, we meet *his*, where we expect *its*, we must not suppose that any personification takes place, but simply that the old genitive common to the two genders is used in preference to the modern one limited to the neuter, and irregularly formed. This has been illustrated by Mr. Guest.

The following instances are the latest specimens of its use:—

"The apoplexy is, as I take it, a kind of lethargy. I have read the cause of *his* effects in Galen; *it* is a kind of deafness."—2 *Henry IV.* i. 2.

"If the salt have lost *his* savour, wherewith shall it be seasoned? *It* is neither fit for the land nor yet for the dunghill; but men cast *it* out."—*Luke* xiv. 34, 35.

"Some affirm that every plant has *his* particular fly or caterpillar, which it breeds and feeds."—WALTON'S *Angler*.

"This rule is not so general, but that *it* admitteth of *his* exceptions."—CAREW.

"The genitive *its* is of late introduction into our language. Though used by our dramatists and many of their contemporaries, it does not occur in the versions of our Bible, the substitute being *his* or the compound term *thereof*."—*Phil. Trans.* No. 25.

For the archaic and provincial use of *him* and *he* for *it* see *ibid.*; remembering that the two cases are different. *His* for *its* is an old form retained: *him* and *he* for *it* are really changes of gender.

§ 467. *Take them things away.*—Here we have *them* for *those*. The expression, although not to be imitated, is explained by the originally demonstrative power of *them*.

Sometimes the expression is still more anomalous, and we hear the so-called nominative case used instead of the accusative. In the expression *take they things away*, the use of *they* for *them* (itself for *those*) is similarly capable of being, down to a certain period of our language, explained as an archaism. The original accusative was *þa*, and *þo*: the form in *-m* being dative.

§ 468. *This* and *that*.—The remarks upon the use of these words in certain expressions is brought at once to the Latin scholar by the quotation of the two following lines from Ovid, and the suggestion of a well-known rule in the Eton Latin Grammar:—

Quocunque aspicies nihil est nisi pontus et aer;
Nubibus hic tumidus, fluctibus ille minax.

Here *hic* (= *this* or *the one*) refers to the antecedent last named (the *air*); whilst *ille* (= *that* or *the other*) refers to the antecedent first named (the *sea*).

Now on the strength of this example, combined with others, it is laid down as a rule in Latin that *hic* (*this*) refers to the last-named antecedent, *ille* to the first-named.

What is the rule in English?

Suppose we say *John's is a good sword and so is Charles's;*

this cut through a thick rope, the other cut through an iron rod. Or, instead of saying *this* and *that*, we may say *the one* and *the other*. It is clear that, in determining to which of the two swords the respective demonstratives refer, the meaning will not help us at all, so that our only recourse is to the rules of grammar; and it is the opinion of the present writer that the rules of grammar will help us just as little. The Latin rule is adopted by scholars, but still it is a Latin rule rather than an English one.

The truth is, that it is a question which no authority can settle; and all that grammar can tell us is (what we know without it), that *this* refers to the name of the idea which is logically the most close at hand, and *that* to the idea which is logically the most distant.

What constitutes nearness or distance of ideas—in other words, what determines the sequence of ideas—is another question. That the idea, however, of sequence, and, consequently, of logical proximity and logical distance, is the fundamental idea in regard to the expressions in question, is evident from the very use of the words *this* and *that*.

Now the sequence of ideas is capable of being determined by two tests.

1. The idea to which the name was last given, or (changing the expression) the name of the last idea, may be the nearest idea in the order of sequence, and, consequently, the idea referred to by the pronoun of proximity. In this case the idea closest at hand to the writer of the second line of the couplet quoted above was the idea of the *atmosphere* (*aer*), and it was, consequently, expressed by *this* (*hic*).

2. Or the idea to which the name was first given, or (changing the expression) the name of the first idea, may be the nearest idea in the order of sequence, and consequently the idea referred to it by the pronoun of proximity; inasmuch as the idea which occurs first is the most prominent one, and what is prominent appears near. In this case, the idea closest at hand to the writer of the second line of the couplet quoted above would have been the idea of the *sea* (*pontus*), and it would, consequently, have been the idea expressed by *this* (*hic*).

As Ovid, however, considered the idea at the end of the last half of one sentence to be the idea nearest to the beginning of the next, we have him expressing himself as he does. On the other hand, it is easy to conceive a writer with whom the nearest idea is the idea that led the way to the others.

As I believe that one and the same individual may measure the sequence of his ideas sometimes according to one of these principles, and sometimes according to another, I believe that all rules about the relations of *this* and *that* are arbitrary.

It is just a matter of chance whether a thinker take up his line of ideas by the end or by the beginning. The analogies of such expressions as the following are in favour of *this*, in English, applying to the *first* subject, *that* to the *second;* since the word *attorney* takes the place of *this*, and applies to the first name of the two, *i. e.* to *Thurlow* :—

"It was a proud day for the bar when Lord North made Thurlow (1) and (2) Wedderburn (1) Attorney (2) and Solicitor General."—*Mathias, from* LORD CAMPBELL'S *Lives of the Chancellors.*

CHAPTER VII.

ON THE CONSTRUCTION OF THE WORD *SELF*.

§ 469. The undoubted constructions of the word *self*, in the present state of the cultivated English, are threefold.

1. *Government.*—In *my-self*, *thy-self*, *our-selves*, and *your-selves*, the construction is that of a common substantive with an adjective or genitive case. *My-self* = *my individuality*, and is similarly construed—*mea individualitas* (or *persona*), or *mei individualitas* (or *persona*).

2. *Apposition.*—In *him-self* and *them-selves*, when accusative, the construction is that of a substantive in apposition with a pronoun. *Him-self* = *him, the individual.*

3. *Composition.*—It is only, however, when *himself* and *themselves* are in the accusative case, that the construction is appositional. When they are used as nominatives, it must be explained on another principle. In phrases like

He himself was present,

They themselves were present,

there is neither apposition nor government; *him* and *them*, being neither related to *my* and *thy*, so as to be governed, nor yet to *he* and *they*, so as to form an apposition. In order to come under one of these conditions, the phrases should be either *he his self* (*they their selves*), or else *he he self* (*they they selves*). In this difficulty, the only logical view that can be taken of the matter, is to consider the words *himself* and *themselves*, not as two words, but as a single word compounded; and even then, the compound will be of an irregular kind; inasmuch as the inflectional element *-m*, is dealt with as part and parcel of the root.

Her-self.—The construction here is ambiguous. It is one of

the preceding constructions. Which, however, it is, is uncertain; since *her* may be either a so-called genitive, like *my*, or an accusative, like *him*.

Itself—is also ambiguous. The *s* may represent the *-s* in *its*, as well as the *s-* in *self*.

This inconsistency is as old as the Anglo-Saxon stage of the English language.

In the exhibition of the second construction of the word *self*, it was assumed that the case was a case of apposition, and that *self* was substantival in character. Nevertheless, this is by no means a necessary phenomenon. *Self* might, as far as its power is determined by its construction alone, in words like *himself*, as easily be an adjective as a substantive. In which case the construction would be a matter, not of apposition, but of *agreement*. To illustrate this by the Latin language, *himself* might equal either *eum personam* (*him, the person*), or *eum personalem* (*him personal*). The evidence, however, of the forms like *myself*, as well as other facts adducible from comparative philology, prove the substantival character of *self*. On the other hand, it ought not to be concealed that another word, whereof the preponderance of the adjectival over the substantival power is undoubted, is found in the Old English, with just the same inconsistency as the word *self; i. e.* sometimes in government (like a substantive), and sometimes in either concord or apposition, like a word which may be *either* substantive or adjective. This word is *one;* the following illustrations of which are from Mr. Guest.—*Phil. Trans.* No. 22.

In this world wote I no knight,
Who durst *his one* with hym fight.

Ipomedon, 1690.

þah ha *hire ane* were
Ayein so kene keisere and al his kine riche.

St. Catherine, 90.

Though she *alone* were
Against so fierce a kaiser, and all his kingdom.

Here *his one, her one,* mean *his singleness, her single ness.*

He made his mone
Within a garden all *him one.*

Gower, *Confess. Amant.*

Here *him one* = *himself* in respect to its construction.

§ 470. As to the inflection of the word *-self*, all its compounds are substantives; inasmuch as they all take plural forms as far as certain logical limitations will allow them to do so—*ourselves, yourselves, themselves.*

Myself, thyself, himself, itself, and *herself,* are naturally singular, and under no circumstances can become plural.

Themselves is naturally plural, and under no circumstances can become singular.

Ourselves and *yourselves* are naturally plural; yet under certain circumstances they become singular.

a. Just as men say *we* for *I,* so may they say *our* for *my.*

b. Just as men say *you* for *thou,* so may they say *your* for *thy.*

In respect to the inflection in the way of case, there are no logical limitations whatever. There is nothing against the existence of a genitive form *self's* except the habit of the English language not using one, founded on the little necessity for so doing.—*Are you sure this is your own? Yes, I am sure it is my own self's.* Such an expression is both logic and grammar.

When an adjective intervenes between *self* and its personal pronoun the construction is always in the way of government; in other words, the personal pronoun is always put in the genitive case.

His own self, *not* him own self.

Their own selves, *not* them own selves.

§ 471. The construction of *self* and a personal pronoun with a verb may be noticed in this place. It is only in the case of the two pronouns of the singular number that any doubt can arise.

1. When *myself* or *thyself* stands alone, the verb that follows is in the third person—*myself is* (not *am*) *weak, thyself is* (not *art*) *weak.* Here the construction is just the same as in the proposition *my body is weak.*

2. When *myself* or *thyself* is preceded by *I* or *thou,* the verb that follows is in the first person—*I, myself am* (not *is*) *weak; thou, thyself, art* (not *is*) *weak.*

CHAPTER VIII.

ON THE POSSESSIVE PRONOUNS.

§ 472. THE possessive pronouns fall into two classes. The first class contains the forms connected, partially in their etymology and wholly in their syntax, with *my* and *thy*, &c. The second class contains the forms connected, partially in their etymology and wholly in their syntax, with *mine* and *thine*, &c.

The first class is the class of what may be called the *oblique* possessives; the name being founded upon the etymological fact of their being connected with the oblique cases of the pronominal inflection.—*My, thy, his* (as in *his book*), *her, its* (as in *its book*), *our, your, their*. These are conveniently considered as the equivalents to the Latin forms, *mei, tui, ejus, nostrum, vestrum, eorum*.

The second class is the class of what may be called the *absolute* possessives; the name being founded upon the syntactic fact of their being able to form the term of a proposition by themselves; as *whose is this? Mine* (not *my*).—*Mine, thine, his* (as in *the book is his*), *hers, ours, yours, theirs*, are conveniently considered as the equivalents to the Latin forms *meus, mea, meum; tuus, tua, tuum; suus, sua, suum; noster, nostra, nostrum; vester, vestra, vestrum*.

How far either or both of these two classes of pronouns are cases, or adjectives, is a point of etymology that has already been noticed (Part IV. chap. xx.).

How far both or either are cases or adjectives is, in syntax, a matter of indifference.

There is, however, a palpable difference between the con-

struction of *my* and *mine*. We cannot say *this is mine hat*, and we cannot say *this hat is my*. Nevertheless, this difference is not explained by any change of construction from that of adjectives to that of cases. As far as the syntax is concerned, the construction of *my* and *mine* is equally that of an adjective *agreeing* with a substantive, and of a genitive (or possessive) case *governed* by a substantive.

Now a common genitive case can be used in two ways; either as part of a term, or as a whole term (*i. e.* absolutely).—1. As part of a term—*this is John's hat*. 2. As a whole term —*this hat is John's*.

And a common adjective can be used in two ways; either as part of a term, or as a whole term (*i. e.* absolutely).—1. As part of a term—*these are good hats*. 2. As a whole term—*these hats are good*.

Now whether we consider *my*, and the words like it, as adjectives or cases, they possess only *one* of the properties just illustrated, *i. e.* they can only be used as part of a term —*this is my hat*; not *this hat is my*.

And whether we consider *mine*, and the words like it, as adjectives or cases, they possess only *one* of the properties just illustrated, *i. e.* they can only be used as whole terms, or absolutely—*this hat is mine*; not *this is mine hat*.

For a full and perfect construction, whether of an adjective or a genitive case, the possessive pronouns present the phenomenon of being, singly, incomplete, but, nevertheless, complementary to each other when taken in their two forms.

In the absolute construction of a genitive case, the term is formed by the single word only so far as the *expression* is concerned. A substantive is always *understood* from what has preceded.—*This discovery is Newton's = this discovery is Newton's discovery*.

The same with adjectives.—*This weather is fine = this weather is fine weather*.

And the same with absolute pronouns.—*This hat is mine = this hat is my hat*; and *this is a hat of mine = this is a hat of my hats*.

In respect to all matters of syntax considered exclusively, it is so thoroughly a matter of indifference whether a word be an

adjective or a genitive case, that Wallis considers the forms in *-'s*, like *father's*, not as genitive cases, but as adjectives. Looking to the logic of the question alone, he is right, and, looking to the practical syntax of the question, he is right also. He is only wrong on the etymological side of the question.

"Nomina substantiva apud nos nullum vel generum vel casuum discrimen sortiuntur."—P. 76.

"Duo sunt adjectivorum genera, a substantivis immediate descendentia, quæ semper substantivis suis præponuntur. Primum quidem adjectivum possessivum libet appellare. Fit autem a quovis substantivo, sive singulari sive plurali, addito *-s*.—Ut *man's nature*, *the nature of man*, natura humana vel hominis; *men's nature*, natura humana vel hominum; *Virgil's poems*, *the poems of Virgil*, poemata Virgilii vel Virgiliana."—P. 89.

CHAPTER IX.

THE RELATIVE PRONOUNS.

§ 473. The word *that*, although originally, when a demonstrative pronoun, a neuter singular, is now used as a relative for all genders, and both numbers.

1. He *that* spoke.—*Masculine gender.*
2. She *that* spoke.—*Feminine gender.*
3. They *that* fought.—*Plural number.*
4. The man *that* I struck:—*Objective case.*

§ 474. Etymologically, *which* is no true neuter of *who*, but a compound word. It is used, however, with less latitude than *that*. The beginning of the Lord's Prayer exhibits it in combination with a masculine noun. Generally, however, it is confined to the neuter gender; in which it is common to both numbers.

1. The dagger *which* stabbed Cæsar.—*Nominative singular.*
2. The daggers *which* stabbed Cæsar.—*Nominative plural.*
3. The dagger *which* I grasp.—*Objective singular.*
4. The daggers *which* I grasp.—*Objective Plural.*

Which has so nearly replaced *what* that the general use of this last word with its proper power, as a neuter relative, is, in the present English, vulgar, *e. g.*—

1. The dagger *what* stabbed Cæsar.
2. The dagger *what* I grasp.

In one case, however, *what* is used as a true relative, viz. when the antecedent is either *this* or *that*.

This is *what* I mean; *not*, this is *which* I mean.
That is *what* I mean; *not*, that is *which* I mean.

§ 475. The word *as*, properly a conjunction, is occasionally used as a relative—*the man* as *rides to market*.

This expression is not to be imitated. It ought, however, to be explained. *As* is a conjunction denoting comparison. The ideas of comparison and equivalence are allied. The relative is, *ex vi termini*, the equivalent, in one part of a sentence, to the antecedent in another.

(1) The man—(2) who speaks.

Here *who* = *man*.

(1) As white—(2) as snow.

Here *snow* = *white*.

§ 476. It is necessary that the relative be in the same *gender* as the antecedent—*the man who—the woman who—the thing which*.

It is necessary that the relative be in the same *number* with the antecedent.

It is *not* necessary for the relative to be in the same *case* with its antecedent.

1. John, *who* trusts me, comes here.
2. John, *whom* I trust, comes here.
3. John, *whose* confidence I possess, comes here.
4. I trust John, *who* trusts me.

The reason why the relative must agree with its antecedent in both number and gender, whilst it need not agree with it in case, is found in the following observations.

1. All sentences containing a relative contain two verbs—*John who* (1) *trusts me* (2) *comes here*.

2. Two verbs express two actions—(1) *trust*, (2) *come*.

3. Whilst, however, the actions are two in number, the person or thing which does, or suffers them is single—*John*.

4. *He* (*she* or *it*) is singular, *ex vi termini*. The relative expresses the *identity* between the subjects (or objects) of the two actions. Thus *who* = *John*, or is another name for John.

5. Things and persons that are one and the same, are of

one and the same gender. The *John* who *trusts* is necessarily of the same gender with the *John* who *comes*.

6. Things and persons that are one and the same, are of one and the same number. The number of *Johns* who *trust*, is the same as the number of *Johns* who *come*. Both these elements of concord are immutable.

7. But a third element of concord is not immutable. The person or thing that is an agent in the one part of the sentence, may be the object of an action in the other. The *John* whom I *trust* may *trust* me also. Hence—

a. I trust John—*John* the object.
b. John trusts me—*John* the agent.

As the relative is only the antecedent in another form, it may change its case according to the construction.

1. I trust John—(2) *John* trusts me.
2. I trust John—(2) *He* trusts me.
3. I trust John—(2) *Who* trusts me.
4. John trusts me—(2) I trust *John*.
5. John trusts me—(2) I trust *him*.
6. John trusts me—(2) I trust *whom*.
7. John trusts me—(2) *Whom* I trust.
8. John—(2) *Whom* I trust trusts me.

§ 477. *The books I want are here.*—This is a specimen of a true ellipsis. In all such phrases in *full*, there are *three* essential elements.

1. The first proposition; as *the books are here*.

2. The second proposition; as *I want*.

3. The word which connects the two propositions, and without which they naturally make separate, independent, unconnected statements.

Now, although true and unequivocal ellipses are scarce, the preceding is one of the most unequivocal kind—the word which connects the two propositions being wanting.

§ 478. One or two points connected with the construction of those sentences wherein relative pronouns occur, are necessary to be familiarly understood in order for us to see our way clearly to certain real and apparent anomalies in the syntax of this class of words.

1. Every sentence wherein a relative occurs, is complex, *i. e.* it consists of two propositions—*the man who rides is come* = (1) *the man is come;* (2) *who rides.* Here the relative *who* has no meaning in itself, but takes a meaning from the noun of the preceding clause.

2. *The relative is the demonstrative or personal pronoun under another form.*—The two propositions (1) *the man is come;* (2) *who rides* = (1) *the man is come;* (2) *he rides.*

3. *The demonstrative or personal pronoun is the substantive in another form.*—The two propositions (1) *the man is come;* (2) *he rides* = (1) *the man is come;* (2) *the man rides.*

4. Hence the relative is the equivalent to a demonstrative pronoun, or to a substantive, indifferently.

5. But the relative is the equivalent to the pronoun and substantive, and *something more.* In sentences like

The man is come—he rides—
The man is come—the man rides.

The identity between the person mentioned in the two propositions is implied, not expressed. This the relative *expresses;* and hence its use in languages.

6. From these observations we get a practical rule for determining doubful constructions.

a. Reduce the sentence to the several propositions (which are never less than two) which it contains.

b. Replace the relative by its equivalent personal or demonstrative pronoun, or by its equivalent substantive.

c. The case of the demonstrative or substantive, is the case of the relative also.

By applying this rule to such expressions as

Satan, than *whom*
None higher sat, thus spake,

we find them, *according to the current etymology,* incorrect—

Satan spake—none sat higher than he sat.
Satan spake—none sat higher than Satan sat.

Hence the expression should be—

Satan than *who*
None higher sat.

Observe.—The words, *according to the current etymology*, indicate an explanation which, rightly or wrongly, has been urged in favour of expressions like the one in question, and which will be noticed in a future chapter.

Observe.—That three circumstances complicate the syntax of the relative pronoun.

1. The elliptic form of the generality of the sentences wherein it follows the word *than*.

2. The influence of the oblique interrogation.

3. The influence of an omitted relative.

This last finds place in the present chapter.

When the relative and antecedent are in different cases, and the relative is omitted, the antecedent is sometimes put in the case of the relative.

He whom I accuse has entered.

Contracted according to § 477—

He I accuse has entered.

Changed, according to the present section—

Him I accuse has entered.

And so (as shown by Mr. Guest, *Philological Transactions*), Shakspere has really written,—

Him I accuse,
The city gates by this has entered.
Coriolanus, v. 5.

Better leave undone, than by our deeds acquire
Too high a fame, when *him* we serve 's away.
Antony and Cleopatra, iii. 1.

The reason of this is clear. The verb that determines the case of the relative is brought in contact with the antecedent, and the case of the antecedent is accommodated to the case of the relative.

The Greek phrase, χρῶμαι βιβλίοις οἷς ἔχω, is an instance of the converse process.

§ 479. *When there are two words in a clause, each capable of being an antecedent, the relative refers to the latter.*

1. *Solomon the son of David who slew Goliah.* This is unexceptionable.

2. *Solomon the son of David who built the temple.* This is exceptionable.

Nevertheless, it is defensible, on the supposition that *Solomon-the-son-of-David* is a single many-worded name.

The inference, that *David* built the temple, wrong as it would be in history, would be but a legitimate deduction from this text, otherwise interpreted.

This rule is much neglected.

CHAPTER X.

ON THE INTERROGATIVE PRONOUN.

§ 480. QUESTIONS are of two sorts, direct and oblique.

Direct.—Who is he?

Oblique.—Who do you say that he is?

All difficulties about the cases of the interrogative pronoun may be determined by framing an answer, and observing the case of the word with which the interrogative coincides. Whatever be the case of this word will also be the case of the interrogative.

DIRECT.

Qu. *Who* is this?—*Ans.* *I.*
Qu. *Whose* is this?—*Ans.* *His.*
Qu. *Whom* do you seek?—*Ans.* *Him.*

OBLIQUE.

Qu. *Who* do you say that it is?—*Ans.* *He.*
Qu. *Whose* do you say that it is?—*Ans.* *His.*
Qu. *Whom* do you say that they seek?—*Ans.* *Him.*

Note.—The answer should always be made by means of a pronoun, as, by so doing, we distinguish the accusative case from the nominative.

Note.—And, if necessary, it should be made in full. Thus the full answer to *whom do you say that they seek?* is, *I say that they seek him.*

Nevertheless, such expressions as *whom do they say that it is?* are common, especially in oblique questions. The following examples are Mr. Guest's,—*Philological Transactions*:—

"And he axed hem and seide, *whom* seien the people that I am?

Thei answereden and seiden, Jon Baptist—and he seide to hem, But *whom* seien ye that I am?"—WYCLIFFE, Luke ix.

"Tell me in sadness *whom* she is you love."
Romeo and Juliet, i. 1.

"And as John fulfilled his course, he said, *whom* think ye that I am?"—Acts xiii. 25.

§ 481. Two circumstances encourage this confusion. 1. The presence of a second verb, which takes the appearance of a governing verb. 2. The omission of a really oblique antecedent or relative. 3. The use of accusative for nominative forms in the case of personal pronouns.

The presence of a second verb, &c.—*Tell* me *whom* she *is*. Here *tell* is made to govern *whom*, instead of *whom* being left, as *who*, to agree with *she*.

The omission, &c.—Tell me *whom* she is you *love*. Here the full construction requires a second pronoun—tell me *who* she is *whom* you *love*; or else, Tell me *her whom* you love.

§ 482. To the question, *who is* this? many would answer not *I*, but *me*. This confusion of the case in the answer favours a confusion of case in the question.

It is clear that much of this reasoning applies to the relative powers of *who*, as well as to the interrogative.

But, it is possible that there may be no incorrectness at all: insomuch as *whom* may have become a true nominative. Mr. Guest has truly remarked that such is the case in the Scandinavian language, where *hve-m* = *who* = *qui*.

This view, if true, justifies the use of *whom* after the conjunctions *than* and *as*; so that the expression,—

Satan than *whom*
None higher sat,

may be right.

Nevertheless, it does not justify such expressions as—

None sits higher than *me*.
None sits higher than *thee*.
None sits higher than *us*.
None sits higher than *her*.

The reason of this is clear. *Whom* is supposed to be admissible, not because the sentence admits an accusative case, but because custom has converted it into a nominative. For my own part, I doubt the application of the Danish rule to the English language. Things may be going that way, but they have not, as yet, gone far enough.

CHAPTER XI.

THE RECIPROCAL CONSTRUCTION.

§ 483. In all sentences containing the statement of a reciprocal or mutual action there are in reality two assertions, viz. the assertion that A. *strikes* (or *loves*) B., and the assertion that B. *strikes* (or *loves*) A.; the action forming one, the reaction another. Hence, if the expressions exactly coincided with the fact signified, there would always be two propositions. This, however, is not the habit of language. Hence arises a more compendious form of expression, giving origin to an ellipsis of a peculiar kind. Phrases like *Eteocles and Polynices killed each other* are elliptical, for *Eteocles and Polynices killed—each the other*. Here the second proposition expands and explains the first, whilst the first supplies the verb to the second. Each, however, is elliptic. The first is without the object, the second without the verb. That the verb must be in the plural (or dual) number, that one of the nouns must be in the nominative case, and that the other must be objective, is self-evident from the structure of the sentence; such being the conditions of the expression of the idea. An aposiopesis takes place after a plural verb, and then there follows a clause wherein the verb is supplied from what went before.

§ 484. This is the syntax. As to the power of the words *each* and *one* in the expression (*each other* and *one another*), I am not prepared to say that in the common practice of the English language there is any distinction between them. A distinction, however, if it existed, would give strength to our language. Where *two* persons performed a reciprocal action, the expression might be *one another*; as *Eteocles and Polynices*

killed one another. Where *more than two* persons were engaged on each side of a reciprocal action the expression might be *each other;* as, *the ten champions praised each other.*

This amount of perspicuity is attained, by different processes, in the French, Spanish, and Scandinavian languages.

1. French.—*Ils* (*i. e.* A. and B.) *se battaient—l'un l'autre. Ils* (A. B. C.) *se battaient—les uns les autres.* In Spanish, *uno* otro = *l'un l'autre,* and *unos otros* = *les uns les autres.*

2. Danish. — *Hin*ander = the French *l'un l'autre;* whilst *hverandre* = *les uns les autres.*

CHAPTER XII.

THE INDETERMINATE PRONOUNS.

§ 485. DIFFERENT nations have different methods of expressing indeterminate propositions.

Sometimes it is by the use of the passive voice. This is the common method in Latin and Greek, and is also current in English—*dicitur*, λέγεται, *it is said.*

Sometimes the verb is reflective—*si dice* = *it says itself*, Italian.

Sometimes the plural pronoun of the third person is used. This also is an English locution—*they say* = *the world at large says.*

Finally, the use of some word = *man* is a common indeterminate expression.

The word *man* has an indeterminate sense in the Modern German; as, *man sagt* = *they say.*

The word *man* was also used indeterminately in the Old English, although it is not so used in the modern.—*Deutsche Grammatik.*

In the Old English, the form *man* often lost the *-n*, and became *me.* This form is also extinct.

The present indeterminate pronoun is *one*; as, *one says* = *they say* = *it is said* = *man sagt*, German = *on dit*, French = *si dice*, Italian.

It has been stated in pp. 216, 205, that the indeterminate pronoun *one* has no etymological connection with the numeral *one*; but that it is derived from the French *on* = *homme* = *homo* = *man*; and that it has replaced the Old English *man* or *me.*

§ 486. Two other pronouns, or, to speak more in accord-

ance with the present habit of the English language, one pronoun, and one adverb of pronominal origin, are also used indeterminately, viz. *it* and *there*.

It can be either the subject or the predicate of a sentence,—*it is this, this is it, I am it, it is I.* When *it* is the subject of a proposition, the verb necessarily agrees with it, and can be of the singular number only; no matter what be the number of the predicate—*it is this, it is these.*

When *it* is the predicate of a proposition, the number of the verb depends upon the number of the subject. These points of universal syntax are mentioned here for the sake of illustrating some anomalous forms.

There can only be the predicate of a subject. It differs from *it* in this respect. It follows also that it must differ from *it* in never affecting the number of the verb. This is determined by the nature of the subject—*there is this, there are these.*

When we say *there is these,* the analogy between the words *these* and *it* misleads us; the expression being illogical.

Furthermore, although a predicate, *there* always stands in the beginning of propositions, *i. e.* in the place of the subject. This also misleads.

Although *it,* when the subject, being itself singular, absolutely requires that its verb should be singular also, there is a tendency to use it incorrectly, and to treat it as a plural. Thus, in German, when the predicate is plural, the verb joined to the singular form *es* (= *it*) is plural—*es sind menschen,* literally translated = *it are men;* which, though bad English, is good German.

CHAPTER XIII.

THE ARTICLES.

§ 487. The rule of most practical importance about the articles, is the rule that determines when the article shall be repeated as often as there is a fresh substantive, and when it shall not.

When two or more substantives following each other denote the same object, the article precedes the first only. We say *the secretary and treasurer* (or, *a secretary and treasurer*), when the two offices are held by one person.

When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the* (or *a*) *secretary and the* (or *a*) *treasurer*, when the two offices are held by different persons.

This rule is much neglected.

CHAPTER XIV.

THE NUMERALS.

§ 488. The numeral *one* is naturally singular. All the rest are naturally plural.

Nevertheless such expressions—*one two* (= *one collection of two*), *two threes* (= *two collections of three*), are legitimate. These are so because the sense of the word is changed. We may talk of several *ones* just as we may talk of several *aces*; and of *one two* just as of *one pair*.

Expressions like *the thousandth-and-first* are incorrect. They mean neither one thing nor another; 1001st being expressed by *the thousand-and-first*, and 1000th + 1st being expressed by *the thousandth and the first*.

Here it may be noticed that, although I never found it to do so, the word *odd* is capable of taking an ordinal form. The *thousand-and-odd-th* is as good an expression as the *thousand-and-eight-th*.

The construction of phrases like the *thousand-and-first* is the same construction as we find in the *king-of-Saxony's army*.

It is by no means a matter of indifference whether we say the *two first* or the *first two*.

The captains of two different classes at school should be called the *two first boys*. The first and second boys of the same class should be called the *first two boys*.

CHAPTER XV.

ON VERBS IN GENERAL.

§ 489. For the purposes of syntax, it is necessary to divide verbs into the five following divisions: transitive, intransitive, auxiliary, substantive, and impersonal.

Transitive verbs.—In transitive verbs the action is never a simple action. It always affects some object or other,—*I move my limbs; I strike my enemy.* The presence of a transitive verb implies also the presence of a noun; which noun is the name of the object affected. A transitive verb, unaccompanied by a noun, either expressed or understood, is a contradiction in terms. The absence of the nouns, in and of itself, makes it intransitive. *I move* means, simply, *I am in a state of moving.* *I strike* means, simply, *I am in the act of striking.* Verbs like *move* and *strike* are naturally transitive.

Intransitive verbs.—An act may take place, and yet no object be affected by it. *To hunger, to thirst, to sleep, to wake,* are verbs that indicate states of being, rather than actions affecting objects. Verbs like *hunger,* and *sleep,* are naturally intransitive.

Many verbs, naturally transitive, may be used as intransitive,—*e. g. I move, I strike,* &c.

Many verbs, naturally intransitive, may be used as transitives,—*e. g. I walked the horse = I made the horse walk.*

This variation in the use of one and the same verb is of much importance in the question of the government of verbs.

1. Transitive verbs are naturally followed by some noun or other; and that noun is *always* the name of something affected by them *as an object.*

2. Intransitive verbs are not naturally followed by any noun

at all; and when they are so followed, the noun is *never* the name of anything affected by them *as an object*.

Nevertheless, intransitive verbs may be followed by nouns denoting the manner, degree, or instrumentality of their action, —*I walk with my feet = incedo pedibus*.

The verb *substantive* has this peculiarity, viz. that for all purposes of syntax it is no verb at all. *I speak* may, logically, be reduced to *I am speaking;* in which case it is only the *part* of a verb. Etymologically, indeed, the verb substantive is a verb; inasmuch as it is inflected as such: but for the purposes of construction, it is a copula only, *i. e.* it merely denotes the agreement or disagreement between the subject and the predicate.

This does not apply to the infinitive mood. The infinitive mood of the so-called verb substantive is a noun; not, however, because it is a verb substantive, but because it is an infinitive mood.

The auxiliary and impersonal verbs will be considered separately.

CHAPTER XVI.

THE CONCORD OF VERBS.

§ 490. THE verb must agree with its subject in person,—*I walk*, not *I walks; he walks*, not *he walk*.

It must also agree with it in number,—*we walk*, not *we walks; he walks*, not *he walk*.

Clear as these rules are, they require some expansion before they become sufficient to solve all the doubtful points of English syntax connected with the concord of the verb.

1. *It is I, your master, who command you.* Query? would *it is I, your master, who commands you*, be correct? This is an example of a disputed point of concord in respect to the person of the verb.

2. *The wages of sin is death.* Query? would *the wages of sin* are *death*, be correct? This is an example of a disputed point of concord in respect to the number of the verb.

§ 491. In respect to the concord of person the following rules will carry us through a portion of the difficulties.

Rule.—In sentences, where there is but one proposition, when a noun and a pronoun of different persons are in apposition, the verb agrees with the first of them,—*I, your master, command you* (not *commands*): *your master, I, commands you* (not *command*).

To understand the nature of the difficulty, it is necessary to remember that subjects may be extremely complex as well as perfectly simple; and that a complex subject may contain, at one and the same time, a noun-substantive and a pronoun,—*I, the keeper; he, the merchant*, &c.

Now all noun-substantives are naturally of the third person —*John speaks, the men run, the commander gives orders*. Consequently the verb is of the third person also.

But the pronoun with which such a noun-substantive may be placed in apposition, may be a pronoun of either person, the first or second: *I* or *thou—I the commander—thou the commander*.—In this case the construction requires consideration. With which does the verb agree? with the substantive which requires a third person? or with the pronoun which requires a first or second?

Undoubtedly the idea which comes first is the leading idea; and undoubtedly, the idea which explains, qualifies, or defines it, is the subordinate idea: and, undoubtedly, it is the leading idea which determines the construction of the verb. We may illustrate this from the analogy of a similar construction in respect to number—*a man with a horse and a gig meets me on the road.* Here the ideas are three; nevertheless the verb is singular. No addition of subordinate elements interferes with the construction that is determined by the leading idea. In the expression *I, your master*, the ideas are two; viz. the idea expressed by *I*, and the idea expressed by *master*. Nevertheless, as the one only explains or defines the other, the construction is the same as if the idea were single. *Your master, I,* is in the same condition. The general statement is made concerning the *master*, and it is intended to say what *he* does. The word *I* merely defines the expression by stating who the master is. Of the two expressions the latter is the awkwardest. The construction, however, is the same for both.

From the analysis of the structure of complex subjects of the kind in question, combined with a rule concerning the position of the subject, which will soon be laid down, I believe that, for all single propositions, the foregoing rule is absolute.

Rule.—In all single propositions the verb agrees in person with the noun (whether substantive or pronoun) which comes first.

But the expression *it is I, your master, who command* (or *commands*) *you,* is not a single proposition. It is a sentence containing two propositions.

1. *It is I.*
2. *Who commands you.*

Here, the word *master* is, so to say, undistributed. It may belong to either clause of the sentence, *i. e.* the whole sentence may be divided into—

Either—*it is I your master*—
Or—*your master who commands you.*

This is the first point to observe. The next is, that the verb in the second clause (*command* or *commands*) is governed, not by either the personal pronoun or the substantive, but by the relative, *i. e.* in the particular case before us, not by either *I* or *master*, but by *who*.

And this brings us to the following question:—with which of the two antecedents does the *relative* agree? with *I* or with *master?*

This may be answered by the two following rules:—

Rule 1.—When the two antecedents are in the same proposition, the relative agrees with the first. Thus—

1. It is *I* your *master*—
2. Who *command* you.

Rule 2.—When the two antecedents are in different propositions, the relative agrees with the second. Thus—

1. It is *I*—
2. Your *master* who *commands* you.

This, however, is not all. What determines whether the two antecedents shall be in the same or in different propositions? I believe that the following rules for what may be called *the distribution of the substantive antecedent* will bear criticism.

Rule 1. That when there is any natural connection between the substantive antecedent and the verb governed by the relative, the antecedent belongs to the second clause. Thus, in the expression just quoted, the word *master* is logically connected with the word *command;* and this fact makes the expression, *It is I your master who commands you,* the better of the two.

Rule 2. That when there is no natural connection between the substantive antecedent and the verb governed by the rela-

tive, the antecedent belongs to the first clause. *It is I, John, who command* (not *commands*) *you.*

To recapitulate, the train of reasoning has been as follows:—

1. The person of the second verb is the person of the relative.

2. The person of the relative is that of one of two antecedents.

3. Of such two antecedents the relative agrees with the one which stands in the same proposition with itself.

4. Which position is determined by the connection or want of connection between the substantive antecedent and the verb governed by the relative.

Respecting the person of the verb in the *first* proposition of a complex sentence there is no doubt. *I, your master, who commands you to make haste, am* (not *is*) *in a hurry.* Here, *I am in a hurry* is the first proposition; *who commands you to make haste,* the second.

It is not difficult to see why the construction of sentences consisting of two propositions is open to an amount of latitude which is not admissible in the construction of single propositions. As long as the different parts of a complex idea are contained within the limits of a single proposition, their subordinate character is easily discerned. When, however, they amount to whole propositions, they take the appearance of being independent members of the sentence.

§ 492. *The concord of number.*—It is believed that the following three rules will carry us through all difficulties of the kind just exhibited.

Rule 1. That the verb agrees with the subject, and with nothing but the subject. The only way to justify such an expression as *the wages of sin is death,* is to consider *death* not as the subject, but as the predicate; in other words, to consider the construction to be, *death is the wages of sin.*

Rule 2. That, except in the case of the word *there* (§ 486), the word which comes first is always the subject, until the contrary be proved.

Rule 3. That no number of connected singular nouns can govern a plural verb, unless they be connected by a copulative

conjunction. *The sun* and *moon shine,—the sun* in conjunction with *the moon shines.*

Plural subjects with singular predicates.—The wages of sin *are* death.—Honest men *are* the salt of the earth.

Singular subjects with plural predicates.—These constructions are rarer than the preceding : inasmuch as two or more persons (or things) are oftener spoken of as being equivalent to one, than one person (or thing) is spoken of as being equivalent to two or more.

Sixpence *is* twelve halfpennies.
He *is* all head and shoulders.
Vulnera totus *erat.*
Tu *es* deliciæ meæ.

Ἕκτωρ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
Ἦδε κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.

CHAPTER XVII.

ON THE GOVERNMENT OF VERBS.

§ 493. The government of verbs is of two sorts, (1.) *objective*, and (2.) *modal*.

It is objective where the noun which follows the verb is the name of some object affected by the action of the verb,—as *he strikes me; he wounds the enemy*.

It is modal when the noun which follows the verb is not the name of any object affected by the verb, but the name of some object explaining the manner in which the action of the verb takes place, the instrument with which it is done, the end for which it is done, &c.

The government of all transitive verbs is necessarily objective. It may also be modal,—*I strike the enemy with the sword = ferio hostem gladio*.

The government of all intransitive verbs can only be modal, —*I walk with the stick*. When we say, *I walk the horse*, the word *walk* has changed its meaning, and signifies *make to walk*, and is, by the very fact of its being followed by the name of an object, converted from an intransitive into a transitive verb.

The modal construction may also be called the *adverbial construction*; because the effect of the noun is akin to that of an adverb,—*I fight with bravery = I fight bravely; he walks a king = he walks regally*. The modal (or adverbial) construction (or government) sometimes takes the appearance of the objective: inasmuch as intransitive verbs are frequently followed by a substantive; which substantive is in the objective

case. Nevertheless, this is no proof of government. For a verb to be capable of governing an objective case, it must be a verb signifying an action affecting an object: and if there be no such object, there is no room for any objective government. *To break the sleep of the righteous* is *to affect, by breaking, the sleep of the righteous:* but, *to sleep the sleep of the righteous,* is not *to affect by sleeping the sleep of the righteous;* since the act of sleeping is an act that affects no object whatever. It is a *state.* We may, indeed, give it the appearance of a transitive verb, as we do when we say, *the opiate slept the patient,* meaning thereby, *lulled to sleep;* but the transitive character is only apparent.

To sleep the sleep of the righteous is *to sleep in agreement with* —or *according to*—or *after the manner of*—*the sleep of the righteous,* and the construction is adverbial.

In the grammars of the classical languages, the following rule is exceptionable — *Quodvis verbum admittit accusativum nominis sibi cognati.* It does so; but it governs the accusative case not objectively but modally.

Modal verbs may be divided into a multiplicity of divisions. Of such, it is not necessary in English to give more than the following four :—

1. *Appositional.*—As, *she walks a queen: you consider me safe.* The appositional construction is, in reality, a matter of concord rather than of gender. It will be considered more fully in the following section.

2. *Traditive.*—As, *I give the book to you = do librum tibi. I teach you the lesson = διδάσκω σὲ τὴν διδασκάλιαν.* In all traditive expression, there are three ideas: (1.) an agent, (2.) an object, (3.) a person, or thing, to which the object is made over, or transferred, by the agent. For this idea the term dative is too restricted: since in Greek and some other languages, both the name of the object conveyed, and the name of the person to whom it is conveyed are, frequently, put in the accusative case.

3. *Instrumental.*—As, *I fight with a sword = pugno ense = feohte sweorde,*—Anglo-Saxon.

4. *Emphatic.*—As, *he sleeps the sleep of the righteous.*

§ 494. *Verb and nominative case.*—No verb governs a nominative case. The appositional construction *seems* to require such a form of government; but the form is only apparent.

It is I.
It is thou.
It is he, &c.

Here, although the word *is* is *followed* by a nominative case, it by no means governs one—at least not as a verb.

It has been stated above that the so-called verb-substantive is only a verb for the purposes of etymology. In syntax, it is only a part of a verb, *i. e.* the copula.

Now this fact changes the question of the construction in expressions like *it is I*, &c., from a point of government to one of concord. In the previous examples the words *it*, *is*, and *I*, were, respectively, *subject*, *copula*, and *predicate*; and, as it is the function of the copula to denote the agreement between the predicate and the subject, the real point to investigate is the nature of the concord between these two parts of a proposition.

Now the predicate need agree with the subject in case only.

1. It has no necessary concord in gender—*she is a man in courage—he is a woman in effeminacy—it is a girl.*

2. It has no necessary concord in number—*sin is the wages of death—it is these that do the mischief.*

3. It has no necessary concord in person—*I am he whom you mean.*

4. It *has*, however, a necessary concord in case. Nothing but a nominative case can, by itself, constitute a term of either kind—subject or predicate. Hence, both terms must be in the nominative, and, consequently, both in the same case. Expressions like *this is for me* are elliptic. The logical expression is *this is a thing for me.*

Rule.—The predicate must be of the same case with its subject.

Hence—The copula, instead of determining a case, expresses a concord.

Rule 1.—All words connected with a nominative case by the

copula (*i. e.* the so-called verb-substantive) must be nominative. —*It is I; I am safe.*

Rule 2.—All words in apposition with a word so connected must be nominative.—It is difficult to illustrate this from the English language, from our want of inflections. In Latin, however, we say *vocor Johannes = I am called John*, not *vocor Johannem.* Here the logical equivalent is *ego sum vocatus Johannes*—where—

1. *Ego,* is nominative because it is the subject.

2. *Vocatus* is nominative because it is the predicate, agreeing with the subject.

3. *Johannes* is nominative because it is part of the predicate, and in apposition with *vocatus.*

N.B. Although in precise language *Johannes* is said to agree with *vocatus* rather than to be in apposition with it, the expression, as it stands, is correct. Apposition is the agreement of substantives, agreement the apposition of adjectives.

Rule 3.—All verbs which, when resolved into a copula and participle, have their participle in apposition (or agreeing) with the noun, are in the same condition as simple copulas—*she walks a queen = she is walking a queen = illa est incedens regina.*

Rule 4.—The construction of a subject and copula preceded by the conjunction *that,* is the same in respect to the predicate by which they are followed as if the sentence were an isolated proposition.

This rule determines the propriety of the expression—*I believe that it is he* as opposed to the expression *I believe that it is him.*

I believe = I am believing, and forms one proposition.

It is he, forms a second.

That, connects the two; but belongs to neither.

Now, as the relation between the subject and predicate of a proposition cannot be affected by a word which does not belong to it, the construction is the same as if the propositions were wholly separate.

N.B. The question (in cases where the conjunction *that* is not used) as to the greater propriety of the two expressions—

I believe it to be him—I believe it to be he—has yet to be considered.

§ 495. *The verb and genitive case.*—No verb in the present English governs a genitive case. In Anglo-Saxon certain verbs did: *e. g. verbs of ruling* and others—*weolde thises middangeardes* = *he ruled* (*wealded*) *this earth's.* Genitive cases, too, governed by a verb are common both in Latin and Greek. *To eat of the fruit of the tree* is no genitive construction, however much it may be equivalent to one. *Fruit* is in the objective case, and is governed not by the verb, but by the preposition *of.*

§ 496. *The verb and accusative.*—All transitive verbs govern an accusative case,—*he strikes me, thee, him, her, it, us, you, them.*

The verb and dative case.—The word *give,* and a few others, govern a dative case. Phrases like *give it him, whom shall I give it?* are perfectly correct, and have been explained above. The prepositional construction *give it* to *him,—to whom shall I give it?* is unnecessary. The evidence of this is the same as in the construction of the adjective *like.*

§ 497. *The partitive construction.*—Certain transitive verbs, the action whereof is extended not to the whole, but only to a part of their object, are followed by the preposition *of* and an objective case. *To eat of the fruit of the tree* = *to eat a part* (or *some*) *of the fruit of the tree: to drink of the water of the well* = *to drink a part* (or *some*) *of the water of the well.* It is not necessary, here, to suppose the ellipsis of the word *part* (or *some*). The construction is a construction that has grown out of the partitive power of the genitive case; for which case the preposition *of,* followed by the objective, serves as an equivalent.

§ 498. It has been already stated that forms like *I believe it to be him,* and forms like *I believe it to be he,* had not been investigated. Of these, the former is, logically, correct.

Here, the word, *to be,* is, in respect to its power, a noun.

As such, it is in the accusative case after the verb *believe.*

With this accusative infinitive, *it* agrees, as being part of the same complex idea. And *him* does the same.

In English we have two methods of expressing one idea; the method in question, and the method by means of the conjunction *that*.

1. *I believe it to be him.*
2. *I believe that it is he.*

In the first example, *it* is the object; and *it-to-be-him* forms one complex term.

In the second, *he* agrees with *it;* and *it* is the subject of a separate, though connected, proposition.

Of these two forms the Latin language adopts but one, viz. the former,—*credo eum esse*, not *credo quod illud est ille.*

§ 499. *The expression* ob differentiam.—The classical languages, although having but one of the two previous forms, are enabled to effect a variation in the application of it, which, although perhaps illogical, is convenient. When the speaker means himself, the noun that follows *esse*, or *εἶναι*, is nominative,—*φημὶ εἶναι δεσπότης = I say that I am the master : ait fuisse celerrimus = he says that he himself was the swiftest*—but, *φημὶ εἶναι δεσπότην = I say that he* (some one else) *is the master;* and *ait fuisse celerrimum = he says that he* (some one else) *is the swiftest.* This, though not adopted in English, is capable of being adopted,—*He believes it to be he* (*i. e.* the speaker) *who invented the machine;* but, *he believes it to be him* (that is, another person) *who invented it.*

§ 500. When the substantive infinitive, *to be*, is preceded by a passive participle, combined with the verb substantive, the construction is nominative—*it is believed to be he who spoke*, not *it is believed to be him.*—Here there are two propositions :—

1. It is believed.—
2. Who spoke.

Now, here, *it* is the subject, and, as such, nominative. But it is also the equivalent to *to be he*, which must be nominative as well. *To be he is believed = esse-ille creditur*,—or, changing the mode of proof,—

1. *It* is the subject and nominative.
2. *Believed* is part of the predicate; and, consequently, nominative also.

3. *To be he* is a subordinate part of the predicate, in apposition with *believed—est creditum, nempe entitas ejus.* Or, *to be he is believed = esse-ille est creditum.*

As a general expression for the syntax of copulas and appositional constructions, the current rule, that *copulas and appositional verbs must be followed by the same case by which they are preceded,* stands good.

CHAPTER XVIII.

THE IMPERSONAL VERBS.

§ 501. *Meseems.*—Equivalent to *it seems to me; mihi videtur, φαίνεταί μοι.* The verb *seems* is intransitive; consequently the pronoun *me* has the power of a dative case. The pronoun *it* is not required to accompany the verb.

Methinks.—In Anglo-Saxon there are two forms; *þencan* = *to think*, and *þincan* = *to seem.* It is from the latter form that the verb in *methinks* comes. Such being the case, it is intransitive, and consequently the pronoun *me* has the power of a dative case. The pronoun *it* is not required to accompany the verb.

Of this word we have also the past form *methought.*

> Methought I saw my late espoused wife
> Brought to me, like Alcestis, from the grave.
>
> MILTON.

Me listeth, or *me lists.*—Equivalent to *it pleases me* = *me juvat.* Anglo-Saxon *lystan* = *to wish, to choose*, also *to please, to delight;* Norse, *lysta.* Unlike the other two, the verb is transitive, so that the pronoun *me* has the power of an accusative case. The pronoun *it* is not required to accompany the verb.

These three are the only true impersonal verbs in the English language. They form a class by themselves, because no pronoun accompanies them, as is the case with the equivalent expressions *it appears, it pleases*, and with all the other verbs in the language.

CHAPTER XIX.

ON THE PARTICIPLES.

§ 502. The present participle, or the participle in *-ing*, must be considered in respect to its relations with the substantive in *-ing*. *Dying-day* is, probably, no more a participle than *morning-walk*. In respect to the syntax of such expressions as the forthcoming, I consider that they are *either* participles or substantives.

1. When substantives, they are in regimen, and govern a genitive case—*What is the meaning of the lady's holding up her train?* Here the word *holding* = *the act of holding*.—*Quid est significatio elevationis pallæ de parte fœminæ?*

2. When participles, they are in apposition or concord, and would, if inflected, appear in the same case with the substantive, or pronoun, preceding them—*What is the meaning of the lady holding up her train?* Here the word *holding* = *in the act of holding*, and answers to the Latin *fœminæ elevantis*.—*Quid est significatio fœminæ elevantis pallam?*

§ 503. The past participle corresponds not with the Greek form τυπτόμενος, but with the form τετυμμένος. *I am beaten* is essentially a combination, expressive not of present but of past time, just like the Latin *sum verberatus*. Its Greek equivalent is not εἰμὶ τυπτόμενος = *I am a man in the act of being beaten*, but εἰμὶ τετυμμένος = *I am a man who has been beaten*. It is past in respect to the action, though present in respect to the state brought about by the action. This essentially past element in the so-called present expression, *I am beaten*, will be again referred to.

CHAPTER XX.

ON THE MOODS.

§ 504. THE infinitive mood is a noun. The current rule—that *when two verbs come together the latter is placed in the infinitive mood*—means that one verb can govern another only by converting it into a noun—*I begin to move = I begin the act of moving*. Verbs, *as verbs*, can only come together in the way of apposition—*I irritate, I beat, I talk at him, I call him names*, &c.

The construction, however, of English infinitives is twofold. (1.) Objective. (2.) Gerundial.

When one verb is followed by another without the preposition *to*, the construction must be considered to have grown out of the objective case, or from the form in *-an*.

This is the case with the following words, and, probably, with others:—

I may go,	*not* I may *to* go.
I might go,	. I might *to* go.
I can move,	. I can *to* move.
I could move,	. I could *to* move.
I will speak,	. I will *to* speak.
I would speak,	. I would *to* speak.
I shall wait,	. I shall *to* wait.
I should wait,	. I should *to* wait.
Let me go,	. Let me *to* go.
He let me go,	. He let me *to* go.
I do speak,	. I do *to* speak.
I did speak,	. I did *to* speak.
I dare go,	. I dare *to* go.
I durst go,	. I durst *to* go.

Thou shalt not *see* thy brother's ox or his ass *fall* down by the way.

We *heard* him *say*, I will destroy the temple.

I *feel* the pain *abate*.

He *bid* her *alight*.

I would fain *have* any one *name* to me that tongue that any one can speak as he should do by the rules of grammar.

This, in the present English, is the rarer of the two constructions.

When a verb is followed by another, preceded by the preposition *to*, the construction must be considered to have grown out of the so-called gerund, *i. e.* the form in *-nne*, *i. e.* the dative case—*I begin to move*. This is the case with the great majority of English verbs.

The following examples, from the Old English, of the gerundial construction where we have, at present, the objective, are Mr. Guest's :—

1. Eilrid *myght nought to stand* þam ageyn.
R. Br.

2. Whether feith schall *mowe to save* him?
WYCLIFFE, James ii.

3. My woful child what flight *maist thou to take?*
HIGGINS, *Lady Sabrine*, 4.

4. Never to retourne no more,
Except he *would* his life *to loose* therfore.
HIGGINS, *King Albanaet*, 6.

5. He said he *could not to forsake* my love.
HIGGINS, *Queen Elstride*, 20.

6. The mayster *lette* X men and mo
To wende.
Octavian, 381.

7. And though we owe the fall of Troy requite,
Yet *let* revenge thereof from gods *to* lighte.
HIGGINS, *King Albanaet*, 16.

8. *I durst*, my lord, *to wager* she is honest.
Othello, iv. 2.

9. Whom, when on ground, she grovelling *saw to roll*,
She ran in haste, &c.
F. Q. iv. 7, 32.

§ 505. Imperatives have three peculiarities. (1.) They can only, in English, be used in the second person: (2.) They take pronouns after, instead of before, them: (3.) They often omit the pronoun altogether.

§ 506. For the syntax of subjunctives, see the chapter on Conjunctions.

CHAPTER XXI.

ON THE TENSES.

§ 507. NOTWITHSTANDING its name, the present tense in English, does not express a strictly *present* action. It rather expresses an habitual one. *He speaks well = he is a good speaker.* If a man means to say that he is in the act of speaking, he says *I am speaking.*

It has also, especially when combined with a subjunctive mood, a future power—*I beat you* (= *I will beat you*) *if you don't leave off.*

The English præterite is the equivalent, not to the Greek perfect, but the Greek aorist. *I beat* = ἔτυψα, not τέτυφα. The true perfect is expressed, in English, by the auxiliary *have* + the past participle.

CHAPTER XXII.

SYNTAX OF THE PERSONS OF VERBS.

§ 508. *The concord of persons.*—A difficulty that occurs frequently in the Latin language is rare in English. In expressions like *ego et ille* followed by a verb, there arises a question as to the person in which that verb should be used. Is it to be in the first person in order to agree with *ego*, or in the *third* in order to agree with *ille?* For the sake of laying down a rule upon these and similar points, the classical grammarians arrange the persons (as they do the genders) according to their *dignity*, making the verb (or adjective if it be a question of gender) agree with the most *worthy*. In respect to persons, the first is more worthy than the second, and the second more worthy than the third. Hence, the Latins said—

Ego et *Balbus sustulimus* manus.
Tu et *Balbus sustulistis* manus.

Now, in English, the plural form is the same for all three persons. Hence we say *I and you are friends, you and I are friends, I and he are friends,* &c., so that, for the practice of language, the question as to the relative dignity of the three persons is a matter of indifference.

Nevertheless, it *may* occur even in English. Whenever two or more pronouns of different persons, and of the *singular* number, follow each other *disjunctively*, the question of concord arises. *I or you,—you or he,—he or I.* I believe that, in these cases, the rule is as follows:—

1. Whenever the words *either* or *neither* precede the pro-

nouns, the verb is in the third person. *Either you or I is in the wrong; neither you nor I is in the wrong.*

2. Whenever the disjunctive is simple (*i. e.* unaccompanied with the word *either* or *neither*) the verb agrees with the *first* of the two pronouns.

I or *he am* in the wrong.
He or *I is* in the wrong.
Thou or *he art* in the wrong.
He or *thou is* in the wrong.

The reasons for these rules will appear in the chapter on Conjunctions.

Now, provided that they are correct, it is clear that the English language knows nothing about the relative degrees of dignity between these three pronouns; since its habit is to make the verb agree with the one which is placed first—whatever may be the person. I am strongly inclined to believe that the same is the case in Latin; in which case (in the sentence *ego et Balbus sustulimus manus*) *sustulimus* agrees, in person, with *ego*, not because the first person is the worthiest, but because it comes first in the proposition. That the greater supposed worth of the first person may be a reason for putting it first in the proposition is likely enough.

CHAPTER XXIII.

ON THE AUXILIARY VERBS.

§ 509. The auxiliary verbs, in English, play a most important part in the syntax of the language. They may be classified upon a variety of principles. The following, however, are all that need here be applied.

I. *Classification of auxiliaries according to their inflectional or non-inflectional powers.*—Inflectional auxiliaries are those that may either replace or be replaced by an inflection. Thus —*I am struck* = the Latin *ferior*, and the Greek *τύπτομαι*. These auxiliaries are in the same relation to verbs that prepositions are to nouns. The inflectional auxiliaries are,—

1. *Have;* equivalent to an inflection in the way of tense—*I have bitten* = *mo-mordi.*

2. *Shall;* ditto. *I shall call* = *voc-abo.*

3. *Will;* ditto. *I will call* = *voc-abo.*

4. *May;* equivalent to an inflection in the way of mood. *I am come that I may see* = *venio ut vid-eam.*

5. *Be;* equivalent to an inflection in the way of voice. *To be beaten* = *verberari, τύπτεσθαι.*

6. *Am, art, is, are;* ditto. Also equivalent to an inflection in the way of tense. *I am moving* = *move-o.*

7. *Was, were;* ditto, ditto. *I was beaten* = *ἐ-τύφθην. I was moving* = *move-bam.*

Do, can, must, and *let,* are non-inflectional auxiliaries.

II. *Classification of auxiliaries according to their non-auxiliary significations.*—The power of the word *have* in the combination *I have a horse,* is clear enough. It means possession. The power of the same word in the combination *I have been,* is not so clear; nevertheless, it is a power which has

grown out of the idea of possession. This shows that the power of a verb as an auxiliary may be a modification of its original power; *i. e.* of the power it has in non-auxiliary constructions. Sometimes the difference is very little: the word *let*, in *let us go*, has its natural sense of permission unimpaired. Sometimes it is lost altogether. *Can* and *may* exist only as auxiliaries.

1. Auxiliaries derived from the idea of possession—*have*.

2. Auxiliaries derived from the idea of existence—*be, is, was*.

3. Auxiliary derived from the idea of future destination, dependent upon circumstances external to the agent—*shall*. There are etymological reasons for believing that *shall* is no present tense, but a perfect.

4. Auxiliary derived from the idea of future destination, dependent upon the volition of the agent—*will*. *Shall* is simply predictive; *will* is predictive and promissive as well.

5. Auxiliary derived from the idea of power, dependent upon circumstances external to the agent—*may*.

6. Auxiliary derived from the idea of power, dependent upon circumstances internal to the agent—*can*. *May* is simply permissive; *can* is potential. In respect to the idea of power residing in the agent being the cause which determines a contingent action, *can* is in the same relation to *may* as *will* is to *shall*.

"*May* et *can*, cum eorum præteritis imperfectis, *might* et *could*, potentiam innuunt: cum hoc tamen discrimine: *may* et *might* vel de jure vel saltem de rei possibilitate dicuntur, at *can* et *could* de viribus agentis."—Wallis, p. 107.

7. Auxiliary derived from the idea of sufferance—*let*.

8. Auxiliary derived from the idea of necessity—*must*.

"*Must* necessitatem innuit. Debeo, oportet, necesse est urere, *I must burn*. Aliquando sed rarius in præterito dicitur *must* (quasi ex *must'd* seu *must't* contractum). Sic, si de præterito dicatur, *he must* (seu *must't*) *be burnt*, oportebat uri seu necesse habuit ut ureretur."—Wallis, p. 107.

9. Auxiliary derived from the idea of action—*do*.

III. *Classification of auxiliary verbs in respect to their mode*

of construction.—Auxiliary verbs combine with others in two ways.

1. *With participles.*—*a*) With the present or active participle—*I am speaking*: *b*) With the past, or passive, participle —*I am beaten, I have beaten.*

2. *With infinitives.* — *a*) With the objective infinitive — *I can speak*: *b*) With the gerundial infinitive—*I have to speak.*

Caution.—Such expressions as *I shall have done,* and *I mean to have done,* &c., are *mixed, i. e.* they give us the combination of the auxiliar and infinitive (*shall have*), followed by that of the auxiliar and participle (*have done*).

IV. *Auxiliary verbs may be classified according to their effect.*—Thus—*have* makes the combination in which it appears equivalent to a tense: *be* to a passive form; *may* to a sign of mood, &c.

This sketch of the different lights under which auxiliary verbs may be viewed, has been written for the sake of illustrating, rather than exhausting, the subject.

§ 510. The following is an exhibition of some of the *times* in which an action may take place, as found in either the English or other languages, expressed by the use of either an inflection or a combination.

Time considered in one point only—

1. *Present.*—An action taking place at the time of speaking, and incomplete.—*I am beating, I am being beaten. Not* expressed, in English, by the simple present tense; since *I beat* means *I am in the habit of beating.*

2. *Aorist.*—An action that took place in past time, or previous to the time of speaking, and which has no connection with the time of speaking,—*I struck, I was stricken.* Expressed, in English, by the præterite, in Greek by the aorist. The term aorist, from the Greek *ἀ-ὁριστος* = *undefined,* is a convenient name for this sort of time.

3. *Future.*—An action that has neither taken place, nor is taking place at the time of speaking, but which is stated as one which *will* take place.—Expressed, in English, by the combination of *will* or *shall* with an infinitive mood. In Latin and Greek by an inflection. *I shall* (or *will*) *speak,* *λέκ-σω, dica-m.*

None of these expressions imply more than a single action; in other words, they have no relation to any second action occurring simultaneously with them, before them, or after them.—*I am speaking now, I spoke yesterday, I shall speak to-morrow.* Of course, the act of mentioning them is not considered as an action related to them in the sense here meant.

By considering past, present, or future actions not only by themselves, but as related to other past, present, or future actions, we get fresh varieties of expression. Thus, an act may have been going on, when some other act, itself an act of past time, interrupted it. Here the action agrees with a present action, in being incomplete; but it differs from it in having been rendered incomplete by an action that has past. This is exactly the case with the—

4. *Imperfect.—I was reading when he entered.* Here we have two acts; the act of *reading* and the act of *entering*. Both are past as regards the time of speaking, but both are present as regards each other. This is expressed, in English, by the past tense of the verb-substantive and the present participle, *I was speaking;* and in Latin and Greek by the imperfect tense, *dicebam*, ἔτυπτον.

5. *Perfect.*—Action past, but connected with the present by its effects or consequences.—*I* have *written, and here is the letter.* Expressed in English by the auxiliary verb *have*, followed by the *participle passive in the accusative case and neuter gender of the singular number.* The Greek expresses this by the reduplicate perfect: τέ-τυφα = *I have beaten.*

6. *Pluperfect.*—Action past, but connected with a second action, subsequent to it, *which is also past—I* had *written when he came in.*

7. *Future present.*—Action future as regards the time of speaking, present as regards some future time.—*I shall* be speaking *about this time to-morrow.*

8. *Future præterite.*—Action future as regards the time of speaking, past as regards some future time.—*I shall* have spoken *by this time to-morrow.*

These are the chief expressions which are simply determined by the relations of actions to each other, and to the time of speaking, either in the English or any other language. But

over and above the simple idea of *time*, there may be others superadded: thus, the phrase, *I do speak*, means, not only that *I am in the habit of speaking*, but that I also *insist* upon it being understood that I am so.

Again, an action that is mentioned as either taking place, or as having taken place at a given time, may take place again and again. Hence the idea of *habit* may arise out of the idea of either present time or aorist time.

a. In English, the present form expresses *habit*.

b. In Greek the aorist expresses habit.

Again, one tense, or one combination, may be used for another. *I was speaking when he enters.*

The results of these facts may now be noticed:

1. *The emphatic present and præterite.*—Expressed by *do* (or *did*), as stated above. A man says *I do* (or *did*) *speak, read,* &c., when, either directly or by implication, it is asserted or implied that he does not. As a question implies doubt, *do* is used in interrogations.

"*Do* et *did* indicant emphatice tempus præsens, et præteritum imperfectum. *Uro, urebam; I burn, I burned:* vel (emphatice) *I do burn, I did burn.*"—WALLIS, p. 106.

2. *The predictive future.—I shall be there to-morrow.* This means simply that the speaker will be present. It gives no clue to the circumstances that will determine his being so.

3. *The promissive future.—I will be there to-morrow.*—This means not only that the speaker will be present, but that he *intends* being so. For further observations on *shall* and *will*, see chapter xxiv.

4. That the power of the present tense is, in English, not present, but habitual, has already been twice stated.

§ 511. *The representative expression of past and future time.*—An action may be past; yet, for the sake of bringing it more vividly before the hearers, we may make it present. *He walks* (for *walked*) *up to him, and knocks* (for *knocked*) *him down.* This denotes a single action; and is by no means the natural habitual power of the English present. So, in respect to a future, *I beat you if you don't leave off*, for *I will beat you.* This use of the present tense is sometimes called the *historic*

use of the present tense. I find it more convenient to call it the representative use: inasmuch as it is used more after the principles of painting than of history; the former of which, necessarily, *represents* things as present, the latter, more naturally, describes them as *past*.

The use of the representative present to express simple actions is unequivocally correct. To the expression, however, of complex actions it gives an illogical character,—*As I was doing this he enters* (for *entered*). Nevertheless, such a use of the present is a fact in language, and we must take it as it occurs.

§ 512. The present tense can be used instead of the future; and that on the principle of representation. Can a future be used for a present? No.

The present tense can be used instead of the aorist; and that on the principle of representation. Can a past tense, or combination, be used for a present?

In respect to the perfect tense there is no doubt. The answer is in the affirmative. For all purposes of syntax a perfect tense, or a combination equivalent to one, is a present tense. Contrast the expression, *I come that I may see;* with the expression, *I came that I might see; i. e.* the present construction with the aorist. Then, bring in the perfect construction, *I have come.* It differs with the aorist, and agrees with the present. *I have come that I may see.* The reason for this is clear. There is not only a present element in all perfects, but for the purposes of syntax, the present element predominates. Hence expressions like *I shall go,* need give us no trouble; even though *shall* be considered as a perfect tense. Suppose the root, *sk-ll* to mean *to be destined* (or *fated*). Provided we consider the effects of the action to be continued up to the time of speaking, we may say *I* have been *destined to go,* just as well as we can say *I* am *destined to go.*

The use of the aorist as a present (except so far as both the tenses agree in their power of expressing *habitual* actions) is a more difficult investigation. It bears upon such expressions as *I ought to go,* &c., and will be taken up in the Syntax.

§ 513. Certain adverbs, *i. e.* those of time, require certain tenses. *I am then, I was now, I was hereafter,* &c., are con-

tradictory expressions. They are not so much bad grammar as impossible nonsense. Nevertheless, we have in Latin such expressions as

"*Ut sumus* in ponto ter frigore constitit Ister."

Here the connection of the present and perfect ideas explains the apparent contradiction. The present state may be the result of a previous one; so that a præterite element may be involved in a present expression. *Ut sumus = since I have been where I am.*

It is hardly necessary to remark that such expressions as *since I am here* (where *since = inasmuch as*) do not come under this class.

§ 514. Two fresh varieties in the use of tenses and auxiliary verbs may be arrived at by considering the following ideas, which may be superadded to that of simple time.

1. *Continuance in case of future actions.*—A future action may not only take place, but continue: thus, a man may, on a given day, not only be called by a particular name, but may *keep* that name. When Hesiod says that, notwithstanding certain changes which shall have taken place, good shall *continue* to be mixed with bad, he does not say, ἐσθλὰ μιχθήσεται κακοῖσιν, but,

Ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν.

Opera et Dies.

Again,—

Ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ
Οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
Ἀλλ ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.

ARISTOPH. *Equites*, 1366.

Here μετεγγραφήσεται means *change from one class to another*, ἐγγεγράψεται *continuance in the same.*—See Mathiæ, ii. § 498.

Upon the lines—

Ὅθεν πρὸς ἀνδρῶν ὑστέρων κεκλήσεται
Δούρειος ἵππος.

Troades, 13, 14.

Seidler remarks that κληθήσεται, est *nomen accipiet*; κεκλήσεται, *nomen geret.*

Now it is quite true that this Greek tense, the so-called *paulo-post-futurum,* "bears the same relation to the other futures as, among the tenses of past time, the perfectum does to the aorist."—(Mathiæ.) And it is also true that it by no means answers to the English *shall have been.* Yet the logical elements of both are the same. In the English expression, the *past* power of the perfect predominates, in the Greek its *present* power.

2. *Habit in the case of past actions.—I had dined when I rode out.* This may apply to a particular dinner, followed by a particular ride. But it may also mean that when the speaker *had dined, according to habit, he rode out according to habit also.* This gives us a variety of pluperfect; which is, in the French language, represented by separate combination—*j'avais diné, j'eus diné.*

§ 515. It is necessary to remember that the connection between the present and the past time, which is involved in the idea of a perfect tense (τέτυφα), or perfect combination (*I have beaten*), is of several sorts.

It may consist in the *present proof* of the *past* fact,—*I have written, and here is the evidence.*

It may consist in the *present effects* of the *past* fact,—*I have written, and here is the answer.*

Without either enumerating or classifying these different kinds of connection, it is necessary to indicate two sorts of *inference* to which they may give origin.

1. *The inference of continuance.*—When a person says, *I have learned my lesson,* we presume that he can say it, *i. e.* that *he has a present knowledge of it.* Upon this principle κέκτημαι = *I have earned* = *I possess.* The past action is assumed to be continued in its effects.

2. *The inference of contrast.*—When a person says, *I have been young,* we presume that he is so no longer. The action is past, but it is continued up to the time of speaking by the contrast which it supplies. Upon this principle, *fuit Ilium* means *Ilium is no more.*

In speaking, this difference can be expressed by a difference of accent. *I* have *learned my lesson,* implies that *I don't mean to learn it again. I have* learned *my lesson,* implies that *I can say it.*

§ 516. The construction of the auxiliary, *may*, will be considered in the chapter on Conjunctions; that of *can*, *must*, and *let*, offer nothing remarkable. The combination of the auxiliary *have*, with the past participle, requires notice. It is, here, advisable to make the following classifications:—

1. The combination with the participle of a *transitive verb*. —*I have ridden the horse; thou hast broken the sword; he has smitten the enemy.*

2. The combination with the participle of an *intransitive* verb,—*I have waited; thou hast hungered; he has slept.*

3. The combination with the participle of the verb-substantive,—*I have been; thou hast been; he has been.*

It is by examples of the first of these three divisions that the true construction is to be shown.

For an object of any sort to be in the possession of a person, it must previously have existed. If I possess a horse, that horse must have had a previous existence.

Hence, in all expressions like *I have ridden a horse*, there are two ideas,—a past idea in the participle, and a present idea in the word denoting possession.

For an object of any sort, affected in a particular manner, to be in the possession of a person, it must previously have been affected in the manner required. If I possess a horse that has been ridden, the riding must have taken place before I mention the fact of the ridden horse being in my possession; inasmuch as I speak of it as a thing already done,—the participle, *ridden*, being in the past tense.

I have ridden a horse = *I have a horse ridden* = *I have a horse as a ridden horse*, or (changing the gender and dealing with the word *horse* as a thing) = *I have a horse as a ridden thing.*

In this case the syntax is of the usual sort. (1.) *Have* = *own* = *habeo* = *teneo;* (2.) *horse* is the accusative case = *equum;* (3.) *ridden* is a past participle agreeing either with *horse*, or *with a word in apposition with it understood.*

Mark the words in italics. The word *ridden* does not agree with *horse*, since it is of the neuter gender. Neither if we said *I have ridden the horses*, would it agree with *horses;* since it is of the singular number.

The true construction is arrived at by supplying the word *thing*. *I have a horse as a ridden thing = habeo equum equitatum* (neuter). Here the construction is the same as *triste lupus stabulis.*

I have horses as a ridden thing = habeo equos equitatum (singular, neuter). Here the construction is—

> "Triste . . . . . maturis frugibus imbres,
> Arboribus venti, nobis Amaryllides iræ."

or in Greek—

> Δεινὸν γυναιξὶν αἱ δὶ ὠδίνων γοναί.

The classical writers supply instances of this use of *have*. *Compertum habeo*, milites, verba viris virtutem non addere = *I have discovered = I am in possession of the discovery*. Quæ cum ita sint, satis de Cæsare hoc *dictum habeo*.

2. The combination of *have* with an intransitive verb is irreducible to the idea of possession: indeed, it is illogical. In *I have waited*, we cannot make the idea expressed by the word *waited* the object of the verb *have* or *possess*. The expression has become a part of language by means of the extension of a false analogy. It is an instance of an illegitimate imitation.

3. The combination of *have* with *been* is more illogical still, and is a stronger instance of the influence of an illegitimate imitation. In German and Italian, where even *intransitive* verbs are combined with the equivalents to the English *have* (*haben* and *avere*), the verb-substantive is not so combined. On the contrary, the combinations are, in—

Italian	.	.	io *sono* stato	= I *am* been,
German	.	.	ich *bin* geweson	= *Ditto*,

which is logical.

§ 517. *I am to speak.*—Two facts explain this idiom.

1. The idea of direction *towards* an object conveyed by the sign *to*.

2. The connection between the ideas of necessity, obligation, and intention, with that of *something to be done*, or *something towards which* some action has a tendency.

The A. S. form *to sprecanne*, called a gerund, is really a dative case of an infinitive mood.

I am to blame = I am to be blamed, is one degree more complex. It is clear, however, that *an object to be blamed = an object for some one to blame.*

In A. S., *he is to lufigenne* equalled not *he is to love,* but *he is to be loved.*

To say, as good writers have done, that *blame* and *love,* in such expressions as these, are substantives, is right or wrong according to the kind of substantive intended. They are *not* such substantives as *culpa* and *amor.* They *are* such substantives as *culpare* and *ad culpandum.*

§ 518. *Syntax of the Verb-Substantive in the present tense with the past participle passive.*—In propositions like *I am moved, he is beaten, we are struck, it is given,* the verb-substantive is joined to the participle passive; and so there arise phrases which have the power of a verb in the passive voice. It is well known that in some languages these ideas are expressed, not by the combination of the verb substantive and participle, but by a single word: *e. g.* in Latin, *moveor = I am moved; percutimur = we are struck; datur = it is given.* In the circumstance that the phrases above have the power of passive forms, there is nothing peculiar. Beyond this there *is,* however, a peculiarity. The participles *moved, beaten, struck, given,* are participles not of a present, but of a *past* tense; and hence the proper meaning of the phrases given above (and of all others like them) should be very different from what it really is. *I am moved,* should mean, not *I am in the act of being moved,* but *I am a person who has been moved;*—*he is beaten,* should mean, not *he is a person who is in the act of suffering a beating,* but *one who has suffered a beating;* in other words, the sense of the combination should be *past,* and not *present.* By a comparison between the English and Latin languages in respect to this combination of the verb-substantive and participle, this anomaly on the part of the English becomes very apparent. The Latin word *motus* is exactly equivalent to the English word *moved.* Each is a participle of the passive voice, and of the past tense. Besides this, *sum* in Latin equals *I am* in English. Now, the Latin phrase *motus sum* is equivalent, not to the English combination *I am moved,*

but to the combination *I have been moved, i. e.* it has a past and not a present sense. In Greek the difference is plainer still, because in Greek there are two participles passive, one for the present, and another for the past tense; *e. g.* τυπτόμενος εἰμὶ (*typtomenos eimi*) = *I am one in the act of undergoing a beating*; τετυμμένος εἰμὶ = *I am one who has undergone a beating.* The reason for this confusion in English, lies in the absence of a passive form for the present. In Mœso-Gothic there existed the forms *slahada* = *he,* (*she* or *it*) *is beaten* (*percutitur*, τύπτεται), and *slahanda* = *they are beaten* (*percutiuntur*, τύπτονται) (*typtontai*). These were true passive forms. In like manner there occurred *gibada* = *he* (*she* or *it*) *is given* (*datur*), &c. Now, as long as there was a proper form for the present, like those in Mœso-Gothic, the combination of the present tense of the verb-substantive with the participle past passive had the same sense as in Latin and Greek; that is, it indicated past time: *e. g. ga-bundan-s im* = *I* have been *bound* (not *I* am *bound*), *gibans ist* = *he* (*she* or *it*) has been *given* (not *is given*), &c. When the passive form, however, was lost, the combination took the sense of a present tense.

The extent to which this difference has engendered, in the various languages of the Gothic stock, a variety of expedients, may be seen from the following tables taken from the *D. G.* iv. 19.

The equivalents to the Latin *datur* are in—

Mœso-Gothic	gib-ada.
Old High-German . . .	ist kep-an.
„ „ . . .	wirdit kep-an.
„ „ of Notker .	wirt keb-en.
Middle High-German . .	wirt geb-en.
New High-German . . .	wird ge-geb-en.
Old Saxon	is gebh-an.
„	wirtheth gebh-an.
Middle Dutch	es ge-ghev-en.
„ „	bleft ge-ghev-en.
New Dutch	wordt ge-gev-en.
Old Frisian	werth e-jev-en.
Anglo-Saxon	weorde$\eth$ gif-en.
English	is giv-en.

Old Norse	er gef-inn.
Swedish	gifv-es.
Danish	bliver giv-en.
„	vorder giv-en.

To the Latin *datus est* the equivalents are in—

Mœso-Gothic	ist gib-ans.
„	vas gib-ans.
„	varth gib-ans.
Old High-German . . .	was kep-an.
„ „ . . .	warth kep-an.
„ „ of Notker .	ist kep-an.
Middle High-German . .	ist geb-an.
New High-German . .	*ist ge-geb-en worden.
Old Saxon	was gebhan.
„	warth gebh-an.
Middle Dutch . . .	waert ghe-gev-en.
„ „ . . .	blef ghe-gev-en.
New Dutch	*es ghe-gev-en worden.
Old Frisian	is ejeven.
Anglo-Saxon	is gif-en.
English	has been giv-en.
Old Norse	hefr verit gef-inn.
Swedish	har varit gifv-en.
Danish	har varet giv-en.

D. G. iv. 19.

§ 519. *Ought, would, &c., used as presents.*—These words are not in the predicament of *shall.*

They are *present* in power, and *past* in form. So is *shall.*

But they are not, like *shall,* perfect forms; *i. e.* they have no natural present element in them.

They are *aorist* præterites. Nevertheless, they have a present sense.

So had their equivalents in Greek: ἐχρῆν = χρὴ; ἔδει = δεῖ; προσῆκεν = προσὴκει.

In Latin, too, *would* was often not represented by either *volo* or *volebam,* but by *velim.*

I believe that the *usus ethicus* is at the bottom of this construction.

* *Is become given,* or *is given become.*

The assertion of *duty* or *obligation* is one of those assertions of which men like to soften the expression: *should, ought.*

So is the expression of *power*, as denoted by *may* or *can*—*might, could.*

Very often when we say *you should* (or *ought to*) *do this*, we leave to be added by implication—*but you do not.*

Very often when we say *I could* (or *might*) *do this*, we leave to be added by implication—*but I do not exert my power.*

Now, what is left undone by the *present* element in this assertion, viz. the duty to do it, or the power of doing it, constitutes a past element in it; since the power (or duty) is, in relation to the performance, a cause—insufficient, indeed, but still antecedent. This hypothesis is suggested, rather than asserted.

By substituting the words *I am bound*, for *I ought*, we may see the expedients to which this present use of the præterite forces us.

I am bound *to do this* now = *I* owe *to do this* now. However, we do not say *owe*, but *ought*.

Hence, when we wish to say *I* was bound *to do this* two years ago, we cannot say *I ought* (*owed*) *to do this*, &c., since *ought* is already used in a present sense.

We therefore say, instead, *I* ought to have done *this* two years ago; which has a similar, but by no means an identical meaning.

I was bound to pay two years ago, means *two years ago I was under an obligation to make a payment, either then or at some future time.*

I was bound to have paid, &c., means *I was under an obligation to have made a payment.*

If we use the word *ought*, this difference cannot be expressed.

Common people sometimes say, *you had not ought to do so and so;* and they have a reason for saying it.

The Latin language is more logical. It says not *debet factum fuisse*, but *debuit fieri.*

CHAPTER XXIV.

SHALL AND WILL.

§ 520. The niceties connected with the use of these two words are well known. They are sufficiently numerous and complicated to demand a special notice.

1. The first point to bear in mind is the fact, that although such phrases as *I shall speak*, and *I will speak*, are called *future tenses*, they are, in reality, no such thing. They are combinations of a present tense and an infinitive mood—*speak* being the infinitive mood, and *shall* and *will* the present tenses of *should* and *would*. The act that is to be done is *future*. The state of things on the part of the person who is to do it is *present*.

2. The next point is one of less importance in the way of Syntax, than it has been in the way of Etymology; being also, a point which has already been elucidated. It is the difference between the two words *will* and *shall* as present tenses. The former is a present tense, absolutely and completely, having always been one. The latter was originally a perfect, and *is* what we have called a præterite-present, or (changing the prefix) a perfect-present.

For the chief purposes, however, of the present chapter (*i. e.* for the chief purposes of Syntax), they are both equally present. Nevertheless, the original difference requires remembering.

3. The construction of the two words in their relations to the infinitive which follows them is the same, being also the same as those of the words *can*, *may*, *must*, and a few others. They are never found except in connection with other verbs. Hence, whilst we say—

I *can* do this — We *can* do this.
Thou *mayest* do this — Ye *may* do this.
He *must* do this — They *must* do this.
He *shall* do this — They *shall* do this.
She *will* do this — They *will* do this.

we cannot say—

I begin to *can* — They begin to *can*.
Thou beginnest to *may* — Ye begin to *may*.
He begins to *must* — They begin to *must*.
He begins to *shall* — They begin to *shall*.
She begins to *will** — They begin to *will*.

nor yet—

I am *canning* — Thou art *maying*.
He is *musting* — We are *shalling*.
He is *willing*.*

4. This creates difficulties when we come to the important investigation of their meaning as separate and independent words.

§ 521. The difficulties, however, are fewer with *will* than they are with *shall*.

a. *Will*.—Two facts help us here. We have the same combination of sounds in the word *will* = *volition*. We may say, indeed, that we have the same word; the same word used both as a substantive and as a verb.—*He has so strong a* will *that whatsoever he* wills *he* will *do*.

The classical languages give us the roots *vol* (in *vol-o*) and βουλ (*búl*) in βουλ-ομαι (*búlomai*). Hence, whatever may be the case with *shall*, its fellow-word *will* denotes not only the fact that something is predicted to take place, but that the cause by which it will be brought about is an act of *volition on the part of the agent who effects it*; such an agent being itself the originator of the action rather than the mere instrument through which certain external influences operate.

b. *Shall*.—Our aids here are inconsiderable. All that either comparative philology, or the search for collateral meanings leads to, *as a certainty*, is an approximate reconstruction of the original form. And here, without going beyond the pale of

* Not, at least, in the senses we say, *He will be burnt*.

the German family of languages, we learn that the older form was *skal*—the present *h* representing, and having grown out of an original *k*. That the vowel of the original present was *i* is not so certain. Probably, however, it was so.

Let us deal with the word as if this were certain; the primitive form being *skil-*. Now—

Let its opposition, or contrast, to *will* lead us towards an inkling of its meaning. If *will* mean agency determined by the *volition* of the agent, *skil* may mean agency determined by causes acting from without upon and through the *agent;* the agent who may more properly be considered as an *instrument*.

Let us say that *will* means *having the intention to do so and so,* whilst *shall* means *being in the condition to do so and so.*

Can we go further? I think we can. The only *certainty* that comparative philology gives us in the case of *shall* is the consonant *k* as the second letter of the root (*skal* for *shall*).

But it is highly probable that the substantive *skill* is as truly a derivative from the same root as *shall,* as *will* = *volo,* is the same word as *will* in *I will speak* = *loquar.*

Now, such expressions as the *condition to do so and so,* and the *bias to do so and so,* are by no means widely separated in meaning, inasmuch as the term *bias* implies external influence rather than internal resolve. These bring us to the participle *determined,* a word which, at first, suggests ideas akin to *will* rather than to *shall.* At *first,* I say it does this, because when we use such a phrase as *a determined fellow,* we raise the idea of a man of a strong *will*—of a wilful man who will have his own way, or, at least, of a man not easily diverted from his purpose by external accidents. On the other hand, however, the connection between *bias* and *determination* is close. Often as we use the word *determined* to express the moral quality of *strong-willed,* we fully as often use it to denote the effect of external agencies. We do this (for instance) when we talk of the conduct of a weak man being *determined by circumstances.*

The ideas of *determination* and *decision* are visibly allied to each other. A *decided* man is (in the first instance) one whom

events have brought to a *decision*, just as a *determined* man is one whom events have brought to a *determination*. To *keep* in this state shows firmness of character, and hence the ordinary power of the word—

Decide, distinguish, differ.—I submit that the sequence of ideas here is transparently clear.

Now *sk-l* = *differ, distinguish, separate*. It is the Norse word *skilja* so translated. It is also the English word in the phrase *what skills it?* = *what difference does it make?*

Let *shall* be called the *predictive*, whilst *will* is the *promissive*, future.

The former simply states that a thing which has not yet happened, will happen hereafter; the forces that are to bring it about being indefinite.

The latter states not only that a thing which has not yet happened will happen hereafter, but also implies a certain amount of definitude in respect to the forces which will effect it. They are, by no means, forces brought from the whole universe of possibilities indefinitely, but forces of a specific character. They are engendered in the moral constitution (real or supposed) of the agent—real, when the agent is an actual rational being, supposed, when, without being actually rational, it has a certain amount of rationality attributed to it, in the way of personification on the part of the speaker, either conscious or unconscious.

This is what the two words denote. *Prediction* is the *genus*, *promise* the *species*. All future things may be predicted; a portion of them only can be promised.

Promise implies a *promiser*, and a *promise* is a *prediction* fulfilling its own accomplishment. *Will* (*volition*) is an element in all such ideas.

I do not say that these two words are the best that can be applied. I only add that they are words already used; and that by Wallis, as will soon be seen.

Such are the preliminaries. What is their application?

The ordinary rule of the language of South (though not of North) Britain, the ordinary rule of the English (though not of the Scotch) is as follows:—

When simple prediction is intended, the predictive *shall* is used in the first person only, the auxiliary of the two other persons being the promissive *will*. Thus—

If three persons are in a house, and the house is on fire, although the conditions under which all the three are likely to be burnt are the same, the manner of expressing them is different. A, for instance, says of himself—

I *shall* be burnt.

But of B and C, he says—

You *will* be burnt, and
He *will* be burnt.

He also says of B and C collectively—

They *will* be burnt.

Meanwhile—
A and B say of themselves—

We *shall* be burnt.

This is the way that A and B speak when the burning depends upon causes external to themselves. To say the least of such a mode of expression as this, it is an inconsistent one.

But the inconsistency does not stop here, as we may see by an examination of the promissive forms of parlance, where the process is reversed.

If one out of three persons, choosing, for himself and fellows, between the stake and some other alternative, prefer to be burnt, the locution varies. A, for instance, says of himself—

I *will* be burnt.

But of B and C he says—

You *shall* be burnt, and
He *shall* be burnt.

He also says of B and C collectively—

They *shall* be burnt, or else
Ye *shall* be burnt.

Changing the expression—*shall* is predictive, and *will* is

promissive in the first person only; whereas, in the second and third, *will* is predictive, and *shall* promissive.

In the words of Wallis—"In primis personis *shall* simpliciter *prædicentis* est; *will*, quasi *promittentis* aut minantis.

"In secundis et tertiis personis, *shall promittentis* est aut minantis: *will* simpliciter *prædicentis*.

"Uram = *I shall burn.*	Uremus = *We shall burn.*
Ures = *Thou wilt burn.*	Uretis = *Ye will burn.*
Uret = *He will burn.*	Urent = *They will burn.*

nempe, hoc futurum *prædico*.

"*I will burn.*	*We will burn.*
Thou shalt burn.	*Ye shall burn.*
He shall burn.	*They shall burn.*

nempe, hoc futurum *spondeo*, vel faxo ut sit."

Again—"*would* et *should* illud indicant quod erat vel esset futurum: cum hoc tantum discrimine: *would* voluntatem innuit, seu agentis propensionem: *should* simpliciter *futuritionem*."—Wallis, p. 107.

Two extracts are now submitted to the reader, in the hope that they will lead him towards an approximate solution of these difficult complications—the first from a philologue, the second from a logician and mathematician.

The first is from Archdeacon Hare, who explains the locutions by a *usus ethicus*:—"There is an awful, irrepressible, and almost instinctive consciousness of the uncertainty of the future, and of our own powerlessness over it, which, in all cultivated languages, has silently and imperceptibly modified the modes of expression with regard to it: and from a double kind of *litotes*, the one belonging to human nature generally, the other imposed by good-breeding on the individual, and urging him to veil the manifestations of his will, we are induced to frame all sorts of shifts for the sake of speaking with becoming modesty. This is the only way of accounting for the singular mixture of the two verbs *shall* and *will*, by which, as we have no auxiliary answering to the German *werde*, we express the future tense. Our future, or at least

what answers to it, is, *I shall, thou wilt, he will.* When speaking in the first person, we speak submissively: when speaking to or of another, we speak courteously. In our older writers—for instance, in our translation of the Bible—*shall* is applied to all three persons: we had not then reacht that stage of politeness which shrinks from the appearance even of speaking compulsorily of another. On the other hand, the Scotch use *will* in the first person; that is, as a nation, they have not acquired that particular shade of good-breeding which shrinks from thrusting itself forward."

The second is from Professor De Morgan, writing with Archdeacon Hare's doctrine under his special consideration:—

"The matter to be explained is the synonymous character of *will* in the first person with *shall* in the second and third; and of *shall* in the first person with *will* in the second and third: *shall* (1) and *will* (2, 3) are called *predictive*; *shall* (2, 3) and *will* (1) *promissive.* The suggestion now proposed will require four distinctive names.

"Archdeacon Hare's *usus ethicus* is taken from the brighter side of human nature:—'When speaking in the first person we speak submissively; when speaking to or of another, we speak courteously.' This explains *I shall, thou wilt*; but I cannot think it explains *I will, thou shalt.* It often happens that *you will*, with a persuasive tone, is used courteously for something next to, if not quite, *you shall.* The present explanation is taken from the darker side; and it is to be feared that the *à priori* probabilities are in its favour.

"In introducing the common mode of stating the future tenses, grammar has proceeded as if she were more than a formal science. She has no more business to collect together *I shall, thou wilt, he will,* than to do the same with *I rule, thou art ruled, he is ruled.*

"It seems to be the natural disposition of man to think of his own volition in two of the following categories, and of another man's in the other two:

"Compelling, non-compelling; restrained, non-restrained.

"The *ego*, with reference to the *non-ego*, is apt, thinking of himself, to propound the alternative, 'Shall I compel, or shall

I leave him to do as he likes?' so that, thinking of the other, the alternative is, 'shall he be restrained, or shall he be left to his own will?' Accordingly, the express introduction of his own will is likely to have reference to compulsion, in case of opposition: the express introduction of the will of another, is likely to mean no more than the gracious permission of the *ego* to let *non-ego* do as he likes. Correlatively, the suppression of reference to his own will, and the adoption of a simply predictive form on the part of the *ego*, is likely to be the mode with which, when the person is changed, he will associate the idea of another having his own way; while the suppression of reference to the will of the *non-ego* is likely to infer restraint produced by the predominant will of the *ego*.

"Occasionally, the will of the *non-ego* is referred to as under restraint in modern times. To *I will not*, the answer is sometimes *you shall*, meaning, in spite of the will—sometimes *you will*, meaning that the *will* will be changed by fear or sense of the inutility of resistance."

Adopting the limitation suggested in respect to the functions of the grammarian, I would remark that the words *ego*, and *non-ego*, do not exactly denote the *will of the speaker*, and the *will of some one else*, inasmuch as in many of the locutions there is no notion of *will* at all. *Ego* rather means *action arising from an internal impulse*, whilst *non-ego* implies *action arising from circumstances external to the agent*. With *ego* the *willer* is the *primum mobile*, with *non-ego* the actor is *an instrument rather than an original and spontaneous agent*.

According, then, as one of these two ideas predominate, the use of *will* or *shall* is determined. In subordinating the *will* to the *shall* the *usus ethicus* has an influence. When the agency of external influences is subordinated to the *will* of the actor, the converse takes place, and the speaker expresses himself according to his feeling of power over them. This may be called the *usus potentialis*.

Between these two there is a debatable ground, of which it is likely enough that the Scotch and early English writers may have apportioned a full share in the way of potentiality, the later English authors inclining to the *usus ethicus*.

How far this is done on either side I cannot say. I doubt

whether the current rule is so absolute as it is said to be. The very extreme instance of "I *will* be drowned, no one *shall* pull me out," may or may not be a real one. At any rate it is generally given to an Irishman. How a Scotchman would analyse certain expressions I cannot say. I can only say that Englishmen sometimes speak and write *more Scotico*. Of this I can give an instance out of my own writings. If the reader will turn to the 310th page of my first volume (lines 20 and 21) he will find the following sentence:— "An extract from Mr. Hallam shall close the present section and introduce the next."

This is from the pen of an Englishman, of Lincolnshire, South Bucks, and Cambridge, who, at the date of the extract, had never been north of the Humber, not, at least, in Great Britain. As such, we must take it as we find it—as a sample of English. It was written unconsciously and *currente calamo*. It expressed the state of mind in which he was in. I have seen it, however, quoted as an instance of bad English. Coming as it did from a professor of the English language, it was a well-chosen example, *if a true one*. But the more I have looked at the context the more satisfied I am that it is an accurate expression. All that it violates is a rule ill-drawn up. Had the sentence been the first in the work, the first in the chapter, or the first on the subject, *will* would have been the proper word. It would denote what I, as the *primum mobile*, meant to do. But it refers to what precedes rather than to what follows. By these *pre*-cedents it is (so to say) conditioned. It formed a part of an argument, to which argument I, the writer, was so far bound as to be an instrument rather than an originator. I was not R. G. Latham doing as I thought fit with my own, but the servant of my premises. The more I analyse the text and context the more I am satisfied this is the case. At any rate I am an Englishman, writing English.

I will now (here I say *will* because the forthcoming remarks are additions to my previous argument rather than necessary parts of it, and I am comparatively free to either insert or omit them) make another extract from a professor (and, I may add, a master) of the English language. But he is a North Briton, Mr. Masson. He writes, "I could count up and name at this moment, some four or five men to whose personal

influence, experienced as a student, I owe more than to any books, and of whom, while life lasts, I will always think with gratitude."* Assuredly, an Englishman would have written "*shall* always think." Why would he? Not because he wrote more correctly, but because he expressed a different idea. Mr. Masson speaks direct from the feelings engendered by the kindness and services of the former teachers. He speaks from his own mind, so that he not only gives us their action on himself but his own reaction on them. He might, however, have done differently. He might have spoken from the simple action of them, keeping the reaction of his own mind in the background. An English writer would have done so, and have said *shall* accordingly. The grammar of both is good—for grammar only tells us how to express our thoughts in language. It does not tell us what to think. Now the Englishman and Scotchman in the matter of *shall* and *will* think differently. Why they do so is another matter. The Englishman subordinates himself to the circumstances that determine his actions. The Scotchman subordinates the circumstances to himself. The one carries the line of causality through his own mind before he takes it up. The other takes it up before his mind has re-acted on it.

Without asking whether *will* or *shall* be the better reading in the following extract, let us ask what each means.

> Pity, kind gentlefolks, friends of humanity!
> Keen blows the wind and the night 's coming on,
> Give me some food for my mother and charity;
> Give me some food and then I { will / shall } be gone.

Here—
Will be gone means *I will trouble you no more.*
Shall be gone means *You will get rid of me.*

* Lecture delivered at University College, London.—October, 1854.

CHAPTER XXV.

THE SYNTAX OF ADVERBS.

§ 522. THE syntax of the adverb is comparatively simple. Adverbs have no concord.

Neither have they any government. They *seem*, indeed, to have it, when they are in the comparative or superlative degree; but it is merely apparent. In *this is better than that*, the word *that* is governed neither by *better* nor by *than*. It is not governed at all. It is a nominative case; the subject of a separate proposition. *This is better* (*i. e. more good*) *than that is good.* Even if we admit such an expression as *he is stronger than me* to be good English, there is no adverbial government. *Than*, if it govern *me* at all, governs it as a preposition.

The position of an adverb is, in respect to matters of syntax, pre-eminently parenthetic; *i. e.* it may be omitted without injuring the construction. *He is fighting—now; he was fighting—then; he fights—bravely; I am—almost—tired*, &c.

By referring to the chapter on the Adverbs, we shall find that the neuter adjective is frequently converted into an adverb by deflection. As any neuter adjective may be so deflected, we may justify such expressions as *full* (for *fully*) *as conspicuous*, and *peculiar* (for *peculiarly*) *bad grace*, &c. We are not, however, bound to imitate everything that we can justify.

§ 523. The termination *-ly* was originally adjectival. At present it is a derivational syllable by which we can convert an adjective into an adverb: *brave, brave-ly*. When, however, the adjective ends in *-ly* already, the formation is awkward. *I eat my daily bread* is unexceptionable English; *I eat my*

bread daily is exceptionable. One of two things must here take place: the two syllables *-ly* are packed into one (the full expression being *dai-li-ly*) or else the construction is that of a neuter adjective deflected.

Adverbs are convertible. *The then men* = *οἱ νῦν βρότοι*, &c.

§ 524. *From whence, from thence.*—This is an expression which, if it have not taken root in our language, is likely to do so. It is an instance of excess of expression in the way of syntax; inasmuch as the *-ce* denotes direction *from* a place, and the preposition does the same. It is not so important to determine what this construction *is*, as to suggest what it is *not*. It is *not* an instance of an adverb governed by a preposition. If the two words be dealt with as logically separate, *whence* (or *thence*) must be a noun = *which place* (or *that place*); just as *from then till now* = *from that time to this.* But if the two words be dealt with as one, the preposition *from* has lost its natural power, and become the element of an adverb.

This latter view is the better; in which case the construction gives us an improper compound.

CHAPTER XXVI.

ON PREPOSITIONS.

§ 525. ALL prepositions govern an oblique case. If a word cease to do this, it ceases to be a preposition. In the first of the two following sentences the word *up* is a preposition, in the second an adverb.

1. *I climbed up the tree.*
2. *I climbed up.*

All prepositions in English precede the noun which they govern. *I climbed up the tree*, never *I climbed the tree up*. This is a matter not of government, but of collocation. It is the case in most languages; and, from the frequency of its occurrence, the term *pre-position* (or *prefix*) has originated. Nevertheless, it is by no means a philological necessity. In many languages the prepositions are *post-positive*, following their noun.

No preposition, in the present English, governs a genitive case. This remark is made, because expressions like the *part of the body = pars corporis*,—*a piece of the bread = portio panis*, make it appear as if the preposition *of* did so. The true expression is, that the preposition *of*, followed by an objective case, is equivalent, in many instances, to the genitive case of the classical languages.

The writer, however, of a paper on English præterites and genitives, in the "Philological Museum" (vol. ii. p. 261) objects to the current doctrine concerning such constructions as, *this is a picture of the king's*. Instead of considering the sentence elliptic, and equivalent to *this is a picture of the king's pictures*, he confesses that he feels "some doubt whether this phrase is

indeed to be regarded as elliptical, that is, whether the phrase in room of which it is said to stand, was ever actually in use. It has sometimes struck me," he continues, "that this may be a relict of the old practice of using the genitive after nouns as well as before them, only with the insertion of the preposition *of*. One of the passages quoted above from 'Arnold's Chronicle,' supplies an instance of a genitive so situated; and one cannot help thinking that it was the notion that *of* governed the genitive, that led the old translators of Virgil to call his poem *The Booke of Eneidos*, as it is termed by Phaer, and Gawin Douglas, and in the translation printed by Caxton. Hence it may be that we put the genitive after the noun in such cases, in order to express those relations which are most appropriately expressed by the genitive preceding it. *A picture of the king's* is something very different from *the king's picture*: and so many other relations are designated by *of* with the objective noun, that if we wish to denote possession thereby, it leaves an ambiguity: so, for this purpose, when we want to subjoin the name of the possessor to the thing possest, we have recourse to the genitive, by prefixing which we are wont to express the same idea. At all events as, if we were askt whose castle Alnwick is, we should answer, *The Duke of Northumberland's*; so we should also say, *What a grand castle that is of the Duke of Northumberland's!* without at all taking into account whether he had other castles besides: and our expression would be equally appropriate, whether he had or not."

Again, Mr. Guest quotes, amongst other passages, the following:—

> Suffice this hill *of ours*—
> They fought two houres *of the nightes*—

Yet neither class of examples is conclusive.

Ours does not necessarily mean *of us*. It may also mean of *our hills*, *i. e.* of *the hills of our choice*. *Nightes* may mean *of the night's hours*. In the expression, *what a grand castle*, &c., it is submitted to the reader that we *do* take into our account other castles, which the Duke of Northumberland may or may not have. *The Booke of Eneidos* is a mistaken Latinism. As

it does not seem to have been sufficiently considered that the real case governed by *of* (as by *de* in Latin) is the ablative, it is the opinion of the present writer that no instance has yet been produced of *of* either governing, or having governed a genitive case.

§ 526. It is not so safe to say in the present English, that no preposition governs a dative. The expression *give it him* is good English; and it is also equivalent to the Latin *da ei*. But we may also say *give it to him*. Now the German *zu* = *to* governs a dative case, and in Anglo-Saxon, the preposition *to*, when prefixed to the infinitive mood, required the case that followed it to be a dative.

§ 527. When the infinitive mood is used as the subject of a proposition, *i. e.* as a nominative case, it is impossible to allow to the preposition *to*, by which it is preceded, any separate existence whatever,—*to rise* = *rising*; *to err* = *error*. Here the preposition must, for the purposes of syntax, be considered as incorporated with the noun, just like an inseparable inflection. As such it may be preceded by another preposition. The following example, although a Grecism, illustrates this :—

> Yet not to have been dipt in Lethe's lake,
> Could save the son of Thetis *from to die*.

§ 528. Akin to this, but not the same, is the so-called vulgarism, consisting of the use of the preposition *for*. *I am ready to go* = *I am ready for going* = the so-called vulgarism, *I am ready* for *to go*. Now, this expression differs from the last in exhibiting, not only a *verbal* accumulation of prepositions, but a *logical* accumulation as well: inasmuch as *for* and *to* express like ideas.

§ 529. Composition converts prepositions into adverbs. Whether we say *upstanding* or *standing-up*, we express the *manner* in which an action takes place, and not the relation between two substantives. The so-called prepositional compounds in Greek (*ἀναβαίνω ἀποθνήσκω*, &c.) are all adverbial.

CHAPTER XXVII.

ON CONJUNCTIONS.

§ 530. A conjunction is a part of speech which connects either *terms* or *propositions*.

In such a sentence as *all men are black or white*, the *terms* are connected, the proposition being only one.

The *terminal* conjunctions, as they may be called, are rarer than the *propositional*.

The day is bright, is one proposition. *The sun shines*, is another. *The day is bright because the sun shines* is a pair of prepositions connected by the conjunction, *because*.

From this it follows, that whenever there is a propositional conjunction, there are two subjects, two copulas, and two predicates : *i. e.* two propositions in all their parts.

But these may be expressed compendiously. *The sun shines, and the moon shines*, may be expressed by the *sun and moon shine*.

Nevertheless, however compendious may be the expression, there are always two propositions wherever there is one conjunction. A part of speech that merely combines two words is a preposition,—*the sun along with the moon shines*.

It is highly important to remember that conjunctions connect propositions.

It is also highly important to remember that many double propositions may be expressed so compendiously as to look like one. When this takes place, and any question arises as to the construction, they must be exhibited in their fully-expanded form ; *i. e.* the second subject, the second predicate, and the second copula must be supplied. This can always be

done from the first proposition,—*he likes you better than me* = *he likes you better than he likes me.*

Most conjunctions have been developed out of some other part of speech. Thus—

The conjunction of comparison, *than*, is derived from the adverb of time, *then*. This, in its turn, is derived from the accusative singular of the demonstrative pronoun.

The conjunction, *that*, is derived also from a demonstrative pronoun.

The conjunction, *therefore*, is a demonstrative pronoun + a preposition.

The conjunction, *because*, is a substantive governed by a preposition.

One and the same word, in one and the same sentence, is a conjunction or preposition, as the case may be.

All fled but John.—If this mean *all fled except John*, the word *but* is a preposition, the word *John* is an accusative case, and the proposition is single. We may see this by remembering that if, instead of *John*, we had a personal pronoun, we should say *all fled but him.*

All fled but John.—If this mean *all fled, but John did not fly*, the word *but* is a conjunction, the word *John* is a nominative case, and the propositions are two in number. We may see this by remembering that if, instead of *John*, we had a personal pronoun, we should say, *all fled but he.*

From facts of this kind it is often necessary to determine whether a word be a conjunction or not.

If it be a conjunction it cannot govern a case.

If it govern a case, it is no conjunction but a preposition.

A conjunction cannot govern a case, for the following reason,—the word that follows it *must* be the subject of the second proposition, and, as such, a nominative case.

§ 531. The third point to determine in the syntax of conjunctions is, the certainty or uncertainty in the mind of the speaker as to the facts expressed by the propositions which they serve to connect.

1. Each proposition may contain a certain, definite, absolute fact—*the day is clear because the sun shines.* Here there is neither doubt nor contingency of either the *day being clear*, or of the *sun shining.*

2. Of two propositions one may be the condititon of the other—*the day will be clear if the sun shine.* Here, although it is certain that *if the sun shine the day will be clear,* there is no certainty of *the sun shining.* Of the two propositions one only embodies a certain fact.

Now an action, wherein there enters any notion of uncertainty, or indefinitude, and is at the same time connected with another action, should be expressed, not by the indicative mood, but by the subjunctive,—*if the sun shine the day will be clear.* To say *shines* would be exceptionable.

Simple uncertainty will not constitute a subjunctive construction,—*I am, perhaps, in the wrong.*

Neither will simple connection,—*I am wrong because you are right.*

But the two combined constitute the construction in question,—*if I be wrong, you are right.*

Now, a conjunction that connects two certain propositions, may be said to govern an indicative mood.

And a conjunction that connects an uncertain proposition with a certain one, may be said to govern a subjunctive mood.

The government of mood is the only form of government of which conjunctions are capable.

§ 532. Previous to the question of the government of conjunctions in the way of mood, it is necessary to notice certain points of agreement between them and the relative pronouns; inasmuch as, in many cases, the relative pronoun exerts the same government, in the way of determining the mood of the verb, as the conjunction.

Between the relative pronouns and conjunctions in general, there is this point of connection,—both join propositions. Wherever there is a relative, there is a second proposition. So there is wherever there is a conjunction.

Between certain relative pronouns and those particular conjunctions that govern a subjunctive mood there is also a point of connection. Both suggest an element of uncertainty or indefinitude. This the relative pronouns do, through the logical elements common to them and to the interrogatives: these latter essentially suggesting the idea of doubt. Wherever the person, or thing, connected with an action, and expressed

by a relative be indefinite, there is room for the use of a subjunctive mood. *He that troubled you shall bear his judgment, whosoever he be.*

§ 533. By considering the nature of such words as *when*, their origin as relatives on the one hand, and their conjunctional character on the other hand, we are prepared for finding a relative element in words like *till, until, before, as long as*, &c. These can all be expanded into expressions like *until the time when, during the time when*, &c. Hence, in an expression like *seek out his wickedness till thou find none*, the principle of the construction is nearly the same as in *he that troubled you*, &c., or *vice versâ*.*

§ 534. In most conditional expressions the subjunctive mood should follow the conjunction. All the following expressions are conditional.

1. *Except* I *be* by Silvia in the night,
There is no music in the nightingale.

SHAKSPERE.

2. Let us go and sacrifice to the Lord our God, *lest* he *fall* upon us with pestilence.—*Old Testament.*

3. ——Revenge back on itself recoils,
Let it. I reck not, *so* it *light* well aimed.

J. MILTON.

4. *If* this *be* the case.

5. *Although* my house *be* not so with God.—*Old Testament.*

6. He shall not eat of the holy thing *unless* he *wash* his flesh with water.—*Old Testament.*

Expressions like *except* and *unless* are equally conditional with words like *if* and *provided that*, since they are equivalent to *if—not*.

Expressions like *though* and *although* are peculiar. They

* Notwithstanding the extent to which a relative may take the appearance of conjunction, there is always one unequivocal method of deciding its true nature. The relative is always a *part* of the second proposition. A conjunction is, generally, *no part* of either.

join propositions, of which the one is a *primâ facie* reason against the other. In the sentence, *if the children be so badly brought up, they are not to be trusted,* the *bad bringing-up* is the reason for their *being unfit to be trusted;* and, as far as the expression is concerned, *is admitted to be so.* The only uncertainty lies in the question as to the degree of the badness of the education. The inference from it is unequivocal.

But if, instead of saying *if,* we say *although,* and omit the word *not,* so that the sentence run, *although the children be so badly brought up they are to be trusted,* we do two things: we indicate the general relation of cause and effect that exists between *bad bringing-up* and *unfitness for being trusted,* but we also, at the same time, take an exception to it in the particular instance before us. These remarks have been made for the sake of showing the extent to which words like *though,* &c., are conditional.

It must be remembered, however, that conjunctions, like the ones lately quoted, do not govern subjunctive moods because they are conditional, but because, in the particular condition which they accompany, there is an element of uncertainty.

§ 535. This introduces a fresh question. Conditional conjunctions are of two sorts:—

1. Those which express a condition as an actual fact, and one admitted as such by the speaker.

2. Those which express a condition as a possible fact, and one which the speaker either does not admit, or admits only in a qualified manner.

Since the children are so badly brought up, &c.—This is an instance of the first construction. The speaker admits as an actual fact the *bad bringing-up of the children.*

If the children be so badly brought-up, &c.—This is an instance of the second construction. The speaker admits as a possible fact the *bad bringing-up of the children;* but he does not adopt it as an indubitable one.

§ 536. Now, if every conjunction had a fixed unvariable meaning, there would be no difficulty in determining whether a condition was absolute and beyond doubt, or possible and liable to doubt. But such is not the case.

Although may precede a proposition which is admitted as well as one which is doubted.

a. Although *the children* are, &c.
b. Although *the children* be, &c.

If, too, may precede propositions wherein there is no doubt whatever implied: in other words, it may be used instead of *since*.

In some languages this interchange goes further than in others; in the Greek, for instance, such is the case with εἰ, to a very great extent indeed.

Hence we must look to the meaning of the sentence in general, rather than to the particular conjunction used.

It is a philological fact (probably referable to the *usus ethicus*) that *if* may stand instead of *since*.

It is also a philological fact that when it does so it should be followed by the indicative mood.

This is written in the way of illustration. What applies to *if* applies to other conjunctions as well.

§ 537. As a point of practice, the following method of determining the amount of doubt expressed in a conditional proposition is useful:—

Insert, immediately after the conjunction, one of the two following phrases,—(1.) *as is the case*; (2.) *as may or may not be the case*. By ascertaining which of these two supplements expresses the meaning of the speaker, we ascertain the mood of the verb which follows.

When the first formula is the one required, there is no element of doubt, and the verb should be in the indicative mood. *If* (*as is the case*), *he* is *gone, I must follow him.* Here *if* = *since*.

When the second formula is the one required, there *is* an element of doubt, and the verb should be in the subjunctive mood. *If* (*as may or may not be the case*) *he* be *gone, I must follow him.* *May* and *might* are tenses which combined with an infinitive serve as equivalents to a true mood; just as the preposition *of* + a substantive = a case.

§ 538. The use of the word *that* in expressions like *I eat that I may live*, &c., is a modification of the subjunctive con-

struction, that is conveniently called *potential*. It denotes that one act is done for the sake of supplying the *power* or opportunity for the performance of another.

In English the word *that*, so used, cannot be said to govern a mood, although generally followed by either *may* or *might*. It should rather be said to require a certain combination to follow it. The most important point connected with the powers of *that* is the so-called *succession of tenses*.

§ 539. *The succession of tenses.*—Whenever the conjunction *that* expresses intention, and consequently connects two verbs, the second of which denotes an action which takes place *after* the action denoted by the first, the verbs in question must be in the same tense.

I *do* this *that* I *may* gain by it.
I *did* this *that* I *might* gain by it.

In the Greek language this is expressed by a difference of mood; the subjunctive giving the construction equivalent to *may*, the optative to *might*.

A little consideration will show that this rule is absolute. For a man *to be doing* one action (in present time) in order that some other action may *follow* it (in past time) is to reverse the order of cause and effect. To do anything in A.D. 1851, that something may result from it in 1850 is a contradiction; and so it is to say *I* do *this* that *I* might *gain by it*.

The reasons against the converse construction are nearly, if not equally, cogent. To have done anything at any *previous* time in order that a *present* effect may follow, is, *ipso facto*, to convert a past act into a present one, or, to speak in the language of the grammarian, to convert an aorist into a perfect. To say *I* did *this* that *I may gain by it* is to make, by the very effect of the expression, either *may* equivalent to *might*, or *did* equivalent to *have done*.

I did *this* that *I* might *gain*.
I have done *this* that *I* may *gain*.

A clear perception of the logical necessity of the law of the succession of tenses, is necessary for understanding the nature

of several anomalous passages in the classical writers. In the following, an aorist is followed not by an optative, but by a subjunctive.

Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
Εἷς βασιλεὺς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω
Σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν ἐμβασιλεύῃ.

Here it is necessary to construe ἔδωκε, *has given and continues to allow,* which is to construe it like a *perfect** tense. Upon similar passages Mathiæ writes, "but frequently the conjunctive is used, although the preceding word be in the time past, viz. when the verb which depends upon the conjunction shows an action continued to the present time." That means when the verb is really a perfect.

In Latin, when the same form is both aorist and perfect, the succession of tenses is a means of determining which of the two meanings it conveys. *Veni ut videam* = *I have come that I may see. Veni ut viderem* = *I came that I might see.*

Arnold states, from Krüger and Zumpt, that even where the præterite was clearly a perfect (*i.e.* = *to have* with the participle), the Roman ear was so accustomed to the *imperfect* subjunctive, that it preferred such an expression as *diu dubitavi num melius esset* to *diu dubitavi num melius sit.* The latter part of the statement is sure enough; but it is by no means so sure that *dubitavi,* and similar forms in similar constructions are perfects. There is no reason for considering this to be the case in the present instance. It seems to be so, because it is connected with *diu;* but an action may last a long

* Unless another view be taken of the construction, and it be argued that ἔδωκε is, etymologically speaking, no aorist but a perfect. In form it is almost as much one tense as another. If it wants the reduplication of the perfect, it has the perfect characteristic κ, to the exclusion of the aorist σ; and thus far the evidence is equal. The persons, however, are more aorist than perfect. For one of Mathiæ's aorists (μεθῆκε) a still better case might be made, showing it to be, even in etymology, more perfect than aorist.

Κτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν
Ξένος πατρῴος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς
Μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.
Κεῖμαι δ' ἐπ' ἀκταῖς. EUR. *Hec.*

time, and yet not last up to the time of speaking. *Diu dubitavi* probably expresses, *I doubted a long time*, and leaves it to be inferred that *now I do not doubt*.

§ 540. It has been stated above that whilst the Latin and English have a succession of *tenses*, the Greek language exhibits what may be called a succession of *moods*. This suggests inquiry. Is the difference real? If so, how is it explained? If not, which of the two grammatical systems is right?—the English and Latin on the one side, or the Greek on the other? Should τύπτοιμι be reduced to a past tense, or *verberarem* be considered an optative mood?

The present writer has no hesitation in stating his belief, that all the phænomena explicable by the assumption of an optative mood are equally explicable by an expansion of the subjunctive, and a different distribution of its tenses.

1. Let τύψω be considered a subjunctive *future* instead of a subjunctive aorist.

2. Let τύπτοιμι be considered an *imperfect subjunctive*.

3. Let τετύφοιμι be considered a *pluperfect subjunctive*.

4. Let τετύψαιμι be considered an aorist *subjunctive*.

Against this view there are two reasons:

1. The double forms τύψαιμι and τύψοιμι, one of which would remain unplaced.

2. The use of the optative and conjunctive in simple propositions, as—

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος.

The first reason I am not prepared to impugn. *Valeat quantum*, &c. The second indicates a class of expressions which tense will *not* explain, and which mood *will*. Yet this is not conclusive. *Would that thou wert* is thoroughly optative: yet it is expressed by a tense.

The *form* of the so-called optatives proves nothing. Neither the subjunctive nor the optative has any signs of *mood* at all, except the negative one of the absence of the augment. Their signs are the signs of *tense*.

In favour of the view are the following reasons:—

1. The analogy of other languages. The imperfect has a subjunctive in Latin. So has the future.

2. The undoubtedly future character of the so-called aorist imperative. To give an order to do a thing in *past* time is a philological contradiction. Forms like *βλέψον must* be future. Though *θὲς* and *τίθει* differ in power, they both mean an action subsequent to, or, at any rate, simultaneous with the order given; certainly not one anterior to it.

§ 541. *Be* may stand for *may be*. In this case the præterite is not *were* but *might be*. The sentence, *what* care *I how fair the lady* be, *if she be not fair to her admirer?* is accurate. Here *be* = *may be*. But, *what* cared *I how fair the lady* were, *if she were not fair to her admirer?* is inaccurate. It ought to run thus,—*what* cared *I how fair the lady* might be, *if she were not fair to her admirer?**

§ 542. *Disjunctives.*—Disjunctives (*or, nor*) are of two sorts, real and nominal.

A king or queen always rules in England. Here the disjunction is real; *king* or *queen* being different names for different objects. In all *real* disjunctions the inference is, that if one out of two (or more) individuals (or classes) do not perform a certain action, the other does.

A sovereign or supreme ruler always rules in England. Here the disjunction is nominal; *sovereign* and *supreme governor* being different names for the same object. In all nominal disjunctives the inference is, that if an agent (or agents) do not perform a certain action under one name, he does (or they do) it under another.

Nominal disjunctives are called by Harris, *sub*disjunctives.

* It is almost unnecessary to state that the sentence quoted in the text is really a beautiful couplet of Wither's poetry *transprosed*. It was advisable to do this, for the sake of guarding against the effect of the rhyme. To have written

What care I how fair she *is*
If she be not fair to me?

would have made the grammar seem worse than it really was, by disappointing the reader of a rhyme. On the other hand, to have written

What care I how fair she *were*,
If she were not kind as *fair?*

would have made the grammar seem better than it really was, by supplying one.

In the English language there is no separate word to distinguish the nominal from the real disjùnctive. In Latin, *vel* is considered by Harris to be disjunctive, *sive* subdisjunctive. As a periphrasis the combination *in other words* is subdisjunctive.

Both nominal and real disjunctives agree in this,—whatever may be the number of nouns which they connect, the construction of the verb is the same as if there were but one—Henry *or* John, *or* Thomas, *walks* (not *walk*); the sun, *or* solar luminary, *shines* (not *shine*). The disjunctive *isolates* the subject, however much it may be placed in juxtaposition with other nouns.

§ 543. *Either, neither.*—Many disjunctives imply an alternative. If it be not this person (or thing) that performs a certain action (or exists in a certain state) it is some other. If a person (or thing) do not perform a certain action (or exist in a certain state), under one name, he (or it) does so under another. This alternative is expressed by the word *either*.

When the word *either* is connected immediately with the copula of a proposition, it is, if not a true conjunction, at least *a part of a conjunctional periphrasis.—This either is or is not so.*

When it belongs more to one of the terms of a proposition than to the copula, it is a pronoun,—*Either I or you is in the wrong. It is either you or I.*

I use the words, *part of a conjunctional periphrasis*, because the full conjunction is *either* + *or* (or *neither* + *nor*); the essential conjunctions being the latter words. To these, *either* (or *neither*) is superadded, indicating the *manner* in which the disjunction expressed by *or* (or *nor*) takes place; *i. e.* they show that it takes place in the manner of an alternative. Now, this superadded power is rather adverbial than conjunctional.

§ 544. From the pronominal character of the word *either*, when it forms part of a term, and from the power of the disjunctive, *or*, in *isolating* the subject of the verb, combined with an assumption which will be explained hereafter, we get at the principle of certain rules for doubtful constructions.

In expressions like *either you or I is in the wrong*, we must consider *either* not only as *a* pronoun, but as *the leading* pronoun of the proposition; a pronoun of which *or I* is an explanation; and, finally, as the pronoun which determines the person of the verb. *Either you or I is wrong = one of us* (*you or I*) *is wrong*.

Then, as to expressions like *I, or you, am in the wrong*. Here, *I* is the leading pronoun, which determines the person of the verbs; the words, *or you*, being parenthetic, and subordinate.

§ 545. Will this principle justify such expressions as *either they or we is in the wrong?*

Or will it justify such expressions as *either he or they is in the wrong?*

Or will it justify such expressions as *I or they am in the wrong?* In all which sentences one pronoun is plural.

Perhaps not. The assumption that has been just alluded to, as helping to explain certain doubtful constructions, is the following, viz. that in cases of apposition, disjunction, and complex terms, the *first* word is the one which determines the character of the sentence wherein it occurs. This is a practice of the English language, which, in the opinion of the present writer, nothing but a very decided preponderance of a difference in person, gender, or number, can overrule. Such may fairly be considered to be the case in the three examples just adduced; especially as there is also the secondary influence of the conjunctional character of the word *either*. Thus, although we say,—

One of two parties, they or we, is in the wrong.

We also say,—

Either they or we are in the wrong.

As for the other two expressions, they are in the same predicament, with an additional reason for the use of the plural. It *contains* the singular. The chief object of the present remarks has been less to explain details than to give due prominence to the following leading principles.

1. That *either* (or *neither*) is essentially singular in number.
2. That it is, like any common noun, of the third person.

3. That it is pronominal where it is in apposition with another noun.

4. That when it is the first word of the proposition it determines the concord of the verb, unless its character of a noun of the singular number and third person be disguised by the prominence of some plural form, or some pronoun of the first or second person in the latter part of the term.

5. That in a simple disjunctive proposition (*i. e.* one where *either* does not occur) all nouns are subordinate to the first.

§ 546. I believe that the use of *either* is limited to *real* disjunctives; in other words, that we can say *either a king or a queen always reigns in England*, but that we cannot say *either a sovereign or a supreme ruler always reigns in England.*

CHAPTER XXVIII.

THE SYNTAX OF THE NEGATIVE.

§ 547. WHEN the verb is in the infinitive mood, the negative precedes it.—*Not to advance is to retreat.*

When the verb is not in the infinitive mood, the negative follows it.—*He advanced not. I cannot.*

This rule is absolute. It only *seems* to precede the verb in such expressions as *I do not advance, I cannot advance, I have not advanced,* &c. However, the words *do, can,* and *have,* are no infinitives; and it consequently follows them. The word *advance* is an infinitive, and it consequently precedes it. Wallis's rule makes an equivalent statement, although differently. "Adverbium negandi *not* (non) verbo postponitur (nempe auxiliari primo si adsit; aut si non adsit auxiliare, verbo principali): aliis tamen orationis partibus præfigi solet."—P. 113.

That the negative is rarely used, except with an auxiliary—in other words, that the presence of a negative converts a simple form like *it burneth not* into the circumlocution it *does not burn*—is a fact in the practice of the English language. The syntax is the same in either expression.

§ 548. What may be called the *distribution* of the negative is pretty regular in English. Thus, when the word *not* comes between an indicative, imperative, or subjunctive mood and an infinitive verb, it almost always is taken with the word which it follows—*I can not eat* may mean either *I can—not eat* (*i. e. I can abstain*), or *I can not—eat* (*i. e. I am unable to eat*); but, as stated above, it *almost* always has the latter signification.

But not *always*. In Byron's "Deformed Transformed" we find the following lines:—

Clay! not dead but soulless,
Though no mortal man would choose thee,
An immortal no less
Deigns *not to refuse* thee.

Here *not to refuse = to accept;* and is probably a Grecism. *To not refuse* would, perhaps, be better.

The next expression is still more foreign to the English idiom:—

For *not* to have been dipped in Lethe's lake
Could save the son of Thetis from to die.

Here *not* is to be taken with *could.*

§ 549. In the present English, two negatives make an affirmative. *I have not not seen him = I have seen him.* In Greek this was not the case. *Duæ aut plures negativæ apud Græcos vehementius negant* is a well-known rule. The Anglo-Saxon idiom differed from the English and coincided with the Greek. The French negative is only apparently double; words like *point, pas,* mean not *not,* but *at all. Je ne parle pas = I not speak at all,* not *I not speak no.*

§ 550. *Questions of appeal.*—All questions imply want of information; want of information may then imply doubt; doubt, perplexity; and perplexity the absence of an alternative. In this way, what are called, by Mr. Arnold,* *questions of appeal,* are, practically speaking, negatives. *What should I do?* when asked in extreme perplexity, means that nothing can well be done. In the following passage we have the presence of a question instead of a negative:—

Or hear'st thou (*cluis,* Lat.) rather pure ætherial stream,
Whose fountain who (*no one*) shall tell?

Paradise Lost.

§ 551. The following extract from the "Philological Museum" (vol. ii.) illustrates a curious and minute distinction, which the author shows to have been current when Wycliffe wrote, but which was becoming obsolete when Sir Thomas

* *Latin Prose Composition,* p. 123.

More wrote. It is an extract from that writer against Tyndall :—

"I would not here note by the way that Tyndall here translated *no* for *nay*, for it is but a trifle and mistaking of the Englishe worde: saving that ye shoulde see that he whych in two so plain Englishe wordes, and so common as in *naye* and *no* can not tell when he should take the one and when the tother, is not for translating into Englishe a man very mete. For the use of these two wordes in aunswering a question is this. *No* aunswereth the question framed by the affirmative. As for ensample if a manne should aske Tindall himselfe: ys an heretike meete to translate Holy Scripture into Englishe? lo to thys question if he will aunswere trew Englishe, he must aunswere *nay* and not *no*. But and if the question be asked hym thus lo: is not an heretike mete to translate Holy Scripture into Englishe? To this question if he will aunswere trewe Englishe, he must aunswere *no* and not *nay*. And a lyke difference is there betwene these two adverbs *ye* and *yes*. For if the question bee framed unto Tindall by the affirmative in thys fashion: If an heretique falsely translate the New Testament into Englishe, to make his false heresyes seem the word of Godde, be his bokes worthy to be burned? To this questyon asked in thys wyse, yf he will aunswere true Englishe, he must aunswere *ye* and not *yes*. But now if the question be asked him thus lo; by the negative: If an heretike falsely translate the Newe Testament into Englishe to make his false heresyes seme the word of God, be not hys bokes well worthy to be burned? To thys question in thys fashion framed if he will aunswere trewe Englishe, he may not aunswere *ye* but he must aunswere *yes*, and say, yes marry be they, bothe the translation and the translatour, and al that wyll hold wyth them."

CHAPTER XXIX.

THE CASE ABSOLUTE.

§ 552. NOUNS standing absolutely are of two sorts: 1. Those originating in an Accusative case. 2. Those originating in a Dative case.

In expressing *distance* or *duration*, either in *time* or *space*, we use the noun absolutely: as *he walked* ten miles (*i. e. the space of ten miles*); *he stood* three hours (*i. e. the space of three hours*). Here the words *stood* and *walk* are intransitive; so that it is not by them that the words *miles* and *hours* are governed. They stand absolutely. Although not distinguished in form from the nominative case, these words are not nominatives. They are naturally accusatives; and when, in an older stage of the Gothic languages, the accusative *was* distinguished from the nominative, they appeared in the form of the accusative.

§ 553. The door being open, *the steed was stolen*—the sun having arisen, *the labourers proceeded to work*.—In these sentences the words *door* and *sun* stand absolutely; and as the words *being open*, and *having arisen*, agree with them, they also do the same. In English *substantives*, where there is no distinction between the nominative and the objective cases, it is of no practical importance to inquire as to the particular case in which the words like *door* and *sun* stand.

In the English *pronouns*, where there is a distinction between the nominative and objective cases, it *is* of practical importance to inquire in what particular case words like *door* and *sun* stand.

1. *He made the best proverbs of any one*, him *only excepted*.

2. *He made the best proverbs of any one*, he *only excepted*.

Which of these two expressions is correct? This we can decide only by determining what case nouns standing absolutely in the way that *door*, *sun*, and *him* (or *he*), now stand, were found in that stage of our language when the Nominative and Objective cases were distinguished by separate forms.

In Anglo-Saxon this case was the *dative*; as *up-a-sprungenre sunnan* = *the sun having arisen*.

In Anglo-Saxon, also, *him* was a dative case, so that the case out of which expressions like the ones in question originated, was dative. Hence, of the two phrases, *him excepted* and *he excepted*, the former is the one which is *historically* correct.

It is also the form which is *logically* correct. Almost all absolute expressions of this kind have a reference, more or less direct, to the *cause* of the action denoted. In sentences like *the stable door being open, the horse was stolen*,—*the sun having arisen, the labourers got up to work*, this idea of either a cause, or a coincidence like a cause, is pretty clear.

In the sentence, *he made the best proverbs of any one, him only excepted*, the idea of cause is less plain. Still it exists. The existence of *him* (*i. e.* the particular person mentioned as pre-eminent in proverb-making) is the cause or reason why he (*i. e.* the person spoken of as the second-best proverb-maker) was not the very best of proverb-makers.

Now the practice of language in general teaches us this, viz. that where there is no proper Instrumental case expressive of cause or agency, the Ablative is the case that generally supplies its place, and where there is no Ablative, the Dative. Hence the Latins had their Ablative, the Anglo-Saxons their Dative Absolute. The Genitive Absolute in Greek is explicable upon other principles.

In spite, however, both of history and logic, the so-called best authorities are in favour of the use of the Nominative case in the absolute construction.

Obs.—In all absolute constructions of the kind in question, one of the words is either a Substantive or a Pronoun, the other a *Participle.* The reason of this is in the fact of all such absolute constructions indicating either an *action* or a *state.*

PART V.

PROSODY.

CHAPTER I.

GENERAL VIEW OF METRE.

§ 554. The word *Prosody* is derived from a Greek word (*Prosodia*) signifying *accent*. It is used by Latin and English grammarians in a wider sense, and includes not only the doctrines of accent and quantity, but also the laws of metre and versification.

Take the sentence last written, count the syllables, and note those that are accented.

The notation will be as follows:—The wórd Prósody is deríved from a Greék wórd sígnifying áccent. It is úsed by Látin and E'nglish grammárians ín a wíder sénse, and ínclúdes nót only the dóctrines of áccent and quántity, but álso the láws of métre and vérsificátion.—Here the accented syllables are the 2nd, 3rd, 8th, 11th, 12th, 13th, 16th, 20th, 22nd, 26th, 27th, &c.; that is, between two accented syllables there are sometimes three, sometimes two, and sometimes no unaccented syllables intervening. In other words, there is no regularity in the recurrence of the accent.

Proceed in the same way with the following stanzas, numbering each syllable, and observing upon which the accent occurs.

Then fáre thee wéll, mine ówn dear lóve,
The wórld hath nów for ús
No greáter griéf, no paín abóve
The paín of pártiug thús.—Moore.

Here the syllables accented are the 2nd, 4th, 6th, 8th, 10th, 12th, 14th, 16th, 18th, 20th, 22nd, 24th, 26th, 28th; that is, every other syllable. Again—

At the clóse of the dáy, when the hámlet is stíll,
And the mórtals the sweéts of forgétfulness próve,
And when nóught but the tórrent is heárd on the híll,
And there 's nóught but the níghtingale's sóng in the gróve.
BEATTIE.

Here the syllables accented are the 3rd, 6th, 9th, 12th, 15th, 18th, 21st, 24th, 27th, 30th, 33rd, 36th, 39th, 42nd, 45th, 48th; that is, every third syllable.

Now, the extract where there was no regularity in the recurrence of the accent was prose; and the extracts where the accent recurred at regular intervals formed metre. *Metre is a general term for the recurrence within certain intervals of syllables similarly affected.* The syllables that have just been numbered are similarly affected, being similarly accented.

So are the following:—

Abbot.—And whý not líve and áct with óther men?
Manfred.—Becaúse my náture wás averse from lífe;
And yét not crúel, fór I wóuld not máke,
But fínd a désolátion:—líke the wínd,
The réd-hot breáth of the most lóne simoóm,
Which dwélls but ín the desert, ánd sweeps o'ér
The bárren sánds which beár no shrúbs to blást,
And révels o'er their wíld and árid wáves,
And seéketh nót so thát it ís not soúght,
But béing mét is deádly: súch hath beén
The páth of mý exístence.—BYRON.

§ 555. Accent is not the only quality of a syllable which, by its periodic return can constitute metre, although it is the one upon which English metre depends. Indeed, it may be doubted whether *any* metre whatever exist in which it is not the fundamental element, however much the phraseology of grammarians may run to the contrary. The classical grammarians, however, determine the character of their metres not by accent, but by *quantity*. The evidence of the importance

of accent even in the metres dependent upon quantity will be given in the sequel.

Again—there are certain metres wherein the syllables that occur at the proper periodic intervals either end or begin with the same *articulate sounds*.

In such cases we may say that the similarity of affection between the periodic syllables consists in their *articulations*. If so, our view of metre is as follows:—

a. Metre is a general term for the recurrence within certain intervals of syllables similarly affected.

b. Syllables may be similarly affected in respect to (1) their accents, (2) their quantities, (3) their articulations.

1.

Pălāi kŷnægĕtoūntă kāi mĕtroūmĕnōn.

Πᾰλᾱ͂ι κῠνηγῐτοῦντᾰ̀ κᾰ̀ι μῐτροῦμῐ́νῶν.

Here there is the recurrence of similar quantities.

2.

The wáy was lóng, the wínd was cóld.

Here there is the recurrence of similar accents.

3.

A.

The way was long, the wind was *cold*,
The minstrel was infirm and *old*.

Here, besides the recurrence of similar accents, there is a recurrence of the same articulate sounds; viz. of *o* + *ld*, these articulations being at the *end* of the word, or *final*.

In the following they are at the beginning, or *initial*—

B.

In *C*aines *c*ynne
*þ*one *c*wealm gewræc.

All metre goes by the name of poetry, although all poetry is not metrical. The Hebrew poetry is characterised by the recurrence of similar *ideas*.

CHAPTER II.

QUANTITY.

§ 556. The metres wherein quantity plays its chief part are those of the Latin and Greek languages.

Specimen.

Phăsēlŭs īllĕ quēm vĭdētĭs hōspĭtēs
Aīt fŭīssĕ nāvĭūm cĕlērrĭmūs
Nĕq' ūllĭūs nătāntĭs īmpĕtūm trăbīs
Nĕquīssĕ prætĕrīrĕ, sīvĕ pālmŭlīs
Opūs fŏrēt vŏlārĕ sīvĕ līntĕīs.

As we read this according to our pronunciation, the accentuation of this passage is as follows:—

Phasélus ílle quém vidétis hóspites
A'ït fuísse návium celérrimus
Neq' úllius natántis ímpetum trábis
Nequísse præ'teríre, síve pálmulis
O'pus forét voláre síve línteis.

There is certainly accent as well as quantity here. As certainly do those accents recur with a certain amount of regularity, though not with regularity of the quantities. Attention is directed to this.

So it is to the following:—

Jām sătīs tērrīs nĭvĭs ātquĕ dīræ
Grāndĭnīs mīsīt pătĕr ĕt rŭbēntĕ
Dĕxtĕrā sācrās jăcŭlātŭs ārcĕs
Tērrŭĭt ūrbēm.

Here the quantities return with a very imperfect degree of regularity—*the quantities considered singly*. But what if,

instead of considering them singly, we arrange them *in groups*; thus:—

- ⏑ - | - - | ⏑ ⏑ | - ⏑ | - ⏑

or,

- ⏑ | - - - | ⏑ ⏑ | - ⏑ | - ⏑

or,

- - ⏑ | - - | - ⏑ ⏑ | - ⏑ | - ⏑

or any other way? In such a case the groups of quantities recur with absolute regularity.

The accents of the lines last quoted run thus:—

Jám sátis térris nívis átque díræ
Grándinis mísit páter ét rubénte
Déxtera sácras jáculátus árces
Térruit urbem.

Here the accents recur more regularly than the quantities *taken by themselves*, but less regularly than the quantities taken *in groups*.

The extent to which Accent plays a part in metres, which are generally considered to be based on quantity, will be further noticed in the sequel.

At present it is only necessary to notice the two different ways in which quantities may be measured.

§ 557. There is a difference between the length of *vowels* and the length of *syllables*.

The vowel in the syllable *see-* is long; and long it remains, whether it stand as it is, or be followed by a consonant, as in *seen*, or by a vowel, as in *see-ing*.

The vowel in the word *sit* is short. Followed by a *second* consonant, it still retains its shortness, *e. g. sits*. Whatever the comparative length of the *syllables, see* and *seen, sit* and *sits*, may be, the length of their respective *vowels* is the same.

Now, if we determine the character of the syllable by the character of the vowel, all syllables are short wherein there is a short vowel, and all are long wherein there is a long one. Measured by the quantity of the vowel the word *sits* is short, and the syllable *see-* in *seeing* is long.

But it is well known that this view is not the view commonly taken of the syllables *see* (in *seeing*) and *sits*. It is well known, that, in the eyes of a classical scholar, the *see* (in *seeing*) is short, and that in the word *sits* the *i* is long. The classic differs from the Englishman thus,—*He measures his quantity, not by the length of the vowel, but by the length of the syllable taken altogether.* The perception of this distinction enables us to comprehend the following statements.

I. That vowels long by nature may *appear* to become short by position, and *vice versâ*.

II. That, by a laxity of language, the *vowel* may be said to have changed its quantity, whilst it is the *syllable* alone that has been altered.

III. That, if one person measures his quantities by the vowels, and another by the syllables, what is short to the one, shall be long to the other, and *vice versâ*. The same is the case with nations.

IV. That one of the most essential differences between the English and the classical languages is that the quantities (as far as they go) of the first are measured by the vowel, those of the latter by the syllable. To a Roman the word *monument* consists of two short syllables and one long one; to an Englishman it contains three short syllables.

CHAPTER III.

ALLITERATIVE METRES.

§ 558. The following is an extract from a poem in the Swedish, written according to the alliterative system of the old Norse literature. It is foreign to the language as now spoken, but it is given because it is more truly alliterative than any older specimen. It is given as an extreme form, in order to serve as an illustration.

FRITHIOF'S SAGA.

Canto XXI.

1.	2.
Sitter i högen	Nu rider rike
högättad höfding,	Ring öfver Bifrost,
slagsvärd vid sidan,	svigtar för bördan
skölden på arm.	bågiga bron.
Gångaren gode	Upp springa Valhalls
gnäggar derinne,	hvalfdörrar vida;
skrapar med gullhof	Asarnas händer
grundmurad graf.	hänga i hans.

Without comparing the recurrence of the accent with the recurrence of the alliteration so closely as we have done in the previous chapter, we may remark that *all the alliterative syllables are also accentuate*,—this being another proof of the extent to which accent plays a part in metres generally considered to be based on alliteration.

The following are samples of the alliterative metre as it was actually written in (1) the Anglo-Saxon, (2) the Old Saxon, (3) the Old Norse, (4) the Old High-German. The alliteration is more obscure here. It loses, however, much of this obscurity when we know,—

1. That the number of alliterative syllables within a certain space need not be more than *two*.

2. That all the vowels are considered, for the purposes of alliteration, as a single letter.

1.

ANGLO-SAXON.

OPENING OF BEOWULF.

Edited and translated by J. M. Kemble.

HWÆT we Gár-Dena,
in gear-dagum,
þeód-cýninga,
þrým ge-frunon—
hú ðа æþelingas
ellen fremedon—
oft Scýld Scefing,
sceaþen(a) þreátum,
monegū mægþum,
meodo-setla of-teáh—
egsode eorl—
syððan æ'rest wearð
feá-sceaft funden;
he þæs frófre ge-bá(d),
weóx under wolcnum,
weorð-mýndum þáh;
oð þ him æ'g-hwlýc
þára ymb-sittendra,
oſer hron-ráde,
hýran scolde,
gomban gýldan—
þ wæ's gód cýning—
ðæm eafera wæ's
æfer cenned,
geong in geardum,
þone gód sende
folce to frófre;
fýren-þearfe on-geat,
þ híe æ'r drugon,
aldor-(le)áse.
lange hwíle,
him þæs líf-freá,
wuldres wealdend,
worold-áre for-geaf—
Beó-wulf wæ's breme,
blæ'd wíde sprang,
Scýldes eafera,
Scede-landum in.

2.

OLD SAXON.

FROM THE HILDEBRAND AND HATHUBRAND.

"IH gihorta that seggen, that sie urhetton ænon muotin
Hildibraht enti Hathubrant untar heriuntuem,
Sunu fatar ungo; iro saro rihtun,
Garutun se iro guthhamun, gurtun sih iro suert ana,
Helidos, ubar ringa, do sie to dero hiltu ritun.
Hiltibraht gimahalta, Heribrantes sunu, her was heroro man,
Ferahes frotoro, her fragen gistuont,
Fohem wortum: wer sin fater wari;
Fires in folche, eddo weliches cnuosles du sis?
Ibu du mi aenan sages, ik mideo are-wet,
Chind in chuninchriche, chud ist min al irmindeot.

Hadubraht gimahalti Hiltibrantes sunu: Dat sagetun mi
Usere liuti alte anti frote, dea, erhina warun,
Dat Hilbrant haetti min fater ïh heittu Hadubrant.
Forn her ostar gihueit, floh her Otachres nid
Hina miti Theotriche enti sinero degano filu;
Her furlach in lante luttila sitten
Prut in bure; barn unwahsan,
Arbeolosa heraet, ostar hina det,
Sid delriche darba gistuontum, fatereres mines,
Dat was so friuntlaos man her was Otachre ummettirri,
Degano dechisto, unti Deotriche darba gistontum;
Her was eo folches at ente, imo was eo feheta ti leop.
Chud was her chonnem mannuma, ni wanin ih, in lib habbe.

3.

OLD NORSE.

FROM THE EDDA.

Völuspá, stanzas 1—6.

1.

Hljóðs bið ek allar
helgar kindir,
meiri ok minni,
mögu Heimdallar:
vildu at ek Valföðrs
vél framtelja,
fornspjöll fíra,
þau er ek fremst um man.

2.

Ek man jötna
ár um borna,
þá er forðum
mik fædda höfðu;
niu man ek heima,
níu íviðjur,
mjötvið mæran
fyr mold neðan.

3.

Á'r var alda
þar er Y'mir bygði,
vara sandr né sær
né svalar unnir,
jörð fannsk æva
né upphiminn,
gap var ginnunga,
en gras hvergi.

4.

Áðr Burs synir
bjóðum um yþðu,
þeir er miðgarð
mœran skópu:
sól skein sunnan
á salar steina,
þá var grund gróin
grœnum lauki.

5.

Sól varp sunnan,
sinni mána,
hendi inni hœgri
um himinjódýr;
sól þat ne vissi
hvar hon sali átti,
máni þat ne vissi
hvat hann megins átti,

stjörnur þat nu vissu
hvar þær staði áttu.

6.

þá géngu regin öll
á rökstóla,
ginnheilög goð,
ok um þat gættusk:
nótt ok niðjum
nöfn um gáfu,
morgin hétu
ok miðjan dag,
undorn ok aptan,
árum at telja.

4.

OLD HIGH-GERMAN.

Daz hôrt ih rahhon
Dia werolt-rehtwîson,
Daz sculi der Antichristo
Mit Eliase pâgan.
Der warch ist kiwâfanit;
Dennewirdit untar in wîk arhapan;
Khensun sind so kreftic,
Diri kosa ist so mihhil.
Elias strîtît
Pî den ewigon lîp,
Wili den rehtkernon
Daz rîhhi kistarkan;
Pidiu scal imo halfan
Der himiles kiwaltit.
Der Anticristo stêt
Pî dem Altfiante
Stêt pî demo Satanase,
Der inan farsenkan scal;
Pidiu scal er in der wîcsteti
Wunt pivallan,
Enti in demo sinde
Sigalos werdan.
Doh wânit des vila gotmanno,
Daz Elias in demo wîge arwartit (werdit).
Sâr so ‚daz Eliases pluot
In erda kitruifit,
So imprinnant die perga,
Poum ni kistentit
Einic in erdu,
Aha artruknênt,
Muor varsuilhet sih,
Suilizot lougui der himil
Mâno vallit,
Prinnit mittilagart,
Stein ni kistentit einik in erdu.
Verit denne stuatago in lant,
Verit mit din viuriu
Viriho wîsôn,
Dar ni mai denne mâk andremo.

§ 559. The system of alliteration has hitherto been explained in the most general way possible; all that has been attempted being the exhibition of the principle upon which such extracts as the preceding can be understood to be metrical; and that this their metrical character is by no means transparently clear, may be collected from the fact that many of the old alliterational compositions were treated by the earlier scholars as prose.

As a general rule all early German poetry is alliterative; though it by no means follows that alliteration was equally general in all the German forms of speech.

Alliteration preceded rhyme. Rhyme followed alliteration. Hence, whenever we have no specimens of a given form of speech anterior to the evolution of rhyme, we have no alliterational compositions. This is the case with the Frisian, the Batavian, and the Platt-Deutsch dialects. Indeed, for the High-German the poem of Muspilli is a solitary, or nearly solitary, instance. The two languages wherein there is the most of it are the English during the Anglo-Saxon and early English periods, and the Norse. In the latter we not only get numerous specimens, but we also get the rules of its Prosody. These are, perhaps, more artificial than actual practice requires. They are also more stringent and elaborate than those of Anglo-Saxon and High-German.

Thus, the alliterative syllables take names, one being the *head*-stave and the other two the *by*-staves.

The *head*-stave has its place at the beginning of the second line, or (if we throw the two into one) immediately after a break, cæsura, pause, or *quasi*-division.

The *by*-staves belong to the first line out of two, or to the first member of a single one. This is a rule that gives stringency to the system. Others give licence. Thus,—

An unaccented syllable at the beginning of the second line (or member) counts as nothing.

Again, the vowels which collectively are dealt with as a single letter not only *may* but *must* be different. This goes far to enable anything and everything to be metre—inasmuch as all that is wanted to constitute either one long or two short lines is the occurrence of three words beginning with a vowel, and accented on their initial syllable. The following is from Thorlakson's Translation of "Paradise Lost:"—

> "Of Man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden, till one greater Man
> Restore us, and regain the blissful seat,
> Sing, heavenly Muse, that on the secret top
> Of Oreb, or of Sinai, didst inspire
> That shepherd, who first taught the chosen seed,
> In the beginning how the Heavens and Earth

Rose out of Chaos: or if Sion hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God."

" Um fyrsta manns
felda hlýðni
ok átlystíng
af epli forboðnu,
hvaðan óvægr
upp kom dauði,
Edens missir,.
ok allt böl manna ;

" þartil annarr einn,
æðri maðr,
aptr fær
oss viðreista,
ok afrekar nýan
oss til handa
fullsælustað
fögrum sigri ;

" Sýng þú, Menta-
móðir himneska !
þú sem Hórebs fyrr
á huldum toppi,
eða Sínaí,
sauðaverði
innblèst fræðanda
útvalit sæði,
hve alheimr skópst
af alls samblandi ;

" Eða lysti þik
lángtum heldr
at Zíons hæð
ok Síló a brunni,
sem framstreymdi
hjá Frètt guðligri !"

The full details of the Norse alliterative system may be found in Rask on the Icelandic Prosody.

CHAPTER IV.

RHYME AND ASSONANCE.

§ 560. In an *Alliteration* the likeness between the articulate sounds which constitute it occurs at the *beginning* of words. In *rhyme* it occurs at the end.

Observe in each of the following couplets the last syllable of each line. They are said to *rhyme* to each other.

O'er the glad waters of the dark blue *sea*,
Our thoughts as boundless, and our souls as *free*.
Far as the breeze can bear the billow's *foam*,
Survey our empire and behold our *home*.
These are our realms, no limits to our *sway*—
Our flag the sceptre all who meet *obey*.

The next extract is a stanza of Gray's Elegy, where, instead of following one another in succession, the rhyming lines come alternately.

Full many a gem of purest ray se*rene*
The dark, unfathom'd depths of ocean *bear;*
Full many a flower is born to blush un*seen*,
And waste its sweetness on the desert *air*.—Gray.

In other stanzas the rhyming lines are sometimes continuous, and sometimes separated from each other by an interval.

And yet how lovely in thine age of *woe*,
Land of lost gods and godlike men, art *thou!*
Thy vales of evergreen, thy hills of *snow*,
Proclaim thee Nature's varied favourite *now:*

Thy fanes, thy temples to thy surface *bow*,
Commingling slowly with heroic *earth*,
Broke by the share of every rustic *plough*:
So perish monuments of mortal *birth*,
So perish all in turn, save well-recorded *worth*.—BYRON.

It is not difficult to see, in a general way, in what rhyme consists. The syllables *see* and *free*, *foam*, *home*, &c., are syllables of similar sound; and lines that end in syllables of similar sound are lines that rhyme.

By substituting in a line or stanza, instead of the final syllable, some word different in sound, although similarly accented and equally capable of making sense, we may arrive at a general view of the nature and influence of rhyme as an ornament of metre. In the following stanza we may spoil the effect by substituting the word *glen* for *vale*, and *light* for *ray*.

Turn, gentle hermit of the *vale*,
And guide thy lonely *way*
To where yon taper cheers the *dale*
With hospitable *ray*.—GOLDSMITH.

With this contrast—

Turn, gentle hermit of the glen,
And guide thy lonely way
To where yon taper cheers the dale
With hospitable light.

§ 561. Syllables may be similar in their sound, and yet fail in furnishing full, true, and perfect rhymes. In each of the forthcoming couplets there is evidently a similarity of sound, and there is equally evidently an imperfection in the rhyme.

1.

The soft-flowing outline that steals from the eye,
Who threw o'er the surface,—did you or did I?

WHITEHEAD.

2.

'T is with our judgments as our watches; none
Go just alike, yet each believes his own.—POPE.

3.

Soft o'er the shrouds aërial whispers breathe,
That seem'd but zephyrs to the train beneath.—POPE.

The first of these three pairs of verses was altered into—

The soft-flowing outline that steals from the view,
Who threw o'er the surface,—did I or did you?

and that solely on account of the imperfectness of the original endings, *eye* and *I*.

These are samples of what passes for a rhyme without being one.

Neither are the syllables *high* and *-ly*, in the following, rhymes.

The wítch she héld the haír in her hánd,
The réd flame blázed hígh;
And roúnd aboút the cáldron stoút,
They dánced right mérri*ly*.—KIRKE WHITE.

§ 562. *Varieties of imperfect Rhymes.*—*None* and *own* are better ryhmes than *none* and *man;* because there are degrees in the amount to which vowels differ from one another, and the sounds of the *o* in *none* and the *o* in *own* are more alike than the sounds of the *o* in *none* and the *a* in *man*. In like manner *breathe* and *teeth* are nearer to rhymes than *breathe* and *teaze;* and *breathe* and *teaze* are more alike in sound than *breathe* and *teal*. All this is because the sound of the *th* in *teeth* is more allied to that of the *th* in *breathe* than that of the *z* in *teaze*, and to the *z* in *teaze* more than to the *l* in *teal*. This shows that in imperfect rhymes there are degrees, and that some approach the nature of true ones more than others.

High and *I*, *hair* and *air*, are imperfect rhymes.

Whose generous children narrow'd not their hearts
With commerce, giv'n alone to arms and arts.—BYRON.

Words where the letters coincide, but the sounds differ, are only rhymes to the eye. *Breathe* and *beneath* are in this predicament; so also are *cease* and *ease* (*eaze*).

In the fat age of pleasure, wealth, and ease,
Sprang the rank weed, and thrived with large increase.
POPE.

If the sounds coincide, the difference of the letters is unimportant.

> Bold in the practice of mistaken rules,
> Prescribe, apply, and call their masters fools.
>
> They talk of principles, but notions prize,
> And all to one loved folly sacrifice.

§ 563. *Analysis of a rhyming syllable.*—Let the syllable *told* be taken to pieces. For metrical purposes it consists of three parts or elements: 1, the vowel (*o*); 2, the part preceding the vowel (*t*); 3, the part following the vowel (*ld*). The same may be done with the word *bold*. The two words can now be compared with each other. The comparison shows that the vowel is in each the same (*o*); that the part following the vowel (*ld*) is the same; and, finally, that the part preceding the vowel is *different* (*t* and *b*). This difference between the part preceding the vowel is essential.

Told, compared with itself (*told*), is no rhyme, but an *homœoteleuton* (ὁμοῖος, *homoios* = *like*, and τελεύτη, *teleutæ* = *end*) or *like-ending*. It differs from a rhyme in having the parts preceding the vowel alike. Absolute identity of termination is not recognised in English poetry, except so far as it is mistaken for rhyme.

> The soft-flowing outline that steals from the *eye*,
> Who threw o'er the surface? did you or did *I*?
>
> WHITEHEAD.

Here the difference in spelling simulates a difference in sound, and a *homœoteleuton* takes the appearance of a rhyme.

Bold and *note*.—As compared with each other, these words have two of the elements of a rhyme: viz. the identity of the vowel, and the difference of the parts preceding it. They want, however, the third essential, or the identity of the parts following; *ld* being different from *t*. The coincidence, however, as far as it goes, constitutes a point in metre, as will soon be seen.

Bold and *mild*.—Here also are two of the elements of a rhyme, viz. the identity of the parts following the vowel (*ld*), and the difference of the parts preceding (*b* and *m*). The

identity of the vowel (*o* being different from *i*) is, however, wanting.

Rhymes may consist of a single syllable, as *told, bold;* of two syllables, as *water, daughter;* of three, as *cheerily, wearily.* Now, the rhyme begins where the dissimilarity of parts immediately before the main vowel begins. Then follows the vowel; and, lastly, the parts after the vowel. All the parts after the vowel must be absolutely identical. Mere similarity is insufficient.

Then come ere a *minute*'*s* gone,
For the long summer day
Puts its wings, swift as *linnets*' on,
For flying away.—CLARE.

In the lines just quoted there is no rhyme, but an assonance. The identity of the parts after the main syllable is destroyed by the single sound of the *g* in *gone.*

A rhyme, to be perfect, must fall on syllables equally accented.—To make *sky* and the last syllable of merri*ly* serve as rhymes, is to couple an accented syllable with an unaccented one.

A rhyme, to be perfect, must fall upon syllables absolutely accented.—To make the last syllables of words like flight*y* and merri*ly* serve as rhymes, is to couple together two unaccented syllables.

A rhyme consists in the combination of like and unlike *sounds.*—Words like *I* and *eye* (*homœoteleuta*), *ease* and *cease* (vowel assonances), *love* and *grove* (consonantal assonances), are printers' rhymes; or mere combinations of like and unlike letters.

A rhyme, moreover, consists in the combination of like and unlike *articulate* sounds—*Hit* and *it* are not rhymes, but identical endings; the *h* being no articulation. To my ear, at least, the pair of words, *hit* and *it,* comes under a different class from the pair *hit* (or *it*) and *pit.* Hence—

A full and perfect rhyme (the term being stringently defined) consists in *the recurrence of one or more final syllables equally and absolutely accented, wherein the vowels and the parts*

following the vowel shall be identical, whilst the parts preceding the vowel shall be articulately different.

To this definition, words like *old* and *bold* form no exception. At the first view it may be objected that in words like *old* there is no part preceding the vowel. Compared, however, with *bold*, the negation of that part constitutes a difference. The same applies to words like *go* and *lo*, where the negation of a part following the vowel is a point of identity. Furthermore, I may observe, that the word *part* is used in the singular number. The assertion is not that every individual sound preceding the vowel must be different, but that the aggregate of them must be so. Hence, *pray* and *bray* (where the *r* is common to both forms) form as true a rhyme as *bray* and *play*, where all the sounds preceding *a* differ.

§ 564. *Single Rhymes.*—An accented syllable standing by itself, and coming under the conditions given above, constitutes a single rhyme.

> 'T is hard to say if greater want of *skill*
> Appear in writing or in judging *ill;*
> But, of the two, less dangerous is the o*ffence*
> To tire the patience than mislead the *sense.*
> Some few in that, but thousands err in *this;*
> Ten censure wrong, for one that writes a*miss.*—POPE.

Double Rhymes.—An accented syllable followed by an unaccented one, and coming under the conditions given above, constitutes a double rhyme.

> The meeting points the sacred hair dis*sever*
> From her fair head for ever and for *ever.*—POPE.
>
> Prove and explain a thing till all men *doubt it,*
> And write about it, Goddess, and a*bout it.*—POPE.

Treble Rhymes.—An accented syllable followed by two unaccented ones, and coming under the conditions given above, constitutes a treble rhyme.

> Beware that its fatal as*céndancy*
> Do not tempt thee to mope and repine;
> With a humble and hopeful de*péndency*
> Still await the good pleasure divine.

Success in a higher be*atitude*
Is the end of what 's under the pole.
A philosopher takes it with *gratitude*,
And believes it the best in the whole.—BYROM.

§ 565. *Constant and inconstant parts of a rhyme.* Of the three parts, or elements, of a rhyme, the vowel and the part which follows the vowel are *constant*, *i. e.* they cannot be changed without changing or destroying the rhyme. In *told* and *bold*, *plunder*, *blunder*, both the *o* or *u* on one side, and the *-ld* or *-nder* on the other are immutable.

Of the three parts, or elements, of a rhyme the part which precedes the vowel is *inconstant*, *i. e.* it must be changed in order to effect the rhyme. Thus, *old* and *old*, *told* and *told*, *bold* and *bold*, do *not* rhyme with each other; although *old*, *bold*, *told*, *scold*, &c., do. Hence—

Rule 1. In two or more syllables that rhyme with each other, neither the vowel nor the sounds which *follow* it can be *different*.

Rule 2. In two or more syllables that rhyme with each other, the sounds which *precede* the vowel cannot be *alike*.

Now the number of sounds which can precede a vowel is limited: it is that of the consonants and consonantal combinations; of which a list can be made *à priori*.

p	*pl*	*pr*	*b*	*bl*	*br*
f	*fl*	*fr*	*v*	*vl*	*vr*
t	*tl*	*tr*	*d*	*dl*	*dr*
th	*thl*	*thr*	*dh*	*dhl*	*dhr*
k	*kl*	*kr*	*g*	*gl*	*gr*
s	*sp*	*sf*	*st*	*sth*,	*&c.*

and so on, the combinations of *s* being the most complex.

This gives us the following method (or receipt) for the discovery of rhymes:—

1. Divide the word to which a rhyme is required, into its *constant* and *inconstant* elements.

2. Make up the inconstant element by the different consonants and consonantal combinations until they are exhausted.

3. In the list of words so formed, mark off those which have an existence in the language. These will all rhyme with

each other; and if the list of combinations be exhaustive, there are no other words which will do so.

Example.—From the word *told*, separate the *o* and *-ld*, which are constant.

Instead of the inconstant element *t*, write successively *p*, *pl*, *pr*, *b*, *bl*, *br*, &c.: so that you have the following list:— *t-old*, *p-old*, *pl-old*, *pr-old*, *b-old*, *bl-old*, *br-old*, &c.

Of these the words like *plold*, *blold*, and *brold*, that have no existence in the language, are only possible, not actual, rhymes.

All words have the same number of possible, but not the same number of actual rhymes. Thus, *silver* is a word amenable to the same process as *told—pilver*, *plilver*, *prilver*, *bilver*, &c.; yet *silver* is a word without a corresponding rhyme. This is because the combinations which answer to it do not constitute words, or combinations of words in the English language.

§ 566. *Assonances.* — Approximate rhymes, wherein the vowels only, or the consonants only, or vowels and consonants, coincide, are called *assonances*.

In the Spanish and Scandinavian literature assonant metres are important, numerous, and prominent.

The following is assonant — Irish, however, rather than English:—

O the groves of Bl*a*rney
They are so ch*a*rming,
All by the purling of soft silent br*oo*ks;
With banks of r*o*ses,
That spontaneous gr*ow* there,
All standing in order by the sweet rock cl*o*se.

CHAPTER V.

METRICAL NOTATION AND SCANSION.

§ 567. TAKE a line. For every accented syllable invent a symbol. Thus—

Let + denote the accent, — the absence of it. Or—

Let ′ denote the accent, ″ the absence of it. Or—

Let *a* and *ẋ* do the same respectively.

These last symbols are the most convenient. Hence—

What we write in full, thus—

The wáy was lóng, the wínd was cóld,

we may express symbolically, thus—

x a x a x a x a,

Or, dividing the syllables into groups,

x a, x a, x a, x a.

A group of syllables thus taken together is called a *Measure;* the symbolical expression of the same being called *Metrical Notation.*

Measure is a term which applies to syllables only, when they are thrown into groups according to their *accent.*

When thrown into groups according to their *quantities,* the groups thus constituted are called *feet.*

For the groups formed by the combination of alliterative and non-alliterative syllables, *stave* is a convenient name. Hence—

The Classical Metres consist of *feet,* the English (and others) of *measures,* the Old Norse, &c., of *staves.*

I should add, however, that this nomenclature is a suggestion, rather than a generally acknowledged fact. Neither is it unexceptionable. In a *stave* or a *foot* the syllables are as truly *measured* as in a *measure* in the limited sense of the term. Hence it is far from impossible that the word, like so many others, may have to bear two meanings, one general and one special. In this case a *measure* is the name of a group of syllables similarly affected, whether by quantity or by accent. If by the former, the result is a *foot;* if by the latter, the result is a *measure, in the limited sense of the term.*

Whatever may be the result of this suggestion, it is highly important to keep the metres based upon quantity different from the metres based upon accent. Hence, if we call (as we *do* call) measures based upon quantity by the name of *feet,* we must ever remember that we have no *feet* in the English metres; since in English we determine our measures by *accent* only.

The classical grammarians express their feet by symbols; – denoting length, ˘ shortness. Forms like ˘– –˘ –˘˘ ˘–˘ ˘˘– &c. are the symbolical representations of the classical feet.

The classical grammarians have *names* for their feet; *e.g. iambic* is the name of ˘–, *trochee* of –˘, *dactyle* of –˘˘, *amphibrachys* of ˘–˘, *anapæst* of ˘˘–, &c.

The English grammarians have, hitherto, had no symbols for their measures: since those that have been submitted to the reader are only suggested or proposed.

Neither have the English grammarians names for their measures. Sometimes, they borrow the classical terms *iambic, trochee,* &c.

As *symbols* I have suggested *a* and *x*.

As *names* for the English measures I have nothing to offer except the remark that the classical names are never used with impunity. Their adoption invariably engenders confusion. It is very true that, *mutatis mutandis* (*i.e.* accent being substituted for quantity), words like *týrant* and *presúme* are trochees and iambics; but it is also true that, with the common nomenclature, the full extent of the change is rarely appreciated.

Symbolically expressed, the following forms denote the following measures:—

1. *a x* = *týrant.*
2. *x a* = *presúme.*
3. *a x x* = *mérrily.*
4. *x a x* = *disáble.*
5. *x x a* = *cavaliér.*

I have stated that as *names* of the English metres I have nothing to offer. I have only said what they should *not* be called. They should not be called *feet*, and they should not bear the names borne by *feet*, *e.g.* the names *trochee*, *iambic*, &c.

Notwithstanding, however, the want of appropriate denominations for the English measures, the practical inconvenience that arises from their absence is inconsiderable; inasmuch as the number of our primary combinations is limited, and their order natural. Thus—

Feet consisting of a single syllable, and feet consisting of four syllables, are of such extreme rarity that the only practical combinations are the *dissyllabic* and the *trisyllabic*—(1) *a x* and *xa*, (2) *a x x*, *x a x*, and *x x a*.

Of these let the shorter take precedence; so that *a x* and *x a* form the former of two divisions.

Within each of these divisions, let those combinations come first whose accent shows itself the soonest—thus let *a x* precede *x a*, and *a x x* precede *x a x*.

The result is—

A. Dissyllabic Measures
1. *a x* — *týrant.*
2. *x a* — *presúme.*

B. Trisyllabic Measures
3. *a x x* — *mérrily.*
4. *x a x* — *disáble.*
5. *x x a* — *cavaliér.*

As this order is natural, it may be adopted as permanent also; in which case our measures are the *first*, *second*, *third*, *fourth*, and *fifth*.

On these measures the following general assertions may be made; viz.—

That the dissyllabic measures are, in English, commoner than the trisyllabic.

That, of the dissyllabic measures, the second is commoner than the first.

§ 568. *Scansion.*—Grouped together according to certain rules, measures constitute lines or verses; and grouped together according to certain rules, lines constitute couplets, triplets, stanzas, &c.

The absence or the presence of rhyme constitutes blank verse or rhyming verse, as the case may be.

The succession, or periodic return, of rhymes constitutes stanzas, or continuous metre, as the case may be.

The quantity of rhymes in succession constitutes couplets, or triplets.

The investigation of the measures of a line, verse, &c., is called *Scansion.*

In taking the length of a line, we may measure by either the *accents* or the *syllables;* so that with four measures of the formulas *a x* or *x a,* we may take our choice between saying that the verse has *four accents,* or saying that it has *eight syllables.*

For all scientific purposes we count by *accents* rather than syllables — in other words, the accent determines the measure, and the measure the verse. At the same time we have, in common language, such terms as *octosyllabic,* applied to lines like—

The wáy was lóng, the wínd was cóld.

§ 569. Accent is essential to English metre. Rhyme, on the other hand, is only an ornament. Of all the ornaments of English versification it is undoubtedly the most important. Still it is not essential. Metres where there is no rhyme are called Blank Metres.

Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse!—MILTON.

The quality of mercy is not strained.
It droppeth as the gentle dew from heaven
Upon the place beneath; it is twice bless'd,
It blesseth him that gives, and him that takes;
'T is mightiest of the mighty, it becomes
The throned monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute of awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings:
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice.—SHAKSPERE.

§ 570. *The last measure in a line or verse is indifferent as to its length.*—By referring to the notice of single rhymes, we shall find that the number of syllables is just double the number of accents; that is, to each accented there is one unaccented syllable, and no more. Hence, with five accents, there are to each line ten syllables. This, however, is not the case where the rhymes are double. Here, with five accents, there are to each line eleven syllables. Now it is in the last measure that this supernumerary unaccented syllable appears; and it is a general rule, that, in the last measure of any verse, supernumerary unaccented syllables can be admitted without destroying the original character of the measure. Hence it is, that, up to a certain point, we may say that the length of the concluding measure of a line or verse is a matter of indifference.

In the lines

The meeting points the sacred hair dissever
From her fair head, for ever and for ever.

x a appears to be converted into *x a x*. A different view, however, is the more correct one. *Dissever*, and *for ever*, are are rather *x a* with a syllable over. This extra syllable may be expressed by the sign *plus* (+), so that the words in point may be expressed by *x a* +, rather than by *x a x*.

It is very clear that measures whereof the last syllable is accented (that is, measures like *x a, presúme,* or *x x a, cavalíer*) can only vary from their original character on the side of excess; that is, they can only be altered by the addition of fresh syllables. To subtract a syllable from such feet is impossible; since it is only the last syllable that is capable of being subtracted. If that last syllable, however, be the accented syllable of the measure, the whole measure is annihilated. Nothing remains but the unaccented syllable preceding; and this, as no measure can subsist without an accent, must be counted as a supernumerary part of the preceding measure.

With the measures *a x, a x x, x a x,* the case is different. Here there is room for a syllable or syllables to be subtracted.

Queén and húntress, cháste and faír,
  Nów the sún is laíd to sleép,
Seáted ín thy sílver chaír,
  Státe in wónted spléndour keép:
Hésperús invókes thy líght,
Góddess, éxquisítely bríght.—Ben Jonson.

In all these lines the last measure is deficient in a syllable, yet the deficiency is allowable, because each measure is the last one of the line. The formula for expressing *faír, sléep, chaír,* &c., is not *a,* but rather *a x* followed by the *minus* sign (—), or *a x* —.

A little consideration will show, that, amongst the English measures, *x a* and *x x a* naturally form single, *a x* and *x a x* double, and *a x x* treble rhymes.

Let a line consist of five measures, each measure being *x a.* This we may express thus:

x a x a x a x a x a.

The presence of a supernumerary syllable may be denoted by the sign +.

x a x a x a x a x a +.

On the other hand, the sign — indicates the absence of a syllable: so that the line

Queén and húntress, cháste and faír,

runs

a x a x a x a x—.

These forms may be rendered more compendious by the introduction of the arithmetical sign × signifying multiplication, by means of which we may write, instead of

a x a x a x a x—,

the shorter form

a x × 4 —.

SPECIMENS.

1. (*a x.*)

Lines wherein the accent falls on the first, third, and fifth syllables, &c., *i. e.* upon every second syllable, beginning with the *first*.

Só she stróve agaínst her weákness,
  Thoúgh at tímes her spírits sánk;
Sháped her heárt with wóman's meékness
  Tó all dúties óf her ránk.
A'nd a géntle cónsort máde he;
  A'nd her géntle mínd was súch,
Thát she gréw a nóble lády,
  A'nd the peóple lóved her múch.
Bút a troúble weígh'd upón her,
  A'nd perpléx'd her níght and mórn
Wíth the búrden óf an hónour
  U'nto whích she wás not bórn.—Tennyson.

Láy thy bów of peárl apárt,
  A'nd thy sílver shíning quíver;
Gíve untó the flýing hárt
  Tíme to breáthe, how shórt soéver;
Thoú that mák'st a day of night,
  Góddess éxquisítely bríght.—Ben Jonson.

2. (*x a.*)

Lines wherein the accent falls on the second, fourth, and sixth syllables, *i. e.* upon every second syllable, beginning from the *second.*

A.

On, ón he hásten'd, and he drέw
My gáze of wónder ás he flέw.
Though like a démon of the níght
He páss'd and vánish'd from my síght,
His áspect ánd his aír imprést
A tróubled mémory ón my breást;
And lóng upón my stártled eár
Rung his dark coúrser's hóofs of féar.—BYRON.

B.

The wár, that fór a spáce did faíl,
Now trέbly thúnder'd ón the gále,
And Stánley wás the crý;
A líght on Mármion's vísage shéd,
And fíred his glázing eye:
With dýing hánd abóve his heád
He shoók the frágments of his bláde,
And shoúted víctory!—SCOTT.

C.

On what foundation stands the warrior's pride?
How just his hopes, let Swedish Charles decide.
A frame of adamant, a soul of fire,
No dangers fright him, no misfortunes tire;
O'er Love, o'er Fear extends his wide domain,
Unconquered lord of pleasure and of pain.
No joy to him pacific sceptres yield,
War sounds the trump, he rushes to the field;
Behold auxiliar kings their powers combine;
And one capitulate, and one resign.
Peace courts his hand, but spreads her charms in vain.
"Think nothing gain'd," he cries, "till nought remain,
On Moscow's walls till Swedish banners fly,
And all be mine beneath the polar sky!"
The march begins in military state,
And nations on his eye suspended wait.

Stern Famine guards the solitary coast,
And Winter barricades the realms of frost.
He comes! nor toil nor want his course delay:
Hide blushing Glory, hide Pultowa's day.
* * * * * *
His fall was destined to a barren strand,
A petty fortress, and a dubious hand.
He left a name at which the world grew pale,
To point a moral and adorn a tale.—JOHNSON.

3. (*a x x.*)

Lines wherein the accent falls on the first and fourth syllables, *i. e.* upon every *third* syllable, beginning with the *first*.

A.

Píbroch o' Dónuil Dhu!
Píbroch o' Dónuil!
Wáke thy shrill voíce anew,
Súmmon Clan Cónnuil.
Cóme away, cóme away,
Hárk to the súmmons!
Cóme in your wár array,
Géntles and cómmons.—
Cóme ev'ry híll-plaid, and
Trúe heart that wéars one;
Cóme ev'ry steél blade, and
Stróng hand that beárs one.—
Leáve the deer, leáve the steer,
Leáve nets and bárges:
Cóme with your fíghting-gear,
Broádswords and tárges.
Cóme as the wínds come, when
Fórests are rénded;
Cóme as the wáves come, when
Návies are stránded;
Fáster come, fáster come,
Fáster and fáster,
Chiéf, vassal, págе, and groom,
Ténant and máster.
Fást they come, fást they come,
Seé how they gáther!

Wídė waves the eágle plume,
Blénded with heáther.
Cást your plaids, dráw your blades,
Fórward each mán set!
Píbroch of Dónuil Dhu,
Knéll for the ónset.—Scott.

4. (*x a x.*)

Lines wherein the accent falls on the second and fifth syllables; *i. e.* upon every third syllable, beginning with the *second.*

The bláck bands came óver
Thé A'lps and their snów;
With Boúrbon, the róver,
They páss'd the broad Pó.
We [have] beáten all [our] foémen,
We [have] cáptured a kíng,
We [have] túrn'd back on nó men,
And só let us síng,
"The Boúrbon for éver!
Though pénniless áll.
We 'll [have] óne more endeávour
At yónder old wall.
With [the] Boúrbon we 'll gáther
At dáy-dawn befóre
The gátes, and togéther
Or breák or climb ó'er
The wáll: on the ládder
As moúnts each firm foót,
Our shoút shall be gládder,
[And] death ónly be múte.—
The Boúrbon! the Boúrbon!
Sans coúntry or hóme,
We 'll fóllow the Boúrbon
To plúnder old Róme."—Byron.

5. (*x x a.*)

Lines wherein the accent falls on the third and sixth syllables; *i. e.* upon every *third* syllable, beginning with the *third.*

The metres of this measure are rarely regular, *x x a* being frequently replaced by *x a x* and *a x x*.

1.

The Assýrian came dówn like a wólf on the fóld,
And his cóhorts were gleáming in púrple and góld:
And the sheén of the speárs was like stárs on the séa,
When the blúe wave rolls níghtly on deép Galileé.

2.

Like the leáves of the fórest when súmmer is greén,
That hóst with their bánners at súnset were seén:
Like the leáves of the fórest when aútumn is blówn,
That hóst on the mórrow lay wíther'd and strówn.

3.

For the A'ngel of Deáth spread his wíngs on the blást,
And breáthed in the fáce of the fóe as he páss'd;
And the éyes of the sleépers wax'd deádly and chíll,
And their heárts but once heáved, and for éver grew stíll.

4.

And thére lay the steéd with his nóstril all wíde;
But throúgh it there roll'd not the breáth of his príde:
And the foám of his gásping lay whíte on the túrf,
And cóld as the spráy of the róck-beating súrf.

5.

And thére lay the ríder distórted and pále,
With the déw on his brów, and the rúst on his maíl;
And the ténts were all sílent, the bánners alóne,
The lánces unlífted, the trúmpet unblówn.

6.

And the wídows of A'shur are loúd in their waíl,
And the ídols are bróke in the témple of Báal,
And the míght of the Géntile unsmóte by the swórd
Hath mélted like snów in the glánce of the Lórd.—Byron.

Know ye the land where the cypress and * myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?

* The formula *x x a* appears most in the middle and concluding lines of this extract.

Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine;
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gúl in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute:
Where the tints of the earth, and the hues of the sky,
In colour though varied, in beauty may vie,
And the purple of Ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine?
'T is the clime of the East; 't is the land of the Sun—
Can he smile on such deeds as his children have done?
Oh! wild as the accents of lover's farewell
Are the hearts which they bear, and the tales which they tell.

BYRON (*Bride of Abydos*).

§ 571. It is not always easy to tell where certain lines end, and where certain others begin. Thus, we may read—

1.

The Lord descended from above,
And bowed the heavens most high;
And underneath his feet He cast
The darkness of the sky.

2.

On Cherubs and on Seraphim,
Full royally He rode,
And on the wings of mighty winds
Came flying all abroad.

But we may also read—

The Lord descended from above, and bowed the heavens most high,
And underneath his feet He cast the darkness of the sky.
On Cherubs and on Seraphim full royally He rode,
And on the wings of mighty winds came flying all abroad.

In this matter the following distinction is convenient. When the last syllable of the fourth measure (*i. e.* the eighth syllable in the line) in the one verse *rhymes* with the corresponding syllable in the other, the long verse should be looked

upon as broken up into two short ones; in other words, the couplets should be dealt with as a stanza. Where there is no rhyme except at the seventh measure, the verse should remain undivided. Thus—

> Turn, gentle hermit of the glen, and guide thy lonely way
> To where yon taper cheers the vale with hospitable ray—

constitute a single couplet of two lines, the number of rhymes being two. But—

> Turn, gentle hermit of the dale,
> And guide thy lonely way
> To where yon taper cheers the vale
> With hospitable ray.—GOLDSMITH.

constitute a stanza of four lines, the number of rhymes being four.

To carry this principle throughout our metres may, perhaps, be inconvenient. Lines as short as—

> It screamed and *growled*, and cracked and *howled*,

it would divide into two.

On the other hand, lines as long as—

> Where Virtue wants and Vice abounds,
> And wealth is but a baited hook,

it would make one of.

Thus the former would run—

> It screamed and growled,
> And cracked and howled, &c.;

whereas the second would be—

> Where Virtue wants and Vice abounds, and wealth is but a baited hook, &c.

Nevertheless, the principle is suggested.

CHAPTER VI.

CHIEF ENGLISH METRES.

§ 572. *Verses formed by the First Measure* or *a x*.—1. A verse so short as to consist of a single accented syllable can be conceived to exist. Its formula would be *a x* —. I know of no actual specimens. The next in point of brevity would be *a x*. This also is either non-existent, or too rare to be of practical importance.

2. Verses of Two Measures. Formula *a x a x*, or *a x* × 2.

Rích the treásure,
Sweét the pleásure.—DRYDEN.

Verses of Formula *a x a x* —, or *a x* × 2 —.

Túmult ceáse,
Sínk to peáce.

3. Three Measures. Formula *a x* × 3.

E'very dróp we sprínkle,
Smoóthes awáy a wrínkle.

Formula *a x* × 3 —.

Fíll the búmper faír—
O'n the brów of cáre.

The two varieties of this formula, rhyming alternately, constitute the following stanza :—

Fíll the búmper faír;
E'very dróp we sprínkle,
O'n the brów of cáre,
Smoóthes awáy a wrínkle.

Ságes cán, they sáy,
Seíze the líghtning's pínion,
A'nd bring dówn its ráy
Fróm the stárr'd domínion.—MOORE.

4. Four Measures. Formula $a\ x \times 4$.

Thén her coúntenánce all óver—
Bút he clásp'd her líke a lóver.

Formula $a\ x \times 4 —$.

Pále agaín as deáth did próve—
A'nd he cheér'd her soúl with lóve.

These two varieties alternating, and with rhyme, constitute one of the commonest metres of which $a\ x$ is the basis.

Thén her coúntenánce all óver
Pále agaín as deáth did próve;
Bút he clásp'd her líke a lóver,
A'nd he cheér'd her soul with lóve.—TENNYSON.

5. Five measures. Formula $a\ x \times 5$.

Nárrowing ín to whére they sát asséembled,
Lów volúptuous músic wínding trémbled.

Formula $a\ x \times 5 —$.

Thén methoúght I heárd a hóllow soúnd,
Gáth'ring úp from áll the lówer groúnd.

The two varieties mixed:—

Then methought I heard a hollow sound,
Gath'ring up from all the lower ground.
Narrowing in to where they sat assembled,
Low voluptuous music winding trembled,
Wov'n in circles: they that heard it sigh'd,
Panted, hand in hand, with faces pale,
Swung themselves, and in low tones replied;
Till the fountain spouted, showering wide
Sleet of diamond-drift and pearly hail:
Then the music touch'd the gates and died.

TENNYSON.

6. Six measures. Formula $a\ x \times 6$, or $a\ x \times 6 —$.

O'n a moúntain, strétch'd beneáth a hoáry willow,
Láy a shépherd swaín, and viéw'd the rólling bíllow.

7. Seven measures. Formula $a\ x \times 7$, or $a\ x \times 7\ —$.

Wé have hád enoúgh of áction ánd of mótion; wé—
Lét us sweár an oáth, and keép it, wíth an équal mínd—

8. Eight measures. Formula $a\ x \times 8$, or $a\ x \times 8\ —$.

Cómrades, leáve me hére a líttle, whíle as yét 'tis eárly mórn:
Leáve me hére; and, whén you wánt me, soúnd upón the búgle hórn.

Lines of this formula occur sometimes unmixed, and constituting whole poems; as—

Here about the beach I wander'd, nourishing a youth sublime
With the fairy tales of science, and the long results of Time;

When the centuries behind me, like a fruitful land reposed;
When I clung to all the Present for the promise that it closed;

When I dipp'd into the Future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be—

In the spring a fuller crimson comes upon the robin's breast;
In the spring the wanton lapwing gets himself another crest:

In the spring a livelier iris changes on the burnish'd dove;
In the spring a young man's fancy lightly turns to thoughts of love.

Then her cheek was pale and thinner than should be for one so young,
And her eyes on all my motions with a mute observance hung.

And I said, "My cousin Amy, speak, and speak the truth to me;
Trust me, cousin, all the current of my being sets to thee."

TENNYSON (*Lockesley Hall*).

Sometimes mixed with other measures (as with lines of formula $a\ x \times 7$):—

We have had enough of action and of motion; we
Roll'd to larboard, roll'd to starboard, when the surge was seething free,
Where the wallowing monster spouted his foam-fountains in the sea.
Let us swear an oath, and keep it with an equal mind,
In the hollow lotos-land to live and lie reclined
On the hills, like gods together, careless of mankind:

For they lie beside their nectar, and their bolts are hurl'd
Far below them in the valleys, and the clouds are lightly curl'd
Round their golden houses, girdled with the gleaming world;
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking ships, and praying hands.—
Surely, surely slumber is more sweet than toil; the shore,
Than labour in the deep mid-ocean, wind, and wave, and oar.
Oh! rest ye, brother mariners, we will not wander more.

TENNYSON (*The Lotos Eaters*).

Lines based upon *a x* are rarely without rhymes; in other words, they rarely constitute blank verse.

§ 573. *Verses formed by the Second Measure,* or *x a.*—1. Lines so short as to be reducible to *x a* are of too rare an occurrence to demand special notice.

Formula *x a* +.

Thou Béing
All-seéing,
Oh hear my fervent prayer;
Still táke her,
And máke her
Thy most peculiar care.—BURNS.

Generally two lines of this formula are arranged as single verses. Such is the case with those just quoted, that are printed—

Thou Being, all-seeing,
Oh hear my fervent prayer;
Still take her, and make her
Thy most peculiar care.

2. Two-measures. Formula *x a* × 2.

Unheárd, unknówn,
He makes his moán—

What sounds were heard!
What scenes appear'd—

The strains decay,
And melt away.—POPE.

Formula $x\ a \times 2+$.

Upón a moúntain,
Besíde a foúntain.

3. Three measures. Formula $x\ a \times 3$.

With hóllow blásts of wínd—
All ón a róck reclíned.

Formula $x\ a \times 3+$.

'Twas whén the seás were roáring—
A dámsel láy déploring.

The alternation of the two varieties of $x\ a \times 3$ constitutes what may be called Gay's stanza.

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclined.
Wide o'er the foaming billows
She cast a wistful look;
Her head was crown'd with willows,
That trembled o'er the brook.—GAY.

Cold sweat is plashing o'er them,
Their breasts are beating slow:
The sands and shelves before them
Flash fire at every blow.
Their fellows stand in fear of
The upshot of the fray;
The child unborn shall hear of
The wrestling of that day.

4. Four measures. Formula $x\ a \times 4$.

On, on he hasten'd, and he drew
My gaze of wonder as he flew.

5. Five measures. Formula $x\ a \times 5$.

Fond fool! six feet of earth is all thy store,
And he that seeks for all shall have no more.—HALL.

Formula $x\ a \times 5+$.

The meeting points the sacred hair dissever,
From her fair head for ever and for ever.—POPE.

This last is the standard metre of the English language. In point of time it is one of our earliest forms of verse. It was written by Chaucer in the fourteenth century, is written by the poets of the present generation, and has been used by most writers of the intermediate period. Its chief cultivators have been Chaucer, Dryden, Pope, Cowper, and Byron, in rhyme; and Milton and the dramatists in blank verse. In character it has every variety. For serious poetry (except in the drama) it is considered that the admission of an extra syllable at the end of the line (*i. e.* formula $x\ a \times 5 +$) is exceptionable. Whenever it occurs in Milton, it is found fault with by Johnson; and the same author asserts, that, with one exception, it always appears disadvantageously in Pope. In the drama, where the language of common life is more especially imitated, the formula $x\ a \times 5 +$ is not only admissible but necessary.

The general term for metres of the form in question is Heroic. The first division into which the heroic metres fall is into, *a*. Blank heroics, *b*. Rhyming heroics.

Blank Heroics.—Blank heroics, or blank verse, as it is generally called, falls into two varieties, determined by the nature of the subject-matter: *a*. Dramatic blank verse; *b*. Narrative blank verse.

Dramatic Blank Verse.—With the exception of the earliest dramas in the language, and some rhyming tragedies written in imitation of the French about the time of Charles II., the writings for the English stage consist chiefly of either prose or blank verse. It is in blank verse that most tragedies and many comedies are either wholly or partially written. Dramatic blank verse not only admits, but calls for, the formula $x\ a \times 5 +$. Often there are two supernumerary syllables. In rhyming metres these would constitute double rhymes.

OTHELLO'S SPEECH BEFORE THE SENATORS.

Most potent, grave, and reverend seigniors,
My very noble and approv'd good *masters*,—
That I have ta'en away this old man's *daughter*,
It is most true: true, I have married her;
The very head and front of my of*fending*
Hath this extent, no more. Rude I 'm in speech,
And little bless'd with the set phrase of peace;

For since these arms of mine had seven years' pith
Till now some nine moons wasted, they have us'd
Their dearest action in the tented field,
And little of this great world can I speak,
More than pertains to feats of broil and *battle;*
And therefore little shall I grace my cause
In speaking of myself: yet by your *patience*
I will a round unvarnish'd tale deliver
Of my whole course of love: what drugs, what charms,
What conjuration, and what mighty *magic,*
(For such proceedings am I charg'd withal,)
I won his daughter.—SHAKSPERE.

Narrative Blank Verse.—The metre of "Paradise Lost," "Paradise Regained," Young's "Night Thoughts," Cowper's "Task," Cowper's "Homer," &c.

Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquish'd, rolling in the fiery gulf
Confounded, though immortal: but his doom
Preserved him to more wrath, for now the thought
Both of lost happiness and lasting pain
Torments him.

Here the admission of a supernumerary final syllable is rare. Lines of *eleven* syllables like the following are uncommon.

Of sovran power with awful ceremo*ny*.
Paradise Lost, b. i.

Rhyming Heroics.—In proportion as the subject is serious and dignified, the use of double and treble rhymes is avoided.

6. Six measures. Formulas $x\ a \times 6$, and $x\ a \times 6+$.

He lífted úp his hánd that báck agaín did stárt.—SPENSER.

Ye sácred bárds that tó your hárps' melódious strings
Sung th' áncient héroes' deéds, the mónuménts of kíngs;
If, ás those Drúids taúght who képt the Brítish rítes,
And dwélt in dárksome gróves, there coúnselling with sprítes,
When thése our soúls by deáth our bódies dó forsáke,
They ínstantly agaín to óther bódies take,
I coúld have wísh'd your soúls redoúbled ín my breást,
To gíve my vérse applaúse to time's etérnal rést.—DRAYTON.

7. Seven measures. Formulas $x\ a \times 7$, and $x\ a \times 7+$.

But one request I make to Him that sits the skies above,
That I were freely out of debt as I were out of love;
Oh, then to dance and sing and play I should be very willing,
I 'd never owe a maid a kiss, and ne'er a knave a shilling.
SUCKLING.

8. Eight measures. Formulas $x\ a \times 8$, and $x\ a \times 8+$.

Where virtue wants, and vice abounds, and wealth is but a baited hook
Wherewith men swallow down the bane before on danger dark they look.

§ 574. *Verses formed upon the Third Measure, or a x x.*— Verses formed upon measure *a x x* are neither frequent nor regular. Generally there is the deficiency of some unaccented syllable, in which the formula is reduced to *a x x*—, which may be confounded with the first measure, or *a x*. The point to determine is, whether the general character of the verse be trisyllabic or dissyllabic.

1. Two measures. Formulas $a\ x\ x \times 2$, and $a\ x\ x \times 2$—. Of these the latter is most common. Not only one of the unaccented syllables, but even both of them are frequently wanting at the end of lines.

Whére shall the lóver rest,
Whóm the Fates séver,
Fróm his true maíden's breast,
Párted for ever?
Whére through gróves deép and high,
Sóunds the far bíllow;
Whére early víolets die
U'nder the wíllow.—SCOTT.

O'ft have I seén the sun,
To do her hónour,
Fíx himself át his noon
Tó look upón her,
And hath gilt év'ry grove
E'v'ry hill near her,
Wíth his flames fróm above,
Stríving to cheér her.

A'nd when she fróm his sight
Háth herself túrned,
Hé, as it hád been night,
I'n clouds hath moúrned.—DRAYTON.

2. Three measures. Formulas *a x x* × 3, and *a x x* × 3—.

Peáce to thee, ísle of the ócean,
Peáce to thy breézes and bíllows!—BYRON.

3. Four measures. Formulas *a x x* × 4, and *a x x* × 4—.

Mérrily, mérrily sháll I live nów,
U'nder the blóssom that hángs on the boúgh.—SHAKSPERE.

1.

Wárriors or chiéfs, should the sháft or the swórd
Piérce me in leáding the hóst of the Lórd,
Heéd not the córpse, though a kíng 's in your páth,
Bury your steél in the bósoms of Gáth.

2.

Thóu, who art beáring my búckler and bów,
Should the soldiers of Saul look away from the foe,
Láy me that móment in bloód at thy feét,
Míne be the doóm that they dáre not to meét.

3.

Fárewell to óthers, but néver we párt,
Heír to my róyalty, són of my heárt;
Bríght be the díadem, boúndless the swáy,
Or kíngly the deáth that awaíts us to-dáy.—BYRON.

§ 575. *Verses formed upon the Fourth Measure, or x a x.*— Verses of a single measure are equivocal, since *x a x* cannot be distinguished from *x a* +, and *x a x* — is identical in form with *x a*. The general character of the verses in the neighbourhood determine, whether measures of this sort shall be looked upon as dissyllabic or trisyllabic.

1. Two measures. Formulas *x a x* × 2, and *x a x* × 2—.

Besíde her are laíd
Her máttock and spáde—
Alóne she is thére,
Her shoúlders are báre—

E'ver alóne
She máketh her moán.—TENNYSON.

But vaínly thou wárrest;
For thís is alóne in
Thy pówer to déclare,
That, ín the dim fórest,
Thou heárd'st a low moáning.—COLERIDGE.

2. Three measures. Formulas *x a x* × 3, and *x a x* × 3—.

I 've foúnd out a gíft for my fáir;
I 've foúnd where the woód-pigeons breéd:
But lét me that plúnder forbeár;
She 'll sáy 't was a bárbarous deed.
He né'er could be trúe, she avérr'd,
Who [would] rób a poor bírd of its yóung;
[And] I lóved her the móre when I heárd
Such ténderness fáll from her tóngue.—SHENSTONE.

A cónquest how hárd and how glórious;
Though fáte had fast boúnd her,
With Stýx nine times roúnd her,
Yet músic and lóve were victórious.—POPE.

3. Four measures. Formulas *x a x* × 4, and *x a x* × 4—.

The wórld will not chánge, and her heárt will not breák.
TENNYSON.

Remémber the glóries of Brían the bráve.—MOORE.

Oh húsh thee, my bábie, thy síre was a knight,
Thy móther a lády both lóvely and bright:
The woóds, and the gléns, and the tówers which we seé,
They áll are belónging, dear bábie, to theé.—SCOTT.

I ask not the pleasures that riches supply,
My sabre must win what the weaker must buy:
[It] shall win the fair bride with her long flowing hair,
And many a maid from her mother shall tear.

I love the fair face of the maid in her youth,
[Her] caresses shall lull me, her music shall soothe.
[Let] her bring to my chamber the many-toned lyre,
And sing me a song on the fall of her sire.—BYRON.

Oh! yoúng Lochinvár is come oút of the wést:
Through áll the wide bórder his steéds are the bést;
And, sáve his good broádsword, he weápons had nóne,
He róde all unárm'd, and he róde all alóne.
So faíthful in lóve, and so gállant in wár,
[Did] ye e'ér hear of brídegroom like yoúng Lochinvár?

SCOTT.

[Thanks,] my Lórd, for your vén'son; for fíner nor fátter
Ne'er ránged in the fórest nor smóked on the plátter:
The flésh was a pícture for paínters to stúdy,
The fát was so whíte, and the leán was so rúddy.
[Though] my stómach was shárp, I could scárce help regrétting
To spoíl such a délicate pícture by eáting.—GOLDSMITH.

§ 576. *Verses formed upon the Fifth Measure, or x x a.*

1. Formula *x x a.*

As ye sweép
Through the deép.—CAMPBELL.

Usually—

As ye sweép, through the deép.

2. Formula *x x a* × 2.

In my rágе shall be seén
The revénge of a queén.—ADDISON.

3. Formula *x x a* × 3.
Mixed with 2.

See the snákes how they reár,
How they híss in the aír,
And the spárkles they flásh from their éyes.—DRYDEN.

4. Formula *x x a* × 4.

And the kíng seized a flámbeau with zéal to destróy.—DRYDEN.

5. Formula *x x a* × 5.
6. Formula *x x a* × 6.

} Rare, if real.

7. Formula *x x a* × 7—.

Now he róde on the wáves of the wíde rolling séa, and he fórayed aróund like a háwk.

It is only the postulate of *p.* 452 in respect to the effect of

a rhyme or its absence that makes this a single line rather than two.

§ 577. *Nomenclature of English metres.*—It is only a few of the English metres that are known by fixed names. They are as follows:—

1. *Gay's Stanza.*—Lines of three measures, *x a*, with alternate rhymes. The odd (*i. e.* the 1st and 3rd) rhymes double.

'T was when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclined.

2. *Common Octosyllabics.*—Four measures, *x a*, with rhyme, and (unless the rhymes be double) eight syllables (*octo syllabæ*). —Butler's "Hudibras," Scott's poems, "The Giaour," and other poems of Lord Byron.

3. *Elegiac Octosyllabics.*—Same as the last, except that the rhymes are regularly alternate, and the verses arranged in stanzas.

And on her lover's arm she leant,
And round her waist she felt it fold,
And far across the hills they went,
In that new world which now is old:
Across the hills and far away,
Beyond their utmost purple rim,
And deep into the dying day
The happy princess follow'd him.—TENNYSON.

4. *Octosyllabic Triplets.*—Three rhymes in succession. Generally arranged as stanzas.

I blest them, and they wander'd on;
I spoke, but answer came there none:
The dull and bitter voice was gone.—TENNYSON.

5. *Blank Verse.*—Five measures, *x a*, without rhyme. "Paradise Lost," Young's "Night Thoughts," Cowper's "Task."

6. *Heroic Couplets.*—Five measures, *x a*, with pairs of rhymes. Chaucer, Denham, Dryden, Waller, Pope, Goldsmith, Cowper, Byron, Moore, Shelley, &c. This is the common metre for narrative, didactic, and descriptive poetry.

7. *Heroic Triplets.*—Five measures, *x a.* Three rhymes in succession. Arranged in stanzas. This metre is sometimes interposed among heroic couplets.

8. *Elegiacs.*—Five measures, *x a*, with regularly-alternate rhymes, and arranged in stanzas.

> The curfew tolls the knell of parting day,
> The lowing herds wind slowly o'er the lea,
> The ploughman homeward plods his weary way,
> And leaves the world to darkness and to me.—GRAY.

9. *Rhymes Royal.*—Seven lines of heroics, with the last two rhymes in succession, and the first five recurring at intervals.

> This Troilus, in gift of curtesie,
> With hauk on hond, and with a huge rout
> Of knightes, rode, and did her company,
> Passing all through the valley far about;
> And further would have ridden out of doubt.
> Full faine and woe was him to gone so sone;
> But turn he must, and it was eke to doen.—CHAUCER.

This metre was common with the writers of the earlier part of Queen Elizabeth's reign. It admits of varieties according to the distribution of the first five rhymes.

10. *Ottava Rima.*—A metre with an Italian name, and borrowed from Italy, where it is used generally for narrative poetry. The "Morgante Maggiore" of Pulci, the "Orlando Innamorato" of Bojardo, the "Orlando Furioso" of Ariosto, the "Gierusalemme Liberata" of Tasso, are all written in this metre. Besides this, the two chief epics of Spain and Portugal respectively (the "Araucana" and the "Os Lusiados") are thus composed. Hence it is a form of poetry which is Continental rather than English, and naturalized rather than indigenous. The stanza consists of eight lines of heroics, the six first rhyming alternately, the last two in succession.

> Arrived there, a prodigious noise he hears,
> Which suddenly along the forest spread;
> Whereat from out his quiver he prepares
> An arrow for his bow, and lifts his head;

And, lo! a monstrous herd of swine appears,
  And onward rushes with tempestuous tread,
And to the fountain's brink precisely pours,
So that the giant 's join'd by all the boars.
  Morgante Maggiore (LORD BYRON'S *Translation*).

11. *Terza Rima.*—Like the last, borrowed both in name and nature from the Italian, and scarcely yet naturalized in England.

The Spirit of the fervent days of old,
  When words were things that came to pass, and Thought
  Flash'd o'er the future, bidding men behold
Their children's children's doom already brought
  Forth from the abyss of Time which is to be,
  The Chaos of events where lie half-wrought
Shapes that must undergo mortality:
  What the great seers of Israel wore within,
  That Spirit was on them and is on me;
And if, Cassandra-like, amidst the din
  Of conflicts, none will hear, or hearing heed
  This voice from out the Wilderness, the sin
Be theirs, and my own feelings be my meed,
  The only guerdon I have ever known.

12. *Alexandrines.*—Six measures, *x a*, generally (perhaps always) with rhyme. The name is said to be taken from the fact that early romances upon the deeds of Alexander of Macedon, of great popularity, were written in this metre. One of the longest poems in the English language is in Alexandrines, viz. Drayton's "Poly-olbion."

13. *Spenserian Stanza.*—A stanza consisting of nine lines, the eight first heroics, the last an Alexandrine.

It hath been through all ages ever seen,
That with the prize of arms and chivalrie
The prize of beauty still hath joined been,
And that for reason's special privitie;
For either doth on other much rely.
For he meseems most fit the fair to serve
That can her best defend from villanie;
And she most fit his service doth deserve,
That fairest is, and from her faith will never swerve.
  SPENSER.

"Childe Harold" and other important poems are composed in the Spenserian stanza.

14. *Service Metre.*—Couplets of seven measures, *x a*. This is the common metre of the Psalm versions. It is also called Common Measure, or Long Measure.

15. *Ballad Stanza.*—Service metre broken up in the way suggested in *p*. 452. Goldsmith's "Edwin and Angelina," &c.

16. *Poulterer's Measure.*—Alexandrines and service metre alternately. Found in the poetry of Henry the Eighth's time.

No other amongst the numerous English metres have hitherto received names.

CHAPTER VII.

SYMMETRICAL, UNSYMMETRICAL, AND CONVERTIBLE METRES. —RHYTHM.

§ 578. *Latitude in respect to the periodicity of the recurrence of similarly-accented syllables in English.*—Metre is the recurrence, within certain intervals, of syllables similarly affected.

The particular way in which syllables are *affected* in English metres is that of *accent*.

The more regular the period at which similar accents recur the more typical the metre.

Nevertheless absolute regularity is not requisite.

This leads to the difference between symmetrical and unsymmetrical metres.

Symmetric Metres.—Allowing for indifference of the number of syllables in the last measure, it is evident that in all lines where the measures are dissyllabic the syllables will be a multiple of the accents, *i. e.* they will be twice as numerous. Hence, with three accents there are six syllables; with four accents, eight syllables, &c.

Similarly, in all lines where the measures are trisyllabic the syllable will also be multiples of the accents, *i. e.* they will be thrice as numerous. Hence, with three accents there will be nine syllables, with four accents, twelve syllables, and with seven accents, twenty-one syllables.

Lines of this sort may be called symmetrical.

Unsymmetric Metres.—Lines, where the syllables are *not* a multiple of the accents, may be called unsymmetric. Occasional specimens of such lines occur interspersed amongst others of symmetrical character. Where this occurs the

general character of the versification may be considered as symmetrical also.

The case, however, is different where the whole character of the versification is unsymmetrical, as it is in the greater part of Coleridge's "Christabel," and Byron's "Siege of Corinth."

In the yéar since Jésus diéd for mén,
Eighteen húndred yeárs and tén,
Wé were a gállant cómpany',
Ríding o'er láand and sáiling o'er séa.
O'h! but wé went mérrily'!
We fórded the ríver, and clómb the high híll,
Néver our steéds for a dáy stood stíll.
Whéther we láy in the cáve or the shéd,
Our sleép fell sóft on the hárdest béd;
Whéther we cóuch'd on our róugh capóte,
Or the róugher plánk of our glíding bóat;
Or strétch'd on the beách or our sáddles spréad
As a píllow beneáth the résting héad,
Frésh we wóke upón the mórrow.
A'll our thóughts and wórds had scópe,
Wé had héalth and wé had hópe,
Tóil and trável, bút no sórrow.

Here the formula is—

x x a x a x a x a
a x a x a x a
a x x a x a x a
a x x a x a x x a
a x a x a x x
x a x x a x x a x x a
a x x a x x a x a
a x x a x x a x x a
x a x a x x a x a
a x x a x x a x a
x x a x a x x a x a
x a x x a x x a x a
x x a x x a x a x a
a x a x a x a x
a x a x a x a
a x a x a x a
a x a x a x a x

These lines are naturally trisyllabic; from any measure of which one of the unaccented syllables may be ejected. Where they are symmetrical they are so by accident.

A metrical fiction, that conveniently illustrates their structure, is the doctrine that they are *lines formed upon measure x a x, for which either x x a or a x x may be substituted, and from which either a x or x a may be formed by ejection of either the first or last unaccented syllable.*

§ 579. *Convertible Metres.*—Such a line as

Ere her faithless sons betray'd her

may be read in two ways. We may either lay full stress upon the word *ere*, and read

E're her faíthless sóns betráy'd her;

or we may lay little or no stress upon either *ere* or *her*, reserving the full accentuation for the syllable *faith-* in *faithless*, in which case the reading would be

Ere her faíthless sóns betráy'd her.

Lines of this sort may be called examples of *convertible metres*, since, by changing the accent, a dissyllabic line may be converted into one partially trisyllabic, and *vice versâ*.

This property of convertibility is explained by the fact of accentuation being *a relative quality*. In the example before us *ere* is sufficiently strongly accented to stand in contrast to *her*, but it is not sufficiently strongly accented to stand upon a par with the *faith-* in *faithless* if decidedly pronounced.

The real character of convertible lines is determined from the character of the lines with which they are associated. That the second mode of reading the line in question is the proper one, may be shown by reference to the stanza wherein it occurs.

Let E'rin remémber her dáys of óld,
Ere her faíthless sóns betráy'd her,
When Málachi wóre the cóllar of góld,
Which he wón from the próud inváder.

Again, such a line as

For the glory I have lost,

although it may be read

For the glóry I have lóst,

would be read improperly. The stanza wherein it occurs is essentially dissyllabic (*a x*).

Heéd, oh heéd my fátal stóry!
I' am Hósier's injured ghóst,
Cóme to seék for fáme and glóry—
Fór the glóry I' have lóst.

§ 580. *Metrical and Grammatical Combinations.*—Words, or parts of words, that are combined as measures, are words, or parts of words, combined *metrically*, or in *metrical combination*.

Syllables combined as words, or words combined as portions of a sentence, are syllables and words *grammatically combined*, or in *grammatical combination*.

The syllables *ere her faith-* form a metrical combination.

The words *her faithless sons* form a grammatical combination.

When the syllables contained in the same measure (or connected metrically) are also contained in the same construction (or connected grammatically), the metrical and the grammatical combinations coincide. Such is the case with the line

Remémber | the glóries | of Brían | the Bráve;

where the same division separates both the measure and the subdivisions of the sense, inasmuch as the word *the* is connected with the word *glories* equally in grammar and in metre, in syntax and in prosody. So is *of* with *Brian*, and *the* with *Brave*.

Contrast with this such a line as

A chieftain to the Highlands bound.

Here the metrical division is one thing, the grammatical division another, and there is no coincidence.

Metrical,

A chíef | tain tó | the Hígh | lands bóund.

Grammatical,

A chieftain | to the Highlands | bound.

In the following stanza the coincidence of the metrical and grammatical combination is nearly complete:—

To árms! to árms! The sérfs, they róam
O'ér híll, and dále, and glén:
The kíng is deád, and tíme is cóme
To choóse a chiéf agáin.

In

Wárriors or chiéfs, should the shâft or the swórd
Piérce me in léading the hóst of the Lórd,
Heéd not the córpse, though a kíng's in your páth,
Búry your steél in the bósoms of Gáth.—BYRON.

there is a non-coincidence equally complete.

§ 581. *Rhythm.*—The character of a metre is marked and prominent in proportion as the metrical and the grammatical combinations coincide. The extent to which the measure *a x x* is the basis of the stanza last quoted is concealed by the antagonism of the metre and the construction. If it were not for the axiom, that *every metre is to be considered uniform until there is proof to the contrary*, the lines might be divided thus:—

a x x a x x a x x a
a x x a x x a x x a
a x x a x x a x x a
a x x a x a x x a

The variety which arises in versification from the different degrees between the coincidence and the non-coincidence between the metrical and grammatical combinations may be called *Rhythm.*

§ 582. The majority of English *words* are of the form *a x*; that is, words like *týrant* are commoner than words like *presúme.*

The majority of English *metres* are of the form *x a*; that is, lines like

The wáy was lóng, the wínd was cóld,

are commoner than lines like

Qúeen and húntress cháste and fáir.

The multitude of unaccentuated words like *the, from,* &c., taken along with the fact that they *precede* the words with which they agree, or which they govern, accounts for the apparent antagonism between the formulæ of our *words* and the formulæ of our *metres*. The contrast between a Swedish line of the form *a x*, and its literal English version in *x a*, shows this.

In Swedish the secondary part of the construction *follows*, in English it *precedes* the main word.

Swedish.

Vár*en* kómm*er*, fúgl*en* quíttr*ar*, skóv*en* lö'fv*as*, sól*en* lér.

English.

The spring *is* come, *the* bird *is* blythe, *the* wood *is* green, *the* sun *is* bright.

In this way Syntax affects Prosody.

CHAPTER VIII.

ENGLISH IMITATIONS OF THE CLASSICAL METRES.

§ 583. *The Classical Metres as read by Englishmen.*—The metres of the classical languages consist essentially in the recurrence of similar quantities; *accent playing a part.*—Now there are reasons for investigating the facts involved in this statement more closely than has hitherto been done; since the following circumstances make some inquiry into the extent of the differences between the English and the classical systems of metre, an appropriate element of a work upon the English language.

1. The classical poets are authors pre-eminently familiarized to the educated English reader.

2. The notions imbibed from a study of the classical prosodies have been unduly mixed up with those which should have been derived more especially from the poetry of the German nations.

3. The attempt to introduce (so-called) Latin and Greek metres into the German tongues, has been partially successful on the Continent, and not unattempted in Great Britain.

The first of these statements requires no comment.

The second will bear some illustration. The English grammarians sometimes borrow the classical terms, *iambic, trochee,* &c., and apply them to their own metres.

How is this done? In two ways, one of which is wholly incorrect, the other partially correct, but inconvenient.

To imagine that we have in English, for the practical purposes of prosody, syllables *long in quantity* or *short in quantity,* syllables capable of being arranged in groups constituting feet, and feet adapted for the construction of hexa-

metres, pentametres, sapphics, and alcaics, just as the Latins and Greeks had, is wholly incorrect. The English system of versification is founded, not upon the periodic recurrence of similar *quantities*, but upon the periodic recurrence of similar accents.

The less incorrect method consists in giving up all ideas of the existence of *quantity*, in the proper sense of the word, as an essential element in English metre; whilst we admit *accent* as its equivalent; in which case the presence of an accent is supposed to have the same import as the lengthening, and the absence of one, as the shortening, of a syllable; so that, *mutatis mutandis*, *a* is the equivalent to ¯, and *x* to ˘.

In this case the metrical notation for—

The wáy was lóng, the wínd was cóld—
Mérrily, mérrily, sháll I live nów—

would be, not—

x a, *x a*, *x a*, *x a*,
a x x, *a x x*, *a x x*, *a*

respectively, but—

˘ ¯ ˘ ¯ ˘ ¯ ˘ ¯
¯ ˘ ˘ ¯ ˘ ˘ ¯ ˘ ˘ ¯

Again—

As they splásh in the blóod of the slíppery streét,

is not—

x x a, *x x a*, *x x a*, *x x a*,

but—

˘ ˘ ¯ ˘ ˘ ¯ ˘ ˘ ¯ ˘ ˘ ¯

With this view there are a certain number of classical *feet*, with their syllables affected in the way of *quantity*, to which there are equivalent English *measures* with their syllables affected in the way of *accent*. Thus if the formula

A, ¯˘ be a classical, the formula *a x* is an English *trochee*.
B, ˘¯ „ „ *x a* „ *iambus*.
C, ¯˘˘ „ „ *a x x* „ *dactyle*.
D, ˘¯˘ „ „ *x a x* „ *amphibrachys*.
E, ˘˘¯ „ „ *x x a* „ *anapæst*.

And so on in respect to the larger groups of similarly-affected syllables which constitute whole lines and stanzas; verses like

A. Cóme to séek for fáme and glóry—
B. The wáy was lóng, the wínd was cóld—
C. Mérrily, mérrily sháll I live nów—
D. But váinly thou wárrest—
E. At the clóse of the dáy when the hámlet is stíll—

are (*a*), trochaic; (*b*), iambic; (*c*), dactylic; (*d*), amphibrachych; and (*e*), anapæstic, respectively.

And so, with the exception of the word *amphibrachych* (which I do not remember to have seen), the terms have been used. And so, with the same exception, systems of versification have been classified.

§ 584. *Reasons against the classical nomenclature as applied to English metres.*—These lie in the two following facts:—

1. Certain English metres have often a very different character from their supposed classical analogues.

2. Certain classical *feet* have no English equivalents.

Certain English metres have often a very different metrical character, &c.—Compare such a so-called English anapæst as—

As they splásh in the blóod of the slíppery streét—

with

Δεκατον μεν ετος τοδ' επει Πριαμου.

For the latter line to have the same movement as the former, it must be read thus—

Dekatón men etós to d' epéi Priamóu.

Now we well know that, whatever may be an English scholar's notions of the Greek accents, this is not the way in which he reads Greek anapæsts.

Again the *trochaic* movement of the *iambic* senarius is a point upon which the most exclusive Greek metrists have insisted; urging the necessity of reading (for example) the first line in the Hecuba—

Hæ'ko nékron keuthmóna kai skótou pýlas.

rather than—

Hækó nekrón keuthmóua kai skotóu pylás.

I have said that *certain English metres have* often *a very different metrical character*, &c. I can strengthen the reasons against the use of classical terms in English prosody, by enlarging upon the word *often*. The frequency of the occurrence of a difference of character between classical and English metres similarly named is not a matter of *accident*, but is, in many cases, a necessity arising out of the structure of the English language as compared with that of the Greek and Latin—especially the Greek.

With the exception of the so-called second futures, there is no word in Greek whereof the *last* syllable is accented. Hence, no English line ending with an accented syllable can have a Greek equivalent. Accent for accent—

GREEK.	LATIN.		ENGLISH.
Týpto,	*Vóco,*	=	*Týrant,*
Týptomen,	*Scríbere*	=	*Mérrily,*
Keuthmóna,	*Vidístis*	=	*Disáble,*

but no Greek word (with the exception of the so-called second futures like *νεμῶ* = *nemó*), and (probably) no Latin word at all, is accented like *presúme* and *cavalíer*.

From this it follows that although the first three measures of such so-called English anapæsts as—

As they splásh in the blóod of the slíppery streét,

may be represented by Greek equivalents (*i. e.* equivalents in the way of accent)—

Ep' omóisi feróusi ta kleína—

a parallel to the last measure (*-ery streét*) can only be got at by one of two methods; *i. e.* by making the verse end in a so-called second future, or else in a vowel preceded by an accented syllable, and cut off—

Ep' omóisi feróusi ta kleína nemó—

or,

Ep' omóisi feróusi tá kleína prosóp'.*

* For *prosópa.* The Greek has been transliterated into English for the sake of showing the effect of the accents more conveniently.

Now it is clear that when, over and above the fact of certain Greek metres having a different movement from their supposed English equivalents, there is the additional circumstance of such an incompatibility being less an accident than a necessary effect of difference of character in the two languages, the use of terms suggestive of a closer likeness than either does or ever can exist is to be condemned; and this is the case with the words *dactylic*, *trochaic*, *iambic*, *anapæstic*, as applied to English versification.

Certain classical feet have no English equivalents.—Whoever has considered the principles of English prosody, must have realized the important fact that, *ex vi termini, no English measure can have either more or less than* one *accented syllable.*

On the other hand, the classical metrists have several measures wherein there is more than one long syllable. Thus, to go no farther than the trisyllabic feet, we have the pyrrhic (⏑⏑) and tribrach (⏑⏑⏑) without a long syllable at all, and the spondee (– –), amphimacer (–⏑–), and molossus (– – –) with more than one. It follows, then, that (even *mutatis mutandis*, *i. e.* with the accent considered as the equivalent to the long syllable) English pyrrhics, English tribrachs, English amphimacers, English spondees, and English molossi are, each and all, prosodial impossibilities.

It is submitted to the reader that the latter reason (based wholly upon the limitations that arise out of the structure of language) strengthens the objections of the previous section.

§ 585. *The classical metres metrical even to English readers.*—The attention of the reader is directed to the difficulty involved in the following (apparently or partially) contradictory facts.

1. Accent and quantity differ; and the metrical systems founded upon them differ also.

2. The classical systems are founded upon quantity.

3. The English upon accent.

4. Nevertheless, notwithstanding the difference of the principle upon which they are constructed, the classical metres,

even as read by Englishmen, and read *accentually*, are metrical to English ears.

Preliminary to the investigation of the problem in question it is necessary to remark—

1. That the correctness or incorrectness of the English pronunciation of the dead languages has nothing to do with the matter. Whether we read Homer exactly as Homer would read his own immortal poems, or whether we read them in such a way as would be unintelligible to Homer reappearing upon earth, is perfectly indifferent.

2. That whether we pronounce the anapæst *pătŭlæ*, precisely as we pronounce the dactyle *Tĭtўrĕ*, or draw a distinction between them, is also indifferent. However much, as is done in some of the schools, we may say *scri-bere* rather than *scrib-ere*, or *am-or*, rather than *a-mor*, under the notion that we are lengthening or shortening certain syllables, one unsurmountable dilemma still remains, viz. that the shorter we pronounce the vowel, the more we suggest the notion of the consonant which follows it being doubled; whilst double consonants *lengthen* the vowel which precedes them. Hence, whilst it is certain that *patulæ* and *Tityre* may be pronounced (and that without hurting the metre) so as to be both of the same *quantity*, it is doubtful what that *quantity* is. Sound for sound, *Tĭtyre* may be as short as *pătulæ*. Sound for sound, *pāttulæ* may be as long as *Tĭttyre*.

Hence, the only assumptions requisite are—

a. That Englishmen do *not* read the classical metres according to their quantities.

b. That, nevertheless, they find metre in them.

§ 586. *Why are the classical metres metrical to English readers?* — Notwithstanding the extent to which quantity differs from accent, there is no metre so exclusively founded upon the former as to be without a certain amount of the latter; and in the majority (at least) of the classical (and probably other) metres *there is a sufficient amount of accentual elements to constitute metre; even independent of the quantitative ones.*

Many (perhaps all) classical metres on a level with the un-

symmetrical English ones.—The following is the notation of the extract from the "Siege of Corinth" in the preceding chapter:—

x x a x a x a x a
a x a x a x a
a x x a x a x a
a x x a x a x x a
a x a x a x x
x a x x a x x a x x a
a x x a x x a x a
a x x a x x a x x a
x a x a x x a x a
a x x a x x a x a
x x a x a x x a x a
x a x x a x x a x a
x x a x x a x a x a
a x a x a x a x
a x a x a x a
a x a x a x a
a x a x a x a x

Now many Latin metres present a recurrence of accent little more irregular than the quotation just analysed. The following is the accentual formula of the first two stanzas of the second ode of the first Book of Horace.

1.

Accentual Formula of the Latin Sapphic.

a a x a x | a x a x a x
a x x a x | a x a x a x
a x x a x | a x a x a x
a x x a x x | a x a x

a x x a x | a x a x a x
a x x a x | a x a x a x
a x x a x | a x a x a x
a x x a x x | a x a x

2.

Latin Asclepiad.

Horace, Od. I. 1. 1—6.

x a x a x x | a x x a x x

a x x a x x	*a x a x a x*
a x a x a x	*a x x a x x*
a x a x a x	*a x x a x x*
a x a x a x	*a x x a x x*
x a x a x x	*a x x a x a x*

3.

Latin Hexameter.

Æn. I. 1—5.

a x x a x a x a x x a x x a x
x a x x a x a x x x a x x a x
a x x x a x a x x x a x x a x
x a x x a x a x x x a x x a x

A longer list of examples would show us that, throughout the whole of the classical metres, the same accents recur, sometimes with less, and sometimes with but very little more irregularity than they recur in the *unsymmetrical* metres of our own language; and this in a prosody based upon *quantity*.

§ 587. *Conversion of English into classical metres.*—In the preface to his Translation of Aristophanes, Mr. Walsh has shown, that, by a different distribution of lines, very fair hexameters may be made out of the well-known lines on the Burial of Sir John Moore:—

Not a drum was
Heard, not a funeral note, as his corse to the rampart we hurried,
Not a soldier dis-
Charged his farewell shot o'er the grave where our hero we buried.

We buried him
Darkly at dead of night, the sods with our bayonets turning;
By the struggling
Moonbeam's misty light and the lantern dimly burning.

Lightly they 'll
Talk of the spirit that 's gone, and o'er his cold ashes upbraid him,
But little he 'll
Reck if they let him sleep on in the grave where a Briton has laid him.

Again, such lines as Coleridge's—

1. Make réady my gráve clothes to-mórrow;

or Shelley's—

2. Liquid Péneus was flówing,

are the exact analogues of lines like—

1. Jam lácte depúlsum leónem,

and—

2. Gráto Py'rrha sub ántro.

The rationale of so remarkable a phænomenon as *regularity of accent in verses considered to have been composed with a view to quantity only* has yet to be investigated. That it was necessary to the structure of the metres in question is certain; a fact which lead us to the consideration of the *Cæsura*.

§ 588. *Cæsura*.—The *cæsura* of the classical metrists is the result of—

1. The necessity in the classical metres of an accented syllable in certain parts of the verses.

2. The nearly total absence in the classical languages of words with an accent on the last syllable.

From the joint effect of these two causes, it follows that in certain parts of a verse no final syllable can occur, or no word can terminate.

Thus, in a language consisting chiefly of dissyllables, of which the first alone was accented, and in a metre which required the sixth syllable to be accented, the fifth and seventh would each be at the end of words, and that simply because the sixth was not.

Whilst in a language consisting chiefly of either dissyllables or trisyllables, and in a metre of the same sort as before, if the fifth were not final, the seventh would be so, or *vice versâ*.

Cæsura means *cutting*. In a language destitute of words accented on the last syllable, and in a metre requiring the sixth syllable to be accented, a measure (foot) of either the formula $x\ a$, or $x\ x\ a$ (*i. e.* a measure with the accent at the end), except in the case of words of four or more syllables, must always be either itself divided, or else cause the division of the following measures—*division* meaning the distribution of the syllables of the measure (foot) over two or more words. Thus—

a. If the accented syllable (the sixth) be the first of a word

of any length, the preceding one (the fifth) must be the final one of the word which went before; in which case the first and last parts belong to different words, and the measure (foot) is divided or *cut*.

b. If the accented syllable (the sixth) be the second of a word of three syllables, the succeeding one, which is at the end of the word, is the first part of the measure which follows; in which case the first and last parts of the measure (foot) which follows the accented syllable are divided or *cut*.

As the *cæsura*, or the necessity for dividing certain measures between two words, arises out of the structure of language, it only occurs in tongues where there is a notable absence of words accented on the last syllable. Consequently there is no cæsura in the English.

§ 589. As far as accent is concerned, the classical poets write in *measures* rather than *feet*.

Although the idea of writing English hexameters, &c., on the principle of an accent in a measure taking the place of the long syllables in a foot, is chimerical; it is perfectly practicable to write English verses upon the same principle which the classics themselves have written on, *i. e.* with accents recurring within certain limits; in which case the so-called classical metre is merely an unsymmetrical verse of a new kind. This may be either blank verse or rhyme.

The chief reason against the naturalization of metres of the sort in question (over and above the practical one of our having another kind in use already), lies in the fact of their being perplexing to the readers who have *not* been trained to classical cadences, whilst they suggest and violate the idea of *quantity* to those who have.

§ 590. *Synapheia*.—Of all metres that of English blank verse is the simplest. Perhaps, throughout the whole range of literature and art, no style of composition equally simple and severe can be found, the *paucity of rules* being the measure of the simplicity and severity.

A single rule gives the form of a noble metre—this rule being that *on every even syllable there shall be an accent*.

More than this is unnecessary. With this a poem of the magnitude of the "Paradise Lost" may be written—the licences

and accessory ornament that lie beyond being unnecessary and unimportant. This will become clearer when we have realized the fact that in English blank verse, even the division into lines is unnecessary, except so far as it is required for the division of words, and breaks in the sense.

With these the ends of lines should coincide.

If it were not so, the whole of such a poem as the "Paradise Lost" might form one line of indefinite length.

Certain Greek metres are thus framed; *e. g.* the Acatalectic Anapæstic Dimetre.

So complete is each part in itself, that the metre may be taken up anywhere, and all the lines cohere together—this cohesion being called *Synapheia* (= *connection*).

Now, English blank verse is as capable of a Synapheia as the Acatalectic Anapæstic.

For the sake of showing the extent to which the *accentual element* must be recognised in the classical metres, I reprint the following paper On the Doctrine of the Cæsura in the Greek Senarius, from the "Transactions of the Philological Society," June 23, 1843 :—

In respect to the cæsura of the Greek tragic senarius, the rules, as laid down by Porson in the Supplement to his Preface to the Hecuba, and as recognised, more or less, by the English school of critics, seem capable of a more general expression, and, at the same time, liable to certain limitations in regard to fact. This becomes apparent when we investigate the principle that serves as the foundation to these rules; in other words, when we exhibit the *rationale*, or doctrine, of the cæsura in question. At this we can arrive by taking cognizance of a second element of metre beyond that of quantity.

It is assumed that the element in metre which goes, in works of different writers, under the name of ictus metricus, or of arsis, is the same as accent, *in the sense of that word in English*. It is this that constitutes the difference between words like *týrant* and *resúme*, or *súrvey* and *survéy*; or (to take more convenient examples) between the word *Aúgust*, used as the name of a month, and *augúst* used as an adjective.

Without inquiring how far this coincides with the accent and accentuation of the classical grammarians, it may be stated that, in the forthcoming pages, arsis, ictus metricus, and accent (*in the English sense of the word*), mean one and the same thing. With this view of the arsis, or ictus, we may ask how far, in each particular foot of the senarius, it coincides with the quantity.

First Foot.—In the first place of a tragic senarius it is a matter of indifference whether the arsis fall on the first or second syllable; that is, it is a matter of indifference whether the foot be sounded as *týrant* or as *resúme*, as *Aúgust* or as *augúst*. In the following lines the words ἡκω, παλαι, εἰπερ, τινας, may be pronounced either as ἥ′κω, πα′λαι, εἰ′περ, τί′νας, or as ἡκω′, παλαι′, ειπερ′, τινα′ς, without any detriment to the character of the line wherein they occur.

Ἥ′κω νεκρων κευθμωνα και σκοτου πυλας.
Πα′λαι κυνηγετουντα και μετρουμενον.
Εἰ′περ δίκαιος εσθ᾽ εμος τα πατροθεν.
Τί′νας ποθ᾽ ἑδρας τασδε μοι θοαζετε.

or,

Ἡκω′ νεκρων κευθμωνα και σκοτου πυλας.
Παλαι′ κυνηγετουντα και μετρουμενον.
Ειπερ′ δικαιος εσθ᾽ εμος τα πατροθεν.
Τινα′ς ποθ᾽ ἑδρας τασδε μοι θοαζετε.

Second Foot.—In the second place, it is also matter of indifference whether the foot be sounded as *Aúgust* or as *augúst*. In the first of the four lines quoted above we may say either νε′κρων or νεκρω′ν, without violating the rhythm of the verse.

Third Foot.—In this part of the senarius it is no longer a matter of indifference whether the foot be sounded as *Aúgust* or as *augúst*; that is, it is no longer a matter of indifference whether the arsis and the quantity coincide. In the circumstance that the last syllable of the third foot *must* be accented (in the English sense of the word), taken along with a second fact, soon about to be exhibited, lies the doctrine of the penthimimer and hepthimimer cæsuras.

The proof of the coincidence between the arsis and the quantity in the third foot is derived partly from *à posteriori*, partly from *à priori* evidence.

1. In the Supplices of Æschylus, the Persæ, and the Bacchæ, three dramas where licences in regard to metre are pre-eminently common, the number of lines wherein the sixth syllable (*i. e.* the last half of the third foot) is without an arsis, is at the highest sixteen, at the lowest five; whilst in the remainder of the extant dramas the proportion is undoubtedly smaller.

2. In all lines where the sixth syllable is destitute of ictus, the iambic character is violated: as—

Θρηκην περασα'ντες μογις πολλῳ πονῳ.
Δυοιν γεροντοι'ν δε στρατηγειται φυγη.

These are facts which may be verified either by referring to the tragedians, or by constructing senarii like the lines last quoted. The only difficulty that occurs arises in determining, in a dead language like the Greek, the absence or presence of the arsis. In this matter the writer had satisfied himself of the truth of the two following propositions:—1. That the accentuation of the grammarians denotes some modification of pronunciation other than that which constitutes the difference between *Aúgust* and *augúst*; since, if it were not so, the word ἄγγελον would be sounded like *mérrily*, and the word ἀγγέλων like *disáble*; which is improbable. 2. That the arsis lies upon radical rather than inflectional syllables, and out of two inflectional syllables upon the first rather than the second; as βλε'π-ω, βλεψ-α'σ-α, not βλεπ-ω', βλεψ-ασ-α'. The evidence upon these points is derived from the structure of language in general. The *onus probandi* lies with the author who presumes an arsis (accent in the English sense) on a *non*-radical syllable.

Doubts, however, as to the pronunciation of certain words, leave the precise number of lines violating the rule given above undetermined. It is considered sufficient to show that wherever they occur the iambic character is violated.

The circumstance, however, of the last half of the third foot requiring an arsis, brings us only half way towards the doctrine of the cæsura. With this must be combined a second

fact arising out of the constitution of the Greek language in respect to its accent. In accordance with the views just exhibited, the author conceives that no Greek word has an arsis upon the last syllable, except in the three following cases :—

1. Monosyllables, not enclitic; as σφών, πάς, χθών, δμώς, νών, νύ́ν, &c.

2. Circumflex futures; as νεμώ, τεμώ, &c.

3. Words abbreviated by apocope; in which case the penultimate is converted into a final syllable; δώμ', φειδεσ́θ' κεντεί́τ', εγώγ', &c.

Now the fact of a syllable with an arsis being, in Greek, rarely final, taken along with that of the sixth syllable requiring, in the senarius, an arsis, gives, as a matter of necessity, the circumstance that, in the Greek drama, the sixth syllable shall occur anywhere rather than at the end of a word; and this is only another way of saying, that, in a tragic senarius, the syllable in question shall generally be followed by other syllables in the same word. All this the author considers as so truly a matter of necessity, that the objection to his view of the Greek cæsura must lie either against his idea of the nature of the accents, or nowhere; since, that being admitted, the rest follows of course.

As the sixth syllable must not be final, it must be followed in the same word by one syllable, or by more than one.

1. *The sixth syllable followed by one syllable in the same word.*—This is only another name for the seventh syllable occurring at the end of a word, and it gives at once the hephthimimer cæsura: as—

Ἧκω νεκρων κευθμώνα και σκοτου πυλας.
Ἰκτηριοις κλαδοί́σιν εξεστεμμενοι.
Ὁμου τε παιανών τε και στεναγματων.

2. *The sixth syllable followed by two* (*or more*) *syllables in the same word.*—This is only another name for the eighth (or some syllable after the eighth) syllable occurring at the end of a word; as—

Οδμη βροτειων αί́ματων με προσγελα.
Λαμπρους δυναστας εμ́πρεποντας αιθερι.

Now this arrangement of syllables, taken by itself, gives anything rather than a hepthimimer; so that if it were at this point that our investigations terminated, little would be done towards the evolution of the *rationale* of the cæsura. It will appear, however, that in those cases where the circumstance of the sixth syllable being followed by two others in the same words, causes the eighth (or some syllable after the eighth) to be final, either a penthimimer cæsura, or an equivalent, will, with but few exceptions, be the result. This we may prove by taking the eighth syllable and counting back from it. What *follows* this syllable is immaterial: it is the number of syllables in the same word that *precedes* it that demands attention.

1. *The eighth syllable preceded in the same word by nothing.*—This is equivalent to the seventh syllable at the end of the preceding word: a state of things which, as noticed above, gives the hepthimimer cæsura.

Αριθμον γελα'σμα παμ|μητορ δε γη.

2. *The eighth syllable preceded in the same word by one syllable.*—This is equivalent to the sixth syllable at the end of the word preceding; a state of things which, as noticed above, rarely occurs. When, however, it does occur, one of the three conditions under which a final syllable can take an arsis must accompany it. Each of these conditions requires notice.

α). With a non-enclitic *mono*-syllable the result is a penthimimer cæsura; since the syllable preceding a monosyllable is necessarily final.

Ἠκω σεβίζων σό'ν Κλυ'ται|μνηστρα κρατος.

No remark has been made by critics upon lines constructed in this manner, since the cæsura is a penthimimer, and consequently their rules are undisturbed.

β). With *poly*-syllabic circumflex futures constituting the third foot, there would be a violation of the current rules respecting the cæsura. Notwithstanding this, if the views of the present paper be true, there would be no violation of the iambic character of the senarius. Against such a line as

Κἀγω το σον νεμω' ποθει|νον αυλιον

there is no argument *à priori* on the score of the iambic character being violated; whilst in respect to objections derived from evidence *à posteriori*, there is sufficient reason for such lines being rare.

γ). With *poly*-syllables abbreviated by apocope, we have the state of things which the metrists have recognised under the name of quasi-cæsura; as—

Κεντειτε μη φειδε'σθ' εγω | 'τεκον Παριν.

3.—*The eighth syllable preceded in the same word by two syllables.*—This is equivalent to the fifth syllable occurring at the end of the word preceding: a state of things which gives the penthimimer cæsura; as—

Οδμη βροτειων αι'ματῶν | με προσγελα.
Λαμπρους δυναστας εμ'πριπτον|τας αιθερι.
Αψυχον εικω προ'σγελω|σα σωματος.

4. *The eighth syllable preceded in the same word by three or more than three syllables.*—This is equivalent to the fourth (or some syllable preceding the fourth) syllable occurring at the end of the word preceding; a state of things which would include the third and fourth feet in one and the same word. This concurrence is denounced in the Supplement to the Preface to the Hecuba, where, however, the rule, as in the case of the quasi-cæsura, from being based upon merely empirical evidence, requires limitation. In lines like—

Και τἀλλα πολλ' επει'χασαι | δικαιον ην,

or (an imaginary example),

Τοις σοισιν ασπιδη'στροφοισ|ιν ανδρασι,

there is no violation of the iambic character, and consequently no reason against similar lines having been written; although from the average proportion of Greek words like *επεικασαι* and *ασπιδηστροφοισιν*, there is every reason for their being rare.

After the details just given the recapitulation is brief.

1. It was essential to the character of the senarius that the sixth syllable, or latter half of the third foot, should have an arsis, ictus metricus, or accent in the English sense. To this

condition of the iambic rhythm the Greek tragedians, either consciously or unconsciously, adhered.

2. It was the character of the Greek language to admit an arsis on the last syllable of a word only under circumstances comparatively rare.

3. These two facts, taken together, caused the sixth syllable of a line to be anywhere rather than at the end of a word.

4. If followed by a single syllable in the same word, the result was a hepthimimer cæsura.

5. If followed by more syllables than one, some syllable in an earlier part of the line ended the word preceding, and so caused either a penthimimer, a quasi-cæsura, or the occurrence of the third and fourth foot in the same word.

6. As these two last-mentioned circumstances were rare, the general phenomenon presented in the Greek senarius was the occurrence of either the penthimimer or hepthimimer.

7. Respecting these two sorts of cæsura, the rules, instead of being exhibited in detail, may be replaced by the simple assertion that there should be an arsis on the sixth syllable. From this the rest follows.

8. Respecting the non-occurrence of the third and fourth feet in the same word, the assertion may be withdrawn entirely.

9. Respecting the quasi-cæsura, the rules, if not altogether withdrawn, may be extended to the admission of the last syllable of circumflex futures (or to any other polysyllables with an equal claim to be considered accented on the last syllable) in the latter half of the third foot.

FINIS.

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LOGIC

IN ITS

APPLICATION TO LANGUAGE.

BY

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PREFACE.

THE title of the present work is by no means unexceptionable. So sensible, indeed, is the Author of the objections that lie against it, that he is the first to take notice of them.

Instead of passing for a work upon Logic as Applied to the Study of Language, the following pages should be considered as an exposition of that amount of Grammar and Philology which applies to Logic. In other words, the view suggested by the term should be reversed. The Language should lead to the Logic, and not the Logic to the Language. The true relations of the two subjects to each other make a certain amount of the one a preliminary or introduction to the other. This preliminary, however, lies in the phenomena of Speech. These lead to Logic, but not *vice versâ*.

Why, then, does the present treatise give us, as far, at least, as its title goes, precisely the reverse of this doctrine? Why does it treat Logic as the preliminary and Language as the subject to which it conducts us?

"So much must be known of the elements of

Logic, in order that the common terms of Grammar may be understood."—So runs the import of our title-page.

"So much of the elementary facts of Language must be known before the study of Logic commences."—So runs the real fact.

So runs the real fact—at least, in the eyes of the present writer, and many like him who hold that, in strict language, Logic begins with the syllogism, and that the structure of *single* and *unconnected* propositions is no portion of that science—that science dealing less with propositions themselves than with the relations which, under certain circumstances, and with certain combinations, they bear to each other.

The nature of the single, or unconnected proposition must, of course, be known. It is submitted, however, that the knowledge of this is to be got from the study of Language as applied to Logic.

To this, however (as has been stated), the import of the present title-page runs directly contrary. Nor is the opposition difficult of explanation, provided the commonplace and practical character of the treatise be borne in mind. It is the wish of the writer to avail himself of an old name for a somewhat new study—the old name being *Logic*.

Now Grammar being taught early, and Logic (if taught at all) late, the effect of such a title as Language applied to Logic, would be to engender the notion that the work wherein the application was exhibited was for adults rather than boys and youths. Its real object is the reverse of this. Its real object is to get certain so-called points of Logic studied as early as the elements of Grammar.

If the term *Logic* be a misnomer, the reason for its use lies in the contrast between the practice of the ordinary grammarians and the logicians. Of the former, many admit that the nature of terms and copulas, along with the structure of the proposition, is a matter which lies within their own jurisdiction. On the other hand, there are plenty of logicians who treat everything anterior to the syllogism as phenomena, not of Logic, but of Language. The practice, however, nowhere, or but rarely, coincides with the theory. Look in an ordinary grammar for anything about propositions, and, in ninety-nine cases out of a hundred, you will look in vain. It is in the books upon Logic that you will find them. At the present moment I remember but one grammar written in English, and written for the practical purpose of teaching a foreign language rather than with a strictly scientific view, wherein the truly grammatical phenomena of the structure of propositions are exhibited. This is Dr. Lee's Hebrew Grammar; and even here the notice is short, and appears no earlier than the first page of the Syntax. Throughout the Etymology no word about propositions is spoken. I repeat, however, that in thus limiting the grammars that treat of a proper grammatical Logic, I speak from memory. There may be many others. Nevertheless—whether many or few, they bear but a small proportion to those which relegate the subject to the domain of the logician.

And *he* always supplies them. Yet they are not his own wares; and he would manifestly and advantageously disencumber his subject of more than one unnecessary appendage if, presuming the gram-

marians to have cultivated their own domain up to its true boundary, he supposed, on the part of his reader, a knowledge of Terms, Copulas, Propositions, Names, and the like, and began his own subject where the preliminaries supplied by another ended.

Enough, however, of the remarks upon the title of the work. The work itself is by no means an ambitious one. Saving the sections upon the convertibility of the pronoun, and those wherein the connotation of Names is quantified, it contains next to nothing of original matter. The importance, however, of these I place high, especially as elements in the Natural History of Language.

This is a sea upon which, if I consulted my inclinations only, I would willingly launch. But the mass of detail is enormous, whilst the principles of criticism that should regulate its construction are but faintly foreshadowed. Nevertheless, whenever such a Natural History is attempted, the remarks just alluded to will find their place.

So far as they do this the present treatise contains materials connected with the advancement rather than the mere diffusion of knowledge. In all other respects, however, it is educational rather than scientific, advertising and promulgating what is known rather than investigating and illustrating the unknown.

The line of study to which it is more especially preparatory, so far as it deals with Logic *per se*, is easily seen, inasmuch as it manifests itself transparently through the names of the authors most especially quoted, and the nature of the (perhaps) over-abundant extracts. These point to the writers

who, above all others, have within the last few years carried Logic beyond the point where its revivers (by whom I mean the school to which Archbishop Whately has been the Coryphæus) left it—Mill, in his *System of Logic;* De Morgan, in his *Formal Logic;* Boole, in his *Laws of Thought;* and Sir William Hamilton, in his *Discussions on Philosophy* and his edition of the Works of Reid.

I repeat the statement that the present treatise is written for young students. And here the title *Logic* has its disadvantage. To many it conveys the idea of something subtle, metaphysical, difficult, sophistical, and the like; something useless, or worse; something quite as difficult as profitable —difficult, at least, to students of an early age and uncultivated understandings. To those who think loosely enough to think thus, the idea of boys being employed upon what they may choose to call *chopping* Logic must be ridiculous.

Be it so. I wish the name were more popular. Popular, however, or unpopular, it is one with which even the unlearned are acquainted. That Logic is neither nonsense nor sophistry I shall not attempt to show. I shall only ask how far it is *difficult* —difficult for young students, too difficult for being taught in schools.

Many of the studies of youth are held to be adapted to the youthful capacities not so much because they are more or less easy, but because they happen to be taught. When such is the case, the particular branch of education is not taught because it is easy but is easy because it is taught. Where there are many teachers, methods of instruction improve, simply from the practice of

communicating knowledge being general. Opinions upon points connected with it become interchanged. Errors have a tendency to become exploded. Ideas are ventilated; the result being that subjects lose much of their difficulty when they lose their novelty.

This is not the case with Logic and its allied subjects. There is no trained body of teachers, no series of explanatory books, no *Logic made easy*.

The exact time of life for the study of elementary Logic is not to be given in years and months. The age, however, at which ordinary grammar, as it is usually taught, is *understood* is the time of life at which anything conveyed by the forthcoming pages can be understood also. How far the meaning of such words as Substantive, Adjective, Noun, Concord, and the like, along with the so-called rules of Orthography, Etymology, Syntax, and Prosody, is actually understood, teachers in schools and classes know better than I. They have, doubtless, too good reasons for teaching them, even when *not* understood; as is too often the case.

Now what I hold respecting the logical part of Language as compared with Grammar as usually taught is this—

1. That, as far as the thing taught is to be understood, Terms and Copulas are no whit more unintelligible or difficult than Nouns and Verbs.

2. That if the memory is to be appealed to without the understanding, the appeal may as well be made for Logic as for Grammar.

This means that where Grammar can be taught, Logic can be taught also, the one subject being in

reality no harder or more inaccessible than the other.

The real amount of thought is much the same on both sides; indeed, the thought is of the same kind. It results in the analysis of what we say or write, and the observation of what we think. The terminology certainly is the easier in Logic. The logical terms remarkable for either their length or exotic origin are only three in number—Categorematic, Syncategorematic, and Hypercategorematic; and these may (at first), by a little management on the part of the teacher, be dispensed with. Of the remainder, the list is but short. It consists of—

Subject,	Concrete,
Predicate,	Abstract,
Copula,	Denotation,
Term,	Connotation,
Proposition,	Summum Genus,
Substance,	Infima Species,
Attribute,	Subaltern,

and a few others less distantly removed from the language of common life. Will any one say that these are more difficult of either explanation on the part of the teacher, or remembrance on the part of the learner, than the longer and more technical list, consisting of names like—

Article,	Adverb,
Substantive,	Preposition,
Adjective,	Conjunction,
Noun,	Interjection,
Pronoun,	Copulative,
Verb,	Disjunctive,
Participle,	Indicative,

Imperative, Potential,
Infinitive, Conjunctive,

and the like?

If Logic be too difficult for beginners, Grammar is too difficult also.

It is submitted, however, that the real difficulties lie in the facts already alluded to, viz. the slight extent to which the subject has been made a branch of *early* education; the intrinsic difficulties of the subject being but small.

The sections whereof the numbers stand in parentheses (56), need not be attended to at the first reading.

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LOGIC AND PHILOLOGY.

PART I.

PROPOSITIONS.

1.

Statements, Assertions, Declarations, or Propositions.

§ The first subject that requires to be considered is the nature of statements, assertions, declarations, or *propositions*.

In order to understand what is meant by a *proposition*, let us suppose that two persons are talking together.

They talk about something. Let us suppose that they talk about *bread*.

Bread being the something concerning which they talk, what is it that they say about it?

Let us suppose that they say that it is *dear*.

They then make the statement, declaration, or assertion, that *bread is dear*, and this statement, declaration, or assertion, is, in the language of logicians and grammarians, a *proposition*.

Let us now suppose their conversation to have been heard by some third person, and reported to a fourth, and that the two, on their part, talk it over after the following fashion:—

DIALOGUE.

A. What was said by the two men you saw just now?

B. A great deal. They talked together more than an hour.

A. What did they say?

B. More than I can remember. I only know that they talked about something or other. One of them talked about *bread.*

A. What did he say?

B. Something that I did not quite understand, but which was contradicted by the other.

A. What did *he* say?

B. Something that the other disapproved of.

A. So all that you can tell me is, that they talked about *something?*

B. Aye! and *that* something was bread.

A. And that they said *something* about it?

B. They said a good deal about it; and as fast as one said something one way, the other said something another way.

A. Did either of them say that it was *dear?*

B. Yes.

A. And did the other say that it was *cheap?*

B. He did.

So end the two conversations which four imaginary speakers have made for the sake of illustrating the nature of a proposition. We might have made two serve our purpose. Four, however, make the matter somewhat clearer. We might, indeed, have done with only one, for it

requires no great stretch of the imagination to suppose a single person talking to himself or writing; in either of which cases he would be in a condition to form propositions. For the sake, however, of giving all the prominence possible to the essential and fundamental character of the proposition, the Dramatis Personæ were raised to the number of four.

Which of these speakers is right, and which wrong? The one whose statement, assertion, declaration, or proposition, is true, is right; and the one whose statement, assertion, declaration, or proposition, is untrue, is wrong. Common sense tells us this. There is a reason, however, for asking the question. It suggests the fact that propositions are, at least, of two kinds, either true or false; the men who make them being right or wrong accordingly.

Which, then, of the two statements, assertions, declarations, or propositions, is true, and which untrue? This is a question which we cannot answer, inasmuch as we do not know what particular bread is talked about, and, even if we did, we might not, ourselves, know the price of it. All we know is, that two persons, speaking about *bread*, make different statements.

But these statements are opposite, and contradictory to one another. Hence, we may fairly say, that, as both cannot be true, one of them must be the contrary, or untrue. Even this, however, is more than we are justified in asserting; inasmuch as we are by no means certain that they both talk about the *same* bread. We have a notion that they do; nevertheless, this notion is very far from

being a certainty. We have only learnt a part of the conversation, whereas, if we had had the whole, the result might have been that the bread which was declared *cheap* was the bread of one year, the bread which was declared *dear*, the bread of another.

We need not, however, go further in this question; for it is not the price of bread that we are investigating, neither have we any interest in the comparative merits of the statements of our two speakers. Both may be right, inasmuch as they may be talking of different *breads;* or both may be wrong, inasmuch as *bread* may have been neither *dear* nor *cheap*, but *moderate* in price; or one may have been wrong, and the other right. We do not, however, care which of the two it was. Yet the price of bread is seldom or never a matter of indifference to either us or any one else. We may not, perhaps, either make or sell, but the chances are strongly in favour of our either buying it, or consuming it. Besides this, the political economists tell us, that the price of bread enters into the price of everything else. So that the question is anything but an indifferent one.

The fact, however, is, that the case before us is not one of either domestic or social economy at all; but merely an illustration drawn from those departments of inquiry for another and a very different investigation; an investigation which we have undertaken, not as millers, or bakers, or buyers of bread, or economists of any kind, but as *grammarians;* and it is only with the eye of a *grammarian* that we look upon such sentences as the one under notice.

All propositions must be either spoken or

written by some one. They cannot make themselves; neither are they self-existent. They are made in words by some one who uses language.

What do they convey? At the first view of this question, we are inclined to answer that they convey a *fact*. Yet this is not the case. A speaker may as easily put an incorrect statement in the shape of a proposition as a correct one. He may as easily say *gold is not yellow*, which is contrary to fact, as *gold is yellow*, which is a true and real fact.

Propositions, then, by no means convey facts: that is, they by no means necessarily and essentially do so. They *may* do so, but they do not do so on the strength of their being propositions.

Do they convey the belief, on the part of the speaker, that what he asserts is a fact? Not exactly; though something like it. The same person who has said *gold is yellow*, may, immediately afterwards, and in the very next breath or sentence, say *gold is not yellow*. He cannot be said to believe *both* these assertions.

What a proposition conveys is this. It conveys what the speaker chooses to pass off as his belief; so that it may give us something in which he really believes, or it may give us something that he does not believe in at all.

EXAMPLES.

1. *Man is mortal.*—This is true.
2. *Man is five-headed.*—This is false.
3. *Man is man.*—This is true, and something more. It is so true that it is unnecessary to be stated. It is a truism.

4. *Somebody is nobody.*—This is not only false, but impossible.

5. *Bread is dear.*—This, in the mouth of a person who believes, when he utters it, that bread is actually dear, is a real belief, and, if the price be actually high, it is a true fact. Again—

6. *Bread is dear.*—This, in the mouth of a person who believes, when he utters it, that bread is really cheap, is a simulated, or pretended belief, even if it be true as a statement.

All which instances serve to show that truths, falsehoods, truisms, wilful perversions of fact, mistakes, and, even, impossibilities, may form equally unimpeachable propositions; the proposition being considered only in respect to its grammatical character.

2.

Two parts, members, or constituent elements necessary to the structure of Propositions.—The two SOMETHINGS.

§ If we have clearly seen what is *not* essential to the structure of a proposition, we shall all the better understand what *is* essential to it.

There must be *two somethings*—the *something we speak about*, and the *something we say concerning it.*

In order to form an estimate of the value of these *two somethings*, let us try to form a judgment, or express some act of belief by a sentence (if so it can be called) in which one of them is

wanting. We shall find that it is no easy operation.

Suppose, for instance, that I say *the sun*. Here there is a distinct object before me, and before the person whom I address. But here the matter ends. We have a conception, an idea—each of us; but we have nothing more. What about the sun? What about its properties or its powers? Nothing whatever. What is said about it? Nothing. What is believed about it? Nothing. What is disbelieved about it? Nothing. There is no assertion made concerning it—nothing affirmative, nothing negative, nothing false, nothing true, nothing that I maintain, nothing that I deny, nothing that I pretend to believe in, nothing that I pretend to disbelieve in. How can there be? What can I say of it? What can I compare it to? What can I say it is? What can I say it is not? Suppose I make one of the simplest of all possible assertions, and say *the sun is existing*, or *the sun exists*. Even here there are two elements, or parts, one denoting *sun* and the other denoting *existence*. Suppose I say *the sun is the sun*. There are two somethings even here. Both (it is true) are expressed by the same word; and that makes the proposition a truism. Nevertheless, the parts, members, elements, or constituents of the sentence are two, and the sentence itself is a statement, assertion, declaration or proposition, consisting of *two somethings*, though not of two *different* somethings.

A truism, however, is the rarest kind of proposition. It will be well for the world when mistakes and untruths are equally so. In these, as well as in the ordinary statements of fact, the

two somethings are *different*. Contrast with sentences like—

Bread is bread,
Water is water,
Man is man, &c.,

such propositions as—

Bread is dear,
Bread is cheap,
Water is scarce,
Water is abundant,
Man is mortal,
Man is immortal,
Summer is coming,
Summer is departing,
Winter is cold,
Life is short,
Life is long,
Life is uncertain.

In each of all these sentences, and in each and all of the thousands that could be framed like them, the two questions that suggest themselves have different answers.

Thus :—

Q. *What do you talk about ?*

A. *Bread.*

Q. *What do you say that bread is ?*

A. *Dear*, *cheap*, *food*, or anything else as the case may be.

Should any doubts remain as to the absolute necessity of there being, at least, two parts, members, or elements to a statement, assertion, or proposition, they will disappear as we proceed.

3.

The third Part, Member, Element, or Constituent of Propositions—the word IS.

§ It now remains for us to ask whether these same parts, members, or elements of a proposition are *more* than two.

It is by no means impossible to frame an intelligible sentence out of the *two* elements which have been the subject of the foregoing remarks *alone*. Indeed, children do so very often. The child says *sun bright*, or *fire burn*, and is understood. So are the up-grown men of more countries than one, in the languages of which the third part, member, or element of a proposition is omitted.

It is not, however, the business of the men and women who use language to make propositions that are simply intelligible, or capable of being understood. It is their business to make propositions which cannot be misunderstood. And to do this, they must use something more than the words expressive of our two somethings.

No man can conclude to a certainty that, because he sees certain words in juxtaposition, they are in a given relation to each other. No man can conclude to a certainty that they are in any relation at all. He may, indeed, make a good guess; but he can do no more.

There is, then, a third part, member, or element, generally found in most propositions, and without which (as will be seen hereafter) many propositions cannot be constructed. This expresses, over and above the *two somethings* already men-

tioned, an intervening link *between them*. In all the previous examples, this part, member, or element, has been the word *is*.

4.

It *is coming*.

§ In all the examples hitherto given, the author has taken care to use words of which the meaning lies on the surface and is transparently clear and visible. There can be no doubt as to the meaning of such words as *bread*, *water*, *man*, *summer*, *winter*, &c.

Suppose, however, that, instead of expressing himself thus, he had written—

It is coming,
It is dear,
It is scarce, &c.,

what would have been the effect? No one would have known what *it* meant. Nevertheless, it would have denoted something, and that something would have been the thing spoken about; and the several sentences would have been propositions. They would have been propositions of which one of the parts, members, elements, or constituents, was unknown. Still, in form, at least, the sentences would have been propositions.

And a very little more would have made them clear and intelligible ones. Supposing, that, immediately before I said

It is coming—

I had been talking about *summer*, or immediately before I said

It is dear—

I had been talking about *bread*, all would, in that case, have been transparently clear, and the word *it* would have had a meaning—*bread* or *summer*, as the case might be.

5.

LOAVES ARE *dear, &c.*

§ In all the examples hitherto given, the author has used the word *is*, but he has done so only for the sake of clearness. He has chosen that the two *somethings* he said *something* about, should, each, be single objects. He might, however, have said—

Loaves are dear ;

or, he might, after speaking about loaves, have added—

They are dear.

6.

I AM *coming, &c.*

§ In all the examples hitherto given, the author has taken care to use the words *is* or *are;* but he has done it only for the sake of clearness and simplicity. Instead of using such examples as

Summer *is* coming,
Winter *is* departing,
Loaves *are* dear,

he might have said—

I *am* coming, wet, dry, &c.,
Thou *art* departing, tired, &c.

In both of these instances, the two somethings are in the same condition as they were before; the word, however, which connects them, is different.

7.

A Proposition consists of three Parts and no fewer.

§ In every proposition, there are *three* parts, members, or constituent elements:—

(1.) (2.) (3.)
Summer is pleasant.
(1.) (2.) (3.)
Winter is cold.
(1.) (2.) (3.)
Life is short, &c.

To say *summer is—winter is—life is*—&c., is to combine words to no purpose. The combinations convey no meaning.

To say *is pleasant—is cold—is short*—&c., is also to combine words to no purpose. The combinations convey no meaning.

But, further, to say *summer—pleasant, winter—cold, life—short*, is to combine words to no purpose. The combinations convey no meaning; at least, no clear, unequivocal, and necessarily intelligible meaning.

Each of the above-mentioned expressions is imperfect, and it may be seen *how* it is imperfect.

In the expression *summer is*, we have the name (*summer*) denoting the something concerning which we assert something; and we have also the word denoting the existence of an assertion (*is*). What, however, that assertion *is*, is unexplained.

In the expression *is pleasant*, we find what was wanted in the previous one, viz., an assertion concerning something. The name, however, of this *something*, is unexplained.

Lastly, in the expression *summer—pleasant*, although we find both the name of the thing spoken of (*summer*), and the word which tells us what was said about it (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of *pleasantness* belong or do not belong to *summer*; in other words, there is nothing to show whether the idea expressed by the word *pleasant* apply to the word *summer* at all.

What are we to call these incomplete and imperfect combinations? There is no very convenient name for them.

They scarcely rise to the rank of *sentences*. They are rather *utterances*, or *ejaculations*. At any rate, they are but imperfect sentences.

8.

Apparent exceptions.

§ In all the examples hitherto given, the author has taken care, that, whilst the number of parts in a proposition is not less than three, the number of *words* by which the proposition is ex-

pressed should be three also; neither less nor more. But he has done this only for the sake of clearness; only in order that the number of *words* and *parts* should agree. In the first three of his examples, the number of words might easily have been no more than *two*, and instead of

Summer is coming,
Winter is departing,
He is calling,

the propositions might have run thus:—

Summer comes,
Winter departs,
He calls.

Nay more, if instead of writing English, he had been writing Latin, the whole of the third and fourth propositions might each have been packed up in a single word. The Latin for

He calls, is *Vocat*.

The Latin for

He is called, is *Vocatur*.

Hence, although no proposition can consist of less than three parts, members, or elements, many propositions may be expressed by less than three words, viz. by two, and in some cases by only one. In the English language, however, this extreme abbreviation in the expression of a proposition is uncommon. We generally in English require at least *two* words for our propositions.

9.

A Proposition consists of three Parts and no more. Apparent exceptions.

§ In all the previous examples, the author took care that, whilst the number of the parts, members, or elements of the propositions was no *more* than three, the number of the words by which the proposition was expressed should also be no more than three. He did this, however, only for the sake of clearness and simplicity; for it is very evident that the number of words in every one of his examples might have been increased, and that without violating the idiom of the English language. How easily, for instance, might some of them have begun with the word *the*:—

The summer is coming,
The winter is departing.

How little would the other propositions have been affected, if, instead of simply saying,

Bread is cheap,
Life is short, &c.,

we had said,

Some bread is cheap,
Human life is short,
All iron is useful, &c.;

or (adding somewhat more to the complexity of the proposition),

Some bread is very cheap,
Human life is comparatively short,
Iron is always useful for some purpose,

An axe of good strong iron is useful in the backwoods of America.

And so on, with other examples easily framed.

10.

Propositions Affirmative or Negative.

§ In all the previous examples, we have had a statement of a very clear and definite kind; and we have not only had a very clear and definite statement or assertion, but that statement or assertion has been what is called *affirmative*. The supposed speaker has said

Bread is dear,
Water is scarce, &c.

But it by no means follows that, because he says so, the fact should agree with his statement; still less that all the world should agree with him. On the contrary, we are at liberty to bring another speaker on the stage, and to make him express a series of statements or assertions diametrically opposite to those of our first *dramatis persona*. Thus, when *A* says,

Bread is dear,
Water is scarce, &c.,

let *B* say,

Bread is cheap,
Water is abundant, &c.

What takes place when this happens? We get two opposition statements or assertions, declarations or propositions.

Now, although these statements or assertions are antagonistic or contradictory to each other, they are

both equally affirmative. They are both equally affirmative, though the one actually denies what the other states. The denial, however, is anything but direct. On the contrary, it is got at in a somewhat roundabout way. It is got at by making an affirmative assertion incompatible with the one to which it stands in opposition.

The man who says that *bread is cheap* leaves his hearer to infer that *bread is not dear;* and his hearer draws this inference without much difficulty, because he knows at once that a thing cannot be cheap and dear at the same time. It cannot, at one and the same time, be something and its opposite. And, *vice versâ*, the speaker who commits himself to the doctrine that *bread is cheap*, means to say that it is *not dear* on the same principle. It cannot be two things at once. Thus, whilst one denies that bread is *dear*, and another that it is *cheap*, neither of them expresses his denial in the form of a negative. They only leave a negative to be inferred.

But what if, instead of thus meeting one affirmation by another, they had recourse to the little word *not?* In this case, one of the two words *dear* and *cheap* could be dispensed with; for it would be sufficient to say,

Bread is *not* cheap,

instead of

Bread is dear;

or,

Bread is *not* dear,

instead of

Bread is cheap.

In this case, too, we should have a truly *negative* assertion.

By changing *is* into *is not*, *are* into *are not*, *am* into *am not*, &c., we can convert an affirmative into a negative proposition; and, *vice versâ*, by ejecting the word *not* in such combinations as *is not*, *am not*, *are not*, &c., we can make a negative proposition affirmative.

Now *is* or *is not*, be it remembered, is the element which connects the two *somethings* that constitute, on one side, the subject of our discourse, and, on the other, the something said concerning it.

What, then, is its function? It shows whether the two somethings are conformable or unconformable with each other; whether they coincide or differ, agree or disagree.

11.

Special names of the three Parts, Members, Elements, or Constituents of a Statement, Assertion, Declaration, or Proposition—Subject, Predicate, Copula.

§ The something concerning which we make the statement, assertion, declaration, or proposition is called the *Subject*. Words like *man*, *summer*, *winter*, &c., are subjects, and we can assert of them that they are *mortal*, or *warm*, or *cold*, &c., or else the contrary, *i. e.* that they are *not mortal*, *not warm*, &c.

The assertion made concerning the subject, is called the *Predicate*; so that *mortal*, *warm*, *cold*, &c., are predicates, and we can speak of certain things as being *mortal*, *warm*, *cold*, or the contrary.

The element which connects the subject and predicate is called the *Copula*. If the copula stand by itself, the preposition is affirmative; if it be accompanied by the word *not*, it is negative.

12.

Order of the three Parts, Members, or Elements, of a Proposition—Copula in the middle.

§ Enough has now been written concerning the *number* of the parts, members, or elements of propositions; enough, and perhaps more than enough, so ample has been the exposition of a question that, at first sight, seems sufficiently simple to be explained in a few words. Such importance, too, has been given to the number *three*, that it almost looks as if, after the fashion of the old cabalist philosophers, we found something mystic in it. Nevertheless, there are good reasons for the prominence that this number has assumed.

The question of *order* comes next.

In all the examples hitherto given, the subject has come first, the copula next, and the predicate last, just as if the sequence were invariable. Thus—

1. *Bread* (or *water*) . *Subject.*
2. *Is* . . . *Copula.*
3. *Dear* (or *scarce*) . *Predicate.*

Such is the usual course in the English language, as well as in many others. In the English it is much more natural to say—

Water is scarce,

than

Scarce is water,

though the latter expression is by no means either unintelligible or impossible. Even such a phrase as

Scarce water is

is imaginable.

There is no need, however, of going to these extreme and artificial forms in order to show that the usual sequence is by no means the only one. Even in English, it often suits the purpose of the rhetorician to transpose the predicate and the subject. Plain prose would say—

Diana of the Ephesians is great ;

but it is only the very plainest prose that would do so. Our fine translation of the Scriptures (as is well known) gives us—

Great is Diana of the Ephesians.

In Latin, even the copula may be final: *e. g. vocatus sum = I am called.* So it does in our own language, in such phrases as,

Proud I am.

As far, then, as the *ordinary* practice of the English language is concerned, the order of the parts, members, or elements of a proposition is regular ; so regular that we should not be far wrong if we talked of the *first*, *second*, or *third* propositional elements, instead of talking of *subjects*, *copulas*, or *predicates*. On the other hand, however, the *extra*-ordinary cases within the pale of our own language, along with the practice of many other tongues, imply that the sequence is really a matter of indifference.

But, although the order of the *words* may be indifferent, the order of the *ideas* that they express may be regular.

Again, although the order of the ideas may be indifferent, the inventors of the words Subject, Copula, and Predicate, may not have thought them so. More than this, they may have framed their phraseology accordingly. Now this seems to have been the case. Whatever were the places of the subject and predicate, the copula stood between them; for the meaning of the word copula is *link*, *union*, *tie*, or *connection*.

13.

General name for Subject and Predicate—Term.

§ The question of the order or sequence of the parts of a proposition brings us towards the introduction of a new word.

Terminus is the Latin for a *boundary*, *limit*, or *end*.

As the copulas stood between the subjects and the predicates of a proposition, the subjects and the predicates themselves must have stood at its two ends, limits, or boundaries. Which stood first and which stood last, which began the proposition and which ended, was a matter of indifference. It was enough that between them they gave it its limits; that each was *non*-medial, final, or *terminal*.

And now we get a new word, in the shape of a general name for subject and predicate collectively —the word *term*; a word of which we have

hitherto eschewed the use, writing *name* or *word* instead. Now, however, that its meaning has been explained, it will appear in almost every page of our treatise, and that frequently.

(14.)

Remarks on the Copula.—Apparent absence of a Predicate.

§ We have seen that a predicate, under certain conditions, can be something more than a predicate; *i.e.* a predicate and copula as well.

Can a copula, under any condition or modification, be anything more than a copula? Especially can it be a copula and predicate also? To this question many logicians say *Yes*. They say that *is* = *is existing* = *is an existence* = *is a being* = *is an entity*, or something of this kind, and that when the predicate implies simple *existence*, it can be expressed by the copula alone. Such is the case in the sentence *God is*, which is considered to consist of a subject and copula alone. To this view, several writers (Mill amongst them) object, and that very decidedly; arguing that a copula, as a copula, is merely a sign of predication, and nothing more. The instances, therefore, in question are merely instances of the ambiguity of the word by which the copula is expressed. The word *is*—a word which not only performs the function of a copula, but has a meaning of its own, by virtue of which it may itself be made a predicate—is not a copula which has enlarged its powers,

but thé *sign* of the copula which has a double function.

Such an error as the one before us is best guarded against by bearing in mind the essentially *relative* character of the copula. All that it expresses, in any proposition, is agreement or disagreement between the two terms.

Let A stand for the Subject,
„ B „ „ Predicate,
„ = „ „ Affirmative Copula,
„ ≠ „ „ Negative Copula,
and all such errors are avoided.

(15.)

Remarks on the Copula.—Division between the several Parts of a Proposition.—Incidence of the Negative Element.—Negative Predicates (?).

§ The present section is devoted to what may be called the *incidence of the negative element.* It will show that certain writers have divided the proposition into its three parts differently, the generality having referred the negative element to the copula, whilst some have connected it with the predicate.

a. By changing *is* into *is not*, we convert an affirmative into a negative proposition. This is how the statement stands in words.

b. By changing = into ≠ we convert A = B into A ≠ B. This is how the statement stands in symbols.

From this it follows, that it is the character of

the copula, that determines the character of the proposition; the rules being that—

a. Affirmative copulas make affirmative propositions, and (*vice versâ*) that—

b. Negative copulas make negative propositions.

Such is the current doctrine. But it is clear, that a very little ingenuity may modify it. An affirmative copula with a negative predicate, will give us the same result as an affirmative predicate with a negative copula. Thus:—

Cæsar is not dead,

may be read either

Cæsar (is-not) dead, or—
Cæsar is (not-dead).

If this be true, the symbolic formula lately suggested, requires alteration. If so—

Let A stand for the Subject.
„ B „ „ Affirmative } Predicate.
„ B′ „ „ Negative }
„ .= „ „ Copula.

Here we get rid of $\neq$, but take B′ in its place.

This difference of the distribution of the negative element of propositions has not obtained the assent of either the major or the most distinguished part of our recent writers.

EXTRACT.

"Some logicians state this distinction differently; they recognise only one form of copula, *is*, and attach the negative sign to the predicate. 'Cæsar is dead,' and 'Cæsar is not dead,' according to these writers, are propositions agreeing not in the subject and predicate, but in the sub-

ject only. They do not consider 'dead,' but 'not dead,' to be the predicate of the second proposition, and they accordingly define a negative proposition to be one in which the predicate is a negative name. The point, though not of much practical moment, deserves notice as an example (not unfrequent in logic) where, by means of an apparent simplification, but which is merely verbal, matters are made more complex than before. The idea of these writers was, that they could get rid of the distinction between affirming and denying, by treating every case of denying as the affirming of a negative name. But what is meant by a negative name? A name expressive of the *absence* of an attribute. So that when we affirm a negative name, what we are really predicating is absence, and not presence; we are asserting not that anything *is*, but that something is *not;* to express which operation no word seems so proper as the word denying. The fundamental distinction is between a fact and the non-existence of that fact; between seeing something and not seeing it, between Cæsar's being dead and his not being dead; and if this were a merely verbal distinction, the generalisation which brings both within the same form of assertion would be a real simplification: the distinction, however, being real, and in the facts, it is the generalisation confounding the distinction that is merely verbal; and tends to obscure the subject, by treating the difference between two kinds of truths as if it were only a difference between two kinds of words. To put things together, and to put them or keep them asunder, will remain different operations, whatever tricks we may play with language."—MILLS, *Logic*, i. 4, § 2.

Now it is clear that this refinement on the ordinary view is made for the sake of simplicity. But is not the ordinary view made so too? And, if this be the case, is it not possible, that an undue sacrifice may have been made? It is transparently

clear that those who take the view of Hobbes (for it is to the view of that writer that Mill takes his exceptions), and those who take the other, admit but *one* formula, the doctrine on both sides being that *either* the copula or the predicate is negative, and that as a general rule. But is this assumption the true one? May we not err in looking towards simplicity too exclusively? What if Hobbes' view be the true one in some, the ordinary in other, cases? Propositions would then be less uniform in their construction, less simple in their form, and less manageable in their handling. Logic, in short, would be somewhat more complex. But this is no reason for ignoring a distinction, provided that the distinction be real. Generality and simplicity are good things, but they must not be bought at the price of facts.

The present writer suggests that, in philology at least, it may be inaccurate to hold that, because the negative belongs to the copula in *some* cases, it does so in *all*.

And it may be just as inaccurate to maintain that, because it *sometimes* attaches itself to the predicate, it is *essentially and necessarily* predicative.

He believes that negatives are sometimes what he would call *terminal*, and sometimes *inter-terminal*; terminal negatives belonging to the predicate rather than the copula, inter-terminals to the copula rather than the predicate.

As a philologue he goes farther still. He doubts whether it be in accordance with the phenomena of language to make the negative element of propositions a part of either predicate or copula. It certainly simplifies matters to say that the parts of

a proposition, whether negative or affirmative, are three, and no more than three; and that the one sort differs from the other simply in the different character of one of these three constituents. But what if the truer view be that the negative sign is no modification of any pre-existing element, but a fresh element altogether?

Certain languages dispense with the copula when it is affirmative; but not when it is negative. If we say *fire hot*, the word *is* may be supplied by the person spoken to, when we simply mean that the property of *heat* is connected with substance *fire*. But what if we deny this? We cannot leave the person spoken to to supply such a word as *not*.

(16.)

Differences between the logical and philological view of Propositions.

§ It may now be said that, if the logical form of a proposition be thus unsuited to the purposes of the grammarian, the grammarians and the logicians should part company, and that the former should find their own formula for their own propositions, making it no part of their business to attend to the view taken by the latter. In this there is much, but not, perhaps, enough to constitute the whole, truth. There is, doubtless, a certain amount of difference between the operations of the philologue and the logician; but there is also a very close connection, as we have seen already.

Nine-tenths of what has been written in the present treatise is as much a matter of logic as it is of language. Neither can anything easily be found con-

nected with the latter of these two subjects, which has not some bearing upon the former. It may, possibly, be wrong to say that our modes of speaking act upon our modes of thinking; in other words, that Thought *without* Language would be something different from Thought *with* Language. It would not be expressed so as to be intelligible to a second person; nevertheless, it would be Thought.

Again, it may possibly be right to say, that language is limited to the *expression* of our thoughts (just as pictures express the objects they represent, and the letters of the alphabet stand as signs of certain sounds), and that language so limited has nothing to do but to take thought as it finds it, and put it in a form that shall communicate it to some one external to the sentient or thinker; the sentient or thinker being able to commune with *himself* without language, *i.e.* to think to himself without talking to himself.

All this may be true. Nevertheless, excellent logicians (and I believe a vast majority of them) hold that language is not only the expression of thought, but, to a certain extent, the instrument by which thought is formed.

Extracts.

1.

"Logic is derived from a Greek word (λόγος) which signifies communication of thought, usually by speech. It is the name which is generally given to the branch of inquiry (be it called science or art) in which the act of the mind in reasoning is considered, particularly with reference to the connection of thought and language."—De Morgan, *Formal Logic*, chap. ii.

2.

"Logic is a portion of the art of thinking. Language is evidently, and by the admission of all philosophers, one of the principal instruments or helps of thought; and any imperfection in the instruments, or in the mode of employing it, is confessedly liable, still more than in almost any other art, to confuse and impede the process and destroy all ground of confidence in the result. For a mind not previously versed in the meaning and right use of the various kinds of words, to attempt the study of methods of philosophising, would be as if some one should attempt to make himself an astronomical observer, having never learned to adjust the focal distance of his optical instruments so as to see distinctly."—MILLS, *Logic*, i. 1, § 1.

3.

"Here, therefore, we find a new reason why the signification of names, and the relation, generally, between names and the things signified by them, must occupy the preliminary stage of the inquiry we are engaged in.

"It may be objected, that the meaning of names can guide us at most only to the opinions, possibly the foolish and groundless opinions, which mankind have formed concerning things, and that as the object of philosophy is truth, not opinion, the philosopher should dismiss words and look into things themselves, to ascertain what questions can be asked and answered in regard to them. This advice (which fortunately no one has it in his power to follow) is in reality an exhortation to discard the whole fruits of the labours of his predecessors, and demean himself as if he were the first person who had ever turned an inquiring eye upon nature.

"What does any one's personal knowledge of things amount to, after subtracting all which he has acquired by means of the words of other people? Even after he has learned as much as men usually do learn from others, will

the notions of things contained in his individual mind afford as sufficient a basis for a *catalogue raisonnée* as the notions which are in the minds of all mankind?"—MILLS, *Logic*, i. 1, § 3.

4.

"That language is an instrument of human reason, and not merely a medium for the expression of thought, is a truth generally admitted. It is proposed in this chapter to inquire what it is that renders language thus subservient to the most important of our intellectual faculties. In the various steps of this inquiry, we shall be led to consider the constitution of language, considered as a system adapted to an end or purpose; to investigate its elements; to seek to determine their mutual relation and dependence; and to inquire in what manner they contribute to the attainment of the end to which, as co-ordinate parts of a system, they have respect.

"In proceeding to these inquiries, it will not be necessary to enter into the discussion of that famous question of the schools, whether language is to be regarded as an *essential* instrument of reasoning, or whether, on the other hand, it is possible for us to reason without its aid. I suppose this question to be beside the design of the present treatise, for the following reason; viz. that it is the business of science to investigate laws; and that, whether we regard signs as the representatives of things and of their relations, or as the representatives of the conceptions and operations of the human intellect, in studying the laws of signs we are in effect studying the manifested laws of reasoning. If there exists a difference between the two inquiries, it is one which does not effect the scientific expressions of formal law, which are the objects of investigation in the present stage of this work, but relates only to the mode in which those results are presented to the mental regard. For though in investigating the law of signs, *à posteriori*, the immediate subject of examina-

tion is language, with the rules which govern its use; while making the internal processes of thought the direct object of inquiry, we appeal in a more immediate way to our personal consciousness,—it will be found, that in both cases the results obtained are formally equivalent. Nor could we easily conceive that the unnumbered tongues and dialects of the earth should have preserved through a long succession of ages so much that is common and universal, were we not assured of the existence of some deep foundation of their agreement in the laws of the mind itself."—BOOLE, *Laws of Thought.*

17.

Questions.

§ All statements, assertions, or declarations, are propositions.

Is the converse of this true?

Are all propositions statements, assertions, or declarations?

Up to the present stage of our inquiries, the three parts, members, or constituent elements of a proposition—the two *somethings*, and the link that joins them—the subject, predicate, and copula—have been considered from one point of view only.

Let us now, however, instead of saying

Bread is dear,

say,

Is bread dear?

Does this latter combination of words constitute a proposition?

It certainly has some of the elements of one, and those very important ones.

It contains the two words significant of the two *somethings*—*bread*, *dear*. It contains the word which connects them—*is*.

It contains all this, and it contains nothing besides. A chemist would say that a sentence like the one in question, gave us the same elements as the other, with a different arrangement.

Nevertheless, there is no assertion, no statement, no declaration; none, at least, of a direct and straightforward kind.

Instead of this, there is a *question*.

Now, at the first view, few things can be more unlike each other than a question and an assertion. The latter implies knowledge, the former the want of it. The latter contains a certain amount of information, real or supposed; the former seeks for such information; and for this reason, the chief works on logic have formally, and by name, excluded *Questions* from the class of propositions. All, however, that the grammarian says is, that a question is not an assertion, a declaration, or a statement. All that the grammarian says is, that whenever there is an assertion, a declaration, or a statement, there is also a proposition. He never says that wherever there is a proposition, there is also a statement.

The fact is, that in grammar, a Question is neither more nor less than a variety of the ordinary proposition, implying that the subject is something concerning which the speaker requires information; something unexplained, but not incapable of explanation; explanation that may possibly be supplied by the person spoken to.

The sentence—

What is this? = this is what?

What = something upon which information is requested.

It may be objected, however, that it is not the

habit of language to use such expressions as *this is what?* but, on the contrary, to prefer the form, *what is this?* All that need be said upon this point is, that it is not the *general* custom of the *English, and certain other languages*, to do so. The English, and certain other languages, transpose the predicate and subject when the proposition is a question; but there is no necessity for their doing so. It is merely a particular practice, and no general law of language.

A question, then, or interrogation, is only an ordinary assertional or declaratory proposition with its parts transposed.

18.

Questions of appeal.

§ There is a certain sort of question which is neither more nor less than a negative. When a person in extreme perplexity says, *What am I to do?* he often means that there is nothing that can be done. In like manner—

What do you say to that? means *You have nothing to say* to it.

Who would rely on the word of a convicted perjurer, or on the honour of a notorious cheat? Here, *who* means *no one.*

In questions of this kind, we not only appeal to the person spoken, as to whether such or such a fact is true, but we imply our own belief to the contrary; in which case our last example means, *I know of no one who relies on the word and honour of perjurers and cheats, and have a strong conviction that no one does do so.*

* * * * *

"The miserable Sporus is too vain and frivolous a thing to be the object of either advice or anger. No one uses a wheel to break a butterfly."

Such the plain prose; but not so the verses of Pope:—

"Satire or sense can wretched Sporus feel?
Who breaks a butterfly upon a wheel?"

Again:—

"Or* hear'st thou rather pure ætherial stream,
Whose fountain *who* can tell?
Paradise Lost.

Who = no one.

Questions of this kind are called *Questions of Appeal.*

19.

Commands.

§ At the first view, few things can be more unlike each other than an assertion and a command; indeed, it may be admitted, that the propositional character of commands is less clear than that of questions. Words like *walk*, *stand*, &c., convey neither an affirmation nor a denial, as a matter of direct assertion. Nevertheless, they are essentially affirmative, and, by attaching to them the word *not*, can be made negative: *walk not, stand not, fear not, eat not, drink not, do not.*

Again—

Walk = thou be walking.
Stand = thou be standing.
Eat = thou be eating, &c.

And what is *thou* but a subject, *be* but a copula, and *walking* but a predicate?

* This means, *Do you hear as your name? art thou called?*

20.

Grammatical Propositions of three kinds—declaratory, interrogative, and imperative.

§ A proposition that conveys an assertion, statement, or declaration, is called a *declaratory* proposition. It may also be called an *assertional* one.

A proposition by which we ask a question is called an *interrogative* proposition.

A proposition that conveys a command is called an *imperative* proposition.

The grammarian recognizes all these three varieties as propositions. The logician recognizes the first only. Questions and commands he excludes. In his eyes there is no proposition where there is no declaration or assertion.

21.

Practice in columns.—Words capable of forming, by themselves, terms.

§ Peruse the following columns, noting that they are marked 1 and 2.

Draw a line sufficiently long to have three words written on it.

Take any word from list 1, and write it on the *left* end of the line.

Take any word from list 2, and write it on the *right* end of the line.

Insert between the words thus written the word *is*.

Before the *left-hand* words, put *a*, *an*, or *the*, if necessary to make sense.

List 1.

man	bow	wealth
woman	arrow	happiness
child	dart	goodness
father	spear	strength
mother	fishing-rod	length
son	fisherman	air
daughter	hunter	fire
horse	shooter	water
mule	lioness	body
dog	book	soul
ox	pen	atmosphere
ass	ink	firmament
fowl	paper	sun
bird	virtue	sky
egg	vice	essence.

(2.)

good	deep	shooting
bad	broad	shining
indifferent	long	weeping
big	short	groaning
little	fierce	blazing
great	happy	laughing
small	virtuous	thinking
black	vicious	standing
white	manly	conquering
red	womanly	conquered
green	childish	hunted
hot	fatherlike	moved
cold	bodily	beaten
weak	atmospheric	drifted
strong	essential	sifted
high	personal	driven.

The lines will then run thus :—

Man is good, &c.,
A child is little,
The bow is small,
The woman is thinking,
The water is beaten, &c., &c.,

in any sort of combination or to any number.

Or we may throw the two lists into two columns, the former on the left, the latter on the right side of the paper, and connect the two by *is*, writing—

$$\left.\begin{array}{l}\text{The man}\\ \text{The woman}\\ \text{The child}\end{array}\right\} \text{ is } \left\{\begin{array}{l}\text{good,}\\ \text{bad,}\\ \text{indifferent, \&c.}\end{array}\right.$$

In each and all of these instances, we have a proposition—a proposition with its subject at the beginning (or on the left-hand side as we write), its predicate at the end (or right-hand side), and its copula between them (or in the middle).

Some of these propositions are false, improbable, and even impossible. Nevertheless, they are all propositions, grammatically constructed, and accurate in form. And this is all that need be.

22.

Practice in columns.—Words capable of forming Predicates, but not capable of forming Subjects.

§ The previous lists have shown us that there is a certain class of words which can constitute the subjects of propositions.

They have also shown that there is another class which can constitute the predicates.

Can the same words constitute *both* subjects and predicates?

Let us answer this by again operating on our lists.

Reverse the order of the columns by writing the words of No. 2 on the left-hand side of the paper, and those of No. 1 on the right.

Good is man,
Little is child,
Small is bow,
Thinking is woman,
Beaten is water, &c., &c.

Are these sentences grammatical? Do they constitute propositions? No. It may be said that they are intelligible, and that, if interpreted so as to be made so, they would be no more untrue, improbable, or impossible than some of the acknowledged propositions of the previous section. It may be said, for instance, that *good*, *little*, *small*, &c., mean a *good thing*, a *little thing*, *goodness*, or *littleness*, &c., and that

Goodness is (*a*) man,
Littleness is (*a*) child, &c.,

are propositions. The qualities in question may, it may be said, have been personified, so that Goodness may be a man, just as Britannia is a woman, or Cupid a boy. All this may be the case; but if it be so, the words must have changed their mean-

ing. In the plain unvarnished language of common sense no one will say that

Good is man

is a proposition in the same way as

Man is good

is one.

Again, it may be said, that combinations like *good is man*, are combinations like one already quoted, viz. *great is Diana of the Ephesians*, which is the same as *Diana of the Ephesians is great.* This, however, is by no means an instance of the word *great* being used as a subject. It is only an instance of the usual order of the subject and predicate being reversed.

We may, then, safely say there is a certain class of words—words like those in No. 2—which can form the predicates of propositions, but not the subjects. And this gives us a partial answer to the question with which we commenced, viz. Can the same word constitute *both* subjects and predicates?

Answer. Whatever may be the case with the words of No. 1, the words of No. 2 have no such double power. They constitute predicates only.

23.

Practice in columns.—Words capable of forming both Subjects and Predicates.

§ This answer, however, is only partial, inasmuch as it applies only to the words of List 2. What can those of List 1 do? They can certainly form *subjects.* This we have seen. Can they also

form *predicates?* They can. They can do two things at once. Operate on the columns, and you will see that this is the case.

A man is a man;

this is a truism. Nevertheless, it is a proposition.

A man is a woman;

this is an untruth. Nevertheless, it is a proposition.

Insert the word *not*, so converting the affirmative into the negative.

A man is not a man;

this is no longer a truism, but an untruth.

A man is not a woman;

this is no longer an untruth, but a truism.

An egg is food,
Vice is not virtue;

these are truths. All, however, are propositions.

And now our question is answered altogether.

Question. Can the same words constitute both subjects and predicate?

Answer. The words of No. 2 can constitute predicates only; but the words of No. 1 can constitute subjects and predicates both.

24.

Practice in columns.—Words capable of forming both Predicates and Copulas.

§ From List 2, select all the words ending in *-ing*, as think-*ing*, remembering that they had

the property of being able to form predicates—not subjects, still less subjects and predicates as well—but only predicates.

Form a certain number of propositions with them,

The woman is thinking, &c.

Separate the syllable *-ing* from the syllable that precedes it by a hyphen—

The woman is think-*ing*.

Write *-s* instead of it, and omit the word *is*.

The result is a series of propositions of the following form :

The woman thinks, &c.

In these propositions which is the subject? The words *woman*, &c.

And which the predicate and copula? The words *thinks*, &c. They are predicates and copulas at once.

Mutatis mutandis, the same applies to the words in *ed* and *en*, *conquered*, *beaten*, &c.

The hunter is conquered,
The fisherman is beaten,

or

The hunter is conquer-*ed*,
The fishermen is beat-*en*,

or

The hunter conquer-*s*,
The fisherman beat-*s*,

or

The hunter conquers,
The fishermen beats, &c.

The following words, amongst others, are capable of forming by themselves both a predicate and a copula at once.

eat	teach	shoot
drink	learn	shine
speak	read	weep
breathe	write	groan
live	worship	blaze
die	petrify	laugh
fear	boil	think
hope	ride	stand
love	walk	conquer
see	sigh	simmer
hear	hunt	astonish
feel	fish	pine
hunger	impeach	beat
mock	drive	drift
stain	move	sift.

25.

Practice in columns.—Words capable of forming only parts of Terms.

§ The examples of propositions hitherto given have been of either the simplest form possible, or very simple. They have rarely consisted of more than three words, and even when they have done so, the additional word has generally been either *an* (*a*) or *the*; as—

An eagle is a bird; or—
The man is good, &c.

Sometimes, however, it has been *some*, and *all*; whilst in § 9, for the sake of showing that it was

by no means necessary for a proposition to be absolutely simple, we find such ones as—

> Human life is comparatively short,
> Iron is always useful to man,
> An axe of good iron is very useful in the backwoods of America.

Examples of this kind may be multiplied indefinitely. They are examples of comparatively, though not of absolutely simple propositions.

Analyse them, and classify the words of which they consist.

In doing this, first find the terms.

This we do by finding the copula—*is*.

The words to the left of it (for we still proceed mechanically) form the subject: the words to the right of it the predicate.

SUBJECTS.			PREDICATES.
Human life	}	is	{ comparatively short,
Good iron			always useful,
An axe of good iron			very useful in the backwoods of America.

Now, pick out from the terms of these three propositions all the words that find a place in either of the lists of the previous section. These will be *life*, *axe*, *iron*, *backwood*, and *America*, for the class capable of forming *either* subjects or predicates, and *human*, *good*, *short*, and *useful* for the class capable of forming predicates only. Verify this, if necessary, by constructing propositions accordingly.

The remaining words will be *an*, *the*, *comparatively*, *always*, *very*, *in*, *of*.

To see whether any of these words, *by themselves*, will form either subject or predicate; *i.e.* write *is* in the middle of a line, and the words in question on either side of it.

The *is* comparatively,
Comparatively *is* the,
In *is* very,
Very *is* in, &c., &c.

Ring what changes we may upon them, the result is the same; or rather the no-result is the same. No proposition is created; and this is because the words in question, though capable of forming *parts* of either a subject or a predicate, cannot form a *whole one.*

The previous examples have shown something more. They have shown that it by no means follows, that because a word can, by itself, constitute the whole of a term, it cannot, therefore, constitute a part of one. *A*, *the*, *in*, *very*, &c., can constitute parts of terms only; *iron*, *good*, &c., can constitute whole terms, but they can constitute parts of terms as well.

The words of our two lists—the words like *man*, *iron*, *good*, *useful*, &c.—were only a few out of many. There were many others like them. The same is the case with *a*, *the*, *very*, *comparatively*, *in*, and *of*. They are simply specimens or samples of a class.

The character of the class last under notice was, that the words which it contained (*man*, *good*, &c.) were capable of forming by themselves, and without the aid of other words, terms; the terms thus formed being, of course, simple.

The character of the class now claiming consideration is, that the words which it contains (*a*, *very*, *in*, &c.) are not capable of forming, by themselves, but only with the aid of other words, terms; the terms thus formed are, of course, other than absolutely simple.

The class last under notice fell into certain divisions, one containing the words capable of forming *both* subjects and predicates; another, the words capable of forming predicates only; another, the words that formed predicates and copulas as well. Hence, whilst *man* and *good* agreed in the general character of being able, by themselves, to form terms, the terms that they severally formed were different.

The same applies to the class containing *a*, *the*, *very*, *in*, &c. They agree *generally*, i.e. they agree in the fact of their powers or functions being limited to the formation of parts of terms only. They differ in the particular parts of a term that they severally have the power, or function, to form.

They agree, however, generally.

a. Of this general class to which they all belong *a* and *the* form one division—a small one, for there are not many other words in the same predicament as these.

b. *Comparatively* and *very* form a second—the largest.

c. *In* and *of* form a third, intermediate in magnitude.

A further illustration of the characteristics of these three classes will be found in Part II.

26.

Propositions Universal or Particular.

§ It may, perhaps, have already struck the reader that the division of propositions into Negative and Affirmative, the only division hitherto made, has been insufficient. If so, he will anticipate the introduction of new terms, some of which may be, more or less, technical. And this is exactly what he will find. Propositions may be of any amount of simplicity or complexity. They may be three-worded, *i.e.* with no more words than elements, or they may extend over whole lines, and fill up moderate-sized pages.

In the following pair of propositions, one of which is negative and the other affirmative, it is more important to notice the likeness between them than the difference.

Swans are white,
Swans are not white.

All the parts here are clear. The words *swan* and *white* tell us what is meant by the subject and the predicate; the words *are* and *are not* give us the copulas. All, then, is clear—but only to a certain extent; for a little reflection will show us that there is still a piece of information wanting.

How many swans are white? *How many* swans are not white? This is what we have yet to be told. It *may* be that the whole class, genus, or group of swans—every individual bird belonging to it—is of the same colour, or it may be that only one *per cent.* thereof is so. What, in short, does the word *swans* mean? Does it mean *all* or *some*,

the whole of a class or the part of one? Does it mean *swans* universally, or *swans* partially? All that the wording of the proposition supplies us with is the statement that there is more than *one* swan which is white; more than one swan other than white. This we collect from the copula being *are* instead of *is;* and it is all that we do collect.

So that our notion of a proposition is still incomplete, and we still want a fresh class of words. Nor is it difficult to see what sort of words these must be. They must stand in the very closest juxtaposition with the subject. They must almost be part and parcel of the subject. They must combine or coalesce with the subject much in the same way that the negative combines with the copula. Whether they will be separate words, or words inseparably united, will depend upon circumstances.

The two chief words of this kind are *all* and *some;* as we may see by prefixing them to the two propositions under notice, and writing

All-swans are white,
Some-swans are not white.

By writing *all* or *some*, we know what we may call the *extent*, or *quantity*, of our proposition; *i.e.* we know how far the words *white* and *not white* extend to the class of birds called *swans*. We know that in the first proposition, they extend over the whole class; whereas, in the second, they extend over only a part of it.

To say that *some swans are white*, is to say that a portion, or *part*, of the class of birds called *swan* is endued with the property or attribute of *whiteness*—a portion, or *part;* not the whole. Some of

them may be brown; some even black. What are we to call such an affirmative as this, an affirmative that applies only to a part of a class? We are to call it a *Particular affirmative*; just as we called the other a *Universal* one. If we choose, we may contrast these two sorts of propositions. We must remember, however, that they are both Affirmative.

The same difference presents itself, when we come to the *Negative*.

No swan is white,
Some swans are *not* white.

The first of which is an *universal*, the second a *particular, negative*.

There are, then, four sorts or species of propositions; and these it is the business of the logician to arrange or classify. In doing this, he has his choice between two principles.

a. He may do as has just been done. He may make the primary divisions, *affirmative* and *negative*, each falling into the *universal* and *particular*, or sub-divisions, in which cases his table stands thus :—

Affirmatives.	Universal—*All* swans are white, Particular—*Some* swans are white;
Negatives.	Universal—*No* swans *are* white, Particular—*Some* swans *are not* white;

or,

b. He may make the division into *universal* and *particular* primary, and that of *affirmative* and

negative secondary. If he do this, his table stands as follows :—

Universal.	Affirmative—	*All* swans *are* white,
	Negative —	*No* swans *are* white ;
Particular.	Affirmative—	*Some* swans *are* white,
	Negative —	*Some* swans *are not* white.

Now, it is this latter arrangement which is the arrangement of the logician, in whose writings the sequence (which it is very important to remember) is—

1. Universal Affirmative,
2. „ Negative ;
3. Particular Affirmative,
4. „ Negative.

We now proceed to the consideration of—

27.

Many-worded Terms.

I should be glad to think that either the present work, or some work like it, was to be studied earlier than even the first rules of the ordinary grammars. But this is a thing to be desired rather than expected—*optandum magis quam sperandum*. Such being the case, I assume that the ordinary grammatical meaning of such words as *masculine*, *feminine*, *neuter*, and *gender*, is understood by the reader.

Now the old grammarians are in the habit of speaking of the relative value, dignity, or worth of these three genders. The "masculine," they say, "is more worthy than the feminine, and the feminine more worthy than the neuter." They generally proceed to show what this means by examples. I stop, however, here; using the words only as an illustration. For——

Just as one gender in grammar is more worthy than another, one class of words in logic has greater worth than its fellows. And it is evident where this greater worth or value lies. It is to be found with those words which can not only form, by themselves, and single-handed, *terms*, but terms of either kind. A word that can be both predicate and subject, may fairly be called worthier than one which can form a predicate only. A word like *sun*, for instance, is a worthier word (so to say) than a word like *bright*.

I shall often have to speak of these words, but, at present, we have no names for the classes to which they belong. To speak of words-which-can-form-both-subjects-and-predicates, and words-which-can-form-predicates-only, is somewhat inconvenient. We want a shorter term. But this we shall not get, until we reach the third part of our treatise, and it is not expedient to anticipate. What are we to call them? I shall take a word from each class, as a sample of the whole group; say *sun* and *bright*. Then for those that can form both *copulas and predicates*, I shall make *shine* stand as a specimen. Hence, the phraseology for the present section will be——

1. *Words like sun*—words that can be *either subjects or predicates.*

2. *Words like bright*—words that can be *predicates only :* and

3. *Words like shine*—words that can be *copulas and predicates.*

With this preliminary, we may investigate the nature of *many-worded terms.*

Before we have finished doing this, other classes of words will have to be treated in a similar manner. First—

The words by which we expressed the *extent* of propositions require notice;—*all, some, no.* These, for the present, may be looked upon as parts of the word which they precede, rather than as separate words ;—*all-swans, some-swans, no-swans.* The fuller explanation of this will appear in the sequel.

The same applies to the little words *an, a,* and *the ;* and it applies to them even more strongly and decidedly than it did to *all, some,* and *none ;* inasmuch as they have no separate independent existence at all. We cannot use them by themselves. On the contrary, wherever they appear, they appear as the part of some other term, and that inseparably;—*a-man, an-egg, the-man,* &c.

Examples.

A heavy body, or *a-heavy-body,* is a many-worded term.

So is *a court of justice,* or *a-court-of-justice.*

So is *John-Nokes-the-mayor-of-the-town.* (*Examples from Mill.*)

So is *a-man-in-a-black-coat-riding-along-the-road-on-a-bay-horse.*

We "might," writes De Morgan, "coin a single word to express" this.

Let us keep, however, as much as possible to the words which we have chosen as samples of these several classes, viz.: *sun*, *bright*, and *shine*.

1. The-bright-sun is shining—
2. The-sun-of-summer is shining—
3. The-bright-sun-of-summer is shining—
4. The-bright-sun-of-summer is shining-cheerfully—
5. The-sun-of-summer shines-cheerfully—
6. The-sun-of-summer shines-cheerfully-with-its-beams-through-the-air-of-the-morning-in-this-lovely-month-of-June.

All these are instances of many-worded-terms.

They give us two new words—samples of classes, viz.: *a—of—* and *cheerfully*. Let us add these to our previous list, which now runs thus; *sun—bright—shine—cheerfully—of—a*.

Summer, *beams*, *air*, and *morning*, belong to the same class as *sun*.

With and *through* belong to the same class as *of*.

What is the principle upon which these several words (and the words like them) combine, so as to form many-worded-terms?

First rule.—This is the rule for words like *bright*. They combine with words like *sun*; and that without the interposition of any intermediate link;—*the bright sun*. They can, however, form terms by themselves; *i. e.* they can form predicates. Hence they suggest no new class, having been already considered. This is not the case with the words that come next. *They* give us new classes of words.

Second rule.—This is for words like *cheerfully*, which can only form *parts of terms*. They combine only with words like *bright*. We cannot say *the cheerfully sun shines*. We *can* say the *cheerfully bright sun shines*.

We can also say, the *bright sun shines cheerfully*, or the *cheerful sun shines brightly*; for *cheerfully* is in the same class with *brightly*, and *cheerful* is in the same class with *bright*.

But is not this an exception to the rule? Is not *shines* in a different class from *bright*? It is, and it is not. *Shines* = *is shining*, and *shining* and *bright* are in the same class. *Bright* is a word that forms a predicate. So is *shining*. But *shines* is a predicate and copula as well. Hence, when we say the *sun shines brightly*, we attach the word brightly to the predicative, and not to the copular part of *shine*.

1. The sun shines = the sun is shining,
2. The sun shines brightly = the sun is shining brightly;

or,

3. The sun is brightly-shining,

not

4. The sun is-brightly shining.

We can*not* say—

The sun is brightly;

we *can* say—

The sun is shining.

Third rule.—This applies to words like *of*, *with*, *through*, &c., words which, like the last, can only form *parts of terms*. They combine with words

like *sun*, *summer*, *beam*, and *air*, and with no others. We cannot say—

This is the sun of bright.

We *can* say—

This is the sun of summer.

More than this; they cannot enter into the structure of a term, unless there be not only *one* word like *sun*, with which alone they can be combined, but *two* such. Strike out from the example last given either of the two words *sun* or *summer*, and you must strike out *of* also.

Now it is clear that, in the different places in the structure of many-worded terms which these several words fill, we have the basis of a division of them into classes.

One of these contains words like *a*, *an*, and *the*, which blend themselves, almost inseparably, with words like *sun*, *summer*, *beam*, &c.

An anatomist may compare these combinations to the bones and ligaments of the human body, with which his professional studies have made him familiar. If so, he sees in such combinations as *a-man*, and *the-sun*, two parts joined, or jointed together—*articulate*, as he calls them in the language of his science; *articulate*, from the Latin word *articulus* = *joint*, *knuckle*. What if we see, in some future page of this work, this word *articulus* again, and that with a meaning very unlike its anatomical one? It will not be the only instance of the kind. *Dactylus* is the Greek for a *finger*. It is also the Greek for a combination of syllables of different quantities or lengths. A

finger has one longer and two shorter joints; a *dactyle* has one longer and two shorter syllables.

A second of these suggested classes contains *cheerfully*, and a vast number of words like it; words which may be said to qualify the meaning of terms like *bright* or *shining*. And this is what they do. They do it, however, in various ways.

Sometimes they give us the *manner* in which the predicate applies to the subject.

Now this is only another way of saying that they give us the manner in which a certain thing is done, or a certain state occurs. To say the *sun is shining cheerfully*, is to connect the predicate *shining*, qualified by the word *cheerfully*, with the subject *sun*; but it is also to make the statement that the object called *sun* does a certain act (*i.e.* the act of *shining*), in a certain manner, *i. e. cheerfully*. He might have done it differently, *i. e.* the *sun* might have shone *dully*, or *faintly*. In like manner to say *I am rather tired*, is to say that *I* (the person who speaks) *am* (or *is*) in a certain state, *i. e.* the state expressed by the word *tired*. But I might be *very tired*; in which case the predicate (*tired*) would have been qualified by a different word from *rather*, but still by a word of the same class.

Now the words of this class are numerous, and they fall into divisions and sub-divisions. And this is no more than what we expect from the word *manner*, which is a word of wide signification. There are many *manners* in which a thing may be done. It may be done *slowly*, *quickly*, *well*, *ill*, &c., &c.

Again, in respect to states of being, there are

many *degrees* in which they may occur; for instance, men may be *just-a-little*, or *slight-ly*, or *rather*, or *very*, or *exceeding-ly tired*.

Then there are the words denoting *time* and *place;* for it is clear that an action done in one place, or at one time, differs from an action done elsewhere, and at another. We may, perhaps, say that it differs in the *manner* of its doing; for though the two actions, when taken by themselves, may be alike, the circumstances under which they occur constitute a difference of no small importance. This gives us words like *here* and *there*, and also words like *now* and *then*.

Other examples may be given, but they will probably suggest themselves spontaneously. They are by no means either few or rare. They have what may be called their *function*, which is to qualify or *modify* the meaning of words like *bright*, *tired*, *shining*, &c. And now—

Observe the word *modify*. It is derived from *modus*, a *mode* or *manner*. From *modus* the Latin language derived the word *modal-is*, from which grammarians and logicians get the term *modal* = *in mode or manner* of a thing.

All the words belonging to the present class are more or less *modal* in their function.

1. Words like *of*, *with*, *through*, &c., still stand over for notice. The class that they form, though important, is small. It consists chiefly of the following words—*by*, *from*, *in*, *out*, *near*, *through*, *with*, *up*, *down*, along with a few others.

This is all that will be said about it at present.

28.

Many-worded copulas.—Negative element compound.

§ So much in respect to the complexity of *terms*. We may add that, even the sign of the *negative copula* is rarely, if ever, simple. The word *not* = *n* + *whit*, *n* + *aught*, *n* + *ot*, its sense being *not-a-whit*, *not-a-bit*, *not-at-all*. The French language illustrates this still more clearly—where the second element (*pas* or *point*) is separated from the negative proper by the verb. *Je ne l'ai vu pas* = *I have not him seen at all*, being, as in English, only more evidently, a negative, and something else.

This second element of the negative is *modal*. It gives not only the negative itself but its *manner* or *degree* as well.

29.

Propositions isolate or connected—THEREFORE.

§ In sentences like *bread is dear*, &c., we have the connection between two *terms*.

Can two *propositions* be connected? The proper logicians are those who have most to do with this branch of inquiry; and it is in the language of the proper logicians that the illustration of it may best begin. The proper logicians have so much to do with the connection of propositions that their whole science turns upon it: indeed, if a proposition stand alone, they have nothing to do

with it. One of the most important words in all logic is a word which makes no part of a term, no part of a copula, no part of a proposition at all. It is extra-terminal, so to say—extra-copular—extra-propositional. It comes between two propositions, but belongs to neither. It is part of the masonry of logic, but it is neither brick nor scaffolding. It is the cement or mortar. The word in question is *therefore*. There are other words like it; but if we understand the import of the word *therefore*, we shall understand the basis and foundation of the science of formal logic.

1. Frame a universal proposition, and let it be affirmative.—*All swans are white.*

2. Fix your attention on its subject—*swans.*

3. Frame a second proposition, which shall also be affirmative, but not universal. Let it be particular.

4. Let the predicate of this second proposition be the same as the subject of the first.—

Some-of-the-birds-in-St.-James's-Park are swans.

5. Out of these two propositions make a third. There is no difficulty in doing it. It will be as follows—

Some-of-the-birds-in-St.-James's-Park are white.

6. Consider the nature of the connection between this third proposition and the two which preceded, and select the proper word for expressing it. This will be *therefore.*

1. All swans are white.

2. Some-of-the-birds-in-St.-James's-Park are swans.

Therefore

4. Some-of-the-birds-in-St.-James's-Park are white.

Instead of the second of the three propositions being universal, let it be particular. The result will be the same. There will be a place for a word between the second and third, and the word that fills that place will be *therefore*.

1. All swans are black.

2. Some-of-the-birds-in-the-pond-in-St.-James's-Park are swans.

Therefore

3. Some-of-the-birds-in-the-pond-in-St.-James's-Park are black.

We may substitute for *swans*, *birds*, &c., and *white* (or *black*), any words whatever which can take their place as terms of a proposition, and the result will be the same. The statement conveyed in the third proposition will necessarily follow, and be deduced from the statements of the first and second, and this necessary relation will be expressed by the word *therefore*, the first example of a peculiar class of words, viz. words that enter into language without entering into propositions.

They enter into language without entering into propositions. Nevertheless, they are anything but independent of them. On the contrary, they have, in one sense, more to do with them than even words like *man*, *bright*, and *shine*. Words like *man*, *bright*, and *shine*, can exist where there is only a single proposition into which they may enter.

Words like *therefore* enter into no proposition at all; yet they require *two* before they can exist. This is because they must have something that they can come *between*. The copula is somewhat in the same way. It requires two terms before it can exist; two terms between which it can find its place. The words, too, like *of* and *with*, originated under like conditions. They come *between* two other words.

30.

Propositions isolate or connected—BECAUSE.

§ Transpose the order of the three propositions last given, beginning with the last and ending with the first; and instead of writing *therefore* after the second, write *because* after the first.

Some-of-the-birds-in-the-pond-in-St.-James's-Park are white,

because

Some-of-the-birds-in-the-pond-in-St.-James's-Park are swans, (and)
All swans are white.

This is a second instance of a word coming between two propositions, but belonging to neither.

31.

Propositions isolate or connected—IF—AND.

§ Instead of stating directly and unconditionally that *all swans are white*, or that certain *birds-in-*

the-pond, &c., are *swans*, qualify one or both of the propositions by the word *if*. Thus—

If
All swans are white, (and)
Some-of-the-birds, &c., are swans,
Some-of-the-birds, &c., are white.

Or,—

All swans are white, (*and*)
if
Some-of-the-birds, &c., are swans,
Some-of-the-birds, &c., are white.

These are additional instances of a word standing between two propositions, but belonging to neither of them.

32.

Propositions isolate or connected—AS (*or* SINCE), FOR, THEN.

§ *As* (or *since*), *for*, and *then*, are in the same class with *therefore*, *because*, and *if*. Thus—

Some-of-the-birds, &c., are white,
because,
They are swans;
for, *as* (*since*)
All swans are white,
Some-of-the-birds, &c., must be white.

Or,—

If
All swans are white,

then

Some-of-the-birds, &c., are white,

for (*as* or *since*)

They are swans.

33.

Propositions isolate or connected—BUT.

§ The word *but* shall supply us with our last illustration, and it shall do so in a sentence arising out of the subject itself, and already made familiar to us—

"*Therefore, because, if, and, as, since, for, then,* and *but*, stand between two propositions,

but

They belong to neither."

(34.)

Sketch of the structure of the ordinary syllogism—its mechanism.

A combination of three propositions, the third of which is connected with the other two by means of the word *therefore*, is called a *syllogism*; and with the structure of the syllogism the province of the logician begins—the province of the logician as distinguished from that of the grammarian. The latter deals with single propositions, and with propositions in pairs; the former with propositions in *threes*, or *triads*, if we may borrow an expression from the Welsh antiquarians.

If he strictly limit himself to his own subject, the grammarian will have nothing to say to syllogisms. However, in the present work we have

said so much about terms that we will utilize our familiarity with them, carry our observations a little further, and (although wide of our mark) direct our attention to a point of proper logic.

Our first analysis of the syllogism will be that of a watchmaker, who, in explaining the mechanism of a watch, is satisfied, in the first instance, at least, with taking one to pieces, numbering the several parts of which it consists, and naming them. The *principles* of his art he reserves for a second division of his subject.

A syllogism, then, consists of three propositions, the third of which is connected with the other two by means of the word *therefore*. And this alone is sufficient to suggest the nature of the proposition thus connected, and, through it, of the syllogism altogether. It suggests that it is a form of *reasoning*. Something has gone before, and *therefore* something else will come after it.

Of the three propositions that constitute a syllogism, the third is called the *conclusion*, the other two the *premises*.

So much for the number and names of the three propositions that constitute a syllogism.

Next follows the question as to the number of its *terms*. How many of these are there? In one sense, there are *six*; in another, only *three*. There are six, because each proposition contains two, a subject and a predicate. There are six, because $3 \times 2 = 6$. There could not be fewer

But it by no means follows that because there are six terms altogether in a proposition there should be six *different* ones. One, or more, of them may be repeated. The subject of one propo-

sition may be the predicate of another, as is the case with the following pair of sentences :—

Man is mortal,
Socrates is a *man* ;

and with innumerable others.

Now the real number of the *different* terms of a proposition is three ; so that our formula is *three and three—three propositions* and *three terms*, each term appearing twice—three propositions—three pairs of terms.

So now we see why the number of terms in a syllogism is, in one sense, *six*, in another, *three*. There are *six*, if we look to the whole number of predicates and subjects ; *three*, if we look only to the different words that constitute them.

All men are mortal,
Socrates is a man, } *Premises.*
therefore
Socrates is a mortal.—*Conclusion.*

In this conclusion, *Socrates* is the subject, *mortal* the predicate.

It is absolutely necessary to the structure of the syllogism that the terms of the conclusion must previously have appeared in the premises. How could it be otherwise, when each term has to be taken twice ?

But this is not all ; the two premises have to be distinguished from one another. If so, they require to be named.

Now the names for the premises are obtained from the names of the terms of the conclusion, the

predicate of the conclusion being called the *major* term, the subject of the conclusion the *minor*.

Each of these not only (as has been already stated) appears in the premises generally, but in different and specific parts of them; *i.e.* one appears in their first, the other in their second proposition; and this is only another way of saying that, of the two premises in a syllogism, one must contain the subject, the other the predicate, of the conclusion. Unless this be the case, there is no syllogism at all.

The premiss that contains the predicate of the conclusion, is called the *major* premiss; the predicate of the conclusion having been called the *major* term.

The premiss that contains the subject of the conclusion is called the *minor* premiss; the subject of the conclusion having been called the *minor* term. Hence—

A premiss often takes its name from the name of the term it includes; and *major* terms make *major* premises, and *vice versâ*.

Major.—All men are mortal.
Minor.—John is a man.
Therefore,
Conclusion.—John is mortal.
(*Barbara*.)*

Here *mortal*, the predicate of the conclusion, is the *subject* of the *major* premiss as well.

John, the subject of the conclusion, is also the subject of the *minor*.

* The words in italics appended to the end of each syllogism need not be noticed at present; they are explained in § 45.

But what is the third term, *man*, which has no place in the conclusion at all?

This will be considered after the *order* of our three propositions has been examined.

In the examples just given, the *major* preceded the *minor*, and the *minor* the *conclusion*. Was this necessary? No. The *minor* might have come first.

John is a man.
All men are mortal.
Therefore,
John is mortal.—(*Barbara.*)

More than this: substitute *because* for *therefore*, and the conclusion might have come first, *i. e.* we might have begun with the end.

John is mortal,
Because
John is a man, (and)
All men are mortal.

or,

John is mortal,
Because
All men are mortal, (and)
John is a man.

It is a matter of custom, however, to use *therefore* instead of *because*, and, in accordance therewith, to write the *major* first, and the *conclusion* last, the *minor* coming between. It is only, however, a matter of custom.

And now we may ask the name of the third term, *man*; the term that has no place in the conclusion at all.

It is called the *middle* term; and a very important term it is. It is called *middle*, because it is neither the *greater*, like the *major*, nor the *smaller*, like the *minor*. It appears in the minor premiss; and as the minor premiss is between the major and the conclusion, its place in the syllogism looks like a reason for the name *middle*. It is, however, only an apparent, the other being the true, one. Besides this, the middle term is not limited to the middle proposition; but occurs in the first as well:—

1. All *men* (*middle term being the subject*) are mortal;

2. Socrates is a *man* (*middle term being the predicate*);

Therefore,

3. Socrates is mortal (*no middle term at all*).

A middle term in the conclusion, either as subject or predicate, is a logical impossibility, as the very terms *major* and *minor* exclude it. A *major* is a *major* because it is one term of the conclusion; and a *minor* is a *minor* because it is the other. Now there is no third term at all; and hence a middle term in the conclusion of a proposition is a contradiction in terms.

A *middle* term, then, takes its name from the fact of its being intermediate to its *greater* and *lesser* fellows, or *co*-terms; its *major* on one side, and its *minor* on the other. But what sort of an explanation is this? Is it not an instance of the *obscurum per obscurius?* What are *majors* that they should be made much of, and called *great?* What are *minors* that they should be made little of, and called *small?* Whence the idea of size,

magnitude, or quantity; these notions of little-ness, of much-ness, and of mean-ness? By *mean* I mean *middle*, as is meant in the expression *golden mean = aurea mediocritas.*

Any affirmative proposition whatever answers this question; *e. g. All swans are birds*, What is *swan?* The name of a class consisting of an indefinite number of objects, to all of which the characteristics of the bird called *swan* apply. *Swan*, then, is the name of a class. And what is *bird?* The name of a class also; the name of a class which contains all the *swans* in the universe, and in addition to these, all the *geese, eagles, pigeons, sparrows, &c.*, besides. Which of these two classes is the larger? The class of birds. Why? Because, though all swans are birds, all birds are not swans. Hence, the term bird is the term by which the greater class is denoted. The same applies to *All men are mortal*, though not quite so evidently, inasmuch as *mortal* is not so evidently the name of a class as *bird*. Yet what does it mean? All beings endowed with the attribute of *mortality*. Call them *mortals*, and you have a class of them. Now as this class comprises not only *man*, but all other living beings, it is the name of the greater class, *i. e.* it is a greater, or *major*, term.

For negative propositions, this explanation of the words *major* and *minor* is wanting.

No bird is a quadruped,
All swans are birds,
No swan is a quadruped;
(*Celarent.*)

Or,

No animal is immortal,
All men are animals,
No man is immortal.

It is probable, however, that the phraseology of the affirmatives has been extended to them.

Premiss is derived from the Latin word *præmissus* = *sent before*, wherein *præ* = *before*, and *missus* = *sent*. Its application to the *major* and *minor* premises of a syllogism is clear and appropriate. These are the fore-runners, heralds, or vaunt-couriers of the conclusion. But what are we to say to some of its secondary applications, as they appear in the language of common life, amongst surveyors, beershop-keepers, and legislators, who talk of the *premises of a house*, and of *beer* that may or may not be *drunk* upon such *premises*. Strange divergence of a meaning! A word that originally meant *sent before* now means something upon which a man either consumes malt liquor or founds the conclusion of a syllogism. Strange, but not stranger than many hundred others.

More important than such a question as this is the fact that the words conclusion and premiss are essentially relational terms, as much so as *husband* and *wife*, *parent* and *child*, *sovereign* and *subject*, &c. Where there is no conclusion, there is no premiss; and there is no premiss where a conclusion is wanting. The one leads to, the other follows from, the other. A premiss without a conclusion is a *road* leading to *nowhere*; and that is no road at all. A conclusion without a premiss is an effect without a cause, *i. e.* no effect whatever.

Such is the fact, though common language disguises it. Common language often leads us to say

that such and such conclusions are *false*. So they may be as matters of fact, or as propositions; but not as matters of logic, or as conclusions. They may be false as matters of fact, because the premises from which they are deduced are false; and this is the case with such a statement as, *No swan is black*, supposing it to be deduced from—

No bird with web-feet is black,
Swans have web-feet,
Swans are not black.
(*Celarent.*)

It is false because the premises are false. As a deduction from the premises, it is true; and would have been true as a matter of zoology if they had been so. But they were not. On the other hand—

Some web-footed birds are black,
Swans are web-footed,
Some swans are black,

gives us a true piece of ornithology, but a bad piece of logic. In other words, the proposition, *as a proposition*, is true, as a conclusion false.

A conclusion is a conclusion because it follows from its premises; and premises are premises because they lead to their conclusion: the terms being relative. A false conclusion is, in reality, a loose and inaccurate name for no-conclusion. Premises, on the other hand, may be false as single propositions, though true as parts of a syllogism; false as matters of fact, but true as leading to the inference which follows them.

(35.)

Structure of the Ordinary Syllogism.—Combination of Propositions.—Mood.

§ We shall now find it convenient to depart pretty widely from the language of the first sections of this treatise, and to adapt our phraseology to our new department, which has ceased for a while to be that of the grammarian rather than the logician, and begins to be that of the logician rather than the grammarian. We shall find it, I say, convenient to change our phraseology. But, nevertheless, the *things* we talk about will be the same as before. We have, still, under notice, subjects and predicates, terms, copulas which connect them, and statements, assertions, declarations or propositions. Terms and propositions—propositions and terms—it is still the old song; though to a somewhat altered tune. It is still the same series of pictures; though we examine them from another point of view.

It is now convenient to talk less of propositions *simply as such* than of propositions in their character of premiss or conclusion. It is convenient, in short, to talk of conclusions and premises, the premises being either majors or minors.

In like manner, it is also convenient to talk less of terms *simply as such* than of terms in their characters of major, minor, and middle. At any rate, we must fix our attention steadily on these five words—conclusion, premiss, middle term, major, and minor. We must remember, too, that major and minor are the names of certain propositions as well as the names of certain terms.

The first analysis of the syllogism is into its conclusion and premises, the premises being either major or minor; each of the three being a proposition of some kind or other, the conclusion being a proposition, the major premiss being a proposition, the minor premiss being a proposition—three propositions in all. But propositions are of four kinds:—

1. Universal Affirmative.
2. Universal Negative.
3. Particular Affirmative.
4. Particular Negative;

as has been shown in § 26; and any one of these four kinds may constitute any one of the parts of a syllogism. Thus—

a. The major premiss may be one of four things; viz. universal affirmative, universal negative, particular affirmative, or particular negative. It may be any one of these; and cannot be anything else.

b. The minor premiss may be one of four things; viz. universal affirmative, &c.

c. The conclusion may be one of four things, &c.

To proceed—the conclusion may be the same as one of the premises, *e.g.* Say that it is the same as the minor, and that they are both universal affirmatives. We, then, have one universal affirmative followed by another

Again—the minor may be the same as the major. Say, that both are universal affirmatives, and (the conclusion being the same as the minor), we have, then, three universal affirmatives running. This is neither more or less than saying that all the three propositions of a syllogism are of the same sort, *i.e.* universal and affirmative, affirmative and uni-

versal. In such a case, the order of the proposition would be :—

Major—Universal Affirmative,
Minor—Universal Affirmative,
Conclusion—Universal Affirmative.

There are plenty of syllogisms of this kind, *e. g.*:—

All men are mortal ;
All heroes are men ;
Therefore,
All heroes are mortal.—(*Barbara.*)

Contrast with this—

No men are immortal ;
All heroes are men ;
Therefore,
No heroes are immortal.—(*Celarent.*)

What is the order here? The following :—

Major—Universal Negative,
Minor—Universal Affirmative,
Conclusion—Universal Negative.

Again, as a third combination, consisting of a Universal Affirmative, followed by two Particular ones, take—

All men are mortal ;
Some heroes are men ;
Therefore,
Some heroes are mortal.—(*Darii.*)

Here the order (which we may as well express somewhat more compendiously than has hitherto been done) is U. A.—P. A.—P. A.; the words

major, minor, and conclusion being omitted, and the initials standing for the whole word, viz. :—

U. A. for Universal Affirmative,
P. A. for Particular Affirmative.

To these add—

U. N. for Universal Negative,
P. N. for Particular Negative.

Hence, a fourth combination,—

No bad-man is happy ;
Some heroes are bad-men ;
Therefore,
Some heroes are not happy,
(*Ferio.*)

may be read off thus—U. N.—P. A.—P. N. ; or—

Major—U. N. (or) Un. Ng.
Minor—P. A. (or) Pa. Aff.
Conclusion—P. N. (or) Pa. Ng.

There is some advantage, as will appear in the sequel, in writing the order in which the propositions of a syllogism follow each other vertically, or from top to bottom, rather than horizontally, or from side to side.

The order in which the propositions of a syllogism follow each other is called the *mood* of the syllogism.

Enough has now been said respecting the different combinations of the different sorts of propositions that constitute the conclusions and premises of syllogisms. The subject is, by no means, exhausted ; indeed it is only touched. All that is suggested by the present section is, that the

sequence, order, or combination of the constituent propositions of a syllogism is a matter upon which we must steadily fix our attention.

(36.)

Structure of the Ordinary Syllogism.—Combinations of Terms.—Figure.

The combinations effected through the difference between Affirmatives and Negatives, Universals and Particulars, *as propositions in the structure of premises and conclusions*, is one thing; and this we have just noticed.

The combinations effected through the difference between Majors, Minors, and Middles, as *terms in the structure of propositions*, is another; and this we are now about to notice.

They are both questions of order or sequence.

The following syllogisms are the syllogisms of the previous section. Over each of their subjects and predicates the word *major*, *minor*, or *middle*, according to the nature of the term to which it applies, is written:—

1.

Middle.		*Major.*
All men	are	mortal.
Minor.		*Middle.*
All heroes	are	men.
Minor.		*Major.*
All heroes	are	mortal.

(*Barbara.*)

2.

Middle.		*Major.*
No men	are	immortal.

Minor. *Middle.*
All heroes are men.
Minor. *Major.*
No heroes are immortal.
(*Celarent.*)

3.

Middle. *Major.*
All men are mortal.
Minor. *Middle.*
Some heroes are men.
Minor. *Major.*
Some heroes are mortal.
(*Darii.*)

4.

Middle. *Major.*
No bad-man is happy.
Minor. *Middle.*
Some heroes are bad-men.
Minor. *Major.*
Some heroes are not happy.
(*Ferio.*)

Here the sequence, or order, is—*middle, major ; minor, middle ; minor, major.* Or,—

1. *Middle, major.*
2. *Minor, middle.*
3. *Minor, major.*

And it is the same throughout—the same throughout, notwithstanding the difference of order, sequence, or combination in the propositions.

What do we infer from this? Do we infer that the order of the *terms* of a syllogism is constant and invariable, whilst the order of the *propositions* is variable and inconstant? That the affirmatives and

negatives, the particulars and universals, may be chopped and changed, whilst the majors, minors, and middles, have fixed positions? No such thing. So, at least, says the following example, the form of which is—

Major, middle,
Minor, middle,
Minor, major,

or—

Major.		*Middle.*
No bird	is	an-animal-that-brings-forth-its-young-alive.
Minor.		*Middle.*
Every bat	is	an-animal-that-brings-forth-its-young-alive.

Therefore,

Minor.		*Major.*
No bat	is	a bird.—(*Cesare.*)

There are more ways than one, then, in which the majors, minors, and middles of the terms of the premises and conclusions of syllogisms may be arranged, ordered, or combined; and as the object of the present notice is to indicate, rather than exhaust, this difference, this is as much as need be said at present, except that the order in which the terms of a syllogism follow each other is called the syllogism's *figure.*

(37.)

Structure of the Ordinary Syllogism.—Combinations of Propositions and of Terms considered together.—Mood and Figure.

§ The combinations effected through the difference between affirmatives and negatives, universals and

particulars, are one thing (*i. e.* matters of *mood*). The combinations effected through the difference between majors, minors, and middles, are another (*i. e.* matters of *figure*).

We have hitherto kept them separate.

Let us now treat the two together; briefly, and as an illustration rather than a full exposition of the subject.

In doing this, it will suffice to select two pairs out of the foregoing syllogism, and to contrast them with one another.

FIRST PAIR.

1.

A. All men are mortal,
A. All heroes are men,
A. All heroes are mortal.—(*Barbara.*)

2.

E. No man is immortal,
A. All heroes are men,
E. No hero is immortal.—(*Celarent.*)

These, considered as combinations of propositions and terms, run thus:—

1.

AS PROPOSITIONS.	AS TERMS.
A, *or*, Universal affirmative.	Middle, major.
A, *or*, Universal affirmative.	Minor, middle.
A, *or*, Universal affirmative.	Minor, major.

2.

AS PROPOSITIONS.	AS TERMS.
E, *or*, Universal negative.	Middle, major.
A, *or*, Universal affirmative.	Minor, middle.
E, *or*, Universal negative.	Minor, major.

Here the order of the terms is the same, the order of the propositions being different; a fact which the next pair of examples will reverse.

SECOND PAIR.

1.

E. No man is immortal,
A. All heroes are men,
E. No hero is immortal.—(*Celarent.*)

2.

E. No bird is an-animal-that-brings-forth-its-young-alive,
A. Every bat is an-animal-that-brings-forth-its-young-alive,
E. No bat is a bird. (*Cesare.*)

Or,—

1.

AS TERMS.	AS PROPOSITIONS.
Middle, major.	E, *or*, Universal negative.
Minor, middle.	A, *or*, Universal affirmative.
Minor, Major.	E, *or*, Universal negative.

2.

AS TERMS.	AS PROPOSITIONS.
Major, middle.	E, *or*, Universal negative.
Minor, middle.	A, *or*, Universal affirmative.
Minor, major.	E, *or*, Universal negative.

Here, the combination of the terms differs, the combination of the propositions being the same. Syllogisms, then, may be of the same *mood*, but of different *figures*, and of the same *figure*, but of different *moods*.

(38.)

Structure of the Ordinary Syllogism.—White.—Socrates.—Some.

This is a convenient place for noticing three points of logical language, which, if neglected, may strike the reader at some future time as having been insufficiently explained.

I. WHITE, *and words like* WHITE.—These are the words that can, by themselves, constitute predicates, but which cannot, by themselves, constitute subjects, as—

All swans are *white.*

The grammarian has good reasons for denying that words of this kind are *names.* He allows *whiteness* to be a name. *White-thing*, also, he allows to be a name; but not the simple word *white.* He allows, however, that it is a word which suggests and implies a name, and that by adding to it the word *thing, object, entity, being,* or some equivalent word capable of forming a subject, it may be converted into a name. Finally, he admits that this conversion is easy, and, in logic, always legitimate.

Now, this reduction of words capable of forming predicates only into words capable of forming predicates and subjects as well, which the grammarian allows to the logician, the logician finds absolutely necessary.

All swans are white,
But,
All white——are not swans.

We must fill up the blank here, by *bird*, *animal*, *thing*, *object*, *entity*, &c., as the case may be. Hence,—

1. *White-thing* is an actual name, a name *in esse*; whilst—

2. *White*, a word implying a name, is a name *in posse*.

Between these two, the grammarian draws a difference. The logician treats them both alike; both as actual names. *White*, in logic, is a name; and, in logic, a term must be a *name*.

In grammar, a term must be either a *name* or a *word that implies a name*.

This will be noticed more fully in the sequel.

II. SOCRATES, *and words like* SOCRATES.—These (John, Peter, Julius Cæsar, &c.) are names for single individuals. As such they wear the appearance of being particular rather than universal terms.

If, for instance,

Some men are mortal,

be a particular proposition, surely—

Socrates is mortal,

is particular as well; inasmuch as Socrates is only *one* man. He is only *one* out of *some*; a part of a part; a fraction of a fraction; an individual out of a collection; the collection itself being but part of another, and a larger, one.

Nevertheless, *Socrates*, and terms like *Socrates*, are not particular, but universal; the fact being that when we say that *Socrates* (*John*, *Peter*, *Julius Cæsar*, &c.) *is mortal* (*man*, *philosopher*, &c.), we mean not so much the particular individual as a class of individuals whom *Socrates* (*John*, &c.) re-

presents. But classes may be either great or small. They may consist of a million million million of individuals or of only one.

Now the class that is represented by names like *Socrates*, *John*, &c., is a class consisting of a single member. As a *class*, however, it is unbroken in such propositions as

Socrates is mortal,

which give it in full, and not in parts.

III. SOME.—In common conversation, the speaker who says that *some swans are white*, implies that there are *others* which are *not white*. And, in like manner, the statement that *some swans are* not *white*, implies that some *are*. In other words, the affirmation of a part implies the denial of the remainder, and, *vice versâ*, the denial of part implies the affirmation of the remainder. But in logic, this is not the case. In logic, every proposition means exactly what it states, and implies nothing beyond it. In logic, a man may say that *some* swans are white, and, by no means, suggest the notion that they are not *all* so. This may, or may not be the case. If *all* swans are white, it is self-evident that *some* of them are. If *some* swans are white, *all* swans *may* be so.

Some, then, in logic, may mean the same as *all* or *every*; a meaning which, in common speech, it has not.

Some, in logic, means *more than none—i. e. more than none, and possibly all.*

(39.)

Structure of the Ordinary Syllogism.—Quantity or Extent of the Predicate.

The care that is taken by the logicians, that the word *some* should not, by implying (as it does in common conversation) something more than it actually expresses, mean too much, has just been noticed. Through it, we attain (no doubt) a certain amount of caution and accuracy of thought. To say neither more nor less than we mean, and to mean neither less nor more than we say, is only what is right and proper. Be it so. The accuracy, however, in question is limited to one of the members of the proposition. It is only in the Subject that it shows itself; the Predicate being, by no means, well furnished with signs of its quantity or extent.

Mark the blank in the following syllogism :—

All men will die,
All men are rational beings,
Therefore,
—— rational beings will die.

Mark the blank; and ask what is required to fill it up. It must be one of three words—*no*, *all*, or *some*. That it cannot be *no* is evident. On the contrary, it must be either *all* or *some*. Which of these two words is the right one remains to be investigated, and this investigation must be limited to the syllogism itself. We are not allowed to argue, from the rationality of immortal spirits, that only *some* of the beings endowed with reason will

die, and as little are we free to limit the domain of rational beings to the earth upon which we dwell, and, on the strength of all the rational beings of the world of man being liable to death, to assume that *all* will die. We are precluded from all reasoning of this kind; precluded from it because our field of inquiry is limited to the syllogism itself.

In examining this, the first step is to remark that the term *rational beings* in the subject of the conclusion is neither more nor less than the *rational beings* which stood as predicate in the minor premiss. What is it then? Universal or particular? Is it *all men are* (ALL) *rational beings*, or *all men are* (SOME) *rational beings;* by which is meant, Do men constitute the *whole* of the class of rational beings, or do they constitute only a part of it? The answer to this must be got at as we best can. It is transparently evident that it is not given in the wording of the proposition. The subject (*men*) was preceded by *all*; but what precedes the predicate (*rational being*)? Nothing. As far as words go, the whole of the class may as easily be meant as a part of it, and *vice versâ*. Now—

A subject that has previously been a predicate retains its predicative *quantity*.

But this, as long as it was the quantity of a predicate, was a matter of inference only. No sign expressed it. Hence—

Wherever there is a subject in a later, which has stood as the predicate in a former, proposition, the *sign of its quantity* has to be *inferred*.

The rules for doing this are simple; and we arrive at them from the *quality* of the proposition

in which the terms occur—from its *quality*, not its *quantity*, from its character as affirmative or negative, rather than from its character as universal or particular.

The *quantity* helps us but little—

All swans are white.

Admit this to be true, and it will by no means follow that—

All white-things are swans,

however much *some* white-things may be so.

This gives us the rule, that—

1. Universal affirmatives have particular predicates. On the other hand—

2. With universal negatives, the predicates are universal. To say that—

No horse is a bird,

is to say that—

No bird is a horse.

3. The predicates of particulars are of the same extent as their subjects. Hence, as the general rule,—

4. Affirmative propositions have particular, negative, either universal or particular, predicates.

(40.)

Operations on the Ordinary Syllogism—Strengthening and Weakening.

§ *Strengthen* and *weaken* are words of a definite and technical meaning in Logic.

If ALL *men are mortal*, it stands to reason that SOME *men* MUST BE *so*. The two propositions, however, differ. SOME men may be mortal without *all* being so.

The two propositions differ, the one being *particular*, the other *universal*.

To change a proposition from universal to particular is to *weaken*, to change one from particular to universal is to *strengthen*, it.

Now, a universal conclusion from particular propositions is a conclusion too strong for its premises; or rather, it is a conclusion for which the premises are too weak; or rather, it is no conclusion at all.

(41.)

Operations on the Ordinary Syllogism—Conversion and Reduction.

§ To change the order of the terms of a proposition is to change the predicate into the subject, and *vice versâ*. This is called *conversion*.

Simple conversion occurs where we transpose both the term itself and the sign of its quantity, *i. e.* we change their places without making any further alteration; or, as the sign of its quantity is a part and parcel of the term itself, we have an instance of simple conversion where we transpose the terms altogether. This we do with such propositions as—

No horse is a bird,

which is the same as

No bird is a horse;

and with

Some quadrupeds are horses,

which is the same as

Some horses are quadrupeds.

With

All horses are quadrupeds,

the case is different. Here the conversion into

All quadrupeds are horses,

is incorrect.

Change, however, *all* into *some*, and the conversion is legitimate. For—

All horses are quadrupeds,

and

Some quadrupeds are horses.

This, however, is something more than simple conversion. It is conversion accompanied with weakening.

It is obvious that by conversion we may change the mood and *figure* of the proposition converted. This is called *reduction*.

(42.)

Structure of the Syllogism illustrated by treating its Terms as the Names of Classes.—Is (*or* =) *equivalent to* INCLUDED IN.

§ The notion that the terms of propositions partake of the nature of the names of classes has already been suggested. It may now be added that, upon this view, certain aids to the understanding have been framed; aids to the understanding, because they address themselves to the

senses. Form a small triangle, a larger circle, and a square larger still; a square large enough to contain the circle, a circle large enough to contain the triangle, and a triangle small enough to go into the square.

△ ○ □

It is clear that

If

All the △ be included in ○

and

All the ○ be included in □

therefore

All the △ must be included in □

And this may be stated more compendiously by writing =, or > for *included in*, and ∴ for *therefore*. Thus—

	△	=	○		△	>	○
	○	=	□	*or*	○	>	□
∴	△	=	□	∴	△	>	□

Again: instead of *all* △ being included in ○, and all ○ in □, parts only of the classes thus symbolised may be included—facts for which it is by no means difficult to find material or diagrammatic illustrations. Thus—

◎	means all		△	is included in	○
△ ○	„	no part of	△	„	○
◭	„	some part of	△	„	○
▣	„	all	○	„	□
○ □	„	no part of	○	„	□

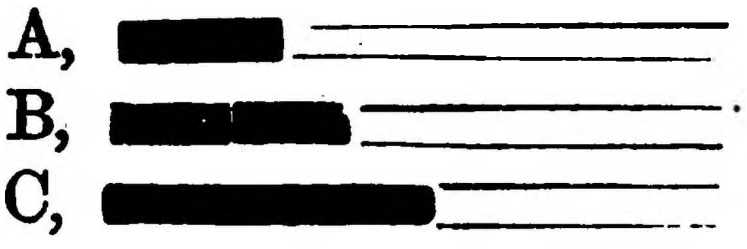
&c., &c.

EXTRACT.

"Let us take the simple assertion, 'Every living man respires,' or 'every living man is one of the things (however varied they may be) which respire.' If we were to enclose all living men in a large triangle, and all respiring objects in a large circle, the preceding assertion, if true, would require that the whole of the triangle should be contained in the circle. And in the same way we may reduce any assertion to the expression of a coincidence, total or partial, between two figures. Thus, a point in a circle may represent an individual of one species, and a point in a triangle an individual of another species; and we express the whole of one species as asserted to be contained or not contained in the other, by such forms as, 'All the △ is in the ⊙; none of the △ is in the ⊙.'"—De Morgan, *Formal Logic*, pp. 8, 9.

Other illustrations are given by means of black and white lines superimposed over each other.

Thus, if all the black portion of A be contained within the black of B, the black of B being similarly contained within the black of C, the black of A must also be contained within that of C.



Other illustrations of the same kind might be added. These, however, are sufficient for the present.

(43.)

Structure of the Syllogism.—Symbolic Representation of Terms by means of Letters.

§ The extent to which the syllogism is independent of the truth of the facts, or opinions,

exhibited in its propositions has already been stated; nor have the repetitions and expansions of the statements to this effect been made without an object. They have served to illustrate what may be called the *formal* character of the syllogism, by which is meant, the fact of the conclusion being deduced from its relation to its premises, rather than the accuracy as matters of fact of the premises themselves.

Such being the case, we are prepared to find in Logic what we find in Algebra, viz. the symbolic representation of the parts of propositions by means of letters—a representation that the generality of the processes of syllogistic reasoning favours and suggests.

EXTRACT.

"When we say that all men will die, and that all men are rational beings, and thence infer that some rational beings will die, the *logical* truth of this sentence is the same, whether it be true or false that men are mortal and rational. This logical truth depends upon the *structure of the sentence*, and not upon the particular matters spoken of. Thus,

Instead of,	*Write,*
All men will die.	Every Y is X.
All men are rational beings.	Every Y is Z.
Therefore some rational beings will die.	Therefore some Zs are Xs.

The second of these is the same proposition, logically considered, and rightly inferred from, the premises. Whether the premises be true or false, is not a question of logic, but of morals, philosophy, history, or any other sort of knowledge to which their subject-matter belongs; the question

of logic is, does the conclusion certainly follow if the premises be true?"—De Morgan, *Formal Logic*, pp. 1, 2.

Should this leap from a particular instance to a general formula be too sudden, we may take, instead of it, the same amount of change by instalments. Thus, for *men* write *Y*; which will give—

Every Y is mortal,
Every Y is a rational being,
Therefore,
Some rational beings are mortal.

Then for *mortal* write X:—

Every Y is X,
Every Y is rational,
Therefore,
Some rational beings are X.

Lastly, for *rational* write Z, which will give us the formula with which we began.

Extract.

Let us examine and analyse such an example as:—

"'Every animal that has horns on the head is ruminant; the elk has horns on the head; therefore the elk is ruminant.' It will easily be seen that the validity (or 'conclusiveness,' or 'soundness') of the argument does not at all depend on our conviction of the truth of either of the premises; or even on our understanding the meaning of them. For if we substitute for one of the things we are speaking about, some unmeaning symbol (such as a letter of the alphabet), which may stand for anything that may be agreed on, the reasoning remains the same. For instance, suppose we say (instead of 'animal that has horns on the head'), 'Every X is ruminant; the elk is X; therefore the elk is ruminant;' the argument is equally valid.

"And again, instead of the word 'ruminant,' let us put the letter 'Y:' then the argument, 'Every X is Y; the elk is X; therefore, the elk is Y;' would be a valid argument as before.

"And the same would be the case if you were to put 'Z' for 'the elk;' for the syllogism 'Every X is Y; Z is X; therefore Z is Y,' is completely valid, whatever you suppose the symbols X, Y, and Z to stand for.

"Any one may try the experiment by substituting for X, Y, and Z, respectively, any words he pleases, and he will find that, if he does but preserve the same *form* of expression, it will be impossible to admit the truth of the premises, without admitting also the truth of the conclusion."—WHATELY, *Logic*, i. § 4.

Observe how decidedly both authors insist on the unimportance of the accuracy or inaccuracy of the propositions as taken by themselves, and how thoroughly they admit nothing as essential to the conclusion but its *relation* to the premises, and their *relation* to each other. Observe, how thoroughly they make the *form*, rather than the substance, of the proposition, the all-important and fundamental element of the syllogism. Yet it is not because they, or any other writers, are indifferent to the actual truth of either the propositions of a syllogism or any other series of sentences. It is only because logic is essentially a science of relations, and (as such) a *formal* science.

Formal Logic is the title of Professor De Morgan's work. Open any treatise on logic, and you soon find the statement that "Logic has no province of its own." What, then, has it? It has the handling and testing of all the facts, opinions, and postulates of all departments of inquiry. It

has no field of its own. It measures the growths of all fields. That—

1. Some men are mortal,
2. Socrates is a man,
3. Socrates is a mortal,

is a triad, or leash, of propositions, all of which are true in respect to the facts they declare or affirm. But are they true as premises and conclusion? Are they premises and conclusions at all? No. It is only *some* men whom the first (we cannot call it the *major*) proposition affirms to be mortal. What if there be *some* who are not? What if Socrates be among them? There may be only one in that predicament. But what if Socrates were he? We *know* that he was *not* this. We know, too, that there are no exceptions to the first statement. We know that we might safely have said *all* instead of *some*. Nevertheless, because we failed to do so, we missed a syllogism, though we stated truths enough to form one from.

On the other hand, that—

1. All horses are six-legged,
2. Socrates is a horse,
3. Socrates is six-legged,

is true as a syllogism, though false as a series of propositions, and that in respect to each and all of the three. However—

To save our sense of propositional or substantial truth from being shocked by this indifference on the part of the syllogism, let us insert—

Before the major proposition—*if*,
Before the minor proposition—*and*,
Before the conclusion—*then*,
In the conclusion—*must be*.

In which case our former series of false assertions runs—

if,

All horses are six-legged,

and

Socrates be a horse,

then,

Socrates *must be* six-legged.

The fact is, that this indifference to truth on the part of the syllogism is, practically, in many cases, an instrument in the investigation of truth. There is many a premiss, the accuracy or inaccuracy of which is doubtful, as long as it is looked at alone. See, however, what it leads to, and you see its truth or falsehood.

Finally, it is this indifference to the matter of propositions that makes the symbolical expression of them possible.

The symbols themselves, as we have seen, are certain letters of the alphabet, and, until some reason is given for preferring one to another, they are all equally convenient. In the previous example we wrote Y is X = MAN is MORTAL. But we might have written H is Y, or A is B, or B is A, &c.

There are reasons, however, in favour of a certain selection. In X, Y, Z, the order of the alphabet coincides with the order of the terms *major* (X), *middle* (Y), and *minor* (Z), which is an advantage.

They are better than A, B, C, for another reason. A is already used for another purpose. A is one of four letters which are used to denote *whole propositions*, rather than the *terms* that constitute

them; the other three being E, I, O, three out of the four remaining vowels.

How are they used? We are prepared to answer this by our knowledge of the division of propositions into universal or particular, and affirmative or negative.

1. The two universals come first, A stands for the universal affirmative, and E for the universal negative—

Every man is mortal = Every Y = X *or* A,
No man is mortal = No Y = X *or* E.

2. The two particulars follow:—

Some men are mortal = Some Y = X *or* I,
Some men are not mortal = Some Y ≠ X *or* O.

We, doubtless, felt the want of a notation of this kind in § 35, when we wrote such formulæ as *universal affirmative, universal negative*, &c., in full—*totidem verbis et totidem literis*. Indeed, it forced us upon the abbreviations, U. A., U. N., P. A., or P. N., &c. Had we, however, used them to any great extent, they would have failed both in compendiousness and generality. Neither would they have had any value in any language where the equivalents to *universal, particular, negative*, and *affirmative* began with letters other than A., N., P., or U.; as they do (for German) where *Bejahende* = *affirmative*.

With X, Y, Z, as symbols of *terms*, the use is by no means constant. Several logicians use any letter that strikes them instead.

With A, E, I, O, however, the writer has no discretion. He must apply as they have been applied, *semper, ubique, ab omnibus*.

And now we may state that the same sort of illustration which was supplied by means of our △s, ⊙s, □s, ▬s, &c., may be supplied by the letters of the alphabet.

Let the largest of the three classes, or the longest of the three black lines, be represented by a long line of Zs; each letter denoting the individual objects by the aggregation of which the class is constituted.

Under each Z write Y, for every object that is, at once and the same time, a member of both classes.

Repeat this with X and Y. The result will be lines like—

Z Z Z Z Z Z Z Z Z Z.
Y Y Y Y Y Y Y y y y.
X X X X X x x x x x.

Every X that comes under Y, comes under Z also.

The meaning of the smaller letters is clear. They denote the contraries to X and Y, *i. e.* the objects which are *not*-X, and *not*-Y. The study of these relations, though important, is only suggested in the present section.

(44.)

Propositions Categoric or Hypothetic.

The last example of the previous section suggests a third division of propositions.

That they are either *universal* or *particular* has been seen.

It has also been seen that they are either *affirmative* or *negative*.

We now see that they are either conditional

or unconditional, or, as the logicians say, *hypothetical* (conditional) or *categorical* (unconditional).

In the example just given, the truth of the conclusion as a proposition depended on the truth of the major; this dependence being expressed by *if*.

To speak of propositions as universal and particular is to speak of them in respect to their *quantity*.

To speak of propositions as negative or affirmative, is to speak of them in respect to their *quality*.

To speak of propositions as categorical or hypothetical, is to speak of them in respect to their *substance*.

(45.)

Mnemonics.

§ Symbols and diagrams, abstractions and sensible representations, letters and circles, letters and squares, letters and triangles, black lines and letters, squares and white lines,—all these are matters that we have to take cognisance of in logic. Their relation to the syllogism itself is that of a picture to the object it represents.

They are matters connected with the illustration of its structure. But they are not points in the structure itself.

Is there anything more in this way? We ask this, because, as yet, we have had nothing but detail, nothing but the dead members of the syllogism, taken separately, and destitute of the principle that holds them together as the constituent parts of an organic whole.

We have nearly done with these—nearly, but

not quite. There are certain mnemonic words that still stand over for notice.

Suppose that I wish to remember the order of the propositions of any particular syllogism in respect to their *quantity* and *quality*, *e. g.*,

A. All men are mortal,
A. All heroes are men,
A. All heroes are mortal,

I fix in my mind the sequence A A A.

I proceed, and, as I proceed, find it necessary to remember another series.

E. No man is immortal,
A. All heroes are men,
E. No hero is immortal.

This is E A E; and it is clear that my memory is beginning to be taxed. I must first carry A A A in my head, and then E A E; and then (perhaps) a dozen more such formulas.

Now A A A are three separate words, for they are three separate instances of the name of a letter.

And E A E are the same; except that E and A are the names of different letters, a fact which encumbers the memory more than it helps it. So that, for two syllogisms, I have six words to remember.

Now, by certain additions, I can reduce these six words to two; but then, in order to do so, I must manipulate and manœuvre a little.

Suppose that, between each of the A's in A A A, I write one or more letters.

Let these letters be consonants. Let them be *b*, *rb*, and *r*. The result is the word *barbara*.

This is the neuter plural of the Latin adjective *barbarus*; but it is not on this account that the

word is useful. *Rarbaba*, or any other combination of three A's, with a sufficient number of consonants to reduce them to a single word, would have done as well. The identity of the word under notice with another word goes for nothing. It is a mere accident. *Barbara* is, as far as its sense goes (or rather its want of sense) unmeaning. Yet it has a function.

Now treat E A E as we treated A A A, varying in some degree the consonants. In short, write *celarent*. This happens to be a Latin word also, but, *mutatis mutandis*, all that has been said about *barbara* applies to *celarent* also.

Celarent like *barbara* has its function; and the function of the two words is the same. The consonants merely serve as framework; the vowels alone must be attended to. Read off these, and you have six words in two, or three in one. Bar*bara* gives the sequence A A A, and *celarent* the sequence E A E. It is obvious that every possible combination of A E I O, *i.e.* every *mood*, can be thus treated, and it is a fact, that they *have* been thus treated. Hence, we have a certain number *of* mnemonic words ready made. Do I want to remember the sequence—

A. All tyrants are blameworthy,
I. Some heroes are tyrants,
I. Some heroes are blameworthy—

I fix in my mind the word d*arii*. For

E. No tyrant is praiseworthy,
I. Some heroes are tyrants,
O. Some heroes are not praiseworthy,

F*erio* is my mnemonic word.

No one need forget the *mood* of a syllogism for want of a mnemonic. There are plenty of them, as will be seen in the sequel.

But what if we want the figure as well? This will be answered in the sequel also. The object of the present section is to state the fact, that some of the difficulties in the way of detail arising out of the combinations of A E I O are met by means of certain mnemonic words, or words coined for the assistance of the memory. The fuller details of their application will constitute another notice.

At present it is sufficient to state, that in (1.) *Barbara*, (2.) *Celarent*, (3.) *Darii*, and (4) *Ferio*, the figure is the same, viz. :—

Middle major, *or* Y Z,
Minor middle, *or* X Y,
Minor major, *or* X Z.

Hence, in symbols, the previous examples run thus :—

Barbara.	*Celarent.*
A. Every Y = Z.	E. No Y = Z.
A. Every X = Y.	A. Every X = Y.
A. Every X = Z.	E. No X = Z.

Darii.	*Ferio.*
A. Every Y = Z.	E. No Y = Z.
I. Some X = Y.	I. Some X = Y.
I. Some X = Z.	O. Some X = Z.

Substitute *man* for Y, *immortal* for X, &c., &c., and you have the syllogisms as they appeared before.

Substitute *any word* whatever for X Y Z, and you have a legitimate conclusion. As a separate proposition, or as a statement of fact, it may be

untrue. But that will be because the premises were incorrect. As a *deduction* from those premises it will be strictly logical.

EXTRACT.

"Logic is a formal science. It takes no consideration of real existence, or of its relations, but is occupied solely about that existence and those relations which arise through and are regulated by the conditions of thought itself. Of the truth or falsehood of propositions, in themselves, it knows nothing and takes no account: all in logic may be held true that is not conceived as contradictory. In reasoning, logic guarantees neither the premises nor the conclusion, but merely the *consequence* of the latter from the former; for a syllogism is nothing more than the explicit assertion of the truth of one proposition *on the hypothesis* of other propositions being true, in which it is implicitly contained. A conclusion may thus be true in reality (as an assertion), and yet logically false (as an inference.)"—SIR W. HAMILTON, *Discussions on Philosophy*, p. 144.

(46.)

Analysis and Synthesis.

It is always useful (and in matters of teaching and learning most especially so) to have a clear notion, not only of the subject under notice, but also of the method according to which we investigate it. It is good to know in what light we see the picture; at what end we take up the staff. For this reason, I pause to remark, that our view of the syllogism has been what is called *analytic* as opposed to *synthetic*. Analysis takes to pieces; Synthesis builds up. Much may be learned from both processes.

Our view, I say, has been wholly analytic. We

started with the largest mass of terms we had—viz. the syllogism. And, of this we considered the propositions first; for the syllogism contained the propositions, the proposition the terms. The syllogism contained the premises and conclusion; the premises and conclusion the majors, middles and minors. With these, the ultimate elements, we concluded. This was to take the watch to pieces.

But we might have reversed the order of our operations, and have begun with the term, forming, out of the terms, the propositions, and, out of the propositions, the syllogism. Had we done this, the watch would have been put together; our method having been synthetic.

Neither Synthesis nor Analysis are words foreign to systematic works on logic, and for this reason they have been noticed.

The following quotation is from the opening of the Second Book of Whately; the Second Book being especially entitled the *Synthetical Compendium* as opposed to the First, which gave the *Analytical Outline.*

Observe, too, the two departments of inquiry to which it refers—Language and Mental Philosophy. They are separate from Logic proper, but closely connected with it. Analysis leads to, Synthesis starts from, them.

EXTRACT.

"There are three operations of the mind which are immediately concerned in argument:—

"1st. Simple apprehension.

"2nd. Judgment.

"3rd. Discourse, or reasoning.

"1. Simple apprehension is the notion (or conception) of any object of the mind, analogous to the perception of the

senses. It is either incomplex, or complex. Incomplex apprehension is of one object or of several, without any *relation* being perceived between them, as of *a man*, *a horse*, *cards;* complex is of several *with* such a relation, as of a *man on horseback*, a *pack of cards*.

"2. Judgment is the comparing together in the mind two of the notions (or ideas) which are the objects of apprehension, whether complex or incomplex, and pronouncing that they agree or disagree with each other (or that one of them *belongs* or does not belong to the other). Judgment, therefore, is either *affirmative* or *negative*.

"3. Reasoning (or discourse) is the act of proceeding from one judgment to another founded upon that one, or the result of it.

"Language affords the signs by which these operations of the mind are expressed and communicated.

"An act of *apprehension* expressed in language is called a *term;* an act of judgment a *proposition;* an act of *reasoning* an *argument*."—WHATELY, ii. 1. § 1, 2.

The *syllogism* itself is either analytic or synthetic; or rather the synthetic syllogism (for the ordinary one with which we have hitherto dealt belongs to this division) is capable of being put in an analytic form. And this is what we have been led to anticipate. For has it not been said, that instead of beginning with our premises and ending with our conclusion, and writing *therefore* between the last two propositions, we might have begun with the conclusion, and ended with the premises, writing *because* between the first proposition and the second? Has it not been said that it is only in accordance with *custom* that we write—

All men are mortal,
Socrates is a man,

Therefore,
Socrates is mortal,

instead of—

Socrates is mortal,
Because,
Socrates is a man,
And,
All men are mortal,

or—

Socrates is mortal,
Because,
All men are mortal,
And,
Socrates is a man.

Now, the latter of these syllogisms is analytic. How? Because it begins by taking the whole and then giving the parts it is made of. Synthesis, on the other hand, takes the parts first, the whole last.

(47.)

Rationale of the Ordinary Syllogism.—Its Terms viewed as the Names of Classes.—The DICTUM DE OMNI ET NULLO.

We may now look back on what we have read about the syllogism with a double view; with the view of ascertaining what portions of it we have considered, and with the view of learning what portions of it we have either overlooked or reserved for future or present notice.

Doing this, we shall find that of the details of its structure we have seen a somewhat large amount, also a fair amount of the terminology used to ex-

press them; along with which we have a notice of some of the operations in the way of *strengthening*, *conversion*, &c. The symbolic notation, along with the quality and quantity of propositions has not been neglected; nor yet the value of the several terms. The mnemonic manœuvres for recollecting the differences of figure and mood have been alluded to. Lastly, there has been an exhibition of certain material illustrations in the way of circles, triangles, and squares, on one side, and black and white lines on the other.

Now, these last will help us in what is now coming under notice; viz. the principle, or *rationale*, of the syllogism, a question that has yet to be considered.

What is the leading or fundamental principle of the ordinary syllogism? More especially, how is it illustrated by our squares and lines?

The triangles, circles, and squares shall be noticed first. Let us consider them as filled with points—these points standing for individual objects; the figures themselves standing for classes. As long as the triangle lies within the circle, and the circle within the square, the points contained in the triangle are contained in the square also. Common sense says this. It is the kernel in the shell, with the embryo of the future plant in the kernel. It is the foot in the stocking, with the stocking in the boot. It is the blood in the artery, with the artery in the body. It is anything, in short, contained by anything else, which something else contains.

It cannot but be in two things at once; for what is in the nut is in the nutshell that contains the nut. The part of a part is part of any whole

that contains that part. *Socrates* is part of the class of *men*, and *men* part of the class of *mortals*. What, then, must Socrates be? What can he be but mortal?

Mutatis mutandis, the same reasoning applies to negative propositions. If the kernel lie outside the shell, the embryo within the kernel must do the same. Hence—

"Whatever is predicated (*i.e.* affirmed or denied) universally of any class of things, may be predicated in like manner (*viz.* affirmed or denied) of anything comprehended in that class."

This is called the *dictum de omni et nullo*, *i.e.* the *rule concerning all and none.*

The writer who gives the greatest prominence to the *dictum de omni et nullo* is, perhaps, Archbishop Whately. The writer who gives (if not the least) but little to it is J. S. Mill. I subjoin an extract from each.

Extract.

I.

"In order to trace more distinctly the different steps of the abstracting process by which any particular argument may be brought into the most general form, we may first take a syllogism (*i.e.* an argument stated accurately and at full length), such as the example formerly given, 'whatever exhibits marks of design, &c.,' and then somewhat generalise the expression by substituting (as in Algebra) arbitrary unmeaning symbols for the significant terms that were originally used; the syllogism will then stand thus: 'every B is A; C is B; therefore C is A.' The reasoning, when thus stated, is no less evidently valid, whatever terms A B and C, respectively, may be supposed to stand for. Such terms may, indeed, be inserted as to make all or some of the assertions *false;* but it will be no less impossible for

any one who *admits* the truth of the *premises*, in an argument thus constructed, to deny the conclusion; and this it is that constitutes the conclusiveness of an argument.

"Viewing, then, the syllogism thus expressed, it appears clearly, that 'A stands for *anything whatever* that is affirmed of a certain entire class' (*viz.* of *every* B), 'which class comprehends or contains in it *something else*,' *viz.* C (of which B is in the second premiss, affirmed); and that, consequently, the first term (A) is, in conclusion, predicated of the third C.

"Now to assert the validity of this process, now before us, is to *state the very dictum* we are treating of, with hardly even a verbal alteration, *viz.*:—

"1. Anything whatever, predicated of a whole class,

"2. Under which class something else is contained,

"3. May be predicated of that which is so contained.

"The three members into which the maxim is here distributed correspond: to the three propositions of the syllogism to which they are intended respectively to apply."—WHATELY, *Logic*, *i.* § 4.

II.

"All ratiocination, therefore, starts from a general proposition, principle, or assumption; a proposition in which a predicate is affirmed or denied of an entire class. The other premiss asserts that something belongs to or is included in the class respecting which something was affirmed or denied in the major premiss.

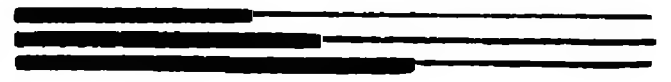
"It follows that the attribute affirmed or denied of the entire class may (if there was truth in that affirmation or denial) be affirmed or denied of the object or objects alleged to be included in the class: and this is precisely the assertion made in the conclusion.

"Whether or not the foregoing is an adequate account of the constituent parts of the syllogism will be presently considered; but, as far as it goes, it is a true account. It has accordingly been generalised and erected

into a logical maxim. The maxim is, that whatever can be affirmed (or denied) of a class may be affirmed (or denied) of everything included in the class. This axiom, supposed to be the basis of the syllogistic theory, is termed by logicians the *dictum de omni et nullo*."—MILL, i. p. 234.

(48.)

Rationale of the Ordinary Syllogism.—Its Middle Term viewed as a Measure.

The △s ○s and ▭ suggest the notion of *classes*. The black and white lines  raise the idea of a *rule* or *measure*.

Of the two illustrations this latter is, perhaps, the less common; the *dictum de omni et nullo* being considered of such importance as scarcely ever to be omitted in logical treatises. The other, however, is the illustration which we find in Watts's *Logic* as an old, and Gilbart's as a new, work.

EXTRACT.

"If the mere perception and comparison of two ideas would always show us whether they agree or dis-agree; then all rational propositions would be matters of intelligence or first principles, and there would be no use of reasoning, or drawing any consequences. It is the narrowness of the human mind which introduces the necessity of reasoning. When we are unable to judge of the truth or falsehood of a proposition in an immediate manner, by the mere contemplation of its subject and predicate, we are then constrained to use a medium, and compare each of them with some third idea, that by seeing how far they agree or disagree with it, we may be able to judge how far they agree or disagree among themselves. Thus, if there are two lines A and B, and I know not whether they are equal or no, I take a third line C, or an inch, and apply it to each

of them: if it agree with them both, then I infer, that A and B are equal; but if it agree with one, and not with the other, then I conclude A and B are unequal; if it agree with neither of them, there can be no comparison.

"So if the question be, whether God must be worshipped, we seek a third idea, suppose the idea of a Creator, and say:—

"Our Creator must be worshipped,
God is our Creator,
Therefore, God must be worshipped.

"The comparison of this third idea with the two distinct parts of the questions usually requires two propositions, which are called the premises; the third proposition which is drawn from them is the conclusion."—WATTS (*from* GILBART'S *Logic for the Million*, iv. 4).

(49.)

Rationale of the Ordinary Syllogism.—Its Terms viewed as expressive of the co-existence of certain Attributes.

Take from Euclid the axiom that—

"Things which are equal to the same thing are equal to one another."

Instead of *equal* to, write *co-exists* with, so that the axiom run—

"Things which *co-exist* with the same thing, *co-exist* with one another."

This is the form in Mill's Logic; a form which is illustrated by the *rule*, rather than *class*-view; by [redacted] rather than △ ○ and □. Nor are there wanting reasons, notwithstanding the historical importance of the *dictum de omni et nullo*, for preferring the former to the latter.

Things, then, *which co-exist with the same thing, co-exist with one another.* Such is the principle of the affirmative syllogism; that of the negative being that—

A thing, which co-exists with another thing, with which other a third thing does not co-exist, is not co-existent with that third thing.

By *co-existence* is meant existence in the same object or class of objects; by *things*, the *attributes* or *qualities* of such object.

In the first proposition of the syllogism—

All men are mortal,
All heroes are men,
All heroes are mortal,

the import is, that *wherever there is the attribute of manhood there is the attribute of mortality also*, the co-existence, as shown in the wording of the proposition, being as follows:—

In *all* cases of *manhood* there is a co-existent *mortality.*

In *some* cases of *mortality* there is a co-existent *manhood.* It may be that there is in *all.* The proposition, however, only states that it is so in SOME. *All men are mortal* OBJECTS; conversely, *some mortal objects are men.*

Wherever there is either *manhood* or *mortality*, there may be other attributes as well. Of these, the first of our three propositions takes no notice. Thus, with *manhood*, there may be *heroism*, *cowardice*, *virtue*, *vice*, all of which, if they co-exist with *some* manhood, and if *all* manhood co-exist with some *mortality*, must, so far as they co-exist with that manhood, also co-exist with its co-existing mortality.

But, as has already been stated, our first proposition, the only one under immediate notice, tells us nothing about them. It is only the second that does anything for us in this respect.

It is the second (or the *minor*) that tells us that—

All *heroes* are *men*,

by which is meant, that all the attributes that constitute our idea of a *hero* co-exist with some *manhood*; all *heroes* being men, though all *men* are not *heroes*.

But *all* manhood whatsoever, consists with *mortality*, in other words, there is none of the former, without some of the latter.

Hence—all the *hero-hood* that co-exists with the *manhood*, co-exists with the *mortality*, with which the *manhood* co-exists.

And this is what the conclusion tells us *ex*plicitly; the premises having *implied* it, *i.e.* contained *im*-plicitly, *i.e.* as a thing folded up in them.

In = *in*, and *plicat-us* = *folded*; Latin words both. *Ex* = *out*. *Implicit* = *wrapped up* IN; *explicit* = *with the folds done* OUT.

(50.)

Rationale of the Ordinary Syllogism.—The Middle Term always in the Premises, and never in the Conclusion.

§ Still holding to our old syllogism—

All men are mortal,
All heroes are men,
All heroes are mortal,
(*Barbara*,)

let us keep our attention on its *middle term*, *i.e.* on the word *man*.

It is, essentially, *a means to an end*—nothing more. As the name of a class, it contains such contents as it has solely for the purpose of enabling them to be placed in some other class. As a rule, or measure, it is thrown aside when it has effected its measurement. Under such conditions how can it show itself in the conclusion? The conclusion contains nothing but results—the equalities, or co-existences, that the rule, or survey, determined—the individuals that the smaller class gave to the larger one. The middle term, then, cannot but be absent from the conclusion.

But this is only another way of saying (its necessity being supposed to be proved) that it must appear in the premises. And this is what it invariably does.

It must appear in the premises not only once, but twice.

It must appear in the premises *not* only twice, but each appearance must be made in a different proposition—*i.e.* one in the major, and one in the minor.

If it were not so we could have none of the necessary comparisons. To predicate of *mortal*, that it is anything except *mortal*, requires two *different* terms to the proposition; *mortal* is *mortal*, being a useless truism. But of these two different terms one must be a new one; *i.e.* different from those of the conclusion. If not, we only get the conclusion repeated with, or without, variations, *e.g.*:—

Heroes (*all*) are mortals,
Mortals (*some*) are heroes.

There is nothing of much use in this.

So much for the place of the middle term in one of the premises. How does it show itself in the other? The *minor* term (*heroes*) we have ready to our hand. But this we cannot repeat. That were to construct a truism; *e. g.*

Heroes are heroes.

Nor yet can we attach the major (*mortal*) to it. That were to repeat the conclusion.

Nor yet can we bring in a wholly fresh word. That were to abolish the comparison altogether.

Man = *mortal*,
Hero = *angel*,

what can follow from this? Nothing.

The only second term that we can introduce is the middle term; which we may now say has been shown to be—

1. Repeated;

2. Appearing, each time, in a different proposition;

3. Neither of those propositions being the conclusion; but (on the contrary) the premises, and nothing but the premises.

If this exposition appear somewhat mechanical (as it really is), let it be suggested that the positions for the middle term which it illustrates are of great importance, and that it is to give these positions (simply as details of structure) full prominence, rather than to exhibit the disposition of the terms of a syllogism in a general and scientific manner, that the previous notices have been made.

(51.)

The Place of the Middle Term in the several Figures. —The Figures four in Number.

§ Let us still keep the middle term in our minds; even though at the commencement of our forthcoming notices, it occupies no very prominent position. It will appear towards the end of them.

The order of the *terms* of a syllogism has been already considered (§ 36).

It has also been stated that a difference in the arrangement constitutes a difference of *figure*.

How many of these arrangements, *i.e.* how many syllogistic figures, are there? That depends upon what we mean by *figure*. The number of combinations and permutations capable of being effected by ringing changes on the one *major*, one *minor*, and two *middles*, the terms of the premises of a syllogism, is a matter of arithmetic. They are limited, and definite, and can be ascertained *à priori*. The number of combinations and permutations that are available for the purposes of syllogistic reasoning is a special matter of logic. One is one thing, the other another. They may or may not agree. *All* the combinations of *major* and *middle*, *middle* and *minor*, may be logical; or only *some* of them may be so. Hence, *figure* may mean all the combinations of *major*, *middle*, &c., that can be effected, or it may mean only those that contribute to the formation of conclusions. The former gives us the *possible*, or arithmetical, the latter the *actual*, or logical, forms.

Such is the preliminary distinction. How does it

apply? At the present moment it is no distinction at all. At the present moment, and ever since the time of Galen, *all* the arithmetical combinations, are also, one and all, logical. Between, however, the time of Galen and Aristotle, there was one of them which seemed to lead to no conclusion at all, *i.e.* to be extra-logical. That this was only apparent, and that it was a real logical *figure*, is said to have been discovered by the philosophers just named.

The distinction, then, in question between the logical and arithmetical combination of the terms of a syllogism is historical rather than scientific. As such we have noticed it. We have noticed it also for a reason which will appear in the sequel.

To proceed, however, to our present details—the number of figures is four, the full arithmetical number. We can ascertain them *à priori*. There are two possible changes for the *major* proposition, and two for the *minor*—two for each, and no more than two.

1.

Major term, middle term,
Middle term, major term.

2.

Minor term, middle term,
Middle term, minor term.

These give—

FIRST FIGURE.

All men are mortal,
All heroes are men,
All heroes are mortal;

or,

Middle, major,
Minor, middle,
Minor, major ; } or { X Z,
X Y,
Y Z.

(*Barbara.*)

SECOND FIGURE.

All true patriots are friends to religion,
Some great statesmen are not friends to religion,
Some great statesmen are not true patriots ;

or,

Major, middle,
Minor, middle,
Minor, major ; } *or* { Z Y,
X Y,
X Z.

(*Baroko.*)

THIRD FIGURE.

All men are mortal,
All men are rational,
Some rational beings will die ;

or,

Middle, major,
Middle, minor,
Minor, major ; } *or* { Y Z,
Y X,
X Z.

(*Darapti.*)

FOURTH FIGURE.

Whatever is expedient is conformable to nature,
Nothing conformable to nature is hurtful to society,
Whatever is hurtful to society is not expedient ;

or,

Major, middle,
Middle, minor,
Minor, major ; } *or* { Z Y,
Y Z,
X Y.

(*Camenes.*)

All the *figures* are equally true ; a fact which

follows from the formal character of the science of logic. Its truths arise from relations. As such they are necessary; and in necessary truths there are no degrees.

But are they all equally clear?

The answer to this has been already suggested. The first three are said to have been discovered some three hundred years before the fourth; which, certainly, looks as if they were not.

Are they all equally *direct*, *i.e.* do they all come under the immediate application of the *dictum de omni et nullo*, or its equivalents? The extent to which they do this has, doubtless, something to do with their clearness; but it is a question which may stand over for a while.

What now claims our attention is the fact that—

The four *figures* are only so many names for so many places for the middle term.

1. In the *first*.—The middle term is subject in the major, and predicate in the minor premiss.

2. In the *second*.—Predicate in both.

3. In the *third*.—Subject in both.

4. In the *fourth*.—Predicate in the major, subject in the minor.

Should it be easier for us to remember numbers than names, we may say that—

In the first figure, the middle term is in 1 and 4, *i.e.* that it is in the first and third places of the syllogism. Or, we say that it is 1 by 4.

In the second it is 2 and 4, or 2 by 4.

In the third, 1 and 3, or 1 by 3.

In the fourth, 2 and 3, or 2 by 3.

In the other places we have, of course, one of the other two terms—the major in the major, the minor

in the minor premiss. Hence, in knowing the place of the middle term, we also know that of the other two. Thus—

1. If the middle term be in 1 and 4, the major must be in 2, and the minor in 3.

2. If the middle be in 2 and 4, the major is in 1, and the minor in 3.

3. If the middle be in 1 and 3, the major must be in 2, and the minor in 4.

4. If the middle be in 2 and 3, the major must be in 1, and the minor in 4.

(52.)

The Moods.—Mood and Figure.—A Real and Rational Relation of the Middle Term essential to the Perfection of the Syllogism.

Let us still keep the middle term in our minds, &c.

The order of the *propositions* of a syllogism has been already considered (§ 35).

It has also been stated that a difference in the arrangement constitutes a difference of *mood*.

How many of these arrangements, *i.e.* how many syllogistic moods, are there?

That depends on what we mean by *mood*.

All this (and more might be added) is what we read at the opening of the preceding section. It is repeated, however, because, *mutatis mutandis*, the main part of what applies to figures applies to moods also.

There is, however, this difference. *All* the combinations of *middle*, *minor*, and *major* (of Y X Z)

in arithmetic were logical combinations also, *i.e.* they were all used in syllogism. Of the moods, *i.e.* the combinations of universal or particular, affirmative or negative (A E I O), only *eleven* are logical.

Can each of these eleven moods appear in each of the four figures? If they can, the number of syllogisms is $11 \times 4 = 44$. But they cannot. Their distribution amongst the figures is as follows:—

1. In the first figure the moods are, A A A—E A E—A I I—E I O.

2. In the second, E A E—A E E—E I O—A O O.

3. In the third, A A I—I A I—A I I—E A O—O A O—E I O.

4. In the fourth, A A I—A E E—I A I—E A O—E I O.

Written out, symbolically, and in full the moods and figures run as follows:—

FIRST FIGURE.

Barbara.	*Darii.*
A. Every Y is Z.	A. Every Y is Z.
A. Every X is Y.	I. Some X's are Y's.
A. Every X is Z.	I. Some X's are Y's.
Celarent.	*Ferio.*
E. No Y is Z.	E. No Y is Z.
A. Every X is Y.	I. Some X's are Y's.
E. No X is Y.	O. Some X's are not Y's.

SECOND FIGURE.

Cesare.	*Festino.*
E. No Z is Y.	E. No Z is Y.
A. Every X is Y.	I. some X's are Y's.
E. No X is Z.	O. Some X's are not Z's.

Camestres.

A. Every Z is Y.
E. No X is Y.
E. No X is Z.

Baroko.

A. Every Z is Y.
O. Some X's are not Y's.
O. Some X's are not Z's.

THIRD FIGURE.

Darapti.

A. Every Y is Z.
A. Every Y is X.
I. Some X's are Z.

Felapton.

E. No Y is Z.
A. Every Y is X.
O. Some X's are not Z's.

Disamis.

I. Some Y's are Z's.
A. Every Y is X.
I. Some X's are Z's.

Bokardo.

O. Some Y's are not Z's.
A. Every Y is X.
O. Some X's are not Z's.

Datisi.

A. Every Y is Z.
I. Some Y's are Z's.
I. Some X's are Z's.

Ferison.

E. No Y is Z.
I. Some Y's are Z's.
O. Some X's are not Z's.

FOURTH FIGURE.

Bramantip.

A. Every Z is Y.
A. Every Y is X.
I. Some X's are Z's.

Dimaris.

I. Some Z's are Y's.
A. Every Y is X.
I. Some Z's are X's.

Camenes.

A. Every Z is Y.
E. No Y is X.
E. No X is Z.

Fesapo.

E. No Z is Y.
A. Every Y is X.
O. Some X's are not Z's.

Fresison.

E. No Z is Y.
I. Some Y's are X's.
O. Some X's are not Y's.

Each and all of these can be treated like A A A, E A E, &c., above. Indeed, they *have* so been treated, their mnemomics running—

First figure—bArbArA, cElArEnt, dArII, fErIO.

Second figure—cEsArE, cAmEstrEs, fEstInO, bArOkO.

Third figure—dArAptI, dIsAmIs, dAtIsI, fElAptOn, bOkArdO, fErIsOn.

Fourth figure—brAmAntIp, cAmEnEs, dImArIs, fEsApO, frEsIsOn.

Such are the mnemonics for the syllogisms in mood and figure. The form, however, in which they are best remembered is that of the four Latin hexameters which will be given in the next section. At present, observe that—

In the fourth figure (the last discovered, and, as such, apparently the least clear) all the conclusions but one are particular, and that one negative; that—

In the third, all are particular; three negative, three affirmative; that—

In the second, all are negative; two universal, two particular.

It is in the first only that we have all four kinds —negative, particular, universal, and affirmative. It is in the first only that we have any *universal* affirmative conclusion at all. It is in the first only that we have (as aforesaid) the direct application of the *dictum de omni et nullo*. The first figure, in short, is, at once, the clearest and the most comprehensive. In the first, we have the perfection of the syllogism; the syllogisms belonging to it being actually called *perfect* as opposed to the *imperfect* ones of the other three. No one reduces a syllogism of the first figure to any of the others. Many reductions are made from figures II., III., and IV., to figure I.

So much then, in the way of honour and glory

to figure I., with its *barbara, celarent, darii,* and *ferio.*

If we examine the reasons of this perfection, we shall find that they lie, to a great extent, in the place taken by the middle term.

(53.)

The Mnemonics.—What is meant by their Consonants.—Reduction.

§ The metrical form of the mnemonic lines of the last section is now due; along with which a further explanation of their contents will be given. The lines themselves are as follows:—

Barbara, celarent, darii, ferioque, prioris.
Cesare, camestres, festino, baroko secundæ.
Tertia darapti, disamis, datisi, felapton.
Bokardo, ferison, habet; quarta insuper addit.
Bramantip, camenes, dimaris, fesapo, fresison.

These, are Latin hexameters—at least, they pass for such. And this we should remember: otherwise there will be more than one of our coinages of doubtful quantity. It is only by the metre, that we are taught to pronounce barōko instead of barŏko, disămis instead of disāmis, datīsi instead of datĭsi, ferīson instead of ferĭson, camĕnes instead of camēnes, dimăris instead of dimāris, fesāpo and fresīson instead of fesăpo and fresĭson.

That the *vowels* denote the moods has already been stated, and there is not a vowel in the whole list that is superfluous.

The vowels denote the mood, and nothing else. What tells us the figure? This we learn from the

context, and it is all that the context, consisting of but few truly Latin words, does tell us. With *prioris* (the *first*), *secundæ* (the *second*), *tertia* (the *third*), and *quarta* (the *fourth*), we must understand or supply *figura* (or *figuræ*) = *figure*.

But the consonants—what is their function? Have they any? May they not be merely arbitrary?

Let us first ask what there is that they *can* teach us, *i.e.* what there is beyond the two facts of mood and figure which we have already been taught. De Morgan calls the mnemonics under notice, "magic words—words which I take to be more full of meaning than any that were ever made."—(*Formal Logic*, p. 130.) Now words of this kind should speak through their every letter—consonants as well as vowels. And so they do. They speak to the phenomena of conversion and reduction, telling us what sort of conversions are effected, *i.e.* whether they are simple or accompanied by weakening or strengthening. They tell us, too, to what forms others are reduced. It is not for nothing that *cesare* begins with the same letter as *celarent*, and *darii* and *darapti* with D. Observe, too, how *baroko*, &c., begins like *barbara*, and *felapton* like *ferio*.

Whatever may be the case with the remainder, none of the consonants at the *beginning* of the words are arbitrary. On the contrary, they connect the words to which they stand as initials with each other, *e.g. cesare* with *celarent*; and that for the purposes of reduction. *Cesare*, when reduced, is reduced to *celarent*.

With the exception of the initials, however, all the other consonants of the first line *are* arbitrary;

these being *b* (when in the middle of a word as the second *b* in bar*b*ara), *r*, as in ba*r*ba*r*a, cela*r*ent, da*r*ii, and fe*r*io, and *l*, *n*, and *t* as in cela*r*ent. Add to these from the fourth line the *d* in boka*rd*o ; which (unlike the *d* in *darii*, *dimaris*, *datisi*, &c., full of meaning) has no special signification. The only use, then, of *b* and *d*, when not initial, as well as of *l*, *n*, and *t*, is to improve the shape and sound of the words in which they occur. They generally improve the sound, and sometimes help the metre.

The remaining four—*m*, *s*, *p*, and *k* are *never* used indifferently. Hence, in *disamis* and *fesapo* every letter has not only its use but its meaning also. In *disamis* we learn from

D, that the syllogism is reducible to *darii* ; from

I A I, that its premises are particular affirmative and universal affirmative followed by a particular affirmative conclusion ; from

S, that the major premiss, denoted by I, requires, in order to effect its reduction, that its terms should be transposed ; from

M, that the minor premiss expressed by A, and the conclusion expressed by I must be transposed ; and, finally, from the second

S, that the terms of the *conclusion* must be transposed.

In like manner, *f*esapo says that the conversion must be to *f*erio ; and that the major premiss must have its terms transposed. But what is the meaning of *p* ? It is a new letter, and requires explanation. It means as much as *s*, and something more. It means not only, that the terms of the proposition expressed by *a* are to be transposed, but

that their signs are to be changed as well. It means, for instance, that such a proposition as *all men are mortal*, is to be be converted, not into

All mortals are men,

which is illegitimate, but into

Some mortals are men.

K still remains to be explained. It means that BaroKo and BoKardo must be reduced by a peculiar process; a process which, in a sketch like the present, finds no place.

All the significant non-initial consonants, then, express conversion and reduction.

S expresses conversion in its simplest form, and, doubtless, stands for *simplex*, *simplex conversio*, or *conversio simplex*.

P, which denotes conversion accompanied by either strengthening or weakening is the first letter of *per accidens*, the technical name for conversions of this kind.

M, as I imagine, = *mutatio* = *change*, and denotes the conversion, or transposition, of *propositions*—not merely of *terms*, but of whole combinations of terms, premises, and, even, conclusions.

K, *perhaps* (I have not the knowledge that enables me to speak with confidence), is used for the exceptional cases of BaroKo and BoKardo, from the fact of its being but half a Latin letter—an exceptional element in the Latin alphabet.

The greatest amount of conversion occurs in the several reductions of the syllogisms of the fourth figure. For this reason the two forthcoming examples are taken therefrom. The first gives us a

process which, in practical logic, never occurs, viz. the reduction (if so it may be called) of a syllogism in figure I. to a syllogism in figure IV.; the change being, always, in the other direction, *i.e.* from IV. to I. The present section, however, is meant to anticipate one in the sequel; and for this reason, a secondary object is aimed at. The relation between the first and last of the four figures is so important, that I shall exhibit them by effecting a to-and-fro conversion; *i.e.* a conversion from the perfect into the imperfect, as well as one from the imperfect to the perfect.

1.

OPERATIONS ON BARBARA.

Write—

A. All men are mortal,
A. All heroes are men,
A. All heroes are mortal,

remembering that the mnemonic of it is BARBARA.

Eviscerate *Barbara*; *i.e.* take out its middle consonants, leaving spaces between the vowels, to be filled up as occasion requires—BA.A.A.

Operate on the syllogism, beginning with the *conclusion*, by transposing its terms. But this cannot be done without weakening the subject, the converse of ALL *men are mortal* being SOME *mortals are men*. However, as this weakening can be effected, our syllogism now runs—

A. All men are mortal,
A. All heroes are men,
I. Some mortals are heroes;

a change having been made which we must now

express by acting on the BA.A.A,—the skeleton of the eviscerated *Barbara*,—and changing the third A into I, adding P. This will give BA.A.IP; a form which shows that a *universally* affirmative conclusion has been weakened by conversion into a *particular* one, the conversion, with its concomitant change of *all* into *some* being denoted by P.

Proceed, moving from the conclusion to the minor premiss, moving *upwards*, so to say. Proceed, and change. Transpose the premises. This will give—

A. All heroes are men,
A. All men are mortal,
I. Some mortals are heroes.

Express this change in the order of the propositions by its proper letter, M, which must be written between the first two A's in the now metamorphosed *Barbara*,—BAMAIP,—every letter of which word is significant.

Finish, however, with improving its form by means of the letters *r*, *n*, *t*, *n*, *d*, or *b* — say by means of the first three. In short, write BRAMANTIP, or (with the non-significant letters in italics) B*R*AMA*NT*IP.

2.

OPERATIONS ON CAMENES.

The mnemonic for the second syllogism of the fourth figure is CAMENES, every letter of which tells a tale.

To begin with C. This informs us that *Celarent* is the form to which it is reducible.

A. E. E. These denote that the major premiss is universally affirmative, but that the minor and the

conclusion are universally negative. But this order (A E E) is not that of *Celarent* (which is E A E). And now—

M brings its quota of information. It says that the two premises between which it stands must change places—a transposition which actually gives us E A E.

N, as aforesaid, says nothing, but—

S bids us effect a *simple* conversion (*i.e.* a conversion without either weakening or strengthening) of the *terms* of the conclusion—a *simple* conversion. Had it been accompanied by any further change, we must have written *p*; *i.e.* CAME*n*EP, instead of (which we have now) CAME*n*ES.

Follow the directions thus given, and out of the following in *Camenes*—

A. Whatever-is-expedient *is* conformable to Nature,

E. Whatever-is-conformable-to-Nature, *is-not* hurtful to society,

E. Nothing-hurtful-to-society *is* ever expedient,

you get

E. Whatever-is-conformable-to-Nature *is-not* hurtful to society,

A. Whatever-is-expedient *is* conformable-to-Nature,

therefore

E. Whatever-is-expedient *is-not* hurtful-to-society,

in *Celarent*: *i.e.* in figure I.

These are fair samples of the amount of operations required in order to reduce either I. to IV., or IV. to I.

(54.)

The Middle Term, as Contained and Containing. —Perfection of the First Figure.

§. The figure most in use is the First.

Wherever conversion is effected, it is always from one of the last three figures to the first—never *vice versâ*.

No wonder. The first figure is the clearest and the most comprehensive. It contains Barbara, the only syllogism that gives a universally affirmative conclusion. Now,

In the first figure the middle term is eminently what its name denotes—*middle*.

In the two propositions

All men are mortal,
All heroes are men,

what is the value or magnitude of the middle term, *man*? What does it mean? It means more than *hero*, less than *mortal*.

All heroes are men, but, as *all men are not heroes*, the class of *men* is the larger of the two. There are some *men* who are not *heroes*.

All heroes are men,
but only
Some men are heroes.

Mutatis mutandis: when we say all *men are mortals* we state that the collection of *men* is smaller than, and contained in, the collection of *mortals*.

All men are mortal,
but only
Some mortals are men.

Here—
Mortals = the *major*, which *contains*
Men, or the *middle*, which, though contained by Mortals, *contains*
Heroes, or the *minor*, contained by both.

Viewed in respect to the collection of *mortals*, the collection of *men* is *contained*.

Viewed in respect to the collection of *heroes*, the collection of *men* is *containing*.

Such are the relations of the middle term, as the name of a class; *contained* and *containing* being the words that express them.

When the middle term is *containing* and *contained* it is both *really* middle, and *rationally* middle; *i.e.* it is what its name denotes, and that without disturbing the names of either of its two associated terms—*major* and *minor*.

How far this is the case with the other three figures remains to be seen. How far the *dictum de omni et nullo* applies *directly* to the other figures remains to be seen also. That it applies directly enough to figure I. is obvious.

But, before we see the indirect character of its other applications, the section upon the *Quantity of the Predicate* (§ 39) must be brought back to our memories.

(55.)

Contained and Containing capacities of the Middle Term.—Predicates Containing, Subjects Contained, Terms.

§. In a universally affirmative proposition the predicate is particular. *All men are mortal*, but

only *some mortals are men.* This has been stated more than once before, and that explicitly. But certain deductions from it have not been so explicitly stated. *Some* and *all* have different magnitudes according to the term to which they are attached. With a predicate they mean one thing, with a subject another.

To say *all men are mortal* is to say *some men are mortal*—this and something more. It is to say that, if *all men are mortal, some* men are so *à fortiori.* The greater includes the smaller, the whole the parts. But these powers of *all* and *some* are only found when they apply to the same word. When we come to such expressions as *man is mortal,* their import changes.

When one thing is affirmed of another, the predicate gives the larger, the subject the smaller class of objects. A collection, consisting of *all* the men in the world, makes but a *part* of the collection of all its mortals, or mortal beings.

Hence, particular predicates contain universal subjects; this being but another way of saying that the *whole* of a smaller class is no more than the *part* of a larger one; in other words, subjects, *as such,* are contained in predicates *as such.* Hence, when a middle term is a predicate, it *contains;* when a subject, it is *contained.*

Such is the case when the proposition is, at one and the same time, universal and affirmative. When the proposition is, at one and the same time, universal and affirmative, the predicate is necessarily larger than the subject. From this it follows that wherever the middle term is a predicate, it is, *ipso facto,* larger than the subject and contains the sub-

ject. On the other hand, wherever it is a subject, it is smaller than the predicate and contained by it.

Now, in *Barbara*, the middle term is not only a subject, but the subject of the major proposition. What would it be if it were the subject of the minor one? It would be something awkward, or, at any rate, something that would bring in limitations or complications of some kind, inasmuch as it would be in its wrong place. It would be *subject*, and small, where it ought to be *predicate*, and large. As a middle term, it ought to contain the minor; as a subject, it would be contained by it.

(56.)

Imperfection of the Second Figure.—The Middle Term not really Middle.

If the predicates and subjects in universally affirmative propositions be essentially, and, *as predicates and subjects*, of different capacities, it is obvious that a middle term, which is only a predicate, is below its functions; *i.e.* that it is incompetent to perform the double duty of containing and being contained.

Nevertheless, all the middle terms of the Second figure are predicates, and predicates only. They all, in universally affirmative propositions, *contain*; they none of them are *contained*. If this be the case, where are our majors? Nowhere. They are minors.

It is obvious that complications or limitations of some sort must come out of this imperfection in the

function of the middle term of the second figure. And come they do. There is no such a thing (as has already been stated) throughout the figure as a universally affirmative conclusion. There is no affirmative conclusion at all. The conclusions are, one and all, negative.

(57.)

Imperfection of the Third Figure.—The Middle Term not really Middle.

§ If predicates and subjects in universally affirmative propositions be, essentially, and *as predicates and subjects*, of different capacities, a middle term, that is only a subject, must be below its functions, *i. e.* incompetent to do the double duty of containing and being contained.

Nevertheless, all the middle terms of the Third figure are subjects, and subjects only. They all, in universally affirmative propositions, are *contained*. None *contain*. If this be the case, where are our minors? They are all majors.

We foresee what is to come of this. In the third figure, where the middle term is only the subject, we expect only negative or particular conclusions. And this is all that we shall find.

(58.)

Imperfection of the Fourth Figure.—The Middle Term not rationally Middle.

The reasons for the Second and Third figures being imperfect fail when applied to the Fourth.

Yet the Fourth is, if anything, the most imperfect figure of all. That it was the longest in being discovered has already been stated. It has also been suggested that it was no very valuable discovery, when made. The fourth figure is the one which is most generally, either avoided or reduced. Yet it has one of the characteristics of the first—the model first, the perfect first. Its middle term is truly middle. It stands between its major and its minor. What is this but mediety or middlehood? It stands between two other classes, and it contains intermediate quantities—more than one, less than the other. Is not this enough? It is enough, perhaps, to make a middle, if we look for mediety, or middlehood, alone. But we look for more than this. We must get not only an intermediate *middle*, but a greater *major*, and a smaller *minor*. But this the fourth figure denies us.

In the fourth figure the middle term is the predicate of the major proposition, the major term being, of course, the subject. Now, term for term, the predicate, as opposed to the subject, gives the larger, or containing, class. Here, however, this larger, or containing, class is represented by the middle, or smaller, term; whilst, *vice versâ*, the major, or nominally larger term, is the subject, or contained, term.

Mutatis mutandis, this contradiction repeats itself in the minor proposition. There, the middle term, being the subject, is smaller than, and *contained* in, the minor; which it ought, nominally, to *contain*.

It is not, then, too much to say, that *middles* of this kind are irrational *middles*. As *middles* alone

they stand fairly enough; but they terribly dislocate their neighbouring majors and minors. .In fact, they convert the one into the other.

In figure IV. all the conclusions are either particular or negative. This is what we expect; and that a great deal of manœuvring in the way of conversion and reduction is necessary, in order to transfer its syllogisms into figure I., has been seen. In fact, figure IV. is figure I. inverted.

If we now inquire as to the amount of disturbance manifested in the imperfect figures, we shall find that it is as follows:—

For Figure II—a contained instead of a containing *major*, and a containing instead of a contained *middle*.

For Figure III—a containing instead of a contained *minor*, and a contained instead of a containing *middle*.

For Figure IV—a containing *minor* and a contained *major*.

It is obvious that, wherever there is an abnormal middle term, there are limitations and complications to match.

(59.)

Recapitulation.

We may now recapitulate our statements upon the place and function of the middle term.

Its place is in the premises, as opposed to the conclusion; in which last its presence was impossible. The conclusion gave the results of a measurement or classification, the premises the act of measuring or

classifying. The result being obtained, the means by which it is brought about are kept back.

In the premises it had to appear twice; there being two things to which it served as a means of measurement or classification. It had to determine that (for instance) *man* was *mortal*, and, also, that *heroes* were *men*.

It had not only to appear twice, but each appearance had to be made in a different premiss. Were it not so, it must have appeared twice in the same, and that would have given us nothing but a truism —*men* are *men*.

Thus far its place was a matter of absolute necessity; inasmuch as, unless the previous conditions were complied with, there would have been no syllogism at all. The following were necessary for a *perfect* one.

The middle term should be really *middle*, *i.e.* it should contain one of the remaining terms and be, itself, contained by the other.

But, to make it this, a simple place in two different propositions was not enough. For the middle term to be really middle it was necessary for it to be a subject in one of its places and a predicate in the other.

Nor was it enough for it to be *really* middle. It must be really and *rationally* so. For though a place between a *major* and a *minor* may make a *middle*, the *majors* and *minors* themselves may be unreal—the *major* being smaller, instead of larger, than the *middle*; the minor, larger instead of smaller.

Hence, for middles to be really and rationally *middle*, their *majors* and *minors* must be real and

rational also; and this can only occur where the major *contains*, and the *minor* is *contained*.

But the former of these conditions (or the major containing the middle) can only be found where the major is predicate and the middle subject; the predicate being, essentially, the larger or containing term, the subject the smaller or contained.

And the latter (or the middle containing the minor) can only be found where the minor is subject, *i.e.* the smaller term.

But, *ex vi termini*, it is only in *major* propositions that we find *major* terms; and *vice versâ*. Hence it is only where the middle term is subject in the major and predicate in the minor, that it is really and rationally, at one and the same time, a contained and containing term.

(60.)

Rules.

§ 1. The middle term must enter universally in, at least, one of the premises.

This means, that if neither premiss contain a middle term universally, it is no premiss at all.

2. From two negative premises no conclusion can be drawn.

This means, that if both premises are negative, they are no premises at all.

3. From two particular premises no conclusion can be drawn.

This means, that if both premises are particular, they are no premises at all.

4. No term in the conclusion can be more general than it was in the premises.

This means, that conclusions which give out more than the premises supplied are no conclusions at all.

5. If one premiss be particular the conclusion must be particular.

6. If one premiss be negative the conclusion must be negative.

(61.)

The Ordinary Syllogism called Aristotelian.

The syllogism, when it is framed in obedience to the rules just laid down, and when it takes the form just exhibited, is conveniently called the *Aristotelian* syllogism. And it is called so by numerous important writers. The term is, by no means, unexceptionable; neither is it open to any very grave objections. It is intelligible and convenient, and not more incorrect than the generality of terms of the same kind.

The reason for the name is scarcely to be found in the fact of Aristotle being answerable for its present form; inasmuch as the ordinary syllogism is framed according to a series of hints and inferences miscellaneously distributed over his writings, but put into form and developed by his commentators rather than according to anything sytematically exhibited by the master himself.

Again, the fourth figure is attributed to Galen. This, alone, subtracts a certain number of formulæ from the Aristotelian list of moods and figures—

supposing, even, that all the others are due to Aristotle. The accuracy or inaccuracy of the current doctrine respecting Galen's share in the development of the syllogism as it stands at present is not very important. The common view, even if incorrect, is, to a certain extent, against the statement that the syllogism called *Aristotelian* took its name from the fact of Aristotle's having given it its shape, and sent it forth into the world under the sanction of his great and influential name.

The truer reason for the use of the word lies in the extent to which, during the prevalence of the Aristotelian philosophy, the syllogism in, as near as can be, its present form was the great instrument of reasoning with the schoolmen and philosophers akin to them. It was according to the rules of the syllogism that the vast majority of theological, moral, and other questions were investigated. Meanwhile, the authority of Aristotle was all-powerful; and it was in accordance with his formulæ, either expressed or implied, that men either actually reasoned, or imagined that they did.

The name *Aristotelian*, then, as applied to the ordinary syllogism, is convenient. It is also current. Whether, however, the rules upon which the syllogism is framed are, each and all, actually of Aristotelian origin, is another question.

Are they exceptionable or unexceptionable, sufficient or insufficient, capable or incapable of improvement? Is anything admitted that ought to be excluded? Is anything excluded that ought to be admitted? This is to be seen.

(62.)

Certain Aristotelian Syllogisms over-strong.

In propositions like—

I. Some men are heroes,
A. John is a man,
A. John is a hero,

the conclusion is too strong for the premises; or rather the premises are too weak for the conclusion. In other words, there is a violation of the fourth rule of the 60th section; the conclusion being more general than the premises; the conclusion being universal, the premises being partly universal, and partly particular. In consequence of this the three sentences under notice are neither more nor less than three separate and unconnected propositions. They are anything but a syllogism. They only take the guise of one.

Upon combinations of this kind enough, and, perhaps, more than enough, has been said. There is something, however, to be said concerning their contraries. What is the result when the premises are too *strong* for the conclusion, or rather the conclusion is too *weak* for the premises? In other words, what takes place when the limitations of our fourth rule are not only observed, but observed too strictly? What takes place when the last of three propositions is a conclusion, and something more?

This is, by no means, an irrelevant question.

Whether the reader have observed it or not, more than one instance of these over-strong conclusions has been laid before him. Have not the examples in Darapti been of this kind? When we wrote—

A. *All men are mortal,*
A. *All men are rational beings,*
I. *Some rational beings are mortal,*

there was an unnecessary expenditure of strength in the major proposition. If we had simply said—

I. *Some men are mortal,*

we should have said enough for our conclusion. Everything beyond this was a superfluity. It proved the case, but it proved it something more.

It may be said, however, that in this there is neither harm nor inconvenience, that a conclusion which is true concerning a whole is true concerning a part of that whole. It may be said, in short, that superfluities do no mischief—*superflua non nocent.* On the other hand, however, formulæ ought not to be multiplied unnecessarily, and what is Darapti but an unnecessary appendage to Disamis and Datisi? which is—

I. *Some men are mortal.*
A. *All men are rational beings.*
I. *Some rational beings are mortal.*

or—

A. *All men are mortal.*
I. *Some men are rational beings.*
I. *Some rational beings are mortal.*

The inference is the same, whatever be the order of the premises. Of these, *one*, provided it be

universal, will give a particular conclusion. *Two* will do no more.

It is clear, then, that there are such things in Logic as over-strong conclusions, conclusions which a smaller amount of premiss would have given equally well.

Extract.

"Several of the usual syllogisms are more strong than need be in the premises, in order to produce the conclusion. Thus,* Y) X and Y) Z being admitted as premises, the necessary conclusion is X Z. But if Y) X be weakened into Y X, the same conclusion follows. If we call a syllogism *fundamental*, when neither of its premises are stronger than is necessary to produce the conclusion, it is obvious that every fundamental syllogism which has a particular premise, gives at least as strong a conclusion when that particular is strengthened into a universal. But, except when strengthening the premise also enables us to strengthen the conclusion, in which case we have a new and different syllogism, it seems hardly systematic to mix up with fundamental arguments, syllogisms which have quantity or quality more than is necessary for the conclusion."—De Morgan, *Formal Logic*, p. 77.

Admit the truth of the last sentence in this extract, and you admit that an exception lies against one, at least, of the formulæ of the ordinary syllogism.

An exception lies against it on the score of its being over-strong.

* According to the notation of the work here quoted Y) X, &c. = *every* Y, whilst Y X = *some* Y is X.

(63.)

Certain Aristotelian Syllogisms over-strong.—*Conclusions* A FORTIORI.

With a clear notion of the difference between sufficiency and over-strength, we may now consider the import and suggestions of the following imaginary

DIALOGUE.

Examiner.—What is the predicate in the major proposition of this syllogism?

Elephants are stronger than horses;
Horses are stronger than men;
Elephants are stronger than men.

Hasty student (*at once*).—Horses.

Cautious student (*after a pause*).—Stronger than horses.

Examiner.—The latter answer is the right, the former the wrong, one. *Horses* is the subject of the minor, *stronger than horses* the predicate of the major, proposition. What follows from this?

Hasty student.—That the conclusion is true.

Cautious student.—That there is no middle term.

Examiner.—As a matter of fact each answer is correct. The latter, however, is correct as a point of logic. In syllogisms like the one in question THERE IS NO MIDDLE TERM.

Students.—Is it right, then, to call such combinations as the one in question syllogisms?

Examiner.—We can scarcely deny them the name.

Neither can we. The conclusion that they give is true, and over true; it is also deduced from the

premises. What more is wanted? Hear what Professor De Morgan says.

Extract.

"A is greater than B, B is greater than C, therefore A is greater than C. There is no middle term here: the predicate of the first proposition is 'a thing greater than B,' the subject of the second proposition is 'B.'

"Admitting fully that the quality of the premises—that which entitles the conclusion to be made is, as it is said, *à fortiori*—marks this argument out as, if anything, stronger, clearer (and could such a thing be), truer than a simple syllogism; yet it is plain, that the very additional circumstance on which this additional clearness depends, takes the argument out of a syllogism, as defined by all writers."—*Formal Logic*, p. 77.

(64.)

Syllogisms in which both the Premises are Particular.

It has been stated in § 60, that from two *particular* premises no conclusion can be drawn. Is this a rule for *all*, or is it a rule for only the *Aristotelian*, syllogisms?

It is *not* a rule for all syllogisms. It is only a rule for the Aristotelian.

This may be seen by the following operations on—

A. All men are mortal;
A. All men are rational beings;
I. Some rational beings are mortal.
(*Darapti.*)

Weaken either of the two premises into—

A. All men are mortal;
I. Some men are rational beings;
I. Some rational beings are mortal.

(*Datisi.*)

We have seen what comes of this. The fact of the premises in *Darapti* being over-strong has already been stated. The rule, however, in question has been adhered to.

To have written,—

Some men are mortal;
Some men are rational beings;
Some rational beings are mortal,

would have been to have written three unconnected propositions, looking as if they formed a syllogism, but not doing so in reality.

But what if, instead of the word *some*, we had written in the premises, the words *more than half?* In that case our sentences would have run thus:—

More than half the men in the universe are mortal;
More than half are rational beings;
therefore,
Some rational beings are mortal.

Is this a true conclusion? It is. Why, then, do we deny that the proposition in which it is embodied forms a syllogism? Because the Aristotelian rules exclude such expressions as *more than half*, limiting our quantities to the terms, *all*, *some*, and *none*.

More will be said in the sequel concerning the questions suggested by this and the two preceding questions. At present, it is considered that the

exposition of the rules and structure of the Aristotelian syllogism, followed by a sketchy suggestion of the chief points on which it is susceptible of modification, is enough.

65.

Two, or more, Propositions disguised as one.

§ No proposition has more than two terms, viz. one subject and one predicate. Where there is more than one of either, there is more than one proposition. Nevertheless, we may have two or more propositions conveyed by a single sentence. The commonest instances of this are the cases where, with two different subjects, we have the same predicate, or, with two different predicates, the same subject. Thus :—

1. The sun and the moon shine.
2. The sun shines and dazzles.

In each of these sentences we have, in reality, two propositions, viz. :—

1.

a. The sun shines.
b. The moon shines.

2.

a. The sun shines.
b. The sun dazzles.

This is because *sun* and *moon*, *shines* and *dazzles*, are separate and independent terms.

Had we, however, said—

1. The sun, along with the moon, shines;
2. The sun shines so as to dazzle,

the condition of the two latter words would have

been different. They would have been subordinated to *sun* and *shine*, so as to constitute only a single proposition. This single proposition, however, would have been many-worded in respect to one of its terms.

This difference between two separate terms and one compound is shown in the grammar of the following sentences :—

1. The sun and moon shine.
2. The sun shines.
3. The moon shines.
4. The sun shines and dazzles.
5. The sun shines so as to dazzle.

Such are the examples of two propositions disguised as one.

66.

Propositions as Parts of Terms.

§ A pair of simple propositions is one thing. A single proposition consisting of a multiplicity of subordinate terms is another.

I have now to remark that terms may be so very many-worded as to embrace not only other terms, like themselves, but even whole propositions.

1. The man (is) returning.
2. Who (was) sent to market.

Combine these (omitting the words *is* and *returning*, which serve as copula and predicate), and they form but a single subject. Thus: *the man who was sent to market* (*is*) *returning*. The words *man who was sent to market* form but a single

term; a many-worded one, doubtless, yet still but a single term.

In the opening of the *Paradise Lost*, the lines,

> "——— The fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden, till one greater Man
> Restore us, and regain the blissful seat,"

form in the estimation of the logician but one name; a many-worded one, no doubt; a *very* many-worded one, but not more so than many others.

67.

Extent to which Language consists of Propositions.—Extracts.

We are like the universally famous and immortal Monsieur Jourdain of Molière, who, beginning the study of grammar and rhetoric somewhat late, and beginning it with a definition of the difference between poetry and prose, was surprised to find that he had talked prose all his lifetime without knowing it. Instead ot *prose* write *proposition*, and Monsieur Jourdain's case is our own. We have uttered propositions ever since we knew how to speak, uttering them unconsciously. We have never stated either a truth or a truism without forming a proposition. We have never misstated, or heard misstated, a fact or a pretension to a fact without either delivering, or listening to, or writing, or reading a proposition. We have never asked a question that was not a proposition; never effected a command that was not one.

Consider all this carefully, and you will have found one way of measuring the great proportion which propositions bear to the rest of our conversation.

Or you may get at the same result by considering what words do *not* enter into the structure of propositions, and by observing how few they are. They are just the words like *ah ! oh ! pish !*

They will not combine with other words so as to form sense. They will neither make a proposition by themselves nor help to make one in conjunction with other words. The person who uses them, uses them as he would use a gesture, to express surprise, pain, or contempt ; but, although he uses them thus, he makes no *affirmation*. He no more affirms that *he is surprised*, or that *he is in pain*, or that *he is scornful*, than if he started back, or laid his hand upon a tender part of his body, or curled his lip contemptuously ; and in like manner the hearer understands his meaning. But he would have understood a gesture as well. Nothing is affirmed or denied by the words. Neither do they enter into propositions wherein anything is affirmed or denied. They are wholly independent of propositions ; as much so as the hiss of a snake, or the groan of a wounded animal—expressions of which we *infer* the meaning, but expressions as to the meaning whereof we are not informed in the way that we are informed by propositions.

Save and except such words as these, there are none in the whole universe of language that exist independently of propositions.

That they are words which exist *out of, or beyond, the limits of* propositions has been shown,

but an *existence beyond the limits of a proposition* is by no means the same as an *existence independent of a proposition.* Though words like *therefore, because, if,* &c., form no part of any one proposition at all, they connect several.

Hence, by observing that there are but two classes of words that do *not* enter into the structure of propositions, that neither class is numerous, and that the words of one of them, though belonging to no single proposition, imply the existence of *two*, we find additional proofs of the great extent to which propositions are the staple and foundation of language.

We may find them, too, by looking in another direction. Mathematicians, who rarely write upon language without supplying valuable suggestions to even the professed philologues, have, oftener than once, attempted an expression of its laws, by means of signs and symbols, algebraic in either detail or principle. The following extracts are from the *Laws of Thought* by Professor Boole. They show that by means of literal symbols we may express all terms, and by means of four signs all the relations between them. Now every one of these terms implies the existence of a proposition. With the exception, however, of the class of words like *oh ! ah !* &c., they represent all that is represented by language.

Extract.

Proposition I.

" All the operations of language, as an instrument of reasoning, may be conducted by a system of signs composed of the following elements.

"1st. *Literal symbols, as* x y, *&c., representing things as subjects of our conceptions.*

"2nd. *Signs of operation, as* +, —, ×, *standing for those operations of the mind by which the conceptions of things are combined, or resolved, so as to form new conceptions involving the same elements.*

"3rd. *The sign of identity* =.

* * * * * *

"CLASS I.

"*Appellative or Descriptive Signs, expressing either the Name of a Thing, or some quality or circumstance belonging to it.*

"Let us agree to represent the class of individuals to which a particular name, or description, is applicable by a single letter, as *x*.

"If the name is 'men,' for instance, let *x* represent 'all men,' or the class 'men.' By a class is usually meant a collection of individuals to each of which a particular name or description may be applied. Again, if an adjective, as 'good,' is employed as a term of description, let us represent by a letter, as *y*, all things to which the description of 'good,' is applicable, *i.e.* 'all good things,' or the class 'good things.' Let it further be agreed, that by the combination *x y*, shall be represented that class of things to which the names or descriptions represented by *x* and *y* are simultaneously applicable. Thus, if *x* alone stand for 'white things,' and *y* for 'sheep,' let *x y* stand for 'white sheep,' and, in like manner, if *z* stand for 'horned things,' and *x* and *y* retain their previous interpretations, let *z x y* represent 'horned white sheep,' *i.e.* that collection of things to which the name 'sheep,' and the descriptions 'white' and 'horned' are together applicable.

"CLASS II.

"*Signs of those Mental Operations whereby we collect Parts into a Whole, or separate a Whole into its Parts.*

"We are not only capable of entertaining the concep-

tions, as characterised by names, qualities, or circumstances, applicable to each individual of the group under consideration, but also of forming the aggregate conception of a group of objects, consisting of partial groups, each of which is separately named and described. For this purpose we use conjunctions, 'and,' 'or,' &c. In this and in all other respects, the words 'and,' 'or,' are analogous with the sign + in algebra. Let x represent 'men,' y 'women;' and let + stand for 'and' and 'or,' then we have—

$$x + y = y + x.$$

Let the symbol z stand for the adjective 'European;' then, since it is, in effect, the same thing to say 'European men and European women,' we may have—

$$z\,(x + y) = z\,x + z\,y.$$

The above are the laws which govern the use of the sign +, here used to denote the positive operation of aggregating parts into a whole. But the very idea of an operation effecting some positive change seems to suggest to us the idea of an opposite or negative operation, having the effect of undoing what the former one has done. Thus we cannot conceive it possible to collect parts into a whole. This operation we express in common language by the sign *except*, as, 'All men *except* Asiatics.' 'All States *except* those which are monarchial.' Here it is implied that the things excepted form a part of the things from which they are excepted. As we have expressed the operation of aggregation by the sign +, so we may express the negative operation above described by — (*minus*). Thus if x be taken to represent men, and y Asiatics, *i.e.* Asiatic men, then the conception of 'All men except Asiatics' will be expressed by $x - y$. And if we represent by x States, and by y the descriptive property 'having a monarchial form,' then the conception of 'all States except those which are monarchial,' will be expressed by $x - x\,y$.

"CLASS III.

"*Signs by which Relation is expressed, and by which we form Propositions.*

"Though all verbs may with propriety be referred to this class, it is sufficient for the purposes of Logic to consider it as including only the substantive verb *is* and *are*, since every other verb may be resolved into this element, and one of the signs included in Class I. The above sign, *is* or *are*, may be expressed by the symbol = 'The stars are the suns and the planets.' Let us represent *stars* by x, *suns* by y, and *planets* by z: we have then—

$$x = y + z.$$

"Now, if it be true, that the stars are the suns and the planets, it will follow that the stars, except the planets, are suns. This would give the equation—

$$x - z = y.$$

Thus a term z has been removed from one side of an equation to another."—*Laws of Thought*, chap. 2.

68.

Criticism.

§ An objection has now to be anticipated. It turns upon the element *thing* in the compound word *something*, a word that has played its part somewhat conspicuously.

Let us take two birds, a crow, and a *hen* blackbird.

What are their respective characters? The crow is unequivocally black, the hen blackbird (for it is of the hen that we most especially speak) is brown, rather than black. Both are birds; the crow being a black bird so-called from its colour, the other being no black bird at all, but a brown black-

bird. Hence—we may say (as many have said) that all *black birds* are not *blackbirds* (crows are not), and all *blackbirds are not black birds* (a hen blackbird is not). This is a convenient and common illustration of the difference between *two* words and a compound word.

When the combination consists of two words, there is an accent on each of them, as in bláck bírd.

When the combination results in a compound, the accent is on only one, *i.e.* the first of them, *e.g.* bláckbird. Hence, we pronounce (and often write) as follows:—

All bláck bírds are not bláckbirds, and all bláckbirds are not bláck bírds.

Now the same kind of difference that exists between *bláck bírd* and *bláckbird* exists between *sóme thíng* and *sómething;* a difference which is of no small importance. What have we written about propositions? That they are sentences, consisting of certain members, elements, or constituents called Subject, Copula, and Predicate, and that they either assert or deny SOMETHING *concerning* SOMETHING. The *something* here spoken of is evidently a compound word, spelt as such, and accented as such—*sómething*, not *sóme thíng*.

The *sómething*, then, that is spoken of in the definition of a proposition is a word like *bláckbird* and not a word like *bláck bírd*.

We shall see the reason for this distinction if we ask what would have been the case if it had been otherwise; *i.e.* if the definition of a proposition had been that it was a sentence wherein and whereby *sóme thíng was affirmed or denied of*

sóme thíng. What, with such a definition as this, would be the case of such a statement as

John is a hero?

Would it be right to say, that human beings like John are *things;* that heroes are *things?* Assuredly, this is not the language either of common life, or the common law, in both of which we draw a clear distinction between *persons*, on one side, and *things* on the other. A person is not a *thing;* neither is a *thing* a person. Nevertheless, the statement that *John is a hero* is a proposition. Neither is the ordinary definition inaccurate. All that is wanted to reconcile the two apparent contradictions is, a clear remembrance of the fact that *sómething* has a wider meaning than *sóme thíng*. The former includes persons and things properly so called. The latter excludes persons.

Persons are not the only somethings that are opposed to things. *Im*material beings, essences, existences, entities, or whatever else they may be called, are in the same predicament. We can make such propositions as the following:—

Hope is a blessing.
Patience is a virtue.
Fear is unworthy of a soldier.
Conscience is a good guide.
All that remains is hope.
There is no remedy but patience.
Health is the greatest worldly good.
Here is an instance of perfect disinterestedness.
Whiteness is the essence of snow.

All these are good propositions; yet few will

call Hope, Patience, Fear, Conscience, Health, Disinterestedness, Whiteness, *things*.

Are words like *white*, &c., *somethings?* We have assuredly predicated them of certain subjects, *e.g. snow is white.* This speaks of snow, and says *something* about it. Is *white* then a *name of something?* There is only one way in which the word *white* is a true and universally-admitted name. It is a true and universally-admitted name, when we speak of the word as the word itself. It is a true and universally-admitted name, when we say—

White is an English word.
White is a word of five letters.
White is a word beginning with *w* and ending with *e*.
White is a word of common occurrence.
White is often used for *white thing*.
White is sometimes used for *whiteness*.

In this case it is something that strikes our senses—hearing or sight. It does the former, when it is uttered by some one with whom we speak; the latter when written, or printed, by some one whose writing, or printing, we peruse. In the former case, it is the name of a particular combination of sounds; in the latter, it is a collection of written characters, or (if we chose to express ourselves more generally) of certain points and lines endowed with the property of expressing certain sounds.

In any other sense but this, we cannot introduce such a word as *white* into the subject of a proposition, unless in combination with other words, or parts of words, with a change of power, *e.g.*:—

A *white* crow is a rare bird.
White-ness is the chief property of snow.
White is my colour.

White, then, in *strict* language, is a *thing* only so far as it is a word; and it is, in strict language, a name of something only so far as it is the name of a word.

Nevertheless we use it as a name. This is because, though no true name itself, it suggests what is, actually, a true name, viz. *whiteness*, the name of the attribute or quality suggested by *white*.

Of this more will be said, both in Part II. and Part III.

PART II.

NAMES.

69.

Names, Individual or Common.

EVERY name is the name of something, real or imaginary.

Is the converse of this true? Has every something, real or imaginary, a name?

There are more than a million persons in London, and each of these has one.

There are more than ten thousand towns and villages in England, and each of these has one also.

There are more than fifty race-horses at Newmarket, no one of which is without its name.

Of the *persons*, then, in London, of *towns* and *villages* in England, and of the *race-horses* at Newmarket, every individual has its own individual designation: *John*—*Hammersmith*—*Eclipse*, &c., &c. And as the number of other persons, other towns and villages, and other race-horses, is great, the number of names, in England *only*, becomes enormous. There is more than a million for the Londoners only. Yet London and Newmarket are only parts of England, and England only a part of the world in general. Persons, too, and towns,

villages, and race-horses are mere fractions of the whole collection of the innumerable somethings, real or imaginary, of the universe. Have all these names?

They have *not*, that is to say, they have not names in the way that the persons of London, the towns and villages of England, and the race-horses of Newmarket have. They have not names like *Thomas*, *Hammersmith*, or *Eclipse*. Nevertheless, they have all names.

The million of *Johns*, *Thomases*, *Janes*, and *Marys*, that occupy London are all *persons*, *men*, *women*, *boys*, *girls*, *children*, as the case may be.

The ten thousand (and more) *Hammersmiths*, *Londons*, *Newmarkets*, &c., are all places, towns, villages, hamlets, &c., as the case may be.

The fifty *Eclipses*, &c., at Newmarket are all horses, mares, &c., as the case may be.

This shows that the *Johns* and *Thomases*, the *Janes* and *Marys* of London, constitute a part of an indefinite collection of individuals, each of which is a *person*, *human being*, *man*, &c., the word *person*, &c., being the name of the class constituted by this indefinite collection.

The *Hammersmiths*, &c., constitute part of an indefinite collection of individual places, towns, or villages; the word *place*, *town*, *village*, being names for the class or collection thus constituted.

The *Eclipses*, &c., of Newmarket constitute part of an indefinite collection of individual horses, the word *horse* being a name for the class to which these Eclipses, &c., belong; all which leads us to a great two-fold division of all names whatsoever.

Names are either *Individual* or *Common*.

An *individual* name is one which denotes a single object and no more.

A *common* name is one which denotes a whole class of objects.

Thomas is a single and particular individual of the class called *man*: *Julius Cæsar*, a single or particular individual of the class called *conquerors*. Or it may be that we look upon him rather as a *hero*. In that case he is an individual of the class of *heroes*. Whether, however, he be a *conqueror*, a *hero*, or a *man*, he is still *Julius Cæsar*; for this is what he is as an individual, irrespective of the particular class under which it may please the speaker to place him, and independent of any class at all.

The word *letter* is the name of a class; of a class to which *a*, *bee*, *cee*, and some twenty or thirty others belong. *A*, *Bee*, and *Cee* are the names of certain individual letters.

The word *London* is the name of an individual town; the word *town* the name of a class containing (along with others) *London*.

70.

Individual Names, Singular.

§ Examples of this sort may be given *ad infinitum*. The main point, however, to be remarked, remembered, and reflected on is the following:—

Common names apply to things of which there may be more than one. Individual names apply to things of which there is one and no more. There are many *towns*, but there is only one *London*;

many *men*, but only one *Thomas*; many *conquerors*, but only one *Julius Cæsar*.

Individual names, therefore, are also *singular* names, and there are many good writers who habitually call them so, preferring the term *singular* to *individual*.

The opposite to singular is *plural*—"London *is* a large town—London and Boston *are* large towns—Mæcænas *was* a patron of literature—Virgilius Maro *was* a poet, &c.—Mæcænas and Virgil *were* Romans."

Singulus is the Latin for *each*, and from *singulus* we get the word *single*, meaning *one*.

Plur-es is the Latin for *more*, and from *plures* we get the word *plural*, meaning *more than one*.

Father, *horse*, *stone*, &c., are singular. We use them in speaking of one object, and no more than one.

Fathers, *horses*, *stones*, &c., are plural. We use them in speaking of two or more objects.

71.

Individual Names, Proper.

§ *Individual* names are also proper names, and there are many good writers who habitually call them so—preferring the term *proper* to either *singular* or *individual*.

The reason for this lies in the fact of individual names being *appropriated*, or made *proper* to certain single individual objects to which they are exclusively attached.

72.

Common Names also called General.

§ *Common* names are also called *general;* and there is no objection to the term. It is possible, indeed, that it may be the better one of the two.

73.

Collective Names.

Common (or general) names as well as plurals, plurals as well as common (or general) names must be distinguished from a class of words to which they are allied, but from which they notably differ.

John Davies of the 62*nd* is an individual or proper name.

Soldier is a common, or general one.

John Davies and Henry Smith, soldiers of the 62nd, give us a plural.

The 62nd is an individual name.

Regiment, however, is a common one.

And it is something more. As opposed to *regiments,* which is plural, it is singular; and—

As opposed to John Davies, it is common;—and—

As opposed to *soldier* (which is common, or general, also), it is collective.

The following words are collective—*battalion, army, navy, parliament, multitude, collection, mob.*

Collection, itself, as may be inferred from the name, is *collective;* and so are its equivalents, *assemblage, group, class,* &c.

Collective names are the names *classes, groups,*

assemblages, collections of individuals dealt with as individual objects.

74.

Individual Names essentially Singular.

Individual names are essentially *singular*, and it is a common, as well as true statement, that no *individual name can be plural.* A grammarian would say that *no proper name can be plural.*

How, then, can we use such expressions as *both the Bostons are important sea-ports*, or, *as long as Mœcœnases abound Maros will be plentiful?*

"Sint Mæcænat*es* non deerunt, Flacce, Maron*es*." Again—when it was stated that "there were many *men*, but only one Thomas," was the assertion literally true? It is hoped that even the readers of this very sentence, whose name is Thomas, may be numerous. If so, the *dictum* under notice is inaccurate. It is inaccurate, however, only in appearance.

More men than one may bear the same name. *Thomas* à Kempis is one person; St. *Thomas*, the Apostle of India, another; *Thomas* the Rhymer a third; *Thomas* Aquinas a fourth—and so on *ad infinitum.*

Again—the *Boston* in Lincolnshire is a different town from the *Boston* in Massachusetts, so that though the same combination of sounds or letters —the same word—applies to both, it cannot be said that the same *name* is so applied. The same name is one thing. The same word applied to different objects is another. A name is only so far individual as it applies to some individual object. The

two Bostons, however, are different individuals; and so were the four Thomases, and so would be any amount of Thomases or Bostons or the like.

The case of *Mœcœnas* and *Virgil* is different.

Here there are but two individuals—one Mæcœnas and one Virgil. Mæcœnas, however, is something more than the particular patron of Virgil. He is the sample, type, or representative of *patrons in general.* Virgil, in like manner, is something more than the particular poet patronised by Mæcœnas. He stands for *poets in general.* Hence, the meaning of the Latin line, and of the English sentence that preceded it, is this:—

As long as there are men like Mœcœnas, there will also be men like Virgil.

But a man like Mæcœnas is a patron, and a man like Virgil a poet. Hence—

As long as there are patrons there will be poets also.

75.

Individual and Common Names.—Names of Persons and Places.

§ A little consideration, suggested by the ordinary names of common life, by the names of ourselves and friends, by the names of our dwelling-places, by the names of our domestic animals, by the names, in short, of the kind just exhibited, will tell us that, as a general rule, individual names are the names of persons, the names of animals, the names of places, personal names, or geographical names.

The illustrations of this are infinite; *e.g.*—

(1.)

Names of persons.

Individual—Adam, Eve, Julius, Cæsar, Julius Cæsar, Thomas, John, George, George the Fourth, George Barnwell, &c.

contrasted with,

Common—Man, woman, husband, wife, son, daughter, boy, girl, child, &c.

(2.)

Names of places.

Individual—Rome, Damascus, London, Troy, &c.

contrasted with,

Common—Mountain, hill, town, village, rock, promontory, &c.

(3.)

Names of animals.

Individual—Bucephalus, Eclipse, &c.

contrasted with,

Common—Horse, cow, &c.

Nevertheless, there are many others. Names like *Fortuna* the goddess of *Fortune*, and *Victoria* the goddess of *Victory*, in the Pagan mythology, are individual names. Perhaps, they may be called the names of *persons*. At any rate, they are the names of *personified* ideas.

Closely akin to these are words like *Prudence, Wisdom, Faith, Hope, Charity*. We call these, abstract names—a term concerning which much will be said hereafter. But it is clear, that they are closely allied to personifications. Indeed, in a language like the Latin, and under a mythology like that of the Romans and Greeks, they actually

come out as the names of personal beings. How slight is the difference between *Victory*, the English abstract, and *Victoria*, the Latin personification, a goddess. Upon the extent, however, to which abstract names are individual, more will be said in the sequel.

Collective names are, more or less, individual; as are the names belonging to the class considered in § 93, *i.e.* the convertible (or variable), and the inconvertible (or invariable).

76.

Individual and Common Names.—Necessity and Usefulness of Common Ones.—Extract.

Where the number of individual objects is infinite, it is clearly impossible to give a name to each. This compels us to make one name serve for many. In this compulsion, we find the origin of common terms.

Such is the view that is suggested to the reader; and such, I believe, on the whole to be, not only the true one, but the one universally admitted; provided always, that we discriminate between what is commonly called the efficient and the final causes of general names. The final cause (the word being used in its current but exceptionable sense) of general names, is their function as terms in all propositions of any value whatever. Without them, it is reasonably argued that we should be unable to state the result of a single comparison between two different objects. We should have nothing but truisms, *e.g. John is John*, &c. We should be well nigh as badly off as if we had no names at

all. Be it so. Nevertheless, we have no reason to believe, because the possession of them is of the highest value and the greatest importance, that it is also the cause of their having been invented. On the contrary, they may have grown up for uses never contemplated by those who first used them. Such I believe to have been the case; and, so believing, unwillingly take exceptions to the following extract from Mills' *Logic*:—

EXTRACT.

"And here I cannot omit to notice an oversight committed by some eminent metaphysicians; who have said that the cause of our using general names is the infinite multitude of individual objects, which, making it impossible to have a name for each, compels us to make one name serve for many. This is a very limited use of the *function*" (the italics are the present writer's) "of general names. Even if there were a name for every individual object, we should require general names as much as we do now. Without them, we could not express the result of a single comparison, nor record one of the uniformities existing in nature; and should be hardly better off in respect to induction, than if we had no names at all. With none but names of individuals (or, in other words, proper names), we might, by pronouncing the name, suggest the idea of the object, but we could not assert a single proposition, except the unmeaning ones formed by predicating two proper names one of another. It is only by means of general names that we can convey any information or predicate any attribute, even of an individual, much more of a class."—*System of Logic*, book iv. chap. 3, § 4.

In this extract the word *function* has had attention drawn to it by being printed in italics. This is because it is the term to which the chief exception is taken. It is not a question of a *function* that is

before us; but a question of *origin*. How common names originated, is one matter. How, after their origin, they were applied, is another.

77.

Common, General (Generic), and Subaltern Terms.

§ It was stated in § 72 that common terms were also called *General*. The word General, however, is not entirely free from ambiguity.

The best illustration of this is to be found by a reference to the language of the naturalists, zoologists, and botanists.

Genus is a Latin word, signifying *kind* or *sort*. Its plural is *genera*.

Species is also a Latin word, signifying *kind* or *sort*. Its plural is the same as its singular, i.e. *species*.

Genus = a *kind* or *sort*; *genera* = *kinds* or *sorts*. Derivatives; *general, generality, generally—generic, generically—generalise.*

Species = a *kind* or *sort*; *species* = *kinds* or *sorts*. Derivatives; *special, specific, specify*, &c.

Both *genus* and *species* denote *classes*. We may call them, if we choose, *class* names.

Question.—Of the two classes which is the larger? Of the two class-names which is the more comprehensive? Does the genus comprehend the species, or the species the genus?

Answer. The *genus* is the larger and more comprehensive. A *genus* may contain a species, but no species contains a genus. If this rule be neglected

in the language of common life, it is never neglected by that class of investigators who have most to do with these two terms, viz. the naturalists, be they botanists or zoologists.

Let us look at some of the classes upon which the naturalist employs himself. The objects of his science, in its widest sense, comprise men, the lower (and even the lowest) animals, trees, plants, minerals, even the fluids of the ocean and its rivers, and the gases of the atmosphere. How vast a difference between the two extremes of this wide field of inquiry! The objects, however, are capable of arrangement; an arrangement which has, by no means, been overlooked. First comes the great division between the organic and inorganic worlds; the former containing all objects that grow, and are endowed with either animal or vegetable life, the latter such as have neither life nor growth.

Say that the mineral world is inorganic; and it is clear that organisms fall into two great *kingdoms* (as they are called), the names of which we already anticipate. There is the animal kingdom, with its birds, beasts, and fishes; the vegetable, with its trees and plants, its flowers and weeds, its forests and meadows.

Each of these falls into divisions and subdivi sions. How wide the difference in the vegetable world between the fern and the rose, the moss and the oak! Amongst animals, what can stand further apart from each other than our horses, oxen, and sheep, from the sponges and corals of the sea? Yet there are more sorts of sheep, horses, and oxen, than one; whilst of sponges, corals, and the like, there are vast and unnumbered classes.

Of animals that so far agree with ourselves as to have an internal skeleton, external organs of sense, and other conjoint attributes—of animals that the naturalist calls *vertebrata*, how clear and definite, to even the commonest observation, is the difference between a quadruped, a bird, a frog (or snake), and a fish! How truly does each of these animals not only differ from the rest, but agree with a whole group of others! Say that every bird agrees with all other birds more than with any fish, and we get a notion of the import of the word *bird* as a class-name. Different, however, as are birds and fishes, they are more alike than fishes and insects, birds and shell-fish.

Of birds, the birds of prey belong to one class; the poultry-kind to another, &c.; each falling into divisions and sub-divisions. There are eagles, and hawks, and vultures on one side; turkeys, and chickens, and peafowl, &c., on the other. The same process may be applied to the objects of the vegetable kingdom. The kingdom itself comprises the oak and the moss, the sea-weed and the mould on the damp wall, the violet and the lily. But the mosses and sea-weeds, though belonging to different classes, are still included in a group which excludes the lily and the oak; themselves belonging to different groups, and, themselves, constituting groups that fall in divisions and sub-divisions, sections and sub-sections.

Such is the sketch of the classes of the zoologist and botanist as they present themselves, if we pass from the larger to the smaller ones; from the organic world to the vegetable kingdom, from the vegetable kingdom to the class of flowering plants,

from the class of flowering plants to the family, or tribe, of violets.

But we may reverse the process; we may begin with the violet, and end with the organic world.

The dog-violet and the sweet violet belong to different divisions of the violet class; a class which excludes the rose, the oak, the lily, &c.

Yet the rose, the oak, and the lily belong to a division of the vegetable kingdom that excludes the moss, the fern, and the sea-weed—plants with no flower.

All, however, are vegetables as opposed to animals.

Mutatis mutandis, we say may the same of horses, eagles, snakes, shell-fish, flies, &c.

The horse and ass belong to one class; a class included in that of

Beasts as opposed to *birds* and *fishes*.

Yet *beasts*, *birds*, and *fishes* belong to the class of vertebrate animals, *i.e.* animals with an internal skeleton, to which shell-fish, flies, worms, microscopic animals, &c., *do not* belong.

Yet they are all animals; the animal and vegetable kingdoms making up the organic world.

The classes under notice are like those Chinese curiosities where a large hollow ball contains a smaller one, which contains a smaller one still, which contains one still smaller, which contains, &c., &c., till we get to the smallest of all, which contains nothing; but which is itself contained by the smallest but one. In this, there are two extremes, the largest and the smallest; all the other sizes being intermediate.

Of these extremes we may begin with either.

To begin with the largest and end with the smallest is to *descend.*

To begin with the smallest and end with the largest is to *ascend.*

The class that comprehends all the others is the *highest ;* and, as *summum* is the Latin for *highest,* a class of this kind is called *summum genus.* Our words *sum* and *summary* are derived from this *summ-um.*

The class that comprehends no other (but only so many individuals) is the *lowest;* and, as *infimum* is the Latin for lowest, a class of this kind is called *infimum genus.*

So much for the extremes. What, however, is the logical name for the intermediate classes, the classes smaller, or lower, than the *summum,* larger, or higher, than the *infimum, genus?* We call them by a name which a thought upon the constitution of the British army will explain. In the British army a certain class of officers are called *subalterns.* They are above the private soldier, below the commissioned officers. Think of the *subalterns* of an army, and you will remember that the intermediate genera of the logician are called *genera subalterna.*

The relations suggested by this word *subaltern* are found everywhere in the domain of thought and language. These are found wherever there is a change of import coinciding with a change o relation.

What is the word *men* in such a series of propositions as—

All men are mortal beings,
All heroes are men ;
Therefore
All heroes are mortal beings,

but the name of a class, larger than that of *heroes* and smaller than that of *mortals?* As such it is the name of a subaltern genus.

EXTRACT.

"A species, then, it is plain, when predicated of individuals, stands in the same relation to *them*, as the genus to the species; and when predicated of other (lower) species, it is, then, in respect of these, a genus, whilst it is a species in respect of a higher genus: as 'quadruped' which is a species of 'animal,' is a genus in respect of 'horse;' which latter, again, may be predicated of 'Bucephalus' and other individuals. Such a term is called a subaltern species or genus; being each, in respect of different other terms, respectively.

"A genus that is not considered a species of anything, is called *summum* (the *highest*) *genus;* a species that is not considered a genus of anything, *i.e.* is regarded as containing under it only individuals, is called *infima* (the *lowest*) *species.*"—WHATELY, *book* ii. *supplement to chapter* 1. § 4.

78.

Individual and Common Names.—Degrees of Generality.—Generic.

§ A *genus* is said to be *general*, in proportion as it contains, or has under it, other genera. Thus, *organized being* is a more general term than *animal*, *animal* than *quadruped*, and *quadruped* than *horse;* and *vice versâ*.

Londoner is a less general term than *Englishman*, *Englishman* than *man*, *man* than *animal*, *animal* than *organized being*, &c.

Hence, there are degrees in the generality of terms; some being nearer to the summum genus, and (as such) more *general*, and some being nearer

to the infima species, and (as such) more *specific* (or *special*) than others.

More than this—the names themselves of genus and species change their application according to the changes of relation between the classes to which they apply. There is no such thing as a name exclusively applicable to a genus; no such thing as a name exclusively applicable to a species. On the contrary, the name which, on one occasion, is a genus, is, on another, a species and *vice versâ*. Talk of *heroes*, and *man* is a genus. Talk of *animals*, and *man* is a species.

Genera are at different *distances* from each other. In *all heroes are men, all men are animals, all animals are organized beings*, the class of *men* immediately includes that of *heroes*, and (so doing) is called its *nearest* (*proximum*) genus; whilst that of *animals* constitutes a *remote* (*remotum*) genus. The longer the series of subalterns between the *summum* and the *infima*, the more numerous the degrees of nearness and remoteness.

Observe—It has been stated, that some writers, instead of the word *common* use *general*, so that the opposite to an *individual* is a *general* name. When this is the case, it is convenient to denote the approach of a subaltern to a summum genus by the word *generic*. This is, merely, saying "that *animal* is a more gene*ric* term than *man*, *man* than *Englishman*," &c.

79.

Individual and Common Names.—The Extremes. —Infima Species and Individuals.

§ The lowest species contains a certain number

of individual objects. Say that it contains a hundred. It can, of course, be divided into so many parts. When this, however, has been done, the process of division ceases.

The *individual* is (as the term denotes) incapable of further division. The class of *men* consists of so many Johns, Peters, &c.; John, however, and Peter, consist of nothing but their own attributes.

In passing from the species to the individual we descend, and when the individual is reached we are as low as we can get.

80.

Individual and Common Names.—The Extremes. —Summa Genera and the Universe.

§ From the species, we *des*cend. From the summum genus, we *as*cend. Before, however, we consider the nature of our ascent, it is necessary to notice certain limitations on the word *summum*.

What term was general—what class was large—enough to comprehend the two great classes of the animal and the vegetable kingdoms, kingdoms concerning which we have spoken somewhat freely and fully? Did we not say that they were divisions of the great organic world; and was not this great organic world their *summum genus?* It was so. It was so, inasmuch as we made it so. Yet it might have been something else. It might have been nothing at all, or it might have been a mere subaltern.

Had the question been one of birds, beasts, fishes, reptiles, insects, shell-fish, &c.—had it been a

question of *animals* only—there would have been no mention of the vegetable kingdom at all; and, *vice versâ*, had it been a mere question of roses, lilies, oaks, mosses, or lichens—a question of vegetables and nought else—the animal kingdom would have lain so entirely out of the pale of our discourse as to have no existence at all; none, at least, for the purposes under notice. In other words, we might have applied to them the axiom that "things non-apparent were no better than things non-existent" (*de non apparentibus et non existentibus eadem habenda est ratio*), and have ignored them altogether. In such a case, the *summum genus* would have been the *animal* or *vegetable* kingdom, alone—as the case might have been; the *organic* world being no-where and nothing.

But what if, instead of the special details of either the zoologist or the botanist, we had had a comparison between the phenomena exhibited by plants and animals on the one side, and rocks, soils, waters, winds, &c., on the other? What if the inorganic world were compared with the organic? In such a case, a summum genus would, perhaps, be wanted in order to comprise the two. Could such a one be found? Certainly. There is always one summum genus wide enough for everything. This is the UNIVERSE. The Universe is the name of a class from which no two genera are so remote as to be excluded. Whether it may not be too wide to be of any practical use, is another question.

The UNIVERSE = EVERYTHING; and Everything is the name of a class from which nothing is excluded—nothing, whether real or imaginary;

for the Universe means, not merely the world of real objects, but the world of Thought, or conceivable existence.

81.

The Universe—Positive and Negative Names—Non-effective Negative Names.

The Universe means Everything. Everything means All things. All things mean an incalculable and inconceivable number of real or imaginary Somethings.

Of these real or imaginary Somethings, let us take the largest number that the largest-minded arithmetician can conceive. Let us double, treble, or quadruple it. Let us multiply this till the figures become too numerous to deal with. Let us do all this, and more, so as to swell and magnify it, indefinitely, infinitely. And having done all this, let us reverse the process by subtracting from it the smallest fraction of a single, humble, and scarcely appreciable unit. What shall we have got by our trouble? We shall have got two things instead of one. We shall have got, instead of a single sum, a difference and a remainder, each of which has its name, no matter how small, or how large, it may be.

Let the single solitary unit thus subtracted from the unnumbered and innumerable, tangible and intangible, visible and invisible, sensible and supra-sensual, real and imaginary Somethings of our Universe, be a single grain of sand. The result is, on one side, the rest of the world *minus* the grain of

sand; on the other, the grain of sand *minus* the rest of the world.

The difference = The grain of sand.
The remainder = Everything else.
The sum = The Universe.

But what is a grain of sand amongst so many other objects? It is something. Small as it is, we have succeeded in separating it from the mass at large, and giving it a separate existence. Small as it is, we succeed in giving it a certain amount of attention. We have done more; we have given it a very great deal of attention. We have put the Universe in one scale, and it in another; and we have looked at each. Indeed, it is very possible that we may have thought quite as much upon the grain of sand *minus* everything else, as upon the Universe *minus* the grain of sand.

The name of *the* grain of sand, has been the name of an individual, *i. e.* of some single, particular grain.

Let us, however, leave out the word *the*, and say *grains of sand*, in general, or (more simply) *sand*, and we get a species.

We do not, however, get any notable addition to our difference. We get, however, the statement—the universe consists of *sand*, and objects *other than sand*, or *not-sand*.

And now, instead of *sand*, write *horse*, *man*, *glass*, *sword*, &c., &c., &c.—no matter what. *Mutatis mutandis*, the statement will remain the same. The Universe will = *horse* and *not-horse*, *man* and *not-man*; and so on.

Can we express this in language? Have we not already done it? Take any word you like, and

prefix *not*-, and you have the name for one of the two classes which constitute the Universe.

You have also the division of names into NEGATIVE and POSITIVE.

A little consideration will show that, for the most part, negative names of the kind in question are of no great use; also, that when words are of no great use, they rarely find their way into language. It is, of course, possible to have, for every positive name, a negative to match. Yet no language has it. No language has anything like it. No wonder. A negative name is the name of a class; but who learns anything from a class that contains such heterogeneous elements as spirits, ghosts, elephants, pens, mountains, leaves, &c., &c., simply on the score of their being other than *sand*, other than *man*, other than *horse*, *i. e. not*-sand, *not*-man, *not*-horse, &c.?

The opposite to *Negative* is *Positive*. All names are either one or the other. The extent to which the latter preponderate over the former has been seen. Nor is this wonderful. In all the cases before us, and in innumerable others like them, the positive class is so very limited, and the negative so inordinately wide, that the latter contains objects upon objects that have nothing in common with one another, except the mere fact of their being different from something else—a difference (in most cases) insufficient to give the grounds of a useful classification.

Let us, then, lay aside these negatives as ineffective, and (as such) unimportant, in language, remembering only the two terms, and preparing ourselves for learning that *some* negatives (though not the

ones which we have just noticed) are actually, not only part and parcel of Language, but useful elements of it.

82.

The Universe—Its Limitations.

§ It has been suggested by the remarks of § 77 upon the extent to which such a name as Animal Kingdom might, under certain, conditions, be a summum genus, that there were *two* universes.

The remarks upon the extent to which objects which have no existence in nature may still enter into the universe of the fancy or imagination, indicate a *third*.

1. There is the Universe as it exists in nature, containing men and horses, &c.; but not containing hippogriffs and centaurs.

2. There is a Universe of the imagination, containing all that Nature contains, and much more besides, *e. g.* hippogriffs and centaurs, as aforesaid, goblins, heathen deities, and the like.

3. There is a Universe that contains all the objects that the speaker, writer, or thinker is considering; and nothing beyond. What more do two men in argument, what more does the solitary thinker, want than this? What more than the ideas, objects, entities, names, or terms which belong to the subject under treatment or consideration? These are *his* Universe; no matter how much there may be besides for other people and for other purposes. Out of sight, out of mind. Out of mind, out of existence. *Quæ supra nos nihil ad nos*—not, at least, for the time being. *De non apparentibus et non existent-*

ibus eadem habenda est ratio. This has been said already. I repeat it in order to give prominence to the exclusion of all things beyond the pale of the immediate argument. The universe of the thinker is bounded by the horizon of his thoughts. He may extend this horizon by changing his ground. As long, however, as he is upon the same point of the same question, the horizon is his limit.

83.

The Universe—Negative Names effective when it is limited—Contraries.

The universe of the thinker is a temporary universe. He changes it for another when he changes the range of his ideas.

It is temporary and limited—a universe (as it may be called) of a Discourse, or train of reasoning. And this is what it has been called.

In a universe limited to the ideas of a given train of reasoning, negative names take a different character. They become effective.

All the men in existence are either *British citizens*, or they are not. Those who are not we call *aliens*. The first of these classes excludes the second; the second excludes the first. The two together make the class *man*. Yet *alien* is nothing more than *not-Briton;* and there are certain cases where *Briton* may be merely *non-alien*.

Extract.

"*Alien* is strictly *non-Briton;* but suppose a man taken in arms against the Crown on some spot within its dominions, and claiming to be a prisoner of war. The answer that he *is* a British subject is a negation; to establish his

positive claim, he must first prove himself an alien, and moreover, that he is in another positive predicament, namely, that he is the subject of a Power at war with Great Britain. Accordingly, of two contraries, neither must be considered as *only* the negation of the other. In the matter of property, personal and real are contraries, and a definition of either is a definition of the other. But though each be a negative term as compared with the other, no one will say that the idea conveyed by either is that of a mere negation. Money is *not* land; but it is something."—De Morgan, *Formal Logic*, chap. 2.

The importance of the class of contraries, in Logic, will be indicated in Part III.

84.

Negative Names—Opposites—Privatives.

§ Words like *alien* and *Briton* are simply contraries. They make up by themselves the whole of the class *man*. All that is not *alien* is *Briton*; and all that is not *Briton* is *alien*. No third term comes between them. This is not the case with words like *cheap* and *dear*, *hot* and *cold*, *scarce* and *abundant*, &c., which are *opposites*.

The affirmation of one involves the denial of another.

Bread is dear = bread is not cheap.

It does this as the ordinary contraries did; but it does something more. It declares that one attribute of bread (*dearness*) is the very opposite of the other (*cheapness*).

The weather is hot = the weather is not cold.

It does this, and it does something more. It declares that the one attribute of the weather (*heat*)

is the very opposite of the other (*coldness* or *cold*).

The real words to which *cold* and *hot*, *cheap* and *dear*, are simply negative, are *temperate* and *moderate* (or *average*), as we may easily imagine by thinking of a scale of prices, or a thermometer.

Different, again, are words like *blind*, &c. *Blind* means *unable to see*. But it also means something more. *Chairs* and *tables* are unable to see. So are all objects destitute of an optic nerve —by far the larger portion of creation. Yet these are not the objects we call *blind*. The objects we call blind are those members of a class *naturally endowed with sight* which are unable to see. Such are *sightless* men and women amongst human beings, and moles amongst quadrupeds. Hence, *blind* means *unable to see when sight is expected*. A *blind* object is not merely an object without *sight*, but an object *deprived* of it; or at any rate, an object which is exceptional to the class to which it belongs.

Now the *extreme* character of words like *hot* and *cold*, &c., and the *exceptional* character of words like *blind*, &c., have the effect of giving a positive character to a negative name. And this is the case with many other words, for different reasons. *Un-pleasant* means something more than the mere negation of pleasantness; *inconvenience* is a stronger term than *not convenient*.

Words like *blind*, &c., are called *privative*—*priv-atus* = *de-priv-ed*. They suggest the idea of something naturally possessed, but, in a particular case, lost. Now *loss* is a great deal more than mere non-possession.

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(85.)

I and Not-I—Ego and Non-Ego.

§ Of the three views that can be taken of the universe, or, to speak more concisely, of the three universes, it is the third with which the logician has the most to do; and it is with the first that he has the least. The proper student of the universe, as it exists in Nature, is the natural philosopher, whose logic is not syllogistic but inductive. The universe of the Imagination is the universe of Language. Language has names for many objects that have no real existence whatever.

The universe of discourse is generally narrower than either of the other two. But it is not so necessarily. Nothing prevents a thinker or speaker from making either nature in general, or the world of the imagination, the subject of his discourse. Nothing prevents him from taking from it, on one side, a fraction of infinitesimal smallness, and comparing that with the remainder; in which case the relation of the difference would be that of the grain of sand of a previous section, or even less. Occasions for doing this are rare, very rare. Still they are possible. When they occur, the universe of the discourse coincides with those of either nature or the imagination. It is, still, however, the universe of our discourse, its increase of magnitude being an accident.

I say that it is not often that these coincidences occur; neither does it always happen that, when they *do* occur, they act upon language. There is nothing, perhaps, that more disposes the mind to

effect a separation of this kind than the contemplation of the stars, attended by a knowledge of their magnitude and distance, and the feeling, thereby engendered, of the insignificance of him who views them. The sense of self—of self in its smallness—comes upon him. How vast the universe! How small man! How insignificant, amongst men, I!

In thoughts of this kind the separation of the universe into two parts, of utterly disproportionate magnitudes, is made. On one side is a single individual of a single species; on the other, countless collections. Yet no inclination arises on the part of the maker of this division to create a name for the two classes, though he might do so by merely joining the words *not* and *I*; by *I* denoting himself, by *not-I*, everything else.

He might do this, though he does not. He might do it as far as language is concerned, inasmuch as *not-I* is as good a word as *not-horse*, or *not-man*, &c. Yet he does not do it; and the reason why he does not is, because the feeling of separation that throws his thoughts upon himself is accompanied by a feeling of weakness, littleness, insignificance, nullity. What is he, that he should weigh himself against everything else, and be one in a dualism? Egotist as his contemplations have made him, they have made him a humble one.

Yet the words I and not-I (or at least their Latin equivalents, Ego * and Non-ego,) have an existence in language, and this existence is due to a division of the kind under notice—a single thinker on one side, the external world on the other. I have

* Also the German Ich and Nicht-Ich.

before me, at the present moment, a work in which Ego and Non-ego occur upwards of twenty times in a single page,* and they do not do this for nothing.

It is well known that more than one profound metaphysician has taken exceptions to the general belief in the existence of an external material world, arguing that the only things concerning which the mind of a sentient being can be sure, are its own states of consciousness. Whether there are corresponding objects beyond the mind of the thinker is doubtful.

The only certain fact in the eyes of an idealist philosopher of this kind is his own mental existence. Of this he is sure; of everything else doubtful. In such a frame of mind the difference between himself and everything else is not only real, but in favour of the thinker. The *I* (or if he find the Latin expression more convenient), the *ego*, is the one fundamental truth; the *not-I* (or *non-ego*) has a far inferior degree of certainty.

Of the following extracts, the former refers to the idealism of Berkely, the latter to that of Fichte.

EXTRACTS.

I.

"A profound and judicious thinker, animated by a spirit of genuine benevolence, and venerable for his personal character, was shocked by the evil consequences which the prevailing theory of experimentalism had produced. He was led to imagine that the fruitful source of all such aberrations was the unfounded belief in the reality and existence of the world, and adopted a system of

* TENNEMAN'S *Manual of the History of Philosophy* (English Translation), p. 249.

absolute *idealism* as the only means of correcting such hallucinations. Berkely has evinced no little sagacity in the arguments he adduces to show the difficulties attendant on the ordinary belief, and the obscurity of our ideas of substance, accident, and extension; maintaining that our senses convey to us none but sensible impressions, and do not afford us any proof of the existence or substantiality of their objects, and that consequently the existence of an external world, independent of our sensations, may be nothing more than a chimæra."—TENNEMAN'S *Manual of the History of Philosophy* (English Translation), p. 344.

II.

"First principle, A = A X, represents the systematic dependency of the whole. A and X being supposed to exist in *ego*, may be signified by this formulary, *ego sum ego*. This is the self-evident principle of moral philosophy and knowledge in general, expressing the necessary form and substance of consciousness. In virtue of this principle we form judgments; to judge being an act and operation of *ego*. *Ego* then establishes, absolutely and independently, its own existence, being at once the agent and the result of the action, in which combination consists the essence of consciousness. The first operation of *ego* is that of reflection on itself, which is occasioned by an impediment to its hitherto unrestrained energies. *Ego* places itself in the position of the subject, inasmuch as it opposes itself as subject to the obstacle contemplated. The *second* principle (involved in the former) is this—that *ego* is not *non-ego*. There remains yet a *third* principle, conditional as far as relates to its form, but not as respects its value. To exemplify this, an action of *ego* is required, which may illustrate the opposition of *ego* and *non-ego* in *ego* without destroying *ego*."—*Ibid.* pp. 427, 428.

86.

Substance and Attribute.—Abstract and Concrete.

We now come to four new terms, that mutually illustrate each other. They run in pairs, (1 and 2) *Substance* and *Attribute*, (3 and 4) *Abstract* and *Concrete*. They do not take us away from the consideration of the important divisions that we have just been considering altogether, though they do so for a while.

Substance is from *sub* (=*under*) and *stans*, *stant-is* (=*standing*). It is the same word, in respect to its etymology, as *hypostasis*, which is from *hypo* = (*under*), and *stasis* (=*standing*). The difference between the two words consists in the former being of Latin, the latter of Greek, origin.

Attribute is from *ad* (=*to*) and *tributum* (=*a thing paid*); an *attribute* being that which we ascribe, give to, lay to the account of, or connect with anything. To pay a man the compliment of being honest is to attribute honesty to him.

Concrete — *Con*, is the Latin word *cum* (=*with*); *cretum* is the participle of *cerno*. *Cerno*, in the Latin, is, usually, translated *see*, or *perceive*. It is, however, the same as the Greek word *crino* (κρίνω) = *I judge*; so that the truer and fuller import of the word is to denote *observation with judgment*. Where we not only *see* an object, but *see* it in such a manner as to take cognizance of either the differences between its constituent parts, or the difference between the object itself and others, we get the compounds *dis-cern*, and *dis*-crete (*dis* = *difference* = *separation*). Where we not only *see*, but take

cognizance of points of *likeness* rather than difference, we use *con* (=*with*=*union*=*unity*), and get words like *con-cern* and *con-crete*. Wherever we have anything *concrete*, we have an union or conjunction of qualities or properties.

Abstract is the opposite to concrete both in meaning and in derivation. *Abs* = *from*, whilst *tractum* = *drawn*. Hence, *abstract* = *that which is drawn off*, and this is as different from concrete as *subtraction* is from addition.

87.

Substance and Attribute.

§ Take (for instance) an orange. It strikes our senses.

We see, with our *eyes* that it is more or less *round*, *i.e.* that it is endowed with the *property or quality of roundness*.

We see, too, that it is more or less *yellow*, *i.e.* that it is endowed with the *property or quality of yellowness*.

We see that it is more or less *smooth*, *i.e.* endowed with the *property or quality of smoothness*.

Our eyes tell us all this, the eyes being the sense by which our belief as to the properties in question is conveyed to us. They tell a great deal more, but this it is unnecessary to enlarge on.

Then comes the evidence of our other senses.

By our *ears*, we detect a sound if we rub the skin with our fingers. We also do so if we squeeze it so as to let the juice flow from one compartment to another.

We *smell* it and find a peculiar and not unpleasant aroma.

We *taste* and are gratified by a not unpleasant flavour.

We *feel* that it is elastic, or endowed with the property of elasticity. We feel, too (even as we saw), that it has a certain figure and size. We feel, too, that it has a certain weight.

On the strength of all this we say (and we might say much more) that

An orange is *round, yellow, smooth, capable* (*under certain conditions*) *of exciting sounds, fragrant, sapid, elastic,* &c.

When we say that an orange is this, we *attribute* to it certain properties, or qualities.

What are they? The qualities, or properties, of *roundness, yellowness, smoothness, sonorousness, fragrancy, sapidity.*

And how do we speak when we say that we do so? It is convenient to begin with saying how we do *not* speak.

We do *not* say that an *orange has the property of round, yellow, smooth,* &c. On the contrary, we say that it has the property of *round-ness, yellow-ness, smooth-ness,* &c. To say

An orange is round,
An orange has the property of roundness,
An orange has roundness,

is accurate. To say

An orange has round,
An orange is the property of roundness,
An orange is roundness,

is exceptionable.

So much for the attributes of an *orange;* at

least for some of them. The attributes of a *guinea*, a *loaf*, a *man*, a *fish*, or anything else may be considered in the same way. They are, of course, when taken altogether, different from those of an orange. The principle, however, of considering them is the same.

Let us now suppose that all these attributes are, one by one, taken away, *and replaced by others;* that instead of an orange striking our eyes and sense of touch as round, it strikes them as square, or rhomboid; that it loses its fragrance and becomes fetid; that it sounds like a bell, and tastes like a loaf of bread. Would the object still be an orange? Would it not be something else? This leads to the question of the *essential* attributes, or *essences* of things. Never mind them for the present; but put your thoughts in a somewhat different direction.

Divest the orange of all its attributes *without supplying it with new ones.* What will it be then? Take away its original colour without replacing it by any fresh one. Let it lose its softness without becoming hard, its roundness without becoming of any other form. Annihilate its weight, taste, and smell. Let it have no means of appealing to eye, ear, taste, smell, or touch, so that it become, at one and the same time, impalpable, invisible, imperceptible. What will it be then? Will it be anything at all?

What becomes of the attributes? We have seen that they were taken away. What was done with them? They were taken away *separately*, and it is separately that they are put aside. *Roundness* and *yellowness* no longer go together. Each is in

its own place; and that is a place by itself. No link now unites them; the orange in which they met being no more.

But we may unite them afresh—say in the idea of a golden ball, a guinea, a full moon, &c.

And we may, also, separate them, again and again.

United, they give the idea of an object clear, palpable, sensible. Separated, or abstracted from those objects, they do nothing of the kind.

Yet the mind takes cognizance of them. The idea of the particular attribute of yellowness, abstracted from an orange, is not much more difficult than the idea of the orange *minus* the attribute of yellowness. It is merely a case of difference and remainder; the additions and subtractions being made unconsciously and instinctively.

What becomes of the orange? Is it annihilated by the abstraction of its attributes, one and all? Few are prepared to say *yes* to this question. Few divest themselves of the notion that sensible, and material, objects are nothing more than the combination of certain properties, qualities, and attributes, each and all of which may be removed in such a way as to leave an absolute nothing. We rather imagine that, where there are certain attributes in union, there is a certain link which connects them; a basis, or foundation, which supports them; a basis or foundation different from the attributes themselves,—something, which they are not, but upon which they rest.

This *something sup*ports them. This something stands *under* them. This something is the *sub-stance*, or *under-standing*, of objects, as opposed to, and contrasted with, their *attributes*.

88.

Concrete Names the Names of Substances.—Abstract, the Names of Attributes.

Concrete terms are the names of Substances.

Abstract terms are the names of Attributes; *e.g.*—

Abstract.		Concrete.
Brightness, Heat, Light, &c.	Attributes of the Substances	*Sun. Fire. Spark.*
Mortality, Vitality, Animality,	Attributes of the Substances	*Animal. Man. Horse.*
Solidity, Resistance, &c.	Attributes of the Substances	*Wood. Stone.*
Fluidity, &c.	Attributes of the Substance	*Water.*

Vice versâ.

Concrete.		Abstract.
The Sun, Moon, Stars, &c.	Substances with the Attributes	*Brightness. Heat. Warmth.*
Man, Horse, &c.	Substances with the Attributes	*Mortality. Vitality. Animality.*

It is, perhaps, unnecessary to say that *substance* as used by logicians, has by no means the sense which so often attaches to it in common conversation, viz. that of *matter* or *body*. On the contrary, it means anything that can be looked upon as the basis of an attribute. A *ghost* is a sub-

stance of which the most important attribute is its *immateriality* or *incorporeity*.

On the other hand, it is an undoubted fact, and one of which the explanation readily suggests itself, that the abstraction of attributes is easy in proportion as the concrete substance is a sensible object, *i.e.* an object capable of being seen, heard, tasted, smelt, or felt. Terms like *roundness*, *roughness*, *smoothness*, *yellowness*, *sweetness*, &c., are much more readily suggested by *balls*, *guineas*, *sugar*, &c., than terms like *virtue*, *vice*, *goodness*, *badness*, &c., by *deeds* and *characters* which have to be got at by means of the observation and comparison of numerous different actions, performed at different times, by different agents. Of these, the substance itself is more or less of an abstraction.

89.

Abstract Names of different Degrees of Generality.

§ Some abstract names are more general than others; *e.g.*—

Whiteness,
Redness,
Yellowness, &c. } are species of the genus . *Colour*.

Bigness,
Littleness, &c. } species of the genus . . . *Size*

Lightness, &c., species of the genus . . . *Weight*.

Each of the cardinal virtues, prudence, charity, &c., is a species of the genus virtue.

90.

Abstract Names, how far Individual.

§ Each of the cardinal virtues is a species of the genus virtue.

If so, their names are common, rather than individual terms. At any rate virtue is a common name; and, not only that, but a common term of some generality, since it comprises prudence and charity, just as colour comprises redness and whiteness.

But what if these special virtues be personified, as they were in the creeds of antiquity, and as they are in the imagination of artists? They, then, become individuals. So does Virtue itself—general (or generic) though it (or she) be. Or, what if we look upon the group with the eyes with which we view the soldiers of a regiment—the soldiers being so many individuals, the regiment being the *collection* which they constitute?

Whichever view we take, we ought to be led to a question of some interest, viz. the extent to which abstract names are common or individual.

Extract.

"Do abstract names belong to the class of general or to that of singular names? Some of them are certainly general. I mean those which are names not of one single and definite attribute, but of a class of attributes. Such is the word *colour*, which is a name common to whiteness, redness, &c. Such is even the word whiteness itself, in respect of the different shades of whiteness to which it is applied in common; the word magnitude, in respect of the various degrees of magnitude and the various dimensions of space; the word weight, in respect of the various degrees

of weight. Such also is the word *attribute* itself, the common name of all particular attributes. But when only one attribute, neither variable in degree nor in kind, is designated by the name; as visibleness; tangibleness; equality; squareness; milkwhiteness; then the name can hardly be considered general; for though it denotes an attribute of many different objects, the attribute itself is always conceived as one, not many.—MILL's *Logic*, b. i. c. 2, § 4.

In this extract singular means individual, and general means, common. The view embodied in it is by no means unexceptionable. *Colour* is, doubtless, a more general name than *redness*, if by general we mean belonging to a higher genus (generic). See § 89.

The fact is, that colour is more general than redness, just as army is more general than regiment, both words being collective, and both, as such, more or less, individual.

Without being individual to the extent that such names as *John*, *Julius Cæsar*, and the so-called proper names, are individual, abstract names, whether general or specific, are, at least, on the confines of Individuality.

91.

Attribute—why a better Term than Quality—Attribute of a Quantity.

§ This is the place for a question concerning the word *Attribute* and its relation to the word *Quality*.

The former is a somewhat rare word; a word that may almost be called technical. The latter is current, common, and intelligible. It is the word, too, which when we spoke of the *whiteness of snow*, &c., we used pretty freely. At any rate, we called *whiteness* a *quality* of snow quite as often as we

called it an *attribute*. Why, then, not have done so always? Why use two terms when one would have sufficed? Why take up such a word as *attribute* at all, when *quality* would have served instead?

Again, why not say *property* instead of even *quality*? It is, perhaps, the commoner word. At any rate, it is equally intelligible. It is a word, too, of which the cognate derivative *proper* has already been in use. We spoke of *proper* names; why not of the *properties* of individuals or classes? *Whiteness* is a property of snow. It *belongs* to snow. It is something that snow, if it could speak, might call its *own*.

Quality is derived from *qualis*; which is a word somewhat difficult to translate. It answers, nearly, to our word *such*; and more still to our word *such-like*. A Roman, however, would not translate either *such* or *such-like* by *qualis*. The Latin for *such* or *such-like* is *talis*; a word evidently in a certain relation to *qualis*, as we infer from the similarity of form.

The nearest English translation of the word *qualis* is the somewhat awkward compound, *what-like*.

"*Question*. *What*, and *what-like*, were his reasons for acting as he did?

"*Answer*. Oh! they were *such* and *such-like*. He gave a long list of them."

A *quality*, then, is the *what-like-ness* of an object.

White-ness is a quality of snow, because, by possessing that property, snow is like some other white object—*which* it is *like* or *which-like* it is.

Wherever there is a *quality* there is *likeness*.

Of the same origin with *qu-al-ity* are the words *qu-idd-ity*, and *qu-ant-ity*. They are each derivatives from the root *qu-*, so that as far as the first two letters go, the three words agree—*qu*-ality, *qu*-iddity, *qu*-antity. The three last letters agree as well. All three end in *-ity ;* all three being derived from the Latin words in *-tas* (*tat-is*), viz. *qu*-ali-*tas*, *qu*-idd-*itas*, and *qu*-ant-*itas*— *-tas* (or *-tat*) being, in Latin, the sign of abstraction.

Concerning *quiddity* there is little, or nothing, to be said. It is obsolete. Nor need much, at present, be said about *quantity*. The only object of the present section is to give a reason for the use of the word Attribute, when, apparently, Quality would do as well. This lies in the fact of *all qualities being attributes though all attributes are not qualities.*

In other words, quality is a species of the genus attribute; attribute being, of course, the wider and more general term.

Another species of the same genus, another term subordinate to attribute, is *quantity ;* the *quantity* of any substance being as much one of its attributes as its colour, taste, or any ordinary *quality.*

This distinction is neither more nor less than a distinction of the common language of conversation. The fact of a couple of men being *two* (their *two-ness*, so to say), though allied to the fact of their being *mortal* (or their *mortality*), belongs to a different class of phenomena. The one is a matter of *quantity*, the other of *quality*. Both, however, are *attributes*.

It is, then, the greater generality of the word

Attribute which brings it into use. It includes quantities as well as qualities.

The *logical* difference between Quality and Property, a difference not made in common language, need not, here, be explained.

92.

Attribute of Relation.

There are, then, two kinds of Attributes, viz. Qualities and Quantities.

Are there any others? There is, certainly, one more; and that, in the history of language, a most important one, one to which Quantity itself is subordinate, the attribute of Relation.

The ordinary qualities of objects are more or less permanent and inherent to their several substances. If an object be *white*, it cannot become *black* or *red* without an absolute change in its nature or characteristics. It may not, indeed, always (or even generally) be converted into something else, inasmuch as the change may not go far enough to affect what are called its essential qualities. Nevertheless, the change may be considerable, and it may be of a permanent kind. It is, certainly, *internal*; i. e. it applies to something contained within the range of attributes that belong to the substance in which they occur.

But what are we to say to changes that, leaving all the ordinary qualities of an object exactly as they were, still are changes?

What are we to say to changes that, in some sense, are no changes at all? Do we not, in the first place, ask whether they actually exist? Can

one man be converted into another at all? Can he be so converted without any alteration whatever of any one of his qualities? He can. A man may, for the purposes of language, take the name of another man, of a horse, of an inanimate object, or of anything else *in rerum naturâ*; and that truly, and without losing any one of his original qualities, or gaining any fresh ones.

He may do this by a change of relation. We saw our way to something in this way in the section upon genera. The subaltern classes were greater or smaller according to the point from which they were viewed. They were this without any change whatever in the way of actual magnitude.

Words like *father* and *son*, *master* and *servant*, *ruler* and *subject*, are of the same kind. The *father* of John may be the *son* of Thomas. Yet *father* and *son* are, essentially, different (not to say opposite) names.

It is the point of view from which we contemplate the relation between such objects, or ideas, as these that determines the application of the names. Different as they are, they may yet apply to the same object. More than this, they may be changed and shifted from one object to another. The *father* of one moment may be the *son* of another, and *vice versâ*.

A *stone* in a certain relation to the speaker (*i. e.* in his hand) is named *this*. The same stone, when thrown to a distance, is named *that*.

Again—the word *this*, immediately after doing duty as the name of a *stone*, may stand for a *father*, a *son*, a *pen*, &c., &c.

Nevertheless, the *stones*, *fathers*, *sons*, *pens*, &c., that are named *this* (or *these*) are, in all matters of ordinary quality, the same as the *fathers*, *sons*, *pens*, &c., named *that* (or *those*); the change of attribute that justifies the change of name being simply that of relation to either the speaker or some other object.

It may be said that words like *this* and *that* are not *names*. That they are not permanent, unchangeable, and irremovable names is true. But why should permanence, &c., be considered essential to the idea of a name? The words in question are *terms*, and they denote *objects*. It would be difficult to show that more than this is necessary to constitute a name.

The fact is that words of the sort in question are not only names, but names of a very important kind.

93.

Convertible Names.

The difference between individual and common terms has long commanded the attention of both logicians and grammarians.

Not so, however, the difference between the two classes of names which form the subject of the present section—the difference between the Inconvertible and Convertible. In the Natural History of Language, no distinction is more important than this. Neither is it useless, but (on the contrary) very useful in ordinary grammar.

In order to understand it, a clear notion of the

attribute of relation, as opposed to that of quality, is all-important.

Compare the word *I* with the word *writer*. The latter is a name which can be applied to a certain class of objects only. A *writer*, for instance, must be a *person*. Probably, he will be a person of a certain age, or one who has arrived at years of discretion; he will also be more or less civilised. Finally, he will *write*. A child is no *writer*, a *savage* no writer; consequently, to neither children nor savages does the word *writer* apply. To apply it to a person who neither will nor can write, who neither has written nor is about to write, is to *mis*apply it. It is a word that can only refer to a certain class of objects; and, as such, is *in*variable.

But what is the case with *I*? A child may say *I am not a man*, and a *man* may say, *I am not a child*; and yet the word *I* retain its proper power. When *William* says *I*, it means *William*; when *Thomas* says *I*, it means *Thomas*. If a *mother* says *I*, it means a *mother* and a *female*; if a *father* says *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker, whoever it may be.

The same applies to *you*; which denotes the person spoken to, whoever he may be. If *I* speak to *you* and *you* are named *William*, *you* means *William*; but if *your* name be *Thomas*, then *Thomas* is what is meant by *you*. Any object that is capable of being spoken to is capable of being called *you*; even as any object capable of speaking

may be *I*. The generality of objects that are named *I* and *you* are, of course, persons, men, women, or children. But they need not necessarily be so. Animals, as we find in fables, may be supposed to speak. So may inanimate objects. They do not do so in nature. They do so, however, and that not unfrequently, in the imagination of the men and women who use and make language; and that is enough.

The word *he* may denote any male person concerning whom any one else chooses to speak. It may even denote a female. Suppose that I am speaking of a person seen at a great distance, a person that is actually a woman, but whom I imagine to be a man, I may say, *he is now in sight;* or I may say the same of a person in woman's clothes. Julius Cæsar, William the Conqueror, Julius Cæsar's dog, William the Conqueror's horse, are all equally *he;* but they, by no means, are all equally *men*, *dogs*, or *horses*. Julius Cæsar and William the Conqueror only are men. Their domestic animals were horses or dogs, as the case might be.

She may denote any female, real or supposed, just as *he* might denote any male—Queen Elizabeth, Cleopatra, Queen Elizabeth's mare, &c., &c.

It denotes inanimate, just as *he* and *she* denote animate, objects. There is nothing in the universe that may not be called *it*.

This and *that* have been noticed already.

It is obvious, then, that words like *I*, *you*, *he*, *this*, *that*, &c., are what may be called convertible, whilst words like *writer*, *man*, *woman*, *child*, *stone*, &c., are inconvertible. The former can be applied to any (or, at any rate, to several) objects, no matter

how dissimilar. The latter applies to one class of objects, and no more.

Instead of saying convertible and inconvertible, we may say variable and invariable.

All convertible names are individual. This is transparently visible with words like *I*, *thou*, *this*, &c.; nor is it difficult to see that the same must be the case with *we*, *ye*, *these*, &c. Plural as these words are in form, they are, really, collectives.

94.

Notation (or De-notation) and Con-notation—Individual Names not Connotative.

Convertible names simply *note* or *denote* the objects to which they apply.

To simply *note*, or *denote*, an object is to point it out, to mark it out, to set a mark on it, by which it shall be distinguished from all other objects; this distinguishing mark being its name. For names are nothing more than certain marks. The Latin for a *mark* is *nota*; the Latin for *I mark* being *noto*; the Latin for *marking* being *notatio*.

A mark in its narrowest application has very little meaning—properly speaking, writes Mill, it has not any. It has only a purpose. He proceeds to explain this distinction. The robber in the story of the Forty Thieves marks the house in which Haji Baba lives. Why? In order that he may distinguish it from the others in the same street. He marks it with chalk, and what does the chalk-mark do? It says, "this is the particular house that I

wish to know again." It says this, and nothing more. The house itself, however, was a great deal more than this. It was the house of a wealthy owner. It was the house in which much gold lay. It was a cottage, a mansion, a messuage, a first-class residence, a tenement, &c., as the case might be. But the chalk-mark told us nothing of this. It merely told us what it was *not*. Hence, when Morgiana marked all the other houses in the same manner, she defeated the scheme; not (be it observed) by rubbing off the chalk on Haji Baba's door, but by annihilating its value as a distinctive mark, by placing the rest of the street in the same predicament.

If Haji Baba had lived in London, instead of Bagdad, no chalk would have been needed. There would have been the number on the door—say No. 2. And this would have been the mark of the house; the mark by which it was distinguished from Nos. 3, 4, 5, &c.; all, perhaps, alike in external appearance. That this would have been sufficient for the purposes of the robber is clear; provided only he could read the number and remember it as No. 2.

The chalk-mark and *No.* 2 then are the names of the houses in question.

Let them be used as such in a conversation with some second person. What purpose will they serve? It is certain that, whatever else they may supply, they will not supply a *description* of any kind. They will not tell anything positive at all. They may be used in conversation, but if the person addressed have no key to their meaning they will be all but meaningless. They will merely

signify something different from No. 1, No. 3, &c., and something different from all things whereon no chalk-mark is to be seen.

But substitute *house* for *No.* 2, &c., and you will find that you are using a word of a different kind altogether, a word that not only *de*-notes something, but which *con*-notes something as well. A house, *as such*, has certain attributes. It serves certain purposes. It contains certain apartments. It is bounded by walls, covered by a roof. All this is the case with *No.* 1, or the *object marked with chalk*—when we know it to be a house, but not before. Until we have learned that it means a house, we only know that it is *not* something destitute of a chalkmark, or that it is something either not numbered at all, or numbered differently. In other words, whilst *house* implies the existence of certain attributes, *No.* 2, or *the object marked with chalk*, implies nothing of the kind, except so far as the number or mark itself is one.

To pass to another illustration.

At first sight it seems much more definite, in speaking of pictures, to say a *Flora by Rubens*, than a *painting by an artist;* inasmuch as the former expression tells us, not only that it is a painting of which we speak, but that the subject of it is a heathen goddess, and the artist the great Flemish master. And so it is—under one proviso, but not otherwise. This proviso is, that we must know, from other sources, that it is Art and artists that we are speaking about. It is only with this knowledge that words like *Flora* and *Rubens* have any practical meaning at all. So little do they, of themselves, tell us anything,

that, unless there be a context to explain them, Flora may mean a blood mare and Rubens her sire; as has actually been the case. It is a current story in one of the sporting counties, that an artist having called to see a famous Flora by Rubens, was shown into the stable; the owner of which might, perhaps, have been equally surprised if an artist, who had heard of his fondness for such things, had shown him into a picture-gallery.

This illustrates the extent to which individual names, *unless explained by a context*, are useless for the purpose of supplying information concerning the nature of the objects to which they apply. They only give us what we may awkwardly denominate their *so-called-ness—i.e.* the fact of their bearing a given name. Flora differs from Rubens and Rubens from Flora in having different names —the name in each, as long as it is the only fact known concerning them, being their one solitary property, or characteristic. This, single and solitary as it is, is still sufficient for one important purpose, that of denoting them, or marking them as separate from everything else. The name Flora, for instance, separates even the unknown object that bears it not only from Rubens, but from all other objects not named Flora.

Individual names, of the kind in question, then, require a context to explain them; *i.e.* to tell us the class of objects to which they apply. Unless they are thus accompanied, they are in the condition of the words of a foreign language. This is pre-eminently the case with the so-called proper names.

It is also the case with words like *I*, *this*, *that*, &c., or the whole class of convertibles. No one knows what *this* or *that* means from the bare use of

the words themselves. Every one knows what they mean when the object to which they apply is either pointed out, or indicated by the rest of the conversation.

This, too, is the case with the class of abstracts; although their application as individual terms is peculiar. Abstract names are essentially the names of intellectual, and internal, rather than of material and external, objects. They are, pre-eminently, the names of ideas. Now *yellowness* is as much an individual idea as the painter Rubens is an individual human being. It is, also, equally a substance, *i.e.* equally the basis of an attribute. It is a name that we can apply to many objects; but so we can the words, *I*, *thou*, *Flora*, &c., which are, nevertheless, the names of individuals rather than of classes. Like *I*, *Rubens*, No. 2, or the chalk-mark of our first illustration, it serves only for the purposes of separation; dividing *yellow* from *not-yellow*. This it does, and it does no more. It *connotes* nothing. It simply notes or denotes.

The reason why individual names are thus non-connotative lies in the fact, already suggested, of their conveying nothing beyond the mere *so-called-ness*, or *named-ness* of their objects. Whether this be an attribute will be considered in the sequel.

In *I*, *this*, &c., the attribute is that of the particular relation, for the time being, of the object to which the words apply to some other object, to the speaker, or to both.

In abstracts, the individual character of the name *yellowness* lies in the singleness of the idea which it expresses; the idea being based upon the peculiar character of certain sensations created by yellow objects in general.

There is nothing, however, that is so necessarily connected with *yellowness* as to make the word suggest anything like a class. The objects connected by the fact of their all being *yellow* are of the same heterogeneous character as the objects connected by certain negative names, *e. g. non-horse*, &c. (see §§ 81—85). Indeed, abstract and negative names have much in common. The former give but one attribute; the latter something even less than this; *viz.*, the bare fact of the objects to which they apply not being something else.

All individual names are notative, *de*-notative, or *non*-connotative.

95.

Notation, &c.—Common Names connotative.—Characteristics, or essential Attributes.

§ All Common names are Connotative.

They all apply to classes of objects.

Classes of objects consist of certain individuals endowed with certain attributes; and these attributes, in order for the objects to which they belong to form a class, must be *numerous*. They must, at any rate, be *more than one*.

It is by having a certain number of attributes alike, that objects belong to the same class. It is by having a certain number unlike that they belong to different divisions of it.

It is evident that all the attributes of an object are not of equal importance. Whilst some cannot be changed without changing its character, some can be withdrawn and replaced by others, the character of the substance to which they appertain

remaining unaltered. In other words, some attributes are characteristic, others not; some *essential*, or necessary to make the object what it is (*esse* = *to be*), others unessential or indifferent.

The *ink* with which these lines were written, was black and fluid. The *ink* with which they were printed was black, but scarcely fluid. The *ink* with which they were written, however, might have been red or blue. Nay, there is such a thing as purple *ink*. The Imperial signatures of the Byzantine Cæsars were made in it. Indian *ink* is a solid, capable, however, of being made fluid. Then there are several sorts of invisible *ink*; capable, however, of being made visible.

There is no ink, however, which cannot be used for *writing*, *limning*, *shading*, *marking*, or some similar application to which its fluidity and colour are subservient; and it is probably safe to say, that the essential character is its use for the above-named purposes. Fluidity and colour of some kind are also of great importance. The particular degree, however, of fluidity and the particular tint are matters of indifference. They may be changed without making the *ink* into *not-ink*.

The same applies to every object in either Nature or Art, to which a common, or class, name can be attached, except in the cases of absolute identity.

In order for objects of the same class to differ from each other, they must exhibit their difference in some unessential attributes. To differ in an essential one is to belong to a different class. This implies that there must not only be, at least, two attributes to the object, but that there must be two sorts of them—essential and unessential.

96.

Difference of view respecting the characteristics of Classes.

§ It is not every one that takes the same view of the essentiality of an attribute. In the eyes of a grazier, clover is a *grass;* so, at least, he would call it if he were speaking of the difference between the natural and artificial grasses. Wheat, on the other hand, and oats, and barley, are no grasses in his eyes, but so many kinds of corn. Still less is the sugar-cane a grass. Yet this is what they are in the eyes of the botanist; who withholds the term from clover.

Whence the difference?

The grazier considers one set of attributes essential, the botanist another.

In the eyes of the same farmer the bulb of an onion is a *root,* inasmuch as it has, in his eyes, the essential attributes of one. It lies, more or less, below the surface of the soil. It appears to feed the leaves, flowers, and seeds. It comports itself, in short, except in certain apparently unessential points, like the root of ordinary plants.

In the eyes of the botanist, however, it may do all this and much more, and yet be no root. It grows upwards like a stem, instead of downwards like a true root. The true root is the bunch of fibres that grow at the bottom of it. The bulb itself is an underground bud. All this difference of view arises out of the fact of the ordinary observer making one set of attributes essential, the botanist another.

97.

Relation between Names and Classes.—The Class growing out of the Name.

§ The manner in which common names come into existence belongs to the Natural History of Language rather than Logic. It is convenient, however, to notice the relation between the employment of them and Classification.

As soon as two or more persons agree in applying the same combination of sounds to the same combination of essential attributes a name has come into existence; the objects to which it applies being indefinite in number, and, to a great extent, unknown to the persons who first used the term. They may be infinite. They may be few. They may be single. They may be non-existent in nature, *i. e.* creatures of the imagination only. They may be words like animal; or words like planet; or words like universe; or words like dragon, Centaur, or Hippogriff, &c. They may be words of any extent, or no actual extent at all. All that they have to do is to apply to such and such objects, as often as they exhibit such and such attributes, objects which may appear often, or rarely, or never—objects which we may see every hour in our life, or objects that we can only contemplate in the most excited state of our fancies. It is no matter whether we do it from our experience, or our hallucinations; but so long as we group together certain attributes, and designate the collection by a certain combination of articulate sounds, we create names; and so far as the other individuals

with whom we have conversed agree in understanding such names in the same way, we introduce our creations into language.

In this way common terms become current amongst considerable masses of men; the objects to which they apply being either alike or different in unessential attributes only. It often happens that at first the number of such objects is but small; commensurate with the limited experience of the first authors of the term. As time, however, goes on, as the number of speakers increases, and as experience enlarges, new objects are continually brought under the same denomination; so that the magnitude of the class increases in respect to the number of individuals that it contains.

Nor is this all. The larger the number of such individuals the greater the chance of differences between them. Hence, the number of unessential attributes increases, and doubts arise as to whether some of them may not be essential. The name that began with the object A, and was extended to B (between which and A there was no notable difference), may lose some of its intelligibility when it has arrived through C, D, E, &c., to X, Y, or Z. Nevertheless, so long as it applies to a certain number of objects, it is a common (or class) name, against which the worst that can be said is that the class to which it is attached is not a very natural one.

Such is the case when the name precedes the class, or (in other words) where the class grows out of the name, as is the case in ninety-nine hundredths of the ordinary language of common life.

98.

Relations, &c.—The Name growing out of the Class.

§ There are cases, however, where the process is reversed, and where the name grows out of the class. Such are the scientific terms of the chemists, botanists, zoologists, &c., where, *after* a full and sufficient knowledge of certain groups of individuals, and the determination of their essential attributes, we find that our class is one for which the rougher, looser, uncertain, and empirical phraseology of the current language, supplies no term sufficiently exact; a fact which forces upon us the invention of a new one.

EXTRACT.

"We have adverted much less than is usual with logicians to the ideas of a class and classification.—We have considered names as having a meaning quite independent of their being the names of classes.—As soon as we employ a name to connote attributes, the things, be they more or fewer, which happen to possess those attributes, are constituted, *ipso facto*, a class.—By every general name which we introduce, we create a class, if there be any existing things to compose it.—Classes, therefore, mostly owe their existence to general language. But general language also, though that is not the most common case, sometimes owes its existence to classes."—MILL, b. i. c. 7, § 1.

99.

Classification.

§ Whether the class originate in the name, or the name in the class, it always happens that, as

time goes on, names show a tendency to change their signification. If it were not so, language would be greatly more uniform than it is.

Let a name originally apply to a few individuals, and let the difference between those individuals be slight. Let all the birds, for instance, to which the name *swan* applies be either white or whitish. At any rate let none of them be of a colour opposite to white. Let whiteness pass for an essential attribute of *swan-ship* (or *swan-hood*). What happens when a bird, black in hue, but in all other respects like a swan, presents itself? Are we to abandon the essentiality of the attribute whiteness? Or are we to deny to the new bird the name swan? It is not necessary to decide. All that it is, at the present time, necessary to notice is the undoubted fact, that there is hereby introduced into the question of names and classes a disturbing force of no slight importance.

We get a certain amount of disturbance from a swan that is simply *black*. But this is not much. There are other attributes that create greater complications. Let the swan that serves for our illustration be not merely a swan with certain *unswan-like* attributes, but let it have some of the characteristics of the *goose*. Let these be either actually essential, or considered to be so. What follows? Not only doubts as to whether the bird be a swan or not, but doubts as to whether it may not be a goose. Or it may be something intermediate, to the two—neither swan nor goose, but some third sort of bird, anonymous, but capable of being named.

From birds let us go to bows—rain-bows. Observe the hues thereof. There is a decided red, a decided yellow, a decided blue, and a decided green. But this decidedness is not general. Where the blue and green join, the colours pass one into the other. So they do where the red becomes yellow, or the yellow red. So they do on all the confines of all the colours. When are we to say that that blue or red end, and green and yellow begin; and *vice versâ?* Where is the line of demarcation, the boundary; the line which, lying between the *con*-fines, may be said to *de*-fine them? Mark this last word, this compound of *de* (= *from*), and *finis* (= *end, limit, boundary*). Mark it, for it will appear in the sequel.

Some such line is evidently wanted.

Some such line is evidently wanted; but it is by no means as evidently attainable. It is only attainable where the transitions, though in many respects gradual, are still capable of being distinguished. When all the gradations are imperceptible, the name that served well enough for the central, typic, normal, or standard forms of a class becomes uncertain and indefinite on its confines.

In many of the complications thus engendered, the essential attribute steps in and helps us. But it is far from doing so in all, inasmuch as it is itself, in a vast number of cases, a matter of doubt. It is not every two or three speakers that agree as to what constitutes a swan as opposed to goose, or any other bird. Just as little is it every one who would fix upon the same point in a rainbow for the red to become orange, or the orange yellow.

Let us say, however, that, in certain cases, this can be done, and we come to the consideration of—

100.

Definitions.

§ We have seen from what the word *Definition* is derived; and we anticipate its meaning. A definition is a *boundary*—a boundary by which all the individuals of a given class are included. So *in*cluded, they are separated from everything else; everything else being *ex*cluded from them.

Wherever there is a definition there is a name; but it is not all names that either are susceptible of definition, or require to be defined. Definitions are wanted where the import of a name becomes doubtful; the import of names becoming doubtful whenever the essential character is obscure, overlooked, or controverted.

The Name indicates the Class.

The Definition explains the Name.

Hence, whilst a Name constitutes a term, a Definition constitutes a Proposition; a Definition being

A Proposition explanatory of a Term; in all of which the Term to be explained is the Subject, the Term by which the explanation is made, the Predicate—

Subject. *Predicate.*

A Definition is a Proposition declaratory of the meaning of a term.

Such is a definition of a Definition.—(*See Mill*, b. i. c. 8, § 2).

All definitions *de*note the objects of the class to which they apply. Nevertheless, it is not every denotation that is a definition. To point at a man crossing the street is to *de*note him. To lay your hand on him and to say *this is he*, is also to denote him. Nevertheless, pointed fingers and the use of words like *this* and *he* are not considered to be modes of definition. That they partake of its nature is clear. Still, it is not the habit of language to identify them.

Words susceptible of definition must *con*note, as well as *de*-note, something; this being only another way of saying that they must be common (or class) names.

Dialogue.

A. John is a man.

B. But what is a man?

A. Man is everything to which the combination M A N applies—this being the name of a class.

B. What constitutes that class?

A. Certain attributes, such as animality, rationality, and others of either less importance or involved in these.

B. The definition, then, of M A N is that it is a name connoting certain attributes.

A. Yes; or a name which, when predicated of any subject, implies that that subject possesses them. In such a sentence as *John is a man*, the word M A N is the predicate. In *Man is a rational animal*, it is the subject.

It is not always that we can define a class, or (to speak more accurately) the meaning of a class-name. How can we do so when it runs into another by imperceptible gradations?

EXTRACT.

"A name ought to be like a boundary, which clearly and undeniably either shuts in or shuts out every idea that can be suggested. It is the imperfection of our minds, our language, and our knowledge of external things, that this clear or undeniable inclusion or exclusion is seldom attainable, except as to ideas which are *well within the boundary*. At and near the boundary itself all is vague. There are decided greens, and there are decided blues; but between the two colours there are shades of which it must be unsettled by universal agreement to which of the two colours they belong. To the eye, green passes into blue by imperceptible gradations. Our senses will suggest no plan, on which all agree, at which one is to end and the other to begin.

"But the advance of knowledge has a tendency to supply means of precise definition. Thus, in the instance above cited, Wollaston and Fraunhofer have discovered black lines which always exist in the spectrum of solar colours given by a glass prism in the same relative places. There are definite places in the spectrum, by the help of which the shade of any colour therein existing may be ascertained, and the means of definition given."—*Formal Logic*, p. 35.

101.

Classification by Type.

§ It is only, then, as knowledge advances, that certain definitions become possible. What are we to do in the mean time? The answer to this was found in the fact that, although some of the members of a given group may be on the debateable land between two classes, there are others which lie *well within the boundary*.

Say that some lie in the very centre of the in-

closure, equally distant from the confines of any of the classes with which its frontiers may come in contact; as is the case with centres of each of the coloured bands of the rainbow; as is the case with the red where it is equidistant from the purple on one side and the orange on the other. We can, in such cases, take such members of the class in question as standards, samples, or types, of the group to which they belong, and, so doing, arrange the remainder around them; the nearest being the most unequivocal members of the class, the next nearest being somewhat less, the more remote intermediate to some other class, or (possibly) of doubtful position.

To do this is to classify by *types*, as opposed to the classification by means of *definitions*.

In the former we take a central object and group others round it, without much caring whether the outsiders (so to say) belong to the same class as those of the interior.

In the latter we draw a line round a certain number of objects, without much caring whereabout, within the inclosure, they lie, provided only that they *do* lie within it.

102.

Equivocal Names.

§ The same combination of sounds does not always make the same word. Where there is a difference of meaning there is also a difference of name.

In the following propositions there is but one combination of sounds, viz. L, I, G, H, T.

Yet the number of names is two.

Light is contrary to darkness ;
Feathers are *light ;*
Feathers are contrary to darkness.

Change the language, and the equivoque becomes transparently manifest.

Lux est contraria tenebris ;
Plumæ sunt *leves ;*
Plumæ sunt contrariæ tenebris.

Words of this kind are called *equivocal*, having one form, but two meanings.

PART III.

PARTS OF SPEECH.

103.

Parts of Speech.

§ What is meant by a Part of Speech? In *one* sense every word that exists in language is a *part of speech*, inasmuch as it is by means of words that the speech by which man communicates with man is constituted; human speech being made of words. But these words are, again, made up of syllables; the syllables being, again, made up of certain elementary sounds. If so, every syllable is a part of speech, and so is every elementary sound.

But this is not what the grammarian means when he talks of a Part of Speech; as he often does. Sometimes, indeed, he talks or writes about *the* Parts of Speech, as if there were something special and particular, requiring the use of the definite article to denote them. Open any ordinary grammar, and it is an even chance that the first sentence runs thus—"The parts of speech are eight" (or "nine" as the case may be), "Noun, pronoun, verb," &c.

Sometimes the opening sentence of grammar is

to the effect that "Grammar is the art of speaking and writing correctly," but the ordinary opening is the one just given.

Such is the importance of the parts of speech —noun, pronoun, verb, participle, &c.

104.

Parts of Speech.—Number, Criteria, &c.

§ Nouns, pronouns, verbs, participles, adverbs, conjunctions, prepositions, interjections, and the like, are the parts of speech now under notice; and there is something beyond what is found in the ordinary grammars to be said concerning them.

There is something to be said concerning the *number* of them:

Something also concerning the *criteria* by which they are separated from each other.

105.

Parts of Speech.—Number of them.

§ And first concerning the *number* of the parts of speech. Sometimes it is said that the parts of speech are eight, sometimes that they are nine, sometimes that they are no more than three. In Latin, where the article is wanting, the list runs —noun, pronoun, verb, participle, adverb, preposition, conjunction, interjection. Total, eight.

In English we have an article (*an* and *the*), which makes our parts of speech, from a Latin point of view, nine.

But some writers, instead of speaking of nouns, speak of substantives and adjectives, by which they make two parts of speech out of one; in which case their list runs—substantive, adjective, pronoun, &c.

Finally, there are many who limit the parts of speech to the noun, the verb, and the particle; referring to the first, the substantive, the adjective, and the pronoun (including the article), to the second the participle, to the third the remainder.

All, however, agree in this, viz. the recognition of the terms noun, substantive, adjective, pronoun, article, verb, participle, adverb, preposition, conjunction, interjection, particle, along with other names less general, such as numeral, cardinal, ordinal, relative pronoun, personal pronoun, &c.

106.

Parts of Speech.—Criteria.

§ So much concerning the extent to which grammarians differ in respect to the number of the parts of speech, and so much concerning the extent to which they agree in admitting, that in some sense or other, nouns, verbs, &c., are parts of speech. How do we account for their agreement, how for their difference?

The reason for their agreement lies in the fact of certain fundamental principles lying at the bottom of all forms of speech, however different from each other in detail.

The reason for their difference is not so simple. Sometimes it arises out of the actual difference of language, one language wanting something that the other has; this being the case with the Latin as

compared with the English in respect to the article. An Englishman can say—

The son of *the* father;
The son of *a* father;
A son of *the* father;
A son of *a* father.

The Roman could only say *filius patris*.

Generally, however, there is a difference between the views taken concerning the marks, signs, characters, tests, or criteria by which one part of speech is separated from another. "Why," says one writer, "make the two classes of substantives and adjectives when the single class of nouns would suffice?" "Why," writes another, "make a class of nouns in the first instance, when the moment you come to the practical details of your grammar, you have to divide it into substantive and adjective?"

107.

Parts of Speech.—Criterion, the Place of a Word in a Proposition.—Categorematic, Syncategorematic and Hypercategorematic Words.

§ The reader may easily see beforehand what will be the criterion by which the place of a word as a part of speech will be determined. It will be a noun, pronoun, verb, participle, &c., according to the part it takes in the structure of a proposition.

For further preliminaries see §§ 21—25.

These will lead us to the notice of three new terms—compounds of the word *category*.

Categoria is, in the first instance, an *accusation*, the language from which it is derived being the

Greek. To *accuse* is *to charge with—to impute to—to attach a certain character*, or even *a characteristic—to mark—to define—to place in a class.* Hence, *category* comes to mean *class*, there or thereabouts.

A word which can, by itself, form a term is called *categorematic.*

A word which cannot, by itself, form a term, but can, by itself, form a part of one, is called *syncategorematic—syn = with*, and implying union or conjunction with other words.

A word which, by itself, can form a term and something more (a predicate, for instance, and a copula) is *hypercategorematic—hyper = over* and implying excess.

The words in §§ 21, 22, and 23 are *categorematic.*

The words in § 24 *hypercategorematic.*

The words in § 25 *syncategorematic.*

108.

Categorematics, &c.

§ Categorematic words are either nouns or pronouns, and if a word belong to neither of these classes it is other than categorematic, *i.e.* it is something either less than categorematic or more than categorematic.

Categorematic words by themselves and single-handed, can form terms, *i.e.* either subjects or predicates or both.

Hypercategorematic words are verbs. They can form, by themselves and single-handed, predicates and copulas at once.

Syncategorematic words are adverbs and prepositions; to which add articles.

The position of the article is peculiar, as will soon be shown. At present, however, it stands in the same group with adverbs and prepositions.

Participles, conjunctions, and interjections also require a separate notice.

109.

Categorematics.

Categorematic words fall into two divisions, according to the kind of term they are capable of forming. Every word that can form a subject, can form a predicate also. The converse, however, is not the case. There is a large class of words which can form predicates, but cannot form subjects. A word that forms both subject and predicate is either a substantive or a pronoun. A word that can form predicates only is an adjective.

110.

Categorematic Words Subjective or Predicative.

§ This is the way we express ourselves when we adopt the language of the grammarian, taking it as we find it, and treating the words substantive, adjective, and the like, as if they were ordinary terms of common life, the meaning whereof is generally known—as, indeed, it actually is. I have already stated that no one is likely to investigate subjects, predicates, and the like, who has not made a previous acquaintance with nouns and verbs. This is not as

matters ought to be, but as they are. The logical terms might, much more advantageously, be learned before those of the grammarian, the import of which they most especially explain.

To proceed: the categorematic words which can form predicates only may, if necessary, be called predicative; those that form subjects and predicates as well, being called subjective. No more complex word than this is wanted. No such word as subjectivo-predicative, or the like, need be coined. Whatever can be a subject, can be a predicate also; and the simple term subjective does as well as a longer and more compound word.

The subjective categorematics, then, coincide with substantives; the predicative with adjectives, *to a certain extent.*

111.

Categorematic Words Nominal (Subjective) and Quasi-Nominal (Predicative).

§ The word subjective and substantive, predicative and adjective, coincide to a certain extent—to a certain extent, but not altogether. There is a considerable class of subjective terms which a grammarian would hesitate to call substantives; in other words, it is only *some* of the subjectives that are substantive. In order to understand this, we must look upon our subjects and predicates in a fresh light. How far are subjective and predicative words *names?* Something upon this question has already been written in § 68; where it is stated, that although such a word as *whiteness* is a name, such a word as *white* is not. *Whiteness* is the

name of an attribute. *White* is no true name at all. It is only a word which suggests one. Many doubt this; many deny it. Many say that *white* is a name. Many say that *white* is the name of *white thing;* also that *white* is the name of the attribute *whiteness.* But a little consideration will show that *white* the adjective, and *white* the substantive (*i.e.* the equivalent to *white thing, white person,* &c.), are in different classes. And a little consideration will show that the *name* of the characteristic attribute of white things is *white-ness,* (not *white.*)

That words like *white* are neither the names for *white objects* nor the names for the attribute of *whiteness* becomes plain and clear after a very little consideration. The question whether they are *names* at all, is somewhat more complicated. It is possible, and not difficult, to define the word *name* in such a manner as to include not only adjectives, but a great many other words besides. Hobbes' definition (for instance) does this, which is to the effect that a name is an arbitrary word, serving for a mark, and raising in our mind a thought like some thought we had before, and which when pronounced to others may serve as a sign of the thoughts of the speaker.

A definition of this latitude would convert not only adjectives, but interjections, into names.

A definition of this latitude, even if it suit the logician, is unfit for the grammarian, who finds it convenient, if not necessary, to limit the word *name* to substances. Common language does the same. It is difficult to imagine a name without some object named. And what can this be but a

substance? At the same time adjectives so invariably *suggest a name*, that though they are not names themselves, they are nearly so—very nearly so. They are names within a little. They are all but names. They are so near to names that if we call the subjective categorematics nominal, we may call the predicative quasi-nominal, words.

Let Subjectives, then, be called *nominal*, from *nomen = name.*

Let Predicatives be called *quasi-nominal*, from *quasi = as if, as it were.*

Instead of *nominal word* we may say *name.*

112.

Names.—Convertible or Inconvertible.—Pronouns or Substantives.

§ Names are either convertible, like *I*, *thou*, *he*, *this*, *that*, &c., or inconvertible, like *man*, *horse*, *stone*, &c. (See §§ 93, 94.)

A convertible name is a Pronoun; an inconvertible name a Substantive.

113.

Pronouns names of Substances.—How far Individual.

§ The first fact to be attended to in the notice of the pronoun is the fact of its being a *name* at all. That it is one has already been stated. It has also been stated, that in order to be one, it must apply to a substance. In this it differs from the adjective, which is no name at all.

On the strength of its being a *name*, on the strength (we may say) of its *nominal character* (or *nominality*), a pronoun can play the part of a substantive in a proposition, and be subject or predicate, just as the speaker chooses to make it.

That a pronoun *is* actually a name—a name of a substance—is clear. What do we mean by *I*, b *thou*, by *this*, by *that*, &c.? Most undoubtedly a substance; a substance with all its attributes, many or few, as the case may be. The *what*ever or *who*ever answers to the word *this*, is an object of which either the senses or the imagination can take cognizance. It may be a *man*, a *horse*, a *stone*, a *Phœnix*, or a *cardinal virtue;* still it is an object, and when we know *what* or *who* is meant we can change the pronoun into a substantive, and say *man*, *horse*, &c., instead of *this*, *that*, &c. The fact is, that in their application, pronouns and substantives are connected with exactly the same class of objects, the *something* which they denote being the same, the way in which they denote it being different. Contrast with this use of words like *I*, *thou*, &c., that of words like *red*, *white*, &c., and you will see the difference between the pronoun and the adjective, and the extent to which the former is an actual name, whereas the latter is only a word suggestive of a name.

A pronoun, then, is a kind of substantive—at any rate, it is a name applied to substances. There is, however, only one kind of substantive with which it agrees; with the important class of common (or general) names it has little to do. All pronouns (as has been already stated) are individual, or singular, or proper names. None are common.

They are all words like *John* or *London*, rather than words like *man* or *town*.

Nevertheless, there is no single member of any class of objects whatever to which such a pronoun as *this* or *that* may not apply. It may mean a *man*, a *horse*, &c., as aforesaid. Surely this is anything but individuality, singularity, or propriety. Is it not something rather the opposite? Is there not an idea of generality, plurality (I had almost said impropriety), attached to a name which may denote any one object out of a million (or more) indifferently? What can well be commoner than a term which will denote anything or everything? Individual names have been said to apply to things of which there is one only (one and no more than one), and singular has been said to mean much the same as individual. The name, however, of the things that such a word as *this* can apply to is legion. Yet *this* is an individual, or singular, name.

Proper names, too, seem at first, to be as unlike pronouns as they well can be. A proper name is a name *appropriated* to some particular individual; *appropriated* in such a manner as to be incapable of any application elsewhere. To name a man *John*, and to call him *Thomas*, is not to name him at all. It is to *misappropriate* two terms at once, to rob *Thomas* without enriching *John*. Yet one and the same object may be called *this* and *that*, *I* and *thou*, and no misappropriation occur. Nevertheless, *this* and *that*, *I* and *thou*, &c., are proper names.

The explanation of this apparent complication is simple. It lies in the fact, so essential to their constitution, of pronouns being convertible, or variable, names. A pronoun may mean anything whatever,

and apply to any amount of objects real or imaginary. But it can only mean, denote, or signify *one object, or group of objects, at a time.* As long as John speaks of himself, *I* means *John*, but when Thomas talks of *his* self, *I* means *Thomas.* As long as a certain *white* stone is nearer to me than a certain black one, *this* means *white stone.* Change their places, and it is better expressed by *that;* the *black stone* being what answers to *this.*

Pronouns, then, in so far as they denote but one object (or one collection of objects) *at a time*, are individual, singular, or proper terms. They depart, however, from the character of the true proper names, like *John* and *London*, in being able to express any amount of different objects *at different times.* In short, they are (as aforesaid) variable or convertible names.

114.

Pronouns the Names of Substances.—How far Common?

§ If pronouns depart in some respects from the character of the true and typical individual, singular, or proper, how nearly do they approach that of the common, or general, names? The exact measure of the distance is as unimportant as it is unattainable. It is only certain that there is a broad line of demarcation between them. A common name, however generic it may be, always denotes objects that have a certain real or supposed relation to each other, objects with a certain amount of attributes in common. An *oak* and a *seaweed*, are equally vegetables, a *mite* and an *elephant* equally

animals; but no one would call a *book* a vegetable, or an *inkstand* an animal. Yet an *oak*, a *seaweed*, a *mite*, an *elephant*, a *book*, an *inkstand*, a *griffin*, a *colour*, a *virtue*, may all be denoted by words like *this* and *that*; indeed there are no two objects in the whole range of the real or the imaginary universe, that are so unlike each other, as not to be brought under the designation in question, and that easily, and without the creation of either obscurity or ambiguity of language.

Though a pronoun is a name, it is not a class-name. It applies, indeed, to objects numerous enough to form a class; but this is not sufficient. Objects, to form a class, must not only exist in certain numbers, but bear to each other a certain amount of resemblance. This is done by their having certain attributes in common.

This means that, whilst common names are connotative, pronouns are simply notative.

Connotative names (§ 94) are founded upon the existence of more attributes than one; notative on the existence of one only. Hence, a pronoun is in the same class with words like *John* and *London*, rather than with words like *man* and *town*.

115.

Pronouns the Names of Substances.—Simply Notative (Denotative).—The Attribute they denote that of Relation.

§ It is in their convertibility that the peculiar character of the pronouns exists.

Except so far as it is convertible, a word like *I* is neither more or less than an expression like *the*

present writer, *R. G. Latham*, or any other designation of the author of the page now under notice.

Now this convertibility of the pronouns arises out of the *nature* of the attribute that it expresses.

The attribute expressed by a pronoun is, always and exclusively, an attribute of *Relation*, and it is to the fact of relations being changeable, that the properties of the pronoun are due.

Relations change. Qualities are (what is called) inherent. For an object to be called *red* it must, *in, and of itself*, possess the quality of *red*ness. For an object to be designated as *this*, it requires no peculiarity of constitution at all. It merely requires to be in a certain relation to the speaker, or some other object. It may become *that* without any alteration whatever *of itself*. It need not even change its place. It is enough for the speaker to change his, or for a different speaker to talk about it.

A pronoun, then, is the name of a substance, denoted by a single attribute, that attribute being the attribute of relation.

As the name of a substance, it can form the subject of propositions, and, as the ordinary substantive can do no more, it is, in that respect, substantival.

As a name founded on the denotation of a single attribute, it connotes nothing, and consequently, can be applied to anything, though only to one object *at a time*.

But as that single attribute is the attribute of relation, and as relations can change, pronouns can be applied to any number of objects *in succession*, however different.

116.

Pronouns as compared with Proper Names.

§ I here use proper names in the ordinary sense of the grammarians; meaning by it names like *John*, *London*, &c.

What do they connote? Nothing.

What do they note or denote? Less than the pronouns; and be it remembered that the pronouns denote but one real attribute.

How can a word that denotes less than a single real attribute denote anything at all? This we must investigate. We must investigate it in order to see in what respect the pronoun differs from the proper name.

The information that a proper name gives us is purely, absolutely, and exclusively negative. What do I know of the individual called *John* from the combination J O H N? I guess that it means a human being of the male sex; but this is only from knowing that it is to such objects that it generally applies. It may mean a *dog*, a *horse*, a *ship*—anything.

All that the name really tells me is this, viz. that the object to which it applies bears that name, or is supposed to bear it; that it is not a *Thomas*, a *Charles*, a *London*, a *Julius Cæsar*; that it is not, in short, anything not called *John*, or rather that it is not anything called by a name other than *John*. Certainly, this is little enough. Yet more than this I am unable to find in the ordinary proper name. It simply excludes so many others.

Now this is what is done by the pronoun. Words

like *I* and *this*, &c., exclude words like *thou* and *that*, &c. But they do something more. They tell us something positive. What *I* may mean altogether I cannot learn from the word itself. It most probably means a human being. It is even chances that, meaning a human being, it means a person of the male sex. But it may mean something different. In Æsop's fables it means a *lion*, *tiger*, *dog*, *fly*, &c. In Homer it means *gods*, *goddesses*, *demons*, &c. It may mean anything that any one may imagine to be endowed with speech, and to use it in talking about itself. Nevertheless, it means a speaker of some sort.

In like manner *thou* means an object spoken to.

Again—*this*, however little it may tell us as to the nature of the object that it denotes, tells us that it is nearer to some speaker than the object designated *that*.

This is more than is done by the ordinary proper name, the difference between which and the pronoun it has been the object of the present section to illustrate.

117.

Pronouns as compared with Adjectives.

§ Relation is an attribute. Quality is no more —no more and no less.

The *red-ness* or *white-ness*, of an object is one of its attributes. The *this-ness*, or *that-ness*, of one is the same. The words are somewhat strange. The things, however, are alike. From *red* and *white*, we get the abstract forms *red*-ness and *white*-ness, and we can get the same from *this* or *that* if we

want to do so, without violating the rules of language.

There is something, then, common to the pronoun and the adjective; something common, notwithstanding the substantival character of the former upon which so much has already been written.

To say,

The rose you speak of is *red*,

and to say,

The rose you speak of is *this*,

is to utter a pair of exceedingly similar propositions; propositions which agree in giving a certain attribute to a certain flower. The first gives it that of *red*-ness, the second that of *this*-ness.

Yet there is a great difference in the import of the two predicates. The former, in giving us *redness*, gives us but one out of the many attributes that constitute the substance *rose*. The latter, in giving us *thisness*, gives us the rose itself, *i.e.* the self-same substance under another name.

The name *rose* is the name of substance, *i.e.* of the aggregate of so many attributes.

The name *this* is the name that that substance bears so long as it is in a certain relation to some other substance.

Red is no name at all. It is a word which suggests, or implies, the name *redness*. But when we have got this, what is it? It is no name for a *rose*, but only a name for one of its qualities. Neither is it the name for the qualities of a rose exclusively. It is the name of one of the qualities of a *brick*, an *Indian*, a *soldier's coat*, &c., &c.

The difference between what is implied by a name expressive of a relation and a name expres-

sive of a quality is the difference between a part and a whole, and this is the difference between a pronoun and an adjective.

118.

Pronouns as compared with Abstracts.

A pronoun is the name for a substance.

It is the name of a substance based upon one (and only one) of its attributes.

But that attribute, being the attribute of relation, has the peculiar properties just indicated. It applies to a whole substance, and applies to any amount of different substances *at different* times.

In short, as a name, it is variable, convertible, temporary, ephemeral, momentary, transferrible, a name *pro hâc vice* (so to say).

The great majority of the substances to which pronouns apply are concrete; *i.e.* when we come to know, we find that, though known only through one attribute, they have many.

An abstraction is a substance with one attribute only; *i.e.* the attribute which gives it its name. *Redness*, for instance, is a substance of which we can only say, in the way of predication, that it is *red*.

It may be objected that this is no substance at all. Perhaps it is not etymologically. It is certainly not so to the senses. It is a substance, however, to the intellect; and it is a substance in grammar. It is something that the *mind* can contemplate *in and by itself*. It is a something of which we may talk as we talk of the most concrete objects in existence.

No matter how immaterial, unsubstantial, or unreal, such somethings as goodness, whiteness, &c., may be, no matter how little any of our senses can take cognizance of them, no matter how difficult it may be for even the intellect to realise any *definite* notion of them, they are, still, in the eyes of the philologue and grammarian, substances, or something possessing the grammatical attribute of a substance. He can, for instance, say, *Goodness* is the condition of *happiness;* or, *Happiness* is the reward of *goodness.* He can say, *in goodness, from goodness, by goodness,* &c.; and this is all he could do if the word before him were *house,* or *man;* or the name of some object remarkable for its power of striking the senses by its physical properties of tangibility, visibility, or audibility. The writer* from whom I take this statement, admits and insists upon this property of abstract terms, though he adds, that "this indispensable and necessary use of language, in the common business of life, is the root of the most glaring fallacies, when we have occasion to reason on the fundamental principles of things in general."

An abstract name, though it has a substance, has nothing concrete answering to it. A pronoun has always a substance, and generally a concrete one (*i.e.* an object of more than one attribute), to which it applies.

This is the difference between a pronoun and an abstract name.

The substance that answers to a pronoun may be, and generally is, concrete.

* Sir Graves Haughton, *Prodromus*, p. 11.

The substance that answers to an abstract name never is, and cannot, *ex vi termini*, be concrete.

(119.)

Criticism.—Use of the Word Noun.

§ If the doctrines of the preceding sections are true, the existing phraseology of the ordinary grammars is exceptionable; complications arising out of the use of the word *noun*. The effect of it is to separate the substantive too much from the pronoun, and to connect it too closely with the adjective.

In the first place, noun is derived from the Latin *nomen* = *name*. But the present treatise denies that adjectives are names, and gives reasons for the denial.

The present treatise maintains that a name implies a *nominé* or object named. Now there is no *nominé* to an adjective. It is no answer to this statement to say that *white*, *red*, *old*, *new*, &c., are the names of substances, things, or objects. They are not so. *White thing*, &c., are names; but the nominal part lies in the word *thing*. All that the words *white*, &c., suggest is, the existence of a certain attribute as one amongst others constituting a substance. For this attribute (as aforesaid) *white*, *red*, &c., are not the true names. The true names are *whiteness*, *redness*, &c.

The exact form which the language of a grammarian should take, in order to obviate these difficulties, is by no means an easy question. Neither is it one which any single writer is likely to determine. The practice of teaching, along with the investigations necessary in the higher branches of

philology, will, sooner or later, decide what portions of the present phraseology should be kept, and what allowed to grow obsolete. Meanwhile, it is convenient, for the present, to forget as much as possible the connection between the words *noun* and *name*—adjectives being nouns, but not names. It is also convenient to ignore as much as possible the element *pro* in the word *pro*-noun, or, at any rate, forget that it means *for*. This is needful because the pronoun is really as much of a noun as the substantive itself, and more of one than the adjective. To a certain extent it is, doubtless, a substitute. Every pronoun, like every proper name, has its equivalent. To every proper name there is the common, or general name of the class to which the particular individual under notice belongs. Thus, wherever there is a *John* or a *Bucephalus* (as usually understood), there is a *man* or a *horse*. In like manner to every pronoun there is a corresponding substantive, *this* and *that* always meaning something (*house*, *man*, &c., as the case may be), though meaning it in a different manner.

As far, then, as this is substitution, pronouns are substitutes for nouns. But proper names are also substitutes for common ones. Be it so. It follows that, with a change of view, nouns are substitutes for pronouns, and common names for proper.

Now the evil of making the noun the standard and the pronoun the substitute, makeshift, or shadow of the noun lies in the circumstance of its being extremely likely, as a matter of fact in the history of language, that the pronoun is, in many instances, the older word of the two. The evidence upon this point lies within the domain of another

investigation. At present, it is sufficient to indicate its existence.

A third point upon which we may be chary is the recognition of the use of the word *noun* as the name of a *genus*, to which adjectives and substantives are species. At any rate, we ought to give the same generic character to the pronouns; some of which are substantival rather than adjectival (*I*, *thou*, *he*); others adjectival rather than substantival (*this*, *that*, *some*, *many*).

The use of the word *appellative* to denote the words capable of forming both subjects and predicates, with which power it has the application of the ordinary word noun, and includes substantives and adjectives, though recommended by the present writer in an earlier work,* is called for only occasionally; on occasions, however, it is useful.

(120.)

Criticism.—Plurality and Non-plurality of Attributes.

§ In all the previous sections, when the subject admitted, much was said concerning the extent to which a given substance had one, or more than one, attribute. Some had many, some few. Between those, however, which had only one, and those which had more than one, the difference was evidently considered to be important. Indeed, it was this which made the distinction between individual and common names.

* Preliminary Dissertation I. to the fourth edition of *English Language*.

Of these two classes, each fell into subordinate divisions.

Common names differed chiefly from each other in being more or less generic, *e. g. man* was more generic than *Englishman*, *animal* than *man*, *organized being* than *animal*. Individual names did the same. Proper names implied no attribute at all; pronouns, the attribute of relation; abstracts an attribute, which, whatever it was, appertained to a substance which had no other attribute but it. Of all these classes the characters were well marked.

The attributes of the proper name were fractional, so to say, *i. e.* less than unity.

Those of the pronoun and the abstract substantive agreed in being but one, or in their *one-ness*; but between them there was this difference—when the substance which the pronominal name denoted was known, it might be, and generally was, *as a substance*, one of many attributes; the *one-ness* of the attribute belonging to the name. In other words, the non-plurality of attributes was *nominal*.

Meanwhile, the non-plurality of attributes in the case of the abstract name was *real*; *i. e.* the substance itself, when known, having one and one only.

Change the name of a substance expressed by a pronoun, and you may get a concrete substantive.

Change the name of a substance (*redness*, for instance) denoted by an abstract name, and—But why proceed? The thing cannot be done. Whilst every substance expressed by a pronoun has a second name, substances expressed by abstract names have but one.

Need more be said to show that, in the eyes of the present writer, at least, the plurality or non-plurality of attributes is of the highest importance? It makes all the difference between notation and connotation. For the value of *this* the reader is referred to the work so often quoted, Mills' *Logic*; where the bearing of the latter upon language as an instrument of thought is fully, but not too fully, illustrated.

What, however, if we consider (what may be called) the *named-ness* of an object an attribute? In such a case, the true and typical proper name, like *John* or *London*, instead of being a word which gives us no attribute at all, is the name of an object with a name—the name itself, or rather the fact of the name being borne by it, being, if not an actual attribute, an approach to one. If this be the case, every object that has a name has, *ipso facto*, an attribute.

Considering, then, the possession of a name as one attribute, it follows that words like *I*, *thou*, *this*, &c., which, over and above the fact of their being named, give us a relation as well, may be said to have two, and, having two, to be connotative. At any rate they are names implying a second attribute.

I submit that, as far as this is an objection, it is one easily remedied (should need be) by a slight change in the terminology. The material fact of names that give us a relation being different from names that give us neither a relation nor anything equivalent to it, still remains.

But this is not all. It may be said, that, even according to the view taken in our preceding section of the import of names like *John* and *London*,

they are relational. All that a name like *John* tells us is, that the object which bears it is other than *not-John*—the universe being *not-John* and *John*. This, it may be said, involves a relation. Be it so. The difference between the name of an object contemplated in its relation to the speaker, or some object known to the speaker, and the name of an object viewed in relation to everything else, is still of great practical importance.

121.

The Attribute of Quantity.—Quantity a Relation.

§ The three attributes to which the chief prominence is given by writers on the philosophy of grammar are—(1) the attribute of quality; (2) the attribute of quantity; and (3) the attribute of relation.

Quantity, from the Latin word *quantus* = *how great*, properly applies to *magnitude* rather than *number*, that is, if we look to its derivation only. The answer, however, to the question *how many* is, in ordinary parlance, a case of *quantity*.

Q. How many are there?

A. Three. This means—

There are three—or

The number is three.

Here *three* is the predicate, just as *white* is the predicate in the words *snow is white*. Can we talk of the *three-ness* of anything? Yes. The phrase, though awkward, is allowable. At any rate there is such a thing as the *triple character* of an object.

Little need be said respecting the attribute of

quantity, except that, whatever it may be in other points of view, it is in the eyes of a grammarian an attribute of relation, so that the place of a numeral in a proposition is that of the pronoun rather than the adjective. Indeed, in most grammars (perhaps in all), the numerals and pronouns are noticed together.

122.

The Attribute of Quantity.—Cardinals and Ordinals.

§ The relation, however, between the cardinal and ordinal numbers is sufficiently remarkable to command a short notice.

It most nearly resembles that of words like *this* and *that* on the one side, and *here* and *there* on the other. Compare such a series as *first*, *second*, and *third*, with *this*, *that*, and *t'other* (to use a familiar abbreviation), or *this*, *that*, and *yon*, and the extent to which both have the character of ordinality is manifest. *First*, *second*, *third*, is a sequence of which the words *nearest*, *not so near*, and *further*, give almost a translation. And what are these but *this*, *that*, and *yon*, under another form? The relations in space are identical.

Again—like *this*, *that*, and *you*, the words *first*, *second*, and *third*, imply the existence of a substance to which they correspond. These are truly names; though convertible. This, however, we have learnt already from their place as pronouns.

The relations of the cardinals to words like *here*, and *there*, is less clear. Neither is it so clear that *here* and *there* stand in the same relation to *this* and *that*,

as *one* and *two* do to *first* and *second*. Let us mark, however, the points in which they agree. That *here*, like *this*, implies a closer, and *there*, like *that*, a less close proximity is obvious. And they imply it in the same way. *This* and *that* attach themselves to substances; *here* and *there*, to certain points in space; the objects occupying those points making no part of the idea. And this is the case with *one* and *two*.

If this view be accurate, the cardinal numbers are more or less adverbial in character. Be it so. They may be this, and yet retain much of their pronominal character. But they are adjectival also. We can say *one man*, *two men*, &c., just as we can *a few men*, *many men*. Equally adjectival are *here* and *there;* words which, etymologically speaking, are dative cases of the demonstrative pronouns.

The ordinals answer to the question *which?* the cardinals to the question *how many?*

Q. Which is this?

A. The first, second, &c.

Q. How many are there?

A. Three.

To this extent, then, the relation between the cardinality and ordinality of the numerals is peculiar. It is *not* that of abstract and concrete. If it were so, the phenomenon which the numeration of (I believe) every language on the face of the earth would exhibit would be most anomalous. It would exhibit a reversal of the very general rule that the abstract is derived from the concrete, and not the concrete from the abstract; inasmuch as, in all cases known to the present writer, the cardinal is the simple, the ordinal the derived form; the

cardinal being the analogue of the abstract, the ordinal of the concrete.

In one respect, indeed, there is actually an abstraction and concretion. The cardinal gives us the number *minus* any particular object to which it applies. The ordinal, on the other hand, has always something with which it *concerns* itself. Neither relation, however, is the relation of *red* to *redness*, or *redness* to *red*. On the contrary, both the cardinals and the ordinal *may* (if necessary) take each their own proper abstract. We may talk of the captain of a class in school being proud of his *first-ness*, just as the second may be said to be vain of his *forwardness*.

On the other hand, the word *one-ness* has been found necessary in more than one passage of the present work.*

123.

The Article.

§ The part of speech now coming under notice is one which, in some languages, commands no attention whatever, inasmuch as it is not found in them. The Latin language has no article. At the same time

* The points which the cardinals and ordinals have in common with the concretes and abstracts have had more stress laid upon them in a previous treatise of the author's than the present. In Preliminary Dissertation I. to his *English Language* (last edition) he considers the relation between them to be so far those of the abstract and concrete substantives as to look upon the fact of the ordinals being the simpler in form as an approach to a philological paradox. Without exactly thinking this, at present, he looks upon the development of the two series as one of the most interesting questions in language.

each and all of the languages derived from the Latin have one, or more than one. The French has the article *le* = *the*, and *un* = *one*. So have the Italian, the Spanish, &c. But the Wallachian article is the most remarkable. It *follows* the noun to which it belongs, instead of preceding it. It also coalesces with it, so that the two form one word. Thus if *om* = *man*, the combination *om-ul* = *the man*. In this case the article is said to be *post*-positive, or placed after the substantive.

Now this post-position of the article is by no means a rare fact. Neither is its amalgamation with the substantive. What occurs in the Wallachian occurs in the Icelandic also. So it does in the Danish, Swedish, Norwegian, and Feroic, derived from it.

If these facts be rightly interpreted, they will suggest the likelihood of the article being one of those parts of speech which originate during the later rather than the earlier stages of language; as, indeed, it is.

They will also suggest the manner in which a part of speech, originally non-existent in a language, may be developed. If the Latin be the mother-tongue of the French, &c., and these contain articles, how came those articles there? In the original Latin they were wanting.

The investigation of this will tell us that, although the so-called articles of the modern languages are wanting in the old Roman, the materials out of which they might be made, created, evolved, or developed, were present. The Latin had the word *unus* = *one*. It had also the words *ille*,

illa = *he* and *she*. Now the French *un* = *a* = *unus*, the indefinite article having grown out of the numeral. And the French *le* = *ille*; the definite article having grown out of the demonstrative pronoun,—oftener called the personal pronoun of the third person, but really the demonstrative.

Neither was the French process of evolution or development peculiar. The articles of all the allied languages arose out of these same pronouns, *unus* and *ille*. Only, however, in Wallachian did it *follow* the noun. This is sufficient to show that, in one respect, at least, the article is, if no full and true pronoun, at least, pronominal in its origin. Should, however, the instances from the tongues just cited be held insufficient, it may be added that, *mutatis mutandis*, the origin of the articles in the languages allied to our own is the same. What is *the* but a word of the same origin with the demonstrative *th-is* or *tha-t*? What is *a* but *an*; and *an* but *án* (Anglo-Saxon) and *ane* (Scotch); and *án* or *ane* but *one*?

So much, then, for the *origin* of the article, and the points in which it agrees with the pronoun. Those in which it differs from the pronoun are, at least, of equal interest.

A pronoun is essentially categorematic. If it were not so it would not be a pronoun.

An article is essentially *syn*categorematic. If it were not so it would not be an article.

An article is *syn*categorematic at least; and in many cases it is something more. It not only attaches itself to its substantive, but it may actually coalesce, amalgamate, or become incorporate with it. At any rate, it may join on to the body of the

word, as has been suggested in § 27, and as the name indicates.

Such being the case, the impropriety of putting the article at the head of the list of the parts of speech, as is done in many grammars, is apparent. Separated from the pronoun out of which it originates, and connected with the substantive, adjective, or noun, with which its real relations are only indirect, it is quite out of place; only taking its proper position when in contact with the pronoun.

Pronominal, however, as it is, it is still *syn*-categorematic; and (so being) supplies an instance of a part of speech losing its categorematic character, and becoming something else. How is, this done? The first point to be remembered is, the fact of every pronoun having a synonym, *i. e.* a substantive into which it may be translated. Every *this* is *this* something—*this man, this stone*, &c. Now when the two names are thus joined, the result is a substance *plus* its relations.

Let the two ideas so far combine that the two words which form them partake of the nature of a compound.

Let one of the words undergo a change of form, the result of which will be that the word in combination with the substantive will be slightly different from what it is when separate and independent.

The result, too, will be that out of the root of *this* and *that* we get *the*, a word incapable of existing by itself, but common enough, under the name of the definite article, in conjunction with a substantive.

And out of the numeral *one* we get *an* and *a*, words incapable of existing by themselves, but common enough, under the name of the indefinite article, in conjunction with a substantive.

Dialogue.

Question.—What are the words in English that come under the title of article as thus explained, *i. e.* what are the words in English which are, at one and the same time,

a. Pronominal in origin; and

b. Incapable of existing, except in conjunction with either a substantive or some other pronoun?

Answer.—*An* (or *a*) and *the.*

Question.—Are there any others?

Answer.—Not in the ordinary grammars. More than one competent writer, however, has suggested that *no* is an article. To be this, it must, of course, be considered as different in its construction from the ordinary negative. In which case it certainly comes under the conditions of an article. It has no independent existence. It *has* an existence when coupled with a substantive or another pronoun. It = *not one*, and *none*, in power. But we can by no means use it, as we can those words, categorematically. It seems, in short, to be truly articular.

Question.—Are there any others?

Answer.—The construction of *every* is exactly the construction of *no*. We can say *every man* as we can say *no man*, and *every one* as we can say *no one*; but we cannot say *every* and *no* alone.

Question.—What do you say to *many a-*, and *never a-*, in such phrases as *many-a-one* and *never-a-one?* Are they articular?

Answer.—Certainly. But they are simply the indefinite *a* with a certain prefix. *Every* (= *ever* + *ilk* = *each*) is in a different category. It is not only articular, but a separate independent article.

The recognition of *every* and *no* as articles, are measures of the extent to which the previous doctrine as to the essential characteristics of the article alters the phraseology of the ordinary grammars.

It now only remains to ask, what are the logical conditions which more particularly evolve or develope the article? For these we may look to § 26.

1. *Every* expresses a universal affirmative;
2. *No*, a universal negative;
3. *A* and *the*, the particular affirmative; the former indefinitely, the latter definitely.

DIALOGUE.

Question.—Are there no articles except those that express the quantity and quality of propositions?

Answer.—The words that express the quantity and quality of propositions (*an* and *the*, by the way, do this, and something more) are the chief. At the same time there are others. Though we can say,

This hat is *mine*,

we cannot say,

This hat is *my*;

so that *my*, *thy*, *our*, and *your*, are articular in respect to their construction — articular in construction, and pronominal in origin. If not actual articles, they are closely akin to them.

124.

The Substantive.

§ An inconvertible subjective name is called a Substantive.

In other words—

A Substantive is an inconvertible name, capable of forming by itself, and single-handed, either subjects or predicates.

More than this it is unnecessary to say, inasmuch as the function of the ordinary substantive has already been investigated in the sections that treat of names.

125.

The Adjective.

§ A word capable of forming the predicate, but not the subject of a proposition, is called an Adjective.

The extent to which an adjective is no name, but only a word suggestive of one, has already been noticed.

So has the relation between the adjective and the abstract substantive.

So has the fact of the adjective being the word expressive of an attribute.

So has the fact of the particular species of attribute expressed by the adjective being that of quality.

Adjectives express qualities; pronouns, relations

126.

The Adjective.—Its relation to the Participle and the Verb.—States and Actions.

§ The ordinary division of attributes into qualities and relations has been made.

A further division of the particular class of qualities is still necessary. It is one that concerns the philologue and grammarian exclusively. The logician has but little to do with it. We shall

arrive at it by attending to certain shades of meaning illustrated by the following sentences :—

Ice is solid water.
Water is liquid ice.

Each of these is not only correctly constructed as a proposition, but is true as a matter of fact. Take the two together, and what do they imply? Change—change from solidity to liquidity; at any rate, change of some kind. How is this change effected? Does the water in becoming ice change itself from a liquid to a solid? Does the ice in becoming water change itself from a solid to a liquid? Or are some fresh agents brought in by which water is solidified and ice liquified? Say that there are, and that these agents are heat and cold, and we get the proposition that

Heat is the cause of ice becoming water,
and
Cold is the cause of water becoming ice.

So that now we get the idea not only of change but of agency.

And now for *solid* and *liquid* water write *solidified* and *liquified.*

Ice is solidified water;
Water is liquified ice;
Ice is water solidified by cold;
Water is ice liquified by heat.

Fio in Latin means *I become.* Hence *solidi-fied* and *liqui-fied* mean *become-solid* and *become-liquid.* The abstract names that correspond to these two words are *solidi-fication* (=*the becoming-solid*) and *liqui-faction* (= *the being-made-liquid*). Why are they different? Why does one end in

-fication and the other in *-faction ?* Why not say either *solidifaction* and *liquifaction*, or *liquidification* and *solidification ?* There is no great reason why we should not. The difference between a thing *becoming solid* (or *liquid*) and *being-made solid* (or *liquid*) is rarely of much importance in ordinary language. Both expressions, however, suggest the idea of change; one the idea of change effected spontaneously by the object itself, the other the idea of change impressed upon it from without.

Now *solid* and *liquid* are adjectives, whereas *solidified* and *liquified* are participles, whilst *solidify* and *liquify* are verbs. This shows the extent to which adjectives, participles, and verbs, are allied.

They are allied, but different, and the difference between them consists in the idea of change and agency implied by the participle and the verb. *Solidity* is a state; *solidification* an action. Yet the *solidity* of water in the shape of ice, and the *solidification* which water undergoes in order to become ice, are equally attributes of water.

For *liquify* write *thaw.*

For *liquified* write *thawed.*

To the right of each write *the water is.* Thus

The water is liquid.

The water is thawed.

From *thawed* eject the *-ed*, and substitute for it *-ing—the water is thaw-ing.*

For *is thawing* write *thaw-s;* as, *the water thaws.*

What is the result? Even this—that the predicate and copula have coalesced in one word, and that *thaws* = a predicate + a copula.

The adjective has become first a participle, afterwards a verb.

How? By changing the state expressed by the word *liquid* into the action denoted by the word *liquified.*

The slightest departure imaginable from the expression by which we denote the permanent state or condition of an object has this effect. To say that

Water has the property of liquidity,
Water is endowed with liquidity,
Water becomes solid under certain circumstances,
Water can become solid,

and the like, is to make water (the substance) more or less of an agent, and its attribute more or less of an action.

To have the attribute of liquidity, is to act the part of a possessor or owner.

To *be endowed* with the same is to be acted upon by some imaginary endower.

To *become* anything is to pass from one state to another, through one or more intermediate ones.

The water that *can* become solid has certain powers—no matter whether exercised or not.

And so on through a whole list of similar expressions.

Except when we mentioned the words *heat* and *cold*, we have hitherto spoken as if, in the changes under notice, it was the *water* that was the agent. But what if, instead of saying,

Water becomes ice,

we say,

Water is made into ice?

In such a case water is anything but an agent. On the contrary, it is extremely passive; the agent being elsewhere. In propositions like—

Cold changes water into ice,
Cold freezes water,
Cold solidifies water,

we get the agent in question,—the agent which, at the first view, appears to make the ice. Yet it only makes it through the action of the water.

However, the agency is now complete; and we have both the cause (*cold acting on water*) and the effect (*solidification*). We have also the substances —*ice*, *water*, and *cold*—as well as the attributes, viz. *solidity*, *liquidity*, *power of being changed from liquid to solid*, and *vice versâ*, *power of changing*, &c. The cold acts upon the water, producing a result.

Now this action proceeding from the *cold* effects a result in the *water*—passing, or making a *transit* (so to say), from the one to the other. The action, energy, manifestation of power, or whatever we choose to call it, is now at its *maximum*. This is the case with the class of verbs called *transitive*. There is the agent and the object, and there is the relation between the two. The ordinary conditions of a state (a word implying permanence) are wholly absent. The only state in the matter is a state of change; and this is scarcely a state at all.

Where the verb is transitive the term is many-worded, for a transitive verb implies the existence of some object upon which it acts; and a transitive verb, unaccompanied by a name, is a contradiction in terms. The absence of such a name renders it intransitive, even though in form it be transitive.

I move my limbs is a proposition of which the predicate is a many-worded term.

Subject.	*Copula.*	*Predicate.*
I	am	moving-my-limbs,

the word *move* being transitive.

I move = I am moving—Here the verb *move* is intransitive, merely meaning, *I am in a state of motion.*

The water freezes—This is what we say when we look upon the solidification of water as an action of the water itself; *freezes* being intransitive.

The cold freezes the water—This is what we say when we look upon the action of cold as the cause of the water becoming solid; *freezes* being transitive.

There are, then, degrees in the extent to which an attribute may be an action rather than a state.

1. *The sun is bright*—Here we think more of what the sun *is* than what it *does.*

2. *The sun is a bright body*—Ditto.

3. *The sun is a shining body*—The notion of action now begins. Nevertheless the word *body* limits it. We think quite as much of the sun being a *body* as of a body *shining.*

4. *The sun is shining*—The idea of action becomes stronger.

5. *The sun shines*—The idea of action becomes stronger still.

6. *The sun dazzles*—Stronger still.

7. *The sun dazzles our eyes*—Here we have agent and object—doing and suffering—action and passion; and the verb has attained its *maximum* of verbality.

127.

The Verb.

§ A word capable of forming by itself both the predicate and the copula of a proposition, is called a Verb.

Verbs are categorematic, and something more, *i. e.* hypercategorematic.

They have two parts—(1) one copular, (2) the other predicative.

Subject.	*Copula + Predicate.*
I	speak

is the verbal form of

Subject.	*Copula.*	*Predicate.*
I	am	speaking.

128.

The Participle.

§ The predicative element of the Verb, when isolated and treated separately, is called a Participle.

A participle (*i. e.* a verb *minus* the copula) is in all respects an adjective, the quality whereof consists in an action rather than a state.

Like the adjective, the participle is predicatively categorematic.

If all propositions were perfectly simple, *i. e.* if there were no such things in language as complex terms, the parts of speech just enumerated would comprise all the words admissible into propositions, or, what is the same thing, all the words, with few

exceptions, that constitute language. But all terms are *not* simple; and the existence in language of complex ones creates the occasion for other classes of words, or other parts of speech. There exist in language parts of speech, or classes of words, for the admission whereof into propositions a certain degree of complexity in either the subject or predicate is a condition. These parts of speech, or classes of words, are two in number—Adverbs and Prepositions.

129.

Adverbs.

§ A word inadmissible in a simple, but admissible in a complex term, and therein requiring the presence of only a *single* categorematic, or hyper-categorematic, element is called an Adverb.

John is speaking loudly =
John speaks loudly.

All words that can take the place of *loudly* in a proposition are Adverbs.

But—

A verb = predicate + copula.

Add to which, that

It is its predicative or adjectival element which is modified by the adverb; a part of speech which is really as much of an ad-*adjective* as an ad-*verb*.

Adverbs give the *manner* or *mode* in which the action denoted by the verb takes place. Of these there are several species, inasmuch as not only the general character and degree of an action come under the denomination of a *mode*, but the con-

ditions of time and place as well, along with others of less importance.

He speaks ;

He speaks *loudly ;*

He speaks *very* (degree) loudly ;

He speaks very loudly *now* (time) ;

He spoke *there* (place).

From *modus* (= *mode*) we have the logical terms *modal* and *modality ;* terms by which we express the function of the adverbs.

For an adverb to find its place in a proposition all that is necessary is a word denoting some action, to which the idea of the manner in which, or the conditions under which, it takes place is added.

130.

Prepositions.

§ A syncategorematic word requiring for its introduction into a term *two*, or more, categorematic elements (those being subjective), is called a Preposition.

Hence—

Prepositions connect subjectives, when more than one of them occurs in a term.

In such an expression as, *I am come from London by way of Windsor, and am going to Bristol through Bath,* all words which can take the place of *from, to, of,* and *through,* are Prepositions.

Pre = *before ; positio* = *a placing,* or *position.* Now, although words like *from, to,* &c., in the currently-studied languages, precede their subjective categorematic, it is by no means a matter of necessity that they should do so. Indeed, in many

languages they *follow*. If so, the so-called *pre*-position is really a *post*-position (*post* = *after*).

Hence, the term preposition, though current, is exceptionable, being too specific.

Observe—The inconvenience of the ordinary classification into nouns (containing substantives and adjectives) and pronouns is made manifest by a sentence of this section—"Prepositions connect pronouns and subjectives, &c." Some more familiar term was wanted here. To have said that prepositions connected *nouns* would have been wrong; inasmuch as adjectives are nouns, and adjectives, except so far as they are attached to some substantive or pronoun, are *not* parts of speech to which a pronoun can attach itself.

To have said that prepositions connected *pronouns* would also have been wrong. The statement would have been too narrow. They connect substantives as well.

It would also have been wrong to have said that they connected *substantives*. They also connect pronouns.

As soon as we understand the fact of prepositions indicating a *relation*, we see the impossibility of their finding a place, either in a simple term or in a term containing only one name. For a *relation* to exist there must be at least two related objects.

131.

Conjunctions.

§ A word which connects either two terms of the same kind, within the same proposition, or else two propositions, is called a Conjunction.

Mark, the words *of the same kind*. The *copula* connects two terms, viz. the subject and predicate; but these are *not* of the same kind.

In the proposition—

All men are black or white,

the conjunction *or* connects *black* and *white*—both predicates.

In—

The day is bright,
because
The sun is shining,

the conjunction *because* connects two propositions.

Conjunctions are extra-terminal; *i. e.* they lie beyond the term.

Conjunctions are extra-terminal. Nevertheless, though they lie beyond the boundaries of any *single* term, they imply the existence of *two*.

132.

YES *and* NO.

§ For the present we may call these simply Affirmatives and Negatives.

Yes = *It is so.*

No = *It is not so.*

The single words stand as the equivalents to whole propositions.

Is this enough to make them separate parts of speech?

Not alone. Several words are in the same predicament; and they are words belonging to different divisions of grammar.

Here and *there*, in answer to the question, *where?* may do so:—

Where are you? Here.

One, two, &c., do the same, in answer to *how many?*

How many are there? Two.

Yet *one* and *two* can scarcely be called adverbs.

Can *yes* and *no?* They are certainly adverbial rather than anything else. For the present, however, they are dealt with as parts of speech, *per se.*

They constitute a proposition. At the same time (being answers to a question) they imply a previous one.

133.

Interjections.

§ A part of speech that exists wholly independent of propositions is called an Interjection.

Words like *oh! ah! pish!* &c., are Interjections.

134.

Inflection.

§ We have now gone through what are called the parts of speech, by which is meant the noun, pronoun, verb, &c., of the ordinary grammars.

So doing, we have looked at them from one point of view only. We have considered them solely and wholly with a view to the place which they severally take in the structure of the proposition.

Now, although it has not been stated, *totidem verbis*, that this mode of treatment is different from

that of the usual works on grammar, it has been more than once suggested that such is actually the case. More than once has the reader been reminded that the tests or *criteria* by which the parts of speech of the present treatise are determined are, in some degree, peculiar. Yet they are by no means either very doubtful or very obscure. Why, then, are they either wholly absent or imperfectly exhibited in the usual works upon language? Have the grammarians overlooked them altogether? Or has the present writer overlooked certain facts that modify their application?

The answer to this involves the consideration of the phenomena of what is called Inflection.

Firstly, that of the term itself.—Let a word be changed in respect to its form, and let these changes be compared to the *bends* of a trained tree; only instead of the English word *bending*, let us use the Latin term *inflectio* (from *flecto* = *I bend*), and say that "certain words, under certain conditions, are *inflected*," or "exhibit *inflections*."

Next, let us consider the functions of a preposition. It is clear that the words so called are merely so many means to an end; that end being the expression of certain relations between certain substantives and pronouns—certain substantives and pronouns, sometimes single, sometimes conjoined with, or attended by, an adjective. Of these means there may, certainly, be more than one sort; at any rate, we know of no necessity for the expression of the relation in question being limited to one form. We may make this clear by taxing our ingenuity in the formation of an artificial lan-

guage, one of the conditions of which should be that there should be no prepositions. We may do it more easily still, by simply comparing such a pair of words as *father's son*, with the three words, *son of father*. In the former the appended sound of the final *'s* does the work (there or thereabouts) of the word *of* in the latter. And why can we not go further? why not say *fatheri*, *fathero*, *fathert*, or something of the same sort, for *to father*? Why not say *fatherl*, or *fathera*, for *from father*, and so on? The answer to this question is, that it is not the custom of the men and women who speak English to do so. That the Latins, however, did so is well known. So did the Greeks. So did our own ancestors to some extent. In Latin—

Pater = *father*.	*Patres* = *fathers*.
Patris = *father's*.	*Patrum* = *of fathers*.
Patri = *to father*.	*Patribus* = *to fathers*.

That there is a broad difference between the system which gives us such a single word as *patri*, and the system which gives us such a combination as *to a father*, is clear; and it is highly probable that, with such a difference existing, there is also a name by which it is expressed.

What is this name? Like many others, it will involve a metaphor. The idea which gives us the names for such a form as *patri*, &c., is the idea of *falling* or *declining* from an *upright* position; an idea which brings us to such terms as *case* (from *casus* = *fall*), and declension (from *declino* = *decline*).

Let *father* in English, and *pater* in Latin, be the original categorematic forms — forms capable of

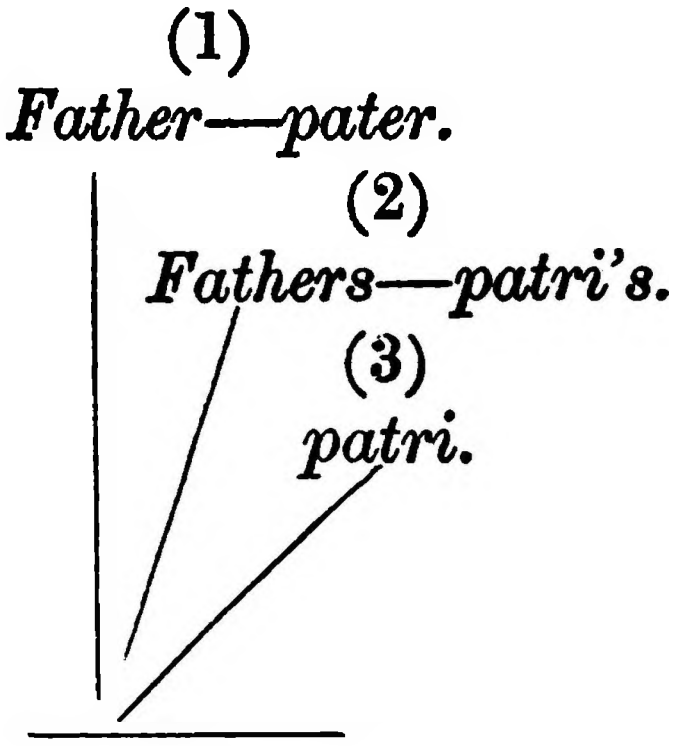
making either the subjects or predicates of propositions *by themselves.*

Let *father's* and *patri's* be considered to be the same words, though in a less upright, independent position. In short, let us call them *fallings-off* from the original; only, instead of *fallings-off*, let us use the Latin word *case.*

Patris and *father's* will, then, be *cases* of *pater* and *father;* and—

The system that gives us the series *pater, patris, patri,* will be a system of what is called declension.

Carry the metaphor still further. Let an upright line represent *pater,* and let the several slants it would give in falling represent the cases.



No. 1 is *upright.* In reality, it is no case (or falling) at all. It is customary, however, to call it the Casus Rectus, or Upright Case; and, inaccurate as the expression is, it is not very inconvenient.

Nos. 2 and 3 are *Oblique, i. e.* Oblique Cases; and so they are called in grammar.

Certain inflections are the equivalents to prepositions.

A categorematic word *plus* the equivalent to a

preposition, is in the same predicament with a categorematic word *plus* a preposition itself. Such a word as *patri's* can no more form a term than such a combination as, *of a father*.

And this explains a common statement in books of logic, viz. that it is only nouns in the Casus Rectus that are categorematic. In an oblique case, a noun, for all its importance, and all its otherwise categorematic character, can only be the part of a term.

135.

Inflection.—Number.

§ The previous section has shown that the relation which two words in the same term bear to each other may be expressed by declension, instead of by separate words in the shape of prepositions.

Are there any other modifications of meaning which may be expressed either by the same or similar means?

We have seen that there are. The difference between pat*er* and pat*res*, between fath*er* and fath*ers*, is a difference of *Number*.

136.

Inflection.—Gender.

§ In Latin *dominus* = *master*, whilst *domina* = *mistress*; and this difference of form, as indicative of a difference of sex, is carried throughout the cases and numbers.

Dominus,	*a master.*
Domino,	*to a master.*
Domini,	*masters.*
Dominorum,	*of masters,* &c.

As opposed to—

Domina, *a mistress.*
Dominæ, *of a mistress.*
Dominarum, *of mistresses*, &c.

This difference is a difference of *Gender*.

137.

Inflection.—Gender.—Of Pronouns.

§ In ordinary substantives the phenomenon of gender is of no great importance.

But it exists in Pronouns also, where it modifies the statements of §§ 90–96.

In Latin *ille* = *he*, whereas the form for *she* is *illa*.

What do these words tell us? They tell us that the object to which they apply is in a certain relation to the speaker, *i.e.* that it is the object *spoken of*, rather than the object *speaking*, or the object *spoken to*.

But they tell us something more. They tell us that the object designated by ille is a *male*, the object designated by illa being a *female*.

Now the sex of an object is not only one of its *attributes*, but it is one of its *qualities*. If so, pronouns expressive of sex are pronouns and something more, *i.e.* pronouns with an adjectival power superadded.

138.

Inflection.—Degrees of Comparison.

§ Instead of *more wise* and *most wise*, say *wiser* and *wisest*, and you have a pair of single words

acting as the equivalent to a pair of combinations.

This is the expression of a difference of *Degree* by either a declension or something akin to it. At any rate, it is the expression of a *mode* by means of an *inflection*.

139.

Inflection of Verbs.—Conjugation.

§ Like nouns and pronouns, verbs are inflected, the time (past, present, or future) at which an action takes place, and the agent does it (the *speaker*, the object spoken *to*, or the object spoken *of*), being the chief elements in the complex idea expressed.

In Latin—

Voco = *I call;*
Vocas = *Thou callest;*
Vocat = *He calls;*
Vocamus = *We call;*
Vocatis = *Ye call;*
Vocant = *They call;*
Vocavi = *I called;*
Vocavisti = *Thou calledst;*
Vocavit = *He called*, &c.;

all of which is so much inflection.

The inflection of verbs is called their conjugation. Hence—

The conjugation of verbs, and the declension of nouns and pronouns, are two species of the genus inflection.

140.

Criticism.

§ We are now in a position to see the possibility of the phenomena of inflection traversing, complicating, and modifying, the doctrine founded upon a basis exclusively logical.

The close relations that logically exist between the verb and noun have already been noticed (§§ 126–128). What, however, would be the effect of a verb, on one side, being so fully conjugated, and a noun, on the other, being so fully declined as for neither of them to appear without some sign of either their nominal or verbal character attached to, and inseparably connected with, it? The logical affinity would be concealed by the inflectional differences.

Now this is no imaginary case. In English the word *envy* is either a *verb* or a *noun*, and we may say either *I envy him*, or, *I look upon him with eyes of envy*.

In Greek the syllable *fthon* (φθον) has the same power. Between, however, the Greek language and the English there is this difference: the former never uses the syllable *fthon* by itself. If it be nominal in its power, it has certain inflections attached to it that are peculiar to nouns; whereas, if it be verbal, a verbal inflection is assigned to it.

No noun in Greek ends in *-ein*. Many verbs do; indeed, *-ein* is a verbal, or conjugational, inflection, and by no means a nominal or declensional one. What, however, if a word so ending take the place, in a proposition, of a substantive? There is,

to a certain extent, a conflict between the logical and formal tests.

And this really exists. The combination *to fthonein* (το φθονειν) = *envy*, the substantive. Yet it has the outward signs of a verb; and a verb it is, if we look to the form only. Look, however, to the meaning, and it is a noun.

That this complication would be abolished if we abrogated the inflections is clear, since such a word as *fthon* might (like *envy*) as easily be a noun as a verb. But, on the other hand, it might as easily be a verb as a noun; for a word with no characteristic signs at all may be anything or everything, as a part of speech. In *I go up*, the word *up* is an adverb. In *I go up the tree*, it is a preposition.

Separated from its inflections, the root *fthon* would have been what we may call *indifferent*, *i.e.* would have been, like the word *up*, a word as capable of being one part of speech as another. This, indeed, is the case with the word lately quoted — *envy*. It has nothing about it more nominal than verbal, or more verbal than nominal.

141.

Determination of Forms by Inflection.

The smaller the amount of inflection, the greater the number of indifferent words; *i.e.* words like *up* and *envy*, as opposed to *fthon-os*, and *fthon-ein*, which may be called *determinate*.

142.

Criticism.

Without going further into these details, we may see from the little already written that the grammarian who undertook the arrangement of the parts of speech according to the logical properties of the words of the language under notice, might find his classification traversed by the apparent contradictions suggested by their inflectional forms. And such has actually been the case. The etymological test has been opposed to the logical, and *vice versâ*.

It is maintained, however, by the present writer that this antagonism is apparent rather than real. It is held, too, that even if it were more real than it is, it would affect but a small portion of the wide field of language. In languages where inflections are rare, and the forms of the words indifferent, the etymological difficulty has no existence, there being no *formal* test by which the *logical* can be traversed. And even in languages where inflections are abundant, the only parts of speech which can create any difficulty are the verbs and nouns—these being the only two in which any notable amount of inflection occurs. The extent, however, to which a verb is allied to the noun, has already been exhibited.

It is undoubtedly true that in such a sentence as *they spoke*, the idea is wholly verbal. But abstract from it the ideas of the agents (expressed by *they*), and look upon the action without regard to the time in which it occurred, and the idea becomes

that of the *act of speaking* in general, an idea purely substantive. In like manner—

To err, is human ; *to forgive*, divine,

gives us the truly substantive ideas of—

Error is human, *forgiveness*, divine.

Instances of this kind could be multiplied, if necessary, *ad infinitum ;* enough, however, has been written to show that the difference between the logical and inflectional tests is less real than apparent. That a word expressive of the same idea may sometimes appear as a pure verb, sometimes as a participle, and sometimes (as in the infinitive mood, the gerunds, and supines) as a substantive, is admitted in all grammars—though not, perhaps, so explicitly as it should be

143.

Pronouns and Participles as compared with Substantives and Adjectives.

§ To proceed. It has been the object of the preceding sections to show that—

All words forming different portions of a proposition are different parts of speech.

Is the converse of this true ? Is it true that—

All words forming the *same parts* of a proposition are the same parts of speech ?

Not according to the present classification. A pronoun takes the same place in a proposition as a substantive, and a participle as an adjective. Nevertheless, pronouns and participles are separate parts of speech. Of course this may be altered by altering the definition of the term part-of-

speech. It is doubtful, however, whether this will be done.

The difference of idea conveyed by a participle as contrasted with the ordinary adjective, and the pronoun as compared with the substantive, has already been explained. It is the difference between an action and a state, a quality and a relation.

144.

Recapitulation.

To recapitulate.—Words fall into two primary divisions :—

I. Those that are wholly independent of propositions ; and,

II. Those whose existence depends upon the existence of a proposition.

The former class contains the interjections only.

The second falls into three divisions ; the *first* containing such words as YES and NO (= *it is so*, and *it is not so*), words equivalent to a whole proposition. They are answers to questions, and, as such, imply the existence of a previous proposition.

The *second* contains the conjunctions, words whose place lies *between* two terms, but not *in* any term at all. These terms must be of the *same* kind, *i.e.* either subjects or predicates. They need not, however, be within the same proposition; indeed, they rarely are so. If so, conjunctions are of two kinds—

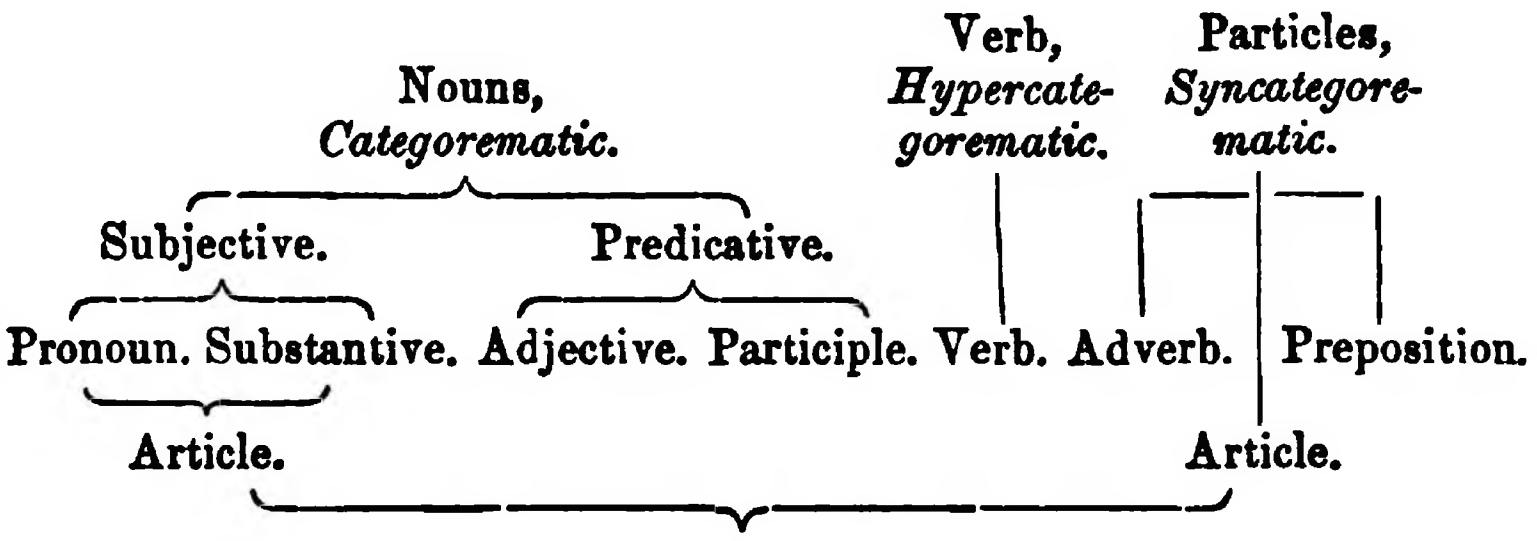
Interterminal, or between the terms of the one and the same proposition ; *e. g. all men are black or white.*

Interpropositional, or between two different propositions; *e. g.*—

The day is bright,
because
The sun shines.

Of *copulas*, or words that connect different terms, *i.e.* the subject with the predicate,—there is no instance in language; consequently, there is no such part of speech as the copula. The word that serves as a copula is always a copula and predicate beside. For the explanation of the apparent paradox, see § 15.

The *third*, and most important class, contains those words which enter into the structure of terms, sometimes by forming whole ones, sometimes by forming parts of ones, and sometimes by forming terms, and something more. These are as follows:—



The reasons of the several places of the above-named classes of words are by no means obscure, and they are often given in the ordinary grammars with sufficient perspicuity.

Nothing but the name of a substance either really existing, or capable of being perceived by the senses, or conceived by the imagination, can form the Subject of a proposition.

This is expressed in the current grammatical

definition of a substantive as the *name of anything we can see, hear, feel,* or *discourse of* (*i. e.* reason about).

Such a substance must either possess or be without certain attributes; *e. g.* it must either be *white* or *not white.* Hence, any word which suggests the name of an attribute may form a Predicate; *e. g.*—

Snow is white;
Soot is not white.

But we may also predicate of any substance that it may be equal to, or identical with, another; *e. g.*—

A man is an animal.
A bird is not a quadruped.

This shows that the name of a substance may enter into the structure of a proposition either as subject or as predicate.

Every object or entity must be endowed with certain qualities or attributes; *e. g. snow is white —man is mortal.* That the names of such qualities or attributes can become the predicates of propositions, has been shown above.

In order, however, for it to be a subject, it must be something more than a word suggestive of a name. It must be the name itself.

With substantives the name denotes the object directly.

With pronouns it denotes it indirectly, *i. e.* through its relations.

Verbs express actions implying that a certain object comports itself in such and such a manner. It *is* something, or it *does* something, or it *suffers* something. So run the usual expositions of the meaning of the word verb.

Nothing but a word of this kind can be at once predicate and copula. The predicate element denotes the particular state or action; the copula element, its existence, or, to speak more generally, its applicability or non-applicability to the subject.

In order for a proposition to be simple, its terms must be simple.

The only sorts of words which can be admitted into complex terms are words which either express, 1st, the relation that *two* or more nouns bear to one another, or, 2ndly, the mode (or manner) in which states or actions take place. And it follows from hence that the only words admissible into a term where there is but *one* noun (or nominal element) must be words expressive of the mode (or manner) of a state or action. Words of this kind are called Adverbs, because the predicate with which they combine generally coalesces with the copula, and becomes a verb.

The only other class of words must consist of those that denote the relation that one out of two or more nouns in a term bears to the others.

This explains the nature of *adverbs* and *prepositions*.

When the words that find their places within the limits of a term have been exhausted, we come to the conjunctions that, belonging to no single term, connect two.

145.

Place of the Article.

§ The place of the article is peculiar. In respect to its origin, it is pronominal. So it is in respect

to its import, for it is certainly a relation that it expresses. But its place in a proposition is that of a syncategorematic (and not a categorematic) word.

Its true relations are found in the remarks upon the Wallachian and Icelandic languages in § 123; wherein it is shown to coalesce with the substantive, and to become not only a part of a *term*, but also a part of a *word*. In such a condition it partakes of the nature of an inflection; so that a substantive *plus* an article is in much the same condition as a substantive *plus* the equivalent of a preposition.

The question now arises as to whether inflections can be called parts of speech.

They are not called so at present, however much they may be equivalent to them.

Nevertheless, it is safe to call an article a *sub*-inflectional word—*i.e.* a word which, without being actually an inflection, approaches one.

146.

Development of Inflections.—Conclusion.

§ This leads to a fresh series of investigations, a series of great importance and interest, but foreign to the present work.

The history of the article has been the history of either an actual inflection or something closely akin to it, developed out of a word originally separate and independent.

What if other inflections are in the same predicament? What if the signs of case in nouns have similarly originated out of prepositions? What if the signs of persons in verbs are pronouns?

What if—but instead of raising further questions on these points, let us simply say that the natural history of language tells us that all this, and much more like it, actually takes place. As, however, it is the Natural History of Language, and not of Logic, that gives us information on these points, the present treatise concludes with a mere indication of the question.

FINIS.

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A

SMALLER ENGLISH GRAMMAR

FOR THE USE OF SCHOOLS.

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PREFACE.

It has been said that Grammar is a dry study. And, perhaps, the way in which it has been commonly taught justifies the assertion. But let it be viewed as an essential stepping-stone to the study of *Language*, a subject than which, surely, no nobler can occupy the human mind, and Grammar may be redeemed from the despised position it has held in our schools as a system of difficult and unmeaning technicality. Let us be first interested in feeling that our intellectual life, as a nation and as individuals, is intimately interwoven with the recognition of the rules and principles of the language through which we express our ideas; and, feeling this, we shall think it worth while to impress the mind of even a young pupil with some degree of interest in the origin and growth of our language. It is therefore desirable to begin, as the following work does, with some insight into its history. To an intelligent mind, every step in grammar will open new ideas and fresh associations; but to secure this, our grammatical studies must be as thorough as possible, and must habitually lead us to trace connecting links with the groundwork of other languages than our own. The present work will, it is hoped, be found to embody

all that is desirable and necessary as an outline; and the pupil who thoroughly masters its contents, will be qualified to enter with profit on the study of some of the larger works on language which enrich our libraries.

The order observed is, it is believed, the most generally desirable and natural; though not strictly in accordance with the common modes of teaching, in introducing some preliminaries in the way of Logic, among the earlier stages of progress. The arrangement has been adopted on well-digested grounds, and as the result of a long experience in teaching. The same experience has prompted the addition of Questions and Exercises which will help to complete the usefulness of the book. The portions in small print are intended rather for the use of the teacher, or the more advanced learner, than for a young pupil.

M. C. M.

CEDAR LODGE, BLACKHEATH,
Oct. 25, 1860.

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ENGLISH GRAMMAR.

HISTORICAL SKETCH.

1. THE English language was introduced into Britain from Germany.

2. The original British was akin to the present Welsh.

§. How far the Welsh differs from the English may be seen from the following specimens :—

Parts of the human body.

English.	*Welsh.*	*English.*	*Welsh.*	*English.*	*Welsh.*
Head	Pen.	*Teeth*	Dannedd.	*Arm*	Braich.
Hair	Gwallt.	*Tongue*	Tafod.	*Hand*	Llaw.
Eye	Llygad.	*Ear*	Clust.	*Leg*	Coes.
Nose	Trwyn.	*Back*	Cefn.	*Foot*	Troed.
Mouth	Ceg.	*Blood*	Gwaed.	*Nail*	Ewin.

Names of animals.

Horse	Ceffyl.	*Lamb*	Oen.	*Goose*	Gwydd.
Cow	Buwch.	*Goat*	Gafr.	*Crow*	Brân.
Calf	Llo.	*Dog*	Ci.	*Bird*	Adar.
Sheep	Dafad.	*Fox*	Llwynog.	*Fish*	Pysg.

Numerals.

One	Un.	*Five*	Pump.	*Nine*	Naw.
Two	Dau.	*Six*	Chwech.	*Ten*	Deg.
Three	Tri.	*Seven*	Saith.	*Twenty*	Ugain.
Four	Pedwar.	*Eight*	Wyth.	*Hundred*	Cant.

3. The language of Cornwall resembled the Welsh and was akin to the original British.

§. At the present time the Cornish is no longer spoken. During the reign of Henry VIII., however, it was the ordinary language of the peasants and miners of Cornwall. In the parish of

Landewednack, the church service was read in that language so late as the year 1690. A few specimens of it are still preserved in writing; and a few of its words are incorporated in the provincial dialect as it is now spoken.

Parts of the human body.

English.	*Cornish.*	*English.*	*Cornish.*	*English.*	*Cornish.*
Head	Pen.	*Teeth*	Dyns.	*Arm*	Brech.
Hair	Bleu.	*Tongue*	Tavat.	*Hand*	Lof.
Eye	Lagat.	*Ear*	Scovorn.	*Leg*	Coes.
Nose	Tron.	*Back*	Cheiu.	*Foot*	Truit.
Mouth	Genau.	*Blood*	Guit.	*Nail*	Ivin.

Names of animals.

Horse	March.	*Lamb*	Oin.	*Goose*	Guit.
Cow	Bugh.	*Goat*	Gavar.	*Crow*	Bran.
Calf	Loch.	*Dog*	Ky.	*Bird*	Ezn.
Sheep	Davat.	*Fox*	Louvern.	*Fish*	Pysg.

Numerals.

One	Onan.	*Five*	Pymp.	*Nine*	Naw.
Two	Deu.	*Six*	Whe.	*Ten*	Dek.
Three	Try.	*Seven*	Seyth.	*Twenty*	Ugenis.
Four	Peswar.	*Eight*	Eath.	*Hundred*	Cant.

§. The following list will show that the language under notice was not confined to the British Isles; but was spoken by the oldest inhabitants of France, as well as by the oldest inhabitants of England. It was the language of ancient Gaul, as well as of ancient Britain; and at the present time, there is one province of France, Bretagne or Brittany, where it is still spoken.

Parts of the human body.

English.	*Breton.*	*English.*	*Breton.*	*English.*	*Breton.*
Head	Penn.	*Teeth*	Dant.	*Arm*	Brech.
Hair	Bleo.	*Tongue*	Teod.	*Hand*	Dourn.
Eye	Lagad.	*Ear*	Sconarn.	*Leg*	Garr.
Nose	Fry.	*Back.*	Chein.	*Foot*	Troad.
Mouth	Guenon.	*Blood*	Goad.	*Nail*	Ivin.

Names of animals.

Horse	March.	*Lamb*	Oan.	*Goose*	Oaz.
Cow	Vioch.	*Goat*	Chaour.	*Crow*	Vran.
Calf	Leue.	*Dog*	Chy.	*Bird*	Ein.
Sheep	Danvat.	*Fox*	Louarn.	*Fish*	Pysg.

Numerals.

One	Unan.	*Five*	Pemp.	*Nine*	Nao.
Two	Daou.	*Six*	Chuech.	*Ten*	Dec.
Three	Tri.	*Seven*	Seiz.	*Twenty*	Ugent.
Four	Pevar.	*Eight*	Eiz.	*Hundred*	Cant.

§. But the Welsh, the Cornish, and the Breton are by no means the only languages of the great and important family to which they belong. The Gaelic of Ireland, the Gaelic of the Highlands of

Scotland, and the Manx of the Isle of Man, are all related to each other, and somewhat more remotely to the Welsh, Cornish, and Breton.

English.	*Irish.*	*Scotch.*	*Manx.*	*English.*	*Irish.*	*Scotch.*	*Manx.*
Head	Cean.	Ceann.	Kione.	*Goat*	Gabhair.	Gabhar.	Goayr.
Hair	Folt.	Folt.	Folt.	*Dog*	Cu.	Cu.	Coo.
Eye	Súil.	Sùil.	Sooil.	*Fox*	Sionnach.	Sionnach.	Shynnagh.
Nose	Sron.	Sròin.	Stroin.	*Goose*	Geodh.	Geodh.	Guiy.
Mouth	Beul.	Beul.	Beeal.	*Crow*	Feannog.	Feannag.	Feeagh.
Tooth	Fiacail.	Fiacal.	Feeackle.	*Bird*	Ban.	Eun.	Eean.
Tongue	Teanga.	Teanga.	Chengey.	*Fish*	Iasg.	Iasg.	Eeast.
Ear	Duas.	Duas.	Cleaysh.	*One*	Aon.	Aon.	Unnane.
Back	Druim.	Druim.	Dreem.	*Two*	Do.	Dhà.	Dhaa.
Blood	Fuil.	Fuil.	Fuill.	*Three*	Tri.	Tri.	Tree.
Arm	Gairdean.	Gairdean.	Clingan.	*Four*	Ceathar.	Ceithin.	Kiare.
Hand	Lamh.	Lamh.	Lave.	*Five*	Cùig.	Cuig.	Queig.
Leg	Cos.	Cos.	Cass.	*Six*	Sè.	Se.	Shey.
Nail	Iongna.	Iongna.	Ingin.	*Seven*	Seacht.	Seachd.	Shiaght.
Horse	Each.	Each.	Agh.	*Eight*	Ocht.	Ochd.	Hoght.
Cow	Bo.	Bo.	Booa.	*Nine*	Naoi.	Naoi.	Nuy.
Calf	Laogh.	Laogh.	Lheiy.	*Ten*	Deich.	Deig.	Jeih.
Sheep	Caor.	Caor.	Keyrrey.	*Twenty*	Fitche.	Fichead.	Feed.
Lamb	Uan.	Uan.	Eayn.	*Hundred*	Ceàd.	Ceud.	Keead.

§. The class to which all these forms of speech belong is the Keltic; of which the Welsh, Cornish, and Breton form the British, the Irish, the Scotch, and the Manx the Gaelic, branch. Hence—

4. The English language was originally foreign to the soil of Ireland; the old language of which is still spoken under the name of Erse or Gaelic.

5. The English language was originally foreign to the soil of Scotland; the old language of which is the same as that of Ireland.

6. The English language was originally foreign to the Isle of Man; the old language of which is still spoken under the name of Manx.

§. Though none of these languages is the origin of the present English, they deserve attention from having been spoken in England, and from certain English words being derived from them.

Welsh.	*English.*	*Welsh.*	*English.*	*Welsh.*	*English.*
Basgawd	*Basket.*	Deentur	*Tenterhook.*	Masg	*Mesh.*
Botwm	*Button.*	Fflaim	*Fleam.*	Mattog	*Mattock.*
Brân	*Bran.*	Fflaw	*Flaw.*	Mop	*Mop.*
Crog	*Crook.*	Ffynnell	*Funnel.*	Rhail	*Rail.*
Cwysed	*Gusset.*	Grual	*Gruel.*	Rhashg	*Rasher.*
Cyl	*Kiln.*	Gwiced	*Wicket.*	Rhuwch	*Rug.*
Dantaeth	*Dainty.*	Gwn	*Gown.*	Sawduriaw	*Solder.*
Darn	*Darn.*	Gwyfr	*Wire.*	Tacl	*Tackle.*

7. The Latin language was the language of the Romans; and when the Roman conquest of Britain was effected, the Latin was introduced.

§. That the Latin differed from both the British and the English may be seen from the following specimens:—

Parts of the human body.

English.	*Latin.*	*English.*	*Latin.*	*English.*	*Latin.*
Head	Caput.	*Tooth*	Dens.	*Arm*	Brachium.
Hair	Crinis.	*Tongue*	Lingua.	*Hand*	Manus.
Eye	Oculus.	*Ear*	Auris.	*Leg*	Crus.
Nose	Nasus.	*Back*	Tergum.	*Foot*	Pes.
Mouth	Os.	*Blood*	Sanguis.	*Nail*	Unguis.

Names of animals.

Horse	Equus.	*Lamb*	Agnus.	*Goose*	Anser.
Cow	Vacca.	*Goat*	Caper.	*Crow*	Corvus.
Calf	Vitulus.	*Dog*	Canis.	*Bird*	Avis.
Sheep	Ovis.	*Fox*	Vulpes.	*Fish*	Piscis.

Numerals.

One	Unus.	*Five*	Quinque.	*Nine*	Novem.
Two	Duo.	*Six*	Sex.	*Ten*	Decem.
Three	Tres.	*Seven*	Septem.	*Twenty*	Viginti.
Four	Quatuor.	*Eight*	Octo.	*Hundred*	Centum.

§. The word *street* is of Roman origin. So are the words *-coln*, and *-chester*, in words like Lin*coln* and Man*chester*.

8. The English language was originally spoken in Germany, and the chief population which introduced it was that of the Angles, or Engles.

9. The Angles, or Engles, introduced the English language, and they called the southern part of the island Engla-land.

10. By the native Britons, and by the Romans, the Angles or Engles were called Saxons. The language, too, was often called Saxon.

§. At the present time, the Welsh, the Irish, the Scotch, and the Manxmen of the Isle of Man call the English Saxons.

11. By joining the two names we get the term Anglo-Saxon; a word employed to denote the English language in its earliest known form.

§. *Parts of the human body.*

English.	*Anglo-Saxon.*	*English.*	*Anglo-Saxon.*	*English.*	*Anglo-Saxon.*
Head	Heáfod.	*Tooth*	Tóth.	*Arm*	Earm.
Hair	Hær.	*Tongue*	Tungu.	*Hand*	Hond.
Eye	Eáge.	*Ear*	Eáre.	*Leg*	Scince.
Nose	Nasu.	*Back*	Bæc.	*Foot*	Fót.
Mouth	Múth.	*Blood*	Blód.	*Nail*	Nagel.

Names of animals.

Horse	Hors.	*Lamb*	Lamb.	*Goose*	Gós.
Cow	Cú.	*Goat*	Gát.	*Crow*	Craw.
Calf	Cealf.	*Dog*	Hund.	*Bird*	Brid.
Sheep	Sceáp.	*Fox*	Fox.	*Fish*	Fisc.

Numerals.

One	An.	*Five*	Fif.	*Nine*	Nigon.
Two	Twá.	*Six*	Six.	*Ten*	Tyn.
Three	Threo.	*Seven*	Seofon.	*Twenty*	Twentig.
Four	Feower.	*Eight*	Eahta.	*Hundred*	Hund.

The Anglo-Saxon being of German origin, resembled the ancient language of Germany.

§. In like manner, the present English resembles the modern German.

Parts of the human body.

English.	*German.*	*English.*	*German.*	*English.*	*German.*
Head	Haupt.	*Tooth*	Zahn.	*Arm*	Arm.
Hair	Haar.	*Tongue*	Zunge.	*Hand*	Hand.
Eye	Auge.	*Ear*	Ohr.	*Leg*	Beine.
Nose	Näse.	*Back*	Rücke.	*Foot*	Fuss.
Mouth	Mund.	*Blood*	Blut.	*Nail*	Nagel.

Names of animals.

Horse	Pferd.	*Lamb*	Lamm.	*Goose*	Gans.
Cow	Kuh.	*Goat*	Ziege.	*Crow*	Krahe.
Calf	Kalb.	*Dog*	Hund.	*Bird*	Vogel.
Sheep	Schaaf.	*Fox*	Fuchs.	*Fish*	Fisch.

Numerals.

One	Ein.	*Five*	Fünf.	*Nine*	Neun.
Two	Zwei.	*Six*	Sechs.	*Ten*	Zehn.
Three	Drei.	*Seven*	Sieben.	*Twenty*	Zwanzig.
Four	Vier.	*Eight*	Acht.	*Hundred*	Hundert.

§. The English, like the Germans in general, had a term by which they used to designate those who were of a different language from themselves. This was *wealh*, signifying *foreigner;* from which was derived the adjective *wealisc* or *wylisc.* The plural of *wealh* was *wealhas* (*foreigners*); hence, the present word Wales, wherein the name of the people stands for that of the country.

12. The Danes invaded England. They failed, however, to change the name of the island, and they failed to establish their language.

§. That the Danish, though different from both English and German, resembles each, is shown by the following specimens :—

Parts of the human body.

English.	*Danish.*	*English.*	*Danish.*	*English.*	*Danish.*
Head	Hoved.	*Tooth*	Taud.	*Arm*	Arm.
Hair	Haar.	*Tongue*	Tunge.	*Hand*	Hand.
Eye	Oje.	*Ear*	Ore.	*Leg*	Bein.
Nose	Næse.	*Back*	Rygge.	*Foot*	Fods.
Mouth	Mund.	*Blood*	Blut.	*Nail*	Nagel.

Names of animals.

Horse	Hest.	*Lamb*	Lamm.	*Goose*	Gós.
Cow	Ko.	*Goat*	Gjede.	*Crow*	Kræge.
Calf	Kalv.	*Dog*	Hund.	*Bird*	Fugl.
Sheep	Faar.	*Fox*	Ræve.	*Fish*	Fisk.

Numerals.

One	En.	*Five*	Fem.	*Nine*	Ny.
Two	To.	*Six*	Seks.	*Ten*	Ty.
Three	Tre.	*Seven*	Syv.	*Twenty*	Tyve.
Four	Fire.	*Eight*	Aatte.	*Hundred*	Hundred.

13. The Danish for *town*, *village*, or *settlement* is *by*; so that where the names of places end thus, we have Danish localities. They are numerous in certain parts of Great Britain, but scarce in others.

§. They are numerous in—

(1.) Lincolnshire ; whence the Danes penetrated into Nottingham, Derby, Leicester, and Northampton.

(2.) In Yorkshire ; whence they áre to be traced into Westmoreland and Cumberland, spreading into parts of Lancashire and Cheshire.

(3.) In the parts about Yarmouth.

§. Between the Danes and the Norwegians, the difference was but slight. Both invaded Great Britain. The Danes, however, attacked England rather than Scotland. The Norwegians settled chiefly in Scotland, the Western Isles, and Ireland. Until the reign of Henry VII. the Orkney and Shetland Islands belonged to Denmark.

14. The battle of Hastings introduced the language of William the Conqueror and his followers; which was neither British nor German, but Norman, or Anglo-Norman.

§. It resembled the modern French.

Parts of the human body.

English.	*Norman.*	*French.*	*English.*	*Norman.*	*French.*
Head	Chef	Tête.	*Ear*	Oreilles	Oreille.
Hair	Chevoels	Cheveux.	*Back*	Dos	Dos.
Eyes	Oils	Œil.	*Blood*	Sangue	Sang.
Nose	Nez	Nez.	*Arm*	Bras	Bras.
Mouth	Buche	Bouche.	*Hand*	Mains	Main.
Teeth	Dens	Dent.	*Leg*	Jambe	Jambe.
Tongue	Lange	Langue.	*Foot*	Pez	Pied.

Names of animals.

Horse	Chevals	Cheval.	*Goat*	Chevres	Chevre.
Cow	Vache	Vache.	*Dog*	Chens	Chien.
Calf	Veal	Veau.	*Fox*	Renaud	Renard.
Sheep	Mutun	Mouton.	*Goose*	Oie	Oie.
Lamb	Agnels	Agneau.	*Crow*	Corbel	Corbeau.

Numerals.

One	Uns	Un.	*Six*	Six	Six.
Two	Dui	Deux.	*Seven*	Sept	Sept.
Three	Treiz	Trois.	*Eight*	Uit	Huit.
Four	Quatre	Quatre.	*Nine*	Neuf	Neuf.
Five	Cinque	Cinq.	*Ten*	Dix	Dix.

§. This language continued for about two centuries to be spoken by the descendants of the Norman conquerors. As these formed the aristocracy of the island, it came to pass, that, besides the original Welsh, and the Latin as used by the clergy, two distinct tongues were spoken by two different classes of the population—the Anglo-Saxon, and the Anglo-Norman. The latter was destined to give way. In the reign of Henry III. it had ceased to be the exclusive language of the great barons. Under Edward III. and Richard II. flourished Chaucer, Wickliffe, Mandeville, and the earliest of the genuine English writers. Meanwhile, the English itself had undergone considerable changes, and was different from what it was before the Conquest. It was less like the Anglo-Saxon, and more like the present language. In respect to its grammar, it had lost many of the older forms. In respect to its vocabulary, it had adopted a great number of Norman words; especially those relating to law, war, and chivalry. During the sixteenth century other influences came into play. The revival of learning increased the importance of the Latin and Greek languages, from which a great number of new words were introduced. Some of these have kept their place, others have been ejected. At the present time, however, our language, though essentially and fundamentally English, is one of the most mixed languages in the world.

§. The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* them. In the reign of Queen Elizabeth the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their

language with them. Upon the shores of America it came in contact with the numerous dialects of the native Indians; and upon these it steadily and effectively encroached. Numerous languages then became entirely lost, and, at the same time, the tribes which spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled tribes, and the language of the mother-country became naturalized in a New World. The subsequent settlement of Maryland, Georgia, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of Jamaica was taken from the Spaniards, and from that time forwards the English has been the language of a greater part of the West Indian Islands.

In Canada, it first took root after the taking of Quebec in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffrarian dialects, constitute the languages of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India; but there the original languages of the country are spoken to far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand English is the only European language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey, and Jersey, and many other localities of less note, are isolated spots, which, being portions of the English dominions, use the English language.

ORTHOËPY AND ORTHOGRAPHY.

15. The first part of Grammar treats of Orthoëpy and Orthography; in close connection with which stand Accent and Prosody.

16. *Orthoëpy* signifies the right *utterance* of words. It deals with language as it is *spoken* and determines how a word is to be *pronounced*. *Orthography* signifies the right use of *letters*. It deals with language as it is *written* and determines how words should be *spelt*.

§. In speaking, we represent our ideas and thoughts by means of *words;* which words are composed of certain elementary sounds. In the word *go* there are two such; in the word *got*, three; and so on. As long as we limit ourselves to *speaking*, these elementary sounds are all that require notice. They address themselves to the *ear*.

They are capable, however, of being represented by certain signs called *letters;* by which we are enabled not only to speak but to *write*. Letters address themselves to the *eye*. In the word *go* the letter *g* is the sign of its first, the letter *o* the sign of its second, sound.

§. All languages were spoken long before they were written; and, at the present moment, there are numerous forms of speech which have never been reduced to writing at all. Hence, letters come later than the sounds they express, and orthography is subordinate to orthoëpy.

But as a picture never exactly and perfectly represents the object from which it is taken, so the orthography of a language never exactly and perfectly represents the orthoëpy; in other words, there is always some difference between language as it is spoken and language as it is written. Sometimes there are more sounds than letters. Sometimes words change their pronunciation as they pass from one people or from one generation to another; whilst no corresponding change is made in the manner of writing them.

Sometimes fresh sounds from other languages are introduced; and, as no fresh letters are brought to represent them, they must be represented, as they best may, by the letters already in use.

17. There are forty Elementary *Sounds* in English, thirty-four of which are simple and six compound.

§. *Vowels.*	1.	The sound of	the letter	*a*	in	*father.*
,,	2.	,,	,,	*a*	,,	*fate.*
,,	3.	,,	,,	*a*	,,	*fat.*
,,	4.	,,	,,	*e*	,,	*bed.*
,,	5.	,,	,,	*e*	,,	*glebe.*
,,	6.	,,	,,	*i*	,,	*pin.*
,,	7.	,,	,,	*o*	,,	*prove.*
,,	8.	,,	,,	*u*	,,	*full.*
,,	9.	,,	letters	*aw*	,,	*bawl.*
,,	10.	,,	letter	*o*	,,	*note.*
,,	11.	,,	,,	*o*	,,	*not.*
,,	12.	,,	,,	*u*	,,	*but.*
Semivowels.	13.	,,	,,	*w*	,,	*well.*
,,	14.	,,	,,	*y*	,,	*yet.*
Mutes.	15.	,,	,,	*p*	,,	*pain.*
,,	16.	,,	,,	*b*	,,	*bane.*
,,	17.	,,	,,	*f*	,,	*fane.*
,,	18.	,,	,,	*v*	,,	*vane.*
,,	19.	,,	,,	*t*	,,	*tin.*
,,	20.	,,	,,	*d*	,,	*din.*
,,	21.	,,	letters	*th*	,,	*thin.*
,,	22.	,,	,,	*th*	,,	*thine.*
,,	23.	,,	letter	*k*	,,	*kill.*
,,	24.	,,	,,	*g*	,,	*gun.*
,,	25.	,,	,,	*s*	,,	*seal.*
,,	26.	,,	,,	*z*	,,	*zeal.*
,,	27.	,,	letters	*sh*	,,	*shine.*
,,	28.	,,	letter	*z*	,,	*azure.*
Nasal.	29.	,,	letters	*ng*	,,	*king.*
Breathing.	30.	,,	letter	*h*	,,	*hot.*
Liquids.	31.	,,	,,	*l*	,,	*low.*
,,	32.	,,	,,	*m*	,,	*mow.*
,,	33.	,,	,,	*n*	,,	*no.*
,,	34.	,,	,,	*r*	,,	*row.*
Diphthongs.	35.	,,	letters	*ou*	,,	*house.*
,,	36.	,,	,,	*ew*	,,	*new.*
,,	37.	,,	letter	*i*	,,	*pine.*
,,	38.	,,	letters	*oi*	,,	*voice.*
Compound Sibilants.	39.	,,	,,	*ch*	,,	*chest.*
,,	40.	,,	letter	*j*	,,	*jest.*

The real sound of the *ch* in *chest*, is that of *tsh*, or nearly so. Thus:

Church might be spelt *tshurtsh.*
Chide ,, ,, *tshide.*
Chirp ,, ,, *tshirp*,&c.

The real sound of the *j* in *jest* is that of *dzh*, or nearly so. Thus:

Join might be spelt *dzhoin.*
Jump ,, ,, *dzhump.*
Jet ,, ,, *dzhet*, &c.

18. The *Letters* of the English language are twenty-six in number, their form, order, and names being as follows:

Roman.	*Italic.*	*Name.*	*Roman.*	*Italic.*	*Name.*
1. A a	*A a*	*a*	14. N n	*N n*	*en*
2. B b	*B b*	*bee*	15. O o	*O o*	*o*
3. C c	*C c*	*cee*	16. P p	*P p*	*pee*
4. D d	*D d*	*dee*	17. Q q	*Q q*	*cue*
5. E e	*E e*	*e*	18. R r	*R r*	*ar*
6. F f	*F f*	*eff*	19. S s	*S s*	*ess*
7. G g	*G g*	*jee*	20. T t	*T t*	*tee*
8. H h	*H h*	*aitch*	21. U u	*U u*	*u*
9. I i	*I i*	*i*	22. V v	*V v*	*vee*
10. J j	*J j*	*jay*	23. W w	*W w*	*double-u*
11. K k	*K k*	*kay*	24. X x	*X x*	*eks*
12. L l	*L l*	*el*	25. Y y	*Y y*	*wy*
13. M m	*M m*	*em*	26. Z z	*Z z*	*zed*

§. The arrangement of the *alphabet* is artificial; the arrangement of the *sounds* (as in § 17) is natural. The vowel sounds come first, then the semi-vowels, then the mutes, &c.

§. The English letters are sometimes reckoned at twenty-four; in which case *i* and *j*, as well as *u* and *v*, are considered the same. They were originally expressed by the same letters.

19. Syllables are made up of certain elementary sounds taken together, as *man*, from *m*, *a*, and *n*; words which consist of one syllable, and no more, being called monosyllables.

20. Words which consist of two syllables, and no more, are called dissyllables.

21. Words which consist of three syllables, and no more, are called trisyllables.

22. Words which consist of four syllables, and no more, are called quadrisyllables.

§. In words like *miss*, *less*, *butt*, &c., we see one and the same letter repeated in the same syllables. Why is this? It does not

indicate that the double sound is to be pronounced; for, if we try to utter it, we shall find it difficult to do so. It is simply a mode of expressing the shortness of the previous vowel.

§. ACCENT is the leaning of the voice on one particular syllable in a word, to bring it into prominence. This stress or accent may be expressed by a sign, thus ′, placed over the part of the word to which we wish to give especial importance. Some words are accented on the last syllable, as *brigáde, preténce, assúme.* Some are accented on the last syllable but one, as *fáther, árgue, archángel.* Some on the last syllable but two, as *ántidote, fórtify.* And some, though not so large a class, on the last syllable but three, as *ábsolutely, lúminary.*

§. In a certain class of words, the accent is *distinctive*, i.e. it lies sometimes on the one, sometimes on the other syllable; the change being accompanied by a change of meaning. In such a sentence as

The *éxports* from London are great; the *imports* to London are great also, the words *éxport* and *import* are substantives. In

America *expórts* corn, and *impórts* cloth,

they are verbs.

§. This gives us the rule that accents on the first syllable make substantives, whilst accents on the last syllable make verbs. Each of the following words can be either a substantive or a verb.

Absent.	Compress.	Contrast.	Extract.	Permit.	Rebel.
Abstract.	Concert.	Converse.	Ferment.	Prefix.	Record.
Accent.	Concrete.	Convert.	Frequent.	Premise.	Refuse.
Affix.	Conduct.	Converse.	Import.	Presage.	Subject.
Augment.	Conflict.	Desert.	Incense.	Present.	Survey.
Colleague.	Conserve.	Descant.	Insult.	Produce.	Torment.
Compact.	Consort.	Essay.	Object.	Project.	Transfer.
Compound.	Contract.	Export.	Perfume.	Protest.	Transport.

§. Sometimes the change of accent converts *substantives* into *adjectives.* We speak of the month *Aúgust*, and of an *augúst* person. Thus it is with *compact, invalid, minute, supine.* Some words, without losing their position as nouns, or as verbs, change their meaning in changing the accent, as, *e. g. désert* (a wilderness), *desért* (merit). The verb *cónjure*, by a change of accent, becomes *conjúre.*

ETYMOLOGY.

23. The second part of Grammar treats of Etymology. Etymology exhibits the changes of form which words undergo.

24. Changes are effected by either Composition or Derivation.

25. When two or more separate words are joined

together the result is a *compound;* as *rose-tree, gentleman, far-sighted, mid-ship-man.*

§. It is sometimes difficult to determine whether a word be really compound, *i. e.* whether it be not *two* words. In this case the accent helps us. When it lies equally on each we have *two* words. Where one is more strongly accented than the other we have a compound.

All blúe bélls are not blúebells.
All bláck bírds are not bláckbirds.

26. When a word is modified in form by either the addition of a new sound or by some internal change the result is a *derivative;* as *long, leng-th.*

27. Etymology, besides teaching us the changes that words undergo, takes cognizance of the several Parts of Speech; which, in English, are ten in number, viz. Pronoun, Article, Substantive, Adjective, Verb, Participle, Adverb, Preposition, Conjunction, Interjection.

28. Speech consists of (1) commands, (2) questions, and (3) statements.

29. The combination of words by which these are effected is called a Proposition.

30. There are three kinds of Propositions; one to express commands, one to express questions, and one to express statements.

31. Propositions which convey commands are called Imperative, as—

Do this.
Do not delay.
Walk.

32. Propositions which convey questions are called Interrogative, as—

What is this?
Who are you?
Is it here?

33. Propositions which convey statements are called Declaratory, as—

Summer is coming.
I am here.
This is he.

34. Besides being Imperative, Interrogative, or Declaratory, Propositions are either Affirmative or Negative.

Summer is early.
Summer is not early.

§ A Declaratory Proposition is often described as a sentence in which something is either affirmed or denied ; whilst, in an Imperative Proposition, something is either ordered or forbidden ; and, in an Interrogative Proposition, something is asked.

35. Declaratory Propositions are the commonest.

36. In respect to their structure Propositions consist of Terms and Copulas.

37. Terms are of two kinds, Subjects and Predicates.

38. The Subject is the term by which we indicate the person or thing concerning which the statement is made or the question asked. In Imperative Propositions it denotes the person to whom the command is given. Thus :—

Summer is coming.
What is this ?
Make [*thou*] *haste.*

39. The Predicate is the term by which we express what we declare, ask, or command.

40. There is no Subject without its corresponding Predicate; no Predicate without its corresponding Subject; and without both a Subject and Predicate there is no such thing as a Proposition.

§. Without Propositions there are no Questions, Commands, or Declarations; and without Questions, Commands, or Declarations, there would scarcely be such a thing as Language. The little which there would be would consist merely of exclamations like *Oh! Ah! Pish*, &c.

41. In Declaratory Propositions the Subject precedes the Predicate. We say *Fire is hot*, rather than *Hot is fire*.

42. In Interrogative Propositions the Predicate precedes the Subject; as *What is this?* rather than *This is what?*

43. In Imperative Propositions the name of the Subject is usually suppressed; *e. g.* we say, *Shut the door*, instead of *Shut thou the door*.

NAMES.

44. Names are either Proper or Common.

45. Proper names are appropriated to certain individual objects. Common names are applied to a whole class of objects.

§. *George*, *Mary*, *London*, &c., designate one particular person or place.

Man, *father*, *town*, *horse*, &c., represent objects of which there is a class or collection.

46. Besides being either Proper or Common, names are either Invariable or Variable.

§. Words like *stone*, *tree*, *man*, &c., denote certain objects which constitute a class including an indefinite number of individuals. To any of these the name may apply. It cannot, however, apply to an object belonging to a different class. It is nonsense to call a *tree* a *stone*, or a *stone* a *tree*. Each name applies to the individuals of a certain group, and, as it cannot be applied otherwise, it is an *invariable* name.

All names, however, are not invariable. The word *I*, for instance, is *variable*. It changes its meaning with the person speaking. When William says *I*, it means William; when John says *I*, it means John. So, again with *you*—it denotes the person to whom I happen to be speaking at the moment, but the next moment I may alter its meaning by speaking to some one else. The same applies to *that*, *this*, *these*, and several other words.

If a *mother* say *I*, it means a *mother* and a *female*; if a *father*

say *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker, whoever he may be ; but it is not the invariable name of any speaker whatever. Or, it denotes the object spoken of, whatever it may be ; but it is not the invariable name of any object whatever. The word *this* means a *table*, when the speaker is talking of *tables*, a *dog* when he is talking of *dogs*, &c.

47. Names are changed according to their Gender, their Number, and their Case.

48. There are three Genders—the Masculine, the Feminine, and the Neuter. The Masculine Gender denotes Males ; the Feminine, Females ; the Neuter, objects which are neither Male nor Female.

49. Of true Gender, there are but few examples in English.

50. When we speak of one object, we use the Singular, when of more than one, the Plural, Number.

51. Case is the form which certain words take to express their relations to others. In the present English, the cases are three—the Nominative, the Possessive, and the Objective.

§. *The child calls. Charles reads.* Here the words *child* and *Charles*, stand in the nominative case ; but if we say *the child's book*, or *Charles' horse*, we use these words in the possessive case, having changed their form accordingly.

PRONOUNS.

52. A Pronoun is a variable name ; which can form, by itself, *either* the Subject or the Predicate of a proposition.

53. Pronouns undergo more changes than either Substantives or Adjectives. Many of them have both the Numbers (as *this* and *these*), all the three Genders (as *him*, *her*, *it*), and all the three Cases (as *he*, *his*, *him*).

54. There are seven classes of Pronouns besides the Article (which is a separate part of speech, though

pronominal in origin) and the words *self*, *one*, and *others*, which partake of the nature of Substantives:—1. Demonstrative; 2. Interrogative; 3. Relative; 4. Personal; 5. Possessive; 6. Indefinite; 7. Numeral.

1. Demonstrative.—*This*, *that*, *he*, *she*, &c.
2. Interrogative.—*Who?*
3. Relative.—*Who.*
4. Personal.—*I*, *thou*, &c.
5. Possessive.—*Mine*, *thine*, *ours*, &c.
6. Indefinite.—*Any*, *each*, *all*, &c.
7. Numeral.—*One*, *two*, *three*, &c.

55. The Demonstratives fall into two divisions, the True and the Personal.

56. The True Demonstratives are *this*, *that*, and *yon*. *This* applies to near, *that* and *yon* to distant objects. *Yon* is undeclined. *This* and *that* are declined in respect to number only.

Singular, *this*.	Plural, *these*.
Singular, *that*.	Plural, *those*.

57. The Personal Demonstratives are *they*, *he*, and *she*.

58. *They* is found in the plural number only.

Nominative, *they*.
Genitive, *their*.
Objective, *them*.

59. *He* is found in the singular number only.

	Masculine.	Feminine.	Neuter.
Nominative:	*he*	—	*it*.
Possessive:	*his*	*her*	*it-s*.
Objective:	*him*	*her*	*it*.

60. *She* is undeclined; being found only in the Nominative Case of the Feminine Gender, of the Singular Number.

§. The nature of the demonstrative pronouns is only understood through their history. In the older stages of our language, the words *this* and *that* were fully declined and had both possessives and objective forms. More than this, they had two other cases—the dative and the instrumental. To say that this inflection is wholly lost, would be inaccurate. It still exists, though in an altered form and as a different part of speech. Thus:—

Certain words, which at the present time are adverbs, were originally demonstrative pronouns.

There was a dative case, of the singular number and feminine gender, meaning *in that place;* the word *place* being understood.

Then was in the objective case, masculine gender, and singular number. It meant *at that time; time* being understood.

The word *the* in such expressions as *all the more, all the better, the more the merrier*, is more remarkable still. It means *by so much;* and was, originally, an instrumental case. The Anglo-Saxon form was þy (*thy*); corresponding in power to the Latin *eo* (*eo majus*). Its present identity of form with the definite article is accidental; the origin of the two words being different.

§. In like manner *here* was the dative feminine of *he*, and meant *in this place.*

§. *It*, in its present form, has no apparent connection with *he;* of which, however, it is the true neuter. The older form is *hit.*

Its is altogether a strange word. The original form was *his* for both the masculine and neuter. Indeed, until the time of Elizabeth, the word *its* seems to have been unknown. It is said never to occur in the original text of the Bible, *his* being used exclusively: —*If the salt have lost his savour, wherewith shall it be seasoned?*

The feminine of *he* was *heó.* This has been lost. In Anglo-Saxon, however, the inflection was—

Masculine.	Feminine.	Neuter.
He	*heó*	*hit.*

Beside which there was an accusative form, *hine. Him* was originally dative.

§. In the plural, the changes have been greater still. Instead of *they, their*, and *them*, the Anglo-Saxons said *hi, hira, hem;* all of which forms were true inflections of *he*, and all of which are now lost. To make up for them, the existing plurals have been borrowed from another quarter.

§. *She* was originally the feminine of *se*, and served as the definite article:—

Se hlaford = *the lord.*
Seo hlafdige = *the lady.*

At the present time *se* no longer exists, and *seo* stands in the place of the Anglo-Saxon *heo.*

§. These changes being understood, it is easy to see how inaccurate it is to talk of *she* being the feminine of *he*, and *they* being the

plural of *he*. The different words belong to different systems, and are no more the masculines and feminines of one another, than (to use a well-known illustration) *puss* is the vocative case of *cat*.

61. The Interrogative is *who*; of which the neuter form is *what*; the possessive, *whose*; and the objective, *whom*.

Again,—*why* was originally the instrumental form *hwi*; meaning, *for what reason*: in Latin, *quâ causâ?* As to *whose*, it is only in appearance that it ends in *-e*. The proper spelling is *whoes*; where *s* is the ordinary sign of the possessive case.

§. It is a common, though reprehensible practice to say that *which* is the neuter of *who*. It is a wholly different word. The true sign of the neuter gender is *-t*. The word *which* is a compound of *like*; the fuller form being *whilk*, and the oldest form of all being *hvaleik*, *i.e. what-like*.

62. The Relatives in respect to their Etymology are Interrogatives. It is only in their Syntax that they differ.

§. The inflexion of the demonstratives, interrogatives, and relatives is nearly identical; for which reason the three divisions have been grouped together. In all, the neuter ends in *-t*; the possessive case in *-s*; the objective in *-m*—*it*, *what*; *his*, *whose*; *him*, *whom*. In all there was, originally, a fuller inflection. Thus, the adverbs *where* and *when* were originally dative and accusative cases from *who*; in other words, the remarks that applied to *here*, *there*, and *then*, apply to *when* and *where*.

63. The true Personal Pronouns are *I*, *me*, and *we*; *thou* and *ye*.

64. *I*, *me* and *we* are called the Pronouns of the First Person. They denote the speaker.

65. *Thou* and *ye* are called the Pronouns of the Second Person. They denote the person spoken to.

66. *I* is found in the nominative case and the singular number only.

67. *Me* has no nominative, but only an objective, case. Its possessive is *my*.

68. *We* is found only in the plural number.

Nom. *we*. Poss. *our* Obj. *us*.

69. *Second Person Singular.*

Nom. *thou* Poss. *thy* Obj. *thee.*

Thee and *thy* were, originally, one and the same word.

70. *Second Person Plural.*

Nom. *ye* or *you.* Poss. *your* Obj. *you* or *ye.*

§. A little consideration will show that the distinction between the true Personals and the Demonstratives which serve as such is natural. In the first place, there is the absence of gender on the one side, its presence on the other. In the next, it is clear that, whatever may be the case with *he* and *she*, the plural forms *they*, *their*, and *them* are closely connected with *this* and *that*.

He means *that man.*
She —— *that woman.*
They —— *those persons or things.*

§. As to the words *I* and *me*, they have no etymological connection whatever.

71. The Possessive Pronouns, six in number, are *mine*, *thine*, *ours*, *yours*, *hers*, *theirs.* They are all derived from either the true Personals or the Demonstratives that serve as such.

72. *Mine* and *thine* belong to the language in its oldest form, and are adjectives rather than cases.

73. *Ours*, *yours*, *hers*, and *theirs* are of recent origin, and are formed after the manner of possessive cases, as is shewn by their termination.

§. As *our*, *your*, *her*, and *their* were themselves possessive, we have, in the words under notice, instances of a case formed on a case. The analysis, then, is, *ou-r-s*, *you-r-s*, *he-r-s*, *thei-r-s*.

§. It is clear that under the head of true possessives we must not include those which are merely the possessive cases of personal pronouns, as *my*, *thy*, *our*, *your*, *her*, *their*.

§. The INDEFINITE Pronouns are, one and all, without declension. The history, however, of many of them is important. Some are compounds, though the fact of their being so is disguised.

Such.—The Anglo-Saxon form is *swylc.* In the old Saxon (*i.e.*

the Saxon of Germany), we find *sulîc*. That this is *so-like* is shewn by the still older form *svaleiks*. A similar combination has already been noticed, viz. *which* for *who-like*.

Each.—The fuller forms are *ælc*, *jeglich*, and *iegelich*, all of which contain the sound of *l*, now lost. This shews that *each* is, also, a compound of *lik* or *like*. In Scotch, the word *ilka*, in the sense of *each one*, still represents the Anglo-Saxon. The Scotch, too, say *whilk* instead of *which*.

Aught in the sense of *anything*.—The fuller forms of this word are *âwet*, *awiht*, *êowiht*, in which we have the almost obsolete substantive *whit*, as in the phrase *not a whit*. By prefixing the negative sign *n* we get—

Naught in the sense of *nothing*.

Any.—The fuller and older form is *ænig*, from *án = one*.

THE NUMERALS.—The Ordinal numbers are formed from the Cardinals.

§. Between *one* and *first* there is no etymological relation. *First* is a superlative form, derived from the root *fore;* in Anglo-Saxon, *fyrmest*.

Between *two* and *second*, there is no etymological relation. *Second* is from the Latin *secundus*, meaning the *following*.

Third, *fourth*, &c., are derived from *three*, *four*, &c., by the addition of *th*, subject to slight variations. In *third*, *th* becomes *d*, and the letter *r* is transposed. In *fifth*, the vowel is shortened.

§. The difference between the termination *-teen* and *-ty*, as they appear in the words thir-*teen* and thir-*ty*, requires notice. In both cases they are connected with the word *ten*. Indeed, they may be said to mean *ten*. They differ, however, in their way of doing so. *Teen* means simply *ten;* so that *thirteen* is *three* and *ten*. *Ty*, however, was originally *tig*, and meant a *collection of ten*, just as *sixpence* means a single *sixpenny piece* rather than six separate pennies. Hence, *thirty* means *three collections of ten*.

74. *Self* is more or less of a Substantive. It has a plural number, which it forms in *-s*, being declined like *shelf;* as *shelf*, *shelves;* *self*, *selves*.

75. *Self* is generally found in composition, as *myself*, *ourselves*, &c., when it is called the Reflective Pronoun. The true Reflective, however, is wanting in English.

76. *Other*, like *self*, is more or less of a Substantive. It is declined like *mother*, and has a plural in *-s*; as *other-s*.

77. *One*, like *other* and *self*, is more or less of a Substantive. It is declined like *nun*, and has a plural in *-s*—*e. g. my wife and little ones are well.*

§. The identity of form between the words *one*, the indefinite pronoun, and *one*, the numeral, is entirely accidental. The numeral has no plural number; besides which, the meaning and the origin of the two words are different. The word under notice is derived from the French, and is the *on* in such expressions as *on dit*. This, in its turn, is from the Latin *homo* = *man*. The German for *on dit*, at the present time, is *man sagt* or *man says*, and, until long after the Norman Conquest, the same mode of expression prevailed in England. *One* is often called the Indeterminate Pronoun.

ARTICLES.

78. The Articles are four—*an*, *the*, *no*, and *every*.

79. *An* is called the Indefinite, *the* the Definite, Article.

80. When *an* precedes a consonant the *-n* is ejected. We say *an egg*, *a lion*.

§. It is not usual to look upon the word *no* as an article, though some grammarians have done so. It is still more uncommon to make an article of *every*. There is good reason, however, for doing it. All the four words under notice agree in having no separate and independent existence. Wherever they occur, they occur in union with a noun or pronoun. Thus we say *a man*, *the man*, and *no man*. We can say *every one is ready*, but we can not say *every is ready*.

§. *Articulus* is the Latin for a *joint*, and *articles* take their name from the circumstance of their being united or *joined* to some other words. In many languages they actually combine. Thus in Danish *bord* is *a table*, whilst *bordet* is *the table* (*table the*).

§. *An* is the numeral *one*, in Anglo-Saxon *án*, in Scotch *ane*. It is the original form, from which *a* is the derivative. Hence, instead of saying that the indefinite articles are "*a* and *an*," we should say that the indefinite article is "*an* or *a*."

SUBSTANTIVES.

81. A Substantive is a word which can, by itself, form either the Subject or the Predicate of a proposition. In this it agrees with the Pronoun. The Substantive, however, is an invariable, the Pronoun a variable, name.

82. Substantives have two Numbers; the Singular and the Plural. They have also two Cases; the Nominative and the Possessive.

§. It is often said that Substantives have not only Number and Case, but also Gender. This, however, in the strict sense of the term, is not the case. Of true gender, we found instances amongst the pronouns; where *him*, *her*, and *it* were truly the masculine, feminine, and neuter forms of *he*. *Wha-t*, too, was the neuter of *who*; the sign of which consisted in the letter *-t*.

Of gender like this, there is no instance to be found amongst either the Substantives or the Adjectives of the English language.

There is something, however, which approaches it. There are, in the English language, three different ways of expressing difference of sex.

1. By using entirely different words.

Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
Boy	Girl.	King	Queen.
Brother	Sister.	Uncle	Aunt.

2. By prefixes; forming compound words:

He-goat, *she*-goat. | *Man*-servant, *maid*-servant.

3. By derivation.

Masculine.	*Feminine.*	*Masculine.*	*Feminine.*
Act*or*	Act*ress.*	Abbot	Abb*ess.*
Baron	Baron*ess.*	Duke	Du*chess.*

§. As a general rule, the feminine is derived from the masculine, rather than the masculine from the feminine. The words *widow-er*, however, from *widow*, and *wizard* from *witch*, are exceptions.

83. The Plural of Substantives is formed from the Singular by adding *s*—as *pit*, *pit-s*; *stack*, *stack-s*.

84. When, however, the Singular ends in *s* or *sh*, *e* is inserted—*loss*, *loss-es*; *blush*, *blush-es*.

85. When the Singular ends in *o*, the Plural ends in *oes*; as *cargo*, *cargoes*.

86. When the Singular ends in *y*, preceded by a consonant, the Plural ends in *-ies*; as *lady*, *ladies*; *quantity*, *quantities*.

87. In *youth*, *oath*, *truth*, and *path*, the *th*, though

sounded in the Singular as in *thin*, is sounded in the Plural as in *thine*.

Singular.		*Plural.*
You*th*	pronounced	You*dhz*, not You*thce*.
Tru*th*	„	Tru*dhz* „ Tru*thce*.
Pa*th*	„	Pa*dhz* „ Pa*thce*.

88. In *house*, the *s*, though sounded in the Singular as in *sin*, is sounded in the Plural as *z*. *Houses* is pronounced *houzez*.

89. The following words, though the Singular ends in *f*, form the Plural in *v*.

Loaf	Loa*ves*.	Wife	Wi*ves*.
Half	Hal*ves*.	Knife	Kni*ves*.
Life	Li*ves*.	Shelf	Shel*ves*, &c.

90. The Plural of *woman* is pronounced *wimmen*.

91. *Six pennies* means *six separate penny-pieces*. *Sixpence* means *a single coin equal to six separate pennies*. The idea, in this case, is both plural and singular. It is plural if we consider the several separate coins. It is singular if we consider the sum to which they amount. Words of this kind are called *Collectives*. The true Plural of the word *penny* is *pennies;* whereas *pence* is a Collective form.

92. The *ce* in *pence* is sounded as *-s*, but the *s* in *pens* the plural of *pen* as *z* = *penz*.

93. The *dies* with which we coin are Plural; the *dice* with which we play are Collective. The Singular form is, in both cases, *die*.

94. *Kine*, *swine*, and *brethren*, are Collective rather than Plural.

95. The following Collectives change the vowel of the Singular.

Mouse	*Mice.*		*Goose*	*Geese.*
Louse	*Lice.*		*Tooth*	*Teeth.*
			Man	*Men.*

96. In *alms* and *riches*, the *s* belongs to the original word; which, in respect to its form, is no Plural, but a Singular.

Alms comes from the Anglo-Saxon *ælmesse.*
Riches ,, French *richesse.*

WORDS OF FOREIGN ORIGIN.

§. Words introduced into the English from the French language.

Sing.	*Plur.*	*Sing.*	*Plur.*
Beau	Beau*x.*	Billet-doux	Billets-dou*x.*
Chamois	Chamoi*s.*		

§. Words introduced into the English from the Latin language.

First Class.

Words wherein the Latin Plural is the same as the Latin Singular.

	Sing.	*Plur.*	*Sing.*	*Plur.*
(*a*)	Apparatus	Apparatu*s.*	Impetus	Impetu*s.*
	Hiatus	Hiatu*s.*		
(*b*)	*Sing.*	*Plur.*	*Sing.*	*Plur.*
	Congeries	Congerie*s.*	Species	Specie*s.*
	Series	Serie*s.*	Superficies	Superficie*s.*

Second Class.

Words wherein the Latin Plural is formed from the Latin Singular by changing the last syllable.

(*a.*)—Where the Singular termination *-a* is changed, in the Plural, into *-æ.*

Sing.	*Plur.*	*Sing.*	*Plur.*
Formul*a*	Formul*æ.*	Nebul*a*	Nebul*æ.*
Lamin*a*	Lamin*æ.*	Scori*a*	Scori*æ.*
Larv*a*	Larv*æ.*		

(*b.*)—Where the Singular termination *-us* is changed, in the Plural, into *-i.*

Sing.	*Plur.*	*Sing.*	*Plur.*
Calcul*us*	Calculi.	Polyp*us*	Polypi.
Colossu*s*	Colossi.	Radi*us*	Radii.
Convolvulu*s*	Convolvuli.	Ranunculu*s*	Ranunculi.
Foc*us*	Foci.	Sarcophagu*s*	Sarcophagi.
Geni*us*	Genii.	Schirrhu*s*	Schirrhi.
Magu*s*	Magi.	Stimulu*s*	Stimuli.
Nautilu*s*	Nautili.	Tumulu*s*	Tumuli.
Œsophagu*s*	Œsophagi.		

(*c.*)—Where the Singular termination *-um* is changed, in the Plural, into *-a.*

Sing.	*Plur.*	*Sing.*	*Plur.*
Animalcul*um*	Animalcul*a.*	Mausole*um*	Mausole*a.*
Arcan*um*	Arcan*a.*	Medi*um*	Medi*a.*
Collyri*um*	Collyri*a.*	Memorand*um*	Memorand*a.*
Dat*um*	Dat*a.*	Menstru*um*	Menstru*a.*
Desiderat*um*	Desiderat*a.*	Moment*um*	Moment*a.*
Effluvi*um*	Effluvi*a.*	Premi*um*	Premi*a.*
Emori*um*	Emori*a.*	Scholi*um*	Scholi*a.*
Encomi*um*	Encomi*a.*	Spectr*um*	Spectr*a.*
Errat*um*	Errat*a.*	Specul*um*	Specul*a.*
Gymnasi*um*	Gymnasi*a.*	Strat*um*	Strat*a.*
Lixivi*um*	Lixivi*a.*	Succedane*um*	Succedane*a.*
Lustr*um*	Lustr*a.*		

(*d.*)—Where the Singular termination *-is* is changed, in the Plural, into *-es.*

Sing.	*Plur.*	*Sing.*	*Plur.*
Amanuens*is*	Amanuens*es.*	Ellips*is*	Ellips*es.*
Analys*is*	Analys*es.*	Emphas*is*	Emphas*es.*
Antithes*is*	Antithes*es.*	Hypothes*is*	Hypothes*es.*
Ax*is*	Ax*es.*	Oas*is*	Oas*es.*
Bas*is*	Bas*es.*	Parenthes*is*	Parenthes*es.*
Cris*is*	Cris*es.*	Synthes*is*	Synthes*es.*
Diæres*is*	Diæres*es.*	Thes*is*	Thes*es.*

Third Class.

Words wherein the Plural is formed by inserting *-e* between the two last sounds of the Singular, so that the former number always contains a syllable more than the latter.

Sing.			*Plur.*	*Sing.*			*Plur.*
Apex	*sounded*	Apec-*s*	Apic*es.*	Index	*sounded*	Indec-*s*	Indic*es.*
Appendix	—	Appendic-*s*	Appendic*es.*	Radix	—	Radic-*s*	Radic*es.*
Calix	—	Calic-*s*	Calic*es.*	Vertex	—	Vertec-*s*	Vertic*es.*
Cicatrix	—	Cicatric-*s*	Cicatric*es.*	Vortex	—	Vortec-*s*	Vortic*es.*
Helix	—	Helic-*s*	Helic*es.*				

In all these words the *c* of the Singular number is sounded as *k*, of the Plural as *s.*

Words introduced into English from the Greek language, and retaining the Greek plural forms.

First Class.

Words where the Singular termination *-on* is changed, in the Plural, into *-a.*

Sing.	*Plur.*	*Sing.*	*Plur.*
Aphel*ion*	Aphel*a.*	Criter*ion*	Criter*a.*
Perihel*ion*	Perihel*a.*	Ephemer*on*	Ephemer*a.*
Automat*on*	Automat*a.*	Phænomen*on*	Phænomen*a.*

Second Class.

Words where the Plural is formed from the original root by

adding either *-es* or *-a*, but where the Singular rejects the last letter of the original root.

Plurals in -es :—

Orig. root.	*Plur.*	*Sing.*	*Orig. root.*	*Plur.*	*Sing.*
Apsid-	Apsid*es*	Apsis.	Ephemerid-	Ephemerid*es*	Ephemeris.
Cantharid-	Cantharid*es*	Cantharis.	Tripod-	Tripod*es*	Tripos.
Chrysalid-	Chrysalid*es*	Chrysalis.			

Plurals in -a :—

Orig. root.	*Plur.*	*Sing.*	*Orig. root.*	*Plur.*	*Sing.*
Dogmat-	Dogmat*a*	Dogma.	Miasmat-	Miasmat*a*	Miasma.
Lemmat-	Lemmat*a*	Lemma.			

97. The Possessive Case *Singular* of Substantives is formed by adding *s*, with an apostrophe *before* it. *The father's children* means *the children of* a single *father.*

98. The Possessive Case *Plural* is formed by adding *s* with an apostrophe *after* it. *The ships' sails* are *the sails of* several *ships.*

§. In the present state of our language, the Possessive Case Singular is the same as the Nominative Case Plural ; the difference between them being imperceptible to the ear, and notified to the eye only by the use of the apostrophe. The identity, however, is only apparent. In Anglo-Saxon, the *Nominative* Plural ended in *as*, while the *Possessive* ending was *es*. The Nominative Plural of *dæg* (*day*) was *dægas*, while the Possessive Singular was *dæges*. In course of time the vowel was omitted, and, now, although we write *days* for the Nominative, and *day's* for the Possessive, both words are sounded alike.

ADJECTIVES.

99. A word capable, by itself, of forming the Predicate, but incapable of forming the Subject, of a proposition, is called an Adjective.

100. An Adjective shows that the Substantive with which it is united possesses a certain quality. To say that *glass is smooth, clear, brittle and bright*, is to say that it possesses the qualities of *smoothness, clearness, brittleness and brightness.*

101. Qualities may be possessed in different degrees. One piece of glass may be as *bright* as

another, a second may be *brighter*, and a third the *brightest* of all. Adjectives, therefore, though they have neither Gender nor Number, nor yet Case, have three Degrees of Comparison, viz.:

1. The *Positive:* which gives the word in its simple form; as *bright:*
2. The *Comparative:* formed from the Positive by the addition of *-er;* as *bright-er:*
3. The *Superlative:* formed from the Positive by the addition of *-est;* as *bright-est.*

102. The Superlative may also be formed from the Comparative by changing *r* into *s* and adding *t*, as dark-*er*, dark-*es*, dark-*es-t*.

§. This second mode of forming the Superlative appears, at first sight, to be both complex and superfluous. The following facts, however, will show that it is neither. Although it is quite true that, by adding *-est* to the Positive, a Superlative can be formed, it is by no means certain that such is the process by which it actually *was* formed.

In the oldest language of the class to which the English belongs, the Comparatives themselves ended in *z*; so that *ald-iza*, *bat-iza*, *sut-iza*, &c., are the original forms of what was afterwards *alt-iro*, *bets-iro*, and *suats-iro*, and what is now *old-er*, *bett-er*, and *sweet-er*. Considering the affinity between the sounds of *z* and *s*, it is not too much to say that the Comparative degree originally ended in *-s*.

Again,—whilst many languages have a Comparative degree without a Superlative, there is no such thing as a Superlative without a Comparative. Putting these facts together, it has been held, that, in the languages akin to the English, the Superlative is formed, not *directly* from the Positive, but *indirectly* from the Comparative—and that at a time when the latter ended in *-z*, or *-s*.

103. When the Positive ends in a short vowel, followed by a single consonant, the consonant is doubled; as *red*, *redder*, *reddest; thin*, *thinner*, *thinnest*.

104. When the Positive ends in *-y*, the Comparative and Superlative end in *i-er*, and *i-est;* as *holy*, *holi-er*, *holi-est*.

105. When the Positive ends in *-ng*, the *g*, though

not heard in the simple word, is distinctly sounded in the Comparative and Superlative. We say *long*, *long-ger*, *long-gest;* not *long*, *long-er*, *long-est*.

106. *Good* and *bad* have neither comparative nor superlative, *worse* and *better* no positive, forms.

§. A little consideration shows the nature of the foregoing rule. The Comparatives and Superlatives of *good* and *bad*, if they existed at all, would be *gooder* and *goodest*, *badder* and *baddest*. Yet it is well known that no such words occur in the language. It is also well known that there is no such word as *bet*, of which *better* could be the Comparative.

Worse has not even the ordinary ending in *-er*.

As far, however, as *meaning* is concerned, *better* is the Comparative of *good*, and *worse* of *bad*. The *words*, however, are different, and as neither is derived from the other, nor yet from any common source, there is no etymological connection between them. Such connection as there is, is logical.

The words under notice (and there are others like them) are each defective, though defective in a different manner. What one wants the other supplies.

107. In Anglo-Saxon the following words, along with some others, changed their vowels in the Comparative and Superlative degrees:—

Lang (*Long*).	Lengre (*Longer*).
Strang (*Strong*).	Strengre (*Stronger*).
Geong (*Young*).	Gyngre (*Younger*).
Sceort (*Short*).	Scyrtre (*Shorter*).
Heah (*High*).	Hyrre (*Higher*).

In the present English the words *elder* and *eldest*, from *old*, do the same.

108. *Late* has two Comparatives, *latter* and *later;* also two Superlatives, *latest* and *last*.

109. *More*, from the obsolete Positive *moe*, would more correctly be written *mo-er*.

110. *Nether* is from an obsolete Positive, viz. *nith* = *low*.

111. The true form of the word *near* is *neah*. The

h, however, has been changed into *-r*, upon the principle which leads some persons to say *idear* instead of *idea*. Hence *near-er* is an exceptionable form. The Anglo-Saxon was *nyrre*.

112. *Next* is the Superlative of *nigh*; being a contraction for *nighest*.

113. *Farther* is from *far=distant*; whilst *further* is from *fore=in front*. *Former* is also from *fore*. *First* is from the same root.

114. *Worse* and *worst* are words of which the origin is doubtful.

115. The words *inmost*, *outmost*, *upmost*, *midmost*, *foremost*, *hindmost*, *utmost*, are *doubly* superlative.

116. The words *nethermost*, *uppermost*, *uttermost*, *undermost*, *outermost*, and *innermost*, are not only *doubly* superlative, but comparative as well.

§. These last two statements require explanation. The common statement concerning words like *utmost* is, that they are compounds, formed by the addition of the word *most*. This, however, is more than doubtful; inasmuch as the Anglo-Saxon language presents us with the following forms:—

Innema (inn-ema)	Inmost.	Forma (for-ma)	Foremost.
Utema (ût-ema)	Outmost.	Æftema (aft-ema)	Aftermost.
Sithema (sith-ema)	Latest.	Ufema (uf-ema)	Upmost.
Lætema (læt-ema)	Latest.	Hindema (hind-ema)	Hindmost.
Nithema (nith-ema)	Nethermost.	Midema (mid-ema)	Midmost.

Besides these there are, in the other allied languages, words like *fruma = first*, *aftuma = last*, *miduma = middle*; in all of which the *m* that appears in the last syllable of each has nothing to do with the word *most*.

Upon this basis, however, was formed, in Anglo-Saxon, a regular superlative in the usual manner; viz. by the addition of *-st*; as *æfte-m-est*, *fyr-m-est*, *læte-m-est*, *siδ-m-est*, *yfe-m-est*, *ute-m-est*.

Hence, in the present English, the different parts of words like *upmost* come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the *st* in *brightest*, &c. In separating, then, such words as *midmost* into its component parts, we should write—

Ut-m-ost	*not*	Ut-most.	In-m-ost	*not*	In-most.
Up-m-ost	—	Up-most.	Hind-m-ost	—	Hind-most.
Fore-m-ost	—	Fore-most.	Out-m-ost	—	Out-most.

§. In *nethermost*, &c. the syllable *m-ost* is added to a word already ending in *er*; that is, to a word already marked with the sign of the comparative degree.

§. *Former* (*for-m-er*) is a comparative from the Anglo-Saxon superlative *forma* (*for-m-a*).

117. Certain words ending in *-th* and *-ness* are called Abstract Substantives or Abstracts; as *length*, *happiness*.

118. Abstract Substantives have their corresponding Adjectives. *Length* is formed from *long*; *happiness* from *happy*. They denote a quality; of which quality they are the names.

119. Adjectives are no true names at all; but words which suggest a name. They become true names when converted into Abstract Substantives.

VERBALS.

120. Certain words, like *hunter* and *cleansing*, are called Verbal Substantives or Verbals.

121. Every Verbal has its corresponding Verb. *Hunter* is formed from *hunt* by the addition of *-er*; *cleansing* from *cleanse* by the addition of *-ing*.

§. In form these Verbals are for the most part identical with the Participle; and there is no want of writers who treat them as such. *Hunting*, for instance, is made the Participle of *hunt*; *rising*, of *rise*. That the resemblance, however, is accidental, and that the two forms have no original connection, becomes clear upon a little consideration.

In the first place there are such plural forms as *the risings of the north*; *the huntings of the hare*; *the watchings and wakings of an anxious man*.

Secondly, the Anglo-Saxon form of the Substantive was not *-ing*, but *-ung*; whilst that of the Participle was *-nd*. The Participle of *clœnsian* = *to cleanse*, was *clœnsiand*; the equivalent to the word *cleansing* was *clœnsung*.

122. The Verbals in *-ing* denote actions and results. *Hunting* is the act performed by a *hunter*; *sleeping* the deed done by one who *sleeps*.

123. Instead of the Verbal we may use the Verb

preceded by *to—Rising early is good for the health*; or, *To rise early is good for the health.*

124. The Verbals in *-er* denote agents; a *hunter* being one who *hunts*; a *sleeper* one who *sleeps*.

125. The Verbals in *-er* are true English words; and they must be distinguished from those in *-or*, which are derived from the Latin. Words like *baker*, *singer*, *fisher*, &c., are English, words like *actor* are Latin.

§. As a general rule the forms in *-or* are masculine; *i.e.* they give us the names of men rather than women. An *actor* is a *man* who *acts*; a *female* who *acts* being an *actress*.

Now, words in *-ess*, like words in *-or*, are of Latin origin; either directly or indirectly. The Latin termination is *-ix*, which, in French, becomes *-ice*. In Anglo-Saxon it has no existence at all; so that Feminines in *-ess* match masculines in *-or*, not masculines in *-er*. The French equivalent to *-or* is *-eur*: so that *actor* becomes *acteur*.

It is true, indeed, that in some few cases we attach the syllable *-ess* to words of English origin. So accurate a writer as Ben Jonson uses the word *huntress*.

> Queen and *huntress* chaste and fair,
> Now the sun is lain to sleep,
> Seated in thy silver chair,
> State with wonted splendour keep.
> Hesperus invokes thy light,
> Goddess exquisitely bright.
>
> CYNTHIA'S REVELS.

The word, however, is exceptionable; as are all words (though there are many of them in the language) which are made up out of two languages. Let any one write *bakor*, *singor*, *fishor*, and form from them such words as *bakress*, *singress*, *fishress*, and he will see that the combination is, to say the least of it, unfamiliar.

§. We continue our observations on these words in *-ess*. In *actor* and *actress* there is a change from one syllable to another.

But this is not always the case. There are many masculines in which no such syllable as *-or* is to be found, and where the feminine is formed by the addition, rather than the substitution, of *-ess*. Such are—*Peer*, *Duke*, *Marquis*, for the Masculine; *Peeress*, *Duchess*, *Marchioness*, for the Feminine.

§. Some notice of the forms of *-er* is now required.

And first we ask of what gender are they? The answer to this

is, that they are, in the first instance, masculine. In practice, however, they are of no gender at all. A *baker* may be either a man or a woman. It is certain that we may talk of a female *singer*, or a female *dancer;* though, at the same time, there are many who would prefer to say *songstress* or *danseuse.* The fact is, that the true English form of the feminine verbal is nearly obsolete. It is, however, the syllable *-ster.* In Anglo-Saxon—

Sangere, *a male singer,* Bæcere, *a male baker,* Fithelere, *a male fiddler,* Webbere, *a male weaver,* Rædere, *a male reader,* Seamere, *a male seamer,*	were opposed to	Sangestre, *a female singer.* Bacestre, *a female baker.* Fithelstre, *a female fiddler.* Webbestre, *a female weaver.* Rædestre, *a female reader.* Seamestre, *a female seamer.*

In the Dutch *waschter* means *washerwoman.* In English, however, the only true representative of the old form is the word *spinster*, meaning a *female who spins.* The opposite to this is *spinner.* As to the words *Baxter*, *Webster*, and *Brewster*, they are now known only as proper names. Originally, however, they meant a *female baker*, a *female weaver*, and a *female brewer.*

§. The importance of a clear knowledge of the process of abstraction is very great. In all researches into our modes of thought it plays a conspicuous part. The present work, however, is upon Grammar rather than Mental Philosophy; so that its full value will not be exhibited. At the same time, it is of high importance even in grammar; especially in the consideration of the Verb—the part of speech which is now coming under notice. It is of high import in all grammars; but especially in that of the English language. In the English language we have such lines as

To err is human, *to forgive* divine—
To be or not to be, that is the question—

in which a Substantive in the Nominative Case is represented by a Verb with a Preposition before it. *To err* means *error* and *to forgive* means *forgiveness.* How is this? Let us see how far the idea of abstraction helps us to an answer; and let us take the Adjective first.

§. Abstraction means *drawing off*, from the Latin *abs* = *from*, and *traho* = *I draw.* Two objects such as a ribbon and an orange, are yellow. I have a clear notion of both. But suppose that I wish to consider the quality common to the two. It is manifest that I must separate, or draw it off from the roundness, the fragrance, and the other qualities of the fruit, as well as from the texture, the pattern, and the other qualities of the ribbon. I must take it by itself. I must get the idea of yellowness, independent of the particular objects to which it may be attached.

§. And so I act with the Verbal. A horse may *run*, or a man may *run.* The horse may *run* to-day, the man may have *run* yesterday; but if I wish to have the notion of the act of *running*, I

must separate, or *draw it* off, from both the horses and the men who perform it, as well as from the time at which it was performed.

In both these cases the result is something which I can imagine, but which I cannot perceive through any of my senses. I can see a *man* in a *state of happiness* and I can see a *horse* in the *act of running*. *Happiness*, however, without some happy object, or *the act of running*, without some object that runs, I cannot perceive, though I can imagine it.

Both, however, are Substantives; one being the name of a quality, the other that of an action.

§. For the present this is nearly all that need be said. We are passing from one of the chief parts of speech to another, from the Pronoun, the Substantive, and the Adjective, to the Verb and Participle. Which class is the most important is difficult to say. The Verb, by many grammarians, is looked upon as the primary part of speech, and from this view it derives its name. The Latin *verbum* means *word*, and the Verb has been held to be pre-eminently *the word* in language. Whether this doctrine be right or wrong need not now be asked. The object of the present remarks is to show that the difference between the two great classes is by no means very great; and in order to do this, an apparent deviation from the right line of investigation has been resorted to. The Verbal is evidently derived from the Verb; and the Verb is the basis of the Verbal. Yet the Verbal, though a secondary and derived form, has been taken first. However, by thus taking it, we show more clearly the connection between the Verb and the Substantive.

We can deprive the Verbal of its terminations, and reduce such words as *hunter* and *hunting* to *hunt;* where we have the expression of action without an agent. This gives an abstraction; an abstraction which, though different in its details from that by which Adjectives are affected, is one of the same kind.

VERBS.

126. A word which can, by itself, form both a Predicate and a Copula, is called a Verb. *I call; he speaks.*

127. Verbs can be resolved into their elements, and that part which coincides with the Predicate can be separated from that which coincides with the Copula. *I call = I am calling; he speaks = he is speaking.*

128. That part of the Verb which gives the Predicate is called a Participle. *Calling*, *speaking*, *called*, and *spoken* are Participles.

129. The words which give the Copula are *am*, *art*, *is*, *are*, *was*, and *were*.

§. In such propositions as *I am speaking, thou art writing, he is singing, she is playing, it is burning, we are speaking, ye are singing, they are playing, summer is coming, winter is departing, the horses are feeding, the sun is shining brightly, the rain is falling fast this morning, I was moving, we were speaking*, &c.,—the words *am, art, is, are, was*, and *were* connect the subjects *I, thou, he, she, it, we, ye*, &c., with the predicates *speaking, writing, singing*, &c. Hence their name *copula* = *link*.

130. Verbs express actions. Actions are either Intransitive or Transitive.

131. Intransitive actions imply an agent and an act; as *I sleep, I walk*, and *I live*.

132. Transitive actions imply an agent, an act, and an object acted on; as *I strike the ball; he loves his parents; Brutus killed Cæsar*.

133. Certain Transitives have Intransitives with which they correspond, and from which they are formed by changing the vowel. Thus, *rise, lie, sit, fall, drink*, are Intransitive; *raise, lay, set, fell, drench*, Transitive. To *rise* is to *raise oneself*. To *fell* is to *make to fall*.

§. In Anglo-Saxon, these pairs of words were much more numerous then they are at present. There were, for instance, in Anglo-Saxon—

Intransitive.		*Transitive.*	
Yrnan,	*to run.*	Ærnan,	*to make to run.*
Byrnan,	*to burn.*	Bærnan,	*to make to burn.*
Drincan,	*to drink.*	Drencan,	*to drench.*
Sincan,	*to sink.*	Sencan,	*to make to sink.*
Licgan,	*to lie.*	Lecgan,	*to lay.*
Sittan,	*to sit.*	Settan,	*to set.*
Drífan,	*to drift.*	Dræfan,	*to drive.*
Fealłan,	*to fall.*	Fyllan,	*to fell.*
Weallan,	*to boil.*	Wyllan,	*to make to boil.*
Fleogan,	*to fly.*	A-fligan,	*to put to flight.*
Beogan,	*to bow.*	Bigan,	*to bend.*
Faran,	*to go.*	Feran,	*to convey.*
Wacan,	*to wake.*	Weccan,	*to awaken.*

134. In respect to their inflection Verbs are (1)

related to the Substantive, (2) related to the Adjective, and (3) characterized by peculiarities of their own.

135. So far as the Verb is related to either the Substantive or the Adjective it is Declined. So far as it is characterized by peculiarities of its own it is Conjugated.

136. The Declension of the Verb in Anglo-Saxon was fuller than it is in the present English.

137. In Anglo-Saxon there was a true Infinitive Mood which ended in *-an*, as *bærnan* = *burn*, *lufian* = *love*. When this was preceded by *to*, *-an* became *-enne*; as *to lufienne* = *to love*, *to bærnenne* = *to burn*.

§. That this form in *-enne* was distinct from the one in *-an* is so clear that it would be a waste of time to enlarge on the fact of its being so. It is more important to state that a difference of construction closely agreed with this difference of form, and that traces of it are to be found even at the present moment.

A well-known rule tells us that the latter of two verbs is in the Infinitive Mood, and that the sign of the Infinitive Mood is the preposition *to*. This is illustrated by such phrases as the following:—*I wish to speak; thou meanest to go; he prepares to fight.*

But besides such combinations as these, there is a second series, wherein no such word as *to* is to be found. The words *can*, *may*, *shall*, *will*, and a few others are just as much verbs as *wish*, *mean*, or *prepare*; yet their construction is different. No one says *I can to speak*, or *I may to go;* but, on the contrary, *I may go*, or *I can speak*. The explanation of this lies in the original difference between the forms in *-an* and *-enne*. After *can*, *may*, &c., the former, after the other verbs the latter, was used.

§. If two words differ from each other in their endings only, and those endings be lost, the difference will be abolished. From bærn-*an* take *-an*, from bærn-*enne* take *-enne*, and the result is bærn. From *bærn-an*, however, comes the *burn* in *I can burn;* and from *bærn-enne* the *burn* in *I begin to burn*.

§. The next point which comes under consideration is the nature of these forms. To the reader who has clearly seen that the abstract verb agrees with the substantive, they will present no great difficulty. Still less will they perplex any one who has gone through the elements of the Latin Grammar, and knows what is meant by an Infinitive Mood or a Gerund. Such a reader will at once compare

Lufian = *love* with *amare.*
Bærnan = *burn* —— *urere.*

and

To lufienne = *to love* with *ad amandum.*
To bærnenne = *to burn* —— *ad urendum.*

§. The Participle, or that portion of the Verb which approaches the Adjective, is, like the Adjective itself, undeclined, though only in the present stage of the language. Indeed it is only in the present stage of the language that the Adjective itself is destitute of either case or number. In Anglo-Saxon it had not only as many cases as the Substantive, but it had a Gender as well. Thus *good* was declined thus :—

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Gód	Gód	Gód
Accusative.	Gódne	Góde	Gód
Ablative.	Góde	Gódre	Góde
Dative.	Gódum	Gódre	Gódum
Genitive.	Gódes	Gódre	Gódes.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Góde	Góde	Góde
Accusative.	Góde	Góde	Góde
Ablative.	Gódum	Gódum	Gódum
Dative.	Gódum	Gódum	Gódum
Genitive.	Gódra	Gódra	Gódra.

§. More than this—the Anglo-Saxon Adjective had two declensions. The one just exhibited was called Indefinite, and was used in such phrases as *a good man*, *a good woman*, *good men*, *good things*, &c. Where, however, the article was Definite, and the phrases were *the good man*, &c., the forms in *-re*, *-ra*, &c., disappeared, and *-an* was placed in their stead.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Góde	Góda	Góde
Accusative.	Gódan	Gódan	Gódan
Ablative.	Gódan	Gódan	Gódan
Dative.	Gódan	Gódan	Gódan
Genitive.	Gódan	Gódan	Gódan.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Gódan	Gódan	Gódan
Accusative.	Gódan	Gódan	Gódan
Ablative.	Gódum	Gódum	Gódum
Dative.	Gódum	Gódum	Gódum
Genitive.	Gódena	Gódena	Gódena

That the declension of the Participle was virtually that of the Adjective is shown by the following :—

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Bærnand	Bærnand	Bærnand
Accusative.	Bærnandne	Bærnande	Bærnand
Ablative.	Bærnande	Bærnandre	Bærnande
Dative.	Bærnandum	Bærnandre	Bærnandum
Genitive.	Bærnandes	Bærnandre	Bærnandes.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Bærnande	Bærnande	Bærnande
Accusative.	Bærnande	Bærnande	Bærnande
Ablative.	Bærnandum	Bærnandum	Bærnandum
Dative.	Bærnandum	Bærnandum	Bærnandum
Genitive.	Bærnandra	Bærnandra	Bærnandra.

138. Verbs, when Conjugated, have Number, Person, Mood, and Tense.

139. The Numbers are two—the Singular and the Plural. *I was; we were.*

140. The Persons are three, *I speak; thou speakest; he speaketh* or *speaks.*

141. The Moods are four — the Indicative, the Imperative, the Subjunctive, and the Infinitive. The Indicative gives a positive act; as *the sun continues to shine.* The Subjunctive gives an act under certain conditions; as *if the sun continue to shine, the frost will break up.* The Infinitive has already been considered.

142. The Subjunctive mood differs from the Indicative only by rejecting the signs of person. We say *thou chidest, he chideth* (or *chides*), where the forms are Indicative. In the Subjunctive we say, *if thou chide, if he chide.* The only exception to this is *was;* where the change goes further, and where the Subjunctive is *were.* The Imperative is exactly of the same form as the Subjunctive.

143. The Tenses are two—the Present and the Preterite or Past.

144. The Present denotes an action habitually performed. *I honour integrity; I love my country.*

145. The Past denotes an action that has taken place in time past and has already been performed. *I honoured integrity; I loved my country.*

146. The Preterite is formed from the Present by adding *-ed;* which is sometimes sounded, as in *blind, blinded;* sometimes mute, as in *move, moved.*

147. The *-d* of the Preterite is in some cases sounded as *-t.* What we write *dipped* we pronounce *dipt.* In some words the letter *t* is actually written, as *weep, wept.*

148. The following forms were developed when our language contained two Preterites, one of which was formed by changing the vowel of the Present.

Fall	Fell	Eat	Ate	Spin	Spun
Hold	Held	Tread	Trod	Win	Won
Draw	Drew	Come	Came	Sing	Sang
Slay	Slew	Overcome	Overcame	Spring	Sprung
Fly	Flew	Become	Became	Sting	Stung
Blow	Blew	Bid	Bade	Ring	Rang
Crow	Crew	Forbid	Forbade	Wring	Wrung
Know	Knew	Give	Gave	Fling	Flung
Grow	Grew	Forgive	Forgave	Cling	Clung
Throw	Threw	Wake	Woke	Hang	Hung
Beat	Beat	Strike	Struck	String	Strung
Weave	Wove	Arise	Arose	Sling	Slung
Freeze	Froze	Abide	Abode	Sink	Sunk
Steal	Stole	Smite	Smote	Drink	Drank
Speak	Spoke	Ride	Rode	Shrink	Shrunk
Swear	Swore	Stride	Strode	Dig	Dug
Bear	Bore	Drive	Drove	Stick	Stuck
Tear	Tore	Thrive	Throve	Run	Ran
Wear	Wore	Strive	Strove	Burst	Burst
Break	Broke	Write	Wrote	Bind	Bound
Shake	Shook	Climb	Clomb	Find	Found
Take	Took	Bite	Bit	Grind	Ground
Forsake	Forsook	Swim	Swam	Wind	Wound
Get	Got	Begin	Began	Choose	Chose.

PARTICIPLES.

149. The Participles in English are two; the Present and the Past.

150. The Present always ends in *-ing*, as com-*ing*, plant-*ing*, writ-*ing*.

151. The Past varies in form, which is *generally* regulated by that of the Past Tense.

152. When the Preterite Tense ends in *-ed*, or *-t*, the Participle, *for the most part*, does the same, as *I called, I have called.*

§. This identity, however, is accidental. The Anglo-Saxon form of the Preterite was *-ode*, *-de*, or *-te*, as *lufode*, *bærnde*, *dypte* = *loved*, *burnt*, *dipped*. Meanwhile the Participle ended in *-ed* or *-t*, as *-lufod*, *-bærned*, *-dypt*.

153. When the Preterite is formed by changing the vowel, the Participle, *for the most part*, ends in *-n*.

Present.	*Preterite.*	*Participle.*	*Present.*	*Preterite.*	*Participle.*
Fall	Fell	Fallen	Shear	Shore	Shorn
Hold	Held	Holden	Wear	Wore	Worn
Draw	Drew	Drawn	Break	Broke	Broken
Shew	Shewed	Shewn	Shake	Shook	Shaken
Slay	Slew	Slain	Take	Took	Taken
Fly	Flew	Flown	Get	Got	Gotten
Blow	Blew	Blown	Eat	Ate	Eaten
Crow	Crew	Crown	Tread	Trod	Trodden
Know	Knew	Known	Bid	Bade	Bidden
Grow	Grew	Grown	Forbid	Forbade	Forbidden
Throw	Threw	Thrown	Give	Gave	Given
Beat	Beat	Beaten	Arise	Arose	Arisen
Weave	Wove	Woven	Smite	Smote	Smitten
Freeze	Froze	Frozen	Ride	Rode	Ridden
Steal	Stole	Stolen	Stride	Strode	Stridden
Speak	Spoke	Spoken	Drive	Drove	Driven
Swear	Swore	Sworn	Thrive	Throve	Thriven
Bear	Bore	Borne	Strive	Strove	Striven
Bear	Bare	Born	Write	Wrote	Written
Tear	Tore	Torn	Bite	Bit	Bitten.

§. Attention should be paid to the words "*generally*" and "*for the most part*" in rules 151, 152, and 153. There are several exceptions.

1. The verbs *engrave*, *hew*, *lade*, *mow*, *sow*, *shave*, *shew*, *strew*, and some others, form their preterites in *-d*, as *engraved*, *hewed*, *laded*, *mowed*, &c. Nevertheless, their participles end in *-n*, as *engraven*, *hewn*, *laden*, *mown*, *sown*, *shaven*, *shewn*, *strewn*.

2. Several words which in Anglo-Saxon ended in *-en*, have, in the present stage of the language, dropped that ending.

Come, Shone, Swum, Run, &c., } were in Anglo-Saxon { *Ge*-cum*en*, *Ge*-scin*en*, *Ge*-swumm*en*, *Ge*- runn*en*, &c.

From *drunk* and *sink* we may form either *drunk* or *drunken*, *sunk* or *sunken*. No one, however, says *I have sungen a song*; but, rather *I have sung one.*

§. The prefix *ge-* deserves notice. In Anglo-Saxon it was as necessary a part of the past participle as the terminations *-d*, or *-n* ; and so it is in German at the present moment. The German says—

Ich habe *ge*sagt = I have said.
Ich habe *ge*sehen = I have seen, &c.

In modern English, however, it is obsolete. At the same time, it occurs in a word, which, though only found in such writings of the present century as affect an antiquated form, occurs in a poem so well known as the Allegro of Milton—

But hail thou, goddess, fair and free,
In heaven *ycleped* Euphrosyne ;
But by men heart-easing mirth, &c.

It means *called ;* and was in Anglo-Saxon, *geclepod*, from *clepian = to call.*

§. The words like *engraven*, *mown*, &c., were quoted, in order to show that a participle in *-n* was compatible with a preterite in *-d*. It must not, however, be supposed that they exclude the ordinary form. Concurrently with—

Engraven, Mown, Shewn, &c., } we have { Engraved, Mowed, Shewed.

Between these two participles many writers draw a distinction, of which notice will be taken in the syntax.

154. Certain words have two forms for the Preterite, one in *a*, another in *u*. When this is the case the Participle agrees with the latter. We cannot correctly say *I have swam*, *I have began*, *I have ran*, though many are in the habit of so doing.

Present.	1*st Preterite.*	2*nd Preterite.*	*Participle.*
Swim	Swam	Swum	Swum
Begin	Began	Begun	Begun
Sing	Sang	Sung	Sung
Sink	Sank	Sunk	Sunk
Drink	Drank	Drunk	Drunk
Run	Ran	Run	Run.

§. If we ask how this double form originated, we shall find our answer in the Anglo-Saxon, where words like *sing*, *swim*, &c., changed *i* into *a*, and became *sang* and *swam*. However, in the *second* person Singular, and in *all* the persons of the Plural, a second change took place, and *a* became *u*.

Singular.		*Plural.*	
Ic sang	*I sang*	We sungon	*we sung*
þu sunge	*thou sungest*	Ge sungon	*ye sung*
he sang	*he sang*	Hi sungon	*they sung.*

This shows that in such a form as *thou sangest* a double departure from the old practice has taken place. The *a* is the vowel of the first and third persons, whilst the *-st* is borrowed from the second person singular of the Present.

There are other words where this double form prevails, and where it is explained on the same principle.

The Preterites of *smite* are *smote* and *smit*. In Anglo-Saxon, *smát* was the singular, *smiton* the plural, form. Similarly—

Ic bat	*I bit*	biton	*we bit*
Ic scean	*I shone*	we scinon	*we shone*
Ic arás	*I arose*	we arison	*we arose.*

155. *Be* takes three forms—*be*, *being*, and *been*. The form *be-est*, used by Milton, is obsolete.

156. *Be* is only used in Commands, in Conditional Propositions, and in the Infinitive Mood—as, *be gone —if it be so—I wonder how it can be—I wish to be alone.*

157. *Being* is the Present, *been* the Past Participle —*Whilst one was being planted, the other was being cut down—I have been at work.*

158. *Am* takes four forms; as—*I am; thou art; N. or M. is; we, ye, they are.*

159. The *-m* in *a-m* is no part of the original word, but the sign of the first person. *Am* is the only word that has such a sign.

160. The *-t* in *ar-t*, as a sign of the second person singular, is found in three other words, *wast* (and *wert*), *shalt*, and *wilt*.

§. The evidence that *is* is connected with *am*, *art*, and *are* can only be got through the allied languages.

Sanskrit	Asmi	Asi	Asti
Lithuanic	Esmi	Essi	Esti
Slavonic	Yesmi	Yesi	Yesty
Latin	Sum	Es	Est
Mœso-Gothic	Im	Is	Ist
Anglo-Saxon	Eom	Art	Is

161. *Was* is found in two Moods—the Indicative and the Subjunctive.

Indicative.

I was	*We were*
Thou wast	*Ye were*
He was	*They were.*

Subjunctive.

If I were	*If we were*
If thou wert	*If ye were*
If he were	*If they were.*

§. It is usual to call the verb *be* irregular, and to conjugate *am* and *was* as if they belonged to it. That this is incorrect is plain, inasmuch as there is no etymological connection between the three words. They are separate verbs, expressive of a similar idea. Each is defective in some part of its conjugation; whilst the parts which are wanting in one are made by the forms of the other two. There is no Preterite to *be* and *am*, no Present to *was*.

§. In *was* and *were* observe the change from *s* to *r*.

162. In Anglo-Saxon, there were a few words which changed *s* into *r* in the Participle.

Ceóse, *I choose;* ceâs, *I chose;* curon, *we chose;* gecoren, *chosen.*
Forleóse, *I lose;* forleâs, *I lost;* forluron, *we lost;* forloren, *lost.*
Hreose, *I rush;* hreâs, *I rushed;* hruron, *we rushed;* gehroren, *rushed.*

This accounts for the Participial form *forlorn* or *lost.*
In Milton's lines,

——————————— the piercing air
Burns *frore*, and cold performs the effect of fire.
Paradise Lost, b. ii.,

we have a form from the Anglo-Saxon *gefroren* = *frozen.*

§. The preceding rules are sufficient to give a general idea of the principles upon which the Past Tense and the Past Participle are formed. There are, however, several details which still stand over for notice. The Preterite, even in its simplest form, is by no means invariable. That it sometimes ends in *-ed*, sometimes in *-d*, and sometimes in *-t* has already been stated. We have not, however, said under what circumstances these several endings are used.

In respect to *-ed* we sometimes sound it in *all* words, viz. when we declaim or utter words of special solemnity. In reading the

actual text of the Scriptures we say *bless-ed:* only, however, in the actual text. In the *version* of the Psalms we make the word a monosyllable, *e. g.*

How *blessed* is he who ne'er consents.

In ordinary conversation and reading *-ed* is only sounded when the original word ends in *-d* or *-t*, as *instruct*, *slight*, where we say *instructed* and *slighted*, because *instrucktt* and *slightt* would be unpronounceable.

§. *T* is added when the original word ends in *-p*, *-k*, *-s*, or *-sh*; as *dip*, *pluck*, *toss*, *push*. Here, although we write

Dipped, Plucked, Tossed, Pushed, } we pronounce the words { Dipt. Pluckt. Tosst. Pusht.

In most other cases the addition is the simple sound of *-d*—*serve*, *served*; *cry*, *cried*; *fill*, *filled*; *stab*, *stabbed*, &c.; wherein the Present and Preterite have the same number of syllables. This would not be the case if *-ed* were actually added. All such words as *whizzed*, *stabbed*, *judged*, *filled*, &c., though dissyllables to the eye, are monosyllables to the ear.

§. Such are the changes which affect the *end* of the word. In many cases, however, the middle parts are changed and the vowel of the root is altered.

Sometimes it is simply shortened, as *leave*, *left*; *creep*, *crept*; *flee*, *fled*.

Sometimes it is actually changed, as *tell*, *told*; *sell*, *sold*.

§. Sometimes there is a change of the *consonant*. The most remarkable words in this respect are the following:—

1. *Bought*, from *buy*. The Anglo-Saxon was *bycgan* and *bohte*.
2. *Sought*, from *seek*. The Anglo-Saxon was *secan* and *sohte*.
3. *Beseech* is a compound of *seek*. Hence its preterite is *besought*.
4. *Taught*, from *teach*. Anglo-Saxon, *tæcan* and *tohte*.
5. *Caught*, from *catch*. Anglo-Saxon, *cacan*, *cahte*.
6. *Brought*, from *bring*. Anglo-Saxon, *bringan* and *brohte*.
7. *Thought*, from *think*. Anglo-Saxon, *thencan* and *thohte*.
8. *Wrought*, from *work*. Here there is a transposition as well as a change. The Anglo-Saxon was *wyrcan* and *wrohte*.

It is not difficult to discover the reason for these apparent irregularities. All the words of the preceding list contain the sound of either *g* (as in *go*), or its ally *k* (or *c*); sounds which have a great tendency to change. They pass into *h*, into *y*, into *tsh*, and into *dzh*. The details, however, of these changes belong to the province of the general grammarian.

163. *Made*, *had*, and *laid* are contractions. The older forms were *macode*, *hæfde*, and *legde*.

§. The confusion between *lie* and *lay* is so common, and, at the same time, so blameworthy, that it is advisable to notice it. To *lie* is a verb neuter or intransitive, the preterite of which is *lay*. To *lay* is a verb transitive, the preterite of which is *laid*. In meaning the words are as different as *sit* and *set*, one meaning simply to *lie down*, the other to *cause to lie down*. We may say either *I lie down to sleep*, or *I lay myself down*, in the Present Tense. We may also, in the Preterite, say *I lay down* or *laid myself down*. We cannot, however, say *I mean to lay down*, nor yet *I mean to lie myself down*.

The proper Participle of *lie* is *lien*. It is, however, nearly replaced by the newer form *lain*.

164. *Dare* is both Intransitive and Transitive. We can say *I dared to fight* and *I dared* (or *challenged*) *him to fight*.

165. *Durst* is Intransitive only. It never means *challenge*. It can, however, be used both as a Present and as a Preterite. We can say, *I durst not do so now*, and *I durst not so when you spoke to me*.

166. *He owned to having done it* means, *he admitted*, *conceded*, or *granted that he had done it*. When *own* has this sense it is a different word from the *own* which signifies *possess*, and comes from the Anglo-Saxon *an*, meaning *I have granted*, of which the plural is *unnon*.

167. *Own* meaning *possess* is a different word from *own* meaning to *grant*. It comes from *owe*, and until after the reign of Elizabeth was destitute of the *-n*.

> See where he comes ; nor poppy nor mandragora,
> Nor all the drowsy syrups of the world,
> Shall ever med'cine thee to that sweet sleep
> Which thou *owed'st* yesterday.—*Othello*.

168. *Owe*, the older form of *own*, meaning *possess*, comes from the Anglo-Saxon *ah*, meaning *I have acquired*, of which the plural is *ágon*.

169. The Anglo-Saxon Preterite of *sceal* was *sculde* ; so that the *l* in *should*, though not pronounced, be-

longs to the word. The same is the case with *would* from *will*.

Here we may remark that the second person singular of *shall* ends in *-t*, as *shalt*. So does the second person singular of *am*, *was*, *were*, and *will*, which are *art*, *wast*, *wert*, and *wilt*.

170. The Anglo-Saxon preterite of *can* was *cuðe*, in Old English, *coud*. The *-l* of the present language is not sounded and ought not to be written. It is inserted after the false analogy suggested by the words *would* and *should*.

171. The Anglo-Saxon form of *may* was *mag*, of which the plural was *mugon*. Hence the *-g-* in *might*.

172. *That dress becomes you* means *that dress suits you*. When *become* has this sense it is a different word from the *become* in such phrases as *the weather became colder*. It comes from the Anglo-Saxon *beqweman*, of which the preterite was *beqwemede*, and corresponds with the German *bequem* = *convenient*.

173. *Become* in such phrases as *the weather became colder* is a different word from *become* meaning *to suit*. It comes from Anglo-Saxon *becomman*, of which the preterite was *becam*.

174. *This will do* means *this will answer the purpose*. When *do* has this sense it is a different word from the *do* which signifies *to act*. It comes from the Anglo-Saxon *deáh*, of which the preterite was *dohte*, and corresponds with the word *taugen* in German and *duge* in Danish. In its present form it has lost a *-g*.

175. *Do* meaning *to act* is a different word from *do* meaning *to answer the purpose*. It comes from the Anglo-Saxon *dó*, of which the preterite is *dyde*, and corresponds with the German *thun*.

176. In *did* it is the first *d* which is the sign of

the tense; the second the consonant of the original verb.

§. This rule, which at first sight appears to be both unimportant and inaccurate, is one of the most interesting in the whole grammar. It gives us the fragment of an inflection which was once as common as the preterite in *-d* or the participle in *-ing*. It takes us back to a period in our language which has long passed by—not, however, without leaving traces of both its existence and its influence. What these are will be shown as we proceed. Meanwhile, it is convenient to know what is meant by the word Mœsogothic, and to study the following table, which gives us the classification of a great number of Mœsogothic verbs.

In the fourth century of our æra, the rich valleys of the Lower Danube, the Pruth, and the Dniester were occupied by a population of victorious Germans, who appear to have originated in the southern parts of Thuringia, to have forced their way across that part of Bavaria which lies to the north of the Danube, to have followed the course of that river, to have reached the country of the Getæ, and to have been denominated Goths. In parts of Wallachia, Moldavia, Bessarabia, and the Ukraine, they seemed to have fixed themselves more or less partially. In Hungary and Austria they became dominant. In Bulgaria they can be shown to have been powerful. Now, as the ancient name of Bulgaria was Mœsia, the German of that district has been called Mœsogothic. It is, by no means, an unexceptionable name; though this is not the place to discuss its demerits. During the fifth century some of these tribes were converted to Christianity, when portions of the Scriptures were translated into their language. Of these, fragments have come down to us, and it may easily be believed that, from their high antiquity, they have commanded no little attention. They are the oldest specimens of any of the languages akin to the English; and in the English itself they explain many forms which would otherwise be mysterious. Amongst these is the one under notice—*did* from *do*.

In the Mœsogothic, the preterites, which in English and Anglo-Saxon are formed by changing the vowel (*swim*, *swum*), fall into twelve classes, of which the first two present no change at all. In *salta* = *I leap*, and *háita* = *I call*, there is neither the addition of *-d* nor the alteration of the vowel. The *a* and *ái* of the present are also the *a* and *ái* of the preterite.

There *is*, however, a change; a change which consists in the reduplication of the initial consonant; a change which converts *salta* into *saisalt*, and *háita* into *háiháit*.

In the next four groups, the reduplication continues, but the vowel is changed as well.

In the last six the vowel is changed, but the reduplication ceases.

All this is made clear by the following table:—

		Present.	*Preterite.*	*English.*		
Simple reduplication.	1.	Salta	Sái-sailt	*Leap*	and	*Leaped.*
	2.	Háita	Hái-háit	*Hight*	„	*Hight.*
Reduplication, and change of vowel.	3.	Stáuta	Stái-stáut	*Strike*	„	*Struck.*
	4.	Slêpa	Sái-zlêp	*Sleep*	„	*Slept.*
	5.	Láia	Taiiô	*Laugh*	„	*Laughed.*
	6.	Grêta	Gáigrôt	*Weep*	„	*Wept.*
Change of vowel only.	7.	Svara	Svôr	*Swear*	„	*Swore.*
	8.	Greipa	Gráip	*Gripe*	„	*Griped.*
	9.	Buida	Báup	*Bid*	„	*Bade.*
	10.	Giba	Gab	*Give*	„	*Gave.*
	11.	Stila	Stal	*Steal*	„	*Stole.*
	12.	Rinna	Rann	*Run*	„	*Run.*

Did, then, is a preterite formed by reduplication. And (as has been already stated) it is the only one which the present state of our language supplies. Whether it is the only one in English is another question. Under the same conditions under which we found the obsolete participle *yclept* (see p. 41), we find another word, viz. *hight*, which means *bear the name* or *be called.*

> An ancient fabric, raised t' inform the sight,
> There stood of yore, and Barbican it *hight.*—DRYDEN.

i. e. *it bore the name of Barbican.* In this word the *g* is entirely out of place, the proper spelling being *hiht.* In Anglo-Saxon it was *hêht*, and we have shown that the Mœsogothic form was *háihâit.*

§. The details of the word *did* are not the only matters in which the attentive perusal of the Mœsogothic conjugation may instruct us. In the first place, it entirely explodes the old notion of the preterites like *swum*, *spoke*, &c. (the preterites formed by changing the vowel of the present), being what used to be called *irregular.* The older the language the more decidedly they present themselves. In Anglo-Saxon, though, with the exceptions of *did* and *hêht*, the reduplication is lost, the classification is essentially the same as the Mœsogothic.

	Present.	*Preterite.*	*English.*		
1.	Fealle	Feol	*Fall*	and	*Fell.*
2.	Swape	Sweop	*Sweep*	„	*Swept.*
3.	Hleape	Hleop	*Leap*	„	*Leapt.*
4.	Slepe	Slep	*Sleep*	„	*Slept.*
5.	Blawe	Bleow	*Blow*	„	*Blew.*
6.	——	——	——	—	——
7.	Fare	For	*Fare*	„	*Fared.*
8.	Bide	Bad	*Bide*	„	*Bode.*
9.	Creope	Creap	*Creep*	„	*Crept.*
10.	Swefe	Swæf	*Slumber*	„	*Slumbered.*
11.	Nima	Nam*	*Take*	„	*Took.*
12.	Helpe	Healp	*Help*	„	*Helped.*

§. The forms *sweop*, *hleop*, *slep*, *for*, *creap*, and *healp* suggest a new inquiry. We see that in the Anglo-Saxon they were formed

* This word was in use in Shakespear's time, and signifies *take.*

after the fashion of *fell* and *swam;* whereas their representatives in the present English are formed by the addition of *-d* or *-t*. The same result is given by the Mœsogothic. What do we infer from this? We infer that there is a tendency for one form to be displaced by the other, and the more we compare the older stages of our language with the newer, the more clearly we see that such is actually the case. To the examples already given the following (and, doubtless, others) may be added. The following presents and preterites of the modern English end in *-d* or *-t*. In Anglo-Saxon they changed the vowel.

English.		A. S.		English.		A. S.	
Wreak	Wreaked	Wrece	Wræ'c.	Swallow	Swallowed	Swelge	Swealh.
Fret	Fretted	Frete	Fræ't.	Mourn	Mourned	Murne	Mearn.
Mete	Meted	Mete	Mæ't.	Spurn	Spurned	Spurne	Spearn.
Shear	Sheared	Scere	Scear.	Carve	Carved	Ceorfe	Cearf.
Braid	Braided	Brede	Bræ'd.	Starve	Starved	Steorfe	Stærf.
Knead	Kneaded	Cnede	Cnæ'd.	Thresh	Threshed	Thersce	Thærsc.
Dread	Dreaded	Dræ'de	Dred.	Hew	Hewed	Heawe	Heow.
Sleep	Slept	Slápe	Slep.	Flow	Flowed	Flówe	Fleow.
Fold	Folded	Fealde	Feold.	Row	Rowed	Rówe	Reow.
Wield	Wielded	Wealde	Weold.	Creep	Crept	Creópe	Creáp.
Wax	Waxed	Weaxe	Weox.	Dive	Dived	Deófe	Deáf.
Leap	Leapt	Hleápe	Hleop.	Shove	Shoved	Scéofe	Sceáf.
Sweep	Swept	Swápe	Sweop.	Chew	Chewed	Ceówe	Ceáw.
Weep	Wept	Wepe	Weop.	Brew	Brewed	Bréowe	Breáw.
Sow	Sowed	Sáwe	Seow.	Lock	Locked	Lûce	Leác.
Bake	Baked	Bace	Bók.	Suck	Sucked	Sûce	Seác.
Gnaw	Gnawed	Gnage	Gnóh.	Reek	Reeked	Reóce	Reác.
Laugh	Laughed	Hlihhe	Hlóh.	Smoke	Smoked	Smeóce	Smeác.
Wade	Waded	Wade	Wód.	Bow	Bowed	Beóge	Beáh.
Lade	Laded	Hlade	Hlód.	Lie	Lied	Leóge	Leáh.
Grave	Graved	Grafe	Gróf.	Gripe	Griped	Grípe	Gráp.
Shave	Shaved	Scafe	Scóf.	Span	Spanned	Spanne	Spén.
Step	Stepped	Steppe	Stóp.	Eke	Eked	Eáce	Eóc.
Wash	Washed	Wacse	Wócs.	Fare	Fared	Fare	Fôr.
Bellow	Bellowed	Belge	Bealh.				

A great many of these old forms are still to be found by those who know where to seek them, viz. amongst the provincial dialects of Great Britain, where they are stigmatized as vulgarisms, though they belong to the language as it was spoken by the venerable Bede and written by the learned Alfred.

§. The change from the forms in *-d* or *-t* to the forms in a vowel is extremely rare; neither do any words of foreign origin and recent introduction ever form their preterites in the olden manner.

§. There are other points upon which the Mœsogothic reduplication throws a light; and, though its operation shows itself most clearly and readily to the classical scholar, it is, by no means, too complex for those whose knowledge is limited to their native tongue, provided that they will master the following preliminaries:—

1. In both the Latin and the Greek there are not only two

forms for the preterite tense, but two meanings also. Where *we* use a circumlocution, and combine the participle with the verb *have*, the Greeks availed themselves of an inflection, and expressed such a phrase as *I have written* by the single word *gegrafa*. Meanwhile, *egrapsa* stood for *I wrote*. The effect of this was to give the language two tenses; both tenses of past time, though not exactly expressive of the same idea.

2. The same was the case in Latin, except that though both forms were to be found in the language, they were seldom, if ever, to be found in the same word. As a consequence of this their meaning was uncertain. *Cucurri*, a preterite of *curro*, meant either *I ran* or *I have run*. Meanwhile, no such word as *cursi* is known. On the other hand, *rexi* (*reg-si*), from *rego* = *I rule*, meant either *I have ruled* or *I ruled*—no such form as *re-regi* existing. From facts like these the Latin language is considered to have but one preterite tense, though it is clear that, originally, there were two.

3. It is reasonably believed that the same is the case in the English and the languages allied to it; in all of which the forms like *did*, *spoke*, and *swum* coincide with the forms like *cucurri* and *gegrafa*, whilst those in *-d* or *-t* coincide with *egrapsa* and *rexi*. The exact details are, indeed, different. The principle, however, is the same. Two tenses, originally distinct, coalesce into one—some verbs keeping to one form, some to the other.

177. *Quoth* is defective, being found in the third person preterite only. In composition, however, its inflection is complete. and we say—*I bequeath, thou bequeathest, he bequeathes, we bequeathed, he was bequeathing.*

On the Combinations of the English Verb with the Auxiliaries.

We have said (Paragraph 143) that there are Two Tenses; the Present, and the Preterite or Past. And these represent the only two kinds of time which can be formed. in English, without the help of Auxiliary words. By the use, however, of the Auxiliaries, we get the following combinations, which are, in many cases, the equivalents to true tenses.

Infinitive Mood.

Present—To speak.

Preterite or Past—To have spoken.

Participles.

Present—Speaking. *Past*—Spoken.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
I speak, do speak, or am speaking.	We speak, do speak, or are speaking.
Thou speakest, dost speak, or art speaking.	You speak, do speak, or are speaking.
He speaks, does speak, or is speaking.	They speak, do speak, or are speaking.

Imperfect.

Singular.	*Plural.*
I was speaking, or did speak.	We were speaking, or did speak.
Thou wast speaking, or didst speak.	You were speaking, or did speak.
He was speaking, or did speak.	They were speaking, or did speak.

Preterite.

Singular.	*Plural.*
I spoke or have spoken.	We spoke or have spoken.
Thou spokest or hast spoken.	You spoke or have spoken.
He spoke or has spoken.	They spoke or have spoken.

Pluperfect.

Singular.	*Plural.*
I had spoken.	We had spoken.
Thou hadst spoken.	You had spoken.
He had spoken.	They had spoken.

Future.

Singular.	*Plural.*
I shall or will speak.	We shall or will speak.
Thou shalt or wilt speak.	You shall or will speak.
He shall or will speak.	They shall or will speak.

Future Preterite.

Singular.	*Plural.*
I shall or will have spoken.	We shall or will have spoken.
Thou shalt or wilt have spoken.	You shall or will have spoken.
He shall or will have spoken.	They shall or will have spoken.

IMPERATIVE.

Present.

Singular.	*Plural.*
Speak thou.	Speak ye.

SUBJUNCTIVE.

Present.

Singular.	*Plural.*
I may or can speak or be speaking.	We may or can speak or be speaking.
Thou mayest, &c., speak or be speaking.	You may, &c., speak or be speaking.
He may, &c., speak or be speaking.	They may, &c., speak or be speaking.

Preterite.

Singular.	*Plural.*
I might, could, would, or should speak or be speaking.	We might speak or be speaking.
Thou mightest, &c., speak or be speaking.	You might speak or be speaking.
He might, &c., speak or be speaking.	They might speak or be speaking.

Imperfect.

Singular.	*Plural.*
I may have spoken.	We may have spoken.
Thou mayest have spoken.	You may have spoken.
He may have spoken.	They may have spoken.

Pluperfect.

Singular.	*Plural.*
I might have spoken.	We might have spoken.
Thou mightest have spoken.	You might have spoken.
He might have spoken.	They might have spoken.

ADVERBS.

178. Adjectives can be converted into Adverbs by adding *-ly*, as *sweet, sweetly; brave, bravely.* In such words, *-ly* is an abbreviation of *like.*

§. When, however, this *-ly* already exists, no further addition can be made. We cannot derive such a word as *dailily* from *daily.* In *holy* it belongs to the original word; consequently, we *can* say *holi-ly.*

179. *Else*, *unawares*, *eftsoons*, and *needs*, are Adverbs that have arisen out of Possessive Cases. So have *once*, *twice*, and *thrice*, though their present spelling disguises their origin.

§. *Eftsoons* means *soon after*, and is a compound of *soon* and *eft* = *after*. It is used by the older writers like Spenser, and such moderns as imitate them.

Thus—

> *Eftsoons* he fled away, and might no where be seen.
>
> *Faery Queen*, ii. v. 46.
>
> *Eftsoons* his cruel hand Sir Guyon stayed.
>
> *Faery Queen*, ii. v. 13.

§. In such a sentence as *he needs must come when called*, the word *needs* means *of necessity*.

§. The older forms of *once*, *twice*, *thrice*, are *ones*, *twies*, *thries*, wherein the *s* is as truly the sign of a Possessive Case as the *-s* in *father's* or *mother's*. *Hence*, *whence*, and *thence*, are in a similar predicament. The *-ce* represents an original *-es*; the older forms being *hennes*, *whennes*, and *thennes*.

180. *Seldom*, along with the obsolete word *whilom*, is an Adverb that has grown out of a Dative Case, which, in many Anglo-Saxon words, ended in *-um*.

§. *Hvile* in Danish means *rest* or *pause*. In English *meanwhile* means *in the mean time*. In like manner *while* and *whilst* mean *during the time that*. An allied meaning is preserved in the expression *to while (pass) away the time*.

The very first lines of the Faery Queen are—

> Lo; I, the man whose muse *whylom* did maske,
> As time her taught in lowly shepheards weeds,
> Am now enforced, far unfitter taske,
> For trumpets stern to change mine oaten reeds,
> And sing of knights and ladies' gentle deeds.

181. *Darkling* means *in the dark*, and is one of the few Adverbs now remaining which end in *-ling*.

§ In King Lear we read—

> So the candle went out, and we went *darkling*.

If the language contained such a word as *darkle*, meaning to *be in the dark*, this would look like a Present Participle. From this, however, it must be carefully distinguished.

In Scotch these forms in *-ling* are more numerous than with us. In Scotch, for instance, *blindlins* means *blindfold*; *stowlins*, *clandestinely*; *sidelins*, *obliquely*, &c.

182. *Here*, *there*, and *where* were originally the Dative Cases of the Singular Number and the Feminine Gender.

183. *Then* and *when* were originally the Accusative Cases of the Singular Number and the Masculine Gender.

184. *Why* was originally an Instrumental Case.

§. The Nominative Cases of these words were *he*, *this*, and *who*; so that

Here meant *in this place.*
There ,, *in that place.*
Where ,, *in which place.*
Then ,, *at that time.*
When ,, *at what time?*
Why ,, *for what reason?*

It is clear that *hither*, *thither*, and *whither*, are derived from the same roots.

§. *How* can be shown to be an allied form of *why*, which meant *in what manner—for what reason?* The English language, however, conceals the likeness; whilst the Danish and Swedish, where we find the forms *hvi* and *hu*, show it more clearly.

For such expressions as *all the more*, &c., see § 60.

185. The only inflection which Adverbs take is that which expresses the Degrees of Comparison; which are those of the Adjective—*soon*, *soon-er*, *soon-est*; *often*, *often-er*, *often-est*.

There are not many words which do this. We *hear*, indeed, sometimes such expressions as *tightlier*, *quicklier*, *backwarder*, and *tightliest*, *quickliest*, *backwardest*, &c. We rarely, however, find them in writing.

186. *Rather* is the comparative of *rath*, meaning *quick*, *early*, *ready*, *willing*. *I would rather do so and so* means *I would more quickly, or sooner, do*, &c.

Rathe, though obsolete, is still to be found in poetry. Shelley, for instance, speaks of the *rathe primrose;* by which he means *early*. In this case the *a* is sounded as in *fate*.

In *rather*, however, the *a* is sounded as in *father*. Why is this? Can it be that one of the pronunciations is wrong? Such is not the case. In order, however, to see why it is not so, we must go back to the Anglo-Saxon.

The Anglo-Saxon differed from the present English in having two distinct inflections for the degrees of Adjectives and Adverbs. The Adjectives ended in *-re*, and *-est*, as *heard*, *heardre*, *heardest* =

hard, *harder*, and *hardest*. Meanwhile, the Adverbial forms were *-or* and *-ost;* as *heardor*, *heardost* = *hardlier* and *hardliest*.

But this was not all. The vowel *o*, as compared with *e*, is what is called Broad; *e* being Slender. In like manner, the *a* in *father* is also Broad; the *a* in *fate* Slender. In the present English this difference in the Breadth or Slenderness of the vowels is of little importance; of less importance than it is in almost any language on the face of the earth. Elsewhere, however, it commands a great deal of attention. Elsewhere there is a very decided tendency to accommodate the vowel of root to those of the inflection, or *vice versâ;* a tendency which would change the *a* in *fate* to the *a* in *father* whenever such a termination as *-or* or *-ost* became attached.

In Anglo-Saxon this was actually the case. The word *rathe* had two series of degrees.

1. The Adjectival, as *rathe*, *rathre*, and *ratheste;* where the *a* was sounded Slender, and

2. The Adverbial, which ran *rath*, *rather*, *rathost*, where the *a* was Broad, *i.e.* sounded as in *father*.

187. Certain Adjectives may be used as Adverbs. *The sun shines bright; the time flies fast; the snail moves slow.*

These are expressions to which many grammarians object. Doubtless, it is better to say *brightly* and *slowly*. There is one class of words, however, where we have no choice, viz. the Adjectives in *-ly*. It has already been stated that we cannot derive *dailily* from *daily;* in other words, that no such adverb as *dailily* exists. There exist, however, such phrases as *he labours daily; he sleeps nightly; he watches hourly*, and others; in all of which the simple Adjective is used as an Adverb.

But why is this Adverb in the Neuter Gender? Has it not been said already, and will it not be said again, that an English Adjective has neither Gender nor Number, neither Number nor Case —in other words, that it has no inflection at all? If so, how can it be Neuter?

The answer to this involves other questions besides this particular one. Though there are no such things as certain actually existent Cases, Genders, and Numbers in the English of the nineteenth century, there is something extremely like them. There are certain Inflections which may be called *Virtual Hypothetical*. We may, also, if we choose, call them Historical. The name, however, is of less importance than the reality of their existence.

In the present Adjective, for instance, there is no sign of Gender. There was a time, however, when there was one. At that time, all Adjectives used adverbially were in the Neuter

Gender, and no other ; a fact which tells us decidedly and conclusively that *if there were, in the present English, such a thing as a Neuter form*, words like *slow*, *fast*, and *bright*, in the preceding examples, would exhibit it. They did so when the language was Anglo-Saxon. They did so when it was what is called English. They fail to do so now, simply because the sign of Gender has been lost.

As we proceed, a hypothetical or historical Dative Case will claim notice. So will other forms of the same sort.

188. Prepositions, Conjunctions, and Interjections, being wholly destitute of Inflection, will be noticed more fully in the Syntax.

After the notice of Declension and Conjugation, comes that of Derivation and Composition.

Derivation.

Addition of a vowel. *Babe, bab-y.* In Lowland Scotch this is far more common, and is spelt *-ie ;* as *dogg-ie, lass-ie, ladd-ie, mous-ie, wif-ie.*

§. Addition of L.—1. Substantives.—*Gird-le, kern-el.*

2. Adjectives.—*Litt-le, mick-le.*

3. Verbs.—*Spark-le.*

§. Addition of R.—Substantives.—*a.* Words that in A. S. ended in *-er*, and were of the masculine gender—*laugh-t-er, slaugh-t-er.*

b. Words that in A. S. ended in *-er*, and were of the neuter gender—*lay-er, fodd-er.*

c. Words that in A. S. ended in *ere*, and were of the masculine gender. These form a numerous and important class. They are almost all the names of agents. If we subtract from the ending *-er*, the remainder is either a verb or a word that can be used as such.—*Read-er, sinn-er, harp-er, full-er, begg-er* (or *begg-ar*), *hunt-er, lend-er, borrow-er, reap-er, mow-er, sow-er, plough-er, fish-er, deal-er, wander-er, writ-er, lead-er, steer-er, look-er, heal-er, cobbl-er, li-ar, robb-er, sail-or, help-er, los-er, hear-er, buy-er, sell-er, shap-er, leap-er, runn-er, walk-er, jump-er, murder-er, slaughter-er, fiddl-er, giv-er, work-er, rid-er, kill-er, slay-er, slumber-er, sleep-er, keep-er, dream-er, teach-er, tell-er, bak-er, brew-er, thatch-er, weav-er, spinn-er, wait-er, eater, drink-er, din-er, rov-er, lov-er, mov-er, flatter-er, mill-er, glov-er, hatt-er.*

d. Words that in A. S. ended in *-ra*, and were masculine—*gander* (A. S. *gand-ra*).

Verbs.—*Hind-er, low-er.*

§. Addition of N.—Substantives.—*Maid-en, mai-n* (as in *might and main*). That the *-n* is no part of the original word in *mai-n*,

we see from the word *may*. The idea in both *may* and *mai-n* is that of *power*.

Words of this sort express the fact of the object to which they are applied being *made of the material of which* the radical part of the derivative is the name : thus, *gold-en* is a derivative from *gold*, the material of which *golden guineas* are made.—So, also, *oak-en*, *ash-en*, *beech-en*, *braz-en*, *flax-en*, *lead-en*, *silk-en*, *wood-en*, *wooll-en*, *hemp-en*, *wheat-en*, *oat-en*, *wax-en*.

§. Addition of the sound of O, originating in *-ow* or *-ov*, and spelt in the present English *-ow*. By comparison with *shade* and *mead*, the forms *shad-ow* and *mead-ow* are shown to be derivative.

§. Addition of T.—1. Substantives.—*a*. Words which in A. S. ended in *-t*, *gif-t*, *shrif-t*, *thef-t*, *wef-t* (*weave*), *rif-t*, *drif-t*, *thrif-t*, *fros-t* (*freeze*), *grist* (*grind*), *fligh-t*, *sigh-t*, *draugh-t* (*draw*), *weigh-t*.

b. Words which in A. S. ended in *-ta*. The compounds of the word *wright* (from the root *work*, in the old past tense *wrought*) ; such as *cart-wrigh-t*, *wheel-wrigh-t*, *mill-wrigh-t*, &c.

2. Adjectives.—*Tigh-t* (*tie*).

§. Addition of D.—1. Substantives.—*Bran-d* (*burn*, *brenn*, obsolete), *floo-d* (*flow*), *mai-d* (*may* in Lowland Scotch), *see-d* (*sow*), *bur-d-en* (*bear*).

2. Adjectives.—*Col-d* (*cool*).

§. Addition of TH (A. S. þ as sounded in *thin*).—1. Substantives.—*Dea-th*, *bir-th* (*bear*), *heal-th*, *leng-th*, *bread-th*, *heigh-th*, *dep-th*, *mir-th*, *tru-th*, *weal-th*, *fil-th*, *til-th* (*tillage*, or *tilled ground*), *ki-th* (as in the phrase *kith and kin*).

2. Adjectives.—The syllable *-cou-th* in the compound word *un-cou-th*. This word originally means *unknown*, originating in the word *ken* = to *know*.

§. Addition of TH (A. S. ð) as sounded in *thine*.—1. *Bur-th-en* derived from *bear*.

§. Addition of the sound of the Z in *zeal* and the S in *flags* (*flagz*).—Verbs.—*Clean-se* (*clenz*), from *clean*. In A. S. *clæn-s-i-an*.

§. Addition of the sound of K.—*Hill-ock*.

§. Addition of the sound of the vowel E (as in *feet*), originating in *-ig*, and spelt in the present English *-y*.—All the derivative adjectives that now end in *-y*, ended in A. S. in *-ig* ; as *blood-y*, *craft-y*, *drear-y*, *might-y*, *mist-y*, *mood-y*, *merr-y*, *worth-y*, of which the A. S. forms were *blôd-ig*, *cræft-ig*, *dreôr-ig*, *miht-ig*, *mist-ig*, *môd-ig*, *myr-ig*, *worth-ig*.

Addition of the syllable *-ing*.—*Clean-s-ing*, *dawn-ing*, *morn-ing*. In these words the *-ing* was originally *-ung* ; as *clæn-s-ung*, *dag-ung*, A. S.

Addition of the syllable *-l-ing*.—*Gos-l-ing* (*little goose*), *duck-l-ing* (*little duck*), *dar-l-ing* (*little dear*), *hire-l-ing*, *found-l-ing*,

fond-l-ing, *nest-l-ing*, &c. The words of this class are generally diminutives, or words expressive of smallness.

Addition of the syllable *-kin.*—*Lamb-kin* (*little lamb*), *mann-i-kin* (*little man*). Words ending in *-kin* are chiefly diminutives.

Addition of the syllable *-rel.*—*Cock-erel* (*little cock*), *pick-erel* (*little pike*). Diminutives.

Addition of the syllable *-ard.*—*Drunk-ard*, *stink-ard.*

Addition of the syllable *-old.*—*Thresh-old.*

Addition of the syllable *-ern*—*East-ern*, *west-ern*, *north-ern*, *south-ern.*

Addition of the syllable *-ish.*—*Child-ish*, *Engl-ish*, *self-ish*, *whit-ish.* The original form was *-isk ; cild-isc* (*child-ish*), *Engl-isc* (*English*), A. S.

Addition of the syllable *-ness.*—*Good-ness*, *bad-ness*, *wicked-ness*, *bright-ness*, *dark-ness*, *weari-ness*, *dreari-ness*, &c.

Addition of the syllable *-ster.*—*Song-ster*, *pun-ster.* Originally words in *-str-* were limited to the names of females.

Change of sounds.—1. Consonants.—*Price*, *prize ; cloth*, *clothe* ; use*, *use* (pronounced *uze*) ; *grass*, *graze ; grease* (pronounced *greace*), *grease* (pronounced *greaze*). In each of the pairs of words given above, the former is a substantive, and the latter a verb.

2. Vowels.—*Rise*, *raise ; lie*, *lay ; fall*, *fell ; sit*, *set.* The generality of these words are verbs. There are, however, a few nouns, as *top*, *tip ; cat*, *kit.*

The termination *-ry* in words like *rookery*, *fishery*, &c., presents some difficulty. It is clear that the *-r* forms no part of the original word ; for, though there is such a word as *fisher* = *fisherman*, there is no such word as *rooker.* Neither does *fishery* mean a collection of *fishermen*, but one of *fishes.*

Yeomanry and *Jewry*, words of similar origin and meaning. They carry with them the idea of a collection, or assemblage. The words *Englishry*, *Danishry*, and *Welshery* are to be found in old authors. They are, however, at present obsolete.

Eyrie is generally said to mean the nest of an eagle.

> As an eagle, fed with morning,
> Scorns the embattled tempest's warning
> When she seeks her *eyrie*, hanging
> In the mountain cedar's hair,
> And her brood expect the clanging
> Of her wings through the wild air
> Sick with famine.—SHELLEY.

It rather means the *collection of eggs* or *eggery ;* for such is the older form of the word.

What, however, is the *-r ?* In the old Dutch and other allied

* Pronounced *clodhe.*

dialects we find a kind of plural in *-r*. Thus *cealfru = calves ; lambru = lambs ; eggru = eggs.* Indeed, in one word it occurs in provincial and archaic English, viz. *childer = children.* Out of this *-r*, with the addition of the sound of *-y*, has the termination *-ry* in the words above given originated.

In other words, however, this origin is inadmissible ; and the idea of collection or assemblage is either obscure or non-existent. Such are *foolery*, *prudery*, *bravery*, *slavery*, *witchery*, *stitchery* (*needlework*), &c. In all these the *-ry* has originated out of a false analogy.

Composition.

Substantives preceded by Substantives.—*Day-star, morning-star, evening-star, land-slip, watch-house, light-house, rose-tree, oak-tree, fir-tree, harvest-time, goose-grass, sea-man, collar-bone, shoulder-blade, ground-nut, earth-nut, hazel-nut, fire-wood, sun-light, moon-light, star-light, torch-light*, &c.

Substantives preceded by Adjectives.—*Blind-worm, free-man, half-penny, grey-beard, green-sward, white-thorn, black-thorn, mid-day, mid-summer, quick-silver, holy-day*, &c.

Substantives preceded by Verbs.—*Turn-spit, spit-fire, dare-devil, sing-song, turn-coat*, &c.

Substantives preceded by the form in *-ing.—Turning-lathe, saw-ing-mill.*

Adjectives preceded by Substantives.—*Sinful, thankful, blood-red, eye-bright, coal-black, snow-white, nut-brown, heart-whole, ice-cold, foot-sore*, &c.

Adjectives preceded by Adjectives.—*All-mighty, two-fold, many-fold*, &c.

Adjectives preceded by Verbs.—*Stand-still, live-long.*

Verbs preceded by Substantives.—*God-send.* Rare.

Verbs preceded by Adjectives.—*Little-heed, rough-hew.* Rare.

Verbs preceded by Verbs.—*Hear-say.* Rare.

Present Participles preceded by Adjectives.—*All-seeing, all-ruling, soft-flowing, fast-sailing, merry-making.*

Past Participles preceded by Adjectives. — *New-born, free-spoken, fresh-made, new-made, new-laid.*

Present Participles preceded by Substantives.—*Fruit-bearing, music-making.*

Past Participles preceded by Substantives.—*Heaven-born, bed-ridden, blood-stained.*

Verbal Substantives preceded by Substantives.—*Man-eater, woman-eater, kid-napper, horn-blower.*

Verbal Adjectives preceded by Substantives.—*Mop-headed, chicken-hearted.*

Verbal Adjectives preceded by Adjectives.—*Cold-hearted, flaxen-haired, hot-headed, curly-pated.*

§. Adverbs entering into composition are of two sorts:—

1st. Those that can be separated from the word with which they combine, and, nevertheless, appear as independent words; as *over*, *under*, *well*, &c., in *over-do*, *under-go*, *well-beloved*, &c.

2nd. Those that, when they are separated from the verb with which they combine, have no independent existence as separate words; *e. g.* the syllables *be-*, *un-*, *a-*, in *be-hove*, *be-fit*, *be-seem*, *be-lieve*, *be-lie*, *be-spatter*, *be-smear*, *be-get*, *be-labour*, *be-do*, *be-gin*, *be-gird*, *be-hold*, *be-mourn*, *be-reave*, *be-deck*, *be-think*, *be-mire*, *be-rhyme*, *un-bind*, *un-do*, *un-loose*, *un-lock*, *un-wind*, *a-light*, *a-rouse*, *a-rise*, *a-wake*, *a-wak-en*, *a-bet*, *a-bide*.

SYNTAX.

189. Syntax treats of the arrangement of words, and the principles upon which they are put together, so as to form sentences. It deals with groups or combinations of words; in this respect differing from Etymology, which deals with individual words only.

The notice of the Compounds of a language leads from Etymology to Syntax; for it is clear that in expressions like *hot-headed*, *horn-blower*, and the remainder of the preceding series, we have something more than an individual word, and, consequently, something which, in some sense, belongs to Syntax. We have *two* words at least. In some cases (as in *gentlemanlike*, *midshipman*, &c.) we have *three*. We also have them in a state of combination. The combination, however, constitutes but a single word.

It is not always an easy matter to distinguish between two separate words and a Compound; a fact which has already been suggested. A crow is a *black bird*. It is not, however, a *blackbird*. The best criterion is the accent.

When the two words are equally accented, the result is a pair of separate words, connected with one another, according to the rules of Syntax—*the crow is a bláck bírd*.

When the two words are *un*equally accented, the result is a Compound—as *the bláckbird is akin to the thrush*.

190. *Construction* and *Syntax* have much the same meaning. We speak of the rules of *Syntax*, and of the *Construction* of sentences.

§. The Syntax of a language is always regulated by its Etymology; so that in those languages where the signs of Gender, Number, Case, Person, Tense, and Mood are numerous, the rules of Syntax are also numerous. On the other hand, where the Etymology is simple, the Syntax is of moderate dimensions.

In English, as has been seen, our Etymological forms are few. There were, for instance, but few Cases, and there were but few distinctions of Gender. The Adjective was remarkably wanting in forms: yet it is a part of speech which, in many languages, has, at least, two Genders—often three. In French, for instance, we say *le bon père = the good father;* but *la bonne mère = the good mother.* In Latin *bonus pater = good father; bona mater = good mother; bonum telum = good weapon.* Meanwhile, the Plural runs *boni patres, bonæ matres, bona tela.* The Frenchman who said *bon mère* or *bonne père* might be accused of making a false Concord; inasmuch as he would join an Adjective in one Gender to a Substantive in another. No Englishman can possibly commit an error of this kind; because, in the word *good* there is no change at all, and, because, in English we say *good father, good mother, good thing, good fathers, good mothers,* and *good things* indifferently.

§. The same applies to the Articles. In French there are the forms *un* and *une = a* (or *an*); along with *le, la, les,* meaning *the.* Meanwhile, the German says *der, die, das,* and *einer, eine, eines,* where the Englishman says simply *the,* and *a* (or *an*). Of course, then, the rules for the Syntax of the Article must be simpler in English than in German.

§. On the other hand, English Syntax has certain decided peculiarities—peculiarities which require to be thoroughly understood, in order that certain difficulties and ambiguities may be avoided.

In languages where each part of speech has its own peculiar and characteristic termination it is scarcely possible to confound a Substantive with a Verb or a Verb with a Substantive. In English, however, where these distinctive signs are rare, it is, by no means easy, in all cases, to separate them. Take, for instance, the word *black.* It is, doubtless, in its origin, adjectival; and if we ask what it is as a part of speech the answer is that "it is an Adjective." As such, we can give it the degrees of Comparison, and say (for instance) *this ink is black, this is blacker, but that is the blackest of all.* But what when we use such an expression as the *blacks of Africa* or the *blacks are falling,* where there is the sign of the plural number; a phenomenon wholly unknown to the English Adjective? Surely, we must say that *black* means *black man,* or *black thing,* and that the word is no longer an Adjective but a Substantive.

But this is not all. The word may be used as a Verb and a Participle, and the man who has *had his shoes blacked* may say that *the little boy at the corner of the street blacked them.*

More will be said upon this point when the Adverbs, Prepositions, and Conjunctions, come under notice. At present, it is enough to state that words like *black* are what is called *Convertible;* and that, owing to its want of distinctive inflections, there is a great deal of convertibility in the English language.

191. In Etymology we *Decline* and *Conjugate;* in Syntax we *Parse.*

192. Parsing is of two kinds; Logical and Etymological.

193. Logical Parsing gives the analysis of sentences according to their Terms and Copulas, telling us which is the Subject and which the Predicate, which the chief and which the secondary, parts of each.

194. Etymological Parsing gives the analysis of sentences according to the Parts of Speech of which they are composed. It tells us which is the Noun, which the Verb. It separates Adjectives from Substantives, Pronouns from Adverbs, and the like. It deals with Numbers, Cases, Persons, &c.

195. The two most important terms in Syntax are Concord and Regimen, the first of which means Agreement, the latter Government.

196. When the Gender, Number, Case, or Person of the two connected words is the same, we have a Concord, and one word agrees with another.

There is also a Concord of Mood and Tense; though, of this, little notice is taken. It is clear, however, that when we say *I* do *this that I* may *gain by it,* we preserve a Concord; and that in saying either *I* do *this that I* might *gain by it,* or, *I* did *this that I* may *gain by it,* we break one.

197. When two connected words are in different Cases, we have a Regimen, and one word governs another.

§. A little consideration will teach that, in most cases, the laws of Syntax are neither more nor less than the dictates of common sense applied to language, and that, in many cases, the ordinary rules are superfluous. This applies most especially to the Concords, or Agreements. No one, who speaks English, need be told that in speaking of a man we say *he;* a woman, *she;* an inanimate object, *it.* In doing this we suit the Pronoun to the Substantive, and use

a masculine, a feminine, or a neuter form accordingly. Consequently, the words seem to agree with one another. It would, however, be strange if they did not. The word *man* is the name of a male. The pronoun *he* is the same. They are applied to the same object.

Again,—if certain Pronouns, such as *they*, apply only to a number of individuals, and never to a single person, and if such a verb as *calls* applies to a single individual only, and never to a number, it requires no great amount of ingenuity to discover that such an expression as *they calls* is nonsensical. *They* denotes a multitude; *calls* a single individual. How can the two be united?

It is, of course, useful to know that the first of these instances gives what the grammarians call a Concord of Gender; the second a Concord of Number. Common sense, however, lies at the bottom of both. A Substantive and a Pronoun which each denote an object of the same sex cannot fail to be in the same Gender, and, because they are this, they are said to agree with one another. In like manner a Pronoun and a Verb, when each means the same person or the same number of persons, exhibit the Concords of Person and Number.

§. The Concord of Case is somewhat less simple; neither are the phenomena of Regimen, or Government, on the whole, so clear as those of Concord. Enough, however, has been said to direct attention and to stimulate curiosity.

§. Though Syntax is, in the main, neither more nor less than common sense, there are certain facts of language which always suffice to render a special study of its rules a matter of necessity. These can no more be neglected than the phenomena of friction in mechanics. A few of them will be noticed.

1. Sometimes there is a compendious mode of expression; and two Singulars make a Plural. We say *the sun shines* and *the moon shines*. But we also say *the sun and moon shine*. This, however, will be made clearer as we proceed.

2. Sometimes we have words which are called *Collectives*. In these the form is Singular, but the sense is Plural. An *army*, for instance, consists of a number of soldiers, and the act of an army is in some sense the act of numerous individuals rather than of one collective body. The same applies to words like *parliament*, *family*, *people*, *mob*, *set*, *gang*, *&c.* Hence, even good writers have uttered such expressions as *the multitude pursue pleasure*. No doubt such expressions are justifiable. It is, perhaps, better to write thus than to say *the multitude pursues*, *&c.* At the same time it would be wrong to say *the meeting were large*.

As all Collectives give at once the ideas of *unity* and of *plurality*, consider, when you determine whether to use the *singular* or the *plural* form of the *Verb*, which of the two ideas you wish to bring into prominence.

I have not travelled this twenty years.—Here we do not think of

twenty years taken separately, but of *a single period.* The sense is singular, and we use the singular pronoun *this.*

These sort of people.—Here the word *sort* implies the existence of more persons than one, and therefore is taken as plural in sense.

3. Sometimes the Etymology is doubtful. The letter *-s* is the sign of the Plural Number. But certain Singulars end in *-s* also. It is clear that those may be mistaken for Plurals. So high an authority as Pope writes—

Riches, like insects, when conceal'd *they lie*,
Wait but for wings, and in *their* season fly.

Riches, however, which is neither more nor less than the French *richesse*, is a Singular form.

In like manner *alms* is from the Anglo-Saxon *almesse*, wherein the *-s* is part of the original word, and no sign of Number at all.

§. As the habit of treating Collectives as Plurals interferes with the Concord of Number, the practice of Personification traverses the rules for the Concord of Gender. We Personify an object when we speak of inanimate things as if they were persons.

Examples.

Gold, whose touch seductive leads to crime.
Death reaps his harvest.
Vice is the *parent* of misery.
The *cities who* aspire to liberty.

198. Some sentences consist of a single proposition, as—*the sun shines;* others, of two propositions combined, as—*the sun shines, and, therefore, the day will be fine.*

§. This is made plainer by writing the words thus—

The sun shines,
and therefore
The day will be fine.

199. The Syntax of Single Propositions, being the simplest, comes first under notice.

200. As the Pronouns had the fuller inflection, they preceded both the Substantive and the Adjective when we treated of their Etymology. For the same reason they come first in Syntax.

201. Whether we say *feed the horse* or the *horse feeds* is indifferent; inasmuch as, in *Substantives* like

horse, there is no difference between the Objective and Nominative.

202. Whether we say *a good book* or *good books* is indifferent; inasmuch as, in *Adjectives* like *good*, there is no difference between the Plural and the Singular.

203. Whether we say *feed he* or *feed him* is by no means indifferent; inasmuch as, in *Pronouns* like *he*, &c., the Objective and the Nominative differ.

204. Whether we say *this books* or *these books* is by no means indifferent, inasmuch, as in *Pronouns* like *this*, &c., the Plural and the Singular differ.

205. *His* and *her* are Personal Pronouns in the Possessive Case rather than true Possessive Pronouns. If it were not so, such expressions as *his mother* and *her father* would be ungrammatical.

The classical scholar understands this difference at once. *His* and *her* are the equivalents to *ejus* rather than *suus*.

206. The Pronoun of the Second Person Singular is only used in solemn discourse, and by the members of the Society of Friends. Instead of *thou*, we say *you*.

207. With *my*, *thy*, *our*, *your*, *her*, and *their*, the Substantive is expressed; as *this is my hat*. We cannot say *this hat is my*.

208. With *mine*, *thine*, *ours*, *yours*, *hers*, and *theirs*, the Substantive is understood, as—*this hat is mine*. This would be, in full, *this hat is my hat*.

209. *His* and *its*, on the contrary, can be used either in union with the Substantive or without it—*this is his hat; this is its home.—This hat is his; this home is its*.

210. In expressions like *they say*, &c., *they* means

the world at large or *people in general.* This is the Indeterminate use of the Pronoun.

211. *One says* is also an Indeterminate expression, wherein *one* is not the Numeral but the French word *on* in *on dit.*

212. *It* is also indeterminate. It stands for an unexpressed, but understood, *Subject.*

213. Closely connected with the indeterminate sense of *it* is that of *there*, in such expressions as *there is something wrong—there is no one here—there are thieves in the house.* In such expressions *there* stands for an unexpressed, but understood, *Predicate.*

The Indeterminate Pronouns are admirably illustrated by researches into the history of the language. The word *one* in the expression *one says* has nothing to do with the numeral *one.* The numeral *one* was, in Anglo-Saxon, *áne*, and in Latin *unus.*

The Indeterminate *one* had no existence in Anglo-Saxon at all; and was foreign to the soil of England until the battle of Hastings. Hence, common as it is, it is of French origin. The older forms in French were *om* and *homme*, which are neither more nor less than the Latin *homo* = *man.* So that *one says* = *man says* or *men say.*

Now this is what our Anglo-Saxon ancestors actually said. Before *on* was introduced from France we said *man*, or *men.* At the present time the German for *one says* (*on dit*) is *man sagt.*

In such phrases as *it rains, it snows, it freezes*, it would be hard to say, in express terms, what *it* stands for. Suppose we are asked *what rains? what snows? what freezes?*—the answer is difficult. We might say *the rain, the weather, the sky*, or what not? Yet, none of these answers are satisfactory. To say the *rain rains, the sky rains*, &c., sounds strange. Yet we all know the meaning of the expression—obscure as it may be in its details. We all know that the word *it* is essential to the sentence; and that if we omitted it and simply said *rains* the grammar would be faulty. We also know that it is the Subject of the proposition—a point of knowledge which is of great importance.

The following extract from an old grammar illustrates this difficulty. The word *Deus* (*God*) was held to be the Subject in such indeterminate expressions as the ones just under notice.

Pluit,	raynes	Deus meus.
Gelat,	freses	,, tuus.
Degelat,	thowes	,, suus.

Ningit,	snawes	Deus ipsius.
Tonat,	thoneres	,, sanctus.
Grandinat,	hayles	,, omnipotens.
Fulgurat,	lownes	,, creator.
Fulminat,	*idem,*	,, dat omnia.

§. Just as *it*, when it begins a proposition, is a Subject, so is *there* a Predicate. It is a Predicate, however, which *begins* the Proposition in which it occurs, and, so doing, looks like a Subject. In this lies its Indeterminate character. If I say *something wrong is there*, or (*thieves are there*) the person to whom I speak imagines that I know the place where the *wrong* or the *thieves* are to be found. This is because I use the word *there* in a determinate sense. If, however, I say *there is something wrong*, or *there are thieves in the house*, I imply, that, though I know of mischief, and though I know of robbery, I do *not* exactly know the point where they are to be discovered. This is because *there* is Indeterminate.

Nevertheless, it is the Predicate of the proposition : the word which follows the verb being the Subject.

214 In Indeterminate sentences beginning with *it* the verb is Singular.

215. In Indeterminate sentences beginning with *there* the verb is either Singular or Plural as the case may be. It is Singular when the noun which follows it is Singular, and it is Plural when it is Plural. We say

There *is* something wrong.
There *are* thieves.

216. *An* is called the Indefinite Article, because it specifies no object in particular. It is only used before words beginning with a vowel. Before a consonant, a semivowel, or *-h*, it loses the *-n* and becomes *a;* as *an ant, an egg,—a man, a pan.*

§. Amongst the curiosities of language we may reckon the words *adder, nag, newt,* and a few others. The German for *adder* is *natter*, the Danish for *nag* is *ög. Newt* is the same word as *eft.* In all these, there has been a confusion between the final *-n* of the Article, and the initial of the Substantive ; so that, whilst *a nadder* has been divided as if it were *an adder, an ag* has been divided as if it were *a nag.* In an old vocabulary for the use of boys learning Latin the following misdivisions occur. Unlike, however, the words just noticed, they have failed to become permanent.

Hec auris	a *n*ere	*i.e.*	an ear.
hec aquila	a *n*eggle	,,	an eagle.
hec anguilla	a *n*ele	,,	an eel.
hec erinaceus	a *n*urchon	,,	an urchin.
hic comes	a *n*erle	,,	an earl.
hic senior	a *n*ald man	,,	an old man.
hic exul	a *n*owtlay	,,	an outlaw.
hic lutricius	a *n*otyre	,,	an otter.
hec alba	a *n*awbe	,,	an aube.
hec amictus	a *n*amyt	,,	an amice.
hec securis	a *n*ax	,,	an axe.
hec axis	a *n*axyltre	,,	an axletre.
hec ancora	a *n*ankyre	,,	an anchor.

217. When two or more Substantives come together meaning different things, the Article stands before each. When the offices are separate, we say, *the secretary and the treasurer*.

218. When two or more Substantives come together meaning the same thing, the Article stands before the first only. When the two offices are held by the same person, we say, *the secretary and treasurer*.

219. In a few instances the simple Personal is used instead of the Reflective Pronoun, *i. e.* we say *him* instead of *himself*—

> He sat *him* down at a pillar's base.—BYRON.

See § 75.

220. In *myself*, *thyself*, *ourselves*, and *yourselves*, the construction is that of an ordinary Substantive preceded by a Possessive case. *Myself* means *my personality*, *individuality*.

When any word comes between the personal pronoun and *self*, the personal pronoun is always in the Possessive case, as *my own self*, *our own selves*, *his own self*, *its own self*, *their own selves*.

This separation is rare.

> —I call *mine own self* wild,
> But keep a touch of sweet civility
> Here in the heart of waste and wilderness.
> *Tennyson's Idylls of the King Enid.*

221. In *himself* and *themselves* the construction varies with the case.

222. When *himself* and *themselves* are in the nominative case they may be looked upon as improper compounds; and treated as single words. *He himself is coming—they themselves are here.*

223. When *himself* and *themselves* are in the accusative case they must be looked upon as instances of apposition. *He hurries himself—they busy themselves.*

224. In *herself* the construction is ambiguous. We cannot say whether the first syllable is Possessive or Objective.

225. In *itself* the construction is also ambiguous. We cannot say whether the original form was *it-self* or *its-self*.

§. The construction of the word *self* deserves attention both on account of its complexity, and on account of its history. In the first place, it is one of those words which are dealt with more correctly in the language of the uneducated classes than in the language of literature. In the provincial dialects they are used rightly ; in books wrongly. Many an individual has been laughed at for saying *his-self* and *their-selves*, instead of *him-self* and *them-selves ;* and that by speakers who would be shocked at hearing *me-self*, or *thee-self*, instead of *myself*, or *thyself*. In strict grammar, however, *his-self* and *their-selves* are right.

For the purposes of grammar *self* is a Substantive ; and, after the manner of Substantives should it be treated. It means *personality*, or *individuality*, and should enter into the structure of sentences accordingly. Like an ordinary Substantive, it has a plural number, and we say *myself* and *ourselves* just as we say *my personality*, or *our individualities*. Such being the case expressions like *himself* and *themselves* are as objectionable as *him personality*, or *them individualities*. Custom, however, has given currency to an inconsistent use of the word.

226. The numeral *one* is naturally singular. All the others are naturally plural.

227. The numeral *one* is naturally singular. So is the Indefinite Article *an* (or *a*). At the same time

we say *a hundred*, *a thousand*, and the like; the words *hundred* and *thousand* being collective.

228. The Noun with which a Plural Numeral is joined is often in the singular number. Many say *twenty pound* instead of *twenty pounds*.

229. The *first two* is by no means the same as the *two first*. The *two first boys of their class* are the captains of two different classes. The *first two boys* are the captain and second of the same class.

230. The Possessive Case implies ownership—*John's picture* means the *picture* which is *owned by John*. *A picture of John* means a *picture in which John is represented*.

231. One Possessive Case may be followed by another, as—*the man's father's hat*.

232. Possessive Cases precede their Substantive. We say *the man's hat*, *the king's army*, *the queen's crown* —not *the hat man's*, &c.

233. In the names of a few well-known objects the Possessive Case can stand by itself; as *St. Paul's*, *St. Bride's*, *Rundell and Bridge's*, &c. Here the words *Cathedral*, *Church*, *Shop*, or the like, are understood.

234. When two Substantives meaning different things come together they are said to be in a state of Government, and when two Substantives are in a state of Government their cases are different,—*England's king*, *George's crown*.

235. When two Substantives come together, referring to one and the same thing, they are said to be in Apposition,—and, then, there are three things to observe concerning them.

1. They must agree in case. In *George*, *King of England*, *began to reign*, *George*, and *King of England* are both Nominatives.

2. They must express the same thing. *George* and *King of England*, apply to the same monarch.

3. They must explain each other. *King of England* explains *what George* we mean, and the expression *George* explains *what King of England* we mean.

Similarly—*Solomon, the son of David; Crœsus, King of Lydia; London, the capital of England; Contentment, parent of delight.*

§. Apposition is closely akin to Concord; indeed, it may be called a kind of Concord.

236. As Adjectives have neither Case nor Number, nor yet Gender, their Syntax is simple. It chiefly refers to the degrees of Comparison.

237. The Adjective generally precedes the Substantive; as a *good man*, not a *man good.* In many other languages the order is reversed. Even in English we may use such expressions as *a man just and good, a woman wise and fair, a hero devoted to his country.*

238. When two objects are compared, the Comparative, when more than two, the Superlative Degree, should be used—*this is the better of the two, but this is the best of all.*

239. The Positive preceded by the word *more* may stand instead of the Comparative. We may say *more wise* instead of *wiser.*

240. The Positive preceded by the word *most* may stand instead of the Superlative. We may say *most wise* instead of *wisest.*

241. Sometimes both signs may be used, as—*the more serener spirit—the most straitest sect.*

§. These latter combinations are good instances of Pleonasm. Those like *more wise* and *most wise* require a further notice.

That they can be used is universally known. Neither is there anything remarkable in their syntax. Common sense tells us what

they mean. When, however, do we use the one form, when the other? This depends upon the nature of the Adjective. In general terms, we may say that the object of the circumlocution is to keep the length of the word within certain limits. It is, *probably*, better to say *more fruitful* than *fruitfuller*. It is *certainly* better to say *more pusillanimous* than *pusillanimouser*. But it is doubtful whether this is the only rule to go by. A great many Adjectives (*fruitful* amongst the number) are Compounds, in which case the addition of an *extra* syllable presents an accumulation of subordinate parts, which, to some speakers, may be inconvenient or disagreeable. Thirdly, there is a large number of Adjectives which are of foreign origin. To some of these an English affix like *-er* or *-est* would be exceptionable.

Thus much, however, may safely be said—

1. That when the word is, at one and the same time, monosyllabic and English in origin, the forms in *-er* and *-est* are preferable.

2. That when the word is trisyllabic, compound, and of foreign origin, the combinations in *more* and *most* are to be resorted to.

For intermediate cases the writer may consult his own taste. Of dissyllables, the words that end in *-y* are those that, next to our native monosyllables, have the best claim to be inflected—as *holy, holier, holiest—manly, manlier, manliest;* upon which we may remark, by the way, that they are all Anglo-Saxon.

In these *y* is changed into *-i-* just as it was in the plural of Substantives like *quantity* (*quantities*) and the preterite of Verbs like *cry* (*cried*).

242. The word *like* governs an Objective Case, as—*this is like him*, and it is the only adjective that does so.

§. We now pass from the consideration of the Adjective to that of the Participle; an important and interesting Part of Speech, inasmuch as it forms the transition from the great class of Nouns to the great class of Verbs. Before, however, we treat of the details of its Syntax we must guard against the very common error of supposing that all words which end in *-ing* are Participles. In expressions like *seeing is believing*, and many others, the forms in *-ing* are no Participles but Substantives, as may be seen in the remarks on § 121.

243. The Syntax of the Participle is, to some extent, the Syntax of the Adjective. We may say *I am tired*, or *he is weeping*, just as we may say *I am weary*, or *he is sad*.

244. A Participle, like an Adjective, can form the Predicate, but not the Subject, of a Proposition; as *I am writing*, *he is speaking*, *the dog is barking*.

245. A Participle, like an Adjective, is wholly destitute of *actual* inflection. We say *I am*, *thou art*, *he is*, *she is*, *it is*, *we are*, *ye are*, *they are—speaking*. We also say *I heard him*, *her*, *it*, or *them—speaking*.

246. A Participle, however, like an Adjective, must be considered in respect to its *virtual* Cases, *virtual* Numbers, and *virtual* Genders. (See § 187.)

247. The Past Participle combines with both *am* and *have*, as *I am called*, *I have spoken*.

248. The Present Participle combines with *am*, but not with *have*. We say *I am calling*. No one says *I have coming*.

Such a phrase as *I have been calling* is no exception to the rule: inasmuch as *been* is the word which unites to *have*, whilst *calling* depends upon *been*.

249. Combined with *am*, *art*, &c., the Participle is in the same Case with the Noun.

250. Combined with *have*, the Participle is in the Accusative Case and the Neuter Gender.

This occurs in phrases like *I have spoken*, *I have slept*, *I have moved*, *I have written*; where *have* is in the present tense, and where *spoken*, *slept*, *moved*, *written*, are past passive participles. The phrases *I had spoken*, *I had moved*, &c., are in the same predicament, except that there *had* is in the past tense. *I had been moved*, *I shall have struck*, are modifications of the same construction, the phrase being somewhat more complex. Now, in all the phrases quoted above, the word *have* has the same power. It indicates *past time*, *although it be itself in the present tense*.

As the natural meaning of the word *have* denotes *possession*, it may naturally be asked how it comes to mean *past time*. The difficulty that here arises becomes more visible, if we substitute for the word *have* some word of similar meaning, such as *hold*, *possess*, or *own*. To say *I own written a letter*, *I possess written a letter*, *I hold written a letter*, sounds as nonsense; at any rate, it gives no such a meaning as is given by the words *I have written a letter*. A little consideration, however, will show how the power

of expressing *past time* may arise out of the idea of *possession*. In the first place, it is very evident, that, in order for a person to possess an object, the object must be in existence. We cannot say that a man *has a written letter*, without also implying that *a letter has been written*. Hence the idea expressed by the words *I have a written letter*, or *I have a letter written*, is allied to the idea expressed by *I have written a letter*.

The proofs that the view above is the true one are as follows :—

1. In certain other languages we find other words besides *have*, expressive of possession, used for the sake of denoting past time ; *e. g.* in Spanish the word *tengo* = *I hold*, and in Old High-German and Old Saxon the word *eigan* = *to own*. In these tongues, phrases like *I hold ridden*, *I own ridden* = *I have ridden*, are actually existing.

2. In Old High-German, Old Saxon, and Anglo-Saxon, we have the order of the participle and substantive occasionally reversed ; *e. g.* instead of saying *I have forgotten it*, *I have chosen him*, *I have made one ;* the phrases ran, *I have it forgotten* (i. e. *I possess it as a forgotten thing*), *I have him chosen* (i. e. *I possess him as a chosen person*), *I have one made* (i. e. *I have one as a made thing*).

3. That in languages where there is a sufficient amount of inflection to exhibit the participle as agreeing in case, number, and gender with the substantive to which it applies, such agreement is exhibited. In Latin we find expressions like *literam scriptam habeo* = *I have, as a thing written, a letter*, or *I have written a letter*.

Respecting expressions like the one in question, there is yet one point to be explained. This concerns the gender.

In the two sentences, *I have ridden a horse*, and *I have ridden a mare*, the word *ridden* is in the same gender, although *horse* is masculine, and *mare* is feminine. Moreover, the word *ridden* is in the *neuter* gender, and, as such, equally different in gender from the two substantives *horse* and *mare*. This is the case not only with the sentences in question, but with all others like them. Whatever may be the gender of the substantive, the participle that follows the word *have* is always *neuter*.

Apparently this violates the statement made above, *viz.* that the participle agreed with the noun in case, number, and *gender*. In reality it does not violate it. All sentences like the one in question are elliptical, the word *thing* being understood ; so that

I have written a letter is equivalent to *I possess a letter as a written thing*. *I have ridden a horse* is equivalent to *I possess a horse as a ridden thing*. *I have ridden a mare* is equivalent to *I possess a mare as a ridden thing*.

Hence it is not with the substantive that appears in the sentence ; but with the substantive *thing* understood that the participle agrees. Doing this, it is neuter.

251. Participles denote actions rather than qualities. *I am tired* is different from *I am weary*. *The sun is shining* is different from *the sun is bright*.

252. Every Participle is derived from a corresponding Verb, as *tiring* from *tire*, *shining* from *shine*.

253. A Participle, like a Verb, can govern a Case. We say *I am calling him*, just as we say *I call him*.

254. Hence, the Syntax of Participles is, to some extent, the Syntax of the Verb. We may say *I call* as well as *I am calling*.

255. In respect to its Concords the Participle is an Adjective: in respect to its Government a Verb.

256. When a Participle is more of a Verb than an Adjective it *follows* its Substantive, as—*I am thinking*, *I saw a vessel sailing*.

257. When a Participle is more of an Adjective than a Verb it *precedes* its Substantive, as—*a thinking man*, *a sailing vessel*.

258. Participles, when used as Adjectives, can be preceded by the words *very*, *more*, and *most*, *less* and *least*; as *a very loving couple*; *a more shining light*; *a most thinking man*.

§. The Participle leads from the *Adjective* to the Verb; and, as the Adjective is a Noun, it is clear that the difference between Nouns and Verbs is by no means very decided. They pass into one another through the Participle. In order to prepare for this a special reference has been made to that part of Etymology which treats of the Participial inflection.

It is now necessary to turn our eyes in another direction, and to take notice of another path, or line, by which the Verb graduates into the Noun through the *Substantive*. And here it is the Infinitive Mood which plays the most conspicuous part in the transition. To prepare ourselves for this we must again go over old ground; and refer to §§ 120–125, and the commentary upon them.

259. A Verb is a word which can form both the

Predicate and the Copula of a Proposition: as *Fire burns.*

260. Every Verb has its corresponding Participle. From *come*, *plant*, *write*, we get *coming*, *planted*, *written.*

261. As the Participle, in respect to its inflection, agrees with the Adjective, and as the Infinitive Verb agrees with the Substantive, Verbs are susceptible of Declension.

262. So far as the Verb is related to the Noun, it is Declined. So far as it is characterized by peculiarities of its own, it is Conjugated.

263. Verbs must be considered in respect to *Mood*, *Tense*, *Person*, and *Number.*

When two verbs come together (as *I can go*, *I wish to see*) there is a question of Mood. Whenever two Propositions are connected by means of a Conjunction, Mood comes under notice.

When we say *John walks*, we state something as a fact. We say positively that the action of walking is going on.

When we say *John! walk!* we give orders for something to take place; *viz.* the action of walking. We do not say that the action of walking is positively taking place, or going to take place. We only deliver an order that it should do so.

When we say *if John walk fast, he will fatigue himself*, we use the word *walk* in a third sense. We do not say that the action of walking is taking place, or has taken place, or will take place. Neither do we deliver an order that it may take place. We say, however, that *if* it do take place, something else will take place also; *viz.* that the person who causes it to take place will fatigue himself. Now in this case there is the idea of conditions and contingencies. John's fatigue is contingent upon his walking fast.

In *John begins to walk*, the word *walk* is in a different sense from any of the preceding; for it depends neither upon John, nor upon any word like *if*. It depends upon *begins.*

In *John walks*, the word *walks* is in the *Indicative* Mood.

In *John! walk!* the word *walk* is in the *Imperative* Mood. The word Imperative is derived from the Latin word *impero* = *I command.*

In *if John walk fast, he will fatigue himself*, the word *walk* is in the *Conjunctive* Mood. In this case there is *conjoined* with the

proposition in question another proposition. *He will fatigue himself* is one proposition ; *John walks fast* is another. The word *if* connects the two, and this connection changes the mood of the word *walks ;* which becomes *walk.* From this fact the mood is called Conjunctive ; from the Latin word *conjungo = I conjoin*, or *join together.*

In *John begins to walk*, the verb *walk* merely states what the action is that *John begins to perform.*

And this is an action without a *direct* agent. That *to walk* is connected with *John* is true. The connection, however, is anything but direct. It is also true that the person who *begins to walk* is a *walker*, or *one who walks.* This, however, is an accident. In such expressions as *John refuses to walk*, or *John ceases to walk*, there is no *walking* at all. All that John does is *to refuse*, or *to cease* to do something ; and it is upon the Verbs *refuse* or *cease*, and not upon the Substantive *John* that the Infinitive *to walk* depends.

How slight, however, is the difference between *refusing to walk* and *refusing the action of walking.* Slighter still is the difference between *he begins to move, he begins a movement, he begins motion.* Equally slight is the difference between a Verb in the Infinitive Mood and a Noun.

The little that need be said about the Syntax of the Indicative Mood is involved in our remarks upon the Tenses, Numbers, and Person. As a *Mood* its Syntax is simple.

The construction of the Conjunctive belongs to a later part of the book, *i. e.* the part which treats of Complex Propositions.

The Imperative and Infinitive require notice.

264. The Imperative can only be used in the second Person. It applies to the person spoken to, and to him only.

265. It can be used in both Numbers ; inasmuch as we can speak to either one individual or more than one.

266. It can, as has been already stated, dispense with the Pronoun. We can say *walk*, *stop*, *speak*, &c. But it can also be accompanied by one.

267. When an Imperative is accompanied by its Pronoun, the Pronoun, instead of preceding the Verb, *follows* it. We say *walk thou ; speak thou ;* rather than *thou walk, thou speak.*

268. Negative Imperatives are generally expressed by the auxiliar *do*. We say *do not hurry*, more frequently than *hurry not*.

269. Imperatives which imply permission are generally expressed by the auxiliar *let;* as, *let us go*.

§. In both these cases the chief Verb is in the Infinitive Mood. Meanwhile, *let*, like any other Transitive Verb, governs its Noun (*us*) in the Objective Case. By some grammarians *let* has been called a sign of the Imperative Mood. It has, however, been stated in the Etymology that the English Imperative has *no signs*. But as the phrase *let us go* would in Latin be expressed by a single word (*eamus*), *let* is not improperly looked upon as an auxiliar.

§. The use of the words *you* and *ye* may now be noticed. They occur in conjunction with other Moods besides the Imperative. They occur, however, oftener with Imperatives than aught else. However much we may be told in the Etymological part of our grammars that *ye* is in the Nominative and *you* in the Objective Case, and however much the theoretical views of the English language may favour this view, it is clear that there is a great deal of confusion between the two. Dr. Guest has well remarked that at one time the two forms were nearly changing place; in proof of which he gives the following examples:

> As I have made *ye* one, lords, one remain;
> So I grow stronger *you* more honour gain.
>
> *Henry VIII.* iv, 2.

> What gain *you* by forbidding it to teaze *ye?*
> It now can neither trouble you nor please *ye.*
>
> *Dryden.*

Nor is this all. *Ye* may not only be either Objective or Nominative, but it may (as stated in § 219) stand for *yourselves;* so that in many expressions the construction is ambiguous. *Mount ye* may mean either *be ye mounted*, or *mount yourselves.*

§. In *IIenry IV.*, Falstaff says to the Prince of Wales, "Rob *me* the exchequer, Hal." Here *me* is a kind of Dative, and means *for me*, or, *at my request.*

270. When two verbs come together, the latter is in the Infinitive Mood; the usual construction being Gerundial; *i. e.* with the Preposition *to*.

§. A few words only dispense with the Preposition *to*; *e. g.* we say:—

I may go,	*not*	I may *to* go.
I might go,	,,	I might *to* go.
I can move,	,,	I can *to* move.
I could move,	,,	I could *to* move.
I will speak,	,,	I will *to* speak.
I shall wait,	,,	I shall *to* wait.
I should wait,	,,	I should *to* wait.
Let me go,	,,	Let me *to* go.
He let me go,	,,	He let me *to* go.
I do speak,	,,	I do *to* speak.
I did speak,	,,	I did *to* speak.
I dare go,	,,	I dare *to* go.
I durst go,	,,	I durst *to* go.

271. Verbs express actions. Different actions take place at different times. One action, for instance, may be taking place at the Present moment; another may be Past; a third may be Future.

272. In Syntax we talk of Time; in Etymology of Tenses. It is not every Time that has a Tense to match.

273. To denote an action actually Present, we use the Present Participle preceded by *am*, *art*, *is*, &c. *I am speaking as you are entering.*

§. This shows that, in the case of the *Present* Tense, at least, the name by no means accurately coincides with its meaning; a fact to which the attention of the student is most especially invited. When a person says that *he sleeps well*, the chances are that he is wide awake at the very time he makes the announcement. When he says—*I dine at one and sup at nine*, he cannot be taking both meals at once. That the *sun rises every morning* may be said either at noon or at midnight. What, then, does the present denote? It denotes habits, and, if it were not the novelty of the expression, might be called the habitual tense. To say that *a man rides well* is to say that he is a good rider. To say that *I dine at one* means that a dinner at that hour is my usual custom.

At the same time, habitual actions are more or less present; at any rate they are neither wholly future nor wholly past. The good rider has already ridden, and will, probably, ride again. The man who dines at one has already dined at that hour. He also means to dine at the same hour again. Habitual actions, then,

are to some extent present actions as well. They have begun, but have not ended.

274. To denote an action which took place in past time, but which was interrupted, we use the Present Participle preceded by *was*, *were*, &c. *I was speaking when he entered.*

In *I was speaking when he entered*, there is a mixture of Past time with the Present. The *act of speaking* and the *entrance of* the person who interrupted it may have taken place 1000 years ago. Hence, both *was* and *entered* are Past tenses. Nevertheless, the *speaking* and the *entrance* were simultaneous; *i.e.* they were Present to one another. Hence, *speaking* is a Present Participle. The time here is sometimes called *Imperfect;* sometimes *Preter-imperfect.*

275. To denote an action which has taken place in past time, but of which the effects are present, we use the Preterite Participle preceded by *have*, &c. *I have spoken and mean to speak again.*

§. There is a mixture of Past Time and Present in all expressions of this kind. We see this in the very form of them. *Have* is a Verb in the Present Tense; *spoken* a Past Participle.

With this preliminary notice, we may go back to the remarks on the forms *cucurri* and *rexi*, in p. 50; remarks which ought to suggest the following question: "What is the difference between *I spoke* and *I have spoken?*" In Latin they can each be expressed by the same Tense; that Tense being a *Past* one. In English there is a very decided difference between them.

Let two people talk about the object for which they made a certain speech. If one of them begins with "*I spoke,*" he will continue thus—"*that I* MIGHT *persuade my hearers.*" If, however, he says "*I* HAVE *spoken,*" he proceeds with—"*that I* MAY *persuade*, &c.

I spoke that I MAY *persuade,*
Or,
I have spoken that I MIGHT *persuade*

is bad grammar. Whatever their equivalents in other languages may be, such an expression as *I have spoken*, is, in English, as truly Present as *I speak.* Thus—

1. *I speak that I* MAY *persuade.*
2. *I am speaking that I* MAY *persuade.*
3. *I have spoken that I* MAY *persuade.*

yet *spoken* is a Past Participle.

The fact is, that actions thus expressed, though Past, have always some reference to the Present.

1. *I have learned my lesson* may imply either *I am ready to say it;* or, *I don't mean to learn it again.* In either case there is a Present element.

2. *What I have written I have written*, implies *I am prepared to stand by the consequences;* in which there is also a Present element.

In *I learned* or *I wrote* there is no such Present element.

276. To denote a Future action we use the Infinitive preceded by *shall* or *will;* as *I shall speak, he will conquer.*

277. In respect to their relation to one another, in the expression of Time, Verbs are either Verbs Proper or Auxiliar.

§. The Adjective *Auxiliary* means *assistant* or *helping;* being derived from the Latin word *auxilium* = *help.* It is a term often used by grammarians. The best way of ascertaining its meaning is to attend to the following comparisons.

1. Where the Englishman says *to be beaten*, the ancient Roman said *verberari:* the former using a combination of words, the latter a single word in a particular Mood, Tense, and Voice—*verberari* being the Present Tense of the Infinitive Mood of the Passive Voice of *verbero.* Upon the same principle.

2. The English *I am, thou art, he is, we are, ye are, they are—moving* is, in Latin, *moveo, moves, movet, movemus, movetis, movent.*

3. Also, *I was, thou wast, he was, we were, ye were, they were—moving* is, in Latin, *movebam, movebas, movebat, movebamus, movebatis, movebant.*

4. Also, *I have, thou hast, he has, we have, ye have, they have—bitten* is, in Latin, *momordi, momordisti, momordit, momordimus, momordistis, momorderunt.*

5, 6. Also, *I shall, or will, call,* &c., *vocabo, vocabis, vocabit, vocabimus, vocabitis, vocabunt.*

7. Also, *let us go* = in Latin *eamus.*

8. Also, *I have come* (*veni*) *that* (*ut*) *I may see* (*videam*) = *veni ut videam;* whilst *I came that I might see* = *veni ut viderem.*

In all these instances the Latin uses a single word, *i.e.* a verb in a certain Mood, Tense, or Voice, which Mood, Tense, or Voice, is characterized by its particular inflection. In English, however, we look for these inflections in vain. There are *some few* signs of Tense and Mood—but only *some few.* The amount of inflection exhibited in the Latin is wholly wanting.

We have, however, something in the place of it. By combining the words *be*, *am*, *have*, &c., with our Infinitives and Participles we get, if not an actual inflection, an equivalent to one. Now the Verbs that help us to this are called the *Auxiliars*.

278. In many languages the subject of the Verb, when a Pronoun, is omitted. In Latin *Ego* = *I*, *tu* = *thou*, *is* = *he*, *nos* = *we*, *vos* = *ye*, *ii* = *they*. In Latin, however, it is, by no means, necessary to say *Ego voco*, *tu vocas*, &c. It is sufficient to say—

Voco,	*I call.*	*Vocamus,*	*We call.*
Vocas,	*Thou callest.*	*Vocatis,*	*Ye call.*
Vocat,	*He calls.*	*Vocant,*	*They call.*

279. Except in three small classes of words, the Subject in English is always expressed. We cannot say *speakest*, however much the termination *-est* may suffice to show that the word is in the second person. On the contrary, *thou speakest* is the form that must be used.

280. The three cases where the subject may be omitted are (1) that of the Imperative Mood, (2) that of the Optative Preterite, and (3) that of the three Impersonals.

(1) In Imperative Propositions the Subject, being the name of the person spoken to, is suppressed without either ambiguity or inconvenience. We may say—*walk thou—hold thou thy tongue:* but we may also say—*walk—hold thy tongue.*

(2) The word *would*, expressive of a wish, can stand by itself, *i. e.* without any personal pronoun to precede it. We may say—*I would I could:* but we may also say—*would I could.*

(3) The three Impersonals are (1) Methinks, (2) Meseems, (3) Me listeth.

281. In Anglo-Saxon *þencan* signified *think*, whilst

þincan meant *seem*. Hence, *methinks*. *Methinks* and *meseems* mean the same, viz. *it seems, or appears, to me*. Here *me* is in the condition of a Dative Case, and *it* is suppressed or understood. *Me listeth* means *it pleases me*.

282. The Pronoun generally precedes the Verb. Expressions like *said I*, or *says he*, instead of *I said*, or *he said*, are only admitted in very familiar discourse. One verb, however, *always* precedes its pronoun, viz. *quoth*, we always say *quoth he;* never *he quoth*.

283. The second person Singular is only used in solemn discourse, and by members of the Society of Friends. Instead of *speak-est* we say *speak*.

§. The use of *shall* and *will* in connection with the Person of the Verb they precede, has, probably, given rise to more discussion than all the other points of English Grammar put together. In so small a work as the present, the general rule is all that can be given. There are two ways in which we may speak of a future event. We may simply *predict*, or we may *promise* that it will take place. When the proposition which delivers the assertion is simply *predictive*, it means that something will happen hereafter; but says nothing about the intention of the speaker in regard to it. The *promissive* expression brings-in the intention or will of the speaker.

This prepares us for believing that *shall* is the Predictive, *will* the Promissive, Verb. And so they are *to some extent*. A man in a house a-fire says *I* shall *be burned if I don't get out*, where assuredly there is no *intention*, or *will*, on his part.

On the other hand, one of the ancient martyrs, when offered his choice between the stake and the renunciation of his religion, would say *I* will *be burnt*.

So far, so good. The speaker, however, who uses *shall* as the Predictive, uses it for the *first* Person only, reserving *will* for the *second* and *third;* Conversely, *will* is Promissive only when conjoined with *I*. The Promissive for the *second* and *third* person is *shall*.

Wallis's rule, then, runs thus—"In the first persons *shall* predicts; whilst *will* promises or threatens. In the second and third persons *shall* promises or threatens; whilst *will* simply predicts."

Predictive.

Singular.	*Plural.*
1. *I* shall *burn.*	1. *We* shall *burn.*
2. *Thou* wilt *burn.*	2. *Ye* will *burn.*
3. *He* will *burn.*	3. *They* will *burn.*

Promissive.

Singular.	*Plural.*
1. *I* will *burn.*	1. *We* will *burn.*
2. *Thou* shalt *burn.*	2. *Ye* shall *burn.*
3. *He* shall *burn.*	3. *They* shall *burn.*

284. A Singular Subject may have a Plural Predicate; *e. g. Sixpence* is *twelve halfpennies. He* is *all head and shoulders.*

285. A Plural Subject may have a Singular Predicate; as *honest men* are *the salt of the earth.*

286. Every Transitive verb is followed by either a Substantive or a Pronoun.

287. The Substantive or Pronoun that follows a Transitive verb is always in the Objective case. Hence—

Transitive verbs govern an objective case; as, *I strike him, he strikes me;* not *I strike he, he strikes I.*

The reason why every transitive verb is followed by a substantive or pronoun lies in the following fact: viz. that the action expressed by it is never a simple one. On the contrary, it always affects some object or other; as, *I move my limbs; I strike my enemy.* Hence the presence of a transitive verb carries with it the presence of a substantive or pronoun also; which is the name of the object affected.

In such a sentence as *I strike the iron*, the verb *strike* denotes an action, an action that has an effect upon an object; the word *iron* being the name of an object, and the word *strike* the name of the action affecting it. In this case the *action* may be said to *pass off* from the agent (*i. e. the person who strikes*) to the object (*i. e. the iron*); a view which supplies the meaning of the word *transitive.* Verbs expressing actions capable of affecting objects are called transitive verbs, from the Latin word *transire* = *to pass over.*

In saying *I walk*, the verb *walk* denotes an action. It does not, however, denote an action that has any effect upon any object whatever. The action alone, in its simplest form, is stated to take place. Verbs like *walk* are called *intransitive*, because *no* action

can be said to pass off from them to any object. Hence, respecting the government of these two sorts of verbs, there is the following difference; viz. that whilst transitive verbs always govern a noun, and that in the objective case, intransitive verbs govern no case at all; as, *I sleep*, *I walk*, *I think*, &c.

Observe.—The same word has often two meanings, one of which is transitive and the other intransitive; as,

1. *I move*,—where the verb is intransitive, and denotes the mere act of motion. 2. *I move my limbs*,—where the verb is transitive, and where the action affects a certain object (*my limbs*).

1. *I walk*,—where the verb is intransitive, and denotes the mere act of walking. 2. *I walk the horse*,—where the words *I walk* are equivalent to *I cause to walk*, and are also transitive, denoting an action affecting a certain object (*the horse*).

This fact of the same verb having transitive and intransitive meanings must be continually borne in mind; otherwise transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

288. An Adverb can form, *by itself*, neither the Subject, nor the Predicate of a Proposition. Still less can it form the Copula. How, then, do Adverbs enter into the composition of sentences?

289. Adverbs, by combining with an Adjectival Pronoun, an Adjective, a Participle, or a Verb, form the *parts* of terms—parts of either Subjects or Predicates. *The* very *wisest men are liable to be deceived. Young men are* very *liable to be deceived.*

290. Adverbs denote *manner*, *time*, *order*, *place*, *degree*, *number of times*, &c., &c.; as—the sun shines *brightly*; the sun shines *to-day*; the sun shines *very brightly*; the sun shines *brightly here*; the sun has shone *brightly twice this week.*

Under two circumstances, even Intransitive Verbs may be followed by Nouns in the Objective Case. Whether, however, this gives us a true instance of Government is uncertain.

1. In such an expression as *I have walked ten miles*, the Verb *walk* is Intransitive; yet the Substantive *miles* follows it, and is continued along with it. No Preposition, as in *I walked with a stick* intervenes. There is the Intransitive Verb, and there is the Objective Case, nothing more.

2. Again, to *sleep the sleep* (or *die the death*) *of the righteous* is

to perform an act which is anything but Transitive; however Transitive may be the construction.

In both these instances the sense is, more or less, Adverbial, and the construction is the same. Adverbs give the *manner*, *time*, *degree*, &c., in which acts are performed; and it is clear that to *walk ten miles* is to walk a *certain manner*, or (rather) to a *certain degree*. In like manner, to *sleep the sleep of the righteous*, is to *sleep after the manner of a righteous man*.

In this last instance the Noun is said to be *cognate* to the Verb; and there is an old rule to the effect, that *any Verb whatever, whether Transitive or Intransitive, can be followed by a Noun in the Objective Case, provided that Noun be a Cognate one.*

§. The Case Absolute used to be the Dative; as

— only in destroying I find ease
To my relentless thoughts, and *him destroy'd*,
Or won to what may work his utter loss
For whom all this was made, all this will soon
Follow. P. L. 9. 130.

Solomon made as wise proverbs as any one has done, *him only excepted*, who was a much wiser man than Solomon.—*Tillotson.*

Instead of this dative absolute, modern English writers generally give us the pronoun in the nominative. Bentley, in his edition of the Paradise Lost, corrects this syntax whenever he meets with it: for *I extinct*, 9. 629; *thou looking on*, 9. 312; *thou leading*, 10. 267; *he not found*, 10. 1001, &c.; he reads *me extinct*, *thee looking on*, *thee leading*, *him not found*, &c. His criticism was no doubt suggested by the laws of Latin grammar, but he would not have ventured upou it, had it not been borne out by contemporary English usage. The use indeed of the nominative, in these cases, does not admit of easy explanation. It is unknown to the older and purer dialects of our language, and probably originated in the use of the indeclinable pronoun, with which Milton was certainly acquainted.—Dr. Guest.

291. A Preposition can form, *by itself*, neither the Subject nor the Predicate of a Proposition. Still less can it form the Copula. How, then, do Prepositions enter into the composition of sentences?

292. Prepositions, by combining with Pronouns and Substantives, form parts of *terms*—parts of either Subjects or Predicates.

293. Prepositions give the relation of one Noun to another. *I was* in *London*. *The sun shines* through

the air with *its beams.* *He spoke* to *me.* *I thought* of *him*, &c.

294. Every Preposition governs a Case; and unless a word do so it is no Preposition.

This enables us to separate Prepositions from Adverbs: and as several words are doubtful, the test is important. To *get on* is to *proceed;* to *go up* is *to ascend*, in which instances the words *on* and *up* are Adverbs, meaning *onwards* and *upwards.* In *get on the horse* and *climb up the tree*, the same words are Prepositions governing a Case. So also

Adverbs.	*Prepositions.*
Put it *in.*	Put it *in the box.*
Pass *by.*	Pass *by the place.*
Go *out.*	Bring it *out of the box.*

The difference between the Preposition and the Conjunction will be seen in the sequel.

§. It by no means follows that, because a Noun is immediately preceded by a Preposition, it is *governed* by it. In such an expression as *this is a picture of John's*, the word which the Preposition *of* governs is not *John's*, but *pictures* understood.

Expressions like *the King of Saxony's army*, or, *the Queen of England's crown*, are somewhat more obscure, the sign of the Possessive Case being attached to the words *Saxony* and *England.* Yet the possessors of the *army* and the *crown* are not the countries of *Saxony* and *England*, but the *King* and *Queen* who rule over them. The true accurate construction would be *of Saxony, the King's army—of England, the Queen's crown;* or (perhaps) *the King's army of Saxony, the Queen's army of England.* In other words the *'s*—the sign of the Possessive Case—really belongs to *King* and *Queen.*

§. Sentences consisting of a single Proposition have already been considered. Those which contain two now come under notice.

295. Sentences consisting of two Propositions are called Complex. They always contain either a Relative Pronoun, as *the sun, which shines to-day will shine to-morrow*, or a Conjunction, as *the sun shines, and therefore the day will be fine.*

§. Sometimes the structure of these complex sentences is extremely simple. This is the case when the second proposition follows the first, and the two stand apart from each other, in such a way as to be easily separated. If I say the *man is coming who*

brings the letters, we know exactly where one proposition ends, and where the other begins. We find, too, that the analysis of the expression is of the easiest. We see that *the man is coming* constitutes one proposition ; *who brings the letters*, another. We see that two actions are denoted, (1) the act of *coming ;* (2) the act of *letter-carrying*. We see, too, that, although there are two actions, there is but one agent ; for the man *who comes* is the same person as the man who *carries the letters*. Such being the case, the word *who* means *the man*, and *relates* to it ; whilst the word *man* explains what is meant by *who*, and *goes before it* as an *antecedent ;* for in Latin, *ante* = *before*, and *cedo* = *go ;* so that *ante-cedent* is *that which goes before*. All this is clear, and may be made clearer by writing the two propositions separately ; as

The man is coming ;
Who brings the letters.

Here, the separation of the two propositions is complete ; so complete that, we may, if we choose, consider that they form two distinct sentences.

To show that *who* means *the man*, we may, if we please, write

The man is coming,
He brings the letters.
Or,
The man is coming,
The man brings the letters.

The result is the same. There are two actions and one agent. Instead, however, of naming the agent twice, we use a word that *relates* to him.

All this is clear. It is, however, well known that, although complex sentences, like the one just given, are easily constructed, they are, by no means, very common in the actual course of language ; wherein few persons keep the two propositions separate. On the contrary, they blend them together, and say *the man who brings the letters is coming*. This, although it adds a little to the complexity, ought not to create a difficulty. A little consideration tells us that we may say

1. The man is coming ; the man brings the letters ; *or*,
2. The man is coming ; he brings the letters ; *or*,
3. The man is coming ; who brings the letters ; *or*,
4. The man [who brings the letters] is coming.

The Relative means the same as the Antecedent, and is only the Antecedent under another form.

296. For Complex sentences containing a Relative Pronoun there are two important rules.

297. The Relative and the Antecedent are, of necessity, in the same Gender.

298. The Relative and Antecedent are, of necessity, in the same Number.

§. These rules are universal ; for they apply not only to the English language, but to all others. Such being the case, their importance becomes manifest. Such, too, being the case, it may be well to devote some time and attention to obtaining a clear view of them. Every Relative has its Antecedent, and every Antecedent its Relative. A Relative without an Antecedent, or an Antecedent without a Relative, is impossible. The one, indeed, is necessary to the other ; so that the words belong to the same class as *father* and *son*, *husband* and *wife*, *ruler* and *subject*, and the like. There would be no such things as *husbands* if it were not for the *wives*. There would be no such things as *rulers*, if it were not for the *subjects over whom they rule*, and *vice versâ*. In like manner, an Antecedent without a Relative is no Antecedent at all, and a Relative without an Antecedent is a contradiction in terms.

As the Relative is the Antecedent in another form, it follows that the Gender and Number must be the same ; so that the principle of the second and third general rules is explained.

On the other hand, the Relative is *not* necessarily in the same *case* as the Antecedent ; *e. g.*

1. John [*who* trusts me] comes here ;
2. John [*whom* I trust] comes here ;
3. John [*whose* trust is in me] comes here ;
4. I trust John [*who* trusts me].

§. Besides the two great Concords of Gender and Number, there is, also, between the Relative and Antecedent, one of Person ; as, *I, who am your master, am coming*. The Concord of Person, however, makes no change in the form of the Relative itself ; inasmuch as we say *I who*, *thou who*, *he who*, *we who*, *ye who*, and *they who*. It tells, however, upon the Verb, which, taking the Person of the Relative, takes that of the Antecedent also. In the example just given, *am* depends *immediately* upon *who*. Meanwhile, *who* depends on *I;* the result being that the Verb is in the first Person. To say *I, who* is *your master, am coming*, is wrong.

The exceptions to this Concord are only apparent. Neither are they very important. How they occur may be seen by writing such a sentence as *it is I, your master, who command you*, and then asking whether we might not, instead of *command*, have put *commands*—in which case the sentence would run—*it is I, your master, who commands you*—a sentence which, whether right or wrong, is, by no means, generally condemned.

Supposing it, however, to be accurate, it gives no exception to the foregoing rule.

That *I* is in the first Person is clear. So it is that *commands* is in the third. The Antecedent, however, to *commands* is not the Pronoun *I*, but the Substantive *master*.

299. The Relative is occasionally omitted; *e. g.* we may say *the books I want are come*, instead of *the books which I want*, &c.

§. There are few better specimens of a true Ellipsis than a sentence of this sort. If written in full it would exhibit three essential elements; viz. the first proposition, the second proposition, and the relative, by which they are connected. In the instance before us, the first proposition is *the books are come;* in the second, *I want*. Where, however, is the word that connects them? I may *want* many things besides *books*. Yet the expression, as it stands, is sufficient to show what I mean. In full, however, it should be *the books* [*which*] *I want are come*. But as it is *not* given in full, it is Elliptical, and the Relative is said to be understood.

300. The Antecedent may appear in either the Subject or the Predicate; and it may be called Subjective or Predicative accordingly.

301. It appears in the Subject in such sentences as *he steals trash | who steals my purse.*

302. It appears in the Predicate in such sentences as *I punished him | who stole my purse.*

303. When *he*, *they*, or *those* are Subjective Antecedents, they may be omitted; *who steals my purse steals trash.*

§. This omission is not necessary. We may, if we choose, say *he who steals*, &c. A well-known pair of couplets runs thus—

He who fights and runs away
May live to fight another day;
But *he* who is in battle slain
Will never live to fight again.

If it were not, however, for the metre, *he* might be omitted; and the sentence run *who fights and runs away may live*, &c.

304. When *that* is a Predicative Antecedent it may

be omitted; in which case it is followed by *what* rather than *which*. Thus for

I see *that*
Which you mean,

we may write

I see
What you mean.

305. *What* is also used when the Antecedent is *this* or *that*. We say—*This is what I mean, and that is what I do not mean*. In other cases we use *which*.

306. *Which* is used in both Numbers. We say—*The dagger which stabbed Cæsar*, and *the daggers which stabbed Cæsar*.

307. *That*, though originally a Demonstrative, may be used as a Relative in the place of *who*, *whom*, and *which*; as *he that spoke; she that spoke; they that spoke; the man that I spoke to*.

§. The construction of the Relative is by no means easy, and some well-known inaccuracies connected with it are to be found even in our best writers. For instance—each of the following passages is inaccurate.

——— *him* I accuse
The city gates by this has enter'd.
Coriolanus.

Better leave undone, than by our deeds acquire
Too high a fame when *him* we serve 's away.
Antony and Cleopatra.

Here, instead of *him* we should have *he*.

The explanation, however, of the error is, by no means, difficult. There is an Ellipsis. The full forms would be *he whom I accuse has entered the city gates, he whom we serve is away*.

Now rule 303 has shown that the Antecedent may be omitted; so that we may, if we choose, write *whom I accuse has entered the city gates*, or, *whom we serve is away*.

And rule 299 has shown that the Relative may be omitted; so that we may, if we choose, write *he I accuse has entered*, &c., or, *he we serve is away*.

No rule, however, says that *both* can be dispensed with.

In the instances before us, however, there is a confusion. It is the Relative which is omitted, whilst (as if by way of compensation) the Antecedent is put in the Relative's case.

The following instance is also exceptionable.

——— Satan than *whom*
None higher sat, thus spake.

Paradise Lost.

Whom ought to be *who*.

By writing sentences like these in full we easily ascertain the true construction.

Satan spake:
None higher sat than Satan sat.

308. When two words, each capable of being an Antecedent, occur in the same proposition, the Antecedent is ambiguous. *Solomon the son of David, who* —unless we know what follows, we cannot say whether *who* refers to David, or to Solomon.

§. In order to avoid this ambiguity, grammarians have laid it down as a rule that the latter of the two words is the Antecedent. It is doubtful, however, whether the rule is absolute. At any rate, it is often violated. The same writer who says *Solomon the son of David, who slew Goliath*, may also say *Solomon, the son of David, who built the temple;* and it is doubtful whether one expression is not as accurate as the other. In order, however, to justify it, we must treat *Solomon-the-son-of-David* as a single word.

309. Conjunctions connect Terms, as, *all men are black or white.*

310. In general, a difference of Terms corresponds with a difference of Propositions; so that in most cases, Conjunctions connect Propositions as well as Terms.

The day is warm
because
The sun is bright.

311. When two Propositions have the same Subject, they look like a single one; though, in reality, the Subject is repeated, and the Propositions are double.

The sun is bright and warm,
is, in full,
The sun is bright,
The sun is warm.

312. When two Propositions have the same Predi-

cate, they look like a single one; though, in reality, the Predicate is repeated, and the Propositions are double.

The sun and moon shine,
is, in full,
The sun shines.
The moon shines.

313. When the Predicate applies to one of two Subjects, it is in the Singular Number.

The sun or moon shines,
is, in full,
The sun shines
or
The moon shines,
i.e.
One of the two shines.

314. When the Predicate applies to more than one subject, it is in the Plural Number.

The sun and moon shine,
is, in full,
The sun shines
and
The moon shines,
i.e.
Both shine.

§. The Syntax of Conjunctions, by far the most difficult part of Grammar, is closely allied to that of Adverbs, Prepositions, Verbs, and Relative Pronouns. In these relations consists a great part of its difficulty—a difficulty of which the general character is easily understood. Whilst other words connect only the parts of the same proposition, Conjunctions connect different propositions. In order to understand how many different kinds of Conjunctions can exist, we must know all the ways in which one proposition may be connected with another. Many propositions are wholly unconnected. Propositions delivered at long intervals, or by different persons, have, for the most part, no relation to each other. In consecutive conversation, however, one statement depends on another. Thus—

I am pleased,
because
This has happened;
but
I should have been disappointed,
if

It had fallen out otherwise.
and
I think
that.
Even now, some of my real
or
Supposed friends will be more surprised
than
Satisfied with the arrangement.

315. Conjunctions which connect two or more Terms are called Copulative; as *and*.

316. Conjunctions which connect one of two Terms are called Disjunctive; as *or*.

317. Disjunctives are either true Disjunctives or Subdisjunctives.

318. A true Disjunctive separates *things*. When we say *the sun or the moon is shining*, we separate two different objects, one of which shines by day, the other by night.

319. Subdisjunctives separate *names*. When we say *Victoria, or the Queen of England, is our sovereign*, we speak of the same object, under different names.

§. As *conjungo* means *join together* or *unite*, and as *disjungo* means *disjoin* or *separate*, it seems strange to talk of *Dis*junctive *Con*junctions. Still, stranger is it to say that Disjunctives effect connections. Strangest of all is it to add that "true Disjunctives separate things." It is easy, however, to reconcile the use of the two terms. In using such an expression as *John or Thomas is coming to-day*, we not only unite, but separate. *Come* is the Predicate; and this we unite with the Subject. But there are two Subjects—*John* and *Thomas:* which belongs to the Predicate? That we cannot say. We only know that one of them, and *one only*, so belongs. If *both* belonged, we should say *John and Thomas are coming*. But then the construction would not be Disjunctive. By stating that out of two Subjects one only belongs to the Predicate, we separate them from each other; though with the Predicate itself we unite them.

320. The idea expressed by a Copulative may be strengthened and made clearer by the addition of the

words *each*, *both*, *all three*, or the like. We may say *both sun and moon are shining. All, Venus, Jupiter, and the Dogstar, are visible.* We may also say *sun and moon are both shining—Venus, &c., are all visible.*

321. The idea expressed by a Disjunctive may be strengthened and made clearer by the addition of *either*. We may say, *either the sun or the moon is shining.*

322. The idea expressed by a Subdisjunctive may be strengthened and made clearer by the phrase *in other words*. We may say *Queen Victoria, in other words, the Queen of England*, &c.

323. In all these cases the words *both*, &c., *either*, &c., and *in other words*, &c., are no true Conjunctions. They strengthen the Conjunction. The Conjunction, however, exists without them.

324. *Or* and *either* have their corresponding Negatives—*nor* and *neither*. *I will either come or send* is right. So is *I will neither come nor send.* But I will *neither come or send* is wrong.

325. When a question is either asked or implied, *whether* takes the place of *either*.

§. Words like *either*, &c., are generally treated as Conjunctions. This, however, they are not. The most that can be said of them is that they form part of certain Conjunctional expressions. They never stand alone. Meanwhile, the words with which they correspond can, as a general rule, do without them. We say *this or that—mine nor his*, quite as correctly as *either this or that—neither mine nor his.*

If, then, they are not Conjunctions, what are they? *Both* is decidedly a Noun. *Either*, however, *neither* and *whether*, seem to be both Nouns and Adverbs. When *either* means *one out of two*, it is a Pronoun. When it means *in the way of an alternative*, it is an Adverb.

326. Conjunctions which denote the dependence of one act on another are Causal, Illative, Final, and Conditional.

327. Causals give the cause of a given effect.

The day is warm
because
The sun shines.

328. Illatives give the effect of a given cause.

The sun shines,
therefore
The day is warm.

329. Finals give the object for which a given action is effected.

I do this
that
You may follow my example.

330. Conditionals give the conditions on which a given event depends. *The night will be fine if the stars shine.*

331. Copulative, Disjunctive, and Subdisjunctive Conjunctions must be considered in respect to the *Number* of the Verb with which they come in contact.

332. Copulatives require Plural, Disjunctives and Subdisjunctives a Singular, Number.

333. When *that* signifies intention, the Verb which follows must be in the same Tense as the Verb which precedes it.

1. I *do* this *that* I *may* succeed.

2. I *did* this *that* I *might* succeed.

334. *Conditional* Conjunctions govern the Subjunctive Mood.

335. The chief Conditional Conjunction is *if*. To say if the *sun shines the day will be clear* is inaccurate. The proper expression is, *if the sun shine*, &c.

Although the word *if* is the type and specimen of the Conditional Conjunction, there are several others so closely related to it

in meaning as to agree with it in requiring a Subjunctive Mood to follow them.

1. *Except* I be by Silvia in the night,
There is no music in the nightingale.
Two Gentlemen of Verona.

2. Let us go and sacrifice to the Lord our God *lest* he *fall* upon us with pestilence.

3. Let him not go *lest* he die.

4. He shall not eat of the holy thing *unless* he *wash* his flesh with water.

5. *Although* my house *be* not so with God.

6. —— revenge back on itself recoils. Let it. I reck not *so* it *light* well aimed.

7. Seek out his wickedness *till* thou *find* none.

And so on with *before*, *ere*, *as long as*.

On the other hand, *if* itself is not always conditional, being occasionally equivalent to *since;* in which case it may be followed by an Indicative Mood.

336. *As* follows Adjectives or Adverbs of the Positive Degree, preceded by *so*. *Be so kind as to come here.*

337. *Than* follows Adjectives and Adverbs of the Comparative Degree. *This is sharper than that. I see better to-day than yesterday.*

338. *Than*, in respect to its etymology, is neither more nor less than *then*. It is not difficult to see the connection in sense between such sentences as *I like this better than I like that*, and *I like this—then* (*afterwards or next in order*) *I like that.*

339. *Than* is sometimes treated as a Preposition; when it governs a case.

Thou art a girl as much brighter than *her*,
As he is a poet sublimer than *me*.—PRIOR.
You are a much greater loser than *me*.—SWIFT.

340. It is better, however, to treat it as a Conjunction, in which case the Noun which follows it depends upon the Verb of the antecedent clause. 1. *I like you better than he = I like you better than he likes*

you. 2. *I like you better than him = I like you better than I like him.*

341. *But*, in respect to its etymology, is *be-utan = by-out.* It is not difficult to see the connection in sense between such sentences as *all but one*, and *all without* (or *except*) one.

342. *But*, then, is a Preposition and an Adverb, as well as a Conjunction. Its Prepositional construction is—*They all ran away but me*, i. e. *except me*. Its Conjunctional Construction is—*They all ran away but I*, i. e. *but I did not run away.*

343. When two or more Nouns, in the Singular number, are connected by a Preposition, the verb is Singular.

The father, with the son, is coming.

344. When two or more nouns, in the Singular number, are connected by a Copulative Conjunction, the Verb is Plural—*the father and son are coming.*

345. No Conjunction can govern a case. A word that governs a Case, be it ever so like a Conjunction, is no Conjunction but a Preposition.

Yes and *No* are, perhaps, words sufficiently peculiar to justify us in treating them as a separate Part of Speech: for it may be observed that, unlike any word hitherto noticed, they constitute a whole Proposition by themselves. *Yes = it is*, while *no = it is not.* At the same time, they depend upon what has preceded, for unless a question has been asked how is an answer to be given? There is nothing to reply to.

346. The Negative follows the Verb unless it be in the Infinitive Mood; in which case it precedes it;—*He spoke not, he moved not, he did not, he could not;* but *not to advance is to retreat; he did not speak, he could not move.*

347. Two Negatives make an Affirmative. *I have not not seen him = I have seen him.*

348. A question to which no answer can be given is much the same as a Negative. A person who, in extreme perplexity, says *what I am to do* really means *I know not what to do*. These are called Questions of Appeal.

349. In all questions there is a transposition of the Terms. In *what is this* the word *what* is the Predicate. Yet it begins the sentence. In *is he at home*, the word *is*, though it begins the sentence, is a *Copula*.

350. When the Copula precedes the Predicate, the question is Categorical, and its answer is *Yes* or *No*. —Question. *Is John at home?* Answer. *Yes* or *no* as the case may be.

351. When the Predicate precedes the Copula the question is Indefinite, and the answer may be anything whatever. To *where is John?* we may answer *at home—abroad—in the garden—in London—I do not know*—&c., &c.

PROSODY.

352. Prosody delivers the rules for the construction and recitation of verses. English verse depends almost wholly upon accent.

353. In all sentences there is a certain number of accented syllables. In prose they recur at irregular, in verse at regular, intervals.

§. In the following lines every other syllable is accented :—

1. The wáy was lóng, the wínd was cóld,
   The mínstrel wás infírm and óld.
2. To árms ! to árms ! the clánsmen róam
   O'er híll, and dále, and glén ;
   The chíef is déad, and tíme is come
   To chóose a chíef agáin.

In all these instances it is the *even* syllables, *i. e.* the second, fourth, and sixth, upon which the accent lies.

§. In the following examples it is the *odd* syllables, *i. e.* the first, third, and fifth, which are so affected.

Láy thy bów of peárl apárt,
A'nd thy sílver shíning quíver:
Gíve untó the flýing hárt
Tíme to breáthe, how shórt soéver;
Thoú that mák'st a dáy of níght,
Góddess éxquisítely bríght.—BEN JONSON.

§. In the word *mérrily* we have two unaccented to one accented syllable; the accent being on the first syllable of the three.

Mérrily, mérrily, sháll I live nów,
U'nder the blóssom that hángs on the boúgh.
SHAKESPEAR.

Here the first and fourth syllables are accented.

§. In *disáble* the accent is on the second syllable of the three; and in the following lines it is the second and fifth syllables on which the reader lays stress.

But vaínly thou wárrest,
For thís is alóne in
Thy pówer to decláre,
That ín the dim fórest
Thou heárd'st a low moáning,
And sáw'st a bright lády surpássingly faír.—COLERIDGE.

§. In

In my ráge shall be séen,
The revénge of a quéen,

the accented syllables are the third and sixth.

354. The length of a verse may be measured in two ways. We may say that it consists of so many syllables, or we may say that it consists of so many accents.

§. In

The wáy was lóng, the wínd was cóld,

the number of syllables is eight; that of the accents four.

In

But váinly thou wárrest,

there are two accents to six syllables.

It is best to count by the accents; but in doing this, we must remember that the last syllable of a line is not reckoned.

355. Metrical groups of syllables formed are called measures.

1. The wáy | was lóng, | the wínd | was cóld—
2. Tīme to | breáthe, how | shórt so | ēver—
3. Mérrily, | mérrily, | sháll I live | nów—
4. But váinly | thou wárrest—
5. In my rágе | shall be seén—

Here the number of measures is five; two of which are dissyllabic, and three trisyllabic.

356. Metre that is formed exclusively by means of the regular recurrence of accented syllables, is called blank verse.

Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse!—MILTON.

The quality of mercy is not strain'd.
It droppeth as the gentle dew from heaven
Upon the place beneath; it is twice bless'd,
It blesseth him that gives, and him that takes;
'T is mightiest of the mighty, it becomes
The thronéd monarch better than his crown.
His sceptre shews the force of temporal power,
The attribute of awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above this sceptred sway;
It is enthronéd in the hearts of kings:
It is an attribute to God himself;
And earthly power doth then shew likest God's,
When mercy seasons justice.—SHAKESPEAR.

§. Though the Paradise Lost, the tragedies of Shakespear, and many other poems, are written in blank verse, the more usual metres exhibit something more than the simple harmony of the regularly-recurring accents.

§. They generally exhibit what is called *rhyme*.

Couplets.

O'er the glad waters of the dark blue *sea*,
Our thoughts as boundless, and our souls as *free*.
Far as the breeze can bear the billow's *foam*,
Survey our empire and behold our *home*.
These are our realms, no limits to our *sway*—
Our flag the sceptre all who meet *obey*.—BYRON.

Rhymes alternate.

Full many a gem of purest ray *serene*
The dark, unfathom'd caves of ocean *bear;*
Full many a flower is born to blush un*seen*,
And waste its sweetness on the desert *air.*—GRAY.

Rhymes sometimes alternate, sometimes in succession.

And yet how lovely in thine age of *woe*,
Land of lost gods and godlike men, art *thou!*
Thy vales of evergreen, thy hills of *snow*,
Proclaim thee Nature's varied favourite *now*
Thy fanes, thy temples to thy surface *bow*,
Commingling slowly with heroic *earth*,
Broke by the share of every rustic *plough:*
So perish monuments of mortal *birth*,
So perish all in turn, save well-recorded *worth.*—BYRON.

§. For two (or more) words to rhyme to each other, it is necessary

a. That the sound of the vowel be the same in both.

b. That the sounds following the vowel be the same.

c. That the sounds preceding the vowel be different.

Beyond this it is necessary that the syllables, to form a full and perfect rhyme, should be accented. *Sky* and *lie* form good rhymes, but *sky* and merri*ly* bad ones, and *merrily* and *silly* worse.

The letter *h* counts as nothing. *High* and *I*, *hair* and *air*, are imperfect rhymes; because *h* is no articulate sound.

Whose generous children narrow'd not their *hearts*
With commerce, giv'n alone to arms and *arts.*—POPE.

Words where the letters coincide, but the sounds differ, are only rhymes to the eye. *Breathe* and *beneath* are in this predicament; so also are *cease* and *ease* (*eaze*).

In the fat age of pleasure, wealth, and *ease*,
Sprang the rank weed, and thrived with large in*crease.*—
POPE.

On the other hand, if the sounds coincide, the difference of the letters is unimportant.

Bold in the practice of mistaken *rules*,
Prescribe, apply, and call their masters *fools.*—POPE.

They talk of principles, but notions *prize*,
And all to one loved folly sacri*fice.*—POPE.

§. In order to go further into the investigation of the nature of rhyme, let us analyze a pair of syllables. Let *told* and *bold* be taken to pieces, and let the separate parts of each be compared.

They consist of three parts or elements: 1. the vowel (*o*); 2. the part *preceding* the vowel (*t* and *b* respectively); 3. the parts *following* the vowel (*ld*). Now, the vowel (*o*) and the parts following it (*ld*) are alike in both words (*old*); the part preceding the vowel different (*told*, *bold*). This difference is essential.

Compared with the words *bold* and *told*, the words *teeth* and *breeze* have two of the elements necessary to constitute a rhyme. The vowels are alike (*ee*), whilst the parts preceding the vowels are different (*br* and *t*); and, as far as these two matters are concerned, the rhyme is a good one, *tee* and *bree*. Notwithstanding this, there is no true rhyme; since the parts following the vowel (*th* and *ze*) differ.

Again—the words *feel* and *mill* constitute only a false and imperfect rhyme. Sound for sound, the letters *f* and *m* (the parts preceding the vowel) are different. This is as it should be. Also, sound for sound, *l* and *ll* (the parts following the vowel) are identical; and this is as it should be also: but *ee* and *i* (the vowels) are different, and this difference spoils the rhyme.

§. *Single Rhymes.*—An accented syllable standing by itself constitutes a single rhyme.

'T is hard to say if greater want of *skill*
Appear in writing or in judging *ill;*
But, of the two, less dangerous is the of*fence*
To tire the patience than mislead the *sense.*
Some few in that, but thousands err in *this;*
Ten censure wrong, for one that writes a*miss.*—POPE.

§. *Double Rhymes.*—An accented syllable followed by an unaccented one constitutes a double rhyme.

Prove and explain a thing till all men *doubt it,*
And write about it, Goddess, and a*bout it.*—POPE.

§. *Treble rhymes.*—An accented syllable followed by two unaccented ones constitutes a treble rhyme.

Beware that its fatal as*céndancy*
Do not tempt thee to mope and repine;
With a humble and hopeful de*péndency*
Still await the good pleasure divine.

Success in a higher be*átitude,*
Is the end of what's under the pole;
A philosopher takes it with *grátitude,*
And believes it the best on the whole.—BYRON.

§. Accent is essential to English metre. Rhyme, on the other hand, is only an ornament. Of all the ornaments of English versification it is undoubtedly the most important.

Practice.

I. { *Measure.*—Dissyllabic.
{ *Accent.*—On the odd syllables; *i. e.* on the first, third, &c.

Four measures with double and single rhymes alternatively :—

Then her countenance all over
  Pale again as death did prove;
But he clasp'd her like a lover,
  And he cheer'd her soul with love.
So she strove against her weakness,
  Though at times her spirits sank;
Shaped her heart with woman's meekness
  To all duties of her rank.
And a gentle consort made he
  And her gentle mind was such,
That she grew a noble lady,
  And the people loved her much.
But a trouble weigh'd upon her,
  And perplex'd her night and morn
With the burden of an honour
  Unto which she was not born.—TENNYSON.

Five measures, rhyme double :—

Nárrowing ín to whére they sát asséembled,
Lów volúptuous músic wínding trémbled.

Rhyme single :—

Thén methoúght I heárd a hóllow soúnd,
Gáth'ring úp from áll the lówer groúnd.

The two varieties mixed :—

Then methought I heard a hollow sound
Gath'ring up from all the lower ground.
Narrowing in to where they sat assembled,
Low voluptuous music winding trembled;
Wov'n in circles: they that heard it sigh'd,
  Panted, hand in hand, with faces pale,
Swung themselves, and in low tones replied;
Till the fountain spouted, showering wide
  Sleet of diamond-drift and pearly hail:
Then the music touch'd the gates and died.—TENNYSON.

Six measures :—

O'n a moúntain, strétch'd beneáth a hoáry wíllow,
Láy a shépherd swaín, and víew'd the rólling bíllow.

Seven measures :—

Wé have hád enoúgh of áction ánd of mótion; wé—
Lét us sweár an oáth, and kéep it, wíth an équal mínd—
TENNYSON.

Eight measures :—

Cómrades, leáve me hére a líttle, whíle as yét 'tis eárly mórn :
Leáve me hére; and, whén you wánt me, soúnd upón the búgle hórn.—TENNYSON.

Lines of this formula occur either mixed or unmixed; as—

Unmixed :—

Here about the beach I wander'd, nourishing a youth sublime
With the fairy tales of science, and the long results of Time ;
When the centuries behind me, like a fruitful land reposed ;
When I clung to all the Present for the promise that it closed ;
When I dipp'd into the Future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be—
In the spring a fuller crimson comes upon the robin's breast ;
In the spring the wanton lapwing gets himself another crest ;
In the spring a livelier iris changes on the burnish'd dove ;
In the spring a young man's fancy lightly turns to thoughts of love.
Then her cheek was pale and thinner than should be for one so young,
And her eyes on all my motions with a mute observance hung.
And I said, "My cousin Amy, speak, and speak the truth to me;
Trust me, cousin, all the current of my being sets to thee."

TENNYSON.

Mixed with other measures :—

We have had enough of action and of motion; we
Roll'd to larboard, roll'd to starboard, when the surge was seething free,
Where the wallowing monster spouted his foam-fountains in the sea.
Let us swear an oath, and keep it, with an equal mind,
In the hollow lotos-land to live and lie reclined
On the hills, like gods together, careless of mankind :
For they lie beside their nectar, and their bolts are hurl'd
Far below them in the valleys, and the clouds are lightly curl'd
Round their golden houses, girdled with the gleaming world;
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking ships, and praying hands.—

Surely, surely slumber is more sweet than toil ; the shore,
Than labour in the deep mid-ocean, wind, and wave, and oar.
Oh ! rest ye, brother mariners, we will not wander more.

TENNYSON.

II. { *Measure.*—Dissyllabic as before.
{ *Accent.*—On the even syllables, *i. e.* on the 2nd, 4th, &c.

Two measures :—

Unheárd, unknówn,
He mákes his móan—

The straíns decáy,
And mélt awáy.

What soúnds were héard !
What scénes appéar'd—

Upón a moúntain,
Besíde a foúntain.

Three measures, rhyme single :—

With hóllow blásts of wínd—
All ón a róck reclíned.

Rhyme double :—

'Twas whén the seás were roáring—
A dámsel láy deplóring.

Alternate :—

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclined.
Wide o'er the foaming billows
She cast a wistful look ;
Her head was crown'd with willows,
That trembled o'er the brook.—GAY.

Four measures : —

On, on he hasten'd, and he drew
My gaze of wonder as he flew.
Though like a demon of the night
He pass'd and vanish'd from my sight,
His aspect and his air imprest
A troubled memory on my breast;
And long upon my startled ear
Rung his dark courser's hoofs of fear.—BYRON.

Five measures :—

Fond fool ! six feet of earth is all thy store,
And he that seeks for all shall have no more.—BISHOP HALL.

The meeting points the sacred hair dissever,
From her fair head for ever and for ever.—POPE.

§. The general term for metres of five accents, with the accent on the even syllables, is Heroic. The first division into which the heroic metres fall is into, *a*. Blank heroics, *b*. Rhyming heroics.

Blank Heroics.—Blank heroics, or blank verse, as it is generally called, falls into two varieties, determined by the nature of the subject-matter ; *a*. Dramatic blank verse ; *b*. Narrative blank verse.

Dramatic Blank Verse.—With the exception of the earliest dramas in the language, and some rhyming tragedies written in imitation of the French in the time of Charles II., the works

for the English stage consist chiefly of either prose or blank verse. It is in blank verse that most tragedies and many comedies are either wholly or partially written.

Dramatic blank verse not only admits, but calls for, supernumerary syllables. In rhyming metres these would constitute double rhymes.

OTHELLO'S SPEECH BEFORE THE SENATORS.

Most potent, grave, and reverend seigniors,
My very noble and approved good *masters*,
That I have ta'en away this old man's *daughter*,
It is most true: true, I have married her:
The very head and front of my of*fending*
Hath this extent, no more. Rude I 'm in speech
And little bless'd with the set phrase of peace,
For since these arms of mine had seven years' pith
Till now, some nine moons wasted, they have used
Their dearest action in the tented field,
And little of this great world can I speak,
More than pertains to feats of broil and *battle;*
And therefore little shall I grace my cause
In speaking of myself: yet by your *patience*
I will a round unvarnish'd tale deliver
Of my whole course of love; what drugs, what charms,
What conjuration, and what mighty *magic*,
(For such proceedings am I charged withal,)
I won his daughter.—SHAKESPEAR.

Narrative Blank Verse.—The metre of Paradise Lost, Paradise Regained, Young's Night Thoughts, Cowper's Task, Cowper's Homer, &c.

Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquish'd, rolling in the fiery gulf
Confounded, though immortal: but his doom
Preserved him to more wrath, for now the thought
Both of lost happiness and lasting pain
Torments him.—MILTON.

Here the admission of a supernumerary final syllable is rare; lines of *eleven* syllables like the following being uncommon.

Of sovran power with awful ceremo*ny*.—MILTON.

Six measures:—

He lífted úp his hánd that báck agaín did stárt.

Seven measures:—

The Lórd descénded fróm abóve, and bów'd the heavéns most hígh,
And úndernéath his feét he cást the dárkness óf the ský.

STERNHOLD AND HOPKINS.

Eight measures :—

Where vírtue wánts, and více aboúnds and weálth is bút a baíted
hoók
Wherewíth men swállow dówn the báne befóre on dánger dárk
they loók.

III. { *Measure.*—Trisyllabic.
{ *Accent.*—On the 1st, 4th, &c., syllables.

Two measures :—

Píbroch o' Dónuil Dhu !
Píbroch o' Dónuil !
Wáke thy shrill voíce anew,
Súmmon Clan Cónnuil.
Cóme away, cóme away,
Hárk to the súmmons !
Cóme in your wár array,
Géntles and cómmons.—
Cóme ev'ry híll-plaid, and
Trúe heart that wéars one ;
Cóme ev'ry steél blade, and
Stróng hand that beárs one.—
Leáve the deer, leáve the steer,
Leáve nets and bárges :
Cóme with your fíghting-gear,
Broádswords and tárges.
Cóme as the wínds come, when
Fórests are rénded ;
Cóme as the wáves come, when
Návies are stránded ;
Fáster come, fáster come,
Fáster and fáster,
Chiéf, vassal, páge, and groom,
Ténant and máster.
Fást they come, fást they come,
Sée how they gáther !
Wíde waves the eágle plume,
Blénded with heáther.

Cást your plaids, dráw your blades,
Fórward each mán set !
Píbroch of Dónuil Dhu,
Knéll for the ónset.—Scott.

Whére shall the lóver rest,
Whóm the Fates séver,
Fróm his true maíden's breast,
Párted for éver ?
Whére through gróves deép and [high,
Sóunds the far bíllow ;
Whére early víolets die
U'nder the wíllow.—Scott.

O'ft have I seén the sun,
Tó do her hónour,
Fíx himself át his noon
Tó look upón her,
A'nd hath gilt év'ry grove
E'v'ry hill neár her,
Wíth his flames fróm above,
Stríving to cheér her.
A'nd when she fróm his sight
Háth herself túrned,
Hé, as it hád been night,
I'n clouds hath moúrned.
Drayton.

Three measures :—

Peáce to thee, ísle of the ócean,
Peáce to thy breézes and bíllows.—Byron.

Four measures :—

Wárriors or chiéfs, should the sháft or the swórd
Piérce me in leáding the hóst of the Lórd,
Heéd not the córpse, though a kíng 's in your páth,
Búry your steél in the bósoms of Gáth.

Thóu, who art beáring my búckler and bów,
Should the soldiers of Saul look away from the fóe,
Láy me that móment in bloód at thy feét,
Míne be the doóm that they dáre not to meét.

Fárewell to óthers, but néver we párt,
Heír to my róyalty, són of my heárt ;
Bríght be the díadem, boúndless the swáy,
Or kíngly the deáth that awaíts us to-day.—BYRON.

IV. { *Measure.*—Trisyllabic.
{ *Accent.*—On 2nd, 5th, &c., syllables.

Two measures.

Besíde her are laíd
Her máttock and spáde—
Alóne she is thére,
Her shoúlders are báre—
Ever alone
She máketh her moán.
TENNYSON.

The bláck bands came óver
The A'lps and their snów ;
With Boúrbon, the róver,
They páss'd the broad Pó.
We [have] beáten all [our] foémen,
We [have] cáptured a kíng,
We [have] túrn'd back on nó [men,
And só let us síng

" The Bóurbon for éver !
Though pénniless áll.
We 'll [have] óne more endeávour
At yónder old wáll.
With [the] Boúrbon we 'll gáther
At dáy-dawn befóre
The gátes, and togéther
Or breák or climb ó'er
The wáll: on the ládder
As moúnts each firm foót,
Our shoút shall be gládder,
[And] death ónly be múte.—
The Boúrbon ! the Boúrbon !
Sans coúntry or hóme,
We 'll fóllow the Boúrbon
To plúnder old Róme."
BYRON.

Three measures.

I 've foúnd out a gíft for my faír ;
I 've foúnd where the woód-pigeons breéd :
But lét me that plúnder forbeár ;
She 'll sáy 'twas a bárbarous deéd.

He né'er could be trúe, she avérr'd,
Who [would] rób a poor bírd of its yóung ;
[And] I lóved her the móre when I heárd
Such ténderness fáll from her tóngue.—SHENSTON.

Four measures :—

Oh húsh thee, my bábie, thy síre was a knight,
Thy móther a lády both lóvely and bright :
The woóds and the gléns and the tówers which we seé,
They áll are bélonging, dear bábie, to theé.—SCOTT.

V. { *Measure.*—Trisyllabic.
{ *Accent.*—On the 3rd, 6th, &c., syllables.

One measure :—

As ye sweép
Through the deép.—CAMPBELL.

Two measures :—

In my ráge shall be seén
The revénge of a quéen.—ADDISON.

Three measures :—

And the spárkles they flásh from their éyes !

Mixed.

See the snákes, how they réar,
How they híss in the aír,
And the spárkles they flásh from their éyes !—DRYDEN.

Four measures :—

And the kíng seized a flámbeau with zeál to destróy.
DRYDEN.

Mixed.

1.

The Assýrian came dówn like a wólf ón the fóld,
And his cóhorts were gleáming in púrple and góld:
And the sheén of their speárs was like stárs on the séa,
When the blúe wave rolls níghtly on deép Galileé.

2.

Like the leáves of the fórest when súmmer is greén,
That hóst with their bánners at súnset were seén:
Like the leáves of the fórest when aútumn is blówn,
That hóst on the mórrow lay wíther'd and strówn.

3.

For the A'ngel of Deáth spread his wíngs on the blást,
And breáthed in the fáce of the fóe as he páss'd;
And the éyes of the sleépers wax'd deádly and chíll,
And their heárts but once heáved, and for éver grew stíll.

4.

And thére lay the steéd with his nóstril all wíde;
But throúgh it there róll'd not the breáth of his príde:
And the foám of his gásping lay whíte on the túrf,
And cóld as the spráy of the róck-beating súrf.

5.

And thére lay the ríder distórted and pále,
With the déw on his brów, and the rúst on his maíl;
And the ténts were all sílent, the bánners alóne,
The lánces unlífted, the trúmpet unblówn.

6.

And the wídows of A'shur are loúd in their waíl,
And the ídols are bróke in the témple of Báal,
And the míght of the Géntile unsmóte by the swórd
Hath mélted like snów in the glánce of the Lórd.—Byron.

§. Lines or verses grouped together constitute stanzas, couplets, triplets, &c. It is only a few of the English metres that are known by fixed names. These are as follows:—

a. Common Octosyllabics.—Butler's Hudibras, Scott's poems, The Giaour, and other poems of Lord Byron.

The way was long, the wind was cold,
The minstrel was infirm and old;
His haggard cheek and tresses gray,
Seem'd to have known a better day;
The harp, his sole remaining joy,
Was carried by an orphan boy,
The last of all the bards was he
That sung of ancient chivalry.—Scott.

b. Elegiac Octosyllabics.—Same as the last; except that the rhymes are regularly alternate, and the verses arranged in stanzas.

And on her lover's arm she leant,
  And round her waist she felt it fold,
And far across the hills they went,
  In that new world which now is old:
Across the hills and far away,
  Beyond their utmost purple rim,
And deep into the dying day
  The happy princess follow'd him.—Tennyson.

c. Octosyllabic Triplets.—Three rhymes in succession. Generally arranged as stanzas.

I blest them, and they wander'd on;
I spoke, but answer came there none:
The dull and bitter voice was gone.—Tennyson.

d. Blank Verse.—Five dissyllabic measures, with accents on the even syllable, without rhyme.

All these and more came flocking; but with looks
Downcast and damp, yet such wherein appear'd
Obscure some glimpse of joy to have found their chief
Not in despair, to have found themselves not lost
In loss itself; which on his countenance cast
Like doubtful hue; but he his wonted pride
Soon recollecting with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage and dispell'd their fears.—Milton.

e. Heroic Couplets.—Five measures, as before, with pairs of rhymes.

Strait as a line in beauteous order stood
Of oaks unshorn, a venerable wood;
Fresh was the grass beneath, and every tree
At distance planted in a due degree,
Their branching arms in air with equal space
Stretch'd to their neighbours with a long embrace:
And the new leaves on every bough were seen
Some ruddy-colour'd, some of lighter green.—DRYDEN.

f. Heroic Triplets.—Five measures, as before. Three rhymes in succession. Arranged in stanzas.

g. Elegiacs.—Five measures, as before; with regularly alternate rhymes, and arranged in stanzas.

The curfew tolls the knell of parting day,
The lowing herds wind slowly o'er the lea,
The ploughman homewards plods his weary way,
And leaves the world to darkness and to me.—GRAY.

h. Rhymes Royal.—Seven lines of heroics, with the last two rhymes in succession, and the first five recurring at intervals.

This Troilus, in gift of curtesie,
With hauk on hond, and with a huge rout
Of knightes, rode, and did her company,
Passing all through the valley far about;
And further would have ridden out of doubt.
Full faine and woe was him to gone so sone;
But turn he must, and it was eke to doen.—CHAUCER.

This metre was common with the writers of the earlier part of Queen Elizabeth's reign. It admits of varieties according to the distribution of the first five rhymes.

i. Ottava Rima.—A metre with an Italian name, and borrowed from Italy, where it is used generally for narrative poetry. The Morgante Maggiore of Pulci, the Orlando Innamorato of Bojardo, the Orlando Furioso of Ariosto, the Gierusalemme Liberata of Tasso, are all written in this metre. Besides this, the two chief epics of Spain and Portugal respectively, the Araucana and the Lusiados, are thus composed. Hence it is a form of poetry which is Continental rather than English, and naturalized rather than indigenous. The stanza consists of eight lines of heroics, the first six rhyming alternately, the last two in succession.

Arrived there, a prodigious noise he hears,
Which suddenly along the forest spread;
Whereat from out his quiver he prepares
An arrow for his bow, and lifts his head;
And lo! a monstrous herd of swine appears,
And onward rushes with tempestuous tread,
And to the fountain's brink precisely pours,
So that the giant 's join'd by all the boars.—BYRON.

j. Terza Rima.—Like the last, borrowed both in name and nature from the Italian, and scarcely yet naturalized in England.

The Spirit of the fervent days of old,
  When words were things that came to pass, and Thought
  Flash'd o'er the future, bidding men behold
Their children's children's doom already brought
  Forth from the abyss of Time which is to be,
  The chaos of events where lie half-wrought
Shapes that must undergo mortality:
  What the great seers of Israel wore within,
  That Spirit was on them and is on me;
And if, Cassandra-like, amidst the din
  Of conflicts, none will hear, or hearing heed
  This voice from out the Wilderness, the sin
Be theirs, and my own feelings be my meed,
  The only guerdon I have ever known.—BYRON.

k. Alexandrines.—Six measures; like the last, generally, perhaps always, with rhyme. The name is said to be taken from the fact that early romances upon the deeds of Alexander of Macedon, of great popularity, were written in this metre. One of the longest poems in the English language is in Alexandrines, viz. Drayton's Poly-olbion.

Ye sácred bárds that tó your hárps' melódious stríngs
Sung th' áncient héroes' deeds, the mónuménts of kíngs;
If, ás those Drúids taúght who képt the Brítish rítes,
And dwélt in dárksome gróves, there cóunsellíng with sprítes,
When thése our soúls by deáth our bódies dó forsáke,
They ínstantly agaín to óther bódies táke,
I cóuld have wísh'd your soúls redóubled ín my breást,
To gíve my vérse applaúse to tíme's etérnal rést.—DRAYTON.

l. Spenserian Stanza.—A stanza consisting of nine lines, the eight first heroics, the last an Alexandrine.

It hath been through all ages ever seen,
That with the prize of arms and chivalrie
The prize of beauty still hath joined been,
And that for reason's special privitie;
For either doth on other much rely.
For he meseems most fit the fair to serve
That can her best defend from villanie;
And she most fit his service doth deserve,
That fairest is, and from her faith will never swerve.
SPENSER.

Childe Harold and other important poems are composed in the Spenserian stanza.

m. Service Metre.—Couplets of seven measures. This is the common metre of the Psalm versions. It is also called Common Measure, or Long Measure. In this metre there is always a pause after the fourth measure, and many grammarians consider that with that pause the line ends. According to this view, the service metre does not consist of two long lines with seven measures each; but of four short ones, with four and three measures each alternately. The Psalm versions are printed so as to exhibit this pause or break.

The Lord descended from above, | and bow'd the heavens most high,
And underneath his feet He cast | the darkness of the sky.
On Cherubs and on Seraphim | full royally He rode,
And on the wings of mighty winds | came flying all abroad.

STERNHOLD AND HOPKINS.

In this matter the following rule is convenient. When the last syllable of the fourth measure in the one verse *rhymes* with the corresponding syllable in the other, the long verse should be looked upon as broken up into two short ones; in other words, the couplets should be dealt with as a stanza. Where there is no rhyme except at the seventh measure, the verse should remain undivided. Thus:—

Turn, gentle hermit of the glen, | and guide thy lonely way
To where yon taper cheers the vale | with hospitable ray—

constitute a single couplet of two lines, the number of rhymes being two. But,

Turn, gentle hermit of the dale,
And guide thy lonely way
To where yon taper cheers the vale
With hospitable ray.—GOLDSMITH.

constitute a stanza of four lines, the number of rhymes being four.

n. Ballad Stanza.—Service metre broken up in the way just indicated. Goldsmith's Edwin and Angelina, &c., from which the last stanza was an extract.

o. Poulterer's Measure.—Alexandrines and service metre alternately.

PARSING.

§. *Parse* from the Latin *per* se (by itself). It meant, originally, to take, in teaching the alphabet, each letter separately. It now means to take each *word* separately.

§. There are two kinds of Parsing—Logical Parsing and Grammatical Parsing.

§. Grammatical Parsing deals with the words which constitute sentences as so many Nouns, Pronouns, Verbs, Participles, &c., taking cognizance of them as Parts of Speech.

EXAMPLE OF GRAMMATICAL PARSING.

"The abbot on the threshold stood,
And in his hand the holy rood;
Back on his shoulders flow'd his hood."

The—Definite Article, same root as the Demonstratives *this, that.*

Abbot—Substantive Common, nominative to stood, Singular.

On—Preposition, governing *threshold.*

The—Definite Article.

Threshold—Substantive Common, Singular, Objective case, governed by *on.*

Stood—Third person, Singular, Past Tense, Indicative Mood, from the Verb stand, Intransitive, strong Conjugation.

And—Conjunction Copulative.

In—Preposition, governing *hand.*

His—Possessive Case of Personal Pronoun, Singular, third Person.

Hand—Substantive Common, Singular, Objective Case, governed by *in.*

The—Definite Article.

Holy—Adjective, belonging to *rood.*

Rood—Substantive Common, Singular.
("*Was*" is understood here.)
Back—Adverb.
On—Preposition, governing shoulders.
His—Possessive Case of the Personal Pronoun, third Person, Singular.
Shoulders—Substantive Common, Plural, Objective Case, governed by *on*.
Flowed—Third Person, Singular, Past Tense, Indicative Mood, from *flow*, a Verb, Intransitive, weak Conjugation.
His—Possessive Case of the Personal Pronoun, third Person, Singular.
Hood—Substantive Common, Singular, nominative to *flowed*.

§. *Logical* Parsing deals with the words which constitute propositions as Terms and Copulas; taking cognizance of them as Subjects or Predicates, or as parts thereof. Under this view

Man is mortal,

contains

Man	Subject.
Mortal . . .	Predicate.
Is	Copula.

For practical purposes it is useful, as well as customary, to combine the two sorts.

§. The simplest sentences are those which consist of single simple propositions; as

1. *The Sun is shining.*
2. *The Moon is shining.*
3. *The Sun is red.*
4. *The Sun is bright.*

§. Sentences like

1. *The Sun and Moon are shining;*
2. *The Sun is red and bright,*

are anything but simple; for although, when we consider them merely as sentences, they are both short and clear, they each consist of *two* propositions.

§. The simplest propositions are those that consist of the simplest terms; as

1. *Fire is burning*,
2. *Summer is coming*,
3. *Man is mortal*,
4. *I am glad*,

and the like; wherein the number of words is three—three and no more; one for the Subject, one for the Predicate, and one for the Copula.

§. The shortest propositions are not always the simplest. When each word represents either a term or copula, their grammatical elements coincide accurately with their logical, as was the case with the preceding examples. When, however, these contain fewer than three words, it is clear that either something must be supplied or that a term and copula are combined in the same word, as is the case with such expressions as

1. *Fire burns*,
2. *Summer comes*,

where *comes* and *burns* are both Predicate and Copula at once.

In such expressions as

1. *Come*,
2. *Go, &c.*,

the subject is understood.

§. The simplest propositions, then, are those that consist of what is called *single-worded* terms. Most terms, however, are *many-worded*. If it were not so, what would become of those words which, though incapable by themselves of forming a name, are still used for forming a *part* of one—words like *the*, *of*, and the like?

§. Very simple propositions can easily be converted into their opposite, as may be seen by the following operations upon the words

Fire is burning.

1. Prefix the definite article.—*The fire.*
2. Insert an adjective.—*The bright fire.*
3. Add an adverb.—*The very bright fire.*
4. Add a participle, and convert *bright* into its corresponding adverb.—*The very brightly-burning fire.*
5. Introduce a second substantive, showing its relations to the word *fire* by means of a proposition. —*The very brightly-burning fire of wood.*
6. Insert *which* after *fire*, followed by a secondary proposition.—*The very brightly-burning fire which was made this morning of wood.*
7. Add another secondary proposition relating to *wood.*—*The very brightly-burning fire which was made this morning out of the wood which was brought from the country.*
8. Add another secondary proposition by means of a conjunction.—*The very brightly-blazing fire which was made this morning out of the wood which was brought from the country, because there was a sale.*

§. It is clear that processes like this may be carried on *ad infinitum*, so that a sentence of any amount of complexity will be the result. Meanwhile, the Predicate may be made as many-worded as the Subject. Notwithstanding all this, the primary and fundamental portion of the term is manifestly the word *fire.* To this all the others are subordinate.

In like manner, the following lines from the opening of the Paradise Lost, give us but a single term, of which the word *fruit* is the fundamental element.

The *fruit*
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe;
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat.

§.

EXAMPLE OF LOGICAL PARSING.

1. *The way was long.*
   - A. Essential part of the Subject—*way.*
   - B. Predicate—*long.*
   - C. Copula—*was.*
   - D. Subordinate part of the subject—*The*, Definite Article.

2. *The wind was cold.*
   Essential part of Subject—*wind.*
   Predicate—*cold.*
   Copula—*was.*
   Subordinate part of Subject—*The*, Definite Article.

3. *The minstrel was infirm.*
   Essential part of Subject—*minstrel.*
   Predicate—*infirm.*
   Copula—*was.*
   Subordinate part of Subject—*The*, Definite Article.

4. *And.*
   Conjunction belonging to no proposition at all; but connecting the one which has just preceded with the one that follows.

5. *The minstrel was old.*
   Essential part of Subject—*minstrel.*
   Predicate—*old.*
   Copula—*was.*
   Subordinate part of Subject—*The*, Definite Article.

These two propositions have been given *in extenso*. The compendious form of them is

The minstrel was infirm and old.

6. *His haggard cheek seem'd to have known a better day.*
   Essential part of Subject—*cheek.*
   Predicate—*seemed.*
   Copula—involved in *seemed.*
   Subordinate part of the Subject—*His*, Possessive case of *he.* It means—*the minstrel's.*
   Haggard—Adjective.
   Subordinate parts of the Predicate—
   Known—Past Participle from *know.*
   Have—Infinitive Verb.
   To—Preposition.

Day—Substantive.
Better—Adjective in the Comparative Degree. No Positive form. Its place supplied by *good*.
A—Indefinite article. *A* form of *an*. The *-n*, however, is omitted, because the word that follows begins with a consonant.

The subordinate parts of this Predicate are all connected. Theoretically the sense is *to possess a better day as a known thing*—in which case *known* is, virtually, in the accusative case and the Neuter Gender. The grouping is

to have known | *a better day*

7. *And.*
Conjunction; included in no proposition, but connecting two.
8. *His tresses gray seem'd to have known a better day.*
Compendiously, these two propositions run

His haggard cheek and tresses gray,
Seem'd to have known a better day.

9. *The harp was carried by an orphan boy.*
Essential part of Subject—*harp.*
Predicate—*carried.*
Copula—*was.*

10. ——————— *his sole remaining joy,*
Was carried by an orphan boy.

Here *joy* is in apposition to *harp;* and in some sense, is as true a Subject as the word *harp* itself.

11. *The last of all the bards was he.*
Copula—*was.*

He, though following the Copula, seems to be the Subject. At any rate in prose the expression would be—

Subject	*Copula*	*Predicate*
He	*was*	*the last of all the bards.*

12. *Who sang of ancient chivalry.*
Subject—*who:*

a relative pronoun meaning the same as *he*, its antecedent. It has no meaning of its own. Neither has *he*. It might mean a *king*, *hero*, *horse*, or anything of the Masculine gender. In the particular instances before us it means *bard* or *minstrel*. These substantives are *its* antecedents just as it is, itself, the antecedent of *who*.

The passage, as it stands in Scott, runs thus:—

The way was long, the wind was cold,
The minstrel was infirm and old,
His haggard cheek and tresses gray
Seem'd to have known a better day.
The harp, his sole remaining joy,
Was carried by an orphan boy.
The last of all the bards was he
Who sang of ancient chivalry.

The Lay of the Last Minstrel.

§. In propositions like—

Great is Diana of the Ephesians,

the order of terms is reversed, and the Predicate precedes, instead of following, the Copula. Expressions of this kind, *in declaratory propositions*, are, more or less, rhetorical.

§. In propositions like—

What is that?

this transposition is the rule, rather than the exception.

Subject—*That.* A Demonstrative Pronoun in the neuter gender, denoting some unknown object to which the speaker is directing attention—perhaps pointing. The *-t* is the *-t* in *i-t* and wha-*t*, and is the sign of the neuter gender.

Copula—*Is.*

Predicate—*What.* An Interrogative Pronoun; also neuter. The Proposition being interrogative, the Predicate and Subject change places.

For *that* write *this*, and the object concerning which the inquiry is made is brought nearer.—*What is this?*

For *that* write *yon*, and it is removed to a greater distance—*What is yon?*

All these distances, however, are comparative. The object expressed by *that* may be near enough to be touched by the finger, or it may be all but out of sight.

§.

Where are you?

Subject—*You.*
Copula—*are.*
Predicate—*where.* This word, though in many respects an Adverb, forms *by itself* a term. It is equivalent, however, to *in what place;* a phrase in which we have a Substantive and something more. In like manner, *here I am = I am in this place.*

§.

When did you see him?

Subject—*You.*
Essential part of Predicate—*see.*
Copula—involved in Predicate.

When = at what time?

§. In propositions like—

Beware,
Go,
Walk,
Speak, &c.,

the subject is the person or object spoken to. But as this is easily understood, the Pronoun *thou* (or *ye*) is omitted. It constitutes, however, the subject. It is generally treated as a Nominative Case. Strictly speaking, it is a Vocative.

§. All the preceding Propositions are clearly and decidedly (1) Declaratory; (2) Interrogatory; or (3) Imperative—conveying (1) Assertions; (2) Questions; or (3) Commands.

§. The following are in a somewhat different predicament.

§.

May you be happy.

Subject—*You.*

Copula—*be.*

Predicate—*happy.*

Sentences of this kind are called Optative, from the Latin word *opto = I wish.* By more than one good authority, they are placed in a class by themselves as a third species of Proposition. And it cannot be denied that they are expressions of a peculiar character.

Would I could.

This is also optative, meaning *I wish I could*, or more fully.

I wish
that
I could.

Such being the case, we have two propositions conveyed by three words. There is the omission of the conjunction *that;* and (more remarkable) that of the Personal Pronoun as well.

§.

How well you look.

Subject—*You.*

Predicate—*look.*

Copula—involved in Predicate.

Sentences of this kind convey an exclamation of surprise, and have been called Exclamatory.

Optative Propositions are, to a certain extent, Imperative, and, to a certain extent, Declaratory. In expressions like

May you be happy,

change the place of *may* and *you*, the result is an ordinary assertion,

You may be happy.

On the other hand,

You be happy

is a command. There is no command, however, without a real or supposed wish on the part of the speaker.

Exclamatory Propositions are, to a certain extent, Interrogative, and, to a certain extent, Declaratory.

In expressions like

How well you look,

change the place of the essential parts, and the result is an ordinary assertion,

You look well.

Meanwhile, *how* indicates the degree or extent of your well-looking. But it only *indicates* it. The degree itself is undefined; and (as such) the possible object of a question.

How do you look?

is an actual Interrogation.

PUNCTUATION,

derived from *punctum* (Latin), a point. It means the putting of points or stops to represent to the eye the pauses made by the voice in reading or speaking. These pauses differ in length, and are therefore represented by different kinds of stops.

There are four different kinds of stops — the Comma—the Semicolon—the Colon—the Period.

I.—THE COMMA

separates parts or members of a sentence, which, though closely connected in sense and in construction, require some short pause between them. The proper use of the comma can only be known by practice and by attention, but there are some general rules to be observed.

1. When a parenthetical, relative, or explanatory clause is introduced, a comma should generally be placed before and after it; as—

"My brother, fearing your displeasure, begged me to apologize for this delay."

"These gentlemen, who live in the country, have brought me some flowers."

2. When a person, or an object, is addressed, a comma should be placed after the name of the person or object, as—

"Mary, give me your book."
"Friends, countrymen, I appeal to you."
"Fond hope of many nations, art thou dead?"

3. The case absolute, and the infinitive mood absolute, should generally be separated by commas from the other parts of the sentence—

"His father dying, he succeeded to the estate."
"To confess the truth, I forgot it."

4. Words in apposition, when they are accompanied by adjuncts, require to be separated by commas, as—

"Augustus, the first Roman Emperor, who succeeded Julius Cæsar," &c., &c.
"I, Henry, king of Great Britain and defender of the faith, do hereby proclaim," &c., &c.

5. Adverbs, and adverbial phrases, in many instances, need to be separated by commas from the sentence to which they belong, as—

"His conduct is, in many respects, very unsatisfactory."
"Finally, the great source of all this evil must be looked for," &c.
"Besides, I do not know his address."

6. Three or more nouns, adjectives, verbs, or adverbs, following one another, must be separated by commas: also *two* words of any of these parts of speech when the conjunction is omitted, as—

"Her time is fully occupied with music, drawing, and the study of languages."
"He is a brave, energetic, active person."
"Hopes, fears, joys, sorrows, succeed one another like passing hues."
"You must read, mark, learn, and digest this book."
"Duty, inclination, alike compel me to it."

7. In elliptical construction, commas are used to mark the ellipsis, as—

"My brother likes him a little; my father, still less; and my uncle, not at all."
"To one person is given the talent of speaking; to another, facility in writing; to another, the power of retaining what he hears."

8. Sentences in which contrast or opposition is expressed, require the use of commas, as—

"Though slow, yet sure: though tardy, yet welcome."

"Patience arises from, and points to, the hope of a better future."

9. To mark emphasis, commas are sometimes used, as—

"To you, you alone, will I entrust this mission."
"Strange, strange indeed, is the perversity of human nature."

The often-quoted suggestion of marking a comma by a pause sufficiently long to count *one;* a semicolon, by counting *two;* a colon, by counting *three;* and a period, by *four*, is not to be taken as a rule, yet it serves to show the relative value of the stops.

In reading, there is a pause which is less than a comma, and is not expressed in writing: it is called in prose, the rhetorical pause; in poetry, the cæsural pause.

II.—THE SEMICOLON

is used for dividing clauses which are less closely connected than those separated by commas. When one clause is complete in itself, both as to sense and construction, and another clause is added by way of inference or explanation, a semicolon is placed between the two. Also when a sentence is composed of many clauses, each clause being in itself complete, yet in some way depending on the other parts of the sentence, the clauses are separated by semicolons, as—

"Very frankly he confess'd his treasons;
Implored your highness' pardon; and set forth
A deep repentance; nothing in his life
Became him like the leaving it; he died
As one that had been studied in his death."

Shakespear.

III.—THE COLON

is used to divide a sentence into two or more parts,

where there is less connection between them than between those separated by a semicolon, as—

"Sit, worthy friends: my lord is often thus,
And hath been from his youth: pray you, keep seat:
The fit is momentary," &c. *Shakespear.*

IV.—THE PERIOD, OR FULL STOP,

is used when a sentence is as complete as it is intended to be, both in construction and in sense.

The Note of Interrogation (?) and the Note of Admiration (!) are but varieties of the Period, and are used when the turn of the sentence requires to be thus marked. When a question is asked, the note of interrogation is used. When there is an expression of emotion, the note of exclamation is used.

It remains to notice the Dash, the Parenthesis, and the Marks of Quotation.

The Dash is used either to express a sudden and abrupt breaking off of the sentence, or a long and emphatic pause, as—

"Up, up, and see
The great doom's image.——Malcolm! Banquo!"
&c., &c.
"Till then, enough.——Come, friends."—*Shakespear.*

The Marks of Parenthesis ( ) enclose some clause inserted into a sentence, which could be omitted without injury to the sense or construction, as—

"Tell me (if your art
Can tell so much) shall Banquo's issue ever
Reign in this kingdom?" *Shakespear.*

The Quotation Marks " " are used to mark a passage quoted from some other writer or speaker, as—

His words were, "Come quickly."

EXERCISES.

1. Make a list of the names of villages ending in *by* in the following counties :—Lincoln, York, Leicester, Northampton, Nottingham, Derby, Lancashire, Cheshire, Norfolk, Suffolk. Observe in what proportion they occur elsewhere.

2. Give a list of twenty monosyllables where the vowel-sound is that of the *a* in *fate*, ten of which shall end in *-e* (as *ale*), and ten contain the letters *ai*, as *ail*.

3. Give a list of ten words like *seat*, where the sound of *ee* is expressed by *ea*.

4. Frame five propositions, each consisting of three words ; five, consisting of two ; five, consisting of only one.

5. Write down twenty words capable of forming, by themselves, either a Subject or a Predicate.

6. Write down twenty words capable of forming Predicates, but not capable of forming Subjects.

7. Write down twenty words capable of forming both Predicate and Copula.

8. Write down ten proper names, five of persons, and five of places. Also ten abstract names, with their corresponding adjectives.

9. Write down three Compound words beginning with and three ending with *day*. Also three compounds like *midshipman*, containing more than two elements.

10. Form derived words from the following : *wise*, *happy*, *man*, *love*, *hunt*, *gird*, *gold*, *thrive*, *shrive*, *goose*, *drink*, *lamb*, *hill*, *craft* ; stating in each instance what part of speech the word is.

11. Take a page from some good author and write down all the pronouns it contains. By the side of each, write the substantive for which it stands.

12. Take a page from some good author, make a list of all the substantives contained in it, and give their Plurals.

13. Give the Possessive Plurals of *child*, *man*, *fox*, *wife*, *dog*.

14. Take a page of any good author, and write down all the adjectives it contains, giving their Comparative and Superlative degrees.

15. Make a list of words ending in *-most*.

16. Take a page of some good author, and write down the verbs it contains, naming, if possible, the corresponding verbals.

17. Make a list of ten transitive, and ten intransitive verbs.

18. Give the Past Tense of the following verbs: *fall*, *hold*, *blow*, *draw*, *heat*, *cleave*, *shake*, *give*, *arise*, *swim*; also their Participles.

19. Convert *sweet*, *brave*, *strong*, *wise*, *odd*, into their corresponding adverbs. Make a list of twenty adverbs ending in *ly*.

20. Give three examples of an adverb in the Comparative Degree, and three of one in the Superlative.

21. Take a page from some good author, and write down the adverbs it contains; also the Prepositions, Conjunctions, and Interjections.

22. Construct ten Sentences, in each of which there shall be a Collective Substantive.

23. Give ten convertible words, such as *black*, used as *adjectives* and as Substantives.

24. Place the Indefinite Article before the following words: *man*, *boy*, *woman*, *heir*, *hand*, *ox*, *day*, *unit*, *well-wisher*, *ewer*.

25. Insert the apostrophe, when needed, near the final *s* in *ships*, in the following:—

This ships sail.
These ships are sailing.
These ships sails.

26. Explain the construction of *I have written a letter*.

27. Construct a sentence in which *in* is a Preposition; another sentence in which it is an *adverb*. Do the same with *on* and *through*.

28. Write down under each of the following words three rhymes: *old*, *man*, *steal*, *master*, *breezes*, *leading*, *willow*, *fortify*, *hardiness*, *charity*.

29. An exercise on Punctuation may be given by dictating a passage from any good author, taking care to indicate no stops, and requiring the pupil to put them afterwards, and to give the reasons in each instance.

30. An exercise in *Prosody* may be given by selecting passages to be scanned or marked according to the rules and measures given.

FOR PARSING.

I have no gold nor silver.
I wish you to hope against hope.
He went on all fours.
The assembly was convened.
The parliament is prorogued.
The multitude were easily pacified.
The gang was large.
He asked an alms.
These alms are valuable.
His great bane is his riches.
Riches fly away quickly.
My means are small.
Ill news fly apace.
This is bad news.
Do not spare your pains.
All my pains are fruitless.
I called on the Miss Browns.
To forgive is divine.
This field is ours.
This is our field.
This is my garden.
This garden is mine.

The child pined for its home.
They say it happened last week.
One longs to be able to do more.
One might expect more progress.
There is no chance of her coming.
There are many impostors.
It snows fast.
I will lay me down.
I will keep myself warm.
Take care of yourselves.
He laughed himself hoarse.
You yourself saw it done.
The thing itself is impossible.
This is the better of those books.
I have seen your house.
I had spoken to your cousin.
I have slept well.
I have travelled a great deal.
I have selected a horse.
He has asked his brother.
I command them.
You eat very often.
He sleeps in town to-night.
Will you dance?
I danced the quadrilles.
I am trying to see my way.
He is hoping to go out soon.
Either you or I is in the wrong.
Either she or we are right.
Would they had stayed!
Speed we on our way!
Wait till I come.
He longs for a less trying life.
To go so far is dangerous.
He was writing when I called.
Let us go quickly.
Come without fail.
He jumped over the hedge.
I cannot see through the mist.
They are behind the wall.
They attacked from behind.
See them all pass by.
It is by the door.
He, who spoke, is the leader.
I have done what you advised.
You are taller than me.
You are taller than I.
Ere yet the sun had risen.
It is all but dark.
All fled but John.
I saw all but James.
You may go, but not I.
He spoke, not of you, but me.
He climbs up the tree.
I am coming up.
They are climbing up.
Go down.
It is down-stairs.
He ran round the tree.
You are wiser than I.
This is said to be like me.
The one is like the other.
It weighs a pound.
From whence do you come?
I come from thence.

Salt meat is good when the salt with which it is salted is well rubbed in.

I will ice the cream if you will bring some ice from the ice-house.

How can you light this room? I think it will be light enough if we have twelve lights burning.

He always answers with ifs and buts.

Take that silver vase to the silversmith to be re-silvered.

Do you prefer a gold to a silver pencil-case?

He would have all sweets and no bitters.

I have not met her this five years.

Riches are sometimes a great blessing.

It is the only means I can suggest.

He is willing to make amends for his fault.

My gardens, they cost me several hundreds a year.

The minister, he made a long speech last night.

Adrian the fourth, the first English pope, is the person to whom you refer.

The same may be said of all the King Georges.

Direct your letter to the Misses Evans.

To hesitate is to decide in this case.

We must not forget the Newtons and Bacons, the Herschels and Brewsters, in pursuing those studies.

Is this your book? No: it is yours.

I do not think this is his house. Yes: it is his.

One often speaks without thinking.

There is no one whom I honour as I do that man.

It is tiresome to be kept waiting so long.

It is to be hoped that he will soon come.

The banker and the clerk have been here.

The manager and inspector has called to-day.

The last two weeks have passed quickly.

The two last pupils in the class did not answer.

Put me down at Smith and Robson's.

I am going to Chatsworth, the seat of the Duke of Devonshire.

You must go to the Isle of Wight, the garden of England.

Lord Macaulay, the great historian, died lately.

I shall have written my letter when you come.

I should have tried to meet you, had I thought you would be there.

We generally walk six miles a day.

Although it is late, I have waited for you.

Although it be late, I will not fail.

If he is gone, I must follow him.

I wrote that account that you might be satisfied.

I come that you may hear all my story.

I have given you that book that you may have no excuse for ignorance.

I had hoped that he would mend his ways.

Would that thou wert more consistent.

A king or queen always rules in England.

A sovereign or supreme ruler always rules in England.

Either he or they will attend to you.

Neither my brother nor myself was there.

The offender must be punished, whoever he be.

I saw him! a living, breathing, feeling man.

I come in hopes of persuading you; but I fear you will not be persuaded.

I fear to speak. Dare you speak?

Methinks it is but a sadly poor prospect.

Quiet, strong characters are the hope of the times.

The man, whom I saw, was very tall and dark.

Who fears to own himself in the wrong, is a greater coward than he who dreads the tempest.

The lady to whom I spoke is my cousin.
He, whose heart is true, fears nothing.
It is I, your leader, who call you on to great deeds.
The day I have hoped for is come.
I think your plan is clever and excellent, except the one part of it, to which I objected yesterday ; but I trust to you to remedy this, because your character is at stake.
The children dance round and round.
It is standing-up time at his school.
If the sun shine, the day will be clear.
If you are ready, I will come directly.
I will stay as long as you like.
The door being open, the horse was stolen.
What is the cause of that man's walking so slowly ?
What is the reason of that girl singing so hoarsely ?

Come what, come may,
Time and the hour wear through the roughest day.—SHAKESPEAR.

Give me back him I love
From his stern will relenting.
But first and chiefest, with thee bring,
Him that high soars on golden wing.—MILTON.

But come, thou goddess fair and free,
In Heaven yclept Euphrosyne,
And, by men, heart easing Mirth.—MILTON.

Where you are liberal of your loves and counsels,
Be sure you be not loose ; for those you make friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But when they mean to sink ye.—SHAKESPEAR.

Mark but my fall, and that that ruin'd me ;
Cromwell, I charge thee, fling away ambition ;
By that sin fell the angels ; how can man then,
The image of his Maker, hope to win by 't ?
Love thyself last ; cherish those hearts that hate thee,
Corruption wins not more than honesty.—SHAKESPEAR.

Whose mind is but the mind of his own eyes,
He is a slave—the meanest we can meet !—WORDSWORTH.

Sweet Heaven forfend ! his was a lawful right
Noisy he was, and gamesome as a boy ;
His limbs would toss about him with delight,
Like branches when strong winds the trees annoy.
WORDSWORTH.

If plants be cropt, because their fruits are small,
Think you to thrive, that bear no fruit at all.—QUARLES.

QUESTIONS FOR EXAMINATION.

ON THE HISTORY OF THE ENGLISH LANGUAGE.

1. To what great class of languages does the English belong?
2. Name the different forms of the language which are brought before us in studying the history of England.
3. When and how was the Latin language introduced into our country?
4. When and how was the English language introduced into Britain?
5. Explain the term *Anglo-Saxon?*
6. What is the origin of the word Wales?
7. What traces do we find in our language of the Danish invasion?
8. What language was introduced by the battle of Hastings, and how long was it spoken in this island?
9. Give some particulars of the changes in our language from the time of the Norman Conquest till the time of the Reformation.
10. Give some details of the spread of the English language in the Western Hemisphere.
11. In the Eastern Hemisphere, where is the English language spoken?

ORTHOGRAPHY AND ORTHOËPY.

12. What are the first subjects that come under consideration in studying Grammar?
13. Define *orthography*, and *orthoëpy*.
14. Why do not the orthography and orthoëpy of our language agree?
15. How many elementary sounds are there in English? Give instances of each.
16. What is a *syllable?* What are the different classes of words, as regards their syllables?
17. Why are these words *miss*, *butt*, or *less*, spelt with the repetition of the final consonant?
18. What is *accent?*
19. Give instances in which accent is distinctive.

PROSODY.

20. What is prosody?
21. What position does *accent* occupy in prosody?
22. How do you measure the length of a verse?
23. What is a *measure* in poetry?
24. What is *blank verse?*
25. Give an instance of couplet rhymes.
26. Give an instance of alternate rhymes.
27. What are the necessary conditions of words rhyming to one another?
28. Give an instance of single rhyme.
29. Give an instance of double rhyme.
30. Give an instance of treble rhyme.
31. Explain and illustrate the *Heroic measure.*
32. Explain and illustrate the two classes of blank verse.

ETYMOLOGY.

33. What is the meaning of the word etymology? of what does it treat?
34. What are the different ways in which changes are effected in words? Give instances.
35. Name the English parts of speech.
36. What is a proposition? How many kinds of propositions are there? Give instances.
37. Of what parts does a proposition necessarily consist?
38. Explain and illustrate the meaning and office of each of these parts.
39. Explain the difference between proper and common names. Also between variable and invariable names.
40. In how many ways are English names variable?
41. What is *Case?* How many cases are there in English?
42. What is a Pronoun? What is its place in a proposition?
43. Of what varieties are pronouns susceptible?
44. Name the different classes of pronouns. Give an instance of each.
45. Draw out a table of all the English pronouns, giving all their inflections.
46. Explain the difference between the true personals and the demonstratives which serve as personals.
47. Explain the difference between personal and possessive pronouns.
48. Explain the difference between interrogative and relative pronouns.
49. What have you to say as to the affinity between *who* and *which?*
50. What are the two divisions of the *numerals?*

51. What is there to observe on the word *self*?

52. Give the derivation of "*Article.*" Mention the English Articles.

53. What is a *Substantive*?

54. In what points does it agree with, and in what does it differ from, a pronoun?

55. What expressions of *gender* do substantives give?

56. What inflections of *case* have substantives?

57. Give the general rules for forming the plural of English substantives.

58. Explain and illustrate the term *collectives*.

59. What is the etymology of the words *alms* and *riches*?

60. How do you form the possessive case in the singular? How in the plural?

61. What is an adjective? What connection has it with the substantive?

62. What are degrees of comparison, and how are they formed?

63. Give the etymologies of the words *more*, *nether*, *near*, *farther*, *further*.

64. Give instances of double superlatives.

65. Explain what are abstract *substantives*. Show the fitness of the term *abstract* in this case.

66. What are verbals? What are their endings, and what do these endings denote?

67. What is a verb? and what is its power in a proposition?

68. What is a participle?

69. What words give the *copula* in a proposition?

70. How many kinds of actions are expressed by verbs? and what are they?

71. Mention some transitive verbs from which intransitives can be formed.

72. In what way can a verb be declined?

73. What difference is there in the present English from the Anglo-Saxon as to the declension of verbs, adjectives, and participles?

74. What do you mean by the conjugation of a verb?

75. Name the moods, and their distinctive features and signs.

76. How many tenses are there?

77. What are the two ways of forming the past or preterite?

78. Name the participles and their endings.

79. How far is there similarity between the past tense and the past participle?

80. In verbs, whose past tense is formed by changing the vowel, how is the past participle generally formed?

81. Give the etymology and meaning of the word *yclept*.

82. In verbs which admit two forms of preterite, how is the participle formed?

83. What are the inflections of *be*?

84. What are the inflections of *am*?
85. What are the inflections of *was*?
86. What is there to observe with respect to the ordinary arrangement of the verb *to be* as an irregular verb?
87. What confusion is commonly made between the verbs *lie* and *lay*?
88. Give instances of *dare* as an intransitive and as a *transitive* verb.
89. What are the etymologies of *own*?
90. Why are *would*, *should*, and *could*, written with an *l*?
91. Why is the *g* inserted in *might*?
92. What different meanings and etymologies has *do*?
93. How would you parse *quoth*?
94. How are adjectives changed into adverbs? What is the meaning of the syllable which forms so common a termination of adverbs?
95. Give the etymology of *eftsoons*.
96. What are *seldom* and *whilom*?
97. Give an instance of an adverb ending in *ling*.
98. Give the etymologies of *here*, *where*, *then*, *there*, *when*.
99. What inflection do adverbs take?
100. Give the etymology of *rather*.
101. Which are the parts of speech destitute of inflection?

DERIVATION.

102. Give instances of derivation by the addition of a vowel.
103. Mention the several letters which we find used as additions in derived words, and give an instance in each case.
104. Mention the syllables used as additions in derived words.
105. What class of words is derived from the Anglo-Saxon ending *ere*?
106. What fact is generally expressed by words ending in *en*?
107. Give the etymologies of *main*, *tight*, *uncouth*, *burthen*, *eyrie*.

COMPOSITION.

108. Write out instances of compound words, naming in each instance the parts of speech used to form the word.

SYNTAX.

109. Of what does Syntax treat?
110. In cases where it is difficult to distinguish between two separate words and a compound word, what test may be applied? Give instances.

111. What connection is there between the etymology and the syntax of a language?

112. Explain the meaning of *convertibility* as applied to the English language.

113. Explain what is meant by *Logical* Parsing.

114. What is Etymological Parsing?

115. Which are the two most important terms in Syntax?

116. What is *Concord?*

117. What is *Regimen?*

118. In dealing with collectives, how would you decide whether to use the *singular* or the *plural* of the verb?

119. Why do we treat of the pronoun before other parts of speech, both in Etymology and in Syntax?

120. Why, in parsing "*his father*," would you call "*his*" a possessive case of a personal pronoun, and not a possessive pronoun?

121. Give further illustration of the difference between personal and possessive pronouns.

122. Give instances of the indeterminate use of pronouns.

123. What is the construction of "*there*" and of "*it*," in such expressions as "There is no time," "It rains," "It snows"?

124. When do you use the article *an*, and why is it called *indefinite?*

125. When is it necessary to put the article before every substantive?

126. What is the construction of *myself*, *thyself*, *ourselves*, *yourselves?*

127. What is the construction of *himself*, *themselves?*

128. What is the difference between the *two first* and the *first two?*

129. What does the possessive case imply?

130. Give instances of the position of the possessive case in sentences.

131. Give instances of substantives in a state of government.

132. Give instances of substantives in apposition.

133. What are the rules for substantives in apposition?

134. Name the chief points in the Syntax of the degrees of comparison of adjectives.

135. Explain and give instances of *Pleonasm.*

136. Which is the only adjective that governs a case?

137. In what respects is the Syntax of participles and adjectives alike?

138. When the participle is combined with an article, in what case is it?

139. When the participle is combined with *have*, in what case is it?

140. Prove the correctness of this construction, by deduction from other languages.

141. In what respect is the Syntax of the participle coincident with the syntax of the verb?

142. In the sentence, "I am thinking," is the participle more of an *adjective* or of a *verb* as to its Syntax?

143. What are the connecting lines between substantives and verbs?

144. Show that verbs are susceptible of declension.

145. What are the points to be considered in the Syntax of verbs?

146. When is there a question of *Mood?*

147. Name the Moods. Give the derivation of their names; and instance each of them.

148. What is the syntax of the imperative mood?

149. What is the chief rule as to the infinitive mood?

150. What are the affinities between *Time* and *Tense?* What the discrepancies?

151. "I was speaking when he entered,"—how do you explain the use of the *present* participle, "*speaking*," when the sentence refers to *past* time?

152. Explain the mixture of past time and present in such expressions as "I have ridden," "I have spoken."

153. How is the future tense formed?

154. Explain the term *auxiliary* as applied to *verbs.* Give instances.

155. Under what circumstances may the subject of a verb be omitted?

156. Explain the expressions *methinks, meseems, melisteth.*

157. What observations may be made on the distinction between *shall* and *will?*

158. Give instances in which the subject and predicate need not agree in *number.*

159. What case follows the transitive verb?

160. Why must a transitive verb be followed by a substantive or pronoun?

161. Explain fully the difference between transitive and intransitive verbs.

162. Give instances of the same verb being used both in a transitive and intransitive sense.

163. How do adverbs enter into the composition of sentences?

164. Under what different classes or groups can adverbs be arranged?

165. How can you account for an objective case sometimes following an intransitive verb?

166. What do you mean by the *case absolute?*

167. What is the office of a preposition in a sentence?

168. What is the great distinction between adverbs and prepositions? Illustrate by example.

169. What is the construction of "This is a house of my father's"?
170. What is the construction of "The king of Saxony's army"?
171. What do you mean by a *complex* sentence? Give an instance.
172. Explain the terms *relative* and *antecedent*.
173. What are the two great rules for the relative and antecedent?
174. Give an instance of ellipsis of the relative.
175. Give a sentence in which the antecedent is *subjective*.
176. Give a sentence in which the antecedent is predicative.
177. When can the relative be expressed by *what*?
178. What is the office of *conjunctions*?
179. Analyze an apparently single sentence into its two propositions.
180. Why is the syntax of conjunctions difficult?
181. What is a *copulative* conjunction? What a *disjunctive*?
182. How is the idea expressed by a conjunction sometimes strengthened?
183. Name and instance the other kinds of conjunctions which denote the dependence of one act on another.
184. What is the rule for the *number* of the verb following conjunctions?
185. "I do this that I may succeed"—what rule is here illustrated?
186. What conjunctions govern the subjunctive mood? Give instances.
187. What is the construction of *as* and *than* in the following sentences—"Be so kind as to come here," "This is better than that"?
188. Give instances of *but* as an adverb, as a preposition, and as a conjunction.
189. In what number is the verb when preceded by two or more nouns connected by a conjunction?
190. In what number is the verb when preceded by two or more nouns connected by a copulative conjunction?
191. What is the great difference between a conjunction and a preposition in construction?
192. What is the position of the *negative* with respect to the verb?
193. What is the construction of two negatives?
194. What do you mean by "a question of appeal"?
195. What do you mean by "a categorical question"?

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AN ENGLISH GRAMMAR

FOR

CLASSICAL SCHOOLS.

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ENGLISH GRAMMAR

FOR

CLASSICAL SCHOOLS.

PART I.—HISTORY.

Distribution of the English Language over the British Isles.

§ 1. THE English language is spoken generally throughout all the counties of England.

§ 2. The English language is spoken in Wales, *partially*; *i. e.* in the principality of Wales there are two languages, the English and the Welsh as well.

How far the Welsh differs from the English may be seen from the following specimens:—

Parts of the human body.

English.	*Welsh.*	*English.*	*Welsh.*	*English.*	*Welsh.*
Head	Pen.	*Teeth*	Dannedd.	*Arm*	Braich.
Hair	Gwallt.	*Tongue*	Tafod.	*Hand*	Llaw.
Eye	Llygad.	*Ear*	Clust.	*Leg*	Coes.
Nose	Trwyn.	*Back*	Cefn.	*Foot*	Troed.
Mouth	Ceg.	*Blood*	Gwaed.	*Nail*	Ewin.

Names of animals.

Horse	Ceffyl.	*Lamb*	Oen.	*Goose*	Gwydd.
Cow	Buwch.	*Goat*	Gafr.	*Crow*	Brân.
Calf	Llo.	*Dog*	Ci.	*Bird*	Adar.
Sheep	Dafad.	*Fox*	Llwynog.	*Fish*	Pysg.

Numerals.

One	Un.	*Five*	Pump.	*Nine*	Naw.
Two	Dau.	*Six*	Chwech.	*Ten*	Deg.
Three	Tri.	*Seven*	Saith.	*Twenty*	Ugain.
Four	Pedwar.	*Eight*	Wyth.	*Hundred*	Cant.

§ 3. The English language is spoken in Scotland, *partially*; *i. e.* in the northern and in the western counties there are two languages, the English, and the *Scotch* Gaelic as well.

Parts of the human body.

English.	*S. Gaelic.*	*English.*	*S. Gaelic.*	*English.*	*S. Gaelic.*
Head	Ceann.	*Tooth*	Fiacal.	*Arm*	Gairdean.
Hair	Folt.	*Tongue*	Téauga.	*Hand*	Lamh.
Eye	Stúil.	*Ear*	Duas.	*Leg*	Cos.
Nose	Sron.	*Back*	Druim.	*Foot*	Cos.
Mouth	Beul.	*Blood*	Fuil.	*Nail*	Iongna.

Names of animals.

Horse	Each.	*Lamb*	Nan.	*Goose*	Geodh.
Cow	Bo.	*Goat*	Gabhair.	*Crow*	Fiannog.
Calf	Laogh.	*Dog*	Cu.	*Bird*	Eun.
Sheep	Caor.	*Fox*	Sionnach.	*Fish*	Iasg.

Numerals.

One	Don.	*Five*	Cuig.	*Nine*	Naoi.
Two	Dha.	*Six*	Se.	*Ten*	Deig.
Three	Tri.	*Seven*	Seachd.	*Twenty*	Fichead.
Four	Ceathar.	*Eight*	Ochd.	*Hundred*	Ceud.

§ 4. The English language is spoken in Ireland, *partially*; *i. e.* in Ireland there are two languages, the English, and the *Irish* Gaelic as well.

Parts of the human body.

English.	*I. Gaelic.*	*English.*	*I. Gaelic.*	*English.*	*I. Gaelic.*
Head	Cean.	*Tooth*	Fiacail.	*Arm*	Gairdean.
Hair	Folt.	*Tongue*	Teanga.	*Hand*	Lamh.
Eye	Súil.	*Ear*	Duas.	*Leg*	Cos.
Nose	Sron.	*Back*	Druim.	*Foot*	Cos.
Mouth	Beul.	*Blood*	Fuil.	*Nail*	Iongna.

Names of animals.

Horse	Fach.	*Lamb*	Uan.	*Goose*	Geodh.
Cow	Bo.	*Goat*	Gabhair.	*Crow*	Feannog.
Calf	Laogh.	*Dog*	Cu.	*Bird*	Ean.
Sheep	Caor.	*Fox*	Sionnach.	*Fish*	Iasg.

Numerals.

One	Aon.	*Five*	Cuig.	*Nine*	Naoi.
Two	Do.	*Six*	Sé.	*Ten*	Deich.
Three	Trí.	*Seven*	Seacht.	*Twenty*	Fitche.
Four	Ceathar.	*Eight*	Ocht.	*Hundred*	Ceud.

§ 5. The English language is spoken in the Isle of

Man, *partially; i. e.* in the Isle of Man there are two languages, the English, and the Manks as well.

Parts of the human body.

English.	*Manks.**	*English.*	*Manks.*	*English.*	*Manks.*
Head	Kione.	*Tooth*	Feeackle.	*Arm*	Clingan.
Hair	Folt.	*Tongue*	Chengey.	*Hand*	Lave.
Eye	Sooil.	*Ear*	Cleaysh.	*Leg*	Cass.
Nose	Stroin.	*Back*	Dreem.	*Foot*	Cass.
Mouth	Beeal.	*Blood*	Fuil.	*Nail*	Ingin.

Names of animals.

Horse	Agh.	*Lamb*	Eayn.	*Goose*	Guiy.
Cow	Booa.	*Goat*	Gonyr.	*Crow*	Feeagh.
Calf	Lhery.	*Dog*	Coo.	*Bird*	Eean.
Sheep	Keyrrey.	*Fox*	Shynnagh.	*Fish*	Eeast.

Numerals.

One	Unnane.	*Five*	Queig.	*Nine*	Nuy.
Two	Daa.	*Six*	Shey.	*Ten*	Jeih.
Three	Tree.	*Seven*	Shiaght.	*Twenty*	Feed.
Four	Kiare.	*Eight*	Hoght.	*Hundred*	Keead.

§ 6. The English language is spoken in the United States of America, in Canada, in Australia, and, more or less, in all the English colonies and dependencies.

The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, the former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians, and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Numerous languages then became entirely lost, and, at the same time, the tribes who spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled natives, and the language of the mother-country became naturalized in a New World. The subsequent settlements in Maryland, the Carolinas, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of Jamaica was taken from the Spaniards, and from that time forwards the Eng-

* The Manks orthography is English.

lish has been the language of the greater part of the West Indian Islands.

In Canada, it first took root after the taking of Quebec, in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground ; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner ; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffre dialects, form the languages of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India ; but, there, the original languages of the country are spoken to a far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand, English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey and Jersey, and many other localities of less note, are isolated spots, into which, being portions of the British dominions, the English language has been partially introduced.

§ 7. As late as the reign of Queen Elizabeth, and even later, the English language was not spoken universally and exclusively even in England. A second language was spoken in Cornwall, called the Cornish.

In the parish of Landewednack, the church service was read in that language, so late as the year 1690. A few specimens of it are still preserved in writing ; and a few of its words are incorporated in the provincial dialect as it is now spoken.

Parts of the human body.

English.	*Cornish.*	*English.*	*Cornish.*	*English.*	*Cornish.*
Head	Pen.	*Teeth*	Dyns.	*Arm*	Brech.
Hair	Bleu.	*Tongue*	Tavat.	*Hand*	Lof.
Eye	Lagat.	*Ear*	Scovorn.	*Leg*	Coes.
Nose	Tron.	*Back*	Chein.	*Foot*	Truit.
Mouth	Genan.	*Blood*	Guit.	*Nail*	Ivin.

Names of animals.

English.	*Cornish.*	*English.*	*Cornish.*	*English.*	*Cornish.*
Horse	March.	*Lamb*	Oin.	*Goose*	Guit.
Cow	Bugh.	*Goat*	Gavar.	*Crow*	Bran.
Calf	Loch.	*Dog*	Ky.	*Bird*	Ezn.
Sheep	Davat.	*Fox*	Louvern.	*Fish*	Pysg.

Numerals.

One	Onan.	*Five*	Pymp.	*Nine*	Naw.
Two	Deu.	*Six*	Whe.	*Ten*	Dek.
Three	Try.	*Seven*	Seyth.	*Twenty*	Ugenis.
Four	Peswar.	*Eight*	Eath.	*Hundred*	Cant.

§ 8. In the first, second, and third centuries the English language was either not spoken in Great Britain at all, or spoken very partially.

A little consideration will show that the extension of the English language over the different English counties, and over the British Isles in general, was carried on in the same way as the extension of the English language over countries like America, Australia, and New Zealand. In America, Australia, and New Zealand, there were the original native languages, originally spoken by the original inhabitants. There was just the same in England.

In America, Australia, and New Zealand, the native languages still continue to be spoken, side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. In all these portions of the British Isles, the native languages still continue. They are encroached upon by the English; still, however, they continue. By observing this, we understand the important fact that, even in *England*, the *English* language is no native tongue, but an imported one; whereas the really native languages of Great Britain were languages allied to the present Welsh, Gaelic, and Manks. These, however, as the English dialects gradually extended themselves, gradually retreated.

Nor is this all. It is easy to see from the foregoing specimens that the languages which they represent belong to the same class. The Scotch and Irish Gaelic, indeed, are simply dialects of the same language. The Manks is closely akin to them; though the difference of spelling disguises the likeness. The same is the case with the Welsh and Cornish. Between, however, the Welsh and Cornish on one side, and the Gaelic and Manks on the other, the affinity is less evident. Still it exists.

Now the general name for the group to which these languages are referred is *Celtic*, *Keltic*, *Celt*, or *Kelt*, a name which applies to other languages besides those of the British Islands. It is well known that the same language was spoken by the old inhabi-

tants of France, as well as by the old inhabitants of England; in other words, the language of *Gallia* was also that of *Britannia*. At the present time, there is one important district in France where the peasants retain the original tongue—the province of Brittany. This is very closely allied to the Cornish, and almost as closely to the Welsh.

Parts of the human body.

English.	*Breton.*	*English.*	*Breton.*	*English.*	*Breton.*
Head	Penn.	*Teeth*	Dent.	*Arm*	Brech.
Hair	Bleo.	*Tongue*	Teod.	*Hand*	Dourn.
Eye	Lagad.	*Ear*	Scouarn.	*Leg*	Garr.
Nose	Fry.	*Back*	Chein.	*Foot*	Troad.
Mouth	Guenon.	*Blood*	Goad.	*Nail*	Ivin.

Names of animals.

Horse	March.	*Lamb*	Oan.	*Goose*	Oaz.
Cow	Vioch.	*Goat*	Chaour.	*Crow*	Vran.
Calf	Leue.	*Dog*	Chy.	*Bird*	Ein.
Sheep	Danvat.	*Fox*	Louarn.	*Fish*	Pysg.

Numerals.

One	Uan.	*Five*	Pemp.	*Nine*	Nao.
Two	Daou.	*Six*	Chuech.	*Ten*	Dec.
Three	Tri.	*Seven*	Seiz.	*Twenty*	Ugent.
Four	Pevar.	*Eight*	Eiz.	*Hundred*	Cant.

MAP-WORK.

(British Isles and Ireland.)

Make a list of—

a. The rivers named *Avon*, *Dee*, *Derwent*, *Ouse;* also of those ending in *-sk* (as *Esk*).

b. Of names either beginning or ending with *Aber*, *Caer*, *Cwm* (or *Coombe*), *Llan*, *Nant*, *Pen* (or *Ben*), *Tre*.

c. Of names either beginning or ending with *Bally*, *Kill*, *Innis* (*Inch*), *Inver*, *Loch* (*Lough*), *Sliabh* (or *Slieve*).

Observe in what parts they are found most abundantly.

§ 9. The English language was introduced into England from Germany.

§ 10. The chief population by which the English language was introduced into England from Germany was that of the *Angles*.

§ 11. The name by which it was first known was that of the *Angle tongue—lingua* or *sermo Anglorum* in the Latin, *Englisc spræc* in the native, language.

§ 12. The *Angle* language was also called *sermo* or *lingua Saxonum;* and out of these two synonyms has grown the compound term *Anglo-Saxon.*

§ 13. The Anglo-Saxon is the English in its oldest known form.

Parts of the human body.

English.	*Anglo-Saxon.*	*English.*	*Anglo-Saxon.*	*English.*	*Anglo-Saxon.*
Head	Heáfod.	*Tooth*	Tóth.	*Arm*	Earm.
Hair	Hær.	*Tongue*	Tungu.	*Hand*	Hond.
Eye	Eáge.	*Ear*	Eáre.	*Leg*	Scince.
Nose	Nasu.	*Back*	Bæc.	*Foot*	Fót.
Mouth	Múth.	*Blood*	Blód.	*Nail*	Nagel.

Names of animals.

Horse	Hors.	*Lamb*	Lamb.	*Goose*	Gós.
Cow	Cú.	*Goat*	Gát.	*Crow*	Craw.
Calf	Cealf.	*Dog*	Hund.	*Bird*	Brid.
Sheep	Sceáp.	*Fox*	Fox.	*Fish*	Fisc.

Numerals.

One	An.	*Five*	Fif.	*Nine*	Nigon.
Two	Twá.	*Six*	Six.	*Ten*	Tyn.
Three	Threo.	*Seven*	Seofon.	*Twenty*	Twentig.
Four	Feower.	*Eight*	Eahta.	*Hundred*	Hund.

The precise meaning of the word Anglo-Saxon is by no means a matter of certainty: inasmuch as the word *Saxon* may have either of the two following senses. It may be the name of a people, distinct and separate from the Angles; or it may be a second name for the Angles. In other words, the two designations may be synonymous. Neither is this distinction unimportant. Many good inquirers have gone upon the former of these alternatives, and, believing that the two names indicated two populations, have investigated the nature of the difference; asking, from what part of Germany the two nations respectively came; asking, how they differed; asking, how far that difference extended. And the question does not end here. If one part of England was Saxon and another Angle, it may be well to see whether traces of the original variation still exist; whether certain local customs may not be Saxon rather than Angle, certain points of dialect Saxon rather than Angle, and *vice versâ.* It is clear, on the other hand, that if no such original differences existed, no such considerations are necessary.

Let us look at our maps.—Three English counties, at the present moment, take their name from the word *Seaxe* (*Saxons*), and preserve the denomination of the three *Saxon* kingdoms—*viz.* Es-*sex*, Sus-*sex*, and Middle-*sex*. There is no doubt as to the analysis and import of these compounds. *Essex* is a slightly-

modified form of East Seaxe, Middlesex of Middle Seaxe, and Sussex of Suð Seaxe; and, when we find them in the pages of a Latin writer, their equivalents are *Orientales Saxones*, *Australes Saxones*, and *Mediterranei Saxones*. These three names we find at the present time. But, besides these, there is a fourth compound which is now obsolete. The counties of Hants, Wilts, Berks, Gloster, Dorset, with parts of the counties adjacent, originally constituted the kingdom of the *West Saxons*, or *Wessex; Occidui Saxones*, as they are called by the Latin writers. Hence, whatever may have been the character of the other parts of England, four districts carried their Saxon character in their name, and three do so at the present moment.

This, however, by no means proves that the Saxons and Angles were different. In the first place, it may be said with safety that, whatever may have been the original distinctions between the Angles and Saxons, they cannot be discovered by the closest enquiry at the present time. It is true that the provincial dialects of such counties as Northumberland, Durham, or Yorkshire, are capable of being strongly contrasted with those of Sussex or Hampshire; and it is true that there are differences in manners and customs between the North-county and the South-county Englishmen. But it is far from being certain that anything of this kind is due to the fact of one population having been Angle, the other Saxon. There may merely have been a difference of South and North.

Between the Angle and the Saxon counties which lie next to each other no such distinctions exist: *e. g.* Suffolk was a part of the kingdom of the East Angles; yet Angle Suffolk and Saxon Essex are as like as any two counties in England.

Again—the terms are used synonymously and indifferently by the early writers; who, when they mention the language of the English part of the island, say *lingua Anglorum—lingua Saxonum—lingua Anglorum sive Saxonum.*

Upon the whole, however, the term *Anglè* predominates; to which fact it must be added, that the king who first enacted that the whole island should take the name of England (*Angle*-land) was Ecbert, king of Wessex, or the West *Saxons*, and not king of any of the specially Angle parts of the island.

At the present time the Welsh know nothing of the *Angles*. *Their* name for an Englishman is *Saxon*.

At the present time, too, an Englishman calls himself an *Englishman*—not a *Saxon*.

In the opinion of the writer this gives us the clue to the meaning of the word Anglo-Saxon: for he considers that the difference between the *Angle* and *Saxon* was chiefly a difference of *name*. An *Angle* was a *Saxon* in the eyes of a Briton, and, as the Romans adopted the British names, the Angles of the most Roman portions of Britain were called Saxons.

Until the Norman Conquest the Anglo-Saxon was the language of both the learned and unlearned, and it was a written language as well as a spoken one. Not only was it written, but it was one of the earliest cultivated languages of modern Europe; so much so, that before there was a single line written either in French or Italian, in Spanish or Portuguese, there was a considerable Anglo-Saxon literature. Whilst a corrupted form of the Latin was the medium of communication through the southern half of Western Europe, the language of England was the language of legislators, annalists, and poets.

A poem, attributed to a monk of Whitby in Yorkshire, named Cædmon, is one of the most remarkable of the Anglo-Saxon poems. Much of its sublimity is taken from the Old Testament, of which it is a metrical paraphrase. The poem of Cædmon is an important specimen of the sacred poetry of the Anglo-Saxons. Next to it in point of importance are the following poems:—

Judith—A fragment on the actions of Judith, the slayer of Holophernes.

Andreas—The metrical life and acts of St. Andrew.

Helena—The discovery of the True Cross by Helena, mother of Constantine the Great.

Of the prose-writers, known to us by name, the two most conspicuous are Alfred the Great and Ælfric. The influence of the former upon the laws and learning of England is a matter of general history; whilst the most important collection of Anglo-Saxon homilies is the work of the latter.

The Anglo-Saxon is the mother-tongue of the present English; nevertheless, if we compare the present English of the nineteenth century with the Anglo-Saxon of the ninth, the following points of difference will be observed:

1. The Anglo-Saxon language contained words that are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	*air*	swithe	*very*
lichoma	*body*	sáre	*very*
stefn	*voice*	sith	*late*
theód	*people*	reccan	*care about*
ece	*everlasting*	ongitan	*understand*
hwæt	*sharp*	sweltan	*die*, &c.

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice*,

people, *conjugal*, *philosophy*, *alchemist*, *very*, *survey*, *shawl*, and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A. S.	English.
án	*one*	gærs	*grass*
eahta	*eight*	ic	*I*
nygon	*nine*	spræc	*speech*
endlufon	*eleven*	eáge	*eye*, &c.

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung-*ena*	*tongues*	god-*ra*	*good*
word-*a*	*words*	wi-*t*	*we two*
treow-*u*	*tree-s*	gi-*t*	*ye two*
god-*an*	*good*	hwo-*ne*	*who-m*
god-*re*	*good*	we luf-*iath*	*we love*
god-*ne*	*good*	we luf-*odon*	*we loved*
god-*es*	*good*	to luf-*ianne*	*to love*, &c.

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours*, *yours*, *theirs*, *hers*, were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English, appear differently in the different languages.

A. S.	English.	A. S.	English.
smith-*es*	*smith's*	hvá-*m*	*who-m*
smith-*as*	*smith-s*	blets-*ode*	*bless-ed*, &c.

7. Phrases and sentences were used in Anglo-Saxon which are inadmissible in the present English.

8. Phrases and sentences are used in the modern English which were inadmissible in Anglo-Saxon.

§ 14. A fresh language was introduced into England by the Norman Conquest. This may be called either *Anglo-Norman*, or *Norman-French*.

It resembled the modern French.

Parts of the human body.

English.	*Norman.*	*French.*	*English.*	*Norman.*	*French.*
Head	Chef	Tête.	*Ear*	Oreilles	Oreille.
Hair	Cheveils	Cheveils.	*Back*	Dos	Dos.
Eye	Yeulx	Yeux.	*Blood*	Sang	Sang.
Nose	Nez	Nez.	*Arm*	Bras	Bras.
Mouth	Bouce	Bouche.	*Hand*	Main	Main.
Teeth	Dens	Dents.	*Leg*	Jambe	Jambe.
Tongue	Lange	Langue.	*Foot*	Pied	Pied.

Names of animals.

Horse	Cheval	Cheval.	*Goat*	Chievre	Chevre.
Cow	Vache	Vache.	*Dog*	Chien	Chien.
Calf	Veax	Veau.	*Fox*	Renaud	Renaud.
Sheep	Mouton	Mouton.	*Goose*	Oie	Oie.
Lamb	Aguel	Agneau.	*Crow*	Corbeau	Corbeau.

Numerals.

One	Un	Un.	*Six*	Six	Six.
Two	Deux	Deux.	*Seven*	Sept	Sept.
Three	Treiz	Trois.	*Eight*	Huit	Huit.
Four	Quatre	Quatre.	*Nine*	Neuf	Neuf.
Five	Cinque	Cinque.	*Ten*	Dix	Dix.

SPECIMEN,

From the Anglo-Norman Poem of Charlemagne.

Un jur fu Karleún al Seint-Denis muster,
Reout pris sa corune, en croiz seignat sun chef,
E ad ceinte sa espée, li pons fud d'or mer.
Dux i out e demeines e baruns e chevalers.
Li emperéres reguardet la reine sa muillers ;
Ele fut ben corunée al plus bel e as meuz.

The change effected upon the English language by the Norman Conquest was not less than the change effected by the same event upon the property of the country, its habits, its liberties, and its constitution ; and the results of the battle of Hastings upon the literature of England were proportionate to the alteration of our language. The language of the Conqueror was the language of his attendants also : and hence, the nobles who composed his court spoke Anglo-Norman amongst their equals, Anglo-Saxon to their servants. The language of the nobles was the language of the lawyers, and the language of the lawyers was the language of the church : so that the court, the courts of law, and the cloisters, were equally Normanized. Then, as a great portion of the original landholders were dispossessed, and their estates transferred to Norman barons, and as the new lords of the soil resided on their estates, and surrounded themselves with numerous retainers, the language that was spoken in the great castles became the language, more or less, of the country around.

Without knowing the exact extent to which the Anglo-Norman displaced the Anglo-Saxon, we may believe the following particulars :—

a. Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., when a sudden change brought in the use of French.

b. Conversation between the Members of the Universities was ordered to be carried on in either Latin or French.

c. The Minutes of the Corporation of London were in French, as well as the proceedings in Parliament and the Courts of Justice.

A tract, however, of the beginning of the fourteenth century gives reasonable grounds for believing, that before the accession of Edward II., the Norman-French had ceased to be the *exclusive* language of even the aristocracy. At the request of the noble Lady Dionysia de Mounchensy, Walter de Biblesworth composed a poem in French verse, with interlineations in English, in order to teach the rising generation French—*ke les enfauns pussunt saver les propretez des choses ke veyunt, et kaunt dewunt dire* moun *et* ma, soun *et* sa, le *et* la, moy *et* ji.

On the other hand, the Anglo-Norman of England was not *exactly* the same as the French of France. In the reign of Edward III., Chaucer, describing the manners of an English nun, says that "she spoke French cleverly, but as it was spoken in the school of Stratford-le-Bow, rather than as it was spoken at Paris."

> And Frenche she spake full feteously,
> After the scole of Stratford atte Bowe,
> For French of Parys was to her unknowe.
> *Prologue to the Canterbury Tales.*

§ 15. From the Battle of Hastings to the death of John, the language of England is called, not *Anglo*-Saxon, but *Semi*-Saxon.

SPECIMEN.

In two Dialects,

Bladud hafde ene sune,	Bladud hadde one sone,
Leir was ihaten ;	Leir was ihote ;
Efter his fader daie ;	After his fader he held þis lond,
He heold þis drihlice lond,	In his owene hond.
Somed an his live,	Ilaste his lif-dages,
Sixti winter.	Sixti winter.
He makade ane riche burh,	He makade on riche borh,

þurh radfulle his crafte,	þorh wisemenne reade,
And he heo lette nemnen,	And hine lette nemni,
Efter him seolvan ;	After him seolve ;
Kaer-Leir hehte þe burh.	Kair-Leir hehte þe borh.
Leof heo wes þan kinge,	Leof he was þan kinge;
þa we, an ure leod-quide,	þe we, on ure speche,
Leir-chestre clepiad,	Leþ-chestre cleopieþ,
Geare a þan holde dawon.	In þan eolde daiye.

§ 16. From the death of John to the death of Edward the Second, the language of England is called *Early* English.

§ 17. From the death of Edward the Second to the death of Queen Mary, the language of England is called *Middle* English.

§ 18. The period of the *Modern* English begins with the reign of Queen Elizabeth, and the Modern English is the English of the present time.

Such is the exhibition of the *stages* of the English language; through which it has passed between the period of the Anglo-Saxons and the present day. The divisions thus established are of practical convenience in the consideration of the history of our language. Nevertheless, it must not be supposed that the transition from one stage to another is by any means so sudden and definite as it shows itself in the preceding dates. It cannot be believed that, *exactly* at the death of King John, the language changed from Semi-Saxon to Old English, or *exactly* at the accession of Edward the Third, from Old English to Middle. The change was *gradual*. The reigns, however, of the kings are taken for the sake of putting the epochs in question in the form best fitted for being remembered. For the sake, too, of explaining the real nature of the changes of the English Language, the following sketch of its history is annexed :—

The first four reigns after the Conquest were unfavourable to the cultivation of literature *at all:* since the Norman-French, although sufficient to depress the Anglo-Saxon, was not sufficient to establish a flourishing literature of its own. *Some* works were composed in *both* languages. They were, however, in each case both few and unimportant.

The reign of *Henry the Second* was a favourable period for *one* of the languages of England, viz. for the Norman-French.

A proclamation of *Henry the Third's* to the people of Huntingdonshire is generally considered to be one of the first specimens of

English, properly so called, *i. e.* of English, as opposed to Semi-Saxon. The date is A.D. 1258. Still the preponderating language for *written compositions* is the Anglo-Norman.

A reaction, however, begins. The father of English poetry, Chaucer, wrote under *Edward III.*; so did his cotemporary Wycliffe, and others of almost equal importance; their predecessors, who had written in English at all, having written either in the Old English, or the Semi-Saxon.

In the reign of *Edward IV.*, printing was introduced into England by Caxton. By this time, the Anglo-Norman language had become almost wholly superseded by the English, remaining only as the language of a few of the Courts of Law. The English, however, as may be expected, has changed from the English of Chaucer, and is approaching the character of the English of the writers under Henry VIII. In south Britain no poetical successor worthy of comparison with Chaucer has appeared. In Scotland, however, there is the dawning of a bright period.

The establishment of the Protestant religion, and the revival of Classical Learning, are the two great influences in the reign of *Henry VIII.*; the effects of both upon the style of our writers and the language itself being beneficial. The works of Sir Thomas More, and the earliest translations of the Bible, are the chief instances of the now rapidly-increasing English literature.

During the long reign of *Queen Elizabeth* the language underwent considerable change, and the early Elizabethan writers are much less like the writers of the present century than the later ones. Indeed, what is called the age of Queen Elizabeth comprises the reign of James the First, and part of that of Charles. This is the age of Shakspeare and his cotemporary dramatists. It is also the time when the present translation of the Bible was made. The extent to which the English of the time in question is marked by peculiar indications of antiquity is generally known; so that the present general sketch of the history of the English language ends with the death of James the First.

Particular relations of the English language with certain languages of the Continent of Europe.

MAP-WORK.

(*Map of British Isles and Northern Germany.*)

Make a list of words ending (or beginning with) *stow*, *sted* (*stead*), *ton*, *thorpe* (*dorf*), *hurst* (*horst*), *mere*, *ham* (*heim*, *hem*), *wick*.

Observe in what parts they are found most abundantly.

§ 19. The Early language, most closely allied to

the *Anglo*-Saxon, is known by the name of the *Old*-Saxon.

At the head of the specimens of the Old-Saxon stand what may be called the *Essen Roll*, or the *Essen Muniments* (quoted as *Rotulus Essensis*), and the *Essen Creed* (i. e. *Confessionis Formula Essensis*); the locality of which, as indicated by their titles, is the district about the Westphalian town of Essen.

1.

Van Vehus; ahte ende ahtedeg mudde maltes, ende ahte brod, tuena sostra erito, uiar mudde gerston, uiar uother theores holtes; te thrim hogetidon, ahte tian mudde maltes, ende thriuu uother holtes, ende uiarhtig bikera, ende usero herino misso tua crukon.

Van Ekansketha; *similiter*.

Van Rengerenthorpa; *similiter*.

Van Hukretha; *similiter*, ana that holt te then hogetidon * * * * * * * (?)

Van Brokhusen; te then hogetidon nigen mudde maltes, ende tuenteg bikera, ende tua crukon.

Van Horlen; nigen ende uiftech mudde maltes, ende tue uother thiores holtes, tue mudde gerston, uiar brot, en suster erito, tuenteg bikera, endi tua crukon, nigen mudde maltes te then hogetidon.

Van Ninhus; *similiter*.

Van Borthbeke; *similiter*.

Van Drene; te usero herano misso tian ember honegas; te Pincoston siuondon haluon ember honegas, endi ahtodoch bikera, endi uiar crukon.

To these add *The Legend of St. Boniface*, or *Fragmentum de Festo Omnium Sanctorum*, also from an Essen MS.

2.

Vui lesed tho Sanctus Bonifacius Pauos an Roma uuas, that he bedi thena Kiesur aduocatum, that he imo an Romo en hus gefi, that thia luidi uuilon Pantheon heton, wan thar uuorthon alla afgoda inna begnngana. So he it imo tho iegiuan hadda, so wieda he it an uses Drohtines era, ende usero Fruen Scta Marium, endi allero Cristes martiro; te thiu, also thar er inna begangan vuarth thiu menigi thero diuuilo, that thar nu inna begangan uuertha thiu gehugd allero godes heligono. He gibod the that al that folk this dages also the kalend Nouember anstendit (?) te kerikon quami, endi, also that godlika thianust thar al gedon was, so wither gewarf manno gewilik fra endi blithi te hus. Endi thanana so warth gewonohed that man hodigo, ahter allero thero waroldi, beged thia gehugd allero Godes heligono, te thiu so vuat

so vui an allemo themo gera uergomeloson, that wi et al hodigo gefullon; endi that vui, thur thero heligono gething, bekuman te themo ewigon liua, helpandemo usemo Drohtine.

The evidence that the *Abrenuntiatio Diaboli* is Westphalian is less conclusive than that conveyed by the names Frekkenhorst and Essen. Nevertheless, whilst neither Frisian nor Angle, it is referable to the pagan and semi-pagan districts of Germany.

3.

Q. Forsachis tu diobolae?
R. Ec forsacho diabolae, end allum diobolgelde; end ec forsacho allum diobolgeldae, end allum dioboles uuercum, and uuordum, Thunar ende Woden, ende Saxnote ende allum them unholdum the hiro genotas sint.
Q. Gelobis tu in Got Alamehtigan Fadaer?
R. Ec gelobo in Got Alamehtigan Fadaer.
Q. Gelobis tu in Crist Godes Suno?
R. Ec gelobo in Crist Godes Suno.
Q. Gelobis tu in Halogan Gast?
R. Ec gelobo in Halogan Gast.

The *Heliand* is believed, and that on good grounds, to represent the language of the parts about Münster. It is the most important of its class. *Heliand* means *Healer*, or Saviour; the work so entitled being a Gospel History in metre. Now, although it was in some part of Westphalia that the Heliand took its form, it was in an English library that the MS. of it was first discovered. Hence it passed for a form of the Anglo-Saxon. But this form was so peculiar as to require an hypothesis to account for it; and the doctrine that a certain amount of Danish influence was the cause so far prevailed as to establish the term *Dano*-Saxon. In the eyes, then, of Hickes, Lye, and the older Anglo-Saxon scholars, the Heliand was a Dano-Saxon composition, and so it continued until the present century, when not only was its Danish character denied, but its Westphalian origin was indicated.

Heliand, Nativitas Christi pastoribus annunciata.

Luc. II. 8– 13.

Tho uuard managun cud,	Then it was to many known,
Obar thesa uuidon uuerold.	Over this wide world.
Uuardos antfundun,	The words they discovered,
Thea thar, ehuscalcos,	They [that] there, as horse-grooms,
Uta uuarun,	Without were,
Ueros an uuahtu,	Men at watch,

Wuiggeo gomean,
Uehas aftar felda.
Gisahun finistri an tuue
Telatan an lufte ;
Endi quam lioht Godes,
Uuanum thurh thui uuolcan ;
Endi thea uuardos thar
Bifeng an them felda.
Sie uurdun an forhtun tho,
Thea man an ira moda.
Gisahun thar mahtigna
Godes Engil cuman ;
The im tegegnes sprac.
Het that im thea uuardos—
" Uuiht ne antdredin
Ledes fon them liohta.
Ic scal eu quadhe liobora thing,
Suido uuarlico
Uuilleon seggean,
Cudean craft mikil.
Nu is Krist geboran,
An thesero selbun naht,
Salig barn Godes,
An thera Davides burg,
Drohtin the godo:
That is mendislo
Manno cunneas,
Allaro firiho fruma.
Thar gi ina fidan mugun,
An Bethlema burg,
Barno rikiost.
Hebbiath that te tecna,
That ic eu gitellean mag,
Uuarun uuordun,
That he thar biuundan ligid,
That kind an enera cribbium,
Tho he si cuning obar al
Erdun endi himiles,
Endi obar eldeo barn,
Uueroldes uualdand."
Reht so he tho that uuord gesprace
So uuard thar engilo te them
Unrim cuman,
Helag heriskepi,
Fon hebanuuanga,
Fagar folc Godes,

Horses to tend,
Cattle on the field.
They saw the darkness in two
Dissipated in the atmosphere,
And came a light of God
—through the welkin;
And the words there
Caught on the field.
They were in fright then
The men in their mood.
They saw there mighty
God's angel come ;
That to them face-to-face spake.
It bade thus them these words—
" Dread not a whit
Of mischief from the light.
I shall to you speak glad things,
Very true ;
Say commands ;
Show strength great.
Now is Christ born,
In this self-same night ;
The blessed child of God,
In the David's city,
The Lord the good :
That is exultation
To the races of men,
Of all men the advancement.
There ye may find him
In the city of Bethlehem,
The noblest of children.
Ye have as a token
That I tell ye
True words,
That he there swathed lieth,
The child in a crib,
Though he be king over all
Earth and Heaven,
And over the sons of men,
Of the world the Ruler."
Right as he that word spake,

So was there of Angels to them,
In a multitude, come
A holy host,
From the Heaven-plains,
The fair folk of God,

Endi filu sprakun,	And much they spake
Lofuuord manag,	Praise-words many,
Liudeo herron.	To the Lord of Hosts.
Afhobun tho helagna sang,	They raised the holy song,
Tho sie eft te hebanuuanga	As they back to the Heaven-plains
Uundun thurh thiu uuolcan.	Wound through the welkin.
Thea uuardus hordun,	The words they heard,
Huo thiu engilo craft	How the strength of the Angels
Alomahtigna God,	The Almighty God,
Suido uuerdlico,	Very worthily,
Uuordun louodun.	With words praised.
"Diurida si nu," quadun sie,	"Love be there now," quoth they,
"Drohtine selbun,	"To the Lord himself
An them hohoston	On the highest
Himilo rikea;	Kingdom of Heaven,
Endi fridu an erdu,	And peace on earth
Firiho barnum,	To the children of men,
Goduuilligun gumun,	Goodwilled men
Them the God antkennead,	Who know God,
Thurh hluttran hugi."	Through a pure mind."

The following, from a translation of the Psalms, is held by some to be the Old Dutch of Holland rather than Old-Saxon:—

PSALM liv.

2. Gehori Got gebet min; in ne furuuir(p) bida mina; thenke ti mi; in gehori mi.

3. Gidruouit bin an tilogon minro, in mistrot bin fan stimmon fiundes, in fan arbeide sundiges.

4. Uuanda geneigedon an mi unreht, in an abulge unsuoti uuaron mi.

5. Herta min gidruouit ist an mi, in forta duodis fiel ouir mi.

6. Forthta in biuonga quamon ouer mi, in bethecoda mi thuisternussi.

7. In ic quad "uuie sal geuan mi fetheron also duuon, in ic fliugon sal, in raston sal."

§ 20. After the *Old*-Saxon, the Early language next in nearness to the Anglo-Saxon is the Early Frisian. This is the language of the Dutch province of Friesland in its oldest form.

Asega-bog, i. 3. pp. 13, 14. (*Ed. Wiarda.*)

Thet is thiu thredde liodkest and thes Kynig Kerles ieft, thet er allera monna ek ana sina eyna gode besitte umberavat. Hit ne sa

thet ma hine urwinne mith tele and mith rethe and mith riuchte thingate. Sa hebbere alsam sin Asega dema and dele to lioda londriuchte. Ther ne hach nen Asega nenne dom to delande hit ne se thet hi to fara tha Keysere fon Rume esweren hebbe and thet hi fon da liodon ekeren se. Sa hach hi thenne to demande and to delande tha fiande alsare friounde, thruch des ethes willa, ther hi to fara tha Keysere fon Rume esweren heth, tho demande and to delande widuon and weson, waluberon and alle werlosa liodon, like to helpande and sine threa knilinge. Alsa thi Asega nimth tha unriuchta mida and tha urlouada panninga, and ma hini urtinga mi mith twam sine juenethon an thes Kyninges bonne, sa ne hach hi nenne dom mar to delande, truch thet thi Asega thi biteknath thene prestere, hwande hia send siande and hia skilun wesa agon there heliga Kerstenede, hia skilun helpa alle tham ther hiam seluon nauwet helpa ne muge.

Compared with Anglo-Saxon.

O. F.	A. S.	English.
'Age	Eáge	*Eye.*
Háved	Heáfod	*Head.*
Kind	Cild	*Child.*
Nacht	Niht	*Night.*
Déde	Dæ'd	*Deed.*
Nose	Nasu	*Nose.*
'Ein	'Agen	*Own.*
Dúa	Dón	*To do.*
Slá	Sleán	*Slay.*
Gunga	Gangan	*Go (Gang).*

§ 21. Of the existing forms of speech, the language most allied to the English is the *Modern* Frisian, still spoken in the Dutch Province of Friesland, in a few localities in Oldenburg and Hanover, in Heligoland, and on the western coast of the Duchy of Sleswick.

MAP-WORK.

Make a list of words ending in *-um*, and observe in what parts they occur most abundantly.

§ 22. After the Frisian, in the order of nearness to the English, comes the Dutch of Holland.

SPECIMEN.

MARK, Chap. i.

1. Het begin des Evangelies van Jezus Christus, den Zoon van God.
2. Gelijk geschreven is in de Profeten: Zeit, Ik zend mijnen Engel voor uw aangezigt, die uwen weg voor u heen bereiden zal.
3. De stem des roependen in de woestijn: Bereidt den weg des Heeren, maakt zijne paden regt!
4. Johannes was doopende in de woestijn, en predikende den doop der bekeering tot vergeving der zonden.
5. En al het Joodsche land ging tot hem uit, en die van Jerûzalem; en werden allen van hem gedoopt in the rivier de Jordaan, belijdende hunne zonden.
6. En Johannes was gekleed met kemelshaar, en met eenen lederen gordel om zijne lendenen, en at sprinkhannen en wilden honig.
7. En hij predikte, zeggende: na mij komt, die sterker is dan ik, wiên ik niet waardig ben, nederbukkende, den riem zijner schoenen te ontbinden.
8. Ik heb ulieden wel gedoopt met water, maar hij zal u doopen met den Heiligen Geest.

§ 23. After the Dutch of Holland, in order of nearness to the English, come the *provincial dialects* of Westphalia, Oldenburg, Holstein, Sleswick, Mecklenburg, Pomerania, and other parts of Northern and Western Germany; and after these the *provincial dialects* of Southern and Central Germany, and the cultivated language of literary Germany.

SPECIMEN.

1.

FROM LESSING'S FABLES.

HERKULES.

Als Herkules in den Himmel aufgenommen ward, machte er seinen Gruss unter allen Göttern der Juno zuerst. Der ganze Himmel und Juno erstaunte darüber. "Deiner Feindin," rief man ihm zu, "begegnest du so vorzüglich?" "Ja, ihr selbst;" erwiederte Herkules. "Nur ihre Verfolgungen sind es, die mir

zu den Thaten Gelegenheit gegeben, womit ich den Himmel verdienet habe."

Der Olymp billigte die Antwort des neuen Gottes, und Juno ward versöhnt.

2.

From Herder.

Horch, horch die Lerch' am Himmelsthür singt,
Die liebe Sonn' wacht auf;
Aus allen Blümenkelchen trinkt
Sie schon ihr Öpfer auf.
Das Hochzeitknöspfchen freundlich winkt,
Und thut sein Äüglein auf;
Was hold und lieb ist, freundlich blinkt,
Wach schönes Kind wach auf,
Wach auf;
Wach schönes Kind wach auf.

Parts of the human body.

English.	*German.*	*English.*	*German.*	*English.*	*German.*
Head	Haupt.	*Tooth*	Zahn.	*Arm*	Arm.
Hair	Haar.	*Tongue*	Zunge.	*Hand*	Hand.
Eye	Auge.	*Ear*	Ohr.	*Leg*	Beine.
Nose	Nâse.	*Back*	Rücke.	*Foot*	Fuss.
Mouth	Mund.	*Blood*	Blut.	*Nail*	Nagel.

Names of animals.

Horse	Pferd.	*Lamb*	Lamm.	*Goose*	Gans.
Cow	Kuh.	*Goat*	Ziege.	*Crow*	Krahe.
Calf	Kalb.	*Dog*	Hund.	*Bird*	Vogel.
Sheep	Schaaf.	*Fox*	Fuchs.	*Fish*	Fisch.

Numerals.

One	Ein.	*Five*	Fünf.	*Nine*	Neun.
Two	Zwei.	*Six*	Sechs.	*Ten*	Zehn.
Three	Drei.	*Seven*	Sieben.	*Twenty*	Zwanzig.
Four	Vier.	*Eight*	Acht.	*Hundred*	Hundert.

§ 24. The Goths who sacked Rome under Alaric, and who succeeded to the empire of Augustulus under Theodoric, were of German origin, and the language that they spoke was German also. It is called the Mœso-Gothic.

Of this language we have a specimen, not later than the fourth century; and as no Anglo-Saxon work is of equal antiquity, the language in question is considered to be the oldest of all the Ger-

man tongues. The meaning of the word Mœso-Gothic will be understood if, by following the course of the Danube, we reach the Roman province of Mœsia. The *earliest* inhabitants of this province were not akin to any of the tribes of Germany, any more than the original Britons of England were akin to the Anglo-Saxon invaders. In the second century, however, they were conquered by tribes from (probably) the south-eastern parts of Germany. These were called Goths, or, more specifically, the Goths of Mœsia.

SPECIMEN.

MARK. Chap. i.

2. Anastodeins Aivaggeljons Jaisuis Christaus Sunaus Goþs. Sve
3. gameliþ ist in Esaïin Praufetau. Sai, ik insandja aggilu meinana faura þus, saei gamanveiþ vig þeinana faura þus.
4. Stibna vopjandins in auþidai, "manveiþ vig Fanins, raihtos
5. vaurkeiþ staigos Goþs unsaris." Vas Iohannes daupjands in auþidai jah merjands daupein idreigos du aflageinai fravaurhtê.
6. Jah usiddjedun du imma all Judaialand jah Jairusaulymeis jah daupidai vesun allai in Jaurdane awai fram imma andhaitandans
7. fravaurhtim seinaim. Vas aþþan þan Iohannes gavasiþs taglam ulbandaus, jah gairda filleina bi hup seinana, jah matida
8. þramsteins jah miliþ haiþivisk. Jah merida qiþands, "qimiþ sviniþoza mis sa afar mis: þizei ik ni im vairþs anahneivands andbindan skaudaraip skohe is. Aþþan ik daupja izvis in vatin; iþ is daupeiþ izvis in Ahmin Veihamma."

Besides the languages of Germany, those of Scandinavia have an affinity with the English, and consequently require consideration.

§ 25. The Danish of Denmark is allied to the German dialects in general, and consequently to the English.

SPECIMEN.

1.

Kong Christian stod ved höien Mast,
I Rög og Damp;
Hans Værge hamrede saa fast,
At Gothens Hjelm og Hjerne brast;
Da sank hvert fiendtligt Speil og Mast
I Rög og Damp.
Flye, skreg de, flye, hvad flygte kan!
Hvo staaer for Danmarks Christian
I Kamp?

Niels Juel gav Agt paa Stormens Brag,
Nu er det Tid!
Han heisede det röde Flag,
Og slog paa Fienden Slag i Slag;
Da skreg de höit blandt Stormens Brag:
Nu er det Tid!
Flye, skreg de, hver, som veed et Skjul!
Hvo kan bestaae for Danmarks Juel
J Strid?

O Nordhav! Glimt af Vessel bröd
Din mörke Skye.
Da tyede Kæmper til dit Skjöd;
Thi med ham lyned' Skræk og Död.
Fra Vallen hörtes Vraal, som bröd
Din tykke Skye.
Fra Danmark lyner Tordenskjold;
Hver give sig i Himlens Vold,
Og flye!

Du Danskes Vei til Roes og Magt,
Sortladne Hav!
Modtag din Ven, som uforsagt
Tör möde Faren med Foragt,
Saa stolt, som du, mod Stormens Magt,
Sortladne Hav!
Og rask igjennem Larm og Spil
Og Kamp og Seier för mig til
Min Grav!

2.

Frihedens Tempel i Normandens Dale
Stander saa herligt i Ly af hans Fjeld;
Frit tör han tænke, og frit tör han tale,
Frit tör han virke til Norriges Held.
Fuglen i Skove,
Nordhavets Vove
Friere er ei end Norriges Mand;
Villig dog lyder han selvgivne Love,
Trofast mod Konning og Fædreneland.

Elskede Land med de skyhöie Bjerge,
Frugtbare Dale og fiskrige Kyst!
Troskab og Kjærlighed fro vi Dig sværge!
Kalder Du, blöde vi for Dig med Lyst.
Evig Du stande,
Elskte blandt Lande!
Frit som den storm, der omsuser Dit Fjeld;
Og medens Bölgen omsnoer Dine Strande,
Stedse Du voxe i Hæder og Held!

Parts of the human body.

English.	*Danish.*	*English.*	*Danish.*	*English.*	*Danish.*
Head	Hoved.	*Teeth*	Tand.	*Arm*	Arm.
Hair	Haar.	*Tongue*	Tunge.	*Hand*	Hand.
Eye	Oje.	*Ear*	Ore.	*Leg*	Bein.
Nose	Næse.	*Back*	Rygge.	*Foot*	Fods.
Mouth	Mund.	*Blood*	Blut.	*Nail*	Nagel.

Names of animals.

Horse	Hest.	*Lamb*	Lamm.	*Goose*	Gós.
Cow	Ko.	*Gout*	Gjede.	*Crow*	Kræge.
Calf	Kalv.	*Dog*	Hund.	*Bird*	Fugl.
Sheep	Faar.	*Fox*	Ræve.	*Fish*	Fisk.

Numerals.

One	En.	*Five*	Fem.	*Nine*	Ny.
Two	To.	*Six*	Seks.	*Ten*	Ty.
Three	Tre.	*Seven*	Syv.	*Twenty*	Tyve.
Four	Fire.	*Eight*	Aatte.	*Hundred*	Hundred.

§ 26. The Swedish of Sweden is allied to the German dialects in general, and consequently to the English.

SPECIMEN.

Kung Ring han satt i högbänk om julen och drack mjöd,
Hos honom satt hans drottning så hvit och rosenröd.
Som vår och höst dem båda man såg bredvid hvarann,
Hon var den friska våren, den kulna höst var han.

Då trädde uti salen en okänd gubbe in,
Från hufvud och till fötter han insvept var i skinn.
Han hade staf i handen och lutad sågs han gå,
Men högre än de andra den gamle var ändå.

Han satte sig på bänken längst ned vid salens dörr;
Der är de armas ställe ännu, som det var förr.
De hofmän logo smädligt och sågo till hvarann,
Och pekade med fingret på luden björnskinnsmann.

Då ljungar med två ögon den främmande så hvasst,
Med ena handen grep han en ungersven i hast,
Helt varligen han vände den hofman upp och ned,
Då tystnade de andre; vi hade gjort så med.

§ 27. The Icelandic of Iceland is allied to the German dialects in general, and consequently to the English.

SPECIMEN.

Upp reis 'Oðinn
alda gautr,
ok hann á Sleipni
söðul um lagði;
reið hann niðr Ðaðan
Niflheljar•til,
mætti hann hvelpi
þeim er or helju kom.

Sá var blóðugr
um brjóst framan,
ok galdrs föður
gól um lengi.
Framm reið Oðinn.
foldvegr dundi,
hann kom at háfu
Heljar ranni.

§ 28. The language of the Feroe Isles is allied to the German dialects in general, and consequently to the English.

§ 29. The Icelandic, in its oldest form, is called Old Norse.

§ 30. The Icelandic, Feroic, Danish, and Swedish, are all derived from the Old Norse, and consequently all allied to each other.

§ 31. The Old Norse, the Icelandic, the Feroic, the Swedish, and the Danish, are much more closely allied to each other than they are to any German dialect. Hence they form a separate group, which is sometimes called the *Norse*, and sometimes the *Scandinavian* branch of languages.

The English language stands to the Anglo-Saxon in the relation of a derived language to a mother tongue, or (changing the expression) the English may be called the Anglo-Saxon in its *most modern* form; whilst the Anglo-Saxon may, with equal propriety, be called the English in its *most ancient* form. However, it is not so important to settle the particular mode of expressing the nature of this relation, as to become familiar with certain facts connected

with recent languages as compared with the older ones from which they originate ; facts which chiefly arise out of the tenses of the verbs, and the cases of the nouns.

§ 32. The Middle English has inflections which are wanting in the Modern ; and the Early English has inflections which are wanting in the Middle. The Semi-Saxon has inflections that are wanting in the Early English ; and the Anglo-Saxon has inflections which are wanting in the Semi-Saxon.

§ 33. The Middle Frisian has inflections which are wanting in the Modern ; and the Early Frisian has inflections which are wanting in the Middle.

§ 34. The earlier the stage of the Dutch language, the more numerous the inflections.

§ 35. The earlier the stage of the High German, the more numerous the inflections.

§ 36. The inflections of the Mœso-Gothic are more numerous than those of any of the allied languages.

§ 37. The earlier the stage of the Danish, the more numerous the inflections.

§ 38. The earlier the stage of the Swedish, the more numerous the inflections.

So much for the comparison between the different stages of one and the same language. It shows that the earlier the stage, the fuller the inflection ; the later the stage, the scantier the inflection ; in other words, it shows that as languages become modern they lose their inflections.

Now there is another view of this fact ; a view which we get when we compare allied languages that change with different degrees of rapidity. *E. g.*—

§ 39. The Danish language has changed more rapidly than the Swedish, and consequently has, at the present moment, fewer of its original inflections.

§ 40. The Swedish language has changed more rapidly than the Feroic, and consequently has, at the present moment, fewer of its original inflections.

§ 41. The Feroic has changed more rapidly than the Icelandic, and consequently has, at the present moment, fewer of its original inflections.

§ 42. The Icelandic has changed so slowly, that it retains almost all the original inflections of the Old Norse.

§ 43. In all the languages allied to the English, the earlier the stage, the more numerous are the inflections, and *vice versâ*.

MAP-WORK.

(*England.*)

Make a list of the names of places:—

a. Beginning with *Carl*, *Skel*, *Skip*;
b. Beginning or ending with *kirk*;
c. Ending with *-by*;
d. Ending with *-chester* (or *-cester*), and *-caster*.

Observe in what parts they are found most abundantly.

PART II.—GRAMMAR.

§ 44. *Orthoëpy* signifies the right *utterance* of words. It deals with language as it is *spoken*, and determines how a word is to be *pronounced*. *Orthography* signifies the right use of *letters*. It deals with language as it is *written*, and determines how words should be *spelt*.

All languages were spoken long before they were written; and, at the present moment, there are numerous forms of speech which have never been reduced to writing at all. Hence, letters come later than the sounds they express, and orthography is subordinate to orthoëpy.

But as a picture never exactly and perfectly represents the object from which it is taken, so the orthography of a language never exactly and perfectly represents the orthoëpy; in other words, there is always some difference between language as it is spoken and language as it is written. Sometimes there are more sounds than letters. Sometimes words change their pronunciation as they pass from one people or from one generation to another; whilst no corresponding change is made in the manner of writing them. Sometimes fresh sounds from other languages are introduced; and, as no fresh letters are brought to represent them, they must be represented, as they best may, by the letters already in use.

§ 45. There are forty elementary *sounds* in English, thirty-four of which are simple, and six compound.

§.	*Vowels.*	1.	The sound of	the	letter	*a*	in *father.*
,,		2.	,,	,,	,,	*a*	,, *fate.*
,,		3.	,,	,,	,,	*a*	,, *fat.*
,,		4.	,,	,,	,,	*e*	,, *bed.*
,,		5.	,,	,,	,,	*e*	,, *glebe.*
,,		6.	,,	,,	,,	*i*	,, *pin.*
,,		7.	,,	,,	,,	*o*	,, *prove.*
,,		8.	,,	,,	,,	*u*	,, *full.*

Vowels.	9.	The sound of the letters	*aw*	in	*bawl.*
,,	10.	,, ,, letter	*o*	,,	*note.*
,,	11.	,, ,, ,,	*o*	,,	*not.*
,,	12.	,, ,, ,,	*u*	,,	*but.*
Semivowels.	13.	,, ,, ,,	*w*	,,	*well.*
,,	14.	,, ,, ,,	*y*	,,	*yet.*
Mutes.	15.	,, ,, ,,	*p*	,,	*pain.*
,,	16.	,, ,, ,,	*b*	,,	*bane.*
,,	17.	,, ,, ,,	*f*	,,	*fane.*
,,	18.	,, ,, ,,	*v*	,,	*vane.*
,,	19.	,, ,, ,,	*t*	,,	*tin.*
,,	20.	,, ,, ,,	*d*	,,	*din.*
,,	21.	,, ,, letters	*th*	,,	*thin.*
,,	22.	,, ,, ,,	*th*	,,	*thine.*
,,	23.	,, ,, letter	*k*	,,	*kill.*
,,	24.	,, ,, ,,	*g*	,,	*gun.*
,,	25.	,, ,, ,,	*s*	,,	*seal.*
,,	26.	,, ,, ,,	*z*	,,	*zeal.*
,,	27.	,, ,, letters	*sh*	,,	*shine.*
,,	28.	,, ,, letter	*z*	,,	*azure.*
Nasal.	29.	,, ,, letters	*ng*	,,	*king.*
Breathing.	30.	,, ,, letter	*h*	,,	*hot.*
Liquids.	31.	,, ,, ,,	*l*	,,	*low.*
,,	32.	,, ,, ,,	*m*	,,	*mow.*
,,	33.	,, ,, ,,	*n*	,,	*no.*
,,	34.	,, ,, ,,	*r*	,,	*row.*
Diphthongs.	35.	,, ,, letters	*ou*	,,	*house.*
,,	36.	,, ,, ,,	*ew*	,,	*new.*
,,	37.	,, ,, letter	*i*	,,	*pine.*
,,	38.	,, ,, letters	*oi*	,,	*voice.*

To these add, 39 and 40, the sounds of the letters *ch*, and *j*; as they are heard in words like *chest*, *child*, *cherry*, *jest*, *John*, &c.

The real sound in the first of these instances is that of *tsh*, or nearly so. Thus :—

Church might be spelt *tshurtsh*
Chide ,, *tshide*
Chirp ,, *tshirp*, &c.

In a few words this *-t* shows itself in the spelling. *Witch* = *female wizard* gives it; whereas *which*, the relative pronoun, is without it. It occurs, too, in *Dutch* as contrasted with *Duchy;* and *Pritchard* as compared with *Prichard* and *Richard.*

Again—the real sound of the *j* in *jest* is that of *dzh*, or nearly so : thus—

Join might be spelt *dzhoin*
Jump ,, *dzhump*
Jet ,, *dzhet*

In several words this *-d* shows itself in the spelling; *e.g.* in *judge* (*dzhudzh*), *grudge*, &c.

Such being the case it becomes clear that, for all the purposes of etymology, words ending in the sound of *ch*, are the same as words in *sh*, so that rules which apply to words like *lash*, apply also to words like *church*. This, if spelt phonetically, would be *tshurtsh* —or nearly so.

For these rules, however, to apply, the *ch* must have its usual power. When it represents the Greek χ, as in *monarch*, *patriarch*, *heresiarch*, &c., it is, to all intents and purposes, *k*.

Mutatis mutandis—what applies to *ch* and *sh*, applies to *j* and *zh*: though as *j* never appears at the end of words, and as *zh* is never written, the relations are not quite so clear.

The two sounds, taken together, are conveniently called *compound sibilants;* the *simple* sibilants being *s*, *sh*, *z*, and *zh* (French *j*). They are called sibilants from their hissing sound—*sibilans*, *sibilantis*, from *sibilo* = *I hiss*.

§ 46. Of the fourteen mutes, seven are surd, seven sonant.

Surds.

1. The sound of the *p* in *pain*.
2. – – *f* in *vane*.
3. – – *t* in *tin*.
4. – – *th* in *thin*.
5. – – *k* in *kill*.
6. – – *s* in *sign*.
7. – – *sh* in *shine*.

Sonants.

1. The sound of the *b* in *bane*.
2. – – *v* in *vane*.
3. – – *d* in *dine*.
4. – – *th* in *thine*.
5. – – *g* in *gun*.
6. – – *z* in *zeal*.
7. – – *z* in *azure*.

§ 47. Each surd corresponds with a sonant, and each sonant with a surd.

p is the surd sound of *b*.
f – – *v*.
t – – *d*.
th in *thin* – – *th* in *thine*.
k – – *g*.
s – – *z*.
sh in *shine* – *z* in *azure*.

and, conversely,

b is the sonant sound of *p*.
v – *f*.
d – *t*.
th in *thine* – *th* in *thin*.
g – *k*.
z – *s*.
z in *azure* – *sh* in *shine*.

Hence,

p is the surd equivalent of *b*.
b is the sonant of *p*.
f is the surd of *v*.
v is the sonant of *f*.
t is the surd of *d*.
d is the sonant of *t*.

and so on throughout.

§ 48. Two mutes, one of which is sonant, and the other surd, coming together in the same syllable, cannot be *pronounced*.

This may be understood by practising a few combinations according to the following table.

Sonant.		Surd.	
p	f	b	v
t	th	d	th
k	—	g	—,
s	sh	z	z*

Now, taking whatever letter we choose from the one side of the line, and joining it with any one whatever from the other side of the line, we find the combination unpronounceable.

abt,	*avt*,	*abth*,	*avth*.
agt,	*agp*,	*agf*,	*ags*.
apd,	*afb*,	*apv*,	*afd*.
atb,	*akd*,	*akz*,	*akb*.
asd,	*ashd*,	*asg*,	*ashg*, &c.

Of course, combinations of this sort can be *written*, and they can be *spelt*; they cannot, however, be *pronounced*.

In order to become *pronounced*, a change must occur: one of the sounds must change its character, and so accommodate itself to the other. This change takes place in one of two ways; either the first of the two sounds takes the sonancy of the second, or else

* As the *z* in *azure*.

the second takes the sonancy of the first. Thus, *abt* becomes pronounceable either by *b* becoming *p*, or by *t* passing into *d*; in other words, it changes either into *apt* or into *abd*. So on with the rest.

avt	becomes	either	*aft*,	or	*avd*.
abth	,,	,,	*apth*,	,,	*abdh*.
agt	,,	,,	*akt*,	,,	*agd*.
ags	,,	,,	*aks*,	,,	*agz*
apd	,,	,,	*apt*,	,,	*abd*.
asd	,,	,,	*ast*,	,,	*azd*.
ashd	,,	,,	*asht*,	,,	*azhd*.
asg	,,	,,	*ask*,	,,	*azg*.

This change is necessary and universal. It holds good not for the English alone, but for all languages. The only difference is that different languages change different letters; that is, one language accommodates the first letter to the second, and so turns *agt* into *akt*; whilst another accommodates the second letter to the first, changing *agt* into *agd*.

There is no fact that requires to be more familiarly known than this; since there are, at least, three formations in the English language where its influence is most important. These are the Possessive forms in *-s*, the Plurals in *-s*, the Preterites in *-d* and *-t*.

The *s* in the word *stags* is surd; the *g* in the word *stags* is sonant. Notwithstanding this, the combination *ags* exists. It exists, however, in the spelling only. In speaking, the *s* is sounded as *z*, and the word *stags* is pronounced *stagz*. Again, in words like *tossed*, *plucked*, *looked*, the *e* is omitted in pronunciation. Hence the words become *tossd*, *pluckd*, *lookd*; that is, the surd *d* comes in contact with the sonant *k* and *s*. Now, this combination exists in the spelling only; since the preterites of *pluck*, *look*, and *toss*, are in *speech*, pronounced *pluckt*, *lookt*, *tosst*.

§ 49. A surd mute immediately preceded by a sonant one, is changed into its surd equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *s* is added to any word ending in the sounds of *b*, *v*, *d*, *th*,* or *g*. In all such cases, *although the spelling remains unaltered*, the *sound* is changed. Thus,

Slabs	from	*slab*	is	pronounced	*slabz*.
Slaves	,,	*slave*	,,	,,	*slāvz*.
Lads	,,	*lad*	,,	,,	*ladz*.
Stags	,,	*stag*	,,	,,	*stagz*.

* As in *thine*.

§ 50. A sonant mute immediately preceded by a surd, is changed into its surd equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *d* is added to any word ending in the sound of *p*, *f*, *k*, or *s*; when

Stepped from *step* is pronounced *stept*.
Packed ,, *pack* ,, ,, *packt*, &c.

§ 51. Two consonants with the same power, coming together in the same syllable, cannot be sounded.

This rule, like the one that precedes it, though a very important one, reads like a paradox. To all appearance, nothing is much commoner than a double consonant at the end of a syllable. Are there not such words as *miss*, *till*, *add*, *still*, *will*, and numerous others, in all of which the final consonants are both identical and doubled?

Such is undoubtedly the case; so that the objection, as far as it goes, is true. But it is not true that these double letters are *sounded*. It is only true that they are *written*. We have only to try to pronounce *bat't*, *sap'p*, &c., to see this. The writing is one thing, the utterance another. As far as mere *letters* go, we may accumulate any number of them; for it is evident that it is just as easy to write *tapp* as *tap*, *tappp* as *tapp*, *tapppp* as *tappp*, &c., so going on *ad infinitum*. Spell them, however, as we will, they are all *pronounced* alike. The final syllable in the preposition *un-til* is sounded like the verb *till*. The first syllable of *mis-place* is sounded like the single word *miss*. Between being *pitied* for one's misfortunes, and *pitted* against a rival, or with the small-pox, few make any difference of pronunciation.

So much for consonants coming together in the *same* syllable. Those that come together in *different* syllables are in a different condition. They *can* be sounded, though they are, by no means, common. They are found only in a certain class of words—and that class is a small one. It contains only compounds and derivatives, and not many of these. However, when one part of such a word *ends* with the same consonant with which the other begins, we have a true concurrence of like-sounding consonants.

Thus—let a substantive (*soul*) end in *-l*. Let it take the affix *-less*. The result is *soul-less:* a compound in which both the *l's* should be pronounced. In

Clay not dead but *soulless*,
  Though no mortal man would choose thee,
An immortal *no less*
  Deigns not to refuse thee.—Byron.

it stands as a rhyme to *no less*. The rhyme, however, is an imperfect one.

Again—to an adjective ending in *-l*, add the common affix *-ly*. This gives, from

whole *wholly.*
full *fully.*

where, whatever the spelling may be, the sound, if accurately delivered, should give that of a double *l*.

Compounds like *book-case*, *seaport-town*, are of this kind.

If this is the case, *i. e.* if the *sounds* of a double consonant are so rare, why is it that the doubling of the *letters* is so common?

The doubling of the letter, when the sound itself is single, is entirely a point of spelling. We may call it an orthographical expedient. It serves to show that the vowel which precedes it is short. Write *pited*, and the chances are that a reader would sound it *pi-ted*. Write *pitted*, and the short sound of the *i* is ensured.

This expedient is an old one. It occurs, in Latin and Greek, in words like *terra* and *θαλασσα*; where it is not likely that either the *r* or the *σ* was actually doubled in sound. It occurs, with the exception of the Lithuanic (where it is studiously avoided), in most modern languages. It occurs in the Anglo-Saxon; and in a work of the thirteenth century, known as the Ormulum, it occurs not only as a matter of course in certain words of which the spelling was known, but as a systematic piece of improved orthography. The author writes thus:—

And whase wilenn shall þis boc,
  Efft oþerr siþe writenn,
Himm bidde icc þatt hett write rihht,
  Swa sum þiss boc himm tæcheþþ;
All þwertt utt affterr þatt itt iss
  Uppo þiss firrste bisne,
Wiþþ all swilc rime als her iss sett,
  Wiþþ alse fele wordess:
And tatt he loke wel þat the
  An boc-staff write twiggess,
Eggwhær þær itt uppo þiss boc
  Is writenn o þat wise:
Loke he well þatt hett write swa,
  Forr he ne magg noht elless,
On Englissh written rihht te word:
  þatt wite he wel to soþe.

§ 52. The letter *h*, preceded by a consonant in the same syllable, is never sounded.

If the previous notices have been read with due attention our remarks may be anticipated. We know what to expect. There

will be the difference between our spelling and our speaking; there will be the apparent exceptions like the *ph* in *Philip*, and the *th* in *thin*. They are all, however, orthographical expedients. A Greek wrote -θιν by means of the single letter θ. Betwen *Philip* and *filip* there is no difference of sound.

What happens when the consonant and *h* are in different syllables? *Mutatis mutandis* our remarks upon the double consonant apply here. In compound words where the latter element begins with -*h*, there is a true double sound, *e. g.* in *hap-hazard*, *ink-horn*, *nut-hook*, *with-hold*, *fool-hardy*, *un-hinge*, &c. In words of this kind the *h* is sounded, but not in words like *philosophy*, *thin*, and *shine*.

§ 53. The number of the letters in the English alphabet is twenty-six.

It is not thought necessary to give the details of the English A B C, nor yet the division of the *letters* into vowels, consonants, &c. or the like. It is not in the *alphabet* that questions of this kind are best studied. Their proper place is the Table of Sounds.

It is clear, however, from what has preceded, that the English alphabet is by no means perfect. The very fact of there being forty sounds to twenty-six letters is enough to prove this. So is the existence of orthographical expedients. It is clear, too, that, in many cases, the spelling does anything but coincide with the pronunciation; in other words, that there is an antagonism between the orthography and the orthoëpy.

§ 54. *C*, *Q*, and *X* are *Superfluous*.

C has two sounds; its sound in the word *city*, and its sound in the word *cat*. The first may be represented by *s* (*sity*), and the second by *k* (*kat*).

Q has the same sound as *kw*, so that *queen* may be spelt *kween*.

X has two sounds; its sound in the word *explain*, and its sound in the word *exist*. The first may be represented by *ks* (*eksplain*), and the second by *gz* (*egzist*).

§ 55. The *ch* in *chest* has a double, or compound sound, and is expressed, accordingly, by a combination of letters. The *j* in *jest* is equally compound as a sound, but is not expressed by an equally compound sign. On the contrary, it is spelt like a simple single sound, by the simple single sign *j*. This is an instance of Inconsistency.

§ 56. The sound of the *ee* in *feet* is erroneously considered to be the long sound of the *e* in *bed;* whereas it is the long sound of the *i* in *pit.*

§ 57. The *i* in *bite* is erroneously considered to be the long sound of the *i* in *pit;* whereas it is a diphthongal sound.

§ 58. The *ou* in *house* and the *oi* in *oil* are erroneously looked upon as the compounds of *o* and *i* and of *o* and *u* respectively; whereas the latter elements of them are not *i* and *u*, but *y* and *w*.

§ 59. The *th* in *thin* and the *th* in *thine* are erroneously dealt with as one and the same sound; whereas they are sounds specifically distinct.

§ 60. The *ch* in *chest* is erroneously dealt with as a modification of *c;* whereas its elements are *t* and *sh*. These are instances of actual Error as to the nature and relation of articulate sounds.

§ 61. Two identical vowels in the same syllable may show that the syllable in which they occur is long—*feet, cool.*

§ 62. Two *different* vowels in the same syllable may do the same—*plain, main.*

§ 63. The addition of the *e* mute may do the same —*plane, mane.*

These are instances of orthographical expedients. Assuredly the English alphabet, along with its application to the English orthography, is far from perfect. On the other hand, some of its deficiencies may be accounted for, and some (perhaps) excused.

The primary object of an alphabet is, of course, to represent the sounds of a language. But besides this, there are in most languages one or more secondary objects besides. Thus,

If we looked to the *sound* only, *city* would be spelt with an *s*- (*sity*). The word, however, is derived from the Latin, where it is spelt with a *c*- (*civitas*). To change this *c* into *s* conceals the origin and history of the word. For this reason it is retained, although,

as far as the mere expression of the sound is concerned, it is a superfluity. The secondary object in this case is an *etymology*.

On the other hand, there is a second principle—*ob differentiam*. When the word *main* (as in *mainland*) is spelt by means of *ai*, whilst *mane* (as *of a horse*) is spelt by means of *a - e*, a distinction is drawn in the spelling which has no existence in the pronunciation, and this difference guards against an ambiguity in language.

But this is not all. In considering its deficiencies, no alphabet should be criticized without a reference to its history.

The following sounds are wanting both in French and German, whilst they occur in English:—

The *th* in *then*.
,, *th* in *thine*.
,, *j* in *judge*.
,, *ch* in *church*.
,, *u* in *duck*.
,, *w* in *will*.

Meanwhile, the following are wanting in English, whilst they occur both in German and French:—

The *u* in *lune*.*
,, *eu* in *neuf*.†

Hence it appears that an alphabet may be very well adapted for one language, without being so well suited to another.

Nearly all the alphabets of Europe are derived from the Latin.

The English alphabet is founded upon the alphabet of the Anglo-Saxons.

The alphabet of the Anglo-Saxons was derived from the Latin alphabet.

In applying the Latin alphabet to the Anglo-Saxon language, the accommodation, without being particularly faulty, was imperfect.

In applying the Anglo-Saxon alphabet to the English, the accommodation was not only imperfect, but faulty.

This arose chiefly from the influence of the Norman Conquest.

The Norman alphabet, although (like the Anglo-Saxon) it was derived from the Latin, was accommodated to a different language; so that the Anglo-Norman and the Anglo-Saxon principles of spelling were conflicting.

The Anglo-Saxon language had a simple single sign for the simple single sound of the *th* in *thin* (þ). This became lost after the Conquest.

The Anglo-Saxon had a simple single sign for the simple single sound of the *th* in *thine* (ð). This also became lost after the Conquest.

* In German, spelt *ü*. † In German, spelt *ö*.

The Anglo-Saxon language spelt words beginning with *ch*, by means of *ce*. The Anglo-Norman spelt them by means of *ch*—*Chester*, *Ceaster*.

Other details could be added, but these are sufficient to show that the imperfections of the English alphabet are not things that have been adopted from choice, but that they are, to a certain extent, the natural results from the history of the language.

ACCENT.

§ 64. Certain differences of sound are called *accents*, and the marks that indicate them are called *accents* also.

To understand the nature of *accents*, the following sentences should be read aloud, and particular attention should be directed to the words in *italics*, as well as to the marks over them. If this be done, it will be observed that in each pair of sentences the same word occurs twice; but it will also be noticed that there is a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs, it is on the last. Furthermore, the word that is accented on the first syllable is a noun; the word that is accented on the second is a verb. When the difference between the nouns and verbs has been explained, the importance of this change of accent will appear. It will then be seen that certain nouns may be converted into verbs, simply by transposing the accent.

1. The *éxports* from London are very great; the *imports* to London are very great also. 2. America *expórts* corn and *impórts* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *frequént* the playground.

1. This is the *óbject*. 2. I hope you do not *objéct*.

1. These *pérfumes* are agreeable. 2. The flower *perfúmes* the air.

1. This is a *présent*. 2. I *presént* you with this.

1. This is the *próduce* of the farm. 2. Few farms *produce* more.

1. I have a *próject* on my mind. 2. The walls *projéct*.

1. The *rébels* are in danger. 2. He is a bad man who *rebéls*.

1. Take a *súrvey* of the world at large. 2. *Survéy* the world at large.

1. I am in a state of *tórment*. 2. This *torménts* me.

1. He is an *ábsent* man. 2. He is going to *absént* himself.

1. I am going to a *cóncert*. 2. He is going to *concért* a plan with me.

1. This is bad *cónduct*. 2. I hope that I shall *condúct* myself well.

1. Berwick-upon-Tweed is upon the *cónfines* of England and Scotland. 2. He *confines* himself to his studies.

1. There is a *cóntract* between us. 2. All things *contráct* under the influence of cold.

To these instances add the following:—

Nouns.	*Verbs.*	*Nouns.*	*Verbs.*
ábstract	abstráct.	déscant	descánt.
áccent	accént.	dígest	digést.
affix	affíx.	éssay	essáy.
augment	augmént.	férment	ferménт.
cólleague	colléague.	fréquent	frequént.
cómpact	compáct.	íncense	incénse.
cómpound	compoúnd.	ínsult	insúlt.
cómpress	compréss.	pérmit	permít.
cóncrete	concréte.	préfix	prefíx.
cónflict	conflíct.	présage	preságe.
cónserve	consérve.	prótest	protést.
cónsort	consórt.	récord	recórd.
cóntrast	contrást.	réfuse	refúse
cónverse	convérse.	súbject	subjéct.
cónvert	convért.	tránsfer	transfér.
désert	desért.	tránsport	transpórt.

Words accented on the last syllable.—*Brigáde, pretéuce, harpoón, reliéve, detér, assúme, besoúght, beréft, befóre, abroád, abóde, abstrúse, intermíx, superádd, cavaliér*, &c.

Words accented on the last syllable but one.—*An'chor, ar'gue, hísten, fáther, fóxes, smíting, húsband, márket, vápour, bárefoot, disáble, terrífic*, &c.

Words accented on the last syllable but two.—*Régular, an'tidote, for'tify, suscéptible, incontrovértible*, &c.

Words accented on the last syllable but three (rare).—*Régulating, tálkativeness, ábsolutely, lúminary, inévitable*, &c.

The *accent* of words may be expressed in English on a principle like that whereon the *quantities* of words are expressed in Latin and Greek. Thus, if for every accented syllable we write *a*, and, for every unaccented one, *x*—

Words	like	*brigáde*, &c.,	become	*x a*
,,	,,	*ánchor*	,,	*a x*
,,	,,	*régular*	,,	*a x x*
,,	,,	*disáble*	,,	*x a x*
,,	,,	*cavalíer*	,,	*x x a*
,,	,,	*régulating*	,,	*a x x x*

QUANTITY.

By comparing the *a* in *fate* with the *a* in *fat*, we perceive a likeness and a difference. The likeness consists in both sounds having the character of *a;* the difference in the unequal length of the two. In *fate* the vowel is pronounced slowly, so that the time taken up in the utterance is, comparatively speaking, *long*. In *fat* the vowel is pronounced less slowly, so that the time taken up in the utterance is, comparatively speaking, *short*.

Long Vowels.	*Short Vowels.*
a in *father*	. . . .
,, in *fate*	*a* in *fat*
ee in *feet*	*i* in *pit*
oo in *cool*	*u* in *bull*
aw in *bawl*	. . . .
o in *note*	*o* in *not*
. . . .	*u* in *but*

The difference between long and short sounds is expressed by the marks ¯ and ˘.

Long.	*Short.*	*Long.*	*Short.*
bāte	băt	feēt	fĭt
pāte	păt	beāt	bĭt
hāte	hăt	peăt	pĭt
strāit	săd	coōl	bŭll
gāte	glăd	poōl	pŭll

§ 65. In every syllable there must be one vowel sound. In no syllable can there be more than one.

These two facts taken together show that the vowel is the essential part of the syllable. The application of this fact will appear within a few sentences. At present it is necessary to inquire into the length of syllables.

The syllable *men* and the syllable *mend* are of different lengths. The latter is longer than the former by a sound, *i. e.* by the sound expressed by the letter *d*. In both syllables, however, the vowel is the same, and consequently of the same quantity. Thus we see that, as far as the vowel, *taken by itself*, is concerned, the two syllables are of the same length; whilst they are of different lengths if the vowel *be considered along with the consonants that follow it* (*n*, *d*).

Again, the syllable *seen* and the syllable *see* are of different lengths. The latter is shorter than the former by a sound, *i.e.* by the sound expressed by the letter *n*. In both syllables, however, the vowel is the same, and consequently of the same quantity. Thus we see that, as far as the vowel *taken by itself* is concerned, the two syllables are of the same quantity; whilst they are of

different quantities, if the vowel *be considered along with the consonant or consonants that follow it.*

Hence there are two ways of determining the quantity of a syllable.

1st, By the *vowel.*—In this case short vowels form short syllables, even though the number of consonants that follow them be great; and long vowels form long syllables, even though few or no consonants follow.

2nd, By the *vowel and consonant or consonants* taken together. —In this case short vowels constitute long syllables when followed by a number of consonants, and long vowels constitute short syllables when followed by few or no consonants.

In the English language it is the former measure that is adopted; that is, the quantity of the vowel determines the quantity of the syllable.

ETYMOLOGY.

§ 66. ETYMOLOGY exhibits and explains the changes of form which words undergo.

GENERAL VIEW OF COMPOSITION AND DERIVATION.

§ 67. Changes are effected by either Composition or Derivation.

§ 68. When two or more *separate words* are joined together, the result is a *compound;* as, *rose-tree*, *gentleman*, *midshipman*.

It is sometimes difficult to determine whether a word be really compound, *i. e.* whether it be not *two* words. In this case the accent helps us. When it lies equally on each we have *two* words. Where one is more strongly accented than the other we have a compound.

All blúe bélls are not blúebells.
All bláck bírds are not bláckbirds.

§ 69. When a word is changed by the *addition of some new sound*, or by the *change of one previously existing*, it is said to be *derived*.

hunt-*er*	from	hunt	gos-*ling*	from	goose
gird-*le*	,,	gird	drunk-*ard*	,,	drunk
wood-*en*	,,	wood	east-*ern*	,,	east
shad-*ow*	,,	shade	good-*ness*	,,	good
thrif-*t*	,,	thrive	spin-*ster*	,,	spin, &c.

A little consideration shows that this list could easily be enlarged. At present, however, it is enough to show that, whilst Composition consists in the addition of *one whole word to another whole word*, Derivation consists in the addition of *parts of words to whole ones*.

Certain Derivations are called Inflections. They constitute

what is called the Accidents of the Noun and Verb. The full meaning of this will be seen as we proceed. Meanwhile we may state that—

1. The Inflection of a Noun is called its Declension; Nouns being *Declined.*

2. The Inflection of a Verb is called its Conjugation; Verbs being *Conjugated.*

PRELIMINARY LOGIC.—PROPOSITIONS.

However, before these and similar terms can be thoroughly understood, it is necessary to be familiar with certain preliminary facts connected with the structure of *Propositions* and the nature of *Names.* It is most especially necessary to be acquainted with the nature and structure of Propositions; inasmuch as nine hundred and ninety-nine thousandths, at least, of the ordinary discourse of mankind consists of them. Every sentence contains one: many sentences contain more than one. Indeed, it is not too much to say, that where there is no proposition there is no sentence. A few combinations of words, no doubt, are to be found, which fail to deliver a proposition. They are, however, very few. In the so-called Interjections, words like *oh*, *ah*, *pish*, &c., there is none. Neither is there a sentence. In broken and incomplete utterances, there is neither a full sentence nor a proposition; and in the case of the Conjunctions there is and there is not a proposition. Upon this, however, more will appear in the sequel. At present, it is enough to say, that combinations of words which fail to deliver a proposition are extremely rare; and that, as a general rule, discourse consists of propositions, and of nothing but propositions. *Man is mortal,—Summer is pleasant,—Winter is cold,—Life is short,—Art is long,—Fire is hot,—Iron is useful,—Bread is cheap*, to which may be added innumerable others, are all propositions. Moreover, they are all propositions of one sort, and that of the simplest.

For the sake of ascertaining the parts of which propositions consist, let us take two persons talking together.

It is certain that they talk about something,—*e. g. the weather.*

It is also certain that they say something about something,—*e.g.* they say of the weather *that it is hot*, or *that it is not hot.*

One may assert that it is *hot.* In this case the subject spoken of is *the weather*, concerning which there is a fact affirmed, *viz.* that *it is hot.*

The other may assert that it is *not hot;* in which case the subject spoken of is the *weather*, concerning which a fact is *denied*, viz. the fact of its being *hot.*

This gives us two *somethings*—the *something* spoken *about*, and the *something* said concerning it. Thus, in the proposition *man is*

mortal, the quality, property, or attribute, expressed by the word *mortal* is affirmed concerning the being *man;* so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute, expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap ;

or,

Summer is *not* pleasant,
Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,
Bread is *not* cheap,

are all examples of the same kind.

There must be something the name of which answers to the question *What are you talking about?*

And, when that is answered, there must also be another something the name of which answers to the question *What do you say about it?*

Thus,—

Q. *What do you talk about?*
A. *The weather.*
Q. *What did you say about it?*
A. *That it was hot.*

or,

A. *That it was not hot.*

To say *summer is*—, *winter is*—, *life is*—, &c., is to combine words to no purpose. The combination conveys no meaning.

To say—*is pleasant*,—*is cold*,—*is short*, &c., is also to combine words to no purpose. The combination conveys no meaning.

But, further, to say *summer—pleasant*, *winter—cold*, *life—short*, is to combine words to no purpose. The combination conveys no meaning. This shows that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is*—, we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word denoting the existence of an affirmation (*is*). What, however, that affirmation is, is unexplained.

In the expression *is pleasant*—, we find what was wanted in the

previous one, *viz.* an affirmation concerning something. The name, however, of this *something* is wanting.

Lastly, in the expression *summer—pleasant*, although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of *pleasantness* belongs or does not belong to summer ; in other words, there is nothing to show whether the quality expressed by the word *pleasant* is denied or affirmed of the word *summer*. Hence, every proposition consists of three parts.

§ 70. Speech consists of (1) Commands, (2) Questions, and (3) Assertions or Statements. The combination of words by which these are effected is called a Proposition.

§ 71. Propositions which convey Commands are called Imperative ; as, *do this—do not delay—walk.*

§ 72. Propositions which convey Questions are called Interrogative ; as, *what is this?—who are you?—is it here?*

§ 73. Propositions which convey Statements or Assertions are called Declaratory ; as, *summer is coming—I am here—this is he.* Declaratory Propositions are the commonest in discourse.

§ 74. In respect of their structure, Propositions consist of Terms and Copulas.

§ 75. Terms are of two kinds, Subjects and Predicates.

§ 76. The Subject is the Term by which we express the person or thing concerning which the statement is made or the question asked.

§ 77. The Predicate is the Term by which we express what we declare, ask, or command.

There is no Subject without its corresponding Predicate ; no Predicate without its corresponding Subject ; and without both a Subject and a Predicate there is no such thing as a Proposition.

Without Propositions there are no Questions, Commands, or

Declarations; and without Questions, Commands, or Declarations, there would scarcely be such a thing as Language. The little which there would be would consist merely of exclamations like *Oh! Ah! Pish*, &c.

§ 78. In Declaratory Propositions the Subject precedes the Predicate. We say, *fire is hot*, rather than *hot is fire*.

§ 79. In Interrogative Propositions the Predicate precedes the Subject; as *what is this?* rather than *this is what?*

§ 80. In Imperative Propositions the name of the Subject is usually suppressed; *e. g.* we say, *shut the door*, instead of *shut thou the door*. No difficulty, however, arises from the suppression, since the person spoken to is the Subject.

The previous Propositions are *purely* Declaratory, *purely* Interrogative, and *purely* Imperative. In the following the import is mixed:—

1.

May you be happy.

Subject—*You.*
Copula—*be.*
Predicate—*happy.*

Sentences of this kind are called Optative. By more than one good authority, they are placed in a class by themselves as a third species of Proposition. And it cannot be denied that they are expressions of a peculiar character.

Would I could.

This is, also, Optative, meaning *I wish I could;* or, more fully,

I wish
that
I could.

Such being the case, we have two propositions conveyed by three words. There is the omission of the conjunction *that;* and (more remarkable) there is that of the Personal Pronoun as well.

2.

How well you look.

Subject—*You.*

Predicate—*look.*
Copula—involved in Predicate.

Sentences of this kind convey an exclamation of surprise, and have been called Exclamatory.

Optative Propositions are, to a certain extent, Imperative, and, to a certain extent, Declaratory. In expressions like

May you be happy,

change the place of *may* and *you*, and the result is an ordinary assertion,

You may be happy.

On the other hand,

You be happy,

is a command. There is no command, however, without a real or supposed wish on the part of the speaker.

Exclamatory Propositions are, to a certain extent, Interrogative, and, to a certain extent, Declaratory.

3.

In expressions like

How well you look,

change the place of the essential parts, and the result is an ordinary assertion,

You look well.

Meanwhile, *how* indicates the degree or extent of your well-looking. But it only *indicates* it. The degree itself is undefined; and (as such) the possible object of a question; for

How do you look?

is an actual Interrogation.

§ 81. Different words constitute different parts of a proposition.

§ 82. *Sun, winter, bright, cold,* &c., can, *by themselves and without the addition of any other word,* constitute terms.

§ 83. *A, an, the, brightly, from, and,* &c., can only form *parts of terms.* We can say, *the fire is bright.* We can *not* say, *the is bright, fire is the,* &c.

§ 84. Other words are capable of forming, *by themselves and without the addition of any other word,* terms, *and something more, e. g.* water *boils.* Here

boils = *is boiling*, and serves for predicate and copula as well.

§ 85. Others, without entering into any *single* term, or proposition, may stand between *two*.

All men are black *or* white.
The water is boiling,
because
The fire is blazing.

§ 86. Others, like *oh*, *pish*, *ah*, may exist without forming, or helping to form, or connecting propositions at all. The class, however, to which these and their like belong is not very important.

The following words, amongst many others, are capable of forming, by themselves, Subjects:—

man	bow	wealth
mother	fishing-rod	length
daughter	hunter	fire
horse	shooter	water
dog	book	soul
ox	pen	atmosphere
ass	ink	firmament
bird	virtue	sky
egg	vice	essence.

The following words, amongst many others, are capable of forming, by themselves, Predicates:—

good	deep	shooting
great	happy	laughing
red	womanly	conquered
hot	fatherlike	moved
cold	bodily	beaten
weak	atmospheric	drifted
strong	essential	sifted.

The following words, amongst others, are capable of forming, by themselves, both a Predicate and a Copula, at once:—

eat	teach	shoot
die	petrify	laugh
see	sigh	murmur
hear	hunt	astonish
speak	fish	pine
hunger	impeach	beat.

Of the following words not one can form a term by itself; that is, not one of them can be either Subject, Predicate, or Copula, so long as it stands alone. No one says *wisely is good*, *from is black*, *man is wisely*.

wisely	then	in
justly	to-morrow	over
slowly	of	through
once	for	near
twice	by	on
thrice	with	about, &c.

NAMES.

§ 87. *Substance and Attribute—Abstract and Concrete.*—We now come to four terms, that mutually illustrate each other. They run in pairs, (1 and 2) *Substance and Attribute;* (3 and 4) *Abstract and Concrete.*

Let us take, in the way of illustration, an orange. It strikes our senses. We see that it is more or less *round*, that it is more or less *yellow*, that it is more or less *smooth*. Our *eyes* tell us all this. They tell a great deal more; but this it is unnecessary to enlarge on. By our *ears*, we detect a sound if we rub the skin with our fingers. We *smell* it and find a peculiar and not unpleasant aroma. We *taste* it and are gratified by a not unpleasant flavour. We *feel* that it is elastic, or endowed with the attribute of elasticity. We feel, too, that it has a certain figure and size. We feel, too, that it has a certain weight. On the strength of all this we say that an orange is *round*, *yellow*, *smooth*, *capable of exciting sounds*, *fragrant*, *sapid*, *elastic*, &c., and when we say that an orange is this, we *attribute* to it certain properties, or qualities. What are they? We do *not* say that an *orange has the property of round*, *yellow*, *smooth*, &c. On the contrary, we say that it has the property of *round-ness*, *yellow-ness*, *smooth-ness*, &c.

So much for the attributes of an *orange;* at least, for some of them. The attributes of a *guinea*, a *loaf*, a *man*, a *fish*, or anything else, may be considered in the same way. They are, of course, when taken altogether, different from those of an orange. The principle, however, of considering them is the same.

And now, let us divest the orange of all its attributes *without supplying it with new ones.* Take away its original colour without

replacing it by any fresh one. Let it lose its softness without becoming hard, its roundness without becoming of any other form. Annihilate its weight, taste, and smell. Let it have no means of appealing to eye, ear, taste, smell, or touch, so that it become, at one and the same time, impalpable, invisible, imperceptible. What will it be then? Will it be anything at all? What becomes of the attributes? What becomes of the orange? Is it annihilated by the abstraction of its attributes, one and all? Few are prepared to say *yes* to this question. Few divest themselves of the notion that sensible, and material, objects are nothing more than the combination of certain properties, qualities, and attributes, each and all of which may be removed in such a way as to leave an absolute nothing. We rather imagine that, where there are certain attributes in union, there is a certain link which connects them; a basis or foundation which supports them; a basis or foundation different from the attributes themselves,—something, which they are not, but something upon which they rest. This *something supports* them. This *something* stands *under* them. This *something* is the *sub-stance*, or *under-standing*, of objects, as opposed to, and contrasted with, their *attributes*.

Concrete terms are the names of Substances; whilst Abstract terms are the names of Attributes; *e. g.*:—

Abstract.		Concrete.
Brightness, *Heat*, *Light*, *Mortality*, *Vitality*, *Animality*, *Solidity*, *Resistance*, *Fluidity*, &c.	are Attributes of the Substances	*Sun*. *Fire*. *Spark*. *Animal*. *Man*. *Horse*. *Wood*. *Stone*. *Water*, &c.

Vice versâ.

Concrete.		Abstract.
Sun, *Moon*, *Stars*, &c. *Man*, *Horse*, &c.	are Substances with the Attributes	*Brightness*. *Heat*. *Warmth*. *Mortality*. *Animality*.

§ 88. Besides Abstract or Concrete, Names are Invariable or Variable.

Words like *stone*, *tree*, *man*, &c., denote certain objects which constitute a class, including an indefinite number of individuals.

To any of these the name may apply. It cannot, however, apply to an object belonging to a different class. It is nonsense to call a *tree* a *stone*, or a *stone* a *tree*. Each name applies to the individuals of a certain group, and, as it cannot be applied otherwise, it is an *invariable* name.

All names, however, are not invariable. The word *I*, for instance, is *variable*. It changes its meaning with the person speaking. When William says *I*, it means William; when John says *I*, it means John. So, again with *you*—it denotes the person to whom I happen to be speaking at the moment: but the next moment I may alter its meaning by speaking to some one else. The same applies to *that*, *this*, *these*, and several other words.

If a *mother* say *I*, it means a *mother* and a *female;* if a *father* say *I*, it means a *father* and a *male*. Even if an inanimate object be personified, and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker, whoever he may be; but it is not the invariable name of any speaker whatever. Or, it denotes the object spoken of, whatever it may be; but it is not the invariable name of any object whatever. The word *this* means a *table*, when the speaker is talking of *tables*, a *dog* when he is talking of *dogs*, &c.

PARSING—GRAMMATICAL AND LOGICAL.

§ 89. *Parsing* is of two kinds, Grammatical and Logical.

§ 90. *Grammatical* Parsing deals with the words which constitute sentences, as so many Nouns, Pronouns, Verbs, Participles, and the like; taking cognizance of them as *Parts of Speech*. Hence, such a sentence as

Man is mortal,

consists of (1) *man*, a Substantive in the Nominative Case and the Singular Number; (2) *is*, a Verb in the third person of the Singular Number, of the Present Tense, of the Indicative Mood; and (3) *mortal*, an Adjective.

In many instances, Grammatical Parsing is carried further. This may be seen in words like *hunter's*, *gifts*, *sparkling*, &c., &c. In each of these there are three elements; the words being divided thus, *hunt-er-'s*, *gif-t-s*, *spark-l-ing*.

The last is an *Inflection*—the *'s* in *hunter-'s* being the sign of the Possessive Case; the *s* in *gif-t-s* being that of the Plural Number; the *ing* in *spark-l-ing* that of the Present Participle.

These being taken away, there remain *hunt-er*, *gif-t*, and *spark-le;* words which carry with them no signs of Case, Tense, or the like. On the contrary, they are words to which such signs may be attached. Many grammarians call them crude forms. The present writer prefers to call them *themes*—a theme being a word capable of inflection, but not inflected.

The themes themselves, however, may be secondary forms. They are so in the instances just given. *Hunt-er* is derived from *hunt; gif-t* from *give; spark-le* from *spark.* It is possible that these words may themselves be derivatives also; but until they are shown to be so, they are treated as *roots, i. e.* as words from which themes and inflections may be derived, but which are themselves ultimate forms.

As a general rule we stop at the root. If it were not so, we could scarcely call it the ultimate form. The root itself, however, may occur in an older stage of the language than the one under notice; or it may occur in some allied language; or it may occur in a different form; or with a modification of sense. In cases, however, like these, we have a question for the advanced student; for the comparative philologue rather than for the beginner.

Practice.

1.

It is an ancient mariner,
  And he stoppeth one of three:
By thy long grey beard and glittering eye,
  Now wherefore stops't thou me?

2.

The bridegroom's doors are open wide,
  And I am next of kin;
The feast is set; the guests are met;
  Mays't hear the merry din.

Coleridge.—*Ancient Mariner.*

It is the Nominative, Singular, Neuter of *he*, a Pronoun originally demonstrative, but now used personally. *He* originally meant *that person.* The neuter was formed by adding *-t*; so that *hi-t* meant *that thing.* In the modern language the initial *h* is lost. The A. S. form, however, was *hit.* The inflection *-t* is the same as the *-d* in the Latin *id.* Compare,

Latin—*is, ea, id.*
A. S.—*he, heo, hit.*

The root is *e* or *i*, either alone or preceded by a breathing.

Is—Third, Singular, Present. The root is a very old one, being found not only in all the German tongues, but also in the Latin, Greek, Sanskrit, Lithuanic, and Slavonic.—See § 158.

An—Indefinite Article. Originally the Numeral *one*. Root old, being found in the Latin *un*-us, Greek ἑ-ν, Lithuanic, *ven*-s, &c.

Ancient—Adjective: a word derived from the French.

Mariner—Substantive. The root is *m-r* = *sea*.

And—Conjunction.

He—See *it*.

Stoppeth—Third, Singular, Present, Indicative, from *stop*. Rhetorical, poetic, archaic, rather than modern or colloquial in form. The ordinary word is *stop-s*. The *-eth*, or *-s*, is an inflection. *Stop* is the theme, and (probably) the root also.

One—Numeral.—See *an*.

Of—Preposition.

Three—Numeral. The root is common to the Latin, Greek, and other languages—*tres*, τρεῖς, &c.

By—Preposition.

Thy—Possessive Case of *thou*, Pronoun of the second person. It corresponds with the Latin *tui*, not with *tuus*, *tua*, *tuum*. Hence, *thy long beard* = *tui longa barba* = *the long beard of you*.

Grey—Adjective.

Beard—Substantive.

And—Conjunction.

Glittering—Participle Present, from *glitter* (theme). Root *glit*. Though this word is not known to occur, its existence is inferred from the derivational character of the *-er*.

Eye—Substantive.—Comparative philology tells us that the *-y* represents a *-g*. The A. S. form was *eáge*: the German is *auge*. This is the Latin *oc- ul- -us* (*oculus*)—where *-us* is the inflection; *-ul*, the theme (or crude form); and *oc-* the root.

Now—Adverb.

Wherefore—A Conjunction. A compound word = *where* + *for*. Originally *where* was the Dative Singular Feminine of *who*; *-re* being an inflection. The *wh-* is the *qu* in the Latin *qui*, the *k* in the Greek κ-οῖος, κ-ότερος, &c., the root being one of the oldest in the language.

Stoppest—See *stoppeth*. The *-st* is the sign of the Second person Singular, and an inflection.

Thou—Nominative Singular—See *Thy*. The root a very old one, = the *tu* in Latin and other languages.

Me—Pronoun of the First Person, truly Personal—Accusative Case. Root old. Compare *me* in the Latin and other languages.

The—Definite Article. Same root as in *th-is*, *th-at*, &c.

Bridegroom's—Possessive Case, Singular Number of *bridegroom*, a Substantive.

Doors—Nominative Plural from *door*, a Substantive. Theme *door*. Root *d-r*, an old one, being the Greek θυρ-α, the Latin *for-es*. The *-s* in *doors* is inflectional.

Are—Third plural present, from root of *am* and *is*.

Open—In form a Participle from *ope;* in sense an Adjective.

Wide—Adjective.

And—Conjunction.

I—Pronoun of Third Person, truly Personal, Uninflected ; inasmuch as *me*, *my*, &c., have no etymological connection with it. A modified form of a root ending in the sound of *-g* or *-k* ; being in A. S. *ic*, in Latin and Greek *eg-o*, and εγ-ω.

Am—See *are* and *is*.

Next—Adjective in the Superlative Degree ; from *nigh*.

Kin—Substantive. A very old root ; being the *gen-* in the Latin *gen-us*, and Greek γεν-ος.

The—Definite Article. Undeclined.

Feast—Substantive.

Is—See above.

Set—Past Participle, from *set*.

Guests—Nominative Plural. The *-s* is an inflection, *guest* being the theme or crude form.

Met—Past Participle from *meet*.

Mayest—Second Singular, from *may*. The *-y-* represents *-a*, *-g*, the A. S. forms being *mag*. The root is the *mag* in the Latin *mag-nus*, and denotes power. The full construction would be *thou mayest*. The Personal Pronoun, however, is omitted.

Hear—Infinitive Verb—*not* preceded by *to*.

Merry—Adjective root *m-r*,—as is shown by the form *mir-th*. The *-y* represents an A. S. *ig*—See p. 92.

Din—Substantive.

§ 91. *Logical* Parsing deals with the words which constitute propositions as Terms and Copulas; taking cognizance of them as Subjects or Predicates, or as parts thereof. Under this view the sentence

Man is mortal,

contains

Man	Subject.
Mortal . . .	Predicate.
Is	Copula.

PARTS OF SPEECH.

§ 92. The place that a word takes in a proposition, *combined with the principle on which it takes it*, determines the class to which a word belongs as a part of speech, *i. e.* as a Substantive, Adjective, Verb, Conjunction, and the like.

The words in italics are important. Although position itself is *generally* sufficient to determine the character of a word, it is not so *always*. The words *I* and *father* can equally, by themselves and without the addition of any other word, constitute *either* subject or predicates, as (1) *I am coming—it is I.* (2) *Father is coming—it is father.* Yet *I* is a pronoun, whereas *father* is a substantive.

AMOUNT OF INFLECTION IN ENGLISH.

How far have we Genders in English?

The distinction of sex by wholly different words, such as *boy* and *girl; father* and *mother; horse* and *mare*, &c., is *not* gender. Neither are words like *man-servant, he-goat*, &c., contrasted with *maid-servant, she-goat*, &c.

The Latin words *genitrix* = *a mother*, and *genitor* = *a father*, give an approach to gender rather than gender itself. This is because the difference of sex, though shown by the syllables *-or* and *-ic* is not shown in the inflection.

	Singular.		*Plural.*		
Nom.	Genitor	Genitrix.	*Nom.*	Genitor-*es*	Genitric-*es*.
Gen.	Genitor-*is*	Genitric-*is*.	*Gen.*	Genitor-*um*	Genitric-*um*.
Dat.	Genitor-*i*	Genitric-*i*.	*Dat.*	Genitor-*ibus*	Genitric-*ibus*.
Acc.	Genitor-*em*	Genitric-*em*.	*Acc.*	Genitor-*es*	Genitric-*es*.
Voc.	Genitor	Genitrix.	*Voc.*	Genitor-*es*	Genitric-*es*.

Contrast with this the words *domina, a mistress*, and *dominus* = *a master*.

	Singular.		*Plural.*		
Nom.	Domin-*a*	Domin-*us*.	*Nom.*	Domin-*æ*	Domin-*i*.
Gen.	Domin-*æ*	Domin-*i*.	*Gen.*	Domin-*arum*	Domin-*orum*.
Dat.	Domin-*æ*	Domin-*o*.	*Dat.*	Domin-*abus*	Domin-*is*.
Acc.	Domin-*am*.	Domin-*um*.	*Acc.*	Domin-*as*	Domin-*os*.
Voc.	Domin-*a*	Domin-*e*.	*Voc.*	Domin-*æ*	Domin-*i*.

Here the letters in italics, or the signs of the cases and numbers, are different. Hence, it is evident that, if *genitrix* be a specimen

of gender, *domina* is something more. It is a specimen of true gender.

How far have we Numbers in English?

We have a Singular and a Plural; but no Dual—none, at least, in the present English. In the Anglo-Saxon, however, there *was* an approach to one: *wit* = *we two; git* = *ye two*. Why is this only an approach? Because *git* is, really two words, *ye two* in a contracted form. There is no dual in the present German. In the ancient German there *was* one. In the present Danish and Swedish there is no dual. In the Old Norse and in the present Icelandic a dual number is to be found. From this we learn that the dual number is one of those inflections that languages drop as they become modern.

Over what extent of language have we a plural? The Latins say, *bonus pater* = *a good father; boni patres* = *good fathers*. In English it is only the substantive that is changed. Hence, in the Latin language the numbers were extended to adjectives; whereas in English they are confined to the substantives and pronouns. In the Anglo-Saxon, however, there were plural forms for the adjectives.

How far have we Cases in English?

This depends on the meaning we attach to the word. In *a house of a father*, the relation between the words *father* and *house* is expressed by the preposition *of*. In *a father's house*, the relation, or connection, is conveyed, not by a preposition, but by a change of form, *father* becoming *father's*. In *the father taught the child* there is neither preposition nor change of form; and the connection is denoted by the arrangement only.

Now if the relation alone between two words constitute a case, the words or sentences, *child; to a father; of a father; and father's*, are all equally cases; of which one may be called the accusative, another the dative, a third the genitive, and so on. The relationship alone does *not* constitute a case.

For etymological purposes it is necessary to limit the meaning of the word; and, as a sort of Definition, it may be laid down that *where there is no change of form there is no case.*

INFLECTION OF PRONOUNS.

§ 93. Pronouns fall into three classes. In the first, the Declension is purely Pronominal; in the second it is that of a Substantive; in the third it is that of an Adjective; *i.e.* it is nothing at all.

Now although this last is a negative fact, it is well to note it in a positive and decided manner; inasmuch as the differences in the

declension of pronouns coincide with certain differences of power. Whilst words like *same* and *any* are both in import and in the want of declension closely akin to the Adjective, whilst *self*, with its plural *selves*, is Substantival, the typical Pronouns like *who* or *I*, &c., are neither one nor the other, either in sense or inflection; but members of a class, *per se*.

§ 94. The Adjectival Pronouns with the *no*-declension may be disposed of at once. They are *same*, *any*, *many*, and others. Their place is the dictionary rather than the grammar. Though now undeclined, they were declined in A. S.

§ 95. The Substantival Pronouns are *self*, *other*, and *one*.

(1.)

Sing.		*Plur.*	
Nom.	Self	*Nom.*	Selves.
Poss.	Self's	*Poss.*	Selves'.

Declined like *shelf*.

(2.)

Sing.		*Plur.*	
Nom.	Other	*Nom.*	Others.
Poss.	Other's	*Poss.*	Others'.

Declined like *mother*.

(3.)

Sing.		*Plur.*	
Nom.	One	*Nom.*	Ones.
Poss.	One's	*Poss.*	Ones'.

Declined like *swan*.

The identity of form between the words *one* the indefinite pronoun and *one* the numeral is entirely accidental. The numeral *one* = *unus*, and has no plural number. The word under notice is from the French, and is the *on* in such expressions as *on dit*; this being, in its turn, from the Latin *homo* = *man*. The German for *on dit*, at the present time, is *man sagt* (*man says*); and until the Norman Conquest the same mode of expression prevailed in England.

One is often called the Indeterminate Pronoun. It is used in the Possessive Case, and in the Plural Number in such expressions as—*One is unwilling to put one's friend to trouble.*—*My wife and little ones are well.*—*These are my two little ones' playthings.* Such forms as *self's* and *selves'* are undoubtedly rare. At the same time they are possible forms, and, if wanted, are strictly

grammatical. Substitute the word *individuality* for *self*, and we see how truly its nature is *substantival*.

§ 96. The purely pronominal forms fall into two classes. Of the first, *who*, of the second, *thou* is the type.

The small, but important, class to which *who*, with its congeners, belongs, gives two Numbers, more than two Cases, and, in its fuller form, three Genders—three *true* Genders.

It gives two Numbers ; a Singular and a Plural, as *this*, *these*.

It gives, at least, three Cases: a Nominative *who*, a Possessive *whose*, and an Objective *whom*.

Finally, it gives, at least, two true Genders and fragments of a third. One of these Genders is a Neuter.

§ 97. The neuter ends in *-t*, and in the three words wherein it occurs we have the pronominal inflection in its typical form.

The first division contains—

1. The Interrogative ;
2. The Relative ;
3. The Demonstrative Pronouns ;

all declined on the same principle. For this reason they form a natural group : because they best exemplify the pronominal inflection, they come first.

The Interrogative comes before the Relative, because it is, apparently, the older part of speech. In our own, and many other languages, these two Pronouns are identical. In the Irish Gaelic, however, they are different ; and in more than one other tongue there is no Relative at all. The Interrogative, however, is universal. Though there are several languages which have an Interrogative without a Relative, I know of none where there is a Relative without an Interrogative.

The present declension of the Demonstrative Pronouns is as follows :—

(1.)

He.

	Masc.	*Neut.*	*Fem.*
Nom.	He	It	—
Obj.	Him	It	Her.
Poss.	His	—	Her.
Secondary, or Predicatively Adjectival, Poss.	—	Its	Hers.

No plural form.*

(2.)

She—Defective in the oblique cases.

(3.)

That.

Sing.	*Nom.*	That	*Plur.*	*Nom.*	They
	Obj.	That		*Obj.*	Them
	——			*Poss.*	Their
	——			*Secondary, or Predicatively Adjectival, Poss.*	Theirs.

Hira was the A. S. Genitive Plural.

That *it*, notwithstanding the loss of the initial breathing, is a true inflection of *he* we learn from the A. S., where the genders run Masc. *he*, Fem. *heo*, Neut. *hit*.

Its.—This is not only a catachrestic form, but a recent one. It is in English such a form as *idius*, or *illudius*, instead of *ejus* or *illius* would be in Latin; giving us an inflection engrafted upon an inflection, *i. e.* an *-s* as the sign of the Possessive Case attached to a *-t* as the sign of the Neuter Gender.

Hoo.—The A. S. heo = she.—Though replaced in the present language by *she*, the A.S. *heo* is still to be found as a provincialism —generally as *hoo*.

Him.—Now objective, *i. e. either* dative or accusative. Originally, dative only.

Hyne.—In A. S. the accusative was *hyne*, now obsolete, though not extinct. It is the *en* (= *him*) of the Dorsetshire dialect.

She.—At present this word is uninflected. In A. S., however, it was a truly feminine form, from *se*. It had not, however, its present power; but rather coincided with the definite article, which, in Greek, ran—

Se = ὁ
Seo = ἡ
Thæt = τὸ

The language in which we have the fullest inflection of *s* is the Lithuanic, wherein it has the following Numbers, Genders, and Cases:—

Singular.

	Masculine.	*Feminine.*
Nominative.	szìs	szì
Accusative.	szi	szié
Locative.	sziamè	sziojè
Dative.	sziám	szeì
Instrumental.	sziùm	sziè
Genitive.	szió	sziós

	Dual.	
Nominative.	sziŭ̆du*	szẽdoi
Accusative.	sziŭ̆du	szëdoi
Dative.	szëmdvëm	sziómdoëm
Instrumental.	szemdvëm	sziomdvem
Genitive.	sziudvëjú	sziudvëjú
	Plural.	
Nominative.	szẽ	sziós
Accusative.	sziŭs	sziès
Locative.	sziŭsè	szïosè
Dative.	szẽms	sziómis
Instrumental.	szeís	sziomìs
Genitive.	sziú	sziú

The Demonstrative for objects in the far distance is *yon*. It is only its history which brings the word in its present class. Looking to its declension only, it belongs to the adjectival pronouns. *Historically*, however, it is a word of importance. It is an old one. It is German, being the *jen-* in *jen-er*. It is the Lithuanic *anás*, = *yon;* and, in both the German and the Lithuanic, it is declined in full. The declension, however, in English is obsolete.

The name for objects near enough to be considered at-hand, and, at the same time, far enough to be separated from anything within touch (there or thereabouts), yet not in the vague distance, is √*th*, or the root *th-*, as in *this* and *that*. I can devise no better exposition than this. The word in question is not *this*, is not *that*, is not *the*. It is something which, without being either one or the other exactly, gives us all three.

The details between *these* and *those* are obscure. At the present time *those* is the plural of √*th-* ; of which the neuter is *that*. In like manner *these* is the plural of *this;* a word which is declined on the same principle as the preceding. Hence it had *þisne* (provincial *thisn*) as an accusative, *þisum* as a dative, *þises* as a genitive, *þissa* as a genitive plural. In some of the allied dialects we find the feminine and genitive plural forms in *-re*, and *-ra*, as *þisre*, *þisra*. Now it is clear that in *these* the *-s* is no inflection, but a radical part of the word, like the *s* in *geese*. But what of the final *e?* Was it mute? If so, it is a mere point of spelling. Dr. Guest, however, has made this view untenable, and shown that, in the Old English at least, it was an actual sign of number.

When *thise* Bretons tuo were fled out of *this* land.—Robert of Bourne.

This is thilk disciple that bereth witnessyng of *these* thingis, and wroot them.—Wicliffe, John xxi.

* Meaning √*sh* + *two*.

Say to us in what powers thou doist *these* thingis, and who is he that gaf to thee *this* power.—WICLIFFE, Luke xx.

The word *the* in such expressions as *all the more*, is a different word from the article *the*. It originated in the A.S. *þy*, an Instrumental Case of *this*, and exactly corresponds with the Latin *eo* in *eo majus*.

Upon the whole, the Demonstratives are declined like the Interrogatives. No wonder. They answer to them.

Question. *What* is that?

Answer. It is *this*, *that*, *he*, *she*, or *it*, as the case may be.

Upon the whole, the two sections belong to the same class; though there are details in which they differ. All, however, have a neuter in *-t*; as *wha-t*, *tha-t*, *i-t*.

And now the neuter termination *-t* commands attention. Although, in the English language, it is found in three pronouns only, the form is an important one. In the Mœso-Gothic it pervades the whole inflection of adjectives; so that their neuters end in *-ta*, just as truly as the Latin neuters end in *-um*, or the Greek in *-ον*.

Masc.	*Fem.*	*Neut.*
Blind-*s*,	blind-*a*,	blind-*ata*;

like

Masc.	*Fem.*	*Neut.*
Cæc-*us*,	cæc-*a*,	cæc-*um*.

In Norse, too, at the present moment, *all* neuters end in *-t*. *skön* = *pulcher*, *sköntt* = *pulchr-um*. In the modern High-German this *-t* becomes *-s*, M. *blind-er*, N. *blind-es*. But it is the Latin *-d*, in *i-d*, *illu-d*, *istu-d*—and, as such, a very old inflection. And now comes a fact which, whilst it justifies the importance and prominence given to the pronominal inflection, of which this neuter in *-t* has been the characteristic, shows us how, in languages of the same order, a mere alteration in the distribution of certain inflections may effect a great change. There are two types of inflection in the way of Gender, one given by the Substantives, the other by the Pronouns. The Adjectives have none of their own. They take that of the Substantive, or the Pronoun, according to the language. The *Latin* adjectives, along with the *Greek*, follow the substantives, the result being *cæc-us*, *cæc-um*, like *dominus*, *regn-um*. The *German* adjectives follow the pronouns; the result being *blind-s*, *blind-ata*, like *who*, *what*.

§ 98. *Ours*, *yours*, *hers*, *theirs* are of recent origin, and are formed after the manner of possessive cases, as is shown by their termination. But as *our*, *your*, *her*, and *their* were themselves possessive, we have, in the words under notice, instances of a case formed

on a case. The analysis, then, is *ou-r-s*, *you-r-s*, *he-r-s*, *thie-r-s*.

The INDEFINITE Pronouns are, one and all, without declension. The history, however, of many of them is important. Some are compounds, though the fact of their being so is disguised.

Such.—The Anglo-Saxon form is *swylc*. In the Old Saxon (*i. e.* the Saxon of Germany), we find *sulîc*. That this is *so-like* is shown by the still older form *svaleiks*. A similar combination has already been noticed, viz. *which* for *who-like*.

Each.—The fuller forms are *ælc*, *jeglich*, and *iegelich*, all of which contain the sound of *l*, now lost. This shows that *each* is, also, a compound of *lik* or *like*. In Scotch, the word *ilka*, in the sense of *each one*, still represents the Anglo-Saxon.

Which.—In like manner *which* is *whi-lik*, in Scotch *whilk*, being no true neuter of *who*, but a compound. The true neuter of *who* is *wha-t*.

Aught in the sense of *anything.*—The fuller forms of this word are *âwet*, *awiht*, *êowiht*, in which we have the almost obsolete substantive *whit*, as in the phrase *not a whit*. By prefixing the negative sign *n* we get—

Naught in the sense of *nothing*.

Any.—The fuller and older form is *ænig*, from *án* = *one*.

THE NUMERALS.—The Ordinal numbers are formed from the Cardinals.

Between *one* and *first* there is no etymological relation. *First* is a superlative form, derived from the root *fore;* in Anglo-Saxon, *fyrmest*.

Between *two* and *second*, there is no etymological relation. *Second* is from the Latin *secundus*, meaning the *following*.

Third, *fourth*, &c., are derived from *three*, *four*, &c., by the addition of *th*, subject to slight variations. In *third*, *th* becomes *d*, and the letter *r* is transposed. In *fifth*, the vowel is shortened.

The difference between the termination *-teen* and *-ty*, as they appear in the words thir-*teen* and thir-*ty*, requires notice. In both cases they are connected with the word *ten*. Indeed, they may be said to mean *ten*. They differ, however, in their way of doing so. *Teen* means simply *ten;* so that *thirteen* is *three* and *ten*. *Ty*, however, was originally *tig*, and meant a *collection of ten*, just as *sixpence* means a single *sixpenny piece* rather than six separate pennies. Hence, *thirty* means *three collections of ten*.

INFLECTION OF SUBSTANTIVES.

§ 99. The A. S. Possessive *Singular* ended in *-es;* as *cyning*, *cyning-es* = *rex*, *reg-is*. The A. S. Nomi-

native *Plural* ended in *-as*, as *cyning-as* = *reg-es* The present English ejects the vowel, and reduces the two cases to the same form. It distinguishes them, however, in the *spelling;* inasmuch as we write *kings* = *reg-es*, but *king's* = *regis*.

§ 100. The Possessive *Plural*, in A.S., ended in *-a;* as *cyning-a* = *regum*. The present English rarely forms a *real* Possessive Plural at all. When it does, it adds the *-s* of the Singular to the Nominative Plural; as *ox-en, ox-ens*.

But this is only done with those few words where the Nominative Plural does *not* already end in *-s; men, men's; brethren, brethren's; children, children's*. If it were not so we should have such expressions as *the fatherses children, the sisterses brethren, the masterses men*.

In *writing*,

The fathers' children means *the children of one father;*	*The master's men, the men of one master;*
The sister's brethren, the brethren of one sister;	*The owner's oxen, the oxen of one owner.*

Whilst—

The fathers' children means *the children of different fathers;*	*The masters' men, the men of different masters;*
The sisters' brethren, the brethren of different sisters;	*The owners' oxen, the oxen of different owners.*

§ 101. Subject to a few exceptions, and the rules of euphony,* the Plural of Substantives is formed from the Singular by adding *-s*, as in *father, father-s*.

* The rules of euphony are—

(1.) Two mutes, one of which is surd and the other sonant, coming together in the same syllable, cannot be *pronounced*.

(2.) A surd mute, immediately preceded by a sonant one, is changed into its sonant equivalent.

(3.) A sonant mute, immediately preceded by a surd one, is changed into its sonant equivalent.

(4.) In certain cases, a vowel or a liquid has the same effect upon the surd letter *s*, as a sonant mute. Thus,

Hills is pronounced *hillz*.
Stems „ *stemz*.

The plural of—

wife	*is not*	wifes*	*but*	wives†
loaf	,,	loafs	,,	loaves
knife	,,	knifes	,,	knives
half	,,	halfs	,,	halves
life	,,	lifes	,,	lives
leaf	,,	leafs	,,	leaves
calf	,,	calfs	,,	calves.

If we ask the reason of this peculiarity, we shall find reason to believe that it lies with the *singular* rather than with the *plural* forms. In Anglo-Saxon, *f* at the end of a word was, probably, sounded as *v;* and it is likely that the original *singulars* were sounded *loav*, *halv*, *wive*, *calv*, *leav*. In the Swedish language the letter *f* has the sound of *v;* so that *staf* is sounded *stav*. Again, in the allied languages the words in question end in the *sonant* (not the *surd*) mute,—*weib*, *laub*, *calb*, *halb*, *stab*, &c. = *wife*, *leaf*, *calf*, *half*, *staff*.

Pence.—A contracted form from *pennies;* and collective rather than plural. *Sixpence*, compared with *sixpences*, is no plural, but a singular form.

Dice.—This distinguishes *dice* for play from *dies* for coining. *Dice*, like *pence*, is collective rather than plural.

Eaves.—In A. S. *efese:* so that *-s* belongs to the root.

Alms.—In Anglo-Saxon *ælmesse.*

Riches.—This is from the French *richesse*, so that the *-s* is no sign of the plural number, but is part of the original singular, like the *-s* in *distress.*

News.—Here the *-s* (unlike the *-s* in *alms* and *riches*) is no part of the original singular, but the sign of the plural, like the *s* in *trees.* Notwithstanding this, we cannot subtract the *s*, and say *new*, in the same way that we *can* form *tree* from *trees.*

Means.—From the French *moyen*, *moyens.* The singular form *mean*, as in the phrase *the golden mean*, means *middle course.*

Pains.—In the original French *peine*, *peines.*

Amends.—The form in French is *amende*, without the *s.*

Mathematics, metaphysics, politics, ethics, optics, physics.—Let

Horns	is pronounced	*hornz.*
Stars	,,	*starz.*
Boys	,,	*boyz.*

(5.) When two identical or cognate sounds come together in the same syllable, they must be separated from each other by the insertion of the sound of the *e* in *bed*—*loss*, *loss-es; blaze*, *blaz-es.* Here we must remember, not only that *z*, *zh*, and *sh* comport themselves as *-s*, but the *-ch* in *church*, &c., and *-ge* in *judge*, &c., are really *tsh* and *dzh*, whence *church-es*, *judges*, &c. In *monarch*, &c., the *ch* is not *tsh* but *k* (*x*): the plural being *monarchs.*

* As if written *wīfce*, &c. † As if written *wīvz*, &c.

the arts and sciences of Greece be expressed by a substantive and an adjective combined, rather than by a simple substantive; for instance, let it be the habit of the Greek language to say the *musical art*, rather than *music*. Let the word for *art* be of the feminine gender; *e.g.* τέχνη, so that the *musical art* be ἡ μουσίκη τέχνη. Let the article and substantive be omitted; so that, for the *musical art*, or for *music*, there stand only the feminine adjective. Let there be a series of books, or treatises; the Greek for *book*, or *treatise*, being a neuter substantive, βίβλιον. Let the substantive meaning *treatise* be, in the course of language, omitted; so that whilst the science of *physics* is called φυσίκη, from ἡ φυσίκη τέχνη, a series of treatises upon the science shall be called φύσικα, or *physics*. In this we have an explanation of the preceding forms. *Physic* and *Logic*, &c., give the names of the art or science, *Mathematics*, *Optics*, &c., the names of the treatises upon them.

§ 102. *Plurals not ending in* -s.—Besides the usual plural forms in *s* (*father-s*, *son-s*), there are four other methods in English of expressing a *number* of objects.

1. By the change of a vowel.
2. By the addition of *-en* or *-n*.
3. By the addition of *-er* or *-r*.
4. By a combination of some two of the preceding methods.

§ 103. *Plurals formed by a change of vowel.*—This class consists in the present English of the following words:

1. *Man*, *men*. The vowel *a* changed to the vowel *e*.

2. *Foot*, *feet*. The vowel *oo* (sounded as the *ou* in *could*) changed to the vowel *ee*.

3, 4. *Tooth*, *teeth*; *goose*, *geese*. The vowel *oo* (as in *food*) changed to *ee* as in *feet*.

5, 6. *Mouse*, *louse*; *mice*, *lice*. The diphthong *ou* changed to the diphthong *i* (as in *night*). The combination *ce* is used instead of *se*, for the

same reason as in *pence* and *dice*, *i. e.* lest, if written *mise*, *lise*, the words should be pronounced *mize*, *lize*.

§ 104. *Plurals formed by the addition of* -en *or* -n. —In the present English the word *oxen* is the only specimen of this form in current use. In the older stages of our language the number of words in *-en* was much greater than at present.

hos-en	=	*hose or stockings.*
shoo-n	=	*shoe-s.*
ey-ne	=	*eye-s.*
bischop-en	=	*bishop-s.*
eldr-en	=	*elder-s.*
arw-en	=	*arrow-s.*
scher-en	=	*shire-s.*
doghtr-en	=	*daughter-s.*
sustr-en	=	*sister-s.*
uncl-en	=	*uncle-s.*
tre-en	=	*tree-s.*
souldr-en	=	*soldier-s.*

§ 105. *Plurals formed by a combination, &c.*—Three words occur in this class.

1. *Kyne* = *cows*; a plural formed from a plural by the addition of *-n*; as *cow*, *kye*, *ky-ne*. *Kye* is found in provincial English, and *cý* in Anglo-Saxon.
2. *Children*; a plural formed from a plural by the addition of *-en*; as *child*, *child-er*, *child-er-en* = *children*.
3. *Brethren*; a plural formed from a plural by the addition of *-en*; as *brother*, *brether (?)*, *breth-er-en*=*brethren*.

§ 106. When the singular ends in *o*, the plural ends in *oes*; as *cargo, cargoes*. When the singular ends in *y*, preceded by a consonant, the plural ends in *-ies*; as *lady, ladies; quantity, quantities*. In *youth, oath, truth*, and *path*, the *th*, though sounded in the singular as in *thin*, is generally sounded in the plural as in *thine*.

Singular.		*Plural.*
You*th*,	pronounced	You*thz*, not You*thce*.
Oa*th*	—	Oa*thz*, — Oa*thce*, &c.

DEGREES OF ADJECTIVES.

§ 107. An Adjective shows that the Substantive with which it is united possesses a certain quality. To say that *glass is smooth, clear, brittle, and bright*, is to say that it possesses the qualities of *smoothness, clearness, brittleness*, and *brightness*.

§ 108. Qualities may be possessed in different degrees. One piece of glass may be as *bright* as another; a second may be *brighter;* and a third the *brightest* of all. Adjectives, therefore, though they have neither Gender nor Number, nor yet Case, have three Degrees of Comparison, viz.:—

1. The *Positive:* which gives the word in its simple form; as *bright:*
2. The *Comparative:* formed from the Positive by the addition of *-er;* as *bright-er:*
3. The *Superlative:* formed from the Positive by the addition of *-est;* as *bright-est.*

§ 109. The Superlative may, also, be formed from the Comparative by changing *r* into *s* and adding *t*, as dark-*er*, dark-*es*, dark-*es-t*.

This second mode of forming the Superlative appears, at first sight, to be both complex and superfluous. The following facts, however, will show that it is neither. Although it is quite true that, by adding *-est* to the Positive, a Superlative can be formed, it is by no means certain that such is the process by which it actually *was* formed.

In the oldest language of the class to which the English belongs, the Comparatives themselves ended in *z*; so that *ald-iza*, *bat-iza*, *sut-iza*, &c., are the original forms of what was afterwards *alt-iro*, *bets-iro*, and *suats-iro*, and what is now *old-er*, *bett-er*, and *sweet-er*.

Again,—whilst many languages have a Comparative without a Superlative, there is no such thing as a Superlative without a Comparative. Putting these facts together, it has been held, that, in the languages akin to the English, the Superlative is formed, not *directly* from the Positive, but *indirectly* from the Comparative—and that at a time when the latter ended in *-z*, or *-s*.

§ 110. *Good* and *bad* have no Comparative and no Superlative, *worse* and *better* no Positive, forms.

A little consideration shows the nature of the foregoing rule. The Comparatives and Superlatives of *good* and *bad*, if they existed at all, would be *gooder* and *goodest*, *badder* and *baddest*. Yet it is well known that no such words occur in the language. It is also well known that there is no such word as *bet*, of which *better* could be the Comparative.

As far, however, as *meaning* is concerned, *better* is the Comparative of *good*, and *worse* of *bad*. The *words*, however, are different, and as neither is derived from the other, nor yet from any common source, there is no etymological connection between them. Such connection as there is, is logical.

The words under notice (and there are others like them) are each defective, though defective in a different manner. What one wants the other supplies.

§ 111. In Anglo-Saxon the following words, along with some others, changed their vowels in the Comparative and Superlative degrees:—

Lang (*Long*).	Lengre (*Longer*).
Strang (*Strong*).	Strengre (*Stronger*).
Geong (*Young*).	Gyngre (*Younger*).
Sceort (*Short*).	Scyrtre (*Shorter*).
Heah (*High*).	Hyrre (*Higher*).

In the present English the words *elder* and *eldest*, from *old*, do the same.

§ 112. The words *inmost*, *outmost*, *upmost*, *midmost*, *foremost*, *hindmost*, *utmost*, are *doubly* Superlative.

§ 113. The words *nethermost*, *uppermost*, *uttermost*, *undermost*, *outermost*, and *innermost*, are not only *doubly* Superlative, but Comparative as well.

These last two statements require explanation. The common statement concerning words like *utmost* is, that they are compounds, formed by the addition of the word *most*. This, however, is more than doubtful; inasmuch as the Anglo-Saxon language presents us with the following forms:—

Innema (inn-ema)	Inmost.	Forma (for-ma)	Foremost.
Utema (ût-ema)	Outmost.	Æftema (æft-ema)	Aftermost.
Sithema (sith-ema)	Latest.	Ufema (uf-ema)	Upmost.
Lætema (læt-ema)	Latest.	Hindema (hind-ema)	Hindmost.
Nithema (nith-ema)	Nethermost.	Midema (mid-ema)	Midmost.

Besides these there are, in the other allied languages, words like *fruma* = *first*, *aftuma* = *last*, *miduma* = *middle;* in all of which the *m* that appears in the last syllable of each has nothing to do with the word *most*.

Upon this basis, however, was formed, in Anglo-Saxon, a regular superlative in the usual manner; viz., by the addition of *-st;* as *æfte-m-est*, *fyr-m-est*, *læte-m-est*, *siδ-m-est*, *yfe-m-est*, *ute-m-est*.

Hence, in the present English, the different parts of words like *upmost* come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the *st* in *brightest*, &c. Hence, in separating them into their component parts, we should write—

Ut-m-ost	*not*	Ut-most.	In-m-ost	*not*	In-most.
Up-m-ost	—	Up-most.	Hind-m-ost	—	Hind-most.
Fore-m-ost	—	Fore-most.	Out-m-ost	—	Out-most.

§ 114. At the present time, the English adjective

is wholly destitute of Inflection. In A. S. it was not only declined, but it had two declensions; one Indefinite, and one Definite. The former ran thus:—

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Gód	Gód	Gód
Accusative.	Gódne	Góde	Gód
Ablative.	Góde	Gódre	Góde
Dative.	Gódum	Gódre	Gódum
Genitive.	Gódes	Gódre	Gódes.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Góde	Góde	Góde
Accusative.	Góde	Góde	Góde
Ablative.	Gódum	Gódum	Gódum
Dative.	Gódum	Gódum	Gódum
Genitive.	Gódra	Gódra	Gódra.

§ 115. The Definite Declension, which was used, when the Adjective was preceded by either the Definite article or a Demonstrative Pronoun, was characterized by the predominance of the forms in *-n*. Thus:—

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Góde	Góda	Góde
Accusative.	Gódan	Gódan	Gódan
Ablative.	Gódan	Gódan	Gódan
Dative.	Gódan	Gódan	Gódan
Genitive.	Gódan	Gódan	Gódan.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Gódan	Gódan	Gódan
Accusative.	Gódan	Gódan	Gódan
Ablative.	Gódum	Gódum	Gódum
Dative.	Gódum	Gódum	Gódum
Genitive.	Gódena	Gódena	Gódena.

§ 116. The Declension of the Participle was, in the main, that of the Adjective.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Bærnand	Bærnand	Bærnand
Accusative.	Bærnandne	Bærnande	Bærnand
Ablative.	Bærnande.	Bærnandre	Bærnande
Dative.	Bærnandum	Bærnandre	Bærnandum
Genitive.	Bærnandes	Bærnandre	Bærnandes.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
Nominative.	Bærnande	Bærnande	Bærnande
Accusative.	Bærnande	Bærnande	Bærnande
Ablative.	Bærnandum	Bærnandum	Bærnandum
Dative.	Bærnandum	Bærnandum	Bærnandum
Genitive.	Bærnandra	Bærnandra	Bærnandra.

This fulness of inflection of both the Adjective and the Participle, during the Anglo-Saxon period, contrasts with the utter absence of declension at the present moment, and may serve as an illustration of what we may call *virtual*, as opposed to *actual*, inflections. An adjective agreeing with a substantive, denoting a male, is *virtually* in the masculine gender, inasmuch as, if there were such a thing, at the present time, as the sign of gender, it would take that of the masculine. It really did this in an earlier stage of the language. The same applies to the questions of Number and Case. Adjectives agreeing with Substantives in the Plural Number, or the Possessive Case, are virtually Possessive and Plural Adjectives. The same applies to Participles.

Inflection of the Adjective in Old English.

1. In these lay a gret multitude of *syke* men, *blinde*, crokid, and *drye*.—WICLIFFE, John v.

> In all the orders foure is none that can
> So much of dalliance and faire language,
> He hadde ymade ful many a marriage—
> His tippet was ay farsed ful of knives,
> And pinnes for to given *faire* wives.
>
> CHAUCER, *Prol.*

3. And *al* the cuntre of Judee wente out to him, and *alle* men of Jerusalem.—WICLIFFE, Mark i.

4. He ghyueth lif to *alle* men, and brething, and *alle* thingis; and made of von *al* kynde of men to inhabit on *al* the face of the erthe.—WICLIFFE, Dedis of Apostlis, xvii.

5. That fadres sone which *alle* thinges wrought;
> And *all*, that wrought is with a skilful thought,
> The Gost that from the fader gan procede,
> Hath souled hem.
>
> CHAUCER, *The Second Nonnes Tale.*

6. And *alle* we that ben in this aray
And maken *all* this lamentation,
We losten *alle* our husbondes at that toun.
CHAUCER, *The Knightes Tale.*

7. A *good* man bryngeth forth *gode* thingis of *good* tresore.—WICLIFFE, Matt. vii.

8. So every *good* tree maketh *gode* fruytis, but an yvel tree maketh yvel fruytes. A *good* tree may not make yvel fruytis, neither an yvel tree may make *gode* fruytis. Every tree that maketh not *good* fruyt schal be cut down.—WICLIFFE, Matt. vii.

9. Men loveden more darknessis than light for her werkes weren *yvele*, for ech man that doeth *yvel*, hateth the light.—WICLIFFE, John iii.

VERBALS.

§ 117. Certain words, like *hunter* and *cleansing*, are called Verbal Substantives or Verbals.

§ 118. Every Verbal has its corresponding Verb. *Hunter* is formed from *hunt*, by the addition of *-er*; *cleansing* from *cleanse*, by the addition of *-ing*.

In form these Verbals are for the most part identical with the Participle; and there is no want of writers who treat them as such. *Hunting*, for instance, is made the Participle of *hunt*; *rising*, of *rise*. That the resemblance, however, is accidental, and that the two forms have no original connection, becomes clear upon a little consideration. In the first place there are such plural forms as *the risings of the north*; *the huntings of the hare*; *the watchings and wakings of an anxious man*. Secondly, the Anglo-Saxon form of the Substantive was not *-ing*, but *-ung*; whilst that of the Participle was *-nd*. The Participle of *clœnsian* = *to cleanse*, was *clœnsiand*; the equivalent to the word *cleansing* was *clœnsung*.

§ 119. The Verbals in *-ing* denote actions and results. *Hunting* is the act performed by a *hunter*; *sleeping* the deed done by one who *sleeps*.

§ 120. Instead of the Verbal we may use the Verb preceded by *to*—*Rising early is good for the health*; or, *To rise early is good for the health*.

§ 121. The Verbals in *-er* denote agents; a *hunter* being one who *hunts*, a *sleeper* one who *sleeps*.

§ 122. The Verbals in *-er* are true English words; and they must be distinguished from those in *-or*, which are derived from the Latin. Words like *baker*, *singer*, *fisher*, &c., are English, words like *actor* are Latin.

As a general rule the forms in *-or* are masculine; *i. e.* they give us the names of men rather than women. An *actor* is a *man* who *acts;* a *female* who *acts* being an *actress*.

Words in *-ess*, like words in *-or*, are of Latin origin; either directly or indirectly. The Latin termination is *-ix*, which, in French, becomes *-ice*. In Anglo-Saxon it has no existence at all; so that feminines in *-ess* match masculines in *-or*, not masculines in *-er*. The French equivalent to *-or* is *-eur:* so that *actor* becomes *acteur*.

It is true, indeed, that in some few cases we attach the syllable *-ess* to words of English origin. So accurate a writer as Ben Jonson uses the word *huntress*.

> Queen and *huntress* chaste and fair,
> Now the sun is lain to sleep,
> Seated in thy silver chair,
> State with wonted splendour keep.
> Hesperus invokes thy light,
> Goddess exquisitely bright.—CYNTHIA'S REVELS.

The word, however, is exceptionable; as are all words (though there are many of them in the language) which are made up out of two languages. Let any one write *bakor*, *singor*, *fishor*, and form from them such words as *bakress*, *singress*, *fishress*, and he will see that the combination is, to say the least of it, unfamiliar.

In *actor* and *actress* there is a change from one syllable to another. But this is not always the case. There are many masculines in which no such syllable as *-or* is to be found, and where the feminine is formed by the *addition*, rather than the *substitution*, of *-ess*. Such are—*Peer*, *Duke*, *Marquis*, for the Masculine; *Peeress*, *Duchess*, *Marchioness*, for the Feminine.

The true English form of the feminine verbal is nearly obsolete. It is, however, the syllable *-ster*. In Anglo-Saxon—

Sangere, *a male singer*,	were opposed to	Sangestre, *a female singer*.
Bæcere, *a male baker*,		Bacestre, *a female baker*.
Fiðelere, *a male fiddler*,		Fiðelstre, *a female fiddler*.
Webbere, *a male weaver*,		Webbestre, *a female weaver*.
Rædere, *a male reader*,		Rædestre, *a female reader*.
Seamere, *a male seamer*,		Seamestre, *a female seamer*.

In the Dutch *waschter* means *washerwoman*. In English, however, the only true representative of the old form is the word *spinster*, meaning a *female who spins*. The opposite to this is *spinner*. As to the words *Baxter*, *Webster*, and *Brewster*, they are now known only as proper names. Originally, however, they meant a *female baker*, a *female weaver*, and a *female brewer*.

ABSTRACTION AS CONNECTED WITH THE VERB.

Abstraction, important in both the Etymology and Syntax of the Noun, is, also, important in the Etymology and Syntax of the Verb. It is of high import in all grammars; but especially in that of the English language. In English we have such lines as

To err is human, *to forgive* divine—
To be or not to be, that is the question—

in which a Substantive in the Nominative Case is represented by a Verb with a Preposition before it. *To err* means *error* and *to forgive* means *forgiveness*. How is this? Let us see how far the idea of abstraction helps us to an answer; and let us take the Adjective first.

Two objects such as a ribbon and an orange are yellow. I have a clear notion of both. But suppose that I wish to consider the quality common to the two. It is manifest that I must separate, or draw it off from the roundness, the fragrance, and the other qualities of the fruit, as well as from the texture, the pattern, and the other qualities of the ribbon. I must take it by itself. I must get the idea of yellowness, independent of the particular objects to which it may be attached.

And so I act with the Verbal. A horse may *run*, or a man may *run*. The horse may *run* to-day, the man may have *run* yesterday; but if I wish to have the notion of the act of *running*, I must separate, or *draw it* off, from both the horses and the men who perform it, as well as from the time at which it was performed.

In both these cases the result is something which I can imagine, but which I cannot perceive through any of my senses. I can see a *man* in a *state of happiness* and I can see a *horse* in the *act of running*. *Happiness*, however without some happy object, or *the act of running*, without some object that runs, I cannot perceive, though I can imagine it.

Both, however, are Substantives; one being the name of a quality, the other that of an action.

For the present this is nearly all that need be said. We are passing from one of the chief parts of speech to another, from the

Pronoun, the Substantive, and the Adjective, to the Verb and Participle. Which class is the most important it is difficult to say. The Verb, by many grammarians, is looked upon as the primary part of speech, and from this view it derives its name. The Latin *verbum* means *word*, and the Verb has been held to be pre-eminently *the word* in language. Whether this doctrine be right or wrong need not now be asked. The object of the present remarks is to show that the difference between the two great classes is by no means very great; and in order to do this, an apparent deviation from the right line of investigation has been resorted to. The Verbal is evidently derived from the Verb; and the Verb is the basis of the Verbal. Yet the Verbal, though a secondary and derived form, has been taken first. By thus taking it, we show more clearly the connection between the Verb and the Substantive.

VERBS.

§ 123. Certain Verbs are made Transitive by changing the vowel; as, *risė, raise = make to rise.*

In Anglo-Saxon, these pairs of words were much more numerous than they are at present. There were, for instance, in Anglo-Saxon—

Intransitive.		*Transitive.*	
Yrnan,	*to run.*	Ærnan,	*to make to run.*
Byrnan,	*to burn.*	Bærnan,	*to make to burn.*
Drincan,	*to drink.*	Drencan,	*to drench.*
Sincan,	*to sink.*	Sencan,	*to make to sink.*
Licgan,	*to lie.*	Lecgan,	*to lay.*
Sittan,	*to sit.*	Settan,	*to set.*
Drífan,	*to drift.*	Dræfan,	*to drive.*
Feallan,	*to fall.*	Fyllan,	*to fell.*
Weallan,	*to boil.*	Wyllan,	*to make to boil.*
Fleogan,	*to fly.*	A-fligan,	*to put to flight.*
Beogan,	*to bow.*	Bígan,	*to bend.*
Faran,	*to go.*	Feran,	*to convey.*
Wacan,	*to wake.*	Weccan,	*to awaken.*

§ 124. In respect to their inflection, Verbs are (1) related to the Substantive, (2) related to the Adjective, and (3) characterized by peculiarities of their own.

§ 125. So far as the Verb is related to either the Substantive or the Adjective it is Declined. So far as it is characterized by peculiarities of its own it is Conjugated.

DECLENSION OF VERBS—SUBSTANTIVAL.

§ 126. So far as a Verb is declined as a Substantive it is either an Infinitive or a Gerund.

§ 127. In Anglo-Saxon there was a true Infinitive Mood which ended in *-an*, as *bærnan* = *burn*, *lufian* = *love*. When this was preceded by *to*, *-an* became *-enne*; as *to lufienne* = *to love*, *to bærnenne* = *to burn*.

That this form in *-enne* was distinct from the one in *-an* is so clear that it would be a waste of time to enlarge on the fact of its being so. It is more important to state that a difference of construction closely agreed with this difference of form, and that traces of it are to be found even at the present moment.

A well-known rule tells us that the latter of two verbs is in the Infinitive Mood, and that the sign of the Infinitive Mood is the preposition *to*. This is illustrated by such phrases as the following:—*I wish to speak; thou meanest to go; he prepares to fight.*

But besides such combinations as these, there is a second series, wherein no such word as *to* is to be found. The words *can*, *may*, *shall*, *will*, and a few others are just as much verbs as *wish*, *mean*, or *prepare;* yet their construction is different. No one says *I can to speak*, or *I may to go;* but, on the contrary, *I may go*, or *I can speak*. The explanation of this lies in the original difference between the forms in *-an* and *-enne*. After *can*, *may*, &c., the former, after the other verbs the latter, was used.

If two words differ from each other in their endings only, and those endings be lost, the difference will be abolished. From bærn *-an* take *-an*, from bærn-*enne* take *-enne*, and the result is bærn. From *bærn-an*, however, comes the *burn* in *I can burn;* and from *bærn-enne* the *burn* in *I begin to burn*.

Of these two forms, the one in *-n* corresponds with the Latin Infinitive, so that *bærnan* = *urere;* the one in *-nne*, on the other hand, corresponds with the Gerund; so that *to bærnenne* = *ad urendum*.

DECLENSION OF VERBS—ADJECTIVAL. PARTICIPLE.

§ 128. So far as a Verb is declined as an Adjective it is a Participle.

§ 129. The Participles in English are two; the Present and the Past.

§ 130. The Present always ends in *-ing*, as com-*ing*, plant-*ing*, writ-*ing*.

§ 131. The Past varies in form, which is *generally* regulated by that of the Past Tense.

§ 132. When the Preterite Tense ends in *-ed*, or *-t*, the Participle, *for the most part*, does the same, as *I called, I have called.*

This identity, however, is accidental. The Anglo-Saxon form of the Preterite was *-ode*, *-de*, or *-te*, as *lufode*, *bærnde*, *dypte* = *loved*, *burnt*, *dipped*. Meanwhile the Participle ended in *-ed* or *-t*, as *-lufod*, *-bærned*, *-dypt*.

§ 133. When the Preterite is formed by changing the vowel, the Participle, *for the most part*, ends in *-n*.

Present.	*Preterite.*	*Participle.*	*Present.*	*Preterite.*	*Participle.*
Fall	Fell	Fallen	Shear	Shore	Shorn
Hold	Held	Holden	Wear	Wore	Worn
Draw	Drew	Drawn	Break	Broke	Broken
Shew	Shewed	Shewn	Shake	Shook	Shaken
Slay	Slew	Slain	Take	Took	Taken
Fly	Flew	Flown	Get	Got	Gotten
Blow	Blew	Blown	Eat	Ate	Eaten
Crow	Crew	Crown	Tread	Trod	Trodden
Know	Knew	Known	Bid	Bade	Bidden
Grow	Grew	Grown	Forbid	Forbade	Forbidden
Throw	Threw	Thrown	Give	Gave	Given
Beat	Beat	Beaten	Arise	Arose	Arisen
Weave	Wove	Woven	Smite	Smote	Smitten
Freeze	Froze	Frozen	Ride	Rode	Ridden
Steal	Stole	Stolen	Stride	Strode	Stridden
Speak	Spoke	Spoken	Drive	Drove	Driven
Swear	Swore	Sworn	Thrive	Throve	Thriven
Bear	Bore	Borne	Strive	Strove	Striven
Bear	Bare	Born	Write	Wrote	Written
Tear	Tore	Torn	Bite	Bit	Bitten.

1. The verbs *engrave*, *hew*, *lade*, *mow*, *sow*, *shave*, *shew*, *strew*, and some others, form their preterites in *-d*, as *engraved*, *hewed*, *laded*, *mowed*, &c. Nevertheless, their participles end in *-n*, as *engraven*, *hewn*, *laden*, *mown*, *sown*, *shaven*, *shewn*, *strewn*.

2. Several words, which in Anglo-Saxon ended in *-en*, have, in the present stage of the language, dropped that ending.

Come, Shone, Swum, Run, &c., } were in Anglo-Saxon { *Ge*-cum*en*, *Ge*-scin*en*, *Ge*-swumm*en*, *Ge*- runn*en*, &c.

From *drunk* and *sink* we may form either *drunk* or *drunken*, *sunk* or *sunken*. No one, however, says *I have sungen a song*, but, rather *I have sung one.*

The prefix *ge-* deserves notice. In Anglo-Saxon it was as necessary a part of the past participle as the terminations *-d*, or *-n*; and so it is in German at the present moment. The German says—

Ich habe *ge*sagt = I have said.
Ich habe *ge*sehen = I have seen, &c.

In modern English, however, it is obsolete. At the same time, it occurs in a word, which, though only found in such writings of the present century as affect an antiquated form, occurs in a poem so well known as the Allegro of Milton—

But hail thou, goddess, fair and free,
In heaven *ycleped* Euphrosyne;
But by men heart-easing mirth, &c.

It means *called;* and was in Anglo-Saxon, *geclepod*, from *clepian = to call.*

The words like *engraven*, *mown*, &c., were quoted, in order to show that a participle in *-n* was compatible with a preterite in *-d*. It must not, however, be supposed that they exclude the ordinary form. Concurrently with—

Engraven, Mown, Shewn, &c., } we have { Engraved, Mowed, Shewed.

§ 134. In Anglo-Saxon, there were a few words which changed *s* into *r* in the Participle.

Ceóse, *I choose;* ceâs, *I chose;* curon, *we chose;* gecoren, *chosen.*
Forleóse, *I lose;* forleás, *I lost;* forluron, *we lost;* forloren, *lost.*
Hreose, *I rush;* hreás, *I rushed;* hruron, *we rushed;* gehroren, *rushed.*

This accounts for the Participial form *forlorn* or *lost.*
In Milton's lines,

——————————— the piercing air
Burns *frôre*, and cold performs the effect of fire.
Paradise Lost, b. ii.,

we have a form from the Anglo-Saxon *gefroren = frozen.*

§ 135. In respect to their tenses, the Verbs fall into two divisions. In the first the Past Tense is formed by changing the vowel, as *speak*, *spoke*. In the second it is formed by adding the sound of *-ed*, *-d*, or *-t*, as *plant-ed*, *move-d*, *wep-t*.

In the following list, all the verbs belong to the first division. They have, however, *two* forms of the Past Tense: one of which, is, in some words (*i.e.* those marked by the asterisk), obsolete.

Present.	*Past.*	
rise	rose	*ris
smite	smote	smit
ride	rode	*rid
stride	strode	strid
slide	*slode	slid
chide	*chode	chid
drive	drove	*driv
thrive	throve	*thriv
write	wrote	writ
slit	*slat	slit
bite	*bat	bit
swim	swam	swum
begin	began	begun
spin	span	spun
sing	sang	sung
spring	sprang	sprung
sting	*stang	stung
ring	rang	rung
wring	*wrang	wrung
fling	*flang	flung
cling	*clang	clung
string	*strang	strung
sling	slang	slung
sink	sank	sunk
drink	drank	drunk
shrink	shrank	shrunk
stick	*stack	stuck
burst	*barst	burst
bind	*band	bound
find	*fand	found
grind	*grand	ground
wind	*wand	wound

For *barst* we occasionally find *brast*. The forms like *fand* are chiefly Scotch.

§ 136. In A. S., many words which now form their past tense in *-ed*, *-d*, or *-t*, formed it by the change of vowel.

Present.	*Existing Past.*	*A. S. Past.*
Wreak	Wreaked	Wræ'c.
Fret	Fretted	Fræ't.
Mete	Meted	Mæ't.
Shear	Sheared	Scear.
Braid	Braided	Bræ'd.
Knead	Kneaded	Cnæ'd.
Dread	Dreaded	Dred.
Sleep	Slept	Slep.
Fold	Folded	Feold.
Wield	Wielded	Weold.
Wax	Waxed	Weox.
Leap	Leapt	Hleop.
Sweep	Swept	Sweop.
Weep	Wept	Weop.
Sow	Sowed	Seow.
Bake	Baked	Bók.
Gnaw	Gnawed	Gnóh.
Laugh	Laughed	Hlóh.
Wade	Waded	Wód.
Lade	Laded	Hlóh.
Grave	Graved	Gróf.
Shave	Shaved	Scof.
Step	Stepped	Stóp.
Wash	Washed	Wócs.
Bellow	Bellowed	Bealh.
Swallow	Swallowed	Swealh.
Mourn	Mourned	Mearn.
Spurn	Spurned	Spearn.
Carve	Carved	Cearf.
Starve	Starved	Stærf
Thresh	Threshed	Thærsc.
Hew	Hewed	Heow.
Flow	Flowed	Fleow.
Row	Rowed	Reow.
Creep	Crept	Creáp.
Dive	Dived	Deáf.
Shove	Shoved	Sceáf.
Chew	Chewed	Ceáw.
Brew	Brewed	Breáw.
Lock	Locked	Leác.
Suck	Sucked	Seác.

Present.	*Existing Past.*	*A. S. Past.*
Reek	Reeked	Reác.
Smoke	Smoked	Smeác.
Bow	Bowed	Beáh.
Lie	Lied	Leáh.
Gripe	Griped	Gráp.
Span	Spanned	Spén.
Eke	Eked	Eóc.
Fare	Fared	Fôr.

§ 137. In the Verbs of the first division, the Past Tense was originally Reduplicate.

In the Mœsogothic, these preterites fell into twelve classes, of which the first two give *salta* and *saisal*, *háita* and *háiháit*.

In the next four the reduplication continues, *but the vowel is changed as well.*

In the last six the vowel is changed, *but the reduplication ceases.*

	Present.	*Preterite.*	*English.*		
Simple reduplication.	1. Salta	Sái-salt	*Leap*	and	*Leaped.*
	2. Háita	Hái-háit	*Hight*	„	*Hight.*
Reduplication, and change of vowel.	3. Stáuta	Stái-stáut	*Strike*	„	*Struck.*
	4. Slêpa	Sái-zlêp	*Sleep*	„	*Slept.*
	5. Láia	Taito	*Laugh*	„	*Laughed.*
	6. Grêta	Gáigrôt	*Weep*	„	*Wept.*
Change of vowel only.	7. Svara	Svôr	*Swear*	„	*Swore.*
	8. Greipa	Gráip	*Gripe*	„	*Griped.*
	9. Buida	Báup	*Bid*	„	*Bade.*
	10. Giba	Gab	*Give*	„	*Gave.*
	11. Stila	Stal	*Steal*	„	*Stole.*
	12. Rinna	Rann	*Run*	„	*Ran.*

In Anglo-Saxon, though the reduplication is lost, the classification is essentially the same as the Mœsogothic.

Present.	*Preterite.*	*English.*		
1. Fealle	Feol	*Fall*	and	*Fell.*
2. Swape	Sweop	*Sweep*	„	*Swept.*
3. Hleape	Hleop	*Leap*	„	*Leapt.*
4. Slepe	Slep	*Sleep*	„	*Slept.*
5. Blawe	Bleow	*Blow*	„	*Blew.*
6. ——	——	——	—	——
7. Fare	For	*Fare*	„	*Fared.*
8. Bide	Bad	*Bide*	„	*Bode.*
9. Creope	Creap	*Creep*	„	*Crept.*
10. Swefe	Swæf	*Slumber*	„	*Slumbered.*
11. Nima	Nam*	*Take*	„	*Took.*
12. Helpe	Healp	*Help*	„	*Helped.*

A great many of these obsolete preterites are still to be found by those who know where to seek them, viz. amongst the provincial

* This word was in use in Shakespeare's time, and signifies *take.*

dialects of Great Britain, where they are stigmatized as vulgarisms, though they belong to the language as it was spoken by the venerable Bede and written by the learned Alfred.

Let us remember that in both the Latin and the Greek there are not only two forms for the preterite tense, but two meanings also. Where *we* use a circumlocution, and combine the participle with the verb *have*, the Greeks availed themselves of an inflection, and expressed such a phrase as *I have written* by the single word *gegrafa*. Meanwhile, *egrapsa* stood for *I wrote*. The effect of this was to give the language two tenses; both tenses of past time, though not exactly expressive of the same idea.

2. The same was the case in Latin, except that though both forms were to be found in the language, they were seldom, if ever, to be found in the same word. As a consequence of this their meaning was uncertain. *Cucurri*, a preterite of *curro*, meant either *I ran* or *I have run*. Meanwhile, no such word as *cursi* is known. On the other hand, *rexi* (*reg-si*), from *rego* = *I rule*, meant either *I have ruled* or *I ruled*—no such form as *re-regi* existing. From facts like these the Latin language is considered to have but one preterite tense, though it is clear that, originally, there were two.

3. It is reasonably believed that the same is the case in the English and the languages allied to it; in all of which the forms like *did*, *spoke*, and *swum* coincide with the forms like *cucurri* and *gegrafa*, whilst those in *-d* or *-t* coincide with *egrapsa* and *rexi*. The exact details are, indeed, different. The principle, however, is the same. Two tenses, originally distinct, coalesce into one—some verbs keeping to one form, some to the other.

The preceding rules are sufficient to give a general idea of the principles upon which the Past Tense and the Past Participle are formed. There are, however, several details which still stand over for notice. The Preterite, even in its simplest form, is by no means invariable. That it sometimes ends in *-ed*, sometimes in *-d*, and sometimes in *-t* has already been stated. We have not, however, said under what circumstances these several endings are used.

In respect to *-ed* we sometimes sound it in *all* words, viz. when we declaim or utter words of special solemnity. In reading the actual text of the Scriptures we say *bless-ed:* only, however, in the actual text. In the *version* of the Psalms we make the word a monosyllable, *e.g.*

How *blessed* is he who ne'er consents.

In ordinary conversation and reading *-ed* is only sounded when the original word ends in *-d* or *-t*, as *instruct*, *slight*, where we say *instructed* and *slighted*, because *instrucktt* and *slightt* would be unpronounceable.

T is added when the original word ends in *-p*, *-k*, *-s*, or *-sh*; as *dip*, *pluck*, *toss*, *push*. Here, although we write

Dipped, Plucked, Tossed, Pushed, } we pronounce the words { Dipt. Pluckt. Tosst. Pusht.

In most other cases the addition is the simple sound of *-d*—*serve*, *served*; *cry*, *cried*; *fill*, *filled*; *stab*, *stabbed*, &c.; wherein the Present and Preterite have the same number of syllables. This would not be the case if *-ed* were actually added. All such words as *whizzed*, *stabbed*, *judged*, *filled*, &c., though dissyllables to the eye, are monosyllables to the ear.

Such are the changes which affect the *end* of the word. In many cases, however, the middle parts are changed and the vowel of the root is altered.

Sometimes it is simply shortened, as *leave*, *left*; *creep*, *crept*; *flee*, *fled*.

Sometimes it is actually changed, as *tell*, *told*; *sell*, *sold*.

Sometimes there is a change of the *consonant*. The most remarkable words in this respect are the following:—

1. *Bought*, from *buy*. The Anglo-Saxon was *bycgan* and *bohte*.
2. *Sought*, from *seek*. The Anglo-Saxon was *secan* and *sohte*.
3. *Beseech* is a compound of *seek*. Hence its preterite is *besought*.
4. *Taught*, from *teach*. Anglo-Saxon, *tæcan* and *tohte*.
5. *Caught*, from *catch*. Anglo-Saxon, *cacan*, *cahte*.
6. *Brought*, from *bring*. Anglo-Saxon, *bringan* and *brohte*.
5. *Thought*, from *think*. Anglo-Saxon, *thencan* and *thohte*.
8. *Wrought*, from *work*. Here there is a transposition as well as a change. The Anglo-Saxon was *wyrcan* and *wrohte*.

It is not difficult to discover the reason for these apparent irregularities. All the words of the preceding list contain the sound of either *g* (as in *go*), or its ally *k* (or *c*); sounds which have a great tendency to change. They pass into *h*, into *y*, into *tsh*, and into *dzh*. The details, however, of these changes belong to the province of the general grammarian.

§ 138. *Made*, *had*, and *laid* are contractions. The older forms were *macode*, *hæfde*, and *legde*.

The confusion between *lie* and *lay* is so common, and, at the same time, so blameworthy, that it is advisable to notice it. To *lie* is a verb neuter or intransitive, the preterite of which is *lay*. To *lay* is a verb transitive, the preterite of which is *laid*. In meaning the words are as different as *sit* and *set*, one meaning simply to *lie down*, the other to *cause to lie down*. We may say either *I lie down to sleep*, or *I lay myself down*, in the Present

Tense. We may also, in the Preterite say *I lay down* or *laid myself down.* We cannot, however, say *I mean to lay down*, nor yet *I mean to lie myself down.*

The proper Participle of *lie* is *lien.* It is, however, nearly replaced by the newer form *lain.*

§ 139. *Dare* is both Intransitive and Transitive. We can say *I dared to fight* and *I dared* (or *challenged*) *him to fight.*

§ 140. *Durst* is Intransitive only. It never means *challenge.* It can, however, be used both as a Present and as a Preterite. We can say, *I durst not do so now*, and *I durst not so when you spoke to me.*

§ 141. *He owned to having done it* means, *he admitted, conceded,* or *granted that he had done it.* When *own* has this sense it is a different word from the *own* which signifies *possess*, and comes from the Anglo-Saxon *an*, meaning *I have granted*, of which the plural is *unnon.*

§ 142. *Own* meaning *possess* is a different word from *own* meaning to *grant.* It comes from *owe*, and until after the reign of Elizabeth was destitute of the *-n.*

> See where he comes ; nor poppy nor mandragora,
> Nor all the drowsy syrups of the world,
> Shall ever med'cine thee to that sweet sleep
> Which thou *owed'st* yesterday.—*Othello.*

§ 143. *Owe*, the older form of *own*, meaning *possess*, comes from the Anglo-Saxon *ah*, meaning *I have acquired*, of which the plural is *ágon.*

§ 144. The Anglo-Saxon Preterite of *sceal* was *sculde ;* so that the *l* in *should*, though not pronounced, belongs to the word. The same is the case with *would* from *will.*

Here we may remark that the second person singular of *shall* ends in *-t*, as *shalt*. So does the second person singular of *am*, *was*, *were*, and *will*, which are *art*, *wast*, *wert*, and *wilt*.

§ 145. The Anglo-Saxon Preterite of *can* was *cuðe*, in Old English *coud*. The *l* of the present language is not sounded, and ought not to be written. It is inserted after the false analogy suggested by the words *would* and *should*.

§ 146. The Anglo-Saxon form of *may* was *mag*, of which the plural was *mugon*. Hence the *-g-* in *might*.

§ 147. *That dress becomes you* means *that dress suits you*. When *become* has this sense it is a different word from the *become* in such phrases as *the weather became colder*. It comes from the Anglo-Saxon *becweman*, of which the preterite was *becwemede*, and corresponds with the German *bequem*=*convenient*.

§ 148. *Become* in such phrases as *the weather became colder* is a different word from *become* meaning *to suit*. It comes from the Anglo-Saxon *becomman*, of which the preterite was *becam*.

§ 149. *This will do* means *this will answer the purpose*. When *do* has this sense it is a different word from the *do* which signifies *to act*. It comes from the Anglo-Saxon *deáh*, of which the preterite was *dohte*, and corresponds with the word *taugen* in German and *duge* in Danish. In its present form it has lost a *-g*.

§ 150. *Do* meaning *to act* is a different word from *do* meaning *to answer the purpose*. It comes from the Anglo-Saxon *dó*, of which the preterite is *dyde*, and corresponds with the German *thun*.

§ 151. In *did* it is the first *d* which is the sign of the tense; the second the consonant of the original verb.

§ 152. Certain words have two forms for the Preterite, one in *a*, another in *u*. When this is the case, the Participle agrees with the latter. We cannot correctly say *I have swam, I have began, I have ran*, though many are in the habit of so doing.

Present.	*1st Preterite.*	*2nd Preterite.*	*Participle.*
Swim	Swam	Swum	Swum
Begin	Began	Begun	Begun
Sing	Sang	Sung	Sung
Sink	Sank	Sunk	Sunk
Drink	Drank	Drunk	Drunk
Run	Ran	Run	Run

If we ask how this double form originated, we shall find our answer in the Anglo-Saxon, where words like *sing, swim*, &c., changed *i* into *a*, and became *sang* and *swam*. However, in the *second* person Singular, and in *all* the persons of the Plural, a second change took place, and *a* became *u*.

Singular.		*Plural.*	
Ic sang	*I sang*	We sungon	*we sung*
þu sunge	*thou sungest*	Ge sungon	*ge sung*
He sang	*he sang*	Hi sungon	*they sung.*

This shows that in such a form as *thou sangest* a double departure from the old practice has taken place. The *a* is the vowel of the first and third persons, whilst the *-st* is borrowed from the second person singular of the Present.

There are other words where this double form prevails, and where it is explained on the same principle.

The Preterites of *smite* are *smote* and *smit*. In Anglo-Saxon, *smát* was the singular, *smiton* the plural, form. Similarly—

Ic bat	*I bit*	biton	*we bit*
Ic scean	*I shone*	we scinon	*we shone*
Ic arás	*I arose*	we arison	*we arose.*

§ 153. *Be* takes three forms—*be*, *being*, and *been*. The form *be-est*, used by Milton, is obsolete.

§ 154. *Be* is only used in Commands, in Conditional Propositions, and in the Infinitive Mood; as, *be gone; if it be so; I wonder how it can be; I wish to be alone.*

§ 155. *Being* is the Present, *been* the Past Participle; *whilst one was being planted, the other was being cut down*; *I have been at work.*

§ 156. *Am* takes four forms; as, *I am, thou art, N.* or *M. is, we, ye, they are.*

§ 157. The *-m* in *a-m* is no part of the original word, but the sign of the first person. *Am* is the only word that has such a sign.

§ 158. The *t* in *ar-t*, as a sign of the second person singular, is found in three other words, *wast* (and *wert*), *shalt*, and *wilt*.

The evidence that *is* is connected with *am*, *art*, and *are* can only be got through the allied languages.

Sanskrit	Asmi	Asi	Asti
Lithuanic	Esmi	Essi	Esti
Slavonic	Yesmi	Yesi	Yesty
Latin	Sum	Es	Est
Mœso-Gothic	Im	Ist	Ist
Anglo-Saxon	Eom	Art	Is

§ 159. *Was* is found in two moods, the Indicative and the Subjunctive.

Indicative.

I was — *We were*
Thou wast — *Ye were*
He was — *They were.*

Subjunctive.

If I were — *If we were*
If thou wert — *If ye were*
If he were — *If they were.*

It is usual to call the verb *be* irregular, and to conjugate *am* and *was* as if they belonged to it. That this is incorrect is plain,

inasmuch as there is no etymological connection between the three words. They are separate verbs, expressive of a similar idea. Each is defective in some part of its conjugation; whilst the parts which are wanting in one are made by the forms of the other two. There is no Preterite to *be* and *am*, no Present to *was*.

In *was* and *were* observe the change from *s* to *r*.

Adverbs.

§ 160. Adjectives can be converted into Adverbs by adding *-ly*, as *sweet, sweetly; brave, bravely*. In such words, *-ly* is an abbreviation of *like*.

§ 161. *Else, unawares, eftsoons*, and *needs*, are Adverbs that have arisen out of Possessive Cases. So have *once, twice*, and *thrice*.

Eftsoons means *soon after*, and is a compound of *soon* and *eft* = *after*. It is used by the older writers, and such moderns as imitate them.

In such a sentence as *he needs must come when called*, the word *needs* means *of necessity*.

The older forms of *once, twice, thrice*, are *ones, twies, thries*, wherein the *s* is as truly the sign of a Possessive Case as the *-s* in *father's* or *mother's*. *Hence, whence*, and *thence*, are in a similar predicament. The *-ce* represents an original *-es;* the older forms being *hennes, whennes*, and *thennes*.

§ 162. *Seldom*, along with the obsolete word *whilom*, is an Adverb that has grown out of a Dative Case, which, in many Anglo-Saxon words, ended in *-um*.

Hvile in Danish means *rest* or *pause*. In English *meanwhile* means *in the mean time*. In like manner *while* and *whilst* mean *during the time that*. An allied meaning is preserved in the expression *to while* (*pass*) *away the time*.

§ 163. *Darkling* means *in the dark*, and is one of the few Adverbs now remaining which end in *-ling*.

In Scotch these forms are more numerous. In Scotch, for instance, *blindlins* means *blindfold; stowlins, clandestinely; sidelins, obliquely*, &c.

§ 164. *Here*, *there*, and *where* were originally the Dative Cases of the Singular Number and the Feminine Gender.

§ 165. *Then* and *when* were originally the Accusative Cases of the Singular Number and the Masculine Gender.

§ 166. *Why* was originally an Instrumental Case.

The Nominative Cases of these words were *he*, *this*, and *who*; so that

Here meant *in this place.*
There ,, *in that place.*
Where ,, *in which place.*
Then ,, *at that time.*
When ,, *at what time?*
Why ,, *for what reason?*
**The* ,, *by so much.*

It is clear that *hither*, *thither*, and *whither*, are derived from the same roots.

How can be shown to be an allied form of *why*, which meant *in what manner—for what reason?* The English language, however, conceals the likeness; whilst the Danish and Swedish, where we find the forms *hvi* and *hu*, show it more clearly.

§ 167. The only inflection which Adverbs take is that which expresses the Degrees of Comparison: which are those of the Adjective—*soon*, *sooner*, *soonest*; *often*, *often-er*, *often-est*.

There are not many words which do this. We *hear*, indeed, sometimes such expressions as *tightlier*, *quicklier*, *backwarder*, and *tightliest*, *quickliest*, *backwardest*, &c. We rarely, however, find them in writing.

§ 168. *Rather* is the comparative of *rath*, meaning *quick*, *early*, *ready*, *willing*. *I would rather do so and so* means, *I would more quickly*, *or sooner*, *do*, *&c.*

Rathe, though obsolete, is still to be found in poetry. The *rathe primrose* means *the early primrose*. In this case the *a* is sounded as in *fate*. In *rather*, however, the *a* is sounded as in

* As in *all the more*. See p. 61.

father. Why is this? In order to see this we must go back to the Anglo-Saxon.

The Anglo-Saxon differed from the present English in having two distinct inflections for the degrees of Adjectives and Adverbs. The Adjectives ended in *-re*, and *-est*, as *heard*, *heardre*, *heardest* = *hard*, *harder*, and *hardest*. Meanwhile, the Adverbial forms were *-or* and *-ost*; as *heardor*, *heardost* = *hardlier* and *hardliest*.

But this was not all. The vowel *o*, as compared with *e*, is what is called Broad; *e* being Slender. In like manner, the *a* in *father* is also Broad; the *a* in *fate* Slender. In the present English this difference in the Breadth or Slenderness of the vowels is of little importance; of less importance than it is in almost any language on the face of the earth. Elsewhere, however, it commands a great deal of attention. Elsewhere there is a very decided tendency to accommodate the vowel of root to those of the inflection, or *vice versâ*; a tendency which would change the *a* in *fate* to the *a* in *father* whenever such a termination as *-or* or *-ost* became attached.

In Anglo-Saxon this was actually the case. The word *rathe* had two series of degrees.

1. The Adjectival, as *rathe*, *rathre*, and *ratheste*; where the *a* was sounded Slender, and

2. The Adverbial, which ran *rathe*, *rather*, *rathost*, where the *a* was Broad, *i.e.* sounded as in *father*.

§ 169. Certain Adjectives may be used as Adverbs. *The sun shines bright; the time flies fast; the snail moves slow.*

These are expressions to which many grammarians object. Doubtless, it is better to say *brightly* and *slowly*. There is one class of words, however, where we have no choice, viz. the Adjectives in *-ly*. We cannot well derive *dailily* from *daily*. There exist, however, such phrases as *he labours daily; he sleeps nightly; he watches hourly*, and others; in all of which the simple Adjective is used as an Adverb. *Virtually*, this Adjective is in the Neuter Gender.*

§ 170. Prepositions, Conjunctions, and Interjections, being wholly destitute of Inflection, will be noticed more fully in the Syntax.

After the notice of Declension and Conjugation, comes that of Derivation and Composition.

* See p. 71.

Derivation.

Addition of a vowel. *Babe, bab-y.* In Lowland Scotch this is far more common, and is spelt *-ie;* as *dogg-ie, lass-ie, ladd-ie, mous-ie, wif-ie.*

Addition of L.—1. Substantives.—*Gird-le, kern-el.*

2. Adjectives.—*Litt-le, mick-le.*

3. Verbs.—*Spark-le.*

Addition of R.—Substantives.—*a.* Words that in A. S. ended in *-er*, and were of the masculine gender—*laugh-t-er, slaugh-t-er.*

b. Words that in A. S. ended in *-er*, and were of the neuter gender—*lay-er, fodd-er.*

c. Words that in A. S. ended in *ere*, and were of the masculine gender. These are almost all the names of agents—*Read-er, sinn-er, harp-er, full-er, bak-er, brew-er, thatch-er, weav-er, spinn-er, wait-er, eat-er, drink-er,* &c.

d. Words that in A. S. ended in *-ra*, and were masculine—*gander* (A. S. *gandra*).

Verbs.—*Hind-er, low-er.*

Addition of N.—Substantives.—*Maid-en, main* (as in *might and main*). That the *-n* is no part of the original word in *mai-n*, we see from the word *may*. The idea in both *may* and *mai-n* is that of *power*. Words of this sort express the fact of the object to which they are applied being *made of the material of which* the radical part of the derivative is the name: thus, *gold-en* is a derivative from *gold*, the material of which *golden guineas* are made. —So, also, *oak-en, ash-en, beech-en, braz-en, flax-en, lead-en, silk-en, wood-en, wooll-en, hemp-en, wheat-en, oat-en, wax-en.*

Addition of the sound of O, originating in *-ow* or *-ov*, and spelt in the present English *-ow*. By comparison with *shade* and *mead*, the forms *shad-ow* and *mead-ow* are shown to be derivative.

Addition of T.—1. Substantives.—*a.* Words which in A. S. ended in *-t, gif-t, shrif-t, thef-t, wef-t* (*weave*), *rif-t, drif-t, thrif-t, fros-t* (*freeze*), *grist* (*grind*), *fligh-t, sigh-t, draugh-t* (*draw*), *weigh-t.*

b. Words which in A. S. ended in *-ta.* The compounds of the word *wright* (from the root *work*, in the old past tense *wrought*); such as *cart-wrigh-t, wheel-wrigh-t, mill-wrigh-t,* &c.

2. Adjectives.—*Tigh-t* (*tie*).

Addition of D.—1. Substantives.—*Bran-d* (*burn, brenn*, obsolete), *floo-d* (*flow*), *mai-d* (*may* in Lowland Scotch), *see-d* (*sow*), *bur-d-en* (*bear*).

2. Adjectives.—*Col-d* (*cool*).

Addition of TH (A. S. þ as sounded in *thin*).—1. Substantives. —*Dea-th, bir-th* (*bear*), *heal-th, leng-th, bread-th, heigh-th, dep-th,*

mir-th, *tru-th*, *weal-th*, *fil-th*, *til-th* (*tillage, or tilled ground*), *ki-th* (as in the phrase *kith and kin*).

2. Adjectives.—The syllable *-cou-th* in the compound word *un-cou-th*. This word originally means *unknown*, originating in the word *ken* = to *know*.

Addition of TH (A. S. ð) as sounded in *thine*.—1. *Bur-th-en* derived from *bear*.

Addition of the sound of the Z in *zeal* and the S in *flags* (*flagz*).—Verbs.—*Clean-se* (*clenz*), from *clean*. In A. S. *clæn-s-i-an*.

Addition of the sound of K.—*Hill-ock*.

Addition of the sound of the vowel E (as in *feet*), originating in *-ig*, and spelt in the present English *-y*.—All the derivative adjectives that now end in *-y*, ended in A. S. in *-ig*; as *blood-y*, *craft-y*, *drear-y*, *might-y*, *mist-y*, *mood-y*, *merr-y*, *worth-y*, of which the A. S. forms were *blôd-ig*, *cræft-ig*, *dreôr-ig*, *miht-ig*, *mist-ig*, *môd-ig*, *myr-ig*, *worth-ig*.

Addition of the syllable *-ing*.—*Clean-s-ing*, *dawn-ing*, *morn-ing*. In these words the *-ing* was originally *-ung*; as *clæn-s-ung*, *dag-ung*, A. S.

Addition of the syllable *-l-ing*.—*Gos-l-ing* (*little goose*), *duck-l-ing* (*little duck*), *darl-ing* (*little dear*), *hire-l-ing*, *found-l-ing*, *fond-l-ing*, *nest-l-ing*, &c. The words of this class are generally diminutives, or words expressive of smallness.

Addition of the syllable *-kin*.—*Lamb-kin* (*little lamb*), *mann-i-kin* (*little man*). Words ending in *-kin* are chiefly diminutives.

Addition of the syllable *-rel*.—*Cockerel* (*little cock*), *pick-erel* (*little pike*). Diminutives.

Addition of the syllable *-ard*.—*Drunk-ard*, *stink-ard*.

Addition of the syllable *-old*.—*Thresh-old*.

Addition of the syllable *-ern*.—*East-ern*, *west-ern*, *north-ern*, *south-ern*.

Addition of the syllable *-ish*.—*Child-ish*, *Engl-ish*, *self-ish*, *whit-ish*. The original form was *-isk*; *cild-isc* (*child-ish*), *Engl-isc* (*English*), A. S.

Addition of the syllable *-ness*.—*Good-ness*, *bad-ness*, *wicked-ness*, *bright-ness*, *dark-ness*, *weari-ness*, *dreari-ness*, &c.

Addition of the syllable *-ster*.—*Song-ster*, *pun-ster*. Originally words in *-str-* were limited to the names of females.

Change of Sounds.—1. Consonants.—*Price*, *prize*; *cloth*, *clothe*;* *use*, *use* (pronounced *uze*); *grass*, *graze*; *grease* (pronounced *greace*), *grease* (pronounced *greaze*). In each of the pairs of words given above, the former is a substantive, and the latter a verb.

2. Vowels.—*Rise*, *raise*; *lie*, *lay*; *fall*, *fell*; *sit*, *set*. The generality of these words are verbs. There are, however, a few nouns, as *top*, *tip*; *cat*, *kit*.

* Pronounced *clothe*.

The termination *-ry* in words like *rookery*, *fishery*, &c., presents some difficulty. It is clear that the *-r* forms no part of the original word; for, though there is such a word as *fisher* = *fisherman*, there is no such word as *rooker*. Neither does *fishery* mean a collection of *fishermen*, but one of *fishes*. *Yeomanry* and *Jewry*, words of similar origin and meaning. They carry with them the idea of a collection, or assemblage. The words *Englishry*, *Danishry*, *Welshery*, are to be found in old authors.

Eyrie is generally said to mean the *nest* of an eagle. It rather means the *collection of eggs or eggery*.

COMPOSITION.

Substantives preceded by Substantives.—*Day-star*, *morning-star*, *evening-star*, *hazel-nut*, *fire-wood*, *sun-light*, *moon-light*, *star-light*, *torch-light*, &c.

Substantives preceded by Adjectives.—*Blind-worm*, *grey-beard*, *green-sward*, *black-thorn*, *mid-day*, *quick-silver*, *holy-day*, &c.

Substantives preceded by Verbs.—*Turn-spit*, *spit-fire*, *dare-devil*, *sing-song*, *turn-coat*, &c.

Substantives preceded by the form in *-ing*.—*Turning-lathe*, *sawing-mill*.

Adjectives preceded by Substantives.—*Sinful*, *thankful*, *blood-red*, *eye-bright*, *coal-black*, *snow-white*, *nut-brown*, *heart-whole*, *ice-cold*, *foot-sore*, &c.

Adjectives preceded by Adjectives.—*All-mighty*, *two-fold*, *many-fold*, &c.

Adjectives preceded by Verbs.—*Stand-still*, *live-long*.

Verbs preceded by Substantives.—*God-send*. Rare.

Verbs preceded by Adjectives.—*Little-heed*, *rough-hew*. Rare.

Verbs preceded by Verbs.—*Hear-say*. Rare.

Present Participles preceded by Adjectives.—*All-seeing*, *all-ruling*, *soft-flowing*, *fast-sailing*, *merry-making*.

Past Participles preceded by Adjectives.—*New-born*, *free-spoken*, *fresh-made*, *new-made*, *new-laid*.

Present Participles preceded by Substantives.—*Fruit-bearing*, *music-making*.

Past Participles preceded by Substantives.—*Heaven-born*, *bed-ridden*, *blood-stained*.

Verbal Substantives preceded by Substantives.—*Man-eater woman-eater*, *kid-napper*, *horn-blower*.

Verbal Adjectives preceded by Substantives.—*Mop-headed*, *chicken-hearted*.

Verbal Adjectives preceded by Adjectives.—*Cold-hearted*, *flaxen-haired*, *hot-headed*, *curly-pated*.

Adverbs entering into composition are of two sorts:—

1st. Those that can be separated from the word with which they combine, and, nevertheless, appear as independent words; as *over*, *under*, *well*, &c., in *over-do*, *under-go*, *well-beloved*, &c.

2nd. Those that, when they are separated from the verb with which they combine, have no independent existence as separate words; *e. g.* the syllables *be-*, *un-*, *a-*, in *be-hove*, *be-fit*, *be-rhyme*, *un-bind*, *un-do*, *un-loose*, *un-lock*, *un-wind*, *a-rouse*, *a-rise*, *a-wake*, *a-wak-en*, *a-bet*, *a-bide*.

SYNTAX.

§ 171. Syntax treats of the arrangement of words, and the principles upon which they are put together, so as to form sentences. It deals with groups or combinations of words; in this respect differing from Etymology, which deals with individual words only.

The notice of the Compounds of a language leads from Etymology to Syntax; for it is clear that in expressions like *hot-headed*, *horn-blower*, and the remainder of the preceding series, we have something more than an individual word, and, consequently, something which, in some sense, belongs to Syntax.

It is not always an easy matter to distinguish between two separate words and a Compound. A crow is a *black bird*. It is not, however, a *blackbird*. The best criterion is the accent.

When the two words are equally accented, the result is a pair of separate words, connected with one another, according to the rules of Syntax—the *crow is a bláck bírd*.

When the two words are *un*equally accented, the result is a Compound—as *the bláckbird is akin to the thrush*.

The Syntax of a language is always regulated by its Etymology; so that in those languages where the signs of Gender, Number, Case, Person, Tense, and Mood are numerous, the rules of Syntax are also numerous. On the other hand, where the Etymology is simple, the Syntax is of moderate dimensions.

In English, as has been seen, our Etymological forms are few. There were, for instance, but few Cases, and there were but few distinctions of Gender. The Adjective was remarkably wanting in forms: yet it is a part of speech which, in many languages, has, at least, two Genders—often three. In French, for instance, we say *le bon père* = *the good father*; but *la bonne mère* = *the good mother*. In Latin *bonus pater* = *good father*; *bona mater* = *good mother*; *bonum telum* = *good weapon*. Meanwhile, the Plural runs *boni patres*, *bonæ matres*, *bona tela*. The Frenchman who said *bon mère* or *bonne père* might be accused of making a false

Concord, inasmuch as he would join an Adjective in one Gender to a Substantive in another. No Englishman can possibly commit an error of this kind; because, in the word *good* there is no change at all, and, because, in English, we say *good father*, *good mother*, *good thing*, *good fathers*, *good mothers*, and *good things* indifferently.

The same applies to the Articles. In French there are the forms *un* and *une* = *a* (or *an*); along with *le*, *la*, *les*. Meanwhile, the German says *der*, *die*, *das*, and *einer*, *eine*, *eines*, where the Englishman says simply *the*, and *a* (or *an*). Of course, then, the rules for the Syntax of the Article must be simpler in English than in German.

On the other hand, English Syntax has certain decided peculiarities—peculiarities which require to be thoroughly understood, in order that certain difficulties and ambiguities may be avoided.

In languages where each part of speech has its own peculiar and characteristic termination it is scarcely possible to confound a Substantive with a Verb or a Verb with a Substantive. In English, however, where these distinctive signs are rare, it is, by no means easy, in all cases, to separate them. Take, for instance, the word *black*. It is, doubtless, in its origin, adjectival; and if we ask what it is, as a part of speech, the answer is that *it is an Adjective*. As such, we can give it the degrees of Comparison, and say (for instance) *this ink is black, this is blacker, but that is the blackest of all.* But what when we use such an expression as the *blacks of Africa* or the *blacks are falling*, where there is the sign of the plural number? Surely, we must say that *black* means *black man*, or *black thing*, and that the word is no longer an Adjective but a Substantive.

But this is not all. The word may be used as a Verb and a Participle, and the man who has *had his shoes blacked* may say that *the little boy at the corner of the street blacked them.*

A little consideration will teach that, in most cases, the laws of Syntax are neither more nor less than the dictates of common sense applied to language, and that, in many cases, the ordinary rules are superfluous. This applies most especially to the Concords, or Agreements. No one, who speaks English, need be told that in speaking of a man we say *he;* a woman, *she;* an inanimate object, *it.* In doing this we suit the Pronoun to the Substantive, and use a masculine, a feminine, or a neuter form accordingly. Consequently, the words seem to agree with one another. It would, however, be strange if they did not. The word *man* is the name of a male. The pronoun *he* is the same. They are applied to the same object.

Again—if certain Pronouns, such as *they*, apply only to a number of individuals, and never to a single person, and if such a verb as *calls* applies to a single individual only, and never to a number, it requires no great amount of ingenuity to discover that

such an expression as *they calls* is nonsensical. *They* denotes a multitude; *calls* a single individual. How can the two be united?

It is, of course, useful to know that the first of these instances gives what the grammarians call a Concord of Gender; the second a Concord of Number. Common sense, however, lies at the bottom of both. A Substantive and a Pronoun which each denote an object of the same sex cannot fail to be in the same Gender, and because they are this, they are said to agree with one another. In like manner a Pronoun and a Verb, when each means the same person or the same number of persons, exhibit the Concords of Person and Number.

Some sentences consist of a single proposition, as—*the sun shines;* others, of two propositions combined, as—*the sun shines, and therefore, the day will be fine.*

This is made plainer by writing the words thus—

The sun shines,
and therefore
The day will be fine.

The Syntax of Single Propositions, being the simplest, comes first under notice.

SYNTAX OF PRONOUNS.

As the Pronouns had the fuller inflection, they preceded both the Substantive and the Adjective when we treated of their Etymology. For the same reason they come first in Syntax.

Whether we say *feed the horse* or the *horse feeds* is indifferent; inasmuch as, in *Substantives* like *horse*, there is no difference between the Objective and Nominative.

Whether we say *a good book* or *good books* is indifferent; inasmuch as, in *Adjectives* like *good*, there is no difference between the Plural and the Singular.

Whether we say *feed he* or *feed him* is by no means indifferent; inasmuch, as in *Pronouns* like *he*, &c., the Objective and the Nominative differ.

Whether we say *this book* or *these books* is by no means indifferent, inasmuch, as in *Pronouns* like *this*, &c., the Plural and the Singular differ.

§ 172. *His* and *her* are personal pronouns in the Possessive Case rather than true Possessive Pronouns. If it were not so, such expressions as *his mother* and *her father* would be ungrammatical. In other words they are the equivalents to *ejus* rather than *suus*.

§ 173. With *my*, *thy*, *our*, *your*, *her*, and *their*, the

Substantive is expressed; as, *this is my hat*. We cannot say, *this hat is my*.

§ 174. With *mine*, *thine*, *ours*, *yours*, *hers*, and *theirs*, the Substantive is understood; as, *this hat is mine*. This would be in full, *this hat is my hat*.

§ 175. *His* and *its*, on the contrary, can be used either in union with the Substantive or without it—*this is his hat; this is its home.—This hat is his; this ome is its*.

§ 176. In expressions like *they say*, &c., *they* means *the world at large*, or *people in general*. This is the Indeterminate use of the Pronoun.

§ 177. *One says* is also an Indeterminate expression, wherein *one* is not the Numeral, but the French word *on* in *on dit*.

§ 178. *It* is also Indeterminate. It stands for an unexpressed but understood *Subject*.

§ 179. So is *there*. It stands for an unexpressed but understood *Predicate*.

In such phrases as *it rains*, *it snows*, *it freezes*, it would be hard to say, in express terms, what *it* stands for. Suppose we are asked *what rains? what snows? what freezes?*—the answer is difficult. We might say *the rain*, *the weather*, *the sky*, or what not? Yet, none of these answers are satisfactory. To say the *rain rains*, *the sky rains*, &c., sounds strange. Yet we all know the meaning of the expression—obscure as it may be in its details. We all know that the word *it* is essential to the sentence; and that if we omitted it and simply said *rains*, the grammar would be faulty. We also know that it is the Subject of the proposition—a point of knowledge which is of great importance.

The following extract from an old grammar illustrates this difficulty. The word *Deus* (*God*) was held to be the Subject in such indeterminate expressions as the ones just under notice.

Pluit,	raynes	Deus meus.
Gelat,	freses	,, tuus.
Degelat,	thowes	,, suus.
Ningit,	snawes	,, ipsius.
Tonat,	thoneres	,, sanctus.

Grandinat,	hayles	Deus omnipotens.
Fulgurat,	lownes	,, creator.
Fulminat,	*idem,*	,, dat omnia.

Just as *it,* when it begins a proposition, is a Subject, so is *there* a Predicate. It is a Predicate, however, which *begins* the Proposition in which it occurs, and, so doing, looks like a Subject. In this lies its Indeterminate character. If I say *something wrong is there,* or (*thieves are there*) the person to whom I speak imagines that I know the place where the *wrong* or the *thieves* are to be found. This is because I use the word *there* in a determinate sense. If, however, I say *there is something wrong,* or *there are thieves in the house,* I imply, that, though I know of mischief, and though I know of robbery, I do *not* exactly know the point where they are to be discovered. This is because *there* is Indeterminate.

Nevertheless, it is the Predicate of the proposition: the word which follows the verb being the Subject.

§ 180. In Indeterminate sentences beginning with *it* the verb is Singular.

§ 181. In Indeterminate sentences beginning with *there* the verb is either Singular or Plural, as the case may be. It is Singular when the noun which follows it is Singular, and it is Plural when it is Plural. We say,

There *is* something wrong.
There *are* thieves.

§ 182. *An* is called the Indefinite Article, because it specifies no object in particular. It is only used before words beginning with a vowel. Before a consonant, a semivowel, or *-h,* it loses the *-n* and becomes *a;* as, *an ant, an egg—a man, a pan.*

Amongst the curiosities of language we may reckon the words *adder, nag, newt,* and a few others. The German for *adder* is *natter,* the Danish for *nag* is *øg. Newt* is the same word as *eft.* In all these, there has been a confusion between the final *-n* of the Article, and the initial of the Substantive; so that, whilst *a nadder* has been divided as if it were *an adder, an ag* has been divided as if it were *a nag.* In an old vocabulary for the use of boys learning Latin the following misdivisions occur. Unlike,

however, the words just noticed, they have failed to become permanent.

Hec auris	a *n*ere	*i. e.* an ear.
hec aquila	a *n*eggle	,, an eagle.
hec anguilla	a *n*ele	,, an eel.
hec erinaceus	a *n*urchon	,, an urchin.
hic comes	a *n*erle	,, an earl.
hic senior	a *n*ald man	,, an old man.
hic exul	a *n*owtlay	,, an outlaw.
hic lutricius	a *n*otyre	,, an otter.
hec alba	a *n*awbe	,, an aube.
hec amictus	a *n*amyt	,, an amice.
hec securis	a *n*ax	,, an axe.
hec axis	a *n*axyltre	,, an axletree.
hec ancora	a *n*ankyre	,, an anchor.

§ 183. When two or more Substantives come together, meaning different things, the Article stands before each. When the offices are separate we say, *the secretary and the treasurer*.

§ 184. When two or more Substantives come together, meaning the same thing, the Article stands before the first only. When the two offices are held by the same person we say, *the secretary and treasurer*.

§ 185. In a few instances the simple personal is used instead of the Reflective Pronoun, *i. e.* we say *him* instead of *himself*—

> He sat *him* down at a pillar's base.—Byron.

§ 186. When any word comes between the personal pronoun and *self*, the personal pronoun is always in the Possessive Case, as *my own self*, *our own selves*, *his own self*, *its own self*, *their own selves*.

§ 187. In *myself*, *thyself*, *ourselves*, and *yourselves*, the construction is that of an ordinary Substantive preceded by a Possessive case. *Myself* means *my personality*, *individuality*.

§ 188. When *himself* and *themselves* are in the nominative case, they may be looked upon as improper compounds, and treated as single words. *He himself is coming—they themselves are here.*

§ 189. When *himself* and *themselves* are in the accusative case, they must be looked upon as instances of apposition. *He hurries himself—they busy themselves.*

§ 190. In *herself* the construction is ambiguous. We cannot say whether the first syllable is Possessive or Objective.

§ 191. In *itself* the construction is also ambiguous. We cannot say whether the original form was *it-self* or *its-self*.

These details deserve attention. In the first place *self* is one of those words which are dealt with more correctly in the language of the uneducated classes than in the language of literature. In the provincial dialects they are used rightly; in books wrongly. Many an individual has been laughed at for saying *his-self* and *their-selves*, instead of *him-self* and *them-selves;* and that by speakers who would be shocked at hearing *me-self*, or *thee-self*, instead of *myself*, or *thyself*. In strict grammar, however, *his-self* and *their-selves* are right.

For the purposes of grammar *self* is a Substantive; and, after the manner of Substantives should it be treated. It means *personality*, or *individuality*, and should enter into the structure of sentences accordingly. Like an ordinary Substantive, it has a plural number, and we say *myself* and *ourselves* just as we say *my personality*, or *our individualities*. Such being the case, expressions like *himself* and *themselves* are as objectionable as *him personality*, or *them individualities*. Custom, however, has given currency to an inconsistent use of the word.

§ 192. The numeral *one* is naturally singular. All the others are naturally plural.

§ 193. The numeral *one* is naturally singular. So is the Indefinite Article *an* (or *a*). At the same time we say *a hundred*, *a thousand*, and the like; the words *hundred* and *thousand* being collective.

§ 194. The Noun with which a Plural Numeral is joined is often in the Singular Number. Many say *twenty pound* instead of *twenty pounds*.

§ 195. The *two first* is by no means the same as the *first two*. The *two first boys of their class* are the captains of two different classes. The *first two boys* are the captain and second of the same class.

SYNTAX OF SUBSTANTIVES.

§ 196. The Possessive Case implies ownership—*John's picture* means the *picture* which *is owned by John*. *A picture of John* means a *picture in which John is represented*.

§ 197. In the names of a few well-known objects the Possessive Case can stand by itself; as *St. Paul's*, *St. Bride's*, *Rundell and Bridge's*, &c. Here the words *Cathedral*, *Church*, *Shop*, or the like, are understood.

SYNTAX OF ADJECTIVES.

As Adjectives have neither Case nor Number, nor yet Gender, their Syntax is simple. It chiefly refers to the degrees of Comparison.

§ 198. The Adjective generally precedes the Substantive; as, a *good man*, not a *man good*. In many other languages the order is reversed. Even in English we may use such expressions as *a man just and good*, *a woman wise and fair*, *a hero devoted to his country*.

§ 199. When two objects are compared, the Comparative, when more than two, the Superlative De-

gree, should be used—*this is the better of the two, but this is the best of all.*

§ 200. The Positive preceded by the word *more* may stand instead of the Comparative. We may say *more wise* instead of *wiser*.

§ 201. The Positive preceded by the word *most* may stand instead of the Superlative. We may say *most wise* instead of *wisest*.

§ 202. Sometimes both signs may be used; as, *the more serener spirit, the most straitest sect.*

These latter combinations are good instances of Pleonasm. Those like *more wise* and *most wise* require a further notice. That they can be used is universally known. Neither is there anything remarkable in their syntax. Common sense tells us what they mean. When, however, do we use the one form, when the other? This depends upon the nature of the Adjective. In general terms, we may say that the object of the circumlocution is to keep the length of the word within certain limits. It is, *probably*, better to say *more fruitful* than *fruitfuller*. It is *certainly* better to say *more pusillanimous* than *pusillanimouser*. But it is doubtful whether this is the only rule to go by. A great many Adjectives (*fruitful* amongst the number) are Compounds, in which case the addition of an *extra* syllable presents an accumulation of subordinate parts, which, to some speakers, may be inconvenient or disagreeable. Thirdly, there is a large number of Adjectives which are of foreign origin. To some of these an English affix like *-er* or *-est* would be exceptionable.

Thus much, however, may safely be said—

1. That when the word is, at one and the same time, monosyllabic and English in origin, the forms in *-er* and *-est* are preferable.

2. That when the word is trisyllabic, compound, and of foreign origin, the combinations in *more* and *most* are to be resorted to.

For intermediate cases the writer may consult his own taste. Of dissyllables, the words that end in *-y* are those that, next to our native monosyllables, have the best claim to be inflected—as *holy, holier, holiest—manly, manlier, manliest*; upon which we may remark, by the way, that they are all Anglo-Saxon.

In these *y* is changed into *-i-*, just as it was in the plural of Substantives like *quantity* (*quantities*) and the preterite of Verbs like *cry* (*cried*).

§ 203. The word *like* governs an Objective Case, as *this is like him*, and it is the only Adjective that does so.

We now pass from the consideration of the Adjective to that of the Participle. Before, however, we treat of the details of its Syntax we must guard against the very common error of supposing that all words which end in *-ing* are Participles. In expressions like *seeing is believing*, and many others, the forms in *-ing* are no Participles but Substantives.

§ 204. The Syntax of the Participle is, to some extent, the Syntax of the Adjective. We may say *I am tired*, or *he is weeping*, just as we may say *I am weary*, or *he is sad*.

§ 205. A Participle, like an Adjective, can form the Predicate, but not the Subject, of a Proposition; as, *I am writing*, *he is speaking*, *the dog is barking*.

§ 206. A Participle, like an Adjective, is wholly destitute of *actual* inflection. We say *I am*, *thou art*, *he is*, *she is*, *it is*, *we are*, *ye are*, *they are*—*speaking*. We also say, *I heard him*, *her*, *it*, or *them*—*speaking*.

§ 207. A Participle, however, like an Adjective, must be considered in respect to its *virtual* Cases, *virtual* Numbers, and *virtual* Genders.

§ 208. The Past Participle combines with both *am* and *have*, as *I am called*, *I have spoken*.

§ 209. The Present Participle combines with *am*, but not with *have*. We say *I am calling*. No one says *I have coming*.

Such a phrase as *I have been calling* is no exception to the rule: inasmuch as *been* is the word which unites to *have*, whilst *calling* depends upon *been*.

§ 210. Combined with *am*, *art*, &c., the Participle is in the same Case with the Noun.

§ 211. Combined with *have*, the Participle is in the Accusative Case and Neuter Gender.

This occurs in phrases like *I have spoken, I have slept, I have moved, I have written;* where *have* is in the present tense, and where *spoken, slept, moved, written*, are past passive participles. The phrases *I had spoken, I had moved*, &c., are in the same predicament, except that *had* is in the present tense. *I had been moved, I shall have struck*, are modifications of the same construction, the phrase being somewhat more complex. Now, in all the phrases quoted above, the word *have* has the same power. It indicates *past time although it be itself in the present tense.*

As the natural meaning of the word *have* denotes *possession*, it may naturally be asked how it comes to mean *past time.* The difficulty that here arises becomes more visible, if we substitute for the word *have* some word of similar meaning, such as *hold, possess*, or *own.* To say *I own written a letter, I possess written a letter, I hold written a letter*, sounds as nonsense ; at any rate, it gives no such a meaning as is given by the words *I have written a letter.* A little consideration, however, will show how the power of expressing *past time* may arise out of the idea of *possession.* In the first place, it is very evident, that, in order for a person to possess an object, the object must be in existence. We cannot say that a man *has a written letter*, without also implying that *a letter has been written.* Hence the idea expressed by the words *I have a written letter*, or *I have a letter written*, is allied to the idea expressed by *I have written a letter.*

The proofs that the view above is the true one are as follows:—

1. In certain other languages we find other words besides *have* expressive of possession, used for the sake of denoting past time ; *e. g.* in Spanish the word *tengo* = *I hold*, and in Old High-German the word *eigan* = *to own.* Here, phrases like *I hold ridden, I own ridden* = *I have ridden*, are actually existing.

2. In Old High-German, Old Saxon, and Anglo-Saxon, we have the order of the participle and substantive occasionally reversed ; *e. g.* instead of saying *I have forgotten it, I have chosen him, I have made one;* the phrases ran, *I have it forgotten* (i. e. *I possess it as a forgotten thing*), *I have him chosen* (i. e. *I possess him as a chosen person*), *I have one made* (i. e. *I have one as a made thing*).

3. That, in languages where there is a sufficient amount of inflection to exhibit the participle as agreeing in case, number, and gender with the substantive to which it applies, such agreement is exhibited. In Latin we find expressions like *literam scriptum habeo* = *I have, as a thing written, a letter*, or *I have written a letter.*

Observe the word *thing*. It is not with the substantive that appears in the sentence; but with the substantive understood that the participle agrees. Doing this, it is neuter.

§ 212. Participles denote actions rather than qualities. *I am tired* is different from *I am weary; the sun is shining* is different from *the sun is bright.*

§ 213. Every Participle is derived from a corresponding Verb; as *tiring* from *tire*, *shining* from *shine.*

§ 214. A Participle, like a Verb, can govern a Case. We say *I am calling him*, just as we say *I call him.*

§ 215. In respect to its Concords the Participle is an Adjective; in respect to its Government a Verb.

§ 216. When a Participle is more of a Verb than an Adjective it *follows* its Substantive, as—*I am thinking, I saw a vessel sailing.*

§ 217. When a Participle is more of an Adjective than a Verb it *precedes* its Substantive, as—*a thinking man, a sailing vessel.*

§ 218. Participles, when used as Adjectives, can be preceded by the words *very*, *more*, and *most*, *less* and *least;* as *a very loving couple; a more shining light; a most thinking man.*

§ 219. A Verb is a word which can form both the Predicate and the Copula of a Proposition: as *Fire burns.*

§ 220. Every Verb has its corresponding Participle. From *come*, *plant*, *write*, we get *coming*, *planted*, *written.*

§ 221. As the Participle agrees with the Adjective, and as the Infinitive Verb agrees with the Substantive, Verbs are susceptible of Inflection.

§ 222. So far as the Verb is related to the Noun, it is Declined. So far as it is characterized by peculiarities of its own, it is Conjugated.

§ 223. Verbs must be considered in respect to *Mood*, *Tense*, *Person*, and *Number*.

§ 224. The Imperative can only be used in the Second Person. It applies to the person spoken to, and to him only.

§ 225. It can be used in both Numbers; inasmuch as we can speak to either one individual or more than one.

§ 226. It can, as has been already stated, dispense with the Pronoun, inasmuch as we can say *walk*, *stop*, *speak*, &c. But it can also be accompanied by one.

§ 227. When an Imperative is accompanied by its Pronoun, the Pronoun, instead of preceding the Verb, *follows* it. We say *walk thou; speak thou;* rather than *thou walk*, *thou speak*.

§ 228. Negative Imperatives are generally expressed by the auxiliar *do*. We say *do not hurry*, more frequently than *hurry not*.

The use of the words *you* and *ye* may now be noticed. They occur in conjunction with other Moods besides the Imperative. They occur, however, oftener with Imperatives than aught else. However much we may be told in the Etymological part of our grammars that *ye* is in the Nominative and *you* in the Objective Case, and however much the theoretical views of the English language may favour this view, it is clear that there is a great deal of confusion between the two. Dr. Guest has well remarked that at one time the two forms were nearly changing place; in proof of which he gives the following examples:

> As I have made *ye* one, lords, one remain;
> So I grow stronger *you* more honour gain.
>
> *Henry VIII.* iv. 2.
>
> What gain *you* by forbidding it to teaze *ye?*
> It now can neither trouble you nor please *ye.*
>
> *Dryden.*

Nor is this all. *Ye* may not only be either Objective or Nominative, but it may stand for *yourselves;* so that, in many expressions, the construction is ambiguous. *Mount ye* may mean either *be ye mounted*, or *mount yourselves*.

In *Henry IV.*, Falstaff says to the Prince of Wales, "Rob *me* the exchequer, Hal." Here *me* is a kind of Dative, and means *for me*, or, *at my request*.

§ 229. When two verbs come together, the latter is either a Gerund or an Infinitive Mood.

§ 230. The Gerund is preceded by *to*, as *I began to speak;* which was in A. S. *Ic ongann to sprecanne*.

§ 231. When the construction is Infinitive, *to* is omitted.

Only a few words dispense with the Preposition; *e. g.* we say:—

I may go,	*not*	I may *to* go.
I might go,	,,	I might *to* go.
I can move,	,,	I can *to* move.
I could move,	,,	I could *to* move.
I will speak,	,,	I will *to* speak.
I shall wait,	,,	I shall *to* wait.
I should wait,	,,	I should *to* wait.
Let me go,	,,	Let me *to* go.
He let me go,	,,	He let me *to* go.
I do speak,	,,	I do *to* speak.
I did speak,	,,	I did *to* speak.
I dare go,	,,	I dare *to* go.
I durst go,	,,	I durst *to* go.

§ 232. In Syntax we talk of Time; in Etymology of Tenses. It is not every Time that has a Tense to match.

§ 233. To denote an action actually Present, we use the Present Participle preceded by *am*, *art*, *is*, &c. *I am speaking and you are interrupting me*.

This shows that, in the case of the *Present* Tense, at least, the name by no means accurately coincides with its meaning; a fact to which the attention of the student is most especially invited. When a person says that *he sleeps well*, the chances are that he is awake at the very time he makes the announcement. When he

says *I dine at one and sup at nine* he cannot be taking both meals at once. That the *sun rises every morning* may be said either at noon or at midnight. What, then, does the present denote? It denotes *habits*, and, if it were not the novelty of the expression, might be called the *Habitual* tense. To say that *a man rides well* is to say that he is a good rider. To say that *I dine at one* means that a dinner at that hour is my usual custom.

§ 234. To denote an action which took place in past time, but which was interrupted, we use the Present Participle preceded by *was*, *were*, &c. *I was speaking when he interrupted me.*

In this there is a mixture of the Past time with the Present. The *act of speaking* and the interruption may have taken place a thousand years ago. Hence, both *was* and *interrupted* are Past tenses. Nevertheless, the *speaking* and the *interruption* were simultaneous; *i. e.* they were *Present* to one another, and *speaking* is a *Present* Participle.

§ 235. To denote an action which has taken place in past time, but of which the effects are present, we use the Preterite Participle preceded by *have*, &c. *I have spoken and mean to speak again.*

There is a mixture of Past time and Present in all expressions of this kind. We see this in the very form of them. *Have* is a Verb in the Present Tense; *spoken* a Past Participle. A Past time, however, of this kind has always some reference to the Present.

1. *I have learned my lesson* may imply either *I am ready to say it;* or, *I don't mean to learn it again.*

2. *What I have written I have written*, implies *I am prepared to stand by the consequences.*

In *I learned* or *I wrote* there is no such Present element.

§ 236. To denote a Future action we use the Infinitive preceded by *shall* or *will;* as *I shall speak, he will conquer.*

1. Where the Englishman says *to be moved*, the ancient Roman said *moveri;* the former using a combination of words, the latter a single word in a particular Mood, Tense, and Voice—*moveri* being the Present Tense of the Infinitive Mood of the Passive Voice of *moveo.* Upon the same principle—

2. The English *I am, thou art, he is, we are, ye are, they are moving*, were, in Latin, *moveo, moves, movet, movemus, movetis, movent;*

3. Also, *I was, thou wast, he was, we were, ye were, they were moving*, were *movebam, movebas, movebat, movebamus, movebatis, movebant;*

4. Also, *I have, thou hast, he has, we have, ye have, they have bitten*, were *momordi, momordisti, momordit, momordimus, momordistis, momorderunt;*

5, 6.—Also, *I shall, or will, call*, &c., were *vocabo, vocabis, vocabit, vocabimus, vocabitis, vocabunt.*

7. Also, *let us go = eamus.*

8. Also, *I have come (veni) that (ut) I may see (videam) = veni ut videam;* whilst *I came that I might see = veni ut viderem.*

In all these instances the Latin uses a single word, *i. e.* a verb in a certain Mood, Tense, or Voice, which Mood, Tense, or Voice, is characterized by its particular inflection. In English, however, we look for these inflections in vain. There are *some few* signs of Tense and Mood—but only *some few*. The amount of inflection exhibited in the Latin is wholly wanting.

We have, however, something in the place of it. By combining the words *be, am, have*, &c., with our Infinitives and Participles we get, if not an actual inflection, an equivalent to one. The Verbs that help us to this are called the *Auxiliars*.

§ 237. In many languages the subject of the Verb, when a Pronoun, is omitted. In Latin *Ego = I, tu = thou, is = he, nos = we, vos = ye, ii = they*. In Latin, however, it was, by no means, necessary to say *Ego voco, tu vocas*, &c. It was sufficient to say—

Voco,	*I call.*	*Vocamus,*	*We call.*
Vocas,	*Thou callest.*	*Vocatis,*	*Ye call.*
Vocat,	*He calls.*	*Vocant,*	*They call.*

§ 238. Except in three small classes of words, the Pronoun in English is always expressed. We cannot say *speakest*, however much the termination *-est* may suffice to show that the word is in the second person. On the contrary, *thou speakest* is the form that must be used.

§ 239. The cases where the Pronoun may be omitted are (1) that of the Imperative Mood, (2) that

of the Optative Preterite, and (3) that of the three Impersonals.

§ 240. In Imperative Propositions the Subject, being the name of the person spoken to, is suppressed without either ambiguity or inconvenience. We may say—*walk thou—hold thou thy tongue:* but we may also say—*walk—hold thy tongue.*

§ 241. The word *would*, expressive of a wish, can stand by itself, *i. e.* without any personal pronoun to precede it. We may say—*I would I could:* but we may also say—*would I could.*

§ 242. The three Impersonals are *Methinks, Meseems, Me listeth.*

§ 243. In Anglo-Saxon þ*encan* signified *think*, whilst þ*incan* meant *seem.* Hence, *methinks* and *meseems* mean the same, viz. *it seems, or appears, to me.* Here *me* is in the condition of a Dative Case, and *it* is suppressed or understood. *Me listeth* means *it pleases me.*

§ 244. The Pronoun generally precedes the Verb. Expressions like *said I*, or *says he*, instead of *I said*, or *he said*, are only admitted in very familiar discourse.

§ 245. One verb, however, *always* precedes its pronoun. We always say *quoth he;* never *he quoth.*

§ 246. The second person Singular is only used in solemn discourse, and by members of the Society of Friends. Instead of *thou speak-est* we say *you speak.*

The use of *shall* and *will* in connection with the Person of the Verb they precede, has, probably, given rise to more discussion than all the other points of English Grammar put together. In so small a work as the present, the general rule is all that can be

given. There are two ways in which we may speak of a future event. We may simply *predict*, or we may *promise*, that it will take place. When the proposition which delivers the assertion is simply *predictive*, it means that something will happen hereafter; but says nothing about the intention of the speaker in regard to it. The *promissive* expression brings-in the intention or will of the speaker.

This prepares us for believing that *shall* is the Predictive, *will* the Promissive, Verb. And so they are *to some extent*. A man in a house a-fire says *I* shall *be burned if I don't get out*, where assuredly there is no *intention*, or *will*, on his part.

On the other hand, one of the ancient martyrs, when offered his choice between the stake and the renunciation of his religion, would say *I* will *be burnt*.

So far, so good. The speaker, however, who uses *shall* as the Predictive, uses it for the *first* Person only, reserving *will* for the *second* and *third;* Conversely, *will* is Promissive only when conjoined with *I*. The Promissive for the *second* and *third* person is *shall*.

Wallis's rule, then, runs thus—"In the first person *shall* predicts; whilst *will* promises or threatens. In the second and third persons *shall* promises or threatens; whilst *will* simply predicts."

Predictive.

Singular.	*Plural.*
1. *I* shall *burn.*	1. *We* shall *burn.*
2. *Thou* wilt *burn.*	2. *Ye* will *burn.*
3. *He* will *burn.*	3. *They* will *burn.*

Promissive.

Singular.	*Plural.*
1. *I* will *burn.*	1. *We* will *burn.*
2. *Thou* shalt *burn.*	2. *Ye* shall *burn.*
3. *He* shall *burn.*	3. *They* shall *burn.*

§ 247. A Singular Subject may have a Plural Predicate; *e.g. sixpence* is *twelve halfpennies; he* is *all head and shoulders.*

§ 248. A Plural Subject may have a Singular Predicate; *e.g. honest men* are *the salt of the earth.*

§ 249. Every Transitive verb is followed by either a Substantive or a Pronoun.

§ 250. The Substantive or Pronoun that follows

a Transitive verb is always in the Objective case. Hence—

The same word has often two meanings, one of which is transitive and the other intransitive; as,

I move,—where the verb is intransitive, and denotes the mere act of motion, contrasted with *I move my limbs,*—where the verb is transitive, and where the action affects a certain object (*my limbs*); or

I walk,—where the verb is intransitive, and denotes the mere act of walking, contrasted with *I walk the horse,*—where the words *I walk* are equivalent to *I cause to walk.*

This fact of the same verb having transitive and intransitive meanings must be continually borne in mind; otherwise transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

§ 251. An Adverb can form, *by itself*, neither the Subject, nor the Predicate of a Proposition. Still less can it form the Copula. How, then, do Adverbs enter into the composition of sentences?

§ 252. Adverbs, by combining with an Adjectival Pronoun, an Adjective, a Participle, or a Verb, form the *parts* of terms—parts of either Subjects or Predicates, *e.g. the* very *wisest men are liable to be deceived;* and *young men are* very *liable to be deceived.*

§ 253. Adverbs denote *manner*, *time*, *order*, *place*, *degree*, *number of times*, &c., &c.; as—the sun shines *brightly;* the sun shines *to-day;* the sun shines *very brightly;* the sun shines *brightly here;* the sun has shone *brightly twice this week.*

Under two circumstances, even Intransitive Verbs may be followed by Nouns in the Objective Case. Whether, however, this gives us a true instance of Government is uncertain.

1. In such an expression as *I have walked ten miles*, the Verb *walk* is Intransitive; yet the Substantive *miles* follows.

2. Again, to *sleep the sleep* (or *die the death*) *of the righteous* is to perform an act which is anything but transitive; however transitive may be the construction.

Now in both these instances the sense is, more or less, Adverbial,

and the construction is the same. Adverbs give the *manner*, *time*, *degree*, &c., in which acts are performed; and it is clear that to *walk ten miles* is to walk in a *certain manner*, or to a *certain degree*. In like manner, to *sleep the sleep of the righteous*, is to *sleep after the manner of a righteous man*.

In this last instance the Noun is said to be *cognate* to the Verb; and there is an old rule to the effect, that *any Verb whatever, whether Transitive or Intransitive, can be followed by a Noun in the Objective Case, provided that Noun be a Cognate one.*

§ 254. A Preposition can form, *by itself*, neither the Subject nor the Predicate of a Proposition. Still less can it form the Copula. How, then do Prepositions enter into the composition of sentences?

§ 255. Prepositions, by combining with Pronouns and Substantives, form parts of *terms*—parts of either Subjects or Predicates.

§ 256. Prepositions give the relation of one Noun to another; *e.g. I was* in *London, the sun shines* through *the air* with *its beams, he spoke* to *me, I thought* of *him*, &c.

§ 257. Every Preposition governs a Case; and unless a word do so it is no Preposition.

This enables us to separate Prepositions from Adverbs: and, as several words are doubtful, the test is important. To *get on* is to *proceed;* to *go up* is to *ascend*, in which instances the words *on* and *up* are Adverbs, meaning *onwards* and *upwards*. In *get on the horse* and *climb up the tree*, the same words are Prepositions governing a Case. So also

Adverbs.	*Prepositions.*
Put it *in*.	Put it *in the box*.
Pass *by*.	Pass *by the place*.
Go *out*.	Bring it *out of the box*.

The difference between the Preposition and the Conjunction will be seen in the sequel.

It by no means follows that, because a Noun is immediately preceded by a Preposition, it is *governed* by it. In such an expression as *this is a picture of John's*, the word which the Preposition *of* governs is not *John's*, but *pictures* understood; the full sentence being *this is a picture of John's pictures.*

Expressions like *the King of Saxony's army*, or, *the Queen of England's crown*, are somewhat more obscure, the sign of the Possessive Case being attached to the words *Saxony* and *England*. Yet the possessors of the *army* and the *crown* are not the countries of *Saxony* and *England*, but the *King* and *Queen* who rule over them. The truly accurate construction would be *of Saxony, the King's army—of England, the Queen's crown;* or (perhaps) *the King's army of Saxony, the Queen's army of England.* In other words the *'s*—the sign of the Possessive Case—really belongs to *King* and *Queen*.

§ 258. Sentences consisting of two Propositions are called Complex. They always contain either a Relative Pronoun, as *the sun, which shines to-day will shine to-morrow*, or a Conjunction, as *the sun shines, and therefore the day will be fine.*

Sometimes the structure of these complex sentences is extremely simple. This is the case when the second proposition follows the first, and the two stand apart from each other, in such a way as to be easily separated. If I say the *man is coming who brings the letters*, we know exactly where one proposition ends, and where the other begins. We find, too, that the analysis of the expression is of the easiest. We see that *the man is coming* constitutes one proposition; *who brings the letters*, another. We see that two actions are denoted, (1) the act of *coming;* (2) the act of *letter-carrying.* We see, too, that, although there are two actions, there is but one agent; for the man *who comes* is the same person as the man who *carries the letters.* Such being the case, the word *who* means *the man*, and *relates* to it; whilst the word *man* explains what is meant by *who*, and *goes before it.*

To show that *who* means *the man*, we may, if we please, write

The man is coming,
He brings the letters.

or,

The man is coming,
The man brings the letters.

The result is the same. There are two actions and one agent. Instead, however, of naming the agent twice, we use a word that *relates* to him, or a *Relative;* the word to which it relates being called an *Antecedent.*

All this is clear. It is, however, well known that, although complex sentences, like the one just given, are easily constructed, they

are, by no means, very common in the actual course of language; wherein few persons keep the two propositions separate. On the contrary, they blend them together, and say *the man who brings the letters is coming*. This, although it adds a little to the complexity, ought not to create a difficulty. A little consideration tells us that we may say

1. The man is coming; the man brings the letters; *or*,
2. The man is coming; he brings the letters; *or*,
3. The man is coming; who brings the letters; *or*,
4. The man [who brings the letters] is coming.

The Relative means the same as the Antecedent, and is only the Antecedent under another form.

§ 259. The Relative and the Antecedent are, of necessity, in the same Gender.

§ 260. The Relative and Antecedent are, of necessity, in the same Number.

On the other hand, the Relative is *not* necessarily in the same *Case* as the Antecedent; *e. g.*

1. John [*who* trusts me] comes here;
2. John [*whom* I trust] comes here;
3. John [*whose* trust is in me] comes here;
4. I trust John [*who* trusts me].

§ 261. The Relative is occasionally omitted; *e.g.* we may say *the books I want are come*, instead of *the books which I want*, &c.

There are few better specimens of a true Ellipsis than a sentence of this sort. If written in full it would exhibit three essential elements; viz. the first proposition, the second proposition, and the relative, by which they are connected. In the instance before us, the first proposition is *the books are come;* the second, *I want*. Where, however, is the word that connects them?

§ 262. Conjunctions connect Terms, as, *all men are black or white*.

§ 263. In general, a difference of Terms corresponds with a difference of Propositions; so that in most cases, Conjunctions connect Propositions as well as Terms.

The day is warm
because
The sun is bright.

§ 264. When two Propositions have the same Subject, they look like a single one; though, in reality, the Subject is repeated, and the Propositions are double.

The sun is bright and warm,
is, in full,
The sun is bright,
The sun is warm.

§ 265. When two Propositions have the same Predicate, they look like a single one; though, in reality, the Predicate is repeated, and the Propositions are double.

The sun and moon shine,
is, in full,
The sun shines.
The moon shines.

§ 266. When the Predicate applies to one of two Subjects, it is in the Singular Number.

The sun or moon shines,
is, in full,
The sun shines
or
The moon shines,
i.e.
One of the two shines.

§ 267. When the Predicate applies to more than one subject, it is in the Plural Number.

The sun and moon shine,
is, in full,
The sun shines
and
The moon shines,
i.e.
Both shine.

§ 268. Conjunctions which connect two or more Terms are called Copulative; as *and*.

§ 269. Conjunctions which connect one of two Terms are called Disjunctive; as *or*.

§ 270. Disjunctives are either true Disjunctives or Subdisjunctives.

§ 271. A true Disjunctive separates *things*. When we say *the sun or the moon is shining*, we separate two different objects, one of which shines by day, the other by night.

§ 272. Subdisjunctives separate *names*. When we say *Victoria, or the Queen of England, is our sovereign*, we speak of the same object, under different names.

§ 273. The idea expressed by a Copulative may be strengthened and made clearer by the addition of the words *each*, *both*, *all three*, or the like. We may say *both sun and moon are shining—all three, Venus, Jupiter, and the Dogstar are visible*. We may also say *sun and moon are both shining—Venus, &c., are all three visible*.

§ 274. The idea expressed by a Disjunctive may be strengthened and made clearer by the addition of *either*. We may say, *either the sun or the moon is shining*.

§ 275. The idea expressed by a Subdisjunctive may be strengthened and made clearer by the phrase *in other words*. We may say *Queen Victoria, in other words, the Queen of England*, &c.

§ 276. In all these cases the words *both*, *either*, and *in other words*, are no true Conjunctions. They strengthen the Conjunction. The Conjunction, however, exists without them.

§ 277. *Or* and *either* have their corresponding Negatives—*nor* and *neither*. *I will either come or send*

is right. So is *I will neither come nor send.* But *I will neither come or send* is wrong.

§ 278. When a question is either asked or implied, *whether* takes the place of *either*.

Words like *either*, &c., are generally treated as Conjunctions. This, however, they are not. The most that can be said of them is, that they form part of certain Conjunctional expressions. They never stand alone. Meanwhile, the words with which they correspond can, as a general rule, do without them. We say *this or that—mine nor his*, quite as correctly as *either this or that—neither mine nor his.*

If, then, they are not Conjunctions, what are they? *Both* is decidedly a Noun. *Either*, however, *neither* and *whether*, seem to be both Nouns and Adverbs. When *either* means *one out of two*, it is a Pronoun. When it means *in the way of an alternative*, it is an Adverb.

§ 279. Conjunctions which denote the dependence of one act on another are Causal, Illative, Final, and Conditional.

§ 280. Causals give the cause of a given effect.

The day is warm
because
The sun shines.

§ 281. Illatives give the effect of a given cause.

The sun shines,
therefore
The day is warm.

§ 282. Finals give the object for which a given action is effected.

I do this
that
You may follow my example.

§ 283. Conditionals give the conditions on which a given event depends.

The night will be fine
if
The stars shine.

§ 284. Copulatives require Plural, Disjunctives and Subdisjunctives a Singular, Number.

§ 285. When *that* signifies intention, the Verb which follows must be in the same Tense as the Verb which precedes it. (1.) I *do* this *that* I *may* succeed. (2.) I *did* this *that* I *might* succeed.

§ 286. *Conditional* Conjunctions govern the Subjunctive Mood.

§ 287. The chief Conditional Conjunction is *if*. To say *if the sun shines the day will be clear* is inaccurate. The proper expression is, *if the sun shine*, &c.

Although the word *if* is the type and specimen of the Conditional Conjunction, there are several others so closely related to it in meaning as to agree with it in requiring a Subjunctive Mood to follow them.

1. *Except* I be by Silvia in the night,
There is no music in the nightingale.
Two Gentlemen of Verona.

2. Let us go and sacrifice to the Lord our God *lest* he *fall* upon us with pestilence.

3. Let him not go *lest* he die.

4. He shall not eat of the holy thing *unless* he *wash* his flesh with water.

5. *Although* my house *be* not so with God.

6. ——revenge back on itself recoils.
Let it. I reck not *so* it *light* well aimed.

7. Seek out his wickedness *till* thou *find* none.

And so on with *before*, *ere*, *as long as*.

On the other hand, *if* itself is not always conditional, being occasionally equivalent to *since;* in which case it may be followed by an Indicative Mood.

§ 288. *As* follows Adjectives or Adverbs of the Positive Degree, preceded by *so*.—*Be so kind as to come here.*

§ 289. *Than* follows Adjectives and Adverbs of the Comparative Degree.—*This is sharper than that. I see better to-day than yesterday.*

Than, in respect to its Etymology, is neither more nor less than *then*. It is not difficult to see the connection in sense between such sentences as *I like this better than I like that*, and *I like this —then* (*afterwards or next in order*) *I like that.*

§ 290. *Than* is sometimes treated as a Preposition; when it governs a case.

Thou art a girl as much brighter than *her*,
As he is poet sublimer than *me*.—PRIOR.

§ 291. It is better, however, to treat it as a Conjunction; in which case the Noun which follows it depends upon the Verb of the antecedent clause. 1. *I like you better than he* = *I like you better than he likes you.* 2. *I like you better than him* = *I like you better than I like him.*

§ 292. *But*, in respect to its etymology, is *be-utan* = *by-out.* It is not difficult to see the connection in sense between such sentences as *all but one*, and *all without* (or *except*) one.

It is, then, a Preposition, as well as a Conjunction. Its Prepositional construction is—*They all ran away but me*, i. e. *except me.* Its Conjunctional Construction is—*They all ran away but I*, i. e. *but I did not run away.*

§ 293. When two or more Nouns, in the Singular number, are connected by a Preposition, the verb is Singular.

The father, with the son, is coming.

§ 294. When two or more Nouns, in the Singular number, are connected by a Copulative Conjunction, the Verb is Plural—*the father and son are coming.*

§ 295. No Conjunction can govern a case. A word that governs a Case, be it ever so like a Conjunction, is no Conjunction but a Preposition.

Yes and *No* are, perhaps, words sufficiently peculiar to justify us in treating them as a separate Part of Speech: for it may be observed that, unlike any word hitherto noticed, they constitute a whole Proposition by themselves. *Yes* = *it is*, while *no* = *it is not.* At the same time, they depend upon what has preceded, for unless a question has been asked how is an answer to be given? There is nothing to reply to.

§ 296. The Negative follows the Verb unless it be in the Infinitive Mood; in which case it precedes it;—*He spoke not, he moved not, he did not, he could not;* but *not to advance is to retreat; he did not speak, he could not move.*

§ 297. Two Negatives make an Affirmative. *I have not not seen him = I have seen him.*

§ 298. A question to which no answer can be given is much the same as a Negative. A person who, in extreme perplexity, says *what I am to do* really means *I know not what to do.* These are called Questions of Appeal.

§ 299. In all questions there is a transposition of the Terms. In *what is this* the word *what* is the Predicate. Yet it begins the sentence. In *is he at home*, the word *is*, though it begins the sentence, is a *Copula.*

§ 300. When the Copula precedes the Predicate, the question is Categorical, and its answer is *Yes* or *No.* —Question. *Is John at home?* Answer. *Yes* or *no* as the case may be.

§ 301. When the Predicate precedes the Copula the question is indefinite, and the answer may be anything whatever. To *where is John?* we may answer *at home—abroad—in the garden—in London—I do not know—&c., &c.*

PART III.

GENERAL AFFINITIES OF THE ENGLISH LANGUAGE.

The closest affinities of the English are with the languages of Germany; but it by no means follows that the range of the English affinities is thus limited.

The English language has clear and definite affinities with both the Latin and the Greek.

Nevertheless, the Latin and the Greek do not belong to the same division of the same class with the English and German.

On the contrary, the tongues allied to the German form a definite group or division, in a class of considerable magnitude and importance.

And the Latin and Greek form a similar definite group, or division, in that same class.

1. The names of several natural objects, &c., are common to these two groups—viz. the group containing the English and its allied languages, on the one side, and the group containing the Latin and Greek, on the other.

English.	Latin.	Greek.
fire	——	πῦρ
water	——	ὕδωρ
star	ste-lla *	ἀ-στηρ
tree	——	δρῦ-ς
deer †	fer-a	θῆρ
mere	mar-e	——
wind	vent-us	——
ligh-t	luc-s (lux)	——
nigh-t	noc-s (*noc-t-is*)	——
snow	nic-s (nix) ‡	νίφ-ος
horn	corn-u	κίρ-ας
egg	ov-um	ὠ ὸν
hide	cut-is	——
day	di-es	——
worm	verm-is	——
fish	pisc-is	——

* A diminutive for *ster-ul-a*.

† As in—

> " Rats and mice, and such small *deer*,
> Have been Tom's food for many a year."
>
> *King Lear*.

‡ The probable Latin root is *sniv-*; the *-s* being lost, and the *v* being the *v* of *niv-is*.

English.	Latin.	Greek.
haulm	calam-us	κάλαμ-ος
folk	vulg-us	——
ewe	ov-is	ὄις
cat	cat-ul-us	——
whelp	vulp-es	——
hound	can-is	κύων
flea	pulec-s (pulex)	——
kid	hæd-us	——
ore	æs (ær-is)	——
father	pater	πάτηρ
mother	mater	μήτηρ
brother	frater	——
head *	caput	κεφ-αλὴ
brow	fr-ons	ὀ-φρὺ-ς
eye †	oc-ulus	——
ear	aur-is	——
nose	nas-us	——
lip	lab-ium	——
mouth	ment-um	——
tooth	den-s	——
tongue	lingua (dingua)	——
knee	genu	γόν-υ
heel	cal-x	——
red	rut-ilus	ἐ-ρυθ-ρος
yellow	gilv-us	——
cold	gelid-us	——
full	pl-enus	πλέ-ος
long	long-us	——
short	curt-us	——
thin	ten-uis	——
young	juven-is	——
flow	fluo	——
blow	flo	——
drag	trah-o	——
break	frang-o (freg-i)	——
brook ‡	fru-or(fruc-tus)	——
bear	fer-o	φέρ-ω
eat	ed-o	——
dare	——	θαρ-σέ-ω
will	vol-o	βούλ-ομαι
stand	sto	ἵ-στη-μι
wit §	vid-eo	εἶδ-ω
a-m	su-m	εἰ-μί
b-e	fu-i	φύ-ω
one	un-us	εἷς (ἑν-ὸς)

* In German *haupt*. † In German *auge*; A.S. *éage*. ‡ See note, p. 125.
§ Meaning *know*, as in *I wist not*—*Middlesex to wit*.

English.	Latin.	Greek.
two	duo	δύ
three	tria	τρία
six	sex	ἕξ
seven	septem	ἑπτὰ
eight	octo	ὀκτὼ
nine	novem	ἐννία

The affinities of *four*, *five*, and *ten*, with *quatuor*, *quinque*, and *decem*, are not less real than those of *one* and *three* with *un-us*, *tria*, &c. The intermediate forms, however, such as πίμπτος in Æolic Greek, and *fimf* in Mœso-Gothic (=*five*), are only found in the allied languages and dialects; so that the verification of the identity of these numerals would be somewhat elaborate.

Instances like those which have just been under notice are instances of *glossarial* affinity, because the likeness consists in the likeness between individual words (γλῶσσαι).

What follow are instances of what is called *grammatical* affinity, because the likeness consists in the likeness between *the inflections*.

The *-s* in the English genitive singular (*father's*) is the *-s* in patr-*is*, lapid-*is*, &c., which is the *-s* in πάτερ-ος, τίτᾶν-ος, &c.

The notion that *father's* is an abbreviation of *father his*, is erroneous. It is based upon expressions like *Christ his sake*, and others, which occur in the Bible translation, the Liturgy, and other portions of our older literature. This view will not account for expressions like *the Queen-s grace*, *the children-s bread*, since they cannot possibly be explained by being derived from the *Queen her grace*, or the *children their bread*.

Again—the view in question will not account for the *-s* in the word *hi-s* itself.

2. The *-s* in the English nominative plural (*fathers*) is the *-s* in *lapide-s*, τίτᾶν ες.

3. The *-er* in the English Comparative degree (*wiser*) is the *-er* in words like *inf-er-us*, *sup-er-us*.

4. The *-st* in the English Superlative (*wis-est*) is the *-ιστ* in words like εἴκτ-ιστ-ος.

5. The *-m* in *for-m-er* is the *-m* in *pri-m-us*.

6. The *-t* in *tha-t* and *wha-t* is the *-d* in *i-d*, and the *-τ* in ὅ τ-ι.

7. The *-th* in words like *four th* and *fif-th* is the *-t* in *quar-t-us*, and *quin-t-us*, τίτταρ-τ-ος, πίμπ-τ-ος.

8. The *-m* in *a-m*, is the *-m* in *sum*, and εἰ-μ-ί.

9. The *-s* in *call-es-t* is the *-s* in *am-as*, and τύπτ-εις. The *-t* is of late origin. It was unknown in the Mœso-Gothic, and in the Old-Saxon, where the termination is simply *-s*.

10. The *-th* in *speak-eth* is the *-t* in *am-at*.

11. The *-ing* in *speak-ing*, is the *-nd* of the Latin Gerunds, *ama-nd-i*, *ama-nd-o*, *ama-nd-um*. The older form of the Eng-

lish participle was *-nd*. In A. S. *luf-i-and* was the participle. This termination has since been softened down into *-ing*.

12. The first *d* in *did*, as has been stated elsewhere, is believed on good grounds to be as true a reduplication as the *σ* in *σί-συφα*, and the *m* in *mo-mordi*.

13. The *-d* in the participle *moved* is probably the *-t* in *voc-at-us*, and the *-θ* in *συφ-θ-ίς*. I say *probably*, because there are two doctrines concerning it. Grimm considers that it is the *d* in *did*, the reduplicate Preterite of *do*. In the Plural Preterite of the Mœso-Gothic this *d* appears *twice;* so that we have the termination *dêdum; as nas-idêdum, nas-idêduþ, nasidêdun*, from *nas-ja; sok-idêdum, sôk-idêduþ, sôk-idêdun*, from *sôk-ja; salb-ôdêdum, salb-ôdêduþ, sâlb-ôdêdun*, from *salbô*. The same takes place with the Dual form *salb-ôdêduts*, and with the Subjunctive forms, *salb-ôdêdjâu, salb-ôdêduts*, &c. On the other hand, the languages akin to the Russian and Polish present us with a preterite undoubtedly growing out of the *Participle;* so much so that it has Genders. In other words, there is one form for speaking of a past action when done by a male, and another for speaking of a past action when done by a female: just as if, instead of saying *ille amavit*, the Latins said *ille amatus*, whilst, instead of saying *illa amavit*, they said *illa amata*.

TRANSITION OF LETTERS.

Certain sounds in Latin or Greek are changed into certain other sounds in the languages akin to the English tongues with remarkable regularity. The most important of these are the transitions of—

1. *An initial* Π *or P.*

This, in Greek and Latin, becomes *f* in English.

Greek.	Latin.	English.
πατὴρ	pater	father
πλίος	pl-enus	full.

2. *An initial* Φ *or F.*

This, in Greek and Latin, becomes *b* in English.

Greek.	Latin.	English.
φέρ-ω	fer-o	bear
———	fruc-tus *	brook
———	freg-i †	break.

* The root of *fru-or*. The English word *brook*, as in expressions like *I could not brook such treatment*, means originally *to make the most of*, or *use*. *Brauchen* = *use* in the present German.

† This is a simpler form than the present *frango*.

3. *The initial* K *or C.*

This, in Greek or Latin, becomes *h* in English.

Greek.	Latin.	English.
κεφ αλὴ	caput	head *
καρδ ία	cord-is	heart.

4. *The initial* Γ *or G.*

This, in Greek or Latin, becomes *k* in English.

Greek.	Latin.	English.
γνώ-ω	gno-sco	know
γέν-ος	gen-us	kin.

5. *The initial* Θ, *or TH.*

This in Greek becomes *f* in Latin, and *d* in English.

Greek.	Latin.	English.
θύρ-α	for-a	door
θυγάτηρ	——	daughter.

The languages akin to the Russian, Polish, and Bohemian, along with the Lithuanian of Lithuania, the Lett of Livonia and Courland, and the original language of East and West Prussia, form a class by themselves—a class, however, which, like the one which contains the Latin and Greek, is allied to the class which contains the English and German, &c. It is no part of the present work to go into the details of these affinities. It is only stated that such exist. The same classes of words present the same similarities. The grammatical affinities are also of the same nature. The letter-changes are equally regular—though the details are different. Thus the third of the preceding lists (that from *k* or *c* to *h*) gives us, for the languages in question, *s*.

English.	Latin.	Greek.	Lithuanic.
*h*aulm	calamus	κάλαμος	salms
*h*eart	cord-is	καρδία	szirdis
*h*ound	can-is	κύ ων	szuns.

This shows that the regularity of letter-changes is extended over as many as three large and important philological groups.

With the Keltic group of tongues, *i. e.* with the languages akin to the Welsh and Irish Gaelic, the English has also certain affinities. They are less close, however, than those with the families already noticed.

* In German *haup-t*.

APPENDIX.

Anglo-Norman Extract.

(Page 11.)

Translation literal.

One day was Charlemagne at St. Denis' minster,
Had taken his crown, in-cross marked (*signed*) his head,
And had girt his sword ; the hilt was of gold pure (*mere*),
Dukes there he had, and lords (*domines* or *dons*), and barons, and cavaliers,
The emperor looked-at (*regarded*) the queen his wife ;
She was well-crowned, at the most beautiful and at the best.

Latin.

Unum diurnum fuit Carolus, ad illud Sancti Dionysii monasterium,

Re-habebat prehensam suam coronam, in cruce signatum suum caput,

Et habebat cinctam suam spadam ; ille pugnus fuit de auro mero,

Duces ibi habebat, et dominos, et barones, et caballarios,

Ille imperator contemplatus est illam reginam suam mulierem ;

Illa fuit bene coronata ad plus bellum et ad melius.

*** *This should be translated into Modern French, and then compared with the Anglo-Norman.*

Semi-Saxon Extract.

(Page 12.)

Translation literal.

Bladud had a son,
Lear was hight ;
After his father's days
He held his liege land
Together on (through) his life,
Sixty winters.

Bladud had a son
Lear was hight
After his father he held the land
In his own hand
Through his life-days
Sixty winters.

He made a rich borough	He made a rich borough
Through his wise craft	Through wise men's counsel
And he it let name	And he let it name
After himself.	After himself.
Caer Lear hight the burgh,	Caer Lear hight the borough,
Dear was it to the king.	Dear was it to the king.
Which we on our language	Which we on our speech
Leicester call	Leicester call
Of yore on the old days.	In the old days.

Old-Saxon Extracts.

(Page 18.)

Hear God bidding mine; and not fore-warp (reject) biddings mine; think to me; and hear me.

Saddened be (I) on toil mine; and mistrust be (I) from voice enemies' (fiends), and from labour (of the) sinful.

When then they charged on me unright, and on rage unsweet were (to) me.

Heart mine is troubled on me, and fright deaths' fell over me.

Fright and trembling came over me, and decked (covered) me darkness.

And I quoth, who shall give me feathers al-so-as (of a) dove; and I flee shall, and rest shall.

The same in Dutch (from the *Taalkundig Magazin*).

Hoor, God! mijn gebed, en verwerp niet mijne bede! denk tot (aan) mij, en hoor mi.

Ontroerd ben ik en mijne bezigheheden en misstrootig ben ik van de stem des vijands en van het leed (mij) van den zondigen (aangedaan).

Want zij neigden op mijhet onreght, en in verbolgenheid waren zij mij onzoet.

Mijn hart is ontroerd in mij, en de vries des doods overviel mij.

Vries en beving kwamen over mij en duisternis dedeckte mi.

En ik zeide, wie zal mij geven vederen als van eene duif; en ik sal vliegen en zal rusten.

Frisian Extract.

(Page 18.)

That is the third determination and concession of King Charles, that of all men each one possess his own goods (house?) unrobbed. It may not be that any man overcome him with charge (tales), and with summons (rede), and with legal action. So let him hold as his Asega (judge) dooms and deals according to the land-right of the people. There shall no Asega deal a doom unless it be that before the Cæsar of Rome he shall have sworn, and that he shall have been by the people chosen. He has then to doom and deal

to foes as to friends, through the force (will) of the oath which he before the Cæsar of Rome has sworn, to doom and to deal to widows and orphans, to wayfarers and all defenceless people, to help them as his own kind in the third degree. If the Asega take an illegal reward, or pledged money, and a man convict him before two of his colleagues in the King's Court, he has no more to doom, since it is the Asega that betokens the priest, and they are seeing, and they should be the eyes of the Holy Christendom, they should help all those who may nought help themselves.

Modern German Extract.

(Page 20.)

As Hercules in the Heaven up-taken was, made he his greeting, under (among) all Gods, to Juno at (to) first. The whole Heaven and Juno were astonished thereon (over). "Thy female enemy (fiend)," cried they him to, "meetest thou so preferably?" "Yes, herself," answered Hercules, "only her persecutions are it, which me to the deeds opportunity (have) given, wherewith I the Heaven earned have."

The Olympus approved the answer of the new God, and Juno was reconciled.

(Page 21.)

The lines that follow are a translation of the song in Cymbeline:

Hark! the lark at Heaven's gate sings;
The sun begins to rise:
His steed to water at those springs,
On chaliced flowers that lies.
And winking Mary-buds begin
To ope their golden eyes;
And everything that pretty bin;
My Ladye sweet arise,
Arise,
My Ladye sweet arise.

(*Literally.*)

Hark! Hark! the lark at Heaven's door sings,
The dear (*love*) Sun wakes up;
Out of all bloom-chalices drinks
She (the *sun*, which is feminine) already their offering up
The batchelor's button friendly looks.
And does its eye-ling up (= opens little eye).
What gracious and dear is friendly winks,
Wake, fair child, wake up.
Wake up, &c.

Mœso-Gothic.

(Page 22.)

Anastodeins, beginning, lit., up-standing—*ga-meliþ*, written, painted, German, *mahlen* = *paint.* The *ga* is the sign of the participle; one word in English preserves it, viz. y-*clept* = *called;* A. S. *clepian* = *to call*—*aggilu*, ἄγγιλος—*gamanveiþ*, prepare—*stibna*, voice; German, *stimme*—*vopjandins*, crying; weep-ing—*auþidai*, Germ. *öde* = *waste.*—*Fanins*, of the Lord, one of the many Slavonic words in Ulphilas = *Pan* = *dominus*—*staigos*, ways = German, *steig;* Danish, *stie* = *way* —*daupjands*, baptize = *dip*—*merjands*, proclaiming, preaching—*idreigos*, repentance. This has been looked upon as a Keltic word *aflageina*, away-laying; —*fravaurhtê*, of sins; *fore*works; the *fore*, as in *for*swear—*usiddjedun*, out-goed, out-yode—*awai*, water, river; *aha*, Old German, *aa*, Norse—*andhaitandans; and* = *coram*, *hait* = *voco*, as in *hight* = *is called*, *bears the name:* = *proclaiming*, *confessing; gavasiþs*, clothed; from *vasjan* = *to clothe*—*taglam*, hair, (word for word); *tail*, *tægel*, A. S.--*ulbandaus* (word for word) *elephant*—*gairda filleina*—fell (as in *fell*-monger), girdle—*hup*, hips—*þramsteins*, twigs (such the translation, not *grasshoppers*) —*mileþ haiþivisk*, heath-honey; *qipands*, saying (*queathing*, as in *quoth*, *bequeathe*)—*swinþoza*, stronger, A. S. *swiðe* = *very.* Comparative in *z* (s). *Sa*, who; *anahneivands*, stooping, bending (*kneeling*);—*skauda-raip*, latchet; *izvis*, you; *vatin*, *water;* Lithuanic, *wandu;* Danish, *vand;* Swedish, *vatn; ahmen*, spirit; *veihamma*, holy.

Danish Extract.

(Page 22.)

King Christian stood by high-*the* mast,
In reek and damp,
His weapon hammered so fast
That Gothland's helms and brains burst;
Then sank each hostile (fiendlike) stern and mast
In reek and damp.
Fly shrieked they, fly, what fly can:
Who stands against Denmark's Christian
In battle?

Niel Juel gave heed on storms-*the* crash,
Now is it time.
He hoist the red flag,
Eke slew on fiend-*the* blow on blow,
Then shrieked they high amid storms-*the* crash,
Now is it time,
Fly shrieked they who knows a shelter:
Who can stand against Denmark's Juel
In fight?

O North-sea! flash of Vessel broke
Thy murky cloud (sky):
Then took refuge warriors (*champions*) in thy bosom;
For with him flashed fright and death.
From battle-fields, heard-*was* cry which broke,
Thy thick cloud (sky).
From Denmark flashes Tordenskiold!
Each give himself in Heaven's power (wealding)
And fly.

Thou Dane's way to glory and might,
Dark Sea!
Accept (*take in meeting*) thy friend, who reckless
Dare meet danger with contempt,
So proud as thou, against storms-*the* might,
Dark Sea!
And swift through noise and music,
And fight and victory bear me to (*til*)
My grave.

Norwegian National Song.

(Page 23.)

Freedom's temple in the Normans-the dales
Stands so noble in lea of his rock (fell)
Free dares he think, and free dares he speak,
Free dares he work til Norway's weal.
Bird (*fowl*)-the in wood (*shaw*)-*the*,
North-sea's-*the* wave-*the*
Freer not is than Norway's man;
Willing, however, obeys he self-given laws
True fast towards king and fatherland.

Loved land with the sky-high hills (bergs),
Fruitful valleys, and fish-rich coast,
Truth and love glad we for thee swear;
Callest thou, bleed we for thee with pleasure.
Ever thou stand
Loved amongst lands,
Free as the storm that roars round thy fell;
And (eke) whilst billow-the laps round thy strand,
Ever thou wax in praise and wealfare.

Swedish Extract.

(Page 24.)

From Frithiof's Saga.

King Ring he sat in high-bench at Yule (*Christmas*) eke drank mead,
By him sat his queen so white and rosy-red.

As Spring and Autumn (*harvest*) them both man saw aside-by
each other,
She was the fresh spring, the chill harvest was he.

Then trod out-in hall-*the* an unknown (*unkenned*) old-man in;
From head and (*eke*) to feet he covered was in skin;
He had staf in hand-*the*, eke bent was-seen he (to) go,
But higher than the others the old-man was still.

He sat-him on bench-*the* along below by halls-*the* door;
There is the poor's place (*stall*) still-now, as that was before.
The court-men laughed scornful, and saw till each-other;
And pointed with finger-*the* at ragged bear-skin man.

Then flashes with two eyes the stranger so sharp,
With one hand he griped a young-swain in haste.
Right (*whole*) he turned the court-man up and down (*nether*),
Then kept silent the others; we had done (*gar* Scoticé) with
(also).

Icelandic Extract.

(Page 25.)

From the Edda.

Up rose Odin,
Of men king;
Eke he on Sleipner
Saddle on-laid.
Rode he nether-wards thence
Nifhelja til;
Met he the whelp;
Which out of hell came.

He was bloody
On breast in front;
Eke at the spell's father
Barked long.
Forward rode Odin
The fieldway dinned:
He came at the high
Hell's house.

This is one of the Norse poems, translated by Gray.

Up rose the king of men with speed,
And saddled strait his coal-black steed, &c.

The Danish, Swedish, and Icelandic place the definite article at the end of the word it agrees with. Hence *storm* = *storm*, storm-*en* = *the* storm (storm-*the*).

Again, the same languages have a true passive voice. Hence *höre* = *hear*, (*höre-s* = *is heard*,) *hörte* = *heard*, *hörte-s*, *was heard* (*heard-was*).

Extract from the Ormulum.

(Page 34.)

And whoso whilom (*some time or other*) shall this book
After other time write ;
Him bid (*pray*) I that (he) it write right,
So as (*sore*) this book him teacheth :
Although (all *athwarth*) out after that it is
Upon the first example,
With all such (*so-like*) rhyme as here is set,
With also many words :
That he look well that he
One letter (*book-staff*) write twice,
Each-where that it upon the book
Is written on that wise ;
Look he well that (*he*) it write so,
For he may nought else,
On English write right to word :
That wit (*he*) well to (*for-*) sooth.

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ELEMENTS

OF

COMPARATIVE PHILOLOGY.

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HIS IMPERIAL HIGHNESS

THE PRINCE LOUIS LUCIEN BONAPARTE,

EMINENT FOR THE ZEAL AND EFFICIENCY

WITH WHICH HE HAS CONTRIBUTED TO OUR KNOWLEDGE OF

SOME OF THE MOST IMPORTANT BRANCHES OF

COMPARATIVE PHILOLOGY,

AS WELL AS IN RECOGNITION OF MUCH SPECIAL INFORMATION, FREELY

IMPARTED,

The following Pages are Inscribed.

LONDON,

June 4th, 1862.

PREFACE.

THE object of the present work is to lay before the reader the chief facts and the chief trains of reasoning in Comparative Philology.

This last term is by no means unexceptionable. It has the merit, however, of being in general use, and it conveys no notions which materially mislead even the most uncritical. Neither is it, by any means, an easy matter to supersede it by one which shall be exactly adequate to the subject. Those which have suggested themselves to the present writer or to others convey either too much or too little.

That such a work is wanted is known to every student. Since the publication of the Mithridates, no work equally extensive and systematic has appeared: nor has the Mithridates itself been re-edited with the proper annotations or additions.

The main mass of facts lies in the details of the languages themselves. Of these details, the ones which best suit a general exposition are the actual enumeration of the existing forms of speech and the phenomena connected with their distribution over the earth's surface; the phenomena of their distribution, taken by themselves, being of great importance and interest. In some respects they are ethnological rather than philological in the strictest sense of the term. They

must, however, be known before even the rudiments of the subject can be studied; and it is plain that they must be known in their integrity. Any important omission would damage the systematic exhibition of the whole. There is no language which does not illustrate some other; and the least that is required of any general investigator is that he should know the details of his subject-matter—not some, but all.

I notice this, because the purely descriptive portion of the work fills more than six-sevenths of the volume; and has the appearance of starving the remainder. A larger work would have removed this disproportion. Still, with languages and dialects as numerous as they are, the preliminary exposition must be accommodated to the multiplicity of its details. In some cases, no doubt, space might have been saved. In languages, however, which are either known from only a single specimen or are on the verge of extinction I have given more than I should have done otherwise.

The words which are selected as samples are not chosen on *à priori* principles. This means that I have not assumed that the names of certain parts of the body, of the sun, moon, &c., are the oldest and most permanent parts of a language without an approach to something like a preliminary trial. I have not assumed beforehand that they are what is sometimes called words of primary necessity. On the contrary, I have actually tried by the comparison of allied languages what words are the most permanent. It is only, however, where the materials were sufficient that I could thus pick and choose. In many cases, especially with the languages of South America, I have been fain to take what I could find.

I must also add, that the short lists of the present work are not intended to represent the evidence upon which the affinities between the languages which they illustrate is founded. For this they are insufficient. They

are rather meant as simple examples. Still, even as evidence, they are valid so far as they show likeness. A few words are enough for this. To predicate difference a greater number is required. It follows, however, from the fact of their being the words which are conspicuous for their permanence, that, as a general rule, languages, when taken altogether, are *less* alike than a list of selected words makes them.

Failing to find a vocabulary, I have occasionally given a Paternoster as an illustration; and here the converse is the case. Languages, as a general rule, are *more* alike than the comparison of their Paternosters suggests.

As for the words themselves, I am, for an inordinately large proportion of them, simply under the guidance of my authorities: indeed, many forms of speech are known only from a single specimen, often the contribution of an imperfect investigator. Upon the whole, however, I have found that they are sufficient for the purpose. At any rate, inaccurate specimens conceal, rather than exaggerate, affinities.

The several groups, or classes, as given in the classification of the present volume, so far as they depart from the ones in general currency, may be divided into three classes.

1. The first contains those where the *minimum* amount of positive evidence is required. Here, the criticism deals with the real presumptions in favour of my own view as opposed to those against it. This means little more than the expression of an opinion that the current doctrine is, in itself, improbable; that the *onus probandi* lies with those who assert, rather than with those who decline to admit, it; and that, on the part of those with whom the *onus* lies, the case has not been made. It is clear that this is a criticism of the common grounds of assent rather than a matter of philological fact.

2. The second contains those members which have the probabilities on their side, but which, from want of *data*, are susceptible of having their position improved, if not absolutely altered, when our knowledge increases. The South-American languages especially belong to this division. There is some evidence in favour of their being what they are here made; but that evidence is sufficient only because it coincides with the *à priori* presumptions.

3. The third class (and this more especially applies to the speculations on the original extent of the Slavonic and Lithuanian languages) is not only opposed to common opinion but has no presumptions in its favour —except, of course, such as show themselves when the fact is known, and which are, really, no true presumptions at all. It is the intention of the author, if opportunities permit, to mend the evidence on these points.

The second part, or the part which treats of language in general, is short. This arises (as aforesaid) from the great amount of preliminary detail which was absolutely necessary. The notice, however, short as it is, goes at once, to the two main problems, the origin of inflections and the origin of roots. Of the ground covered by these questions it only gives a general view, along with a few suggestions as to the method by which it is to be explored.

What now follows is the qualification of an expression which will frequently occur, and one which, without explanation, may seem to savour of arrogance. I often allude to what I call *the current opinion;* and I generally do so to condemn it.

The notice, however, does not mean that all the world is wrong, and that it is the mission of the present inquirer to set it right. *Current opinion* merely means the doctrine laid down in partial treatises, popular works, and other productions, which either fail to give a sufficiently general view of the subject, or are taken

from second-hand, or third-hand sources; the doctrine of laymen, amateurs, and speculators, rather than professed philologues, responsible authorities, and cautious critics. With many of these latter, I unwillingly differ. Still, wherever I consider myself right, I give every one else the credit of being so, who, with a first-hand knowledge of the subject, has not committed himself to any of the notions I have objected to.

The same principle is extended to what may be called *discoveries*. As a general rule, they belong so thoroughly to the domain of common-sense, that, with a scientific method, they come of themselves, and, so doing, carry with them but slight claims for bold originality and the like heroic qualities. Where I am right in any view not generally received, I am, unless the contrary be expressly stated, an independent witness: and, in claiming this for myself, I award the same merit (such as it is) to others. Where the line of inquiry lies in a right direction, any amount of similar results may be obtained by independent investigators; and that many good results are actually thus obtained is certain. Philological papers are spread over such a vast variety of periodicals, monographs, and different works in different languages, that the mere search for them is a matter of time and labour—to which favourable opportunities must be added. If, then, I pass over many important observations without special reference to the observer, I do it without, at all, implying that my own are either the only or the earliest ones. I often find them in other writers; but I have never encouraged the notion that they were borrowed. A like liberal construction is what I ask from others. The history of the opinions connected with any department of knowledge is one thing; the investigation of the facts themselves is another; and, in proportion as any branch of knowledge advances, agreement independent of communication increases.

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OF

LANGUAGES AND DIALECTS.

FIRST PRIMARY GROUP.

Tibetan and Burmese.

Tibetan.

Bultistani of Little Tibet—Ladakhi, Tibetan—written (*or older*); spoken (*or newer*)—Butani or Lhopa (*divisions chiefly political*)—Changlo.

Bhot of Kunawer. Milchan—Theburskud—Súmchú.

Serpa (*details doubtful*). Thaksya—Sunwar.

Eastern Bhot (*transitional to Burmese*). Takpa — Manyak — Thochu—Gyami.

Northern Bhot. Hor.

Nepalese.

(*a*) Gurung—Murmi; (*b*) Magar—Bramhú; (*c*) Chepang—Váyú—Kusunda (*Nepalese leading to Northern India*); (*d*) Newar—Pahri (*do.*); (*e*) Kirata—Limbu (*do.*); (*f*) Lepcha (*leading to Asam*); (*g*) Dhimal—Bodo—Borro—Garo (*leading to Singpho through Jili*).

Asam, &c.

Dofla, Abor, and Aka. Miri (*on the northern frontier*); Angami (*Naga, so-called, on the southern*).

Tayung and Mijhu Dialects (*languages*) of the Mishmi.

(?) Deoria Chutia.

Manipur, &c.

Kasia. Mikir.

Jili (*running westward through the Garo*)—Singpho—Kakhyen.

Naga Dialects (*so-called*) *minus* the Angami (*see above*) and the Mithan (*Singpho or transitional*)—numerous.

Koreng—Songpu—Luhuppa—North Tankhul—Khoibu—Maring—Kapwi—Maram—Manipur.

Kuki and Luncta—Mru—Kami and Kumi—Sak—Shendu—Khyen.

Rukheng (Arakan)—Burmese Proper.

Sgau—Pwo—Thoung-lhù.

Siamese.

Ahom—Khamti—Shan—Laos—Siamese Proper—Palaoung.

Môn.

Mon of Pegu—Kha—Khong of Kambojia.

Islands.

(?) Andaman.
(?) Carnicobar.

Chinese and Cochinchinese.

Anam of Cochinchina and Tonkín.
Chinese.

SECOND PRIMARY GROUP (TURANIAN).

Tungus—Mongol—Turk.

(?) Yeniseian. 1. Northern Branch of the Sim and the Pit, &c. 2. Southern Branch—Assan—(*extinct*) Arini—(*extinct*) Kot.

(?) Tshuvash.

(?) Yukahiri.

Ugrian.

Samoyed. *South-eastern;* Motorian (*extinct*) — Koibal (*do.*) — Kamass. *South-western* (*Ostiak, improperly so-called*)—*Northern;* Yeniseian—Tawgi —Yurak.

Ostiak—Vogul—Hungarian (Magyar).

Mordvin—Tsherimis—Votiak.

Permian and Zirianian—Karelian—Tavastrian and Quain—Fin—Vod—Estonian—Lief.

Lap.

Peninsular.

Korean.

Japanese—Lúchú.

Aino of Sagalín—of Kuriles—Kamtshatka.

Gilyak (?) Koriak—Kamtshatkan (*leading through the Aleutian to the Eskimo*).

THIRD PRIMARY GROUP.

Indian.

(1.)

Languages with the Sanskrit element not sufficiently large to make their origin disputed.

Denwar and Darahi—Tharu—Kuswar—Pakhya—Kooch.

Ho (Kol) of Singbhum—Suntal, &c.

Khond—Gadaba—Yerukali—Savara (more Kol than the others though further South) &c.—leading to Telugu.

Ghond.

Uraon—Rajmahal.

Telinga or Telugu—Tamul—Malayalim—Canarese—Tuda—Budugar—Irular—Kohatar—Kodagu or Curgi—Tulava.

Brahui.

Cant languages, and languages of migratory Indian Tribes.

Thug—Bagwan—Taremuki—Korawi—Ramusi—Mang—Nut—Katodi—Bowri—Guhuri—Gypsy. Khurbat and Duman of Persia; Ghager, Helebi, and Nawer of Egypt, &c.

(2.)

With a proportion of Sanskrit sufficiently large to make their origin disputed.

Cashmirian—Hindí—Punjabi, &c., and Bengali of Asam—as spoken in Arakan—Uriya (Udiya)—Gujerati—Cutch (*leading to Sind*)—Sindhi = Siraiki—Lar—Marathi (Mahratta)— Konkani.

Singalese—Rodiya—Maldive.

* * * * * * *

Swauti—Shina—Dir—Tirhai.

Kashkari (Dard)—Arniya—Kashkari—Chitrali.

Kaferistani—Siaposh.

Cohistani—Lughman—Pushai.

(?) Kajunah.

Persian.

Pushtu Patan, or Affghan; eastern and western—Biluch—Persian (*general language*)—dialects of Tajiks out of Persia, Baraki, &c.—Kurd.

(?) Iron.

Dioscurian.

Armenian.

Georgian. Kartulinian—Mingrelian and Imeretian—Suanetian—Lazistani.

Tushi—Ingúsh—Tshetsh.

Kabardinian—Tserkess Proper.

Adigé. Abchazi—Tepanta.

Avar—Anzukh—Tsari—Andi, &c.—Dido and Unso—Akush—Kasikumuk—Kurali.

FOURTH PRIMARY GROUP (OCEANIC).

Malay, &c.

Samang of Juru of Kedah.

Silong—Nicobar.

Malay (general language)—Tshamba—Jakun—Atshin—Singkal—Pakpak Toba and Banjak Batta—Korinchi—Rejang—Lampong (*with Javanese ele-*

ments)—Ulu—Lubu (*unlettered*)—Nias—Maruwi—Poggi, or Mantawa, Islands—Enganho (*outlying*)—Sunda—Madura—Sumenap—Javanese—Bali—Sasak—Bima—Sumbawa—Timbora—Ende—Mangarei (*one of the first languages of the series in which Australian words were observed*)—Ombay (*see Mangarei*)—Solor—Savu—Roth—Timur—Manatoto—Timorlaut—Kissi—Baba (Bebber)—Key Doulan—Wokan, &c.

Borneo—Parts about Labuan—Banjermassin—Kayan of Centre—Northern districts.

Celebes. Bugis—Mandhar—Macassar—Menadu (*dialects numerous*)—Gunong-Tellu—Buton—Amboyna—Saparua—Ternati—Tidor—Ceram—Halmahera or Gilolo.

Sulu—Bissayan—Iloco—Cayagan—Tagala—Umiray—Dumagat, &c.—Bashi.

Formosan = Sideia and Favorlang.

Micronesia.

Tobi—Pelews—Guaham—Chamor—Ulea—Yap—Satawal.

Mille—Tarawan—Fakaafo and Vaitupu.

Polynesia.

Samoan (*Navigators' Isle*)—Marquesas—Kanaka (*Sandwich Isles*)—Tonga—Tahitian—Paumotu—Maori—Easter Island—Wahitao—Mayorga—Ticopia—Cocos Island—Rotuma.

Papuan.

Guebe—Waigiu—Parts about Port Dorey—Lobo—Utanata—Mairassis—Triton Bay—Onin—Miriam—Redscar Bay and Dufaure Islands—New Ireland and Port Praslin—Bauro and Guadalcanar—Vanikoro—Tanema and Taneama—Mallicollo—Tanna—Annatom—Erromango—Lifu and Mare—Baladea—Dauru.

Fiji.

Australian.

Cape York—Massied—Kowrarega and Gudang—Moreton Bay—Sidney—Muruya—Peel—Bathurst—Mudji—Kamilaroi (Wellington)—Wiradurei—Lake Macquarie—Witouro—Woddowrong—Koligon—Jhongwhorong—Gnurellean—Corio—Coliak—Lake Hindmarsh—Pinegorine—Dautgart—Lake Mundy—Molonglo—Boraiper—Yakkumban—Aiawong—Parnkalla—Head of Bight—W. Australia—Port Philip—King George's Sound, &c.

Tasmanian—Eastern, Western, Northern and Southern dialects.

FIFTH PRIMARY GROUP (AMERICAN).

Aleutian.

Kadiak—Kuskutshewak—Tstu-gatsi—Labrador, Greenlandic—Namollo.

Athabaskan.

Kenay—Kutshin (Loucheux)—Dog-rib, Slave, Beaver, Chepewyan Proper, Takulli—Tsikanni—Sussi.

Atna—Koltshani—Ugalents.
Tlatskanai—Umkwa—Kwaliokwa.
Navaho—Húpa—Apatsh—Pinalero—Jecorilla.

Oregon.

Kitunaha.
Kolush—Sitkan—Skittegats—Chemmesyan—Haidah—Hailtsa and Hailtzuk—Wakash—Chinuk—Watlala.
Shushwap. Selish—Okanagan—Spokan—Piskwaus—Billechula—Skitsuish—Skwali—Kowelitsk—Tsihaili—Nsietshawus.
Jakon.
Kalapuya—Willamet (*akin to*) Molele—Cayus and Wailatpu (*leading to Sahaptin and Wihinast*).
Lutuami.
Shasti—(*akin to Copeh*) Palaik (*akin to Wihinart*)—Bonak.

California.

Ehnek.
Talewah.
Weitspek—Wishosk and Weiyot.
Copeh—Mag Readings—Upper Sacramento—Cushna—Pujuni—Secumne—Tsamak—Talatui—San Raphael—Tshokoyem (Jukiousme)—Sacramento—Choweshak—Batemdakai—Yukai—Kulanapo—Khwaklamayu.
Coconoons—Tulare.
Costano—Santa Clara—Eslen—Ruslen—Mutsun—Carmel—Soledad—San Antonio—San Miguel—San Luis Obispo—Santa Inez—Los Pueblos—Santa Barbara—San Fernando—Los Angeles.
San Gabriel (Netela). San Juan Capistrano (Kij).
San Luis Rey.
San Diego, or Dieguno—Cocomaricopas—Yuma—Mohave.

Old California.

Cochimi of San Xavier—San Borgia—Loretto—Waikur—Ushita?—Pericu.

Sonora, &c.

Pima—Opata—Eudeve—Seres—Hiaqui—Cahita—Tubar—Tarahumara—Cora.
Otomi—Mahazui.
Mexican.
Huasteca. Maya—Katchiquel—Quiche or Utlateca—Zutugil or Zacapula—Atiteca—Chorti—Mam—Manche—Popoluca—Tzendal—Lacondona—Ache—Zapoteca?
Pirinda—Tarasca.
Totonaca—Mixteca—Mixe?
Lenca. Guajequiro—Opatoro—Intibuca.
Nagranda. Chorotega—Wulwa—Waikna.

Savaneric. Bayano.
Cunacuna.
Cholo.

Paduca class.

Wallawalla—Kliketat—Sahaptin—Wihinasht—Shoshoni—Uta—Pa-uta—Chemuhuevi—Cahuillo—Cumanch.

Algonkin class.

Blackfoot. Arapaho.
Shyenne — Cree — Ojibwa—Nipissing—Old Algonkin—Messisaugi—Ottawa—Knistinaux—Potowattami—Sheshatapush—Skoffi—Montagnards.
Bethuck.
Menomeni—Sack and Fox—Kikkapu—Ilinois—Miami—Wea—Piankeshaw—Shawni—Micmac—St. John's—Etshemin—Abnaki—Passamaquoddy.
Matik—Massachusetts—Narraganset.
Minsi—Delaware—Lennilenape—Nanticokes—Susquehannok—Mohicans—Manahok—Powhattan—Pampticough.

Sioux group.

Upsoroka or Crow—Mandan—Assineboin—Yankton—Winehago—Dakota—Osage—Quappa—Teton—Ioway—Omahaw—Minetari.

Iroquois group.

Wyandot—Huron.

Iroquois. Mohawk—Cayuga—Onondago—Seneca—Oneida—Tuscarora—Nottoway—Hochalaga.

Woccon—Catawba—Cherokee—Chikkasah—Muskogulge—Choctah—Seminole—Uche—Natchez—Chetimacha—Adahi—Attacapa.

Caddo—Witshita—Kichai—Hueco—Pawni—Riccaree.

South American.

Muysca or Chibcha—Correguage—Andaqui.

Quichua = Quiteno—Chinchasuya—Cauki—Lamano—Cuzcucano—Calchaqui.
Puquina—Yunga—Mochika.
Yamea—Mainas.
Aymara = Lupaca—Pacase—Canchi—Cana—Colla—Collagua—Caranca—Charca.
Araucanian—Puelche—Fuegian. Alikhúlip—Tekinica.

On the Orinoco.

Yarura—Betoi—Otomaka.

On Rio Negro.

Baniwa of Isanna—Barree—Baniwa of the Javita—Baniwa of the Tomo and Maroa—Uaenambeu or Mauhe—Juri—Coretu of Wallace—Coretu of Balbi.

Maipur.

Maipur—Achagua—Pareni.

Carib.

Wapisiana—Guinau—Maionkong—Woyawai—Wayamera—Macusi—Arécuna—Soerikong—Mawakwa—Accaway—Caribisi—Pianoghotto—Tiverighotto—Atoria and Daurai—Tamanak—Carib—Jaoi—Arawak.

(?)

Salivi—Macoa and Piaroa.
Warow.
Taruma.
Juripixuna—Iquito—Xumano ?
Mayoruna—Urarina.
Peba—Yagua—Orejones.
Ticunas—Zapara—Yamea ?

On the Ucayale.

Panos.

Head-waters of Beni.

Yuracares.

Between Andes and the Moxos area.

Sapiboconi. Antes.

Moxos.

Movima—Cayuvava—Itonama—Moxos—Canichana—Chapacura—Pacaguara—(*North*) Iténès (*East*).

Chiquitos.

Paioconeca (*West*)—Chiquitos (*Central*)—Otuke (*East*)—Zamucu (*in direction of the Chaco*).

Chaco.

Mataguaya (*in direction of Chiquitos*)—Vilela and Lule (*in direction of Aymara*)—Mocobi and Toba—Mbaya or Guaycuru—Abiponian.

Brazilian not Guarani.

Bororo. Guachi—Guato—Guana (*in Matagrosso*) . ?—Payagua (*in Paraguay*).

On Tocantins.

Caraja—Apinages—Chuntaquiro, or Piro—Cherente and Chavante—Caraho—Tocantins (*in Goyaz*)—Timbiras—Ge or Geiko—(*in Para and Maranham*).

Kiriri—Sabuja.

Botocudo—Jupuroca—Mucury—Naknanuk—Maconi—Mongoyos—Malali—Machakali—Patacho—Camacan—Purus—Coroados—Coropos.

SIXTH PRIMARY GROUP (AFRICAN).

Phenician of Phenicia, of Carthage—Samaritan—Hebrew—Aramaic, Syriac and Chaldee. Gheez—Tigré—Amharic—Gafat. Arabic—Hururgi, &c.

Amazig or Berber—Siwah—Tunis—Tripoli—Algiers—Morocco—The Sahara—The Canary Isles (extinct).

Agaw and Falasha.

Gonga—Kaffa—Woraita—Wolaitsa—Yangaro—Ukuafi.

Memphitic, Sahitic and Bashmuric dialects of the Coptic.

Bishari—Kenzy, Núb and Dongolawy dialects of the Nubian—Koldagi of Kordovan. Shabun—Fertit—Shilluk—Denka—Fazoglo or Qamamyl—Tumali and Takeli—Dor—Nyamnam.

Mobba—Darrunga.

Danakil (Afer), Somauli and Galla.

Dizzela—Dalla—Shankali, or Shangalla, of Agaumidr.

Kaffir.

Wanika—Pacomo—Wakambo—Msambara—Msequa—Sohili—Suwael, or Suwaheli—Makua—Meto—Maravi—Matalan—Kerimane, or Quilimane—Inhambane dialects—Zulu—Kaffir Proper—Bechuana, Bayeiye (*of great Lake*)—Heriro (*on Atlantic about Walwish Bay*)—Benguela—Angola and Congo dialects—Gabún dialects—Otam (*of Old Calabar*) and allied dialects.

Bonny—Brass—Ibo—Benin and of Delta of Niger.

Dahomey dialects—Anfue—Widah—Mahi—Acra, or Gha, and Adampi—Krepee or Kerrapay—Otshi dialects; Akkim—Akwapim—Akwambu—Fanti (Fetu) Borom—Amina—Avekvom of Ivory Coast—Kru—Grebo—Bassa—Dewoi—Sokko—Kissi—Mendi—Vey—Mandingo—Bambarra—Jallunka.

Ligurian. Venetian—Carnic.

SEVENTH PRIMARY GROUP (EUROPEAN).

I. (?) Bask.

II. Indo-European (so-called).

A. Keltic.

B.—1. Albanian or Skipitar.

2. German.

3.—A. Sarmatian—Sanskrit—Lithuanic—Slavonic.

B. Latin and Greek, &c.

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COMPARATIVE PHILOLOGY.

CHAPTER I.

Dialects and Languages.—Stages of Languages.—General Distribution.—Large, Small, and Medium Areas.—Insular and Continental Distribution.—Obliteration of Intermediate Forms.—Classification by Type and Definition.—General View of Seven Great Divisions.—The Class Natural.

THERE are slight differences of speech between members of the same family. Between different villages and towns they increase, and they become greater still, when there is a difference of tribe, clan, or nationality. What this difference consists in varies with the circumstance of the case. It may be a difference of words, or it may be a difference of pronunciation. Let a Scotchman, an Irishman, and an Englishman, utter a series of sentences, consisting of exactly the same words, and a difference of some kind or other will be the result—a difference which some may call a difference of tone, others, one of accent; a difference for which the name may be doubtful; but, at the same time, a difference which would make the speeches, if heard at a distance too great to allow the exact words to be heard, look like speeches in three different languages.

When differences of this kind reach a certain point, they constitute *dialects;* and when two forms of speech differ so much as to be mutually unintelligible the result is two different *languages.* Such, at least, is the rule in a

rough form. I say *in a rough form*, because both *dialect* and *language* are vernacular, rather than technical, terms; terms, which, in some cases, mean less than in others; terms of which no exact definition has been given. Nor is it recommended. On the contrary, latitude must be allowed. So much depends upon the nature of the subject spoken about, and so much on the aptitude of the individuals speaking, that it is difficult to say when mutual unintelligibility begins. Two dull men from different parts of the same country may be puzzled over an out-of-the-way proposition, where a quick wit, with a simple question, would make easy work of things. When we talk of two dialects being either mutually unintelligible, or the contrary, we should think of this. The dialect itself is but one point. The speaker gives us another: the subject under speech the third.

Sooner or later, however, the line of mutual intelligibility is passed, whether for quick ears or slow, whether for simple questions or complex ones; and then we have, under all conditions, a change of language. Many a language, however, is little more than a dialect, with its dignity augmented through certain extreme circumstances. Its alphabet (for instance) may be peculiar. It may represent a different nationality. Its culture may be independent. A Dane and a Swede can understand each other; but the Danish can no more be called a dialect of the Swedish, than the Swedish can be called a dialect of the Danish.

It is safe, however, to consider such forms of speech as are, in *all* cases, mutually unintelligible as different languages; and it would be scientific to treat each such language as a philological unit, of which the dialects and subdialects are the fractions. I say that this would be scientific; but I do not say that it would be convenient, or, in all cases, practicable. We cannot, as has just been stated, call such forms of speech as the Danish and Swedish *dialects:* nor yet the Spanish and Portu-

guese, nor yet many others. The philological relations allow, the political relations forbid, us to do so.

The limitation at the other extremity is somewhat more practicable ; though it is, by no means, without its complications. That certain forms of speech, which, in common parlance, are called *dialects* rather than *languages*, are mutually unintelligible, I believe ; though, at the same time, I am sure that they are rarer than is supposed. Are these to be called languages ? If so, it is very possible that there may be more than one language in both Italy and Germany ; in both Spain and France ; possibly in both England and Scotland. How far this is actually the case is another matter. The question now under notice is the application of certain terms to certain cases. It must not be too strict where the form of speech is new, and the class to which it belongs has been but little studied. We may say that every mutually unintelligible form of speech supplies us with a fresh language ; and, in languages of this kind, Africa and the New World abound. They are conveniently called *languages*, because we have never been in the habit of talking about them as dialects ; in fact, we have hardly talked about them at all.

If the phenomena of transition create difficulties in our classification when we look to the geography of our languages and dialects, still more do they do so when we take cognizance of them in time. Changes of some sort are always going on ; and, as long as any language lasts, such changes affect it—in the course of a single generation but little, in the course of many generations, much. The result of this is, that extreme forms differ notably ; intermediate ones notably or slightly, as the case may be, *i. e.* as they approach each other. At the point of contact, the difference is imperceptible. The Latin of Ennius, and the Italian of Leopardi, are the extremes of a long chain. So is the English of the present writer and the Anglo-Saxon of Ælfric.

That each gives us a different language is beyond doubt, but it is also beyond doubt that there has been no period in the history of either the Italian or the English when the speech of the grandson was unintelligible to the grandfather, and *vice versâ*.

Next to the difference between dialects, languages, and groups, comes the notice of the general phenomena connected with their distribution over the earth's surface. They may be studied in any one of the great continents. They may be studied in the islands of the Indian Ocean and the Pacific. They repeat themselves. Sometimes there is a vast area with only a single language covering it. Sometimes there is a multiplicity of mutually unintelligible forms of speech within the limits of a narrow area. We find the illustration of this in politics. There are large homogeneous kingdoms, like France. There is a concatenation of petty principalities, like the German states. Hence, there are areas characterized by uniformity of language spread over a large surface; and areas characterized by a multiplicity of mutually unintelligible forms of speech spread over a small one. Besides which, there are languages of a moderate, or medium, area.

Some of these areas are continental, *i. e.* extend over vast tracts of continuous *land*. Sometimes they are oceanic, or spread over islands, archipelagoes, and chains of archipelagoes. Between these two there is one important difference. Languages of a continent touch each other at their circumferences and may or may not graduate into each other. Languages of an archipelago are definitely bounded. We always know where their circumference is limited. The limit is the sea, and the sea is mute.

The continental areas lead to another matter for consideration. Why are the small, small? and the great, great?

Whatever may be the extent of the following fact, it

is for certain great districts, an undeniable one. The present writer may extend it further than others. Every one, however, recognizes it as a fact of *some* extent, greater or less. Particular languages spread and obliterate intermediate forms, and when these intermediate forms are obliterated, languages, originally different, come in contact. The lines of demarcation then become clear and clean.

At the present moment there are three languages connected with each other indirectly, and that not very remotely; but, still, when compared with the intermediate forms, separate, substantive languages — languages which no one can confound with each other. They are the French of Paris, the Italian of Florence, the Castilian of Madrid—three lettered and literary languages. The provincial forms of all these are both numerous and well-marked, and at the circumferences of their several areas they stand in strong contrast to the central forms. In still stronger contrast do the northern and southern, the eastern and the western *patois* stand to each other, *e. g.* the Béarnais to the Walloon, the Calabrian to the Sardinian, the Murcian to the Gallician—the Gallician being, though a dialect of Spain, almost as much Portuguese as Spanish. With differences like these, it is probable that on the French and Spanish, and the French and Italian frontiers there may be dialects of which the philological position is ambiguous; dialects which, whilst they graduate towards the French of Paris in one direction, are intelligible to the speakers of dialects which graduate in the Castilian and the Florentine on the other. Such is actually the case. There is more than one *patois* of French Savoy which may pass for a form of the Northern Italian; but, on the other hand, there are many dialects of Northern Italy which may be called French. Again, there are forms of the Provençal which are quite as Spanish as French.

The line, then, of demarcation is in some cases obscure or faint. Yet the forms of speech are grouped. This is done by arranging them round some centre, and calling them French, Italian, or Spanish, as the case may be. To do this, is to classify according to *type*. In this way the dialects of the French, and many other languages may be classified: indeed, it is to dialects, or languages that approach them, that the classification by type best applies. The main languages, however, are classified by *definition*, *i. e.* by such clear and undoubted lines of demarcation as separate the English from the German, the Swedish from the Dutch. Between these there is no doubtful frontier.

Though it cannot be denied that a classification of languages, according to the extent to which they simply bear a likeness to each other, is practicable, it may safely be said that, for all the ordinary classifications, they go upon *likeness*, and something more. They go upon either a real or supposed *affinity*. Nor is this difference unimportant. There is, between most languages, a certain amount of likeness independent of any historical connection. This means that a certain number of words in different languages will be, more or less, like each other, not because two or more tongues have borrowed and lent, nor yet because one mother-tongue is at the bottom of the whole, but because the human organism (by which is meant the mind and the organs of speech taken together), under certain conditions, acts with a certain amount of regularity.

Again—languages, between which the relationship or historical connection may be of the slightest, may resemble each other in points of great importance, simply because they are both in the same stage of growth or development.

The historical philologue looks upon languages and dialects, as a genealogist looks upon sons and nephews, uncles and cousins. If the family likeness coincide

with any nearness of kinmanship, well and good; but it is not necessary that it do so. The grandson may resemble the grandfather, rather than the father, and first cousins may be liker each other than brothers and sisters. If so, he takes the likeness as he finds it. He takes it as he finds it; inasmuch as it is a family tree, rather than a family picture, with which he deals.

In one important point, however, this comparison fails. The philologue who looks upon languages from the historical point of view has, in most cases, to infer the relationship from the likeness: in this respect resembling the genealogist who is taken into a picture-gallery and required to ascertain the degrees of relationship from the similarity of feature or expression; assisted in some respect by the style of painting, the dress of the individual, and other adjuncts.

For historical purposes the important parts of a language are the details; the details in the way of its words, glosses, roots, or vocables; its nouns and verbs; its adverbs and pronouns. Where these are common to two languages, the chances are that the actual relationship is in proportion to the extent of the community. This means that 50 *per cent.* implies a closer affinity than 40, 40 than 30; and so on. I give these figures chiefly for the sake of illustration. Of the application of the numerical system in general, I have no great experience—except (of course) in a rough way. No percentage, however, is conclusive. To say this, is merely to say that there are different rates, at which languages alter. If so—the one which either drops or changes the meaning of three words *per annum* will lose its likeness to the common mother-tongue, sooner than its congener which drops or changes the same number in a decennium. Percentages, then, give presumptions only. When these coincide with the geographical relations they improve.

With these preliminaries, we may lay the map of the world before us, and mark out seven great areas;—seven

great areas coinciding with seven long and broad lines of definite and decided demarcation. Two of these, being effected by the ocean, rather than by displacement and obliteration, command less importance than the rest. They cut-off the New World in the west; and the islands of the Indian Ocean and the Pacific in the south. For the present, then, little need be said about either *America* or *Oceanica*. Neither does *Africa* require any immediate notice. Its Peninsular character simplifies its philology.

The other four areas lie in the great central nucleus of Europe and Asia combined—Europe and Asia—Asia and Europe. For the purposes of ethnology they form but a single continent.

The *Western* division is the one with which we are most familiar. It is bounded on the south and west by the Mediterranean, the Atlantic, and the German Ocean; on the north, by the line which divides Norway and Sweden from Lapland and Finland. The Gulf of Bothnia then follows, dividing Sweden and Finland. Finland, though deeply indented by both Russia and Germany, is not left behind us before we reach the frontier of the Government of Vitepsk, whence our line is continued along those of Smolensk, Moscow, Vladimir, Riazan, Orlov, Voronezh, and Don Kosaks (in none of which any language other than Russian is spoken), until we reach the sea of Azov; after which the Black Sea, the Sea of Marmora, and the Greek Archipelago, lead us to the Mediterranean, with which we started. This includes Great Britain, France, Spain, Italy, Germany, the valley of the Danube, and Greece—allowance being made for the Turk and Hungarian, which are intrusive. All this really means Europe *minus* Lapland, Finland, and those Governments of Russia, in which Ugrian languages in fragments still continue to be spoken. The displacements that break up any possible transitions, which may originally have existed, are nearly all effected by the encroachment of one language

—the Russian ; the nearest approach to the original *status* being in Vilna ; where the Lithuanic come almost in contact with the Fin.

The great *Northern* area is, in Russia, conterminous with the western ; Ugrian being spoken (in fragments, and on spots like islands in a Russian Sea) in Curland, Livonia, Estonia, St. Petersburg, Novogorod, Tver, Vologda, Viatka, Nizhni Novogorod, Kazan, Penza, Tambov, Saratov, and Astrakhan. Its southern boundary is the northern ridge of Caucasus. Then comes the Caspian Sea ; then the frontier between the Turks and the Persians ; then the western and northern boundary of Tibet ; then the western and northern ones of China. This gives us the eastern part of European Russia, the Governments of Caucasus and Orenburg ; Siberia, Mongolia, and Mantshuriȧ. The boundary then becomes the Sea of Okhotsk, and the northern parts of the Pacific up to Behring's Straits. This means—roughly speaking—northern Asia, with a large part of Europe.

The chief displacements here have been effected by the spread of the Turk language ; which on the East has done, in the way of the obliteration of possible transitions, all that has been done by the Russian—all ; if not more.

The *South-eastern* area (we unconsciously, but not inconveniently, adopt the phraseology of the railway engineer) begins with the northern frontier of China ; and, as far as China and Tibet are concerned, is conterminous with the Northern, until we reach the extremity of Tibet. It there, (or thereabouts,) crosses the Himalayas, so as to include Nepaul, and the Sub-himalayan *turais*, and, at the head of the Bay of Bengal, takes the sea as its boundary. After this, the coast (with the exception of the Malayan Peninsula) leads us round Ava, Siam, and Cochin-China, to the original starting-point near Pekin. The displacements here have been effected by the Chinese and the Tibetan. The area included

gives Tibet, Nepaul, the Trangàngetic Peninsula, Asam, Siam, Pegu, Cambogia, Cochin-China, and China.

The *South-western* area contains India, Persia, and Caucasus; and the displacing languages here are the Indian, the Persian, and the Arabian; the latter being treated as African. Whether African or Asiatic, it covers an enormous area, and has effected corresponding displacements. The fact of its having done this is all that is now under notice.

1. The languages of the Western group are all in an *advanced* stage of development.

2. The languages of the Northern group are all in a *medium* state of development.

3. The languages of the South-eastern group are all in an *early* stage of development.

With a view to their stage, the first are called Inflectional, the second Agglutinate, the third Monosyllabic.

There are a few exceptions to this statement. As a rule, however, it holds good.

To enlarge upon this would be to anticipate. A notice, however, is by no means superfluous. It helps to show that the groups are *natural*. So does the fact that most of the languages of the first class are what is called Indo-European; most of the languages of the second what is called Turanian.

CHAPTER II.

Bhot and Burmese Group.—Bhot of Bultistan, Ladak, Tibet Proper, and Bútan.—Written and Spoken.—Local Dialects.—Changlo.—Serpa.—Tak.—Maniak.—Gyarung.—Tochu.—Hor.

NOWHERE is it more necessary to remember the difference between classification by the way of type and classification by the way of definition than it is in the field upon which we are now entering; the field upon which we break ground in regard to the details of our subject. Roughly speaking, this is that part of Asia which contains Tibet and the Burmese Empire — a large and irregular tract of country exhibiting great extremes both in its political and its physical character. What it is that connects them in the way of Philology we shall see as we proceed.

If we look on to the predominant languages of this vast region, and compare only the literary language of Tibet with the literary language of Ava, nothing is much easier than to draw clear and definite lines of demarcation between them. They are, at least, as different from each other as the Italian of Florence and the French of Paris. But this is only because the forms which we compare are extreme ones. The details of the local dialects give us a very different result. They give us, instead of neat and clean masses of separable languages, transitions of various kinds and in numerous directions; in other words, they preclude the classification by definition, and force us upon classification by type.

The philological boundaries of Tibet are better known than the geographical; in other words, we know, with the exception of the details of the extreme

east, all the *languages* with which the Bhot is conterminous. At its western extremity it is bounded by the Cashmirian and the Dard, on the north-west by the Turk of Chinese Turkestan, on the north-east by the Mongolian, on the south by the Hindi, the Nepaul forms of speech, the Dhimal, the Bodo, and the Garo. The mountains that bound the valley of Asam to the north are, more or less, Bhot. But of these, more will be said in the sequel.

The word Bhot, or Bhotiya, meaning a Tibetan, is the root of the words Butan and Bultistan; Bultistan being the Persian for the land of the Bultis, *i. e.* Little Tibet.

In Bultistan, the creed is Mahometan, the frontier Turk and Indian, the blood (apparently) more Paroparmisan than the language. Of the literature and the dialects I can say nothing, having seen no written compositions from Little Tibet. Neither can I say whether the alphabet is exclusively Arabic. The dialect, however, for which we have any specimens, is that of Ladak; that of Ladak being that of Tibet in general.

In Ladak, both the creed and literature are Buddhist, and the blood seems to be as purely Bhot as the language. The political relations, however, are with British India and Cashmir, rather than with China; and it is only when we reach the Chinese parts of Tibet that we find the Bhot characteristics at the *maximum*. Here are preserved, in innumerable monasteries, heaps upon heaps of Buddhist literature, in which translations from the Sanskrit take an inordinate degree of prominence. The alphabet in which they are written may date from the second century. It is of Indian origin; though, in its present state, a well-marked variety.

Between the Tibetan as it is written, and the Tibetan as it is spoken, it is usual to draw a broad distinction, inasmuch as the former either actually preserves, or appears to preserve, a number of letters with which

the latter dispenses. These are exhibited in *italic* type.

English.	Written Tibetan.	Spoken Tibetan.
Man	mi	mi
Head	*m* go	go
Hair	*s* kra	kra
Eye	mig	mik
Ear	sa	amch
Tooth	so	so
Blood	khrag	thak
Bone	ruspa	ruko
Hand	lagpa	lango
Foot	*r* kangpa	kango
Sun	nyima	nyima
Moon	*z* lava	dawa
Star	*s* karma	karma
Fire	me	me
Water	chhu	chhu
Stone	*r* do	do
Tree	*l* jonshing	shingdong
One	*g* chig	chik
Two	*g* nyis	nyi
Three	*g* sum	sum
Four	*b* zhi	zhyi
Five	hna	gna
Six	druk	thu
Seven	*b* dun	dun
Eight	*b* rgyud	gye
Nine	*d* gu	guk
Ten	*b* chu	chu
—	thamba	—

Bútan differs from Tibet Proper, chiefly in being more open to influences from India. The Bútanis call themselves Lhopa.

Another, and a more extreme form of the Eastern Bhot, is the language of Takyul, or the land of the Tak, or Takpa, which is the country marked Towang and Towang Raj in the ordinary maps.

English.	Lhopa.	Takpa.
Man	mi	men
Head	gutoh	gokti
Hair	kya	pu
Eye	mido	melong
Ear	navo	neblap

English.	Lhopa.	Takpa.
Tooth	soh	wah
Blood	thyak	khra
Bone	rutok	rospa
Hand	lappa	la
Foot	kanglep	leme
Sun	nyim	plang
Moon	dau	leh
Star	kam	karma
Fire	mi	meh
Water	chhu	chhi
Stone	doh	gorr
Tree	shing	shendong
One	che	the
Two	nye	nai
Three	sum	sum
Four	zhi	pli
Five	gna	liagni
Six	dhu	kro
Seven	dun	nis
Eight	gye	gyet
Nine	gu	dugu
Ten	chatham	paki

Further to the South, in contact with the language of Nepaul, is spoken the Serpa which seems to be all but actual Bhot.

English.	Serpa.	English.	Serpa.
Man	mi	*Hand*	lango
Head	go	*Foot*	kango
Hair	ta	*Sky*	nam
Eye	mik	*Sun*	nimo
Ear	amchuk	*Moon*	oula
Tooth	so	*Star*	karma
Blood	thak	*Water*	chhú
Bone	ruba	*Stone*	doh.

Beside the Bultistani, Ladaki, Thibetan, and Butani varieties, there are several local dialects, of which, as may be supposed, we know but little. In Lower Kunawer the language is Indian rather than Bhot; but in Upper Kunawer there are the Kanet dialects and sub-dialects. In Rampur, *Milchan** is the word for the language in general of the parts around, so that the Milchan is the

* Probably the Hindu *Mlech*.

language of the district; of which the Lubrung (or Kanam) and the Lidung (or Lippa) are varieties. Meanwhile *Theburskud* denotes a provincial dialect, such as that of Súgnúm, and others.

English.	Milchan.	Theburskud.	Súmchú.
Man	mi	mi	mé
Women	chismi	eshrí	esplung
Head	bul	pisha	pisha
Tongue	le	le	le
Eye	mík	mé	mí
Ear	kanung	rupung	repung
Foot	bung	bunk	bunkun
Sun	yúne	né	nímok
Moon	gulsung	gulsung	gulsung
Star	skara	karma	karma
One	ít	té	ít
Two	nísh	níshí	nísh
Three	súm	súm	húm
Four	pu	pí	pu
Five	gna	gnai	gna
Ten	saí	chúí	sa

The Infinitives run as follows:—

In Milchan . . . . *lonhmih or lonhmig*
— Lippa . . . . . *lodenh' or lodent*
— Kanam . . . . *logma*
— Súgnúm . . . . *lopang*
— Súmchú . . . . *lomma or loma.*

The following language, though Bhot, belongs geographically and politically to Nepaul.

English.	Thákṣya.	English.	Thákṣya.
Man	makai	*Fire*	hme
Head	ta	*Water*	kya
Hair	chham	*Tree*	ghyung
Hand	yayathin	*One*	di
Eye	mi	*Two*	gni
Foot	malethin male	*Three*	som
Blood.	ka	*Four*	bla
Bone	nati	*Five.*	gna
Ear	hna	*Six*	tu
Tooth	gyo	*Seven*	gnes
Day	sar	*Eight*	bhre
Sun	ghan-gni	*Nine*	ku
Moon	latigna	*Ten*	chyu
Star	sar		

One of the Bútan dialects is known under the name Changlo. It is spoken in the North-east, apparently in contact with some of the languages of the Asam mountaineers.

The Chinese call certain rude tribes in the south-east of Tibet, and (consequently) to the north-west of their own frontier, *Sifan*, a term said to mean Western Barbarian.

The area to which this name applies is anything but well marked. A line drawn from the Koko Nor to the frontier of Yunnan will pass through it. But the frontier of Yunnan is a long one. The Thochu, Manyak, and Gyarung vocabularies belong to this district; all being, *inter alia*, collected through the exertions of Mr. Hodgson.

Of these, the Manyak lies to the south, the Gyarung in the centre, and the Thochu to the north. I have little hesitation in saying that, though Chinese in respect to their political relations, and Tibetan in respect to their geography, these three forms of speech are as much Burmese as Bhot.

English.	Changlo.	Gyarung.	Manyak.	Thochu.
Man	songo	tir-mi	ohhoh	nah
Head	sharang	ta-ko	wulli	kapat
Hair	cham	tarni	mui	hompa
Eye	ming	tai-mek	mne	kan
Ear	na	tirne	'napi	nukh
Tooth	shia	ti-swe	phwih	sweh
Blood	yi	ta-shi	shah	sah
Bone	khang	syarhu	rukhu	ripat
Hand	gadang	tayak	lapcheh	jipah
Foot	bi	tami	lipchheh	jako
Sky	ngam	tu-mon	mah	mahto
Sun	lani	kini	nyima	mun
Moon	murgeng	tsi-le	leh	chhap
Star	mi	tsine	krah	ghada
Fire	ri	ti-mi	sameh	meh
Water	lung	ti-chi	dyah	chah
Stone	shing	rugu	wobi	gholopi
One	thur	kate	tabi	ari
Two	nyik-ching	kanes	nabi	gnari

English.	Changlo.	Gyarung.	Manyak.	Thochu.
Three	sam	kasam	sibi	ksiri
Four	hhi	kadi	rebi	gzari
Five	nga	kunggno	gnabi	wari
Six	khung	kutok	trubi	khatari
Seven	zum	kushnes	skwibi	stari
Eight	yen	oryet	zibi	khrari
Nine	gu	kunggu	gubi	rguni
Ten	shong, se	sih	chechibi	paduri.

The Hor, or Horpa, occupy the western part of Northern Tibet and parts of Chinese Tartary, or Little Bokhara, and Dzungaria. They decidedly touch both the Turk and Mongol areas; and, as they are nomads rather than agriculturalists, they are more Tartar in habit than Tibetan. At the same time, their language is Bhot; and so, to a great extent, is their creed. The major part is Buddhist: though there are some Mahometans amongst them—a few within the frontier of Tibet; more beyond it. To some of these the Tibetans apply the name Kháchhe; which is, word for word, the Chinese Kao-tse. They call themselves, however, *Igúr;* and from this, along with a few other facts of less importance, I look upon them as Turks in blood, though Bhot in language.

English.	Hor.	Tibetan.	Uigur.
Man	vzih	mi	er, kishi
Head	gho	go	bash
Hair	spu	kra	satsh
Eye	mo	mik	kusi
Ear	nyo	amcho	kulak
Tooth	syo	so	tish
Blood	sye	thak	khan
Bone	rera	ruko	sungguki
Hand	lha	lango	ilik
Foot	ko	kango	adakhi
Sky	koh	namkháh	tengri
Sun	gna	nyima	kun
Moon	slikno	dawa	ai
Star	sgre	karma	yuldus
Fire	umah	me	oot
Water	hrah	chhu	suw
Stone	rgame	do	tash

English.	Hor.	Tibetan.	Uigur.
Tree	nah	shindong	yikhatsh
One	ra	chik	bir
Two	gre	nyi	iki
Three	su	sum	utsh
Four	pla	zhyi	tort
Five	gwe	gna	bish
Six	chha	thu	alty
Seven	zne	dun	yídi
Eight	rhiee	gye	sekis
Nine	go	guh	tochus
Ten	sga	chuh	on.

The details of the Tibetan, where it comes in contact with the languages of the Paropamisus, are obscure. They will be noticed in the sequel.

CHAPTER III.

Nepalese and Sikkim Languages.—Gurung and Murmi.—Magar and Bramhú.—Chepang.—Háyú.—Kusunda.—Newar and Pahari.—Kiranti and Limbu.—Lepcha.—Dhimal.—Bodo.—Garo.—Borro.—Sunwar.

It is convenient to speak of the languages of Nepaul and Sikkim as if they constituted a definite group. It is convenient to do this, because these countries, with their peculiar political relations, though Indian in their geography, and Tibetan in their ethnology, are neither exactly Tibetan, nor exactly Indian as a whole; but rather a district *per se*.

The dialects and sub-dialects of this class are referable to the following groups:—(1), the Gurung; (2), Magar; (3), Chepang; (4), the Háyú; (5), the Kusunda; (6), the Newar; (7), the Kiranti; (8), the Lepcha.

(1). The Magar occupy the lower, the Gurung the higher levels of the Himalaya; the Gurung being, like the Magars, a military caste; but (unlike the Magars), being Buddhist rather than Brahminic; and, as such, more Bhot, in respect to their civilization, than Indian. Some of them are, perhaps, more pagan than Bhot. They are a rude set; shepherds rather than agriculturalists; but little being known of their language. The Murmi is one of its dialects.

English.	Gurung.	Murmi.
Man	mhi	mi
Head	kra	thobo
Hair	moi	kra
Hand	lapta	ya
Foot	bhale	bale

English.	Gurung.	Murmi.
Eye	mi	mi
Ear	nabe	nape
Bone	nugri	nakhu
Blood	koh	ka
Tooth	sak	swa
Day	dini	dini
Sun	dhini	dini
Moon	—	ladima
Star	pira	karchin
Fire	mi	me
Water	kyu	kwi
Tree	sindu	dhong
Stone	yuma	yumba
One	kri	grik
Two	ni	gni
Three	song	som
Four	pli	bli
Five	gna	gna
Six	tu	dhu
Seven	nis	nis
Eight	pre	pre
Nine	kuh	kuh
Ten	chuk	chiwai.

(2). Occupants of the lower levels, and the western districts, the Magars have been in more than ordinary contact with the Hindús of the Oude and Kumaon frontiers. No wonder, then, that the blood and language but imperfectly coincide. Many Hindús are said to speak Magar, whilst numerous Magars have either unlearnt their own tongue or speak the Magar along with it. The creed is imperfectly Brahminic; the alphabet Indian; the tendencies and civilization Indian.

The Bramhú dialect, spoken by a degraded population of the parts about, is more Magar than aught else.

English.	Magar.	Bramhú.
Man	bharmi	bal, bar
Head	mitalu	kapa
Hair	chham	syam
Hand	hutpiak	bhit
Foot	mihil	unzik
Eye	mik	mik
Ear	nakyeh	kana

English.	Magar.	Bramhú.
Bone	miryaros	wot
Blood	hyu	chiwi
Tooth	siak	swa
Day	namsin	dina
Sun	namkhan	uni
Star	bhuga	—
Fire	mhe	mäi
Water	di	awa
Tree	sing	simma
Stone	thung	kungba
One	kat	de
Two	nis	ni
Three	song	swom
Four	buli	bi
Five	banga	banga.

(3, 4). The Chepang and Váyú, or Háyú, is a broken and depressed tribe of this district. The Váyú consider themselves a distinct people, falling into few or no subdivisions. Their language is said to be unintelligible to any one else; and so it seems to be from the specimen. They believe that at some remote period they were a powerful people, though now reduced.

(5). The Kusunda are even more broken up than the Váyú, with whom they are conterminous.

English.	Chepang.	Váyú.	Kusunda.
Man	pursi	sing-tong	mihyak
—	—	lon-cho	—
Head	tolong	pú-chhi	chipi
Hair	men	song	gyai-i
Hand	kutt	gót	gipan
Foot	la	lé	chan
Eye	mik	mék	chining
Ear	ne	nak-chu	chyáu
Bone	rhus	ru	gou
Blood	wi	ví	uyu
Tooth	srék	lu	toho
Day	nyi	numa	dina
Sun	nyam	nomo	ing
Moon	lahe	chó-lo	jun
Fire	me	me	ja
Water	ti	ti	tang
Tree	sing, singtak	sing-phung	i

English.	Chepang.	Váyú.	Kusunda.
One	yazho	kolu	goisang
Two	nhizho	nayung	ghigna
Three	sumzho	chuyung	daha
Four	ploizho	bining	pinjáng
Five	pumazho	—	pagnangjáng.

(6). The Newar belongs to the central valley, or Nepaul Proper, the most favoured tract of the kingdom, and the tract where the rudeness of the original paganism is at its *minimum;* the creed being partly Brahminic partly Buddhist. The Pahri, or Pahi, one of the broken tribes, is Newar; in other words, the Pahri is to the Newar as the Bramhú was to the Magar.

English.	Newar.	Pahri.
Man	mijang	manche
Head	chhong	chhe
Hair	song	son
Hand	palaha	la
Foot	pali	li
Eye	mikha	mighi
Ear	nhaipong	nhuapuru
Bone	kwe	kusa
Blood	hi	hi
Tooth	wa	wa
Day	nhi	nhinako
Sun	suja	suje
Star	nagu	nung-gni
Fire	mi	mi
Water	lau	lukhu
Tree	sinia	sima
Stone	lohong	lọnggho
One	chhi	chi
Two	ni	ni
Three	son	sung
Four	pi	pi
Five	gna	gno
Six	khu	ku
Seven	nhe	nhe
Eight	chya	chya
Nine	gunh	gun
Ten	sanho	gi.

(7). Occupants of the valley of the Arun, and the district which takes its name from them, the Kirant,

Kiranti, or Kiratas, are the most eastern of the tribes of Nepaul, being conterminous with the Lepchas of Sikkim. The name is Indian; so that little is to be inferred from either its antiquity or the extent of its application. Whenever there was a population in a certain relation to the Hindú, the term would apply.

The Kirata under notice, fall into two primary divisions, the Limbu and the Kwombu. The Limbu have an alphabet: the Kwombu dialects are unwritten.

English.	Kirata.	Limbu.
Man	mana	yapme
—	—	yembocha
Head	tang	thagek
Hair	moa	thagi
Hand	chukuphema	huktaphe
Foot	ukhuro	langdapphe
Eye	mak	mik
Ear	naba	nekho
Bone	saiba	sayet
Blood	hau	makhi
Tooth	kang	hebo
Day	len	lendik
Sun	nam	nam
Moon	lava	lavo
Star	sangyen	kesva
Fire	mi	me
Water	chawa	chua
Tree	sangtang	sing
Stone	lungta	lung
One	ektai	thit
Two	hasat	nyetsh
Three	sumya	syumsh
Four	laya	lish
Five	gnaya	gnash
Six	tukya	tuksh
Seven	bhagya	nuksh
Eight	reya	yetsh
Nine	phangya	phangsh
Ten	kip	thibong.

Until a few months back, the Kiranti language was in the same predicament with those that have just been noticed. Perhaps, it was less known. At any rate, it took no remarkable prominence in the philology of

Nepaul. It might consist of a single dialect, or of many. It was akin to the Limbu and the Limbu akin to it. Of its other varieties we knew nothing. A recent paper of Mr. Hodgson now supplies vocabularies for its dialects and sub-dialects; for which the following is the suggested classification:— 1. Waling; 2. Yákha; 3. Chourásya; 4. Kulung; 5. Thulung; 6. Bahing; 7. Lohorong; 8. Lambichhong. These constitute the Waling branch of the Bontawa group, of which 9. Rúngchhénbúng; 10. Chhingtáng, are also members. Then come, 11. Chamling, or Ródóng; 12. Nachhereng; 13. Báláti; 14. Sángpáng; 15. Dumi; 16. Khaling; 17. Dungmalu.

(8). The Lepcha spoken in Sikkim, is, like the Limbu dialect of the Kiranti, a written language; though its literature is of the scantiest.

English.	Lepcha.	English.	Lepcha.
Man	maro	*Fire*	mi
—	tagri	*Water*	ong
Head	athiak	*Tree*	kung
Hair	achom	*Stone*	long
Hand	kaliok	*One*	kat
Foot	dianghok	*Two*	nyet
Eye	amik	*Three*	sam
Ear	anyor	*Four*	phali
Bone	arhet	*Five*	phágnon
Blood	vi	*Six*	tarok
Tooth	apho	*Seven*	kakyok
Day	sakne	*Eight*	kaken
Sun	sakhak	*Nine*	kakyot
Moon	dau	*Ten*	kati.
Star	sahor		

Now, all these languages are not only members of the same great class with the Bhot, but the fact of their being so is clear and patent upon the most cursory inspection. No language, however, of a Brahminic or a Buddhist population, especially if it be on the frontier of Hindostan, can escape the certain results of contact with India; and this shows itself in the vocabulary. The proportion which these Indian elements bear to the rest,

varies with the language. It may be but small. It may be moderate. It may be so great as to destroy the original character of the tongue altogether. In the following languages, the numerals are Hindú; and, though this is an artificial characteristic, it is a convenient one. It gives a Hindú aspect to the vocabulary; and, as a general rule, where the numerals are Hindú, a very great proportion of the other words is Hindú also—so much so, indeed, as to make the position of the language, on the first view, equivocal. In some cases it may really be so. The first language of our list is, in the eyes of many, a dialect of the Hindú, containing a few Bhot fragments, rather than a Bhot dialect in what may be called a metamorphic form.

1. The Kooch of Kooch Behar, as spoken by the Mahometan and Brahminic sections of the name. The Pani Kooch, or unconverted Kooch, are believed to use a more decidedly Bhot form of speech.
2. The Daráhe (or Dahi) and Dénwár.
3. The Kuswar.
4. The Tharu.
5. The Pakhya.

The populations which speak them are called, by Mr. Hodgson, to whom all the details are due, the Broken Tribes. His list contains, besides the preceding, the Chepang, the Bhrámo, and the Pahrí. These, however, are not only clearly Nepalese, but have been referred to a given Nepalese language, and subordinated to it as a dialect. It is the *equivocal* character of the foregoing languages that places them in a group by themselves; a group which is merely provisional, as further researches will show.

The *Dhimal*, avoiding both the open plains and the mountain heights, occupy the *turai* between the Konka and Dhorla, where they are conterminous with the *Bodo*. Nor is this all. The two populations are not only conterminous but intermixed, each inhabiting separate

villages. For all this, there is a notable—I might say a wide—difference between their languages. It is with the Háyú, and Kusunda group, or, at least with the languages to the west, that the Dhimal appears to have its closest affinities. The Bodo, on the contrary, is all but one with the Borro of Cachar, besides being closely allied to the Garo of the Garo Hills, in the north-east of Bengal.

English.	Dhimál.	Bodo.	Garo.	Borro.
Man	waval	hiwa	mande	manse
—	diang	manshi	—	—
Head	purung	khoro	skho	khoro
Ear	nhatong	khoma	nachil	khama
Eye	mi	mogon	mikran	nigan
Blood	hiki	thoi	anchi	thoi
Bone	hara	begeng	greng	begeng
Tooth	sitong	hathai	jak	nakhai
Hand	khur	akhai	jatheng	atheng
Foot	khokoi	yapha	sal	san
Sun	bela	shan	jashki	hatolthi
Star	phuro	hathotkhi	wal	wat
Fire	men	wat	chi	doi
Water	chi	doi	—	—

The Bodo are called by the Hindús, Mekh, or Mlech ; and they are so called because they pass for impure infidels.

The Borro of Cachar take us into Asam ; and (of Asam) towards the southern, rather than the northern, boundary. But the northern boundary is the one that we must first examine ; remembering that the mountain-range which forms it runs due east from that part of Bútan which gave us the Changlo and the Takpa vocabularies.

Of the Sunwar vocabulary of Hodgson I am unable to give the exact locality.

English.	Sunwar.	English.	Sunwar.
Man	muru	*Foot*	kweli
Head	piya	*Eye*	michi
Hair	chang	*Ear*	nopha
Hand	table	*Bone*	nishe

English.	Sunwar.	English.	Sunwar.
Blood	usi	*Thine*	ike
Tooth	kryu	*His*	hareake, mereke
Day	nathi	*Our's*	go-ainke
Sun	na	*Your's*	gai-ainke, inke
Star	soru	*Their's*	hari-ainke
Fire	mi	*One*	ka
Water	pankhu	*Two*	nishi
Tree	rawa	*Three*	sang
Stone	phunglu	*Four*	le
I	go	*Five*	gno
Thou	gai	*Six*	ruk
He, she, it	hari	*Seven*	chani
We	govki	*Eight*	yoh
Ye	gaivki	*Nine*	guh
They	harevki	*Ten*	sashi.
Mine	ake		

Of the preceding forms of speech, the Gurung, Magar, and Kiranti, seem to be the most Bhot; whilst the Newar and Kusunda point the most decidedly towards India; the Garo to the Singpho; and the Lepcha to the North Asam, class.

CHAPTER IV.

Languages of Assam.—Northern Frontier.—Aka, Dofla, and Abor.—Miri.—Mishmi.—Southern Frontier.—Kasia.—Mikir.—Angami.—Nagas.—Singpho.

COLLECTIVELY, the Aka, Dofla, Abor, Miri, and Mishmi, may be called the hill-tribes of the northern boundary of Asam. They all, with the exception of a few of the Miris, lie to the north of the Burhamputer, along the banks of which the displacement and obliteration of transitional forms of speech have been great. The chief language of Lower Asam—the valley—is Indian; the Asamese, properly so-called, being even more Indian than the dialects of the broken tribes. It is limited, however, to the level country; the mountains of the southern and the northern boundary being held by aborigines. But these are separated from each other; or if continuous, are only traced in their continuity *round* the valley, not *across* it.

The hills that form the *northern* boundary of Asam are occupied by numerous rude tribes known as Aka, Dofla, and Abor; all three using dialects of the same language. That of the Miri is closely allied. Those of the Taying and Mijhu dialects of the Mishmi are further removed.

Beginning with the eastern boundary of Tibet, the order of the numerous hill-tribes of the northern boundary of Asam, of which the languages are known to us through vocabularies, is as has been given—Aka, Dofla, Abor, Miri, and Mishmi. The Miri stretch farthest across the valley, or southwards, while the Mishmi occupy its eastern extremity; where there has been a

partial displacement—a displacement effected by the Ahom and Khamti of the Thay stock, of whom more will be said as we proceed.

English.	Dofla.	Abor.	Miri.
Man	bangni	amie	ami
Hair	dùmùk	dumid	dumid
Head	dompo	dumpong	tupko
Ear	niorung	narung	ierung
Eye	nyuk	aming	amida
Blood	ui	yi	yie
Bone	solo	along	along
Foot	laga	ale	leppa
Hand	lak	elag	elag
Sun	dani	arung	dainya
Moon	polo	polo	polo
Star	takar	tekar	takar
Fire	ami	emme	umma
Water	esi	asi	achye
One	aken	ako	ako
Two	ani	ani	aniko
Three	aam	angom	aumko
Four	apli	api	apiko
Five	ango	pilango	angoko
Six	akple	akye	akengko
Seven	kanag	konange	kinitko
Eight	plagnag	pini	piniko
Nine	kayo	kinide	konangk
Ten	rang	iinge	uyingko.

The Mijhu and Tayung forms of speech are called dialects of the Mishmi. Perhaps they are so. At the same time they differ from one another more than the Aka and Abor, which have been quoted as separate substantive languages :—

English.	Tayung.	Mijhu.
Man	nme	ktchong
Head	mkau	kau
Eye	mollom	mik
Ear	nkruna	ing
Blood	rhwei	vi
Bone	lubunglubra	zak
Hand	ptoya	yop
Foot	mgrung	mpla
Sun	ring-nging	lemik

English.	Tayung.	Mijhu.
Moon	hho	lai
Fire	naming	mai
Water	machi	ti
One	eking	kmo
Two	kaying	kaning
Three	kachong	kacham
Four	kaprei	kambum
Five	mangu	kalei
Six	tharo	katham
Seven	uwe	nun
Eight	elyeni	ngun
Nine	konyong	nyet
Ten	halong	kyep.

The southern range now claims notice. We touched it when the Garo and Bodo were under notice.

Due east of the Garo country come the *Kasia* districts; the language of which is less like its immediate neighbour, than its locality suggests.

The *Mikir* believe that their ancestors came from the Jaintia Hills; but no specimen of the Jaintia dialects, *eo nomine*, being known, the value of the belief is uncertain. Their present occupancies are in North Cachar, Lower and Central Asam. The "sounds of their language," writes Robinson, "are pure and liquid," and the gutturals and strong aspirates are but few. There is a "slight nasal inflection and an abrupt cadence." Some of the Mikir are imperfect converts to Brahminism.

English.	Kasia.	Mikir.
Man	uman	arleng
—	—	penso
Woman	ka kantei	arloso
Head	kakli	iphu
Eye	ka kamat	mek
Ear	ka skor	ino
Nose	ka kamut	inokan
Mouth	ka shintur	ingho
Tooth	ka baniat	isso
Tongue	——	ade
Hand	ka thallid	ripa
Foot	ka kajat	kengpak

English.	Kasia.	Mikir.
Sun	ka sngi	arni
Moon	ubanai	cheklo
Star	uklur	cheklo longsho*
Fire	kading	me
Water	kaum	lang
Stone	man	arlong
Wood	kading	theng
One	——	nisi
Two	——	hini
Three	——	kithom
Four	——	phili
Five	——	phanga
Six	——	therok
Seven	——	theroski
Eight	——	nerkep
Nine	——	serkep
Ten	——	kep.

The *Angami* succeed the Mikir; rude hill-men, pagan, and unlettered. Their language seems to fall into dialects and sub-dialects; its affinities being such as its locality suggests. They are more especially, Mikir, Aka, Dofla, and Abor.

English.	Angami.	English.	Angami.
Man	ma	*Fire*	mi
Woman	thenuma	*Water*	zu
Head	uchu	*Stone*	keche
Eye	umhi	*Wood*	si
Ear	uneu	*One*	po
Nose	unheu	*Two*	kana
Mouth	ume	*Three*	se
Tooth	uhu	*Four*	da
Hand	ubiju	*Five*	pengu
Foot	uphi-ju	*Six*	shuru
Sky	keruke	*Seven*	thena
Day	ja	*Eight*	thata
Sun	naki	*Nine*	theku
Moon	thirr	*Ten*	kerr.
Star	themu		

And now begins a district where classification by means of definition is impracticable. The Angami, and

* Little moons.

the tribes to the east of them, are called *Naga*; Naga being a generic name for the wild tribes of mountains that bound *Asam* to the south. It is not, however, a name founded on their languages, and I doubt if it be natural. I think that all the Naga dialects might be grouped as *Singpho* without unduly raising the value of the class so-called.

The earliest notice of the forms of the Naga (from which I have separated the Angami) is by Brown, the fullest is to be found in the second volume of Transactions of the American Oriental Society, where there are specimens of no less than ten of their dialects, or sub-dialects.

English.	Nowgong.	Tengsa.	Khari.	Hatigor.
Man	nyesung	mesung	ami	nyesung
Woman	—	anakti	anudi	tatsü
Head	takolak	tako	te-lim	takolak
Hair	ko	ko	kwa	ko
Eye	tenok	te nyik	te-nik	te-nok
Ear	tenaung	te-lanno	te-nhaun	te-naung
Tooth	tabu	ta-phu	ta-phá	ta-bu
Hand	tekha	ta-khat	ta-khet	ta-kha
Foot	tatsüng	ta-ching	ta-chang	ta-tsüng
Sky	mabat	anung	aning	anyang
Sun	annu	tinglu	suhih	annü
Moon	yita	lutá	leta	yitá
Star	pitinu	lutingting	peti	pitinu
Fire	mi	masi	matsü	mi
Water	tsü	tü	atsü	tsü
Stone	lungzük	lungmango	along	lungzük
Tree	santung	sangtung	sundong	santung
One	katang	khatu	akhet	—
Two	anna	annat	anne	—
Three	asam	asam	asam	—
Four	pazr	phale	phali	—
Five	pungu	phungu	phanga	—
Six	tank	thelok	tarok	—
Seven	tanet	thanyet	tani	—
Eight	te	thesep	sachet	—
Nine	taku	thaku	taken	—
Ten	tarr	thelu	tarah	—

English.	Namsang, &c.	Joboka, &c.
Man	minyan	mi
Woman	dehiek	tunaunu
Head	kho	khangra
Hair	kacho	kho
Eye	mit	mik
Ear	na	na
Tooth	pa	va
Hand	dak	chak
Foot	da	tsha
Sky	rangtung	rangphum
Sun	san	ranghan
Moon	da	letlu
Star	merik	letsi
Fire	van	van
Water	jo	ti
Stone	long	long
One	vanthe	tuta
Two	vanyi	anyi
Three	vanram	azam
Four		ali
Five	banga	aga
Six	irok	azok
Seven	ingit	annat
Eight	isat	achat
Nine	ikhu	aku
Ten	ichi	banban.

English.	Mithan.	Tablung.	English.	Mithan.	Tablung.
Man	mi	sauniak	*Water*	ti	riang
Woman	—	chikkho	*Stone*	ling	yong
Head	khang	sang	*Tree*	pan	peh
Hair	kho	min	*One*	atta	cha
Eye	mik	mik	*Two*	unyi	ih
Ear	na	na	*Three*	azum	lem
Tooth	va	pha	*Four*	ali	peli
Hand	chak	yak	*Five*	aga	nga
Foot	tchya	yahlan	*Six*	arok	vok
Sun	ranghon	wanghi	*Seven*	anath	niath, neth
Moon	letna	le	*Eight*	ainet	thuth
Star	lethi	chaha	*Nine*	aku	ther, thu
Fire	van	ah	*Ten*	ban	pan.

The Jactung, Malung, and Sima dialects are closely akin to this.

In a limited sense, *Singpho* is a convenient name for a group of dialects, of which (1) the Singpho Proper, (2)

the Jili, and (3) the Kakhyen, are known by specimens. On the north-east it touches the Mishmi, and the intrusive Khamti. On the south-east it comes in contact with certain dialects of the Siamese group; being itself the nearest congener not belonging to their class.

The Singpho Proper are Buddhists, with a Shan alphabet. The Muttuk, Moran, or Moameria, are Hindú in creed, though of suspicious orthodoxy. Of their language, *eo nomine* (unless the Mithan of the foregoing table be one), I have seen no specimen. I find, however, statements to the following effect, viz. that that of the Khaphok tribe is just intelligible to a Singpho Proper; that in the Khanung there is still a resemblance to the Singpho, but that the language is no longer mutually intelligible; and thirdly, that the Khalang and Nogmun forms of speech are truly Singpho.

Of the Jili vocabulary (the only one we have) seventy *per cent.* is Singpho, twenty-two *per cent.* Garo. This gives an indirect connection with the Bhot; a connection, however, which is no closer than that with the Burmese. In short, the Singpho group is eminently transitional, its value being, in the present state of our knowledge, uncertain.

English.	Singpho.	Jili.	Kakhyen.
Man	singpho	nsang	masha
Hair	kara	kara	kala
Head	bong	nggum	paong
Ear	na	kana	na
Eye	mi	nju	mi
Blood	sai	tashai	tsan
Bone	nrang	khamrang	—
Foot	lagong	takkhyai	nego
Hand	letta	taphan	letla
Sun	jan	katsan	tsan
Moon	sita	sata	tsata
Star	sigan	sakan	shigan
Fire	wan	tavan	wan
Water	ncin	mchin	entsin
Stone	nlung	talong	long
Tree	phun	phún	phoun

English.	Singpho.	Jili.	Kakhyen.
One	dima	——	ngè
Two	nkhong	——	onkong
Three	masum	——	mesong
Four	meli	——	meli
Five	manga	——	menga
Six	kru	——	kaou
Seven	sinit	——	senit
Eight	macat	——	matsat
Nine	tseku	——	tiekho
Ten	si	——	shi.

Of the Deoria Chutia, I only know that the following is a specimen.

English.	Chutia.	English.	Chutia.
Man	mosi	*Water*	ji
Hair	kin	*Stone*	yatiri
Head	gubong	*Tree*	popong
Ear	yaku	*One*	dugsha
Eye	mukuti	*Two*	dukuni
Blood	chui	*Three*	dugda
Bone	pichon	*Four*	duguchi
Foot	yapasu	*Five*	dugumua
Hand	otun	*Six*	duguchu
Sun	sanh	*Seven*	duguchi ?
Moon	yah	*Eight*	duguche
Star	jiti	*Nine*	duguchuba
Fire	nye	*Ten*	duguchuba *and* dugshe.

It is, probably, Singpho.

CHAPTER V.

Continuation of the Garo line.—The Khumia, Old and New Kuki.—The Continuation of the Naga line.—Munipur Group.—Koreng, Luhuppa, Tankhu, Khoibu, &c.—The Karens.—The Burmese Proper.

CAUCASUS itself, with all its accumulation of mutually unintelligible forms of speech, within a comparatively small area, is less remarkable for the density of its languages than the parts now under notice. Whether we look to the Garo, Kasia, and Mikir areas themselves, or the parts which immediately underlie them, viz: Cachar, Sylhet, Tipperah, and Chittagong; whether we look to the Naga districts of Asam and the parts that lie due south of them, or the valley of the Upper Irawadi and its feeders, we find an accumulation of actual languages, or possible dialects, such as we rarely find in the Old World elsewhere.

We may take up our line from either the Garo, Bodo, Kasia, and Mikir, or from the Nagas. I begin with the former.

The Khumia occupy the skirts, the *Kuki* the tops of the hills. Except so far as the difference of level may develope differences in their mode of life, a Kuki is a Khumia, a Khumia a Kuki. The Kuki, however, are, as may be expected, the ruder and more truly pagan tribe; the creed being, nevertheless, tinctured with Indian elements.

The Kuki, who about sixty years ago came from the jungles of Tipperah to settle in Cachar, were, at first, in the same category with the Nagas, *i. e.* naked. In the course of time they ceased to deserve the name. They not only wear clothes now, but are skilful in the

cultivation and weaving of cotton. They are well clothed and well fed; on a level with the Angami Nagas for physical strength and also with the Kasia.

In Cachar they are called the Old Kuki. They fall into three divisions—the Rhángkúl, the Khelma, and the Betch, the first being the largest. The whole, however, are under 4000.

The Old Kuki of Cachar have a New Kuki to match. Both came from the south—both from the ruder parts of Tipperah and Chittagong. They came, however, as the name implies, at different times, and, as their language suggests, from different districts. The New Kuki form of speech is not always intelligible to an Old Kuki. Mr. Stewart saw one of the Khelma tribe as much puzzled with what a New Kuki was saying to him as he would have been with a perfect stranger. On the other hand, the Manipur dialects and the New Kuki are mutually intelligible. I do not think that the vocabularies verify this doctrine, either in the way of likeness or of difference. It may, nevertheless, be accurate.

Mug is the name by which the native population of the towns and villages of Arakan is designated. The Mugs amount to about six-tenths of the whole population; one tenth being Burmese, and the remainder Hindú. The only town of importance is the capital. Some of the Mug villages lie but just above the level of the sea; others are on the sides, others on the tops, of hills. The early history of Arakan, so far as it may be dignified by that name, makes it an independent State, sometimes with Chittagong and Tipperah in subjection to it, sometimes with Chittagong and Tipperah separate. The island of Ramrí, Cheduba and Sandoway are parts of Arakan; Mug in language, British in politics.

In the hill-country the type is changed, and instead the comparatively civilized Mug we get tribes like

the Kuki and Naga. The best known of these are—

The Tribes of the Koladyn River, which form a convenient if not a strictly-natural group. The Koladyn being the chief river of Arakan, and Arakan being a British possession, the opportunities for collecting information have been favourable; nor have they been neglected. Of the names of tribes, and of specimens of language, we have no want; rather an *embarras de richesse*. Buddhism, as a general rule, is partial and imperfect; partial as being found in some tribes only, imperfect as being strongly tinctured with the original Paganism. And of unmodified Paganism there is, probably, not a little. The forms of speech fall into strongly-marked dialects, in some, into separate languages; by which I mean that, in some cases, they may be mutually unintelligible. The government seems to be patriarchal during a time of peace, ducal during a time of war; ducal meaning that a tribe, or a confederacy of tribes, may find themselves, for the time, under the command of some general chief. The story of almost every tribe is the same. It came upon its present locality a few generations back, having originally dwelt elsewhere; somewhere northwards, somewhere to the south, somewhere to the east. It dispossessed certain earlier occupants. But these earlier occupants may, in their turn, be found in fragments, consisting of a single village, or of a few families. The form that the history, if so it may be called, of these marchings and countermarchings, of these fusions and amalgamations, of these encroachments and displacements, assumes, is deserving of notice.

One of the forms of tribute to a certain conqueror of one of the branches of the Khyens was the payment of a certain number of beautiful women? To avoid this the beautiful women tattooed themselves, so as to become ugly. This is why they are tattooed

at the present time. So runs the tale. In reality, they are tattooed because they are savages. The narrative about the conqueror is their way of explaining it. In Turner's account of Tibet, the same story repeats itself, *mutatis mutandis*. The women of a certain town were too handsome to be looked at with impunity; for, as their virtue was proportionately easy, the morals of the people suffered. So a sort of sumptuary law against an excess of good looks was enacted; from the date of which to the present time the women, whenever they go abroad, smear their faces with a dingy dirty-coloured oil, and so conceal such natural charms as they might otherwise exhibit.

There is another class of inferences; for which, however, learned men in Calcutta and London are chiefly answerable. Some of the tribes are darker-skinned than others. The inference is that they have Indian blood in their veins. They may have this. The fact, however, should rest upon its proper evidence. I venture to guess that, in most cases where this darkness of complexion occurs, the soil will have more to do with it than any intercourse with the Hindús. There will be the least of it on the hill-tops, less of it on the hill-sides, most of it in the swampy bottoms and hot jungles. At the same time, *some* Indian influences are actually at work.

The tribe which, most probably, is in the closest geographical contact with the Kuki of Chittagong is the

Mrú, or *Túng Mrú*, the name being native. It is also Rukheng. It means in Rukheng, or the language of Arakan, over and above the particular tribes under notice, all the hill-men of the surrounding district; this being the high country between Arakan and Chittagong. That the Mrú are the same as the Mrúng, who deduce their origin from Tipperah, I have no doubt; though I doubt the origin. They were all parts of one and the same division. At the present moment, the Mrú are in

low condition; fallen from their ancient high estate; for at one time, a Mrú chief was chosen king of Arakan; and when the Rukheng conqueror invaded the country, the country was Mrú. However, at present, the Mrú are despised. Their number in Arakan amounts to about 2800. Their present occupancy is somewhat west of their older one. This was on the Upper Koladyn; whence they were expelled by—

The Kami or *Kumi*.—The Kami or Kumi are themselves suffering from encroachments; gradually being driven westwards and southwards. They state that they once dwelt on the hills now held by the Khyens. What this means, however, is uncertain. The Khyens of a forthcoming section lie south of the Koladyn on the Yuma Mountains. If these, then, were the men who displaced the Kami and Kumi, the Kami and the Kumi themselves, when they moved upon the Mrú, moved northwards. But this need not have been the case. Khyen is a name given to more populations than one; and the very Mrú of the last noticed are sometimes called Khyen. If so, it may have been from one part of the Mrú country that the Kami and Kumi moved against another part. I do not give this as history; scarcely as speculation. I only give it as a sample of the complications of the subject. Word for word, I consider the Kami and Kumi to be neither more nor less than the name of the Khumia of Chittagong. I also think that Mrú is Miri. The Kami (Kumi) of British Arakan amount to 4129 souls.

The Sak or *Thak*.—The Sak, or Thak, are a small tribe on the river Nauf.

English.	Mrú.	Kumi.	Kami.	Sak.
Man	mrú	ku-mi	ka-mí	lù
Head	lú	a-lú	a-lú	a-khú
Hair	s'hám	s'hám	a-s'hám	kú-mí
Eye	min	me	a-mi	a-mí
Ear	pa-rám	ka-no	a-ga-ná	a-ka-ná
Tooth	yun	he	a-fhá	a-*th*a-wá

English.	Mrú.	Kumi.	Kami.	Sak.
Mouth	naur	li-boung	a-ma-ká	áng-sí
Hand	rút	ka	akú	ta-kú
Foot	khouk	khou	a-kho	a-tar
Skin	pí	pé	a-phú	mi-lak
Blood	wi	a-thí	a-thí	thé
Bone	a-hot	a-hú	a-hú	a-mrá
Sun	ta-nin	ka-ni	ka-ní	sa-mi
Moon	pú-lá	hlo	lá	*th*at-ta
Star	ki-rek	ka-si	a-shi	*th*a-geing-*th*i
Fire	má-i	mhá-i	má-i	bá-in
Water	tú-í	tú-í	tú-í	mi (?)
Bird	ta wá	ta-wú	ka-vâ	wa-si
Fish	dám	ngho	moí	pan-na
Snake	ta-ro-a	pú-wi	ma-khu-í	ka-pú
Stone	ta-whá	lún-s'houng	ka-lún	ta-lon
Tree	tsing-dúng	din-koung	a-kún	púng-páng
Mountain	shung	mo-i	ta-kun	ta-ko
River	au	ka-wú	ka-vá	pi-si
Village	kwá	a-váng	váng	thing
House	kín	úm	in	kyín
Egg	diú	díu	du	wa-tí
Horn	anáng	ta-ki	at-ta-ki	a-rúng
One	loung	há	ha	sú-war
Two	pré	nhú	ní	nein
Three	shún	túm	ka-tún	thin
Four	ta-lí	pa-lú	ma-lí	prí
Five	ta-ngá	pán	páng-ngá	ngá
Six	ta-rú	ta-rú	ta-ú	khyouk
Seven	ra-nhit	sa-rú	sa-ri	tha-ni
Eight	rí-yát	ta-yá	ka-yá	a-tseit
Nine	ta-kú	ta-kau	ta-ko	ta-fu
Ten	há	hau	ha-suh	si-su.

The Heuma or *Shendu.*—In 21° 15′ N. L. the Meeykyoung falls into the Koladyn from the east. It, of course, arises on some higher level, and this higher level is the watershed between it and the drainage of the Manipur system. The Shendu is known through a short vocabulary of Captain Ticket's.

Sylhet and Tipperah are like Asam; *i. e.* more or less Indian. The aboriginal dialects, however, are allied to each other and to the Burmese.

It may safely be said that all the preceding specimens represent dialects or sub-dialects of a single group;

all spoken by rude tribes, and all indigenous to the north-western parts of the Peninsula.

And now we go on from the Nagas. Of the frontier between the southern members of the group represented by them and the northern tribes of Munipur I can give no account. It seems, however, that over and above the civilized and Buddhist occupants of the capital and the parts around, the phenomena which we have seen in the Naga districts repeat themselves. From the southern slope of the Patkoe range the feeders of the western branch of the Irawadi cut channels and fertilize valleys, the occupancies of rude tribes.

That some of the forthcoming samples may represent dialects rather than separate substantive languages is probable. If so, as our knowledge increases, the details will be fewer. This, however, is no more than has taken place with the philology of Caucasus itself.

The language of this class which more especially leads to those of the last, is (I think) the Koreng; so that if we make the Munipur the centre of our group, the Koreng is its osculant or transitional member, leading toward the Naga division.

The following specimens are all taken from a paper by the Rev. N. Brown in the seventh volume of the Transactions of the Asiatic Society of Bengal, and they are accompanied by a table giving the percentage of words common to any of two of them:—

(1.)

English.	Koreng.	Songpu.
Man	cha mai	mai
Head	cha-pi	pi
Hair	ta-tham	sam
Mouth	cha-mun	mhoang
Tooth	ahu	hu, nai
Eye	mik	mhik
Ear	kon	anhukon

English.	Koreng.	Songpu.
Blood	ta-zyai	zyai
Bone	para	karau
Hand	cha-ben	ban
Foot	cha-pi	phai
Sky	tinggem	tingpuk
Sun	ting-naimik	naimhik
Moon	charhu	vu
Star	chagan	ganchongna
Day	nin	kalhan
Fire	cha-mi	mai
Water	ta-dui	dui
Bird	nthikna	nroi
Egg	pabum	nroidui
Earth	kadi	kandi
Fish	cha-kha	kha
Tree	sing-bang	thing bang
Stone	talo	ntau.

(2.)

English.	Luhuppa.	North Tankhul.
Man	mi	mü
Head	kui	akáo
Hair	kosen	sam
Mouth	khamor	ania
Tooth	ha	aha
Eye	mik	amicha
Ear	khana	akhana
Blood	ashi	asü
Bone	arü	arükáu
Hand	pang	akhui
Foot	phai	akho
Sky	kazing	kazirang
Sun	tsingmik	yimit
Moon	kachang	kacheang
Star	serva	sapachengla
Day	ngasun	masütum
Fire	mai	mai
Water	taru	aichu
Bird	va	ata
Egg	harü	hachü
Fish	khai	khi
Stone	ngalung	lunggau
Tree	thingrong	thingbang.

(3.)

English.	Khoibu.	Maring.
Man	thami	hmi
Head	lu	lu
Hair	sam	sam
Mouth	mur	mur
Tooth	ha	ha
Eye	mit	mit
Ear	khana	nhamil
Blood	hi	hi
Bone	thuru	kru
Hand	khut	hut
Foot	wang	ho
Sky	thangwan	nungthau
Sun	nongmit	nungmit
Moon	tangla	tangla
Star	tikron	sorwa
Day	nongyang	nunghan
Fire	mai	mai
Water	yui	yui
Bird	watsa	wacha
Egg	wayui	wayui
Fish	thanga	hnga
Stone	thullung	khlung
Tree	hingtong	hingbal.

(4.)

English.	Kapwi.	Maram.
Man	mi	m
Head	lu	a-pi
Hair	sam	tham
Mouth	mamun	ta mathu
Tooth	nga	agha
Eye	mik	mik
Ear	kana	inkon
Blood	thi	a-zyi
Bone	maru	mahu
Hand	kut	ván
Foot	ki	phai
Sky	tangban	tinggam
Sun	rimik	tamik
Moon	tha	lha
Star	insi	chaghantai
Day	tamlai	lanla
Fire	mai	mai
Water	tui	a-thui

English.	Kapwi.	Maram.
Bird	masa	aroi
Egg	makatui	aroighum
Fish	nga	khai
Stone	lung	akoi
Tree	thingkung	ntau.

As the table itself, containing as it does some languages foreign to the present district, will be required elsewhere, I satisfy myself by giving the following extracts from it. The percentage of Munipur words in the preceding vocabularies is as follows:—

In the	Maring	50
„	Kapwi	41
„	Khoibu	40
„	Middle Tankhul	35
„	South Tankhul	33
„	Luhuppa	31
„	North Tankhul	28
„	Champhung	28

In the Koreng itself it is 18.

All dialects giving, in Brown's Tables, more than 25 *per cent.*, I have classed as Munipur, the classification being provisional, and, by no means implying that 25 *per cent.*, constitutes a dialect. The great point to work-out here is the *direction* of the affinities.

Word for word Koreng seems Karen; Maring Maram; and Mrú, Mrúng, and Miri.

But it is not only from the Naga that the Koreng leads. The Munipur, which has only a percentage of 16 with the Proper Burmese, has one of 15 with the Karen, 15 with the Abor, 16 with the Jili (decidedly Singpho) 21 with the Songphu, 25 with the Maram, and 25 with the Singpho.

Between the Burmese Proper and the Siamese area there intervene—

The Karen Dialects.—The Karen tribes are believed to have great extension in a vertical direction, *i. e.* from

North to South, being said to extend from 28° to 10° N. L. If so, some contain Siamese, some Burmese, and some Chinese subjects. It is the southern section, however, which is best known; the languages here having commanded great and especial attention on the part of the American missionaries, whose exertions seem to have been rewarded with unusual success. The Proper Karen dialects are the Sgau and the Pwo: to which a third form of speech the Thoung-lhú is closely allied. Limited, as it is, by the literary Burmese, the Siamese, and the Mon of Pegu, the Karen division is a natural one, so far as the dialects that belong to it are known to us at the present time.

English.	Sgau.	Pwo.	Thoung-lhú.
Man	pó-khwá	pshá‘	lan
Head	khó‘	khó‘	katu
Hair	khó-thu	khó-thu	tu-lu
Eye	me	me	may
Ear	ná	na	nau
Tooth	me	thwa	ta-gna
Mouth	thá-khó	nó	proung
Hand	tshü	tshu‘	su
Foot	kho	khán‘	khan
Skin	phi	phi	phro
Blood	thwi	tshü thwi	thway
Bone	ghi	ghwi	htsot
Sun	mu	mü	mu
Moon	lá	lá	lu
Star	tshá‘	shá‘	hsa
Fire	mé‘u	mé‘	may
Water	thi	thi	htí
Bird	thó‘	thó‘	á-wa
Fish	nyá‘	yá‘	lita
Snake	gu	wgü	h’m
Stone	lu	lón	lung
Tree	thé‘	thén	thing-mu
Mountain	ka-tsŭ	khó‘-lon	koung
River	thi-kló‘	thi-kló	nhrong
Village	tha-wo	ta-wŭn	dung
House	hi	yén	sam
Egg	di‘	di‘	de
Horn	ku-nu	nón-	nung
One	ta	ka du	ta

English.	Sgau.	Pwo.	Thoung-lhú.
Two	khi	ni	ne
Three	thu	thūn	thung
Four	lwi	li	leet
Five	ye	yei	ngat
Six	ghu	ghü	ther
Seven	nwi	nwi	nwot
Eight	ghó	ghó	that
Nine	khwi	khwi	koot
Ten	ta-tshi	ka-tshi	tah-si.

The Burmese Proper now finds its place. It is a literary language; and, not only is it this, but it is the only important one of the group. It has been cultivated as such some centuries—it is not safe to say how many. Perhaps it is six or seven hundred years since the first composition in Burmese was written. The alphabet is of Indian origin, and it came in with Buddhism and the Pali literature. To this, the ordinary Burmese has always been subservient; so that it has been limited to secular literature. What this is will appear when we speak of the Siamese; for the difference between the literary Siamese and the literary Burmese is but small. It is a mere difference of degree. The philological view of the Burmese is, that it was originally a dialect of the parts about Ummerapura, to which, after an alphabet had been supplied, it became current over a large district, and was embodied and kept, more or less, stationary in books. At the same time it was a dialect of a valley belonging to the broader part of a river, and, as such, was a dialect of considerable geographical magnitude in the first instance.

Its literature is purely Buddhist; and, in this, it differs from the Munipur form of speech, which, to say nothing about its being a dialect of a smaller area, was, to a great extent, Brahminic as well. But its true Buddhist literature is Pali.

The older notices, and they are scarcely older than the early volumes of the Asiatic Researches, wherein we find

valuable Papers by Buchanan and Leyden, divide it into four dialects ; the Burmese Proper, the Arakan, the Tenasserim, and the Yo. This means merely the different ways in which Burmese, *as Burmese*, was spoken. It never anticipated such divisions as the present work has indicated, viz. Khen forms of speech from the Yoma, or Yo country ; and dialect after dialect from one river, the Koladyn, along with the several southern forms found in Tenasserim ; though these are less marked than the others. I think that it merely meant the variations which the Burmese, or Avan, *eo nomine*, as a separate substantive language, underwent. According to the view implied in this division, there would have been one great, and several smaller, languages.

However, the Burmese and Rukheng (of Arakan), under this view, are as follows : —

English.	Burmese.	Rukheng.
Man	lu	youkkya
Woman	mairima	mingma
Head	k'haung	gaung
Eye	myitsi	myitsi
Mouth	n'hok	kandwen
Sun	na	nï
Moon	la	la
Star	ke'nekkat	kre
Sky	moh	kaungkan
Fire	mih	mi
Water	re	ri
River	myit	mrik
Sea	pengle	panle
Stone	kyauk	kyauk
Mountain	toung	toung
One	tit	taik
Two	n'hit	n'haik
Three	thon	thong
Four	le	le
Five	nga	na
Six	k'hyauk	khrauk
Seven	k'how-n'hit	k'hu-naik
Eight	s'hit	s'hit
Nine	ko	ko
Ten	tase	tase.

Before the Rukheng became Burmese it, doubtless, gave us the analogues of the Kami, Mrú, and Sak, multiplied by the number of the hills and valleys. With the Yoma this was still more the case ; less so with Tenasserim, where the Burmese is recent and intrusive and (as such) not to be found in the aboriginal dialects ; or (if found) found in a less degree.

One of the *opera majora* in Comparative Philology is connected with the Burmese—a prize essay of Schleiermacher's. The question to be investigated was the effect of writing upon language. Schleiermacher argued that it was slight ; and, to justify his doctrine, compared the Burmese which had, according to all opinions, been written but a few centuries, with the Chinese that had, according to many opinions, been written for almost as many millennia. He showed that both were, essentially, the same ; and he inferred from this that languages could be kept stationary without writing. The merit of Schleiermacher's treatise lay in its inductive character. It took two facts and compared them. Had the work been worse than it is (and it is not unworthy of the great powers of the writer) it would have deserved the prize simply from this fact. I imagine that the majority of the candidates worked the question *à priori;* but—

"———————— illacrymabiles
Urgentur ignotique, longâ . . . .
Nocte, carent quia vate sacro."

The first I knew of the Burmese was from this dissertation. I have not seen it quoted, either in Germany or in England. Nevertheless, from the simple fact of its inductive character, I look upon it as a landmark ; and that, not only in the philology of these parts, but in comparative philology altogether.

CHAPTER VI.

The Thay, or Siamese, Group.—Its Extent and Direction.—The Siamese Proper.—The Laos.—The Khamti.—The Ahom.—The Shans.—The Palaong.—Cultivation of the Siamese Proper.

THE general name for the group now coming under notice is either Thay, or Siamese. It is represented by the literary language of Siam; so that, being a small class, it is not very important whether we call it by the one name or the other. By a *small class*, I mean one which falls into few minor groups; also one in which the differences of its two extremes are inconsiderable. In other respects the group is a large one.

The Thay area is remarkable for its inordinate extension in a vertical direction, *i. e.* from north to south. A Thay form of speech is spoken at the north-eastern end of Upper Asam, in contact with the Mishmi and the Singpho. This is in N. L. 28°. And a Thay form of speech is again spoken at the neck of the Malayan Peninsula, or as far south as N.L. 7°. Meanwhile, the breadth of this preposterously long strip of language is inconsiderable. Neither is its continuity demonstrated. How the Khamti districts meet the Laos, or whether they meet it at all, no one knows; the details of the Singpho dialects and the Chinese of Yunnan being obscure.

The *Thay* of the Lower Menam is the ordinary Siamese; and it is in Siam where the Thay civilization is at its *maximum*. This is essentially Buddhist. I know of no Thay tribes that retain their original paganism. I know of none where Brahminism has

made progress, *and the language been preserved.* The sacred literature of Siam is in the Pali tongue; the secular in the native language. It is pre-eminently metrical; little beyond the correspondence of ordinary life being in prose. The songs are in verse, the dramas in verse, the histories in verse.

The *Lau* occupy the Upper and Middle Menam, their political relations being with Siam rather than Burma. A Lau is a Siamese Shan; a Shan a Burmese Lau: Ruder than the Siamese of Bankok, the Lau are not only lettered Buddhists, but the possessors of a somewhat peculiar alphabet.

English.	Laos.	Siamese.
Man	khón	khón
Hair	phom	phom
Head	ho	hoa
Ear	pu	pu
Eye	ta	ta
Blood	leut	leut
Bone	duk	kaduk
Foot	tin	tin
Hand	mü	mü
Tooth	khiau	khiau
Sun	kangwan	tawan
Moon	deun	tawan
Star	lau	dau
Fire	fai	fai
Water	nam	nam
Stone	pin	pin
Tree	ton	ton
One	nüng	nüng
Two	song	song
Three	sam	sam
Four	si	si
Five	ha	ha
Six	hok	hok
Seven	tset	chet
Eight	pet	pet
Nine	kau	kau
Ten	sip	sip.

The *Khamti* of the north-eastern parts of Asam are rude tribesmen, though not unlettered pagans. Their

creed and alphabet are those of the Siamese. They are intruders, the original population having been akin to the Singpho. Such, at least, is the inference drawn from the condition of the Khaphok; the Khaphok being said to be not only serfs to the Khamti but serfs who speak a language which certain Singpho understand. A portion, however, of the Khamti area may also have been Mishmi.

The Khamti, however, are not the first members of the Thay family whose language found its way into Asam. The details of the *Ahom* conquest are obscure; as is the date of it. When it took place, however, the Ahom, like the present Siamese, were a lettered nation, with a Buddhist creed and an alphabet like the Lau. Although, at the present time, there may be found much Ahom blood among the men who speak the Indian of Asam, the Ahom dialect itself is nearly extinct.

The Thay of the Burmese Empire are called *Shans*; the Shans being the occupants of a number of small States between the Burmese, the Siamese, and the Chinese frontiers. They are neither pagan nor unlettered; their creed being Buddhist, their alphabet Lau or Thay. Of the Shan dialects, *eo nomine*, I know but little. I imagine, however, that the following vocabularies must represent something like two extreme forms; the former being from the Tenasserim frontier, the latter from the east of Bhamo.

English.	Ahom.	Western Shan.	Eastern Shan.	Khamti.
Man	kun	kúnpútrihn	koun	kun
Hair	phrum	khonho	khounho	phom
Head	kha	ho	ko	ho
Ear	pik	hú	mahou	pu
Eye	ta	matta	weta	ta
Blood	let	lit	let	lüt
Bone	tau	sot	loak	nuk
Foot	tin	ten	tin	tin
Hand	kha	mí	mhi	mu
Tooth	khui	khyo	khio	khui

English.	Ahom.	Western Shan.	Eastern Shan.	Khamti.
Sun	ban	kawon	kanwan	wan
Moon	den	len	leun	lün
Star	dau	loung	lao	nau
Fire	fai	hpihn (?)	fai	fai
Water	nam	nán	nam	nam
Stone	fra	mahein	mahin	pin
Tree	tun	ton	toun	tun
One	ling	nein	neun	nüng
Two	sang	htsoung	tsong	song
Three	sam	htsan	tsam	sam
Four	si	htsi	tsi	si
Five	ha	ha	ha	ha
Six	ruk	hoht	houk	hok
Seven	chit	tsít	tsat	tset
Eight	pet	tet	piet	pet
Nine	kau	kown	kao	kau
Ten	sip	tseit	sib	sip.

The *Palaong* inhabit the valleys that lie beyond the first range of mountains to the south-east of Bhamo; the mountains themselves being the occupancy of the Kakhyen—the Kakhyen being decidedly Singpho. To the south and west lie the Shan: to the east the obscure frontiers of the northern and north-western portions of the Kambojian and Anamitic areas. The fullest specimen of the Palaong language, *eo nomine*, is one collected by Bishop Bigaudet of the Ava and Pegu Mission; upon which there is a short commentary, by Mr. Logan, with whom I, unwillingly, differ as to its affinities. I cannot connect it with the language of Cochin-China and Kambojia rather than with those of Siam and Burma; though it has (as is to be expected from its locality) decided south-eastern affinities. Mr. Logan attributes its Shan elements to contact and intermixture; in my mind, gratuitously.

English.	Palaong.	
Head	kun	kho, *Shan, &c.*
Ear	biok	pik, *Ahom*
Eye	metsi	—
Foot	djeuri	tin, *Thay*
Sun	sengee	—
Star	lao	lao, *Shan, &c.*

English.	Palaong.	
Water	em	nam, *Shan*
Stone	mao	mahin, *Shan*
Tree	tangae	tun, *Ahom*
One	hé	—
* *Two*	è	hai, *Anamitic*
Three	oè	ba, *Anamitic*
Four	phoun	bon, *Anamitic*
Five	phan	nam, *Anamitic*
Six	to	sau, *Anamitic*
Seven	phou	bay, *Anamitic*
Eight	ta	tam', *Anamitic*
Nine	tim	chin', *Anamitic*
Ten	keu	mu'oi, *Anamitic*.

The extent to which the Burmese and the Siamese languages have been cultivated is much the same in each. Each is the language of a Buddhist population; each is embodied in an alphabet of Indian origin; and each, as a vehicle of literature, is placed in a disadvantageous position—each being, for every thing except the most ordinary secular purposes, replaced by the Pali. From this each has taken a great number of words.

Still there is a native literature in both the Burmese and the Siamese.

The earliest inscription in the latter language is referred to the beginning of the thirteenth century; the grounds, however, that justify the assumption of antiquity are not very clear.

The popular poetry is sometimes sung, sometimes recited: the music of the Siamese being spoken of with higher praise than that of the Burmese. The chief minstrels are from Laos. When an entertainment is given, a priest is invited to the house who recites a short story or an ode. Hence, a small vernacular literature of a lyric and romantic character—a very small one. Besides this, there is an approach to the drama. Except that the ode appears somewhat worse, and the drama some-

* The numerals are apparently borrowed.

what better, than in Siam, this is the character of the Burmese literature as well.

Siam itself is, as may be expected, the chief seat of the Thay stock; probably the area which contains the greatest number of Thay individuals; at any rate that where the Thay civilization is at its maximum. Whether the blood be the purest is another question. It is probable that this is far from being the case. If the dominant population be of northern origin, there is every chance that the conquest of the country was made by a male rather than a mixed population. And even if it were not so, there is an enormous amount of Chinese elements superadded to the original basis. Pallegoix's calculations make the sum-total of the population of Siam 6,000,000. Dr. Bowring puts it at something between 4,500,000 and 5,000,000. Pallegoix's elements are as follows:—

Thay	1,900,000
Laos	100,000
Karen, Khongs . . .	50,000
Mon	50,000
Kambojians . . .	500,000
Chinese	1,500,000
Malays	1,000,000

Like the Burmese, the Siamese have encroached on their neighbours. There has been, as has been stated, a Thay conquest of Asam. Kambojia pays tribute to both Siam and Cochin-China. In the Malay Peninsula, Ligore, Kedah, Patani, Perak, Kalantan, and Tringanu are, more or less, directly or indirectly, under Siamese control.

CHAPTER VII.

The Môn Language of Pegu.—The Kho of Kambojia.—Their Original Continuity.

PEGU gives us a new language—the Môn; the name being native. It is what the inhabitants of the Delta of the Irawadi call themselves. Their neighbours the Burmese call them Talieng. The Môn alphabet is of Pali origin: the Môn literature Buddhist. The Môn themselves are now British subjects. Before the cession of Pegu, they belonged to Ava—a fact which has a bearing on the history of their language. The Burmese has encroached upon it, and is encroaching; indeed, I am told that there are few Môn who do not speak Burmese, some having unlearned their native language.

In the 16th century the king of Pegu seems to have been a powerful monarch; inasmuch as the Thay histories speak of a Pegu invasion of Siam, and a Pegu conquest. Whether, however, the leading men in this event were actual Môn is uncertain. A conquest from the kingdom of Pegu may have been effected by Burmese.

But little, too, is known of its nearest congener, the Kho, Kamer, or Chong of Kambojia. Its alphabet is Pali origin; its literature Buddhist. It appears (though the evidence is not conclusive) to fall into more dialects and sub-dialects than one.

Lying between Siam and Cochin-China, the kingdom of Kambojia has had the ordinary history of areas similarly situated. When it has been strong it has struck its own blows—to the right and to the left. When it

has been weak, it has been stricken on both sides. When the Portuguese first discovered the country, its power was at or near its zenith; and Siam and Cochin-China were, at best, but its equals. At present they encroach upon it; yet, jealous of each other, leave it a modicum of independence. So that, with the parts to the east of the Mekhong under Cochin-China, and with the western side under Siam, there is still a central portion under the king of Kambojia. The population is about 500,000, of which about 400,000 are of the Kho family, the rest being Chinese, Cochin-Chinese, Siamese, Malays, Portuguese, and half-bloods.

English.	Môn.	Kambojia.	Ka.	Khong.
Man	bani	manus	—	rum
Head	kadap	kabal	tuwi	tos
Eye	mot	panek	mat	mat
Mouth	pan	mat	boar	raneng
Sun	man-tangwe	tangai	tangi	tangi
Moon	man-katok	ke	kot	kang
Star	nong	pakai	patua	sum
Sky	taka	kor	krem	pleng
Fire	kamet	plung	un	pleu
Water	dat	tak	dak	tak
River	bukbi	tanle	dak-tani	talle
Sea	talle	sarmot	—	—
Stone	kamok	tamo	tamoe	tamot
Mountain	tu	pnom	manam	nong
One	mue	moe	moe	moe
Two	ba	pir	bur	bar
Three	pai	bai	peh	peh
Four	pol	buan	puan	pon
Five	pasun	pram	chang	pram
Six	ka-rao	pram-moe	trao	ka-dom
Seven	ka-bok	pram-pil	puh	ka-nul
Eight	ka-cham	pram-bai	tam	ka-ti
Nine	ka-chit	pram-buan	chin	ka-sar
Ten	choh	dap	chit	rai.

The Carnicobar language is Môn with Malay elements.

CHAPTER VIII.

The Andaman Islanders.

So much has been said about the black skins and the savage habits of the Mincopie or Andaman islanders, that the opinion of many ethnologists has been in favour of separating them from the populations of their neighbourhood, and either mixing them up with the so-called Negritos, or making a separate class of them. They are noticed as early as the twelfth century, *i. e.* by the two Mahometan travellers of Renaudot. These write, that beyond the Nicobar Islands "lies the sea of Andaman. The people on this coast eat human flesh quite raw; their complexion is black, their hair frizzled, their countenance and eyes frightful; their feet are very large, and almost a cubit in length, and they go quite naked. They have no embarkations; if they had, they would devour all the passengers they could lay hands on." Marco Polo writes equally unfavourably—"Andaman is a very large island, not governed by a king. The inhabitants are idolators, and are a most brutish and savage race, having heads, eyes, and teeth resembling those of the canine species. Their dispositions are cruel, and every person, not being of their own nation, whom they can lay hands on, they kill and eat."

A Paper, by Lieutenant Colebrooke, is the chief source of our knowledge concerning the Mincopie, the author being indebted to his predecessors Major Kyd and Captain Blair, for some of his facts. He describes them as plunged in the grossest ignorance and barbarity;

barely acquits them of the charge of cannibalism ; and unhesitatingly affirms that they are guilty of the murder of the crews of such vessels as may be wrecked upon their coast. Does he do this on the strength of his observation or his reading ?

The late Sir Charles Malcolm, who had had one of the natives aboard-ship with him, took considerable pains to dilute the charges that lay against this ill-famed population, and spoke in strong terms as to the gentleness and docility of the individual with whom he thus came in contact.

With the last year or two our knowledge of them has increased, and the extent to which they are Burmese is likely to be recognized.

English.	Andaman.	
Man	kamolan	chamai, *Koreng, &c.*
Hair	otti	khotu, *Sgau.*
Head	tabay	tuwi, *Ka.*
Eye	jabay	
Ear	kwaka	
Mouth	morna	boar, *Ka.*
Arm	pilie	
Nose	melli	
Finger	mornay	
Hand	gonie	
——	onie	pang, *Lukuppa.*
Blood	kotshengohi	
Belly	napoi	
Teeth	mahoi	
Breast	kah	
Tongue	talie	
Bone	gitongay	ghi, *Sgau.*
Chin	pitang	
Foot	guki	
Knee	ingolay	
Leg	tshigie	
Fire	mona	mêu, *Sgau.*
Water	migway	may, *Thounglhu.*
Sky	madamo	
Sun	ahay	
Moon	tabie	
Star	tshelobay	

English.	Andaman.	
Wind	tomjamy	
Wood	tanghi	ton = tree, *Siamese;* thinkung,
House	beaday	*Kapwi.*
Bird	lohay	tho, *Sgau;* tawu, *Mru.*
Fish	nabohi	nya, *Sgau.*
Black	tshigiuga	
Cold	tshorna.	

CHAPTER IX.

Cochin-China, or Annam, and Tonkin.

THE ethnology of Cochin-China is also that of Tonkin; the language, manners, and physical conformation of the occupants of the two countries being the same. The collective name for them is Anam, or Annam; whence we get the adjectives Anamese or Anamitic, as the name of the group; which is a section of the division to which the Chinese belong. The Tonkinese call the Cochin-Chinese Kuang and Kekuang; names which are, probably, the same as Khyen and Kakhyen. The Cochin-Chinese, on the other hand, call the Tonkinese Kebak.

Tabard, in the preface to the Anamitic Dictionary, expressly states that the language is spoken beyond the boundaries of both Tonkin, and Cochin-China, and that it extends into Siam, Kambojia, and Tsampa. If it extend far into Kambojia, the Kho area must be of the smallest.

In Kambojia, where we find Buddhism, we find it connected with a knowledge of the Pali language and the use of an Indian alphabet. The alphabet, however, in Anam is Chinese; and it is Chinese which is the learned language.

English.	Cochin-China.	Cochin-China.	Tonkin.
Man	nga'oi	danon	nguoi
Head	dau	tu	drâu
Eye	male	mok	mok
Mouth	mieng	kau	kau
Sun	mat-troi	nhet	nit
Moon	mat-tran	blang	blang
Star	sao	sao	sao

English.	Cochin-China.	Cochin-China.	Tonkin.
Sky	troi	bloei	bloei
Fire	lu'a	hoa	hoa
Water	nu'oe	nak	nak
River	song	sou	sou
Sea	bien	be	be
Stone	da	ta	dra
Mountain	nui	nui	nui
One	mot	mot	mot
Two	hai	hai	hai
Three	ba	teng	tam
Four	bon	bon	bon
Five	nam	lang	lam
Six	sau	lak	luk
Seven	bay	bai	bai
Eight	tam'	tang	tam
Nine	chin'	chin	chim
Ten	mu'oi	taap	tap.

The Anam analogues of the Ka and Chong, the rude tribes of the more impracticable parts, are the tribes of the Nguon, Moi, Romoi, Kemoi and, Diditsh (all unknown in detail), who occupy the mountain ranges between Tonkin and Cochin-China, and Cochin-China and Kambojia.

CHAPTER X

China.—Canton, Fokien, and Mandarin Dialects.—Stages.—Are there any?—Gyami.—Tanguti.

OF the *dialects* of the Chinese Proper, as opposed to the Anamitic of Tonkin, we know but little; little, at least, for such a country as China, with its vast area and its numerous inhabitants. Indeed, if we consider this, it is a country for which our knowledge of its local dialects is at a *minimum*. Elsewhere we generally know something of the details of what may be called the *fringe*; *i. e.* the tract where two countries come in contact with each other. But China has so thoroughly overlapped all its neighbouring populations, that knowledge of this kind is out of the question. Add to this, the fact of its being, *as China*, a *terra incognita* for anything but a few points on the coast.

Still there are a few weak lights. They chiefly shine on the south and the west.

The most southern dialect for which we have specimens, is that of the province of Quantong, or Canton—and next to this, that of Hokien, or Fokien, for which we have the elaborate dictionary of Medhurst. Medhurst himself was not in China; but he knew the Chinese as a resident in Liverpool, who had made it his business to attend exclusively to the Irish, might know the Irish Gaelic. He was connected with the Chinese of the great immigration to the Malayan Peninsula and the Indian Islands. Of these the majority were from the south.

Medhurst commits himself most explicitly to the

statement that there are forms of even the Canton and the Fokien dialects which are mutually unintelligible; and adds that, in his intercourse with the Chinese emigrants of the Indian Archipelago, he has more than once had occasion to interpret between them. He also adds that, in the same province, the difference of dialects is sometimes so great, that people divided by a mountain, a river, or twenty miles of country, are mutually unintelligible. That statements of this kind must be received with caution has already been suggested. Meanwhile, in the ten divisions of the province of Fokien, there are as many dialects; Fokien being one of the smallest provinces of the empire.

The Fokien is not so provincial a dialect as to remain unwritten. On the contrary, the work from which the preceding observations are drawn, is founded upon a native publication, the *Sip gnoé yim = fifteen sounds*, published in 1818, in which not only the peculiarities of the Fokien dialect are given, but the difference between the reading idiom and the colloquial. Another work of the same kind is quoted by Adelung from Bayer, and, doubtless, there are more of the same kind. This means that the Fokien, though not the classical, is one of the written languages of China.

The classical language of China is the Mandarin, it being in the Mandarin dialect that the business of the empire is carried on. It is also the language of the Chinese literature. Whatever may be the antiquity of this, the antiquity of the oldest specimen of the language is but moderate. It is, of course, as old as the oldest copy of the book that contains it, and it is very probable that it is not much older. At any rate, any antiquity beyond this that may be claimed for it, should be proved rather than assumed. Those who believe in the great age of the earliest Chinese literature, *e. g.* those who not only believe that the works of Confucius (for instance) have come down to us, but that Confucius lived some-

where between the times of Archilochus and Æschylus, reasonably expect that, as the Greek of the days of Solon differs from the Greek of the reign of King Otho, the Chinese shall do the same; not, perhaps, to the same extent, but still to some extent—to an extent sufficient to enable us to talk about the stages of the language, and to compare the old Chinese with the middle, and the middle with the modern. Something, too, they may reasonably expect illustrative of the history and development of the language; though, from the fact of the present Chinese being in an early stage of development, not very much. Little, however, of all this will they actually find. The difference between the Mandarin of to-day, and the oldest classical Chinese is (roughly speaking) the difference of two centuries, rather than two millenniums—assuming, of course, anything like an ordinary rate of change.

But is there not in China an amount of unchanging immobility, in language as in other matters, which we fail to find elsewhere? To this I answer that such may be, or may not be, the case. Let it be proven, and it is an important fact in the history of mankind. At present it is enough to state that nothing in the way of the language of China is older than the oldest copy which exhibits it, except so far as its antiquity is supported by better reasons than the supposed antiquity of the author.

Concerning the dialect out of which the Mandarin was more especially developed, we may safely say that it must be sought to the north of the province of Fokien, and the south of the province of Pecheli. This means that the group to which it belongs has its area in the middle of the empire. The extent to which it is other than southern has already been indicated. The extent to which it is other than northern, is inferred from the direction in which it has extended itself. On some points (at least) it is less archaic than the Canton.

English.	Mandarin.	Canton.
Head	te'u	te'u
Eye	mu	mok
Ear	öl	y
Nose	pi	pi
Mouth	ke'u	hou
Tongue	shi	shit
Hand	sheu	sheu
Foot	kio	koh
Blood	khiue	hiut
Sun	zhi	yat
Moon	yue	yuet
Star	zing	zing
Fire	kho	ho
Water	shui	shoi
Tree	mu	mok
Stone	shi	shap
One	i	yik
Two	ny	y
Three	zan	zam
Four	szu	si
Five	ngu	ong
Six	lü	lok
Seven	tsi	tsat
Eight	pa	pat
Nine	kieu	kou
Ten	shi	shap.

Of the Chinese of the extreme west I only know the Gyami vocabulary of Hodgson. A vocabulary of Stralenberg's, headed "Tanguhti who belong to the Dalai Lama, and have one religion with the Kalmucs and Mungals," is Bhot.

1.

English.	Gyami.	English.	Gyami.
Man	rin	*Two*	liangku
Head	thau	*Three*	sangku
Hand	syu	*Four*	siku
Foot	chyaa	*Five*	wuku
Sun	rethau	*Six*	leuku
Moon	yoliang	*Seven*	chhiku
Star	singshu	*Eight*	paku
Fire	akkha	*Nine*	chyaku
Water	shiu	*Ten*	issha.
One	iku		

2.

English.	Tanguhti.
Father	pha, abba
Mother	mha, amma
Brother	pungu
Sister	poima
Wife	dsgymæ
Fire	may
Water	tzu, loo
Earth	tza
Mountain	la, rhe
Sun	nara, nima
Moon	dawa
Horse	tha
Dog	ky
Head	mgho
Stream	tzu
Wind	long
Man (homo)	my
Eye	myhi
Tongue	thgi
Mouth	cha
House	tungwa
Iron	tscha, tawar
Gold	sirr, kinsa
Silver	mui, insa

English.	Tanguhti.
Foot	kangwa
One	dschyk
Two	ny, na
Three	ssuum
Four	dscysz
Five	duga
Six	uruch
Seven	dhun
Eight	dsquat
Nine	dsgu-tomba
Ten	dsgyn
Eleven	dsgu-dschyk
Twelve	dsgu-ny
Twenty	nyr-dschyk
Thirty	nyr-dsgu-tomba
Forty	dschyack-dsgu
Fifty	duga-dsgu
Sixty	dhuin-dsgu
Seventy	dsgüat-dsgu
Eighty	dsgü-tomba-dsgu
Ninety	dsgü-dsgü
One Hundred	yreen
One Thousand	namm.

CHAPTER XI.

Observations on the Preceding Groups.—Brown's Tables.—Affinity between the Burmese and Tibetan.—Direction of the Chinese.—Nearest Congeners to the Malay.—Indian Affinities of the Môn.

THE first reduction of the languages of the preceding chapter to anything like system is to be found in the papers of Buchanan and Leyden in the early numbers of the Asiatic Transactions. The next landmark is Brown's vocabularies and table. Of the former we have already spoken. The latter is as follows:—

	Khamtí.	Siamese.	A'ká.	A'bor.	Mishimí.	Burmese.	Karen.	Singpho.	Jilí.	Gáro.	Manipurí.	Songpú.	Kapwí.	Koreng.	Marám.	Champhung.	Luhuppa.	N. Tángkhul.	C. Tángkhul.	S. Tángkhul.	Khoibú.	Maring.	Anamese.
Khamtí		92	1	1	5	8	8	3	10	3	3	1	0	1	0	0	0	0	0	0	0	0	5
Siamese . . .	92		0	0	3	6	8	3	10	1	3	1	0	1	0	0	0	0	0	0	0	0	5
A'ká	1	0		47	20	17	12	15	15	5	11	3	10	3	8	8	8	5	6	10	8	10	0
A'bor	1	0	47		20	11	10	18	11	6	15	6	11	5	8	6	8	8	8	10	10	18	0
Mishimí . . .	5	3	20	20		10	10	10	13	10	11	0	11	0	3	5	6	8	6	13	10	8	1
Burmese . . .	8	6	17	11	10		23	23	26	12	16	8	20	6	11	11	11	10	13	13	16	16	1
Karen	8	8	12	10	10	23		17	21	8	15	10	15	8	12	4	12	8	12	12	10	15	2
Singpho	3	3	15	18	10	23	17		70	16	25	10	18	11	11	13	15	13	25	13	20	18	5
Jilí	10	10	15	11	13	26	21	70		22	16	10	21	13	11	11	18	20	20	13	20	20	3
Gáro	3	1	5	6	10	12	8	16	22		10	5	6	5	8	5	8	13	11	5	5	5	3
Manipurí . . .	3	3	11	15	11	16	15	25	16	10		21	41	18	25	28	31	28	35	33	40	50	6
Songpú	1	1	3	6	0	8	10	10	10	5	21		35	50	53	20	23	15	15	13	8	15	6
Kapwí	0	0	10	11	11	20	15	18	21	6	41	35		30	33	20	35	30	40	45	38	40	5
Koreng	1	1	3	5	0	6	8	11	13	5	18	50	30		41	18	21	20	20	—	10	15	3
Marám	0	0	8	8	3	11	12	11	11	8	25	53	33	41		21	28	25	20	16	23	26	3
Camphung . .	0	0	8	6	5	11	4	13	11	5	28	20	20	18	21		40	20	20	16	15	25	3
Luhuppa . . .	0	0	8	8	6	11	12	15	18	8	31	23	35	21	28	40		63	55	36	33	40	5
N. Tángkhul .	0	0	5	8	8	10	8	13	20	13	28	15	30	20	25	20	63		85	30	31	31	3
C. Tángkhul .	0	0	6	8	6	13	12	25	20	11	35	15	40	20	20	20	55	85		41	45	41	1
S. Tángkhul .	0	0	10	10	13	13	12	13	13	5	33	13	45	11	16	16	36	30	41		43	43	5
Khoibú	0	0	8	10	10	16	10	20	20	5	40	8	38	10	23	15	33	31	45	43		78	3
Maring	0	0	10	18	8	16	15	18	20	5	50	15	40	15	26	25	40	31	41	43	78		3
Anamese . . .	5	5	0	0	1	1	2	5	3	3	6	6	5	3	3	3	5	3	1	5	3	3	

Whoever studies it must see that, between the percentages of the Anamitic and Siamese on one side, and those of the remaining forms of speech on the other, there are the elements of a great class. This comprises the Singpho and the Jilí—specially allied to each other. But it also gives a decided affinity between the Jilí and the Garo, which brings the languages of India and the extremity of Asam in connection.

The affinities of the Gáro with the Tibetan were indicated by Robinson, and the indication was legitimate; though it would have been better, perhaps, to have made them Burmese. At any rate it was good against Mr. Hodgson's view, which made them Indian rather than Monosyllabic at all—a view which, with laudable candour, he afterwards relinquished.

Soon afterwards additional vocabularies, accompanied with a few short but sound remarks, added the whole Naga group to this class.

The relations of the Burmese, Môn, Siamese, Anamitic, and Chinese to each other form the basis of more than one speculation. They bear upon the history of the extension and development of the Chinese itself. They bear upon the origin and direction of the Thay and Burmese movements. They bear upon the relations of the Malay languages to those of the continent. Finally, the Indian elements of the Môn have commanded attention.

1. If the nearest congeners of the Chinese be in the south and east, the lines of conquest and encroachment on the part of that inordinately-extensive population must have run north and west. At present the languages with which the Chinese lies in contact give contrasts rather than affinities. With the Mantshú and Mongol, and even with the Corean, this is notoriously the case; and, to a great extent, it is the case with the Tibetan. On the north and west the Chinese keeps encroaching at the present moment—at the expense of

the Mantshú and the Mongolian. For the provinces of Chansi, Pe-tche-li, Chantung, Honan, &c.,—indeed, for four-fifths of the whole empire, the uniformity of speech indicates a recent diffusion. In Setshuen and Yunnan the type changes, probably from that of the true Chinese to the Tibetan, Thay, and Burmese. In Tonkin and Cochin-China the language is like but different—like enough to be the only monosyllabic language which is placed by any one in the same section with the Chinese, but different enough to make this position of it a matter of doubt with many. Putting all this together, the south and south-eastern provinces of China appear to be the oldest portions of the present area.

2. Separated as they are, the Môn and Khô are liker to each other than either is to the interjacent Siamese; the inference from this being that at one time they were connected by transitional and intermediate dialects, aboriginal to the lower Menam, but now displaced by the Siamese of Bankok introduced from the parts to the northwards.

3. If so, the nearest congener to the Malay of the Malayan Peninsula is not the present Siamese, but the language which the present Siamese displaced.

The *southern* Thay dialects are not only less like the Môn and Khô than is expected from their locality, but the *northern* ones are less like those of the Indo-Burmese frontier and Asam than the geographical contiguity prepares us to surmise; since the percentage of words common to the Khamtí and the other dialects of Munipur and Asam is only as follows.

Siamese.		Khamtí.			
0	. .	0 per cent.	with the	Marám.	
0	. .	0	,,	,,	Camphung.
0	. .	0	,,	,,	Luhuppa.
0	. .	0	,,	,,	North Tánkhul.
0	. .	0	,,	,,	Central Tánkhul.
0	. .	0	,,	,,	Khoibú.
0	. .	0	,,	,,	Maring.

Siamese.		Khamtí.			
0	. .	0	per cent.	with the	Kapwí.
1	. .	1	,,	,,	Koreng.
1	. .	1	,,	,,	Songpú.
0	. .	1	,,	,,	Aká.
0	. .	1	,,	,,	Abor.
0	. .	3	,,	,,	South Tánkhul.
1	. .	3	,,	,,	Garo.
3	. .	3	,,	,,	Munipurí.
3	. .	5	,,	,,	Mishimí.
6	. .	8	,,	,,	Burmese.
8	. .	8	,,	,,	Karen.
3	. .	3	,,	,,	Singpho.
10	. .	10	,,	,,	Jilí.

The further the Thay runs south, the more it stands in contrast to the languages by which it is bounded. Those with which it has the most affinities are the Singpho dialects, and after these the Western Bhot. It seems as if the Menam directed its course. It follows its stream, displaces the forms of speech by which the Môn and Khô may reasonably be held to have graduated into each other, and, having done this, comes in immediate contact with the Malay, with which it has fewer affinities than its juxtaposition suggests. For—

The true Malay affinities are with the Khô and Môn, or rather with that intermediate variety which the spread of the Thay abolished. No wonder, then, that its connection with the languages of the continent is obscure.

4. A paper of Mr. Mason's, in the Transactions of the American Oriental Society, exhibits some remarkable points of likeness between the Môn and certain languages of India. The first numerals are especially prominent in this comparison.

Does this justify us in connecting the two forms of speech? I doubt it. The question, however, will be considered when India comes under notice.

CHAPTER XII.

The Tungús Class.—Mantshú and Orotshong.—Orthography of Castrèn's Tungús Grammar.

THE Tungús area is large in extent, irregular in outline, and obscure in its relations. On the south it comes in contact with China and Corea; on the south-west with Mongolia. Between Corea and the Amúr, it reaches the sea; the peninsula, however, of Sagalin and the mouth of the Amúr itself are Kurilian. It crops out again to the north; and the shores of the Sea of Okotsk are the occupancy of the Lamut Tungús to the south and the Koriaks to the north. There are sporadic Tungús further on—on the coast of the gulf of Penjinsk, and even in the peninsula of Kamtchatka. The Aldan, a feeder of the Lena, is pre-eminently a Tungús river: so is the Tunguska (as its name indicates), a feeder of the Yenisey. And this gives us a notion of the magnitude of the area in its western and northern prolongations. Between the Yenisey and the Kolyma it is continually presenting itself; so that there are Tungús in contact with the Koriaks, the Jukahiri, the Jakuts, and the Samoyeds. There are Tungús on the Wall of China, and there are Tungús on the shores of the Arctic Ocean.

The class falls into two divisions—the Mantshú and the Orotong or Orotshong; the former giving the Tungús of the Amúr, the latter the Tungús of the Lena and Yenisey. The former gives the Tungús of the Chinese Empire, the Tungús of the Imperial Dynasty, the Tungús of a Buddhist literature and Mongol alphabet, the Tun-

gús of the civilized section of the name. The latter belongs to Russia and Siberia, and, except so far as it has been cultivated by Europeans, is an unwritten language.

The term Orotong is Mantshú; being applied by the Mantshúrians to such other members of the stock as are other than Mantshú. The tribes, however, of the Lower Tunguska apply it to themselves. In its more *limited* sense, *Tungús* itself coincides with *Orotong*. No one ever calls a Mantshú a Tungús. A *Tungús Grammar*, however, is the title of Castrèn's work on the Orotong of Irkutsk, and its allied dialects.

In respect to the direction in which the Tungús language has spread itself it is safe to say thus much, viz. that it runs from east to west, and from south to north, rather than *vice versâ*. There are good grounds for holding that both the Corean and the Kurilian extended beyond their present limits; so that it is likely that the Mantshús were originally strangers to the Sea of Japan. The evidence that the Tungús of the Arctic and Subarctic regions is intrusive, is more satisfactory still. The head-waters of the Amúr, and the parts about Nertshinsk, give a good provisional origin to the Tungús.

The Mantshú alphabet—the alphabet of a language with a very scanty literature—is a modification of the Mongol. The Orotshong dialects, however, are given either in Russian or Italian letters: the Tungús Grammar of Castrèn being in the latter.

The following are the more important terms connected with the ethnology and philology of the Tungús:—

Lamut.—This means *sea*, and it applies to the Tungús of the Sea of Okotsk. The affinities of the Lamut dialects run in the direction of—

Dauria.—The Daurian Tungús are those of the Baikal Lake, the Sayanian Mountains, and the circles of Verkneudinsk and Nertskintsk. It is the dialects and

sub-dialects of these tribes that are more especially illustrated in Castrèn's Grammar, which most particularly gives the dialects of the Urulga and Maniko tribes. Of the language of

Tshapodzhir Tungús, we have vocabularies only. They occupy the banks of the Yenisey, and constitute the most western division of the stock.

The differences of the Tungús forms of speech lie within a narrow compass, and (I believe) coincide with the geography of the area. Between the Lamut and the Tshapodzhir there is, apparently, a greater difference than can be found between any interjacent varieties. The same applies to the Nertshinsk dialects of the south, and more northern dialects of the Yakut and Samoyed districts. In short, the different forms of speech graduate into each other. They also take slight modifications from the languages of their several frontiers. On the south, the Mantshú is encroached upon by the Chinese. In Siberia, it takes in Russian, Mongol, and Turk words. About the Mantshú of the Kurilian frontier more will be said in the sequel.

The Mongols call the Mantshú either Uzun *Dzhurtshit* or Angga *Dzhurtshit;* and this is a word which appears and reappears under a multiplicity of forms. It is *Tshurtshit*, *Zhudzhi*, *Nyudzhi*, and *Geougen;* the latter being a name of some, real or apparent, historical importance. Castrèn has allowed himself to believe that a population bearing this name in certain of the Chinese compositions, was as old as the eleventh century *before* our æra. They were barbarians who paid an insignificant tribute to China. The truly historical Nyudzhi, however, are the founders of the present Chinese dynasty, their conquests having been effected about A.D. 1644; and it may be added that a Nyudzhi vocabulary, taken by Klapoth from a Chinese narrative, is Mantshú.

Castrèn found outlying Tshapodzhirs as far west as the Obi. In Bronson, a vocabulary of the Giliak language, often—I believe, generally—considered to be Kurilian, is Mantshú.

The Mantshú call—

China	*Nikan.*
The Mongolians	*Monga.*
The Russians	*Oros.*
Nertshinsk	*Niptshi.*
The Giliak	*Fiaka.*
Korea	*Solgo.*

The last name is remarkable because the Mantshú tribes of the Upper Sagalin are called Solon; and because there is evidence of other kinds that a portion, at least, of what is now Mantshúria, was once Korea.

English.	Mantshú.	Tungús of the Amúr.
Man (homo)	beye	———
Head	udzhu	topti
Hair	funiekhe	nurikta
Eye	yasa	yesa
Ear	shan	syen
Nose	okhoro	ongokto
Mouth	anga	ommiin
Tongue	ilengu	ini
Tooth	veikhe	ikta
Hand	gala	nyala
Foot	betkhe	adbigi
Sun	shiin	delesa
Moon	bia	bega
Star	uzhikha	ohikta
Fire	tua	toho
Water	muke	mu
Stone	vekhe	dsholo
One	emu	mu
Two	dzheio	dyul
Three	elan	ela
Four	diun	duye
Five	sundzha	tonsa
Six	ninggun	nyuyu
Seven	nadan	nada
Eight	dzakun	tshapku
Nine	uyun	khuyu
Ten	dzhuan	dzha.

The following short tables give a notion of the sub-dialects of this division :—

English.	Middle Amur.	Mouth of Sangara.	Mantshú.	Kisi.
One	amun	omu	amoa	omu
Two	dyno	dzur	dzhoua	dyul
Three	elan	ela	gilang	ela
Four	diyin	duye	tuye	duye
Five	tonsya	tonga	sundzha	tonsa
Six	nunyun	nyungu	nyunguen	nyungu
Seven	nadan	nada	nadang	nada
Eight	dzabkun	dzhakfo	tsakoi	tshapku
Nine	yögin	huyu	uyen	khuyu
Ten	dzhan	dzhoa	dzhuyen	dzha.

Dialects other than Mantshú.

1.

English.	Nertshinsk.	Yakutsk.	Lamut.
Man (homo)	boie	boye	bye
Head	deli	dyll	del
Hair	nyurikta	nyuritta	nyurit
Eye	isal	eha	esel
Ear	zin	zen	korot
Nose	ongokta	ongokto	ongata
Mouth	amga	hamun	amga
Tongue	ingni	ingni	ilga
Hand	dzhalan	nggala	ngal
Foot	bokdil	halgan	bodan
Sun	shivun	ziguni	nyultan
Moon	biga	bega	bekh
Star	oshikta	haulen	otshikat
Fire	togo	togo	toh
Water	mu	mu	mu
Tree	mo	mo	mo
Stone	dzhalo	dzholo	dzhola
One	omon	ômukon	ömin
Two	dzhur	dzhur	dzhur
Three	ilan	elan	elan
Four	dygin	dygin	dügün
Five	tongna	tonga	tongau
Six	nyungun	nyungun	nyungun
Seven	nadan	nadan	nadan
Eight	dzhapkun	dzapkan	dzhapkan
Nine	yagyn	jagin	uyun
Ten	dzhan	dzhan	men.

2.

English.	Yenesei.	Tshapodzhir.	L. Tunguska.	Mangasela.
Man (homo)	boya	doyo	boya	boyo
Head	dil	dyl	dil	dil
Hair	nyurikta	nyurikta	nuriktah	nyurikta
Eye	osha	esha	öhsah	esha
Ear	shin	shern	syen	shen
Nose	nigsha	oiokota	onoktah	ongokto
Mouth	amga	amga	amga	ammungah
Hand	hanga	nali	ngala	ngala
Foot	halgar	bodol	khalgan	halgan
Sun	shiggun	dylega	delatsha	delyadzya
Moon	byega	———	bäga	beya
Star	oshikta	oshikta	oshikta	oshikta
Fire	toggo	togo	toggo	togo
Water	mu	mu	muh	mu
Tree	mo	mo	mo	mo
Stone	dishollo	zhyulo	hysha	dzyollo
One	ummukon	omukon	mukon	ommukon
Two	dzyur	dzhur	dyur	dyur
Three	illün	iläп	ilan	illen
Four	diggïn	dygyn	degenn	diggin
Five	tungya	tunga	tonga	töngna
Six	nyungun	nugun	nungun	nyungun
Seven	nadan	nadan	naddan	naddan
Eight	dzyapkun	dzhamkun	dzhapkul	dzapkun
Nine	yegin	yegin	iyogyin	yögyin
Ten	dzyan	dzhan	dyann	dzhan.

Castrèn's Tungús Grammar is drawn up in the ordinary Roman alphabet, the author having preferred this to the Russian. The latter would, indeed, have fitted the language well, being both more copious than the Roman, and being already applied to more than one language of Northern Asia. More than this: one of Castrèn's own grammars—that of the Ostiak language—is Russian in respect to its letters. Nevertheless, the Tungús orthography is Roman, the grammar itself being in German.

The introduction of the European alphabets into Russian Asia is a point which we may advantageously contemplate, inasmuch as the principles by which it has been regulated are, if not unexceptionable; at least laudable.

These alphabets are two: the Russian and the Roman or Italian. The former is the easier to handle —the easier by far. By this I mean that, when an unwritten language has to be written, and the elementary sounds of that unwritten language are new and strange, the Russian orthography can be applied with greater ease than any other in Europe. Of the previously unwritten languages, the following have, within the last few years, been embodied by means of the Russian alphabet:—

1. The Aleutian of the Islands between Kamtskatka and America.

2. The Iron, or Osset, of Caucasus; the application being made by Sjögren.

3. The Ostiak; the application being made by Castrèn. This was in 1849.

4. The Yakut; the application being made by Middendorf and Botlinck.

What have been the applications of the Roman alphabet?—what the principles on which those applications were made? To the Fin of Finland it had been applied from the beginning; Finland having, until 1812, been Swedish. On the other hand, the Zirianian and the Permian languages are written in Russian. The Estonian, however, and the Magyar are Roman; so that, on the whole, it is not too much to say that the Roman is the alphabet for the Fin family.

In 1830, the great Danish philologue, Rask, found his attention directed to the Georgian and Armenian languages; each with an alphabet one-third longer than our own, and each with strange sounds for those alphabets to express. However, they *did* express them; having signs or letters to match. These signs Rask transliterated into Roman; and that upon a principle which, though negative rather than positive, is worthy of imitation as far as it goes. He avoided the expression of simple sounds by complex combinations. If a

new sound appeared, a new sign was excogitated. It might be wholly new, it might be an old letter modified. The former gives us the better and bolder, the latter the more usual and easier, plan. However, in the proposed alphabet the Georgian runs thus :—

a, e, i, o, u, p, f, v, ƒ,
t, d, þ, k, g, ƙ, ɣ, q, x,
s, z, ś, ż, c, ʒ, ʒ, ċ, ʒ́,
ʒ̀, j, h, ħ, l, m, n, r, ŋ.

ƒ, þ, and *k*, were sounded as the *ph*, *th*, and *kh* in ha-*ph*azard, nu-*th*ook, and in-*kh*orn ; the original alphabets having thus compendiously expressed three pairs of compound sounds. If it were not for this, the combinations of *p*, *t*, *k*, and *h* would have sufficed. The ɣ was, nearly or exactly, the Arabic غ, a variety of *g*. The corresponding variety of *k* is expressed by *q*, compared to the Arabic ق. Another guttural was expressed by *x* (Arabic خ). For two varieties of *h*, were proposed ħ and ŋ ; for the sibilants *s'* (*sh*) ; *z'* (*zh*) ; *c* (*ts*) ; *c'* (*tsh*) ; ʒ (*dz*) ; ʒ̀ (*dzh* or the English *j*). Then, for a pair of sounds described as approaching *dhz*, and *dhzh*, ʒ and ʒ. The Armenian transliteration had the additional signs é, ë, t, and ṙ.

a, e, é, ë, i, o, u, p, b, u *or* w
v, ƒ, t, d, þ, k, g, ƙ, ɣ *or* ṙ
x, s, z, ś, ż, c, ʒ, ʒ, ċ,
ʒ́, ʒ̀, l, m, n, r, ṙ, j, h.

Previous to the work in which these two alphabets were proposed, the author had been engaged on the Lap of Norwegian Lapland, and had published a grammar on it, in which the signs ʒ and ʒ̀ were introduced ; as well as ŋ for the *ng* in *king*, *sing*, &c.

Though Castrèn's Ostiak Grammar, published in 1849, is in Russian, his Zirianian Grammar, published

in 1844, is in Roman letters; these being those of Rask, except that for ʒ and ʒ́, he used *dz* and *dź*. The Samoyed was the next sound-system he found it necessary to investigate. Here there were two modifications of *l*, viz., *t*, ŧ, and ɬ; the sound of the *gn* in French words like Boulogne, along with similar modifications of *d*, *t*, *s*, *z*, and *c*; which were written *dy*, *ty*, *sy*, *zy*, *tshy*—there or thereabouts.

Lastly, the Tushi alphabet of Schiefner contains ẋ, ḣ, k̇, ġ, ċ, c̣, ċ̣, ʒ̇, ṡ, ż, ṫ, ṗ, l̇.

All this, though exceptionable in many respects, is better than the system too much in vogue amongst ourselves of making combinations.

It has already been stated that there is such a thing as a Mantshú alphabet, and that it is a modification of the Mongol. This implies a Mantshú literature. It is a scanty one; as may be seen from Klaproth's Mantshú Chrestomathy. Neither is it ancient. It is possible, however, that it may be both older and more important than it seems. A paper,* by Mr. Wylie, of Shanghae, gives us the following list of Neu-chĭh translations from the Chinese, during, or earlier than, the Ming dynasty: (1,) History of Pwan-kú; (2,) History of Confucius; (3,) Travels of Confucius; (4,) Domestic Discourses; (5,) Discourses of the Wise and Able from the Domestic Discourses; (6,) History of Këang Taè-kung; (7,) History of Woo Tzyè-seu; (8,) Narrative of the Display of Rarities by Eighteen Kingdoms; (9,) History of Sun Pin; (10,) Treatise on Carriage Driving; (11,) History of Hae Tseen Kung; (12,) History of Madame Hwang; (13,) National Surnames; (14,) Ha ta yang ûrh kan,—whatever that may mean.

More interesting, still, is the notice of two Neu-chĭh inscriptions. The first, which from its *locality*, may be called the Kín-chow monument, has been seen *in situ* by no European. Neither is it copied *verbatim et*

* Journal of the Royal Society. Vol. xvii. Part 2. 1860.

literatim in China. Still, there is a Chinese work in which there is a notice of it, and in which there is a translation ; viz. *The Choice Selections from Lapidary Literature.* This is the translation of the author whom I follow of *Shĭh mĭh tseuen hwa*, by Chaou Han, and is dated 1618. It contains the Chinese equivalent of the Neuchĭh ; of which the following is the translation in English, by Mr. Wylie :—

The local military director and prince of the blood, brother to the emperor of the Great-Kin dynasty, having enjoyed a season of tranquillity within the boundary of his jurisdiction, was hunting on the south side of Leang Hill. On coming to Keen-ling (the imperial sepulchre) of the Tang dynasty, finding the pavilion and side buildings in a state of decay, every vestige of magnificence having disappeared, he gave orders to the local authorities to assemble artisans to repair and beautify the place. Now having again visited the sepulchres, finding the paintings all renewed, and the side galleries completely restored, he was inexpressibly delighted, and returned after partaking of an entertainment by the Prefect of Le-yang.

T'ëen-hwuy, 12th year (A.D. 1134), being the 51st year of the sexagenary cycle, 11th month, 14th day, Hwang Yung-ke, Territorial Secretary to the Supreme Council, and Wang Kwei, Secondary Prefect of Yew-chow, members of the suite, have written this in compliance with the command.

Translation of the preceding inscription.

The heading of the tablet reads "Record of the journey of the military director and prince of the blood, the emperor's brother."

The author of the *Shĭh mĭh tseuen hwa* adds the following note ;—name or surname is mentioned. As the date is 1134, it should be the brother of T'aé-tsung, according to the history of the Kin dynasty. She-tsoo had eleven sons ; there being eight besides Kang-tsung, T'aé-tsoo and T'aé-tsung, it is uncertain which is the one referred to. We cannot decipher a single word of this inscription, which is written in the Neu-chĭh character. This table corroborates what Wang Yuen-mei says :—"When enlightened princes are watchful over their virtue, foreigners are attracted from every region. There is a translation at the end, in the Chinese character, consisting of one hundred and five characters, inscribed on the left side, but it is entirely different. The engraved inscription is at Keen-ling, on the characterless tablet."

This is not the only notice. How far, however, the testimonies of the two authors quoted may be independent is more than I can say ; but in the *Record of the Metal and Stone Inscriptions of Shense* (*Kwan-chung kin shĭh ke*), dated 1781, the following statement

concerning the inscription in question occurs:—"the first part is written in the Neu-chĭh character, the latter part is a translation written in the ordinary character; the heading is in the seal character. At Keen-ling, in Kín-chow."

Of the other inscription, we still want even the preliminary details. There is only a general notice of its existence.

CHAPTER XIII.

The Mongol Class.—Mongolian Proper.—Buriat.—Ölöt.—Aimauk.—Pelu.—Sok.

THE Mongol area is large, but not very irregular; neither are its frontiers very varied. On the south, it marches with China and Tibet; on the west, with the Turk area; on the east, with the Mantshú. On the north, there are the Tungús and the Russian of Siberia along with the languages of a few fragmentary aborigines. There are two isolated offsets, one in Cabul, and one on the Volga. The differences of dialect lie within a narrow compass. The divisions are (1) the East Mongolian, or Mongol Proper; (2) the Kalka; (3) the Buriat; (4) the Ulut, Ölöt, or Eleut, or Kalmuk; (5) the Aimauk.

1. The Mongol was reduced to writing in (about) the time of Kublai Khan: the alphabet being taken from the Uighur Turks. The classical composition in this dialect is a Mongol history by *Sanang Seetsen.* The literary influences are, at the present time, Chinese and Tibetan. Buddhism, however, was preceded by Fire-worship and (apparently) by an imperfect Christianity.

2. The Kalka, in which the chief compositions are songs, leads from the Mongol Proper to

3. The Buriat; the Buriats being (like the Orotong as compared with the Mantshú) Siberian rather than Chinese. Amongst the Buriats, Buddhism prevails; the Buriat Christianity being inchoate, the Buriat Mahometanism inconsiderable in amount. As contrasted with the Mongols Proper, the Buriats are, to a great extent,

Pagans and in contact with Pagans—except (of course) so far as they are under the influences of Russia.

In 1831, they numbered 72,000 males and 80,000 females: the present census amounting to about 190,000. They fall into the Buriats beyond, and the Buriats on this side of, the Baikal. The former are the Khorin, the Selenga, the Barguzin, the Kudarin, and the Kudin (in part) tribes; each with some peculiarities of dialect. The latter—named after the rivers along which they lie—are the remainder of the Kudin, the Upper Lena, the Olkhon, the Ida, the Balagan, the Alari, and the Tunka divisions; the latter being, to some extent, Turk and Samoyed in blood. The Selenga form of speech is spoken in the greatest purity by the Atagan, Tsongol, Sartal, and Tabang-gut.

The Buriat of the parts about Nizhni Udinsk, the Buriat of the extreme west, call—

Themselves	*Buriat,*
The Russians	*Mangut,*
— Tungús	*Kaldzhak-shin,*
— Katshintsi Turks	*Kat-kum,*
— Kot	*Kotob-kum,*
— River Birus	*Byr-hu.*

The chief difference between the Buriat and the Kalka seems to be political. Neither is it quite certain that Castrèn's divisions between the Buriat of this side of the Baikal, and the Buriat beyond the Baikal, is natural.

The Selenga forms of speech approach most closely to the written or literary language.

English.	Selenga.	Khorin.	Nizhni Uda.	Tunkin.
Man (vir)	ere	ere	ere	ire
Man (homo)	khung	khung	kung	kung
Head	tologoi	tarkhi	tologoi	tologi
Hair	usu	uhun	uhung	uhung
Eye	nyude	nyudeng	nyideng	nyudeng

English.	Selenga.	Khorin.	Nizhni Uda.	Tunkin.
Ear	shikhe	shikheng	shikeng	shikeng
Nose	khamar	khamar	kamar	khamar
Mouth	ama	amang	amang	amang
Tongue	khele	kelen	keleng	khelengn
Hand	gar	gar	gar	gar
Foot	khul	khol	köl	köl
Sun	nara	narang	narang	narangn
Moon	sara	hara	hara	hara
Star	odo	odon	odong	odong
Fire	gal	gal	gal	gal
Water	oso	uhan	uhung	uhungn.

4. The Ulut are the Mongols of Dzungaria; the Kalmuks of the Volga being Dzungarian in origin.

5. On each side of a line drawn from Herat to Cabul, lies, to the north of the proper Afghan, and to the south of the Uzbek and Turcoman, frontier, a great range of undulating country, often mountainous, almost always hilly, well-watered in some parts, bleak and rough in others. This falls into a western and an eastern division, with an important watershed between them. From the west flow the Murghab, the Tejend, and the Furrarud; from the east, the Helmund, the south-eastern feeders of the Oxus, and the north-western feeders of the Cabul river. The former of these districts, lower and less mountainous, is the occupancy of the Tshehar Aimauk; the latter that of the Hazara. Both are noticed in Elphinstone's Caubul: both are placed in the same category. The only doubt in the mind of the author is as to the nature of the class that contained them. He hesitates to make them Mongols. They generally spoke Persian. A sample of the language, since published by Lieut. Leach, settles the doubt —for the speakers of it, at least :—

English.	Aimauk.	Kalka.
Head	ekin	tologoi
Ear	tshakin	tsike
Nose	kabr	khamar
Eye	nuddun	nidu

English.	Aimauk.	Kalka.
Tongue	kelan	kolè
Hand	ghar	gar
Fire	ghar	gal
Water	ussun	usu
Tree	darakt*	modo
Stone	kuri	tsholo
One	nikka	nege
Two	koyar	khoyin
Three	ghorban	gurba
Four	dorban	dürba
Five	tabun	tabu.

There are a few Mongols in Bokhara; traces, real or supposed, of some in India; the same in Persia and Syria; the same in parts of Russia and Tartary.

The *Sok*, or *Sokpa*, of the northern frontier of Tibet, and, apparently, the most southern member of the group is Mongolian.

English.	Sok.	English.	Sok.
Man	khún	*Fire*	kwal
Head	tholá-gwé	*Water*	usu
Hair	kéchige	*Stone*	chhilo
Hand	kar	*Tree*	moto
Mouth	ama	*One*	nege
Ear	khikhé	*Two*	hoyur
Eye	nutu	*Three*	korba
Tooth	syuchi	*Four*	tirba
Foot	khóil	*Five*	thaba
Blood	khóro-gwe	*Six*	chorka
Bone	yaso	*Seven*	tolo
Day	wundur	*Eight*	nema
Sun	nara	*Nine*	yeso
Moon	sara	*Ten*	arba.

The Pelu.—From the Japanese encyclopædia, known in China as *Kho-khan Zan-zai-tu-khuy*, completed A.D. 1713, Klaproth gives a specimen of a Mongol dialect entitled *Pelu*; adding that *Pe* means *north*, and *lu* means *western barbarians*. If so, the Pelu are the north-western barbarians.

* Persian.

English.	Pelu.	Mongol.
Man	kore	ere
Woman	khoton	khatun
Father	kozike	etshige
Mother	koke	eki
Brother	teuge	dagu
Girl	oka	okin
Sky	tengri	tangri
Sun	nara	nara
Moon	zara	zara
Star	khuton	odon
Sea	talai	dalai
River	murun	muran
Water	uzo	uzu.

Word for word, I hold that *Pelu* is the same as *Paloung*, the name of a T'hay population already noticed, and of one which lay *west* of Cochin-China, and, to some extent, *north* as well.

CHAPTER XIV.

The Yeniseians.—Objections to the name Ostiak.—Castrèn's Researches.—Northern Branch.—Inbazk, Denka, and Pumpokolsk vocabularies of the Asia Polyglotta.—Southern Branch.—The Assan.—Kot.—Castrèn's Discovery of a Kot Village.—The Ara Legend.—Kanskoi and Kamassintzi vocabularies.—The Glosses *Kot* and *Kem*.—Speculations as to the original extent of the Yeniseian area.

THIS is, perhaps, the most broken-up population in the world; so that I shall say nearly all that I know about it. It is possible that a large proportion of this is ethnographical, rather than philological; still, it is so fragmentary a population that I shall write a few pages, even though they may be out of place. I shall also add my speculations as to the original importance of the class.

Yeniseian was the name proposed by Klaproth, though it is not the term used by Adelung before, nor that used by Castrèn after him. It may, possibly, be exceptionable; inasmuch as the Yeniseians are, by no means, the only populations of the Yenisey. On the other hand, however, they are nearly limited to the drainage of that river, and they also seem to be the aboriginal occupants of a great portion of its valley. They extended as far south as 53° N. L., and as far north as 67° N. L., at least. Adelung and Castrèn call them the Yeniseian Ostiaks. They are, however, widely different from the true Ostiaks—those of the Obi.

It is to be regretted that Castrèn has gone back to the old term, and that when he speaks of the populations under notice, he calls them Ostiaks of the Yenisey, just as he calls the Samoyeds of the Ket and Tshulim, Os-

tiak Samoyeds. In each case, the word is used improperly. Indeed, it is doubtful whether it is the best term for the Ostiaks Proper, though it is a convenient one. It is a convenient one, because they have no other general name at all.

The Turk is the language to which (in the first instance, at least) it belongs; for it is the Turks who apply the name. And they apply it to more populations than one. They apply it to the Ostiaks Proper and they apply it to the Bashkirs. Whether they have not applied it elsewhere, and that in unexpected quarters, is a question from which, for the present, we refrain.

When Castrèn undertook his second journey, he was specially instructed to ascertain the ethnological and philological relations of those "tribes which, dwelling between the Yenisey on the east, and the Obi on the west, bore the indefinite name of Ostiak." It is unnecessary to say that these instructions were carried out with zeal and skill. The investigation, however, was, at first, left in the hands of his fellow-traveller Bergstadi, who passed a part of the year 1846 in the village of Anzeferova, on the Pit. After a while, however, Castrèn descended the Yenisey, and, after coming in personal contact with the tribes of the Sym and parts about Turukhansk and Inbazk, made himself master of the language sufficiently to become the author of a grammar and a vocabulary.

Their most northern limit is the country about Mangaseia or Turukhansk, in 66° N. L., where their neighbours to the north are the Avamski and Karasin Samoyeds, to the west the Samoyeds of the Tas, and to the east the Tungús of the northern Tunguska river. Of the exact dialect here spoken there are no specimens. It seems to be taken for granted that it is the same as that of the next group.

This appears about 63° N. L., where, in the parts about Inbazk, the Yelogui falls into the Yenisey from

the west, and the Bakta from the east. Here the frontagers are again Samoyeds (of the Karakon section) and Tungús. An Inbazk vocabulary, *eo nomine*, is to be found in the Asia Polyglotta: akin to which is a shorter one of the Ödh (or sable) Ostiaks, who, in 1723, called themselves Denka. According to Messerschmidt, they could count no further than five. The Denka were especially found on a stream called Ödh-Shosh (*Sable river*), a feeder of the Podkamennaya Tunguska—the name being apparently of Tungús origin; for several of the Tungús tribes call themselves Denka, which means, in Tungús, men. Though it is expressly stated that this name was native, and as there is no sign of the word under notice having any meaning in any Yeniseian dialect, it is possible that the blood of the Denka was Tungús. Be this as it may, the dialect belongs to the Inbazk division.

In 60° N. L., the Sym and Pit fall into the Yenisey, much after the manner of the Yelogui and the Bakta; the former from the west, the latter from the east. The banks of each are Yeniseian localities. A little to the south of the latter lies the village of Anzeferova, the spot where Bergstadi and Castrèn made their chief researches in the Yeniseian. Hence, it must be supposed that it is the Pit and Sym forms of speech that are most particularly represented in the grammar. The frontier on the east is Tshapodzhir; on the west, Samoyed and Ostiak.

To the south and west, the Ket is a Yeniseian locality, the dialect of which is represented by the Pumpokolsk vocabulary of Klaproth, a dialect which, like the last, is in contact with the Samoyed and Ostiak. The river Kem, which falls into the Yenisey, a little below Yeniseisk, bears a Yeniseian name. Of the Yeniseian of the Ket, as represented by the Pumpokolsk vocabulary, I think that thus much may be said, viz. that, notwithstanding certain special affinities with the dialects of the

next group, it is a northern rather than a southern form of speech, *i. e.* that it belongs to the Sym group of dialects.

About 57° N. L. is the boundary of philological area; and we no longer meet what may be called the proper Siberian populations, like the Samoyeds, Ostiaks, and Tungús, but populations whose language is Turk. In other words, the philological frontier changes; and, with it, change the Yeniseian forms of speech. All the preceding dialects appear in Castrèn's Grammar, under the name of Ostiak of the Yenisey. The name that now presents itself is Kot.

A few Russianized Kot were seen by Castrèn as far west as Ansir, Barnaul, and Yelansk. They stated that they were a remnant of the Baginov Uluss, which migrated from the River Poima. These, he thinks, are the Yeniseians, whom Klaproth calls the Kongroitshe, a name which, he also thinks, has originated out of the Tartar name for Krasnoyarsk, the town where the tribute was paid. It means, a place with a bell. The Poima is a feeder of the Ana.

Now, it is on the Ana, along with the Ussolka, that Klaproth fixes another division of the southern Yeniseians, of whose language he gives a specimen, which differs from the Kot only as one dialect or sub-dialect differs from another. He calls them the Assan. Castrèn sought for them with care and pain. He found none on the Ussolka; though he especially visited the chief or only volost on its drainage. All he found was Russians, who knew of nothing older than themselves. Two families were, apparently, of Tungús blood; but nothing did either they or any one else know about the Assan.

Neither was he successful on the Lower Ana. Towards its head-waters, however, he found an account of some Kot who had lived there lately, but who had been ordered to move to the Uda, where they then lived with

the Buriat, in a village named Badaranovka, thirty versts below Nizhni Udinsk. Before they left the Ana, they spoke Buriat. They amount, now, to eleven tribute-payers, half of whom (the division is difficult) speak Buriat, half Russian. They call themselves Kotovzy, the name being native, the form Russian. The Karagas Turks call them Kodeglar. I imagine that these are the Assan, or nearly so.

At length, he found the Kot, *eo nomine* and *eâ linguâ*. But they were but a fragment. Their original area was the drainage of the river Kan. There were Kot settlements near the present villages of Agulskaya and Korastelia. There were Kot settlements about Ansir, Yelansk, and the now important town of Barnaul. A few years ago, seven Kots paid tribute from the neighbourhood of Kansk. The Agul, the Kungus, and the Ulka were once Kot rivers. There were Kots on the Mongol frontier, whose language is now that of the Buriats.

Nevertheless, a few speakers of the Kot language still exist; a single village on the Agul being their locality—their neighbours being Kamass Samoyeds, themselves more than half Turk.

The Kot of the Agul, being lighter taxed than if they were passed for Russians, make much of their little nationality, and keep up their language accordingly. Five individuals from the settlement were seen by Castrèn; and his Kot Grammar was the result.

The Arini were all but extinct in the middle of last century. A specimen, however, of their language has survived. So has the following legend:—

Before they left the main stream of the Yenisey for their present occupancy in the district of Sayania, and whilst they called themselves *Ara* (being called by the Russians *Arinzi*), they lived part of the year in one place, part in another. Their summer residence was an island in the Yenisey, named, in Russian, the Tates-

hewki Ostrog. In winter, they joined the Katsha Turks, and fed their flocks on Mount Kumtige, near the Katsha. Their tribe was, at first, a large one; but they fought against each other, and became weak. While these wars were going on, a young Ara walked out, and found a snake. He cut it in two. The head, which still kept in a little life, went back to the king of the snakes, and told his tale. So the king of the snakes held a council, and asked the wise men of Snakeland what was to be done. It was summer-time, and all the Ara were in the island. The snakes agreed to do this—they were to swim across to the opposite bank, and then cry out, "Boat! boat!" So they swam across, and the Ara heard a cry of "Boat!" They went with all the boats they could muster: but, wonderful to relate! they found no men on the shore (for they thought that it was one of their countrymen who had called), but only snakes—especially young ones. There were more young than old. They were almost all young ones, and they all wanted to speak—all at once. But the old king of the snakes told them to be quiet, and then put as many of them in the boat as it would hold. Then he made the old man row them over to the island, one boatful after another, until they were taken across. Then the king of the snakes himself got in, and was rowed over by the old man in like manner with the rest.

As they were rowing, the king of the snakes said to the old man, "When you get back again to your own home, remember to strew ashes all round your tent, and then to drag over them a sail-cloth of two different colours, and made of two kinds of horse-hair—one white, the other black." So the old man did as the king of the snakes had bid him; and went home, and took the ashes, and dragged over them a sail-cloth made of two kinds of horsehair, and went to rest. And he awoke in the morning, and, behold! the whole Uluss was gone, and all the men of the tribe dead. Only the

old man and his family were spared; and from him come all the Ara.

When an Ara dies, his bow and arrows are placed in his grave, over which his best horse is slaughtered, and flayed. The skin is then stretched over a pole, set up on the grave, and the flesh is feasted on. The women, after their confinements, wash themselves three times within the first seven days, and then fumigate themselves with a herb named *irben*. The first friend that visits them names the child. Their oaths are taken over a bear's head, of which the swearer fixes his teeth in the nose. When a sentence equivalent to banishment is pronounced against a culprit, he is placed between a dog and a reindeer. These are then set free. Whichever way they run must be taken by the man also, who is no longer allowed to remain where he was. Even a draught of water from his old locality is forbidden. So is all further intercourse with any of his original neighbours. These remarks apply to the Dzizerti or Yesirti, as well as the Ara; the Dzizerti being, like the Ara, an extinct or amalgamated tribe.

The word Ara is said to mean *wasps;* the population to which it applies being so denominated from their warlike activity. But it most likely means nothing of the kind. Word for word, it seems to be *Yarang*.

English.	Inbazk.	Pumpokolsk.	Assan.	Kot.	Arini.
Man (*homo*)	ket	kit	hit	ilit	khitt
—— (*vir*)	tshet	ilset	hadkip	hatkit	birkhanyat
Head	tsig	kolka	takai	tagai	kolkya
Hair	tonge	khynga	khingayang	hingayang	khagang
Foot	toigen	aning	pulang	pulang	pil
Eye	des	dat	tesh	tetshagan	tieng
Ear	hokten	——	klokan	kalogan	utkhonong
Nose	olen	hang	an	ang	arkhui
Mouth	ko	kan	hohui	hohu	bukhom
Tongue	ei	ilygyl	alup	alup	alyap
Sun	i	hikhem	oga	ega	ega
Moon	khip	khep	shui	shui	eshui
Star	koogo	kaken	alak	alagan	ilkhoi

English.	Inbazk.	Pumpokolsk.	Assan.	Kot.	Arini.
Fire	bok	butsh	hat	khott	khott
Water	ul	ul	ul	ul	kul
River	ses	tom	ul	kem	sat
Hill	kai	khai	yii	dzhii	kar
Tree	oksa	oksy	atsh	atshshi	kush-oshtshe
Stone	tshugs	tshys	shish	shish	khez
Egg	ong	eg	shulei	shulei	ang
Fish	isse	gite	tyg	tig	ilti
God	eis	es	etsh	esh	es
Sky	eis	es	etsh	esh	es
House	khush	hukut	hush	hush	hu
Milk	mamel	den	——	——	tengul
Snow	begges	tyg	tik	tik	the
One	khus-em	khuta	hutsha	hutsha	khusei
Two	un-em	hinneang	üna	inya	kina
Three	dong-em	donga	tongya	tongya	tyonga
Four	zi-em	ziang	sheggiang	tshega	shaya
Five	gag-em	kheilang	geigyan	kega	khala
Six	ag-am	aggiang	gedudzhiang	kelutsha	ögga
Seven	enh-am	onyang	geiliniang	kelina	unnya
Eight	unem-boisan-khogen	hing-basi-khaiyang	geiltaniang	kheltonga	kina-mant-shau
Nine	khusem-boi-san-khogen	khuta-yamos-khaiyang	godzhi-buna-giang	hutshabunaga	kusa-mant-shau
Ten	khogen	khaiyang	hagiang	haga	khoa.

I think that, in investigating the extent of the original area of the Yeniseians, we may use the words *ket* and *kem* as instruments; the first meaning *man*, the second *river*.

Let us consider, then, the presence of these forms as a presumption in favour of Yeniseian blood, and ask how far they lead us.

(1.) *Kot*, *ket*, &c.—The Mongol form for the Teleuts is Teleng-*gut*: the Teleuts being considered to be Mongols in blood, though Turk in language.

The Ir-*ket* are a small tribe of fifty-seven tribute-payers, near Tunka—at present considered as Soiot. What Castrèn heard about the Irket was that they had migrated from the river Sikir, and that they had divided themselves into two divisions. One took to the level country belonging to the Bucha Gorkhon tribe of

Buriats. With these they intermarried, probably from the necessity of their taking a wife out of a tribe different from their own; they themselves being only a single tribe.

(2.) *Kem.*—The twenty-eight Dyon or Yon of the Tshulim Turks were originally called Tutal, a name which is now limited to two of these tribes. The people of the towns call them Uriankhai. The Tutal name, however, for the Tshulim river is Tshum. I think that, word for word, this is Tom as well as Kem and Tshem. In the Pumpokolsk dialect this (*tom*) is the actual word for *river.*

The Alakh and the *Kem*-tshik form the western sources of the Yenisey, which is named by the Chinese and the Mongols Ulu *Kem* = great river, *ulu* being a Mongol term, but *kem* a Yeniseian one. Here dwell the Soyon, Soyony, or Sayanzi, the only names, according to Tshitshatsheff, which are known in these parts; the form Soiot being inaccurate. The language and manner of life of these nomads are partly Mongol, partly Turk. At present they fall into two divisions, one of which is directly dependent upon China, whereas the other is under a *zaizan*, who resides at Urgha. This confirms the doctrine suggested by the word *Irket*, viz. that the Soiot are, more or less, Yeniseian in blood.

I now subjoin the following vocabularies from Stalenberg :—

(1.) That of the Kanskoi, of the river Kan, who call themselves Khotovzi.

English.	Khotovzi.	English.	Khotovzi.
One	opp	*Ten*	büd
Two	tzida	*Eleven*	büd-op
Three	naghor	*Twelve*	büd-tzida
Four.	thæta	*Twenty*	tuserm
Five	ssoumbulang	*Thirty*	nogh-tuserm
Six	muctu	*Forty*	nogh-opp-tuserm
Seven	seigbe	*Fifty*	soum-tuserm
Eight	schidætæ	*Sixty*	mouck-tuserm
Nine	togus	*Seventy*	seig-tuserm

English.	Khotovzi.	English.	Khotovzi.
Eighty	——	*Fire*	thuy
Ninety	togus-thiserm	*Water*	ai
Hundred	thun	*Earth*	dscha
Thousand	byat-tun	*Mountain*	bia
God	num	*Sun*	kaya
Father	abam	*Moon*	kysschtin
Mother	imam	*Horse*	nunda
Brother	aya	*Head*	stiba
Sister	yhæ	*Man (homo)*	hya.
Wife	nah		

This is Samoyed. Still, the people call themselves *Kotovzi ;* as do the existing Kotovzi, who are probably their descendants, but who speak *Buriat.*

(2.) That of the Kamacintzi, who call themselves Kishtim, and live on the River Mana :—

English.	Kamacintzi.	English.	Kamacintzi.
One	chuodschæ	*Sixty*	hkelusa-tu
Two	ynæ	*Seventy*	hkelina-tugu
Three	tonga	*Eighty*	cheltong-tugu
Four	schagæ	*Ninety*	hwelin-tugu
Five	hkagæ	*Hundred*	duss
Six	hkelusa	*Thousand*	hag-duss
Seven	hkelina	*God*	esch
Eight	cheltonga	*Heaven*	urach
Nine	hwelina	*King*	patschai
Ten	haga	*Water*	uhl
Eleven	haga-chuodschæ	*Earth*	pang
Twelve	haga-inæ	*Mountain*	kgy
Twenty	yn-tung	*Sun*	egæ
Thirty	tonga-tu	*Moon*	tzui
Forty	tonga-tu-chuodschæ	*Wind*	japei.
Fifty	hkog-tugu		

These are simply Yeniseian.

(3.) A Turk dialect in the Asia Polyglotta head *Kangazen*, in the few words, wherein it is other than Turk, is Yeniseian.

CHAPTER XV.

The Turk Languages.—Import of the term.—The Uighur.—Tshagatai.—Uzbek. — Turcoman. — Kirghiz. — Barabinski. — Tshulim. — Teleut. — Koibal. — Karagas. —Soyony. — Yakut. — Bashkir. — Kazan. — Nogay. — Meshtsheriak. —Kumuk. —Kuzzilbash.—Cumanian.

WHEN the word *Turk* is used by either the ethnologist or the philologue, it has so wide a signification that the Turks of European Turkey form but an inconsiderable fraction of the great population to which it applies. The so-called Tartars (or Tatars) of Independent Tartary are Turks; so are the Turcomans of the Persian frontier; so are the occupants of more than one district named Turkestan; so are several other populations with several other names. Even in respect to its literary development, the Turkish of Constantinople divides its honours with the Uighur and Tshagatai dialects, which, at the present time, are, comparatively, inconspicuous dialects, but which, in point of priority of culture, are to be preferred to their congeners of the west.

Turk, then, is a generic name, and the class it applies to is a large one. Its area is of great magnitude, and that in every direction. A language intelligible at Bokhara is spoken on the very confines of Africa. A language scarcely unintelligible at Constantinople is spoken at the mouth of the Lena, on the shores of the Arctic Sea. We have a vocabulary of the Cumanian Turk once spoken in Hungary. The Uighur Turk is spoken, at the present moment, on the frontiers of Tibet and Mongolia.

The Turk area, then, is large, and it is irregular as well; and very various indeed are the districts with

which it comes in contact. In the south-east, it touches Tibet; in the south, India and Persia. By the Kurd, Arabic, Syriac, Armenian, and Greek, the Turkish of Asia Minor is irregularly bounded. It mixes itself with the languages of Caucasus; is spoken in contact with the Russian in the Crimea; and with the Bulgarian, Servian, and Romaic in European Turkey. The government of Caucasus and Astrakan, to the south; of Viatka and Perm, to the north; and of Grodno, to the west, contain Turks. Orenberg is Turk in language: so is Kazan. Tobolsk and Tomsk give us the Turks of Southern, Yakutsk those of Northern Siberia. Dioscurian, Mongolian, Tungús, and Ugrian forms of speech, all come in contact with the Turkish.

In some cases, the Turk has been encroached on; in others it has encroached. In Hungary, it has given way: indeed, as a general rule, it has given way where the language with which it has come in contact has been European. In Siberia, for instance, it yields to the Russian. Where the language is Ugrian, it encroaches. It has most especially encroached on the Samoyed. In consequence of this, the coincidence of Turkish blood with the Turkish language is anything but close. The blood is Turk where the language is Hungarian or Slavonic. The language is Turk where the blood is Ugrian or Mongol.

Notwithstanding the inordinate size of the Turk area, the differences which it presents are but slight. As a general rule, the dialects graduate into each other; and I doubt whether even the extreme forms—provided that the conversation be on a simple subject—are mutually unintelligible.

In respect to the direction in which the Turk language has diffused itself, we may safely say that in the north and west it is intrusive. Except Independent Tartary and Turkestan, there is no spot where Turkish is spoken where it cannot be shown to be exotic. The

claims, however, of Independent and Chinese Turkestan to be considered as the fountain and origin of the Turk language has yet to be examined. These, however, are matters for the ethnologist rather than the philologue.

The name Turk, *totidem literis*, first appears in A.D. 569, when Justin sent an embassy to the *Khan* Zemarchus, whose residence was near the *Ek-tagh ;* the words in italics being Turkish glosses.

Of the Turk of this district, Klaproth gives the following words, taken from Chinese authorities, who refers them to the language of the *T'uk'iü, i. e. Turks.*

English.	T'uk'iü.	Turkish.
Sky	tängri	tängri
House	ui	ui
Helm	t'uk'iü	tekhieh
Hair	shoka	shadzh
Chief	kan	khan
Black	koro	khara
Old	kori	khari
Wolf	furin	buri.

As the source of these samples is China, it is fair to suppose that they represent a language of the Chinese frontier, *i. e.* one of the most Eastern divisions of the group. It to this that the name Uighur most especially applies; the proper Uighur being the population which most closely came in contact with two of the languages —the Tibetan and Mongol—which lay to the east of it, and approached the third, *i. e.* the Chinese. This is an inference from the fact that, at the present time, a tribe calling itself Ighur speaks Tibetan, and touches the Sok districts of Mongolia.

The Uighur Turks were the first of their stock to use an alphabet, and used it betimes, perhaps as early as the seventh century. The Mantshú alphabet (as has been stated) came from Mongolia; and the Mongolian from the Uighur Turks, the Uighur Turks having taken it from Syria, under the instructions of the Nestorian missionaries.

It is chiefly in its descendants—the Mongol and the Mantshú—that this interesting alphabet survives; since it was replaced by the Arabic when Mahometanism replaced Christianity. Nevertheless, a few samples of it are extant, viz. (1) the *Baktyar Nameh* of the Bodleian; (2, 3) the *Miradzh* and *Tezkirehi Evliyâ* of the *Bibliothèque du Roi;* and (4) *Kaúdatkúbilik* in Vienna. None of these, however, except so far as the alphabet is concerned, are much more than literary curiosities. The first was written A.D. 1434, the second and third A.D. 1436, the fourth, A.D. 1459. The *Miradzh,* a history of the ascension of Mahomet, is a translation from the Arabic; the *Tezkirehi Evliyâ,* or Legend of the Saints, being one from the Persian. The *Baktyar Nameh* is either a translation from the same language, or *rifacciamento.* The *Kaúdatkúbilik,* or *Science of Government,* shows a little more originality—the matter, and perhaps the composition itself, being older than the MS., perhaps as old as A.D. 1069.

The Mogul dynasty was *Tshagatai,* and the Indian descendants of the Great Mogul are of Tshagatai blood. So are many families in Caubul, just as certain families in England are Norman. The family of Timur was Tshagatai; Kokan, or Ferghana, being the district where the Tshagatai language was most especially cultivated. The Persian, however, was in immediate contact with it, and in some of the provinces prevailed over it. Andejan, however, the district of the capital, was so Turk, that "there was no one," writes Baber, "who did not understand the Turki tongue." Asfera and Marghinan were Persian. The languages acted and reacted on each other. Persian models were copied by Tshagatai writers, and Persian works translated by them.

Of the Tshagatai, *eo nomine,* as spoken at the present moment, I have seen no specimens. Nor is this strange. The language spread itself beyond its own boundaries,

and, having found its way into Persia, Afghanistan, and India, became Persian, Indian, or Pushtu.

Theoretically, the main differences between the Tshagatai and Uighur are considerable; and they would be more so if the existing Uighur works were older. But they must be the newest of their class. Were they not all subsequent to the Hegira? subsequent to the introduction of the Arabic alphabet, which must have been used concurrently with the Uighur, and subsequently to the predominance of Persian and Arabic models? The *old* Uighur compositions would have been different, they would have been Christian in creed and Syriac in style. But none such exist. Yet they must have existed, or why the alphabet? Why its extension into Mongolia? *Uighur*, then, as the word has been used, means New Uighur.

But what if the Uighur alphabet, concurrent with the Arabic in the newer Uighur literature, were also concurrent with the Arabic in the earlier Tshagatai? In such a case, the works in question may be Tshagatai—for, it must be remembered, that it is only the *alphabet* which makes them Uighur. Their date is that of the Tshagatai dynasty. If so, the division between the two groups is either artificial or provisional; in which case Uighur means the Turk of Chinese Turkestan, Tshagatai the Turk of Bokhara and Ferghana. However, according to common parlance, the works already enumerated are Uighur. A Uighur alphabet makes a Uighur work. At the same time, it should be added that Davies (though without quoting his authority) especially states that during the period immediately subsequent to their conversion, the Tshagatai made use of the Uighur alphabet.

The Memoirs of Timur, and the Institutes of Timur, though translated from a Persian original, are said to be, in their earliest form, Turkish compositions—the Turk

dialect being the Tshagatai. These earlier forms, however, have yet to be discovered. Ulug Beg, about A.D. 1446, was a Tshagatai poet, as well as a Tshagatai patron of astronomy. His age, it should be observed, is within ten years of that of the Uighur MSS. Then comes Mir Ali Shir, a poet also, whose works, though unedited, are extant. Thirdly, comes the Emperor Baber himself.

The evidence of the Arabic alphabet being used concurrently with the Uighur, is to be found in the MS. of the Koúdat, where there are interlineary glosses and remarks, some in Arabic, some in Persian—all, however, in the ordinary alphabet of the Koran. Now, whether these be as old as the rest of the MS. or not, the reader who wrote them must have been the reader of a work in Uighur.

The *Uzbek* has, to a great extent, replaced the Tshagatai, if, indeed, the two dialects were notably different. Khiva is Uzbek. The dominant populations in Bokhara and Fėrghana are Uzbek—the remainder being Tajik. So it is elsewhere. This means that, except in the parts about Khiva, there is in the Uzbek countries, side by side with the ruling nation, a subordinate population speaking Persian—differing in its numerical proportion to that which speaks according to the country. Thus—

In Khiva, the Uzbek is at its *maximum*.

It preponderates in the parts about Balk.

So it does in Kunduz.

So it does in Huzrut, Imaum, and Khullum.

On the other hand, in Khost, Inderaub, and Taulikhaun, the Tajik element prevails.

In Meimuna, Andkhu, and Shibbergaun, the second element, though other than Uzbek, is still Turk, *i. e.* Turcoman.

The *Turcomans* are independent nomads between

Bokhara and the Caspian, bounded on the south by Persia, and on the north by the Uzbeks and Kirghiz.

Whether the *Kirghiz* can be separated from the Turcomans and the Uzbeks by any definite line of demarcation, is uncertain. The central portions, however, of their area may be looked upon as the points where the blood and language most closely coincide; where foreign elements and foreign contact are at the *minimum,* and where the type of the group is to be sought. On the east and north the character changes. There is contact with strange languages; those languages being no longer Persian and Tibetan, but the Ugrian and Russian of Siberia. That the Kirghiz of the northern portion of their area are intrusive is certain, though it is difficult to give the exact boundaries of their original occupancy.

The name deserves notice. In Menander's account of his embassy to the Turk king Dizabulus, whose sovereignty seems to have lain in the Tshagatai district, we find the word *Χερχις*—a Kirghiz female slave being one of the presents. In the Chinese geógraphers, Kilikiszu are placed on the Yenisey, where the term is current at the present time. Finally, I believe that, word for word, Kirghiz is Tsherkess, *i. e.* Circassian. The Kirghiz of Pamer are on the Persian and Uzbek frontier.

English.	Uzbek.	Turcoman.	Kirghiz.
Head	bash	bash	baz
Hair	zatsh	zatsh	tshatsh
Hand	al	kol	kol
Foot	ayak	ayak	ayak
Eye	kyus	küs	kus
Ear	kulak	klak	kolak
Tooth	tish	dish	tiz
Blood	kan	kan	kan
Day	kündus	kyondos	kündus
Sun	kyonash	koyash	kün
Moon	ai	ai	ai
Star	yoldos	yoldos	dzhildzhis.

English.	Uzbek.	Turcoman.	Kirghiz.
Fire	ud	ot	ut
Water	zu	zu	zu
Tree	agatsh	agatsh	agatsh
Stone	tash	tash	taz
One	bir	bir	ber
Two	ike	iki	oki
Three	utsh	utsh	utsh
Four	dyort	durt	tyort
Five	bish	bish	bez
Six	alty	alto	alty
Seven	edi	edi	dzhede
Eight	zigis	zikis	zikes
Nine	tokas	tokos	tokus
Ten	on	on	on.

The Barabinski, Baraba, or *Barama Turks,* between the Obi and the Irtish, touch the Ostiaks on the north, and are probably the occupants of an originally Ostiak area. At any rate, their language is Turk, the soil Ugrian, their blood, in all probability, mixed. Their political relations are Russian, and their creed Shamanism, or imperfect Christianity rather than Mahometanism.

Like the Barabinski, the so-called *Tartars of Tobolsk* are Turks ; occupants of ground originally Ugrian, and so far as it is not Russian, Ostiak.

The Verkho-Tomski tribes. — *Verkho* means *upper,* and is a Russian word. Hence, the Verkho-Tomski are the Turks of the Upper Tom, *i. e.* the Tom above Kuznetsk.

The Abintsi are a part of them. Their dialect, probably, graduates into that of

Kuznetz, where the frontier is Mongol and Samoyed.

The *Teleut* are believed to be Mongols in blood, though Turk in speech. Below Kuznetsk

The tribes of the *Tshulim,* though occupants of a district originally Ugrian, are said to mix Mongol (? Yeniseian) words with their vernacular Turkish. Their tribes are called Dyon or Yon.

The Turkish of the Yenisey, especially in the circle of the Minusinsk, and in the Sayanian mountains, is spoken by individuals who seem to have adopted it after the abandonment, not only of some native language other than Turk, but after the adoption of some intermediate one, different from both the Turk and the original mother-tongue. Thus, a language which will be noticed in sequel under the name of Yeniseian, seems to have been replaced by the Samoyed, the Samoyed itself having been replaced by the Turk. Phenomena of this kind make the parts about Minusinsk one of the most obscure areas in Asia. We may advantageously consider these strata and substrata of languages in detail.

1. There is the Russian—recent in origin, but encroaching upon even the Turk.

2. There is the Turk, which has spread itself in the west, at least, at the expense of the Ugrian, and which, in its Barabinski, Tobolski, and Tshulim elements, so far as it is heterogeneous, is Ugrian.

3. There is the Mongol, which on the Tom, and in the Teleut districts may have preceded the Turk, itself preceded by something Samoyed or Yeniseian.

4. There is the Ostiak of the Obi—the language which best represents the Ugrian of the Kirghiz frontier.

5. There is the Samoyed, spoken as far north as the Arctic Sea, and as far south as the parts about Lake Ubsa within the Chinese frontier—the Samoyed which, in some cases, has been replaced by the Mongol, itself replaced by the Turk.

6. There is the Yeniseian—a language known only in fragments, but which, in one case at least, has been replaced by Samoyed.

English.	Baraba.	Tobolsk.	Tshulim.	Kuznetsk.
Head	bash	pash	bash	bash
Eye	kos	kus	kos	kus
Ear	kulak	kulak	kulak	kulak
Nose	———	parun	murun	mondu
Mouth	———	auus	agus	aksy
Hair	tshatsh	tsats	tshatsh	tshatsh
Tongue	———	til	til	til
Tooth	———	tish	tish	tish
Hand	———	khal	kal	kol
Sun	kyosh	kun	kun	kun
Moon	ai	ar	ai	ai
Star	eldar	yoldus	yoldus	tshlitis
Fire	ut	ot	ot	ot
Water	zuu	su	su	su
Tree	agaz	yagats	agats	agatsh
Stone	tash	tash	tash	tash
One	bir	bir	bir	pir
Two	ike	ike	ike	iki
Three	ytsh	itsh	itsh	utsh
Four	tyort	dört	dyort	dort
Five	bish	bish	besh	bish
Six	alte	alty	alte	alty
Seven	sette	siti	sette	setti
Eight	zogus	segis	zegus	segys
Nine	togus	togus	togus	togus
Ten	on	on	on	on.

Respecting the Teleuts, it has already been suggested that though Turk in language, they have generally been looked upon as Mongols in blood: and it has also been suggested that, in the way of blood, they may be less Mongol than Yeniseian. The Mongol name is Teleng-*gut*, as has already been stated; whereas Abulgazi calls them *Uriat*, which, word for word, is *Urianchai*, *Yarang*, and the like—all apparent derivatives of *Ara*. At the time of the Russian conquest they were called White Kalmuks.

English.	Teleut.	English.	Teleut.
Head	bash	*Sun*	kun
Eye	kus	*Moon*	ai
Ear	kulak	*Star*	yiltis
Nose	muran	*Fire*	ot
Mouth	ous	*Water*	su
Hair	tshatsh	*Tree*	agash
Tongue	til	*Stone*	tash.
Hand	kol		

Of the language of the *Katshintsi Turks*, the *Katshalar*, of the *Turks of Katsha*, although we hear much about them in the way of history, we have, *eo nomine*, but few words; mere *obiter dicta* of Castrèn's. Their dialect is essentially Koibal or Soiot.

English.	Katsha.	English.	Katsha.
Woman	ipthi	*Saddle*	izer
——	êpthi	*Butterfly*	irbakai
Wind	aba	*Sable*	kish.

The *Koibals* form eight tribes; in two of which the blood is Samoyed, in three Yeniseian. In 1847, a few old people knew a few Samoyed words. From the generation which preceded them a vocabulary in Samoyed was collected. Even then, the Samoyed was going out fast.

English.	Koibal.	English.	Koibal.
Man (vir)	îr	*Snake*	dilan
—— *(homo)*	kizi	——	thilan
——	er	*Tree*	agas
Woman	ipthi	*Earth*	dhir
——	epthi	——	thir
Head	bas	*Stone*	tas
Hair	sas	*Hill*	tax
Ear	kulak	——	tag
Eye	karak	*River*	khem*
Mouth	axse	*Ice*	bus
Bone	sok	*Village*	âl
Blood	kan	*One*	ben
Hand	kol	*Two*	ike
Foot	azak	——	iki
Tooth	tis	*Three*	üs
Tongue	til	——	us‘
Sky	tîger	*Four*	tört
——	têger	*Five*	bis
Sun	khun	——	bes
Moon	ai	——	bis’
Star	dhètes	——	bes’
——	thèltes	*Six*	al
Fire	ot	——	alty
Water	sus	*Seven*	dhîte
——	sug	——	thîte
——	su	*Eight*	sîgus
Bird	kus	——	sêgus
Egg	numertka	*Nine*	togos
——	numèrka	——	tôgos
Fish	balak	*Ten*	on.

* Yeniseian.

The Koibal is stated by Castrèn to have as dialects, the Kondakov and the Salbin. Out of the few words he gives, I pick out a few evidently Turk.

English.	Kandokov.	Salbin.
Hair	——	shash
Tooth	——	tish
Beard	——	sagal
Belly	——	kâryn
Star	dhèttès	thythysh
——	thèltes	thyltesh
Earth	dhîr	——
——	thîr	——
Rain	nangmer	nangmyr
Tree	——	agash.

The Karagas, amounting in 1851 to 284 and 259 females, fell into

a. The Kas ;
b. The Sareg Kash ;
c. The Tyéptei ;
d. The Tyogde ;
e. The Kara Tyogde.

They all, now, speak Turkish.

English.	Karagas.	English.	Karagas.
Man (*vir*)	er	*Water*	sug
—— (*homo*)	kishi	*Ice*	tosh
Woman	epshe	*Egg*	nyumurha
——	kat	*Fish*	balak
Eye	karak	*Snake*	thulan
Ear	kulak	*Hill*	tag
Mouth	akse	——	dag
Tooth	dish	*Stone*	taish
Tongue	tèl	*Village*	nyon
——	dèl	*One*	birä
Hair	thash	*Two*	ihi
Hand	kol	*Three*	üis
Foot	but	*Four*	tört
Blood	khan	——	dört
Beard	sahal	*Five*	beis
Sky	têre	*Six*	altè
Sun	kun	*Seven*	thedè
Moon	?ai	*Eight*	sehes
Star	sèttès	*Nine*	tohos
Fire	ot	*Ten*	on.
Water	sux		

The *Soiony* (Tshitshatsheff takes pains to tell us that this is the right form of the word) are chiefly within the Chinese frontier. Still some are Russian. Their original language I hold to be Yeniseian; yet, now, they speak Turkish. In Castrèn, as *obiter dicta*, and as illustrations of his Koibal and Karagas vocabulary we have a few Soyony words. They are the tribes from whom the Sayanian range takes its name. Some of the Soyony, as here stated, speak Turkish; others Buriat; some, probably, Samoyed. The basis, however, seems to be Yeniseian.

English.	Soiony.	English.	Soiony.
Head	pas	*Star*	thèltes
Hair	tük	*Fire*	ot
Tooth	tes	*Water*	sux
Tongue	tib	——	sug
Eye	karak	——	su
Ear	kar	*Earth*	dhîr
Foot	put	——	thir
Beard	sagal	*Stone*	tas
Belly	kârèn	*Hill*	tag
Sun	kar	*Ice*	tosh
Star	dhèltes	*Tree*	yas.

The Sayanian tribes, one of which is said to be named Sokha, lead to the *Sokhalar* of the Lena and the Arctic Sea, the Turks of the extreme north, the Turks who are usually called *Yakuts;* but whose native names must be carefully remembered as Sokhalar—*lar* being the sign of the plural number. The Sokhalar, from the parts about Lake Baikal, are said to have separated from the Brath (? Buriats), with whom they formerly made one nation, under a chief named Tarkhantegin; the land upon which they intruded themselves having been Samoyed, Tungús, and Yukahiri.

The language of the third column of the following table is from the Asia Polyglotta. It is simply headed *Yeniseian*, i. e. *Turk of the Yenisey.*

English.	Yakut.	Yeniseian.
Head	baz	bash
Eye	kharakh	karak
Ear	kulgakh	kulak
Nose	murun	burun
Mouth	ayakh	aksy
Tongue	til	tyl
Tooth	tiz	tish
Sun	kun	kun
Moon	ai	ai
Star	zulus	tshiltis
Fire	wot	ot
Water	wi	su
Hill	taz	tag
One	bir	bir, nagysh
Two	iki	iki
Three	uz	utsh
Four	tirt	tört
Five	vez	besh
Six	alta	alta
Seven	seta	dzhuti
Eight	agys	segus
Nine	dogys	togos
Ten	on	ongus.

Such are the details of the Turks of Siberia, who are so far exceptional as to be, to a great extent, Pagans, rather than Mahometans, and, of course, unlettered. Since the Russian conquest of Siberia, Christianity has made some way amongst them. There is, however, some Mahometanism, and a little Buddhism.

The Turks of the Khanats of *Kazan*, Astrakan, and the Crimea now claim notice. They are all intrusive, *i. e.* other than aboriginal to the countries where their language is spoken.

The *Bashkirs*, chiefly occupants of the Government of Orenburg, Turk in tongue, are, more or less, Ugrian in blood. So are, probably,

The *Meshtsheriaks*, who are believed to have immigrated from the Oka, in the Mordvin and Tsherimiss neighbourhood.

English.	Kazan.	Meshtsheriak.	Bashkir.	Nogay.
Head	bash	bash	bash	bash
Hair	tshatsh	tsats	zaz	zatsh
Hand	kol	kul	kol	kol
Eye	kus	kus	kyus	gyos
Ear	kolak	klak	kulak	kulak
Tooth	tyesh	tish	tish	tysh
Tongue	tyel	til	tel	til
Blood	kan	kan	kan	kan
Day	kyun	kun	kyun	gün
Sun	kuyash	kuyash	kun	gyon
Moon	ai	ai	ai	ai
Star	yaldus	yuldus	yuldus	ildis
Fire	ut	ut	ut	ut
Water	zu	zu	zu	su
Tree	agatsh	agatsh	agatsh	agatsh
Stone	tash	tash	tash	tash
One	ber	ber	ber	bir
Two	ike	ike	ike	iki
Three	utsh	uz	ysh	utsh
Four	dürt	dyört	dört	dört
Five	bish	besh	besh	bish
Six	alty	alty	alty	alty
Seven	yedi	idi	yedi	siti
Eight	zigis	zigis	zigis	zegis
Nine	tokus	togus	togus	togus
Ten	on	on	on	on.

The Kuzzilbash is the Turk of Persia:

English.	Kuzzilbash.	English.	Kuzzilbash.
Head	bash	*Hand*	el
Eye	gos	*Sun*	gun
Ear	kulakh	*Moon*	a
Nose	buruni	*Star*	yuldus
Mouth	aghis	*Fire*	oth
Hair	sadzh	*Water*	su
Tongue	til	*Tree*	dyadzh
Tooth	dish	*Stone*	dash.

The Basian, Karatshai, and Kumuk that of Caucasus.

English.	Kumuk.	Karatshai.
Head	bash	bash
Eye	gos	gös
Ear	kulakh	kulakh
Nose	burun	burun
Mouth	aus	ul
Hair	sadzh	sadzh
Tongue	dil	til
Tooth	dish	dish

English.	Kumuk.	Karatshai.
Hand	kol	kol
Sun	gun	gun
Moon	ai	ai
Star	yoldus	iildus
Fire	ot	ot
Water	su	su
Tree	terek	ayadzh
Stone	tash	tash.

Of the following Pater-nosters, all of which are taken from the Mithridates, the first three represent the language of the parts to the north of the Caucasus or to the east of the Caspian, *i. e.* the Tartar of Independent Tartary. The last three, on the other hand, give the Turkish of Asia Minor. The first of them is from Georgiewicz, who, in the sixteenth century, lived thirteen years in Anatolia as a slave. The second is the Turkish of Armenia; the third, like the first, of Anatolia; its date being A.D. 1666—earlier than the Armenian specimen, but later than that by Georgiewicz.—*De Turcarum Moribus, Lyons*, A.D. 1555. They are given, *verbatim et literatim*, as they stand in Adelung, *i. e.* they have not been collated with the originals.

1.

Atha vizum, ki kok-ta sen; evlia ol dur senung ad-ung; kelsen memleket-ung; olsun senung iradat-ungale jer-dahi gug-de; ver visum gundelik et-mege-muzi bu-giun; va vizum jasu-ngisch kail ot-nitegim kail biz juz jasun-gisleru muze; dahi koima bilzi visvasije; killa kurta vilzi jeman-dan. Amen.

2.

Atha wisum, chy chok-ta sen; algusch ludur sinung ad-ung; kelsuum sen-ung hauluchung; belsung sinung archung aley gur-da uk ackta; wer wisum gundaluch otmak chumusen wou-gun; kay wisum jasochni alei wis dacha ka yelle nin wisun jasoch lamasin; dacha koima wisni suna-macha; illa garta wisni geman-dan.

3.

Ya Ata-muz, ki yuksek ghiogh-da sen; aadin ari olsun; padashah-lighin ghelsun; boiruklerin itsmish olsun giogh-da, kibi dahi yirda; her-ghuinaghi e kmeki-vir bize bu-ghiun; muzi va burgjleri-muzi bize bagishla, nitshaki biz dahi burgjlerï-muza baghishleriz; va bizi sinisha ghiturma; likin Yarama-zdiz bizi sali-vir (va kortar va sakla); zira-ki senungh-dier padisha-lik, va kadirlik, va boýuklik, ta gjanid gjavidana. Amin.

4.

Baba-moz hanghe gugte sson ; chuduss olssum ssenung ; adun gelsson ssenung memlechtun ; olssun ssenung istedgung nycse gugthè, vle gyrde ; echame gu-mozi hergunon vere bize bu gun ; hem bassa bize borsligo-moze, nycse bizde baslaruz bortsetiglere-mozi ; hem yedma byzegeheneneme ; de churtule bizy Jaramasdan. Amen.

5.

Baba-miz ki chioiler-de sin ; senin ad-in mubarek olsun ; senin padischialij-in chielsin ; nikhe chişi-de boile kher-de senin murad-in olun-sun ; herchiun laziru oalaru ekmekhe-mizi bize ver cu chiun ; ve borglari-mizi bisc baghishla nikhe ki biszde borghila-miza baghishlariz ; ve bizi ighva-den emin eile ; amma bizi fena-den kurtar.

6.

Bisum Ata-mus ki kiokler-deh sin ; senüng ad-üng *mukaddes* olsun ; senüng *melait*-üng kielsun ; sinüng *iradet*-üng olsun nitekim kioh-deh dachi jer-deh ; her kiunki bisüm etmeke müsi wer bise bu kiun ; *we*-bisüm burdschler-ümi bise baggischlek, nitekem bis dachi bisüm burdschlüler-ümüsi baggischlerus ; *we*-bisi *tadschribe adehal* etma ; lekin *scherir*-den-bisi *nedschat* eile ; sira şenüng-dür *melcut*, we *sultanet*, *we Medschi* ta *ebed*. Amin.

In A.D. 1770 died Varro, a native of Czarszag, the last Hungarian who spoke the *Cumanian* dialect of the Turk. For this we have the five following Pater-nosters ; all imperfect.

1.

Bezom Atta-masz, kem-ke kikte. Szelezon szen-ad-on ; . . . . . dösson szen-küklön netze-ger-de, ali-kük-te ; bezom ok nemezne (? oknemezne) güt büttor gungon borberge ; eli bezon mene-mezne ther-mez-bezgo ovgyi tengere. . . . . .

2.

Bezen Atta-maz, chen-ze kit-te. Szen liszen sin-ad-ön ; . . . . . Dösön mittigen kenge . . . . ale-kik-te ; puthuter kingiri ilt bezen iltne, bezen kutin ; . . . . . Bezen migni bolsotati bocson megne tenge nizni. Amen.

3.

Bezon Atta-maz kem-ze kek-te. Szen leszen szen-ad-on ; . . . . . mitzi jegen-ger-de, ali kek-te ; bezom akko mozne bergezge pibbütöör küngöd ; Ilt bezon mene-mezde utrogergenge ilt mebezde. . . . . Olyon angja manya boka tsali botsanigjs tengere. Amen.

4.

Bezam Atta-masz ken-ze kek-te. Szen-lezon szen ad-on ; . . . . . Dösön szen-küklon netze ger-de, ali guk-te ; bezamok menemezne (? bezam okmene-mezne) gutba tergunger (? gutbater gunger) ; ali-bezam me-mezne . . . . . tscher-mez-bezga ; . . . . . kutkor-bezga eniklem-bezda ; Ovia malna szembersank bokvesáte ; . . . . . tengeri ovia tengeri tengeri. Amen.

5.

Bezen Atta-maz ken-ze kik-te. Szen leszen szen ad-on; . . . . . Dösön szen küklon nicziegen ger-de, ali kek-te; bezen ako-moze (? oknemezne) bergezge pitbütör küngön; il bez mene-mezne neszem-bezde, jermezbezge utrogergenge iltma tscher-mez-bezga; bezne olgya manga kutkor bezne; algya manna szen borszong boka csalli (*aliter* osalli) bocson igyi tengere. Amen.

In the Government of Kazan reside as many as 300,000 *Tshuvashes*, differing from the other Ugrian populations in their somewhat superior civilization, and from the so-called Tartars in the fact of their being Christians rather than Mahometans. Respecting their language much has been written; some inquirers maintaining that it is essentially Ugrian upon which a great deal of Turk has been engrafted; others that it is Turk at bottom, but Ugrian in respect to its superadded elements.

English.	Tshuvash.	Osmanli.	Tsheremis.
Head	puz	bash	bui
Eye	kos	gos	shinsya
Ear	khulga	khulak	piliksh
Nose	sumsah	burun	ner
Mouth	zuvar	aghis	ushmu
Hair	zuz	satsh	ip
Tongue	tshilge	dil	elmye
Tooth	shil	dish	puntshal
Hand	alla	el	kit
Sun	khwel	gyun	ketshe
Moon	oikh	ai	tilsye
Star	zuldur	yildis	shuder
Fire	wot	od	tul
Water	shiva	su	wut
Tree	evyz	agatsh	pu
Stone	tshol	tash	kü
One	pra	bir	iktet
Two	ikke	iki	koktot
Three	vise	utsh	kumut
Four	dwatta	dort	nilit
Five	pilik	besh	visit
Six	alta	ạlty	kudut
Seven	sitshe	yedi	shimit
Eight	sakar	sekis	kandashe
Nine	tukhon	dokus	indeshe
Ten	wonka	on	lu.

The Tshuvash plurals end in *-zam* or *-zem*; the Osmanli in *-lar*, or *-ler*. In Tshuvash *ap*, or *ab*, in Osmanli, *men* = *I*. The Tshuvash verb substantive is *bolab* = *sum*; the negative, *-ast-*; as *kazariadip* = *oro*; *kaziarmastap* = *non oro*.

Schubert reckoned the Tshuvash at 370,000; a high number for a Ugrian, or even a Turk, population in these parts.

The Pater-nosters of the preceding pages were taken down before the grammatical structure of the dialects which they represent was studied. As such, they are, more or less, inaccurate. On the other hand, they are better samples of the average character of the Pater-nosters of rude languages than more accurate compositions would have been.

They show difference rather than likeness: whilst, on the other hand, words like those of our vocabularies show likeness rather than difference. Hence, we get, as a rough rule, the doctrine that, in the present work, languages are more like each other than the Pater-nosters make them, and less like each other than the lists of words make them.

CHAPTER XVI.

The Yukahiri.

DUE east of the Sokhalar lie the Yukahiri, or Yukagiri, who call themselves Andon Domni—Yukahiri being the Turk, and Atal the Koriak, name. "Their language," writes Klaproth, is "one of the most outlying in Asia." It is one, too, of which next to nothing is known. It is, also, a language of a receding frontier. In A.D. 1739 the numbers of the Yukahiri were high. The tribes of the Omolon, according to Sauer, were called Tsheltiere; those of the Alasey, Omoki; those of the Anadyr, Tshuvantsi and Kudinsi. A numerous tribe named Konghini occupied the Kolyma. "Wars," writes Prichard, "with the Tshuktshi and Koriaks have almost exterminated them."

But there must (if the views of the present writer be correct) have, also, been encroachment from the West—effected, most probably, by the Sokhalar.

The language is certainly very different from that of any of the surrounding populations.

English.	Yukahiri.	Koriak.	Yakut.	Tungús.
Head	monoli	lawut	baz	dyll
Eye	angdzha	lalat	kharakh	eha
Ear	golendhi	vyilut	kulgakh	zen
Nose	yongyul	enigytam	murun	ongokto
Mouth	angya	zekiangin	ayak	hamun
Hair	manallae	katshugui	az	nyuritt
Tongue	andzhub	gügel	tyl	ingni
Tooth	tody	wannalgyn	tiz	ikta (?)
Hand	tolondzha	myngakatsh	ili	ngala

English.	Yukahiri	Koriak.	Yakut.	Tungús.
Day	bondzhirka	hallo	kun	inangi
Sun	bugonshe	tyketi	kun	ziguni
Moon	kininshe	geilygen	ui	bega
Star	lerungundzhia	lelapitshan	zulus	haulen
Fire	yenyilo	milugan	wot	togo
Water	ondzhi	mimal	u	mu
Tree	tshal	uttepel	maz	mo
Stone	kall	guggon	taz	dzholo
One	irken	onnon	bir	omukon
Two	antaklon	nioktsh	ike	dzhur
Three	yalon	niyokh	uz	ilyan
Four	yekalon	niyakh	tirt	dygyn
Five	onganlòn	myllangin	ves	tongo
Six	malhiyalon	onnanmyllangin	alta	nyungun
Seven	purkion	langin	seta	nadan
Eight	malhielekhlon	niyokh-myllangin	agys	dzhapkun
Nine	khuni-izkeel-lendzhin	khonnaitshinkin	dogys	yagin
Ten	kuniella	mynegytkin	on	dzhur.

The root *malhi*, in the Yukahiri numerals for *six* and *eight*, is the *malhuk* (*malguk*) = *two* of several of the dialects of North-west America; and I may add, that, East of the Lena true American characteristics present themselves, and that prominently.

In 1850, I published, in my work on the Varieties of Man, the following tables, one of which gave a certain number of affinities between the Yeniseian and the Yukahiri, the other some between the Yeniseian and the Samoyed. I also expressed the opinion that, on the strength of these affinities, the three groups might be thrown into one, and that the name of the class thus formed may be Hyperborean. Whether the tables were sufficient to justify the formation of such a class is another question. They ought to have been fuller.

A.

The Yenisean and the Yukahiri of the Asia Polyglotta.

English, beard	Kott, *hulup*
Inbask, *kulye*, *kulgung*	Arinzi, *korolep*
Pumpokolsk, *clépuk*	Yukahiri, *bu-gylbe*
Assan, *culup*, *chulp*	

English, head
Inbask, *tshig*
Yukahiri, *yok*

English, mouth
Pumpokolsk, *khan*
Yukahiri, *anya*

English, nose
Inbask, *olgen*, *olen*
Pumpokolsk, *hang*
Assan, *ang*
Yukahiri, *yonyul*, *iongioula.*

English, tongue
Assan, *alûp*
Kott, *alûp*
Arinzi, *alyap*
Yukahiri, *andzhub*

English, ear
Assan, *kologan*, *klokan*
Kott, *kalogan*
Yukahiri, *golondzhi*

English, man
Inbask, *çet*, *blet*
Pumpokolsk, *ilset*
Kott, *hatket*
Yukahiri, *yadu*

English, dog
Inbask, *tsip*, *tip*
Yukahiri, *tabaha*

English, thunder
Arinzi, *esbath-yantu*
Yukahiri, *yendu*

English, lightning
Inbask, *yakenè-bok*
Yukahiri, *bug-onshe*

English, egg
Inbask, *onge*
Arinzi, *ang*
Pumpokolsk, *tanyangeeg*
Yukahiri, *langdzhango*

English, leaf
Assan, *yepan*
Kott, *dipang*
Yukahiri, *yipan*

English, eat
Assan, *rayali*
Yukahiri, *lagul*

English, yellow
Kott, *shuiga*
Yukahiri, *tshakatonni*

English, moon
Pumpokolsk, *tui*
Arinzi, *shui*
Yukahiri, *kinin-shi.*

B.

The Yenisean and the Samöyed of the Asia Polyglotta.

English, arm
Arinzi, *khinang*
Mangaseia, *kannamunne*

English, finger
Inbask, *tokan*
Pumpokolsk, *tok*
Tawgi, *fyaaka*
Yurass, *tarka*

English, flesh
Arinzi, *is*
Assan, *iç*, *içi*
Pumpokolsk, *ziç*
Mangaseia, *osa*
Turuchansk, *odzha*
Narym, &c., *ueç*
Karass, *hueç*

English, fir-tree
Inbask, *ei*
Arinzi, *aya*
Obdorsk, *ye*

English, egg
Inbask, *ong*
Arinzi, *ang*
Pumpokolsk, *eg*
Tas, *iga*

English, egg
Assan, *shulei*
Kott, *shulei*
Motorian, *shlok*

English, tree
Assan, *atsh*
Kott, &c., *açshe*
Motorian, &c., *cha*

English, brother
Assan, *pobesh*
Koibal, *pabim=younger*

English, butter
Assan, *kayak*
Motorian, *chayak*

English, moon
Assan, *shui*
Koibal, *kui*

English, sun
Assan, &c., *ega*
Motorian, *kaye*

English, stone
Inbask, *çijgs*, *tyes*
Pumpokolsk, *çys*, *kit*
Assan, *shish*
Kott, *shish*
Arinzi, *khes*
Motorian, *dagia*

English, summer
Assan, *shega*
Kott, *chushshega*
Arinzi, *shei*
Motor, *daghan*
Koibal, *taga*

English, they
Assan, *hatin*
Arinzi, *itang*
Motor, *tin*

English, woman
Inbask, *bgim*
Arinzi, *byk-hamalte*
Obdorsk, *pug-utsu*
Pustosersk, *pug-iça*

English, river
Denka, *chuge*
Pustosersk, *yaga*

English, great
Assan, *paça*
Arinzi, *birkha*
Pustosersk, *pirçe*

English, evening
Inbask, *bis*
Pumpokolsk, *biçidin*
Assan, *pidziga*
Yurass, *pausema*
Obdorsk, *paus-emya*
Pustosersk, *paus-emye*

English, hill
Inbask, &c., *chai*
Samöyed, *syeo*, *ko*

English, bed
Inbask, *chodzha*
Obdorsk, *choba*
Tawgi, *kufu*

English, birch-tree
Inbask, *uusya*
Assan, *uça*
Kott, *uça*
Pustosersk, *chu*
Tawgi, &c., *kuie*
Ket, *tiue*

English, leaf
Yeniseian, *yp-an*
Pumpokolsk, *efig*
Pustosersk, *wyba*
Obdorsk, *wiibe*
Yurass, *newe*
Tomsk, *tyaba*
Narym, *çabe*
Kamash, *dzhaba*

It is clear that, if Castrèn's association of the Samoyed with the Fin be (as it is) right, the Yukahiri and

Yeniseian should be in the same category, and, as such, Ugrian also. Does Castrèn make them so? The answer to this question is as follows:—

Of the Yukahiri he says little or nothing any way.

Of the Yeniseian he expressly states that it *is other than Ugrian.*

An opinion to this effect and from such a quarter rendered a re-consideration of the doctrine involved in the previous classification imperative; and so sensible was I of this that, having published a notice of the tribes under consideration between the publication of the *Lectures on the Altaic family*, and the *Grammar of the Kott and Yeniseian*, "in deference to his" (Castrèn's) "opinion, I suspended my judgment until the last-named work should be published."

When published, as it was soon after, it put the Yeniseian as it stands in the present work—leaving the Yukahiri to be dealt with as it best may.

In Sauer's account of Billing's Expedition there is a list of 250 Yukahiri words. These, in conjunction with the list of Imperial Vocabularies, and a Pater-noster from Witsen's North and East Tartary, constitute the whole of our *data.* The greater part of them appears in the *Asia Polyglotta;* in the body of the work by itself, and in the Atlas in a tabular form, compared or contrasted with the Koriak, Kamskadale, and Eskimo languages; from all of which (as aforesaid) it differs visibly.

How far is it Samoyed—the Pater-nosters being compared? The following are the details, clause for clause.

(1.)

Yukahiri.—Otjè mitsje.
Turukhansk Samoyed.—Modi Jescje.
Tawgi Samoyed.—Mi Jeseme.
Archangel Samoyed.—Mani Nisal.
Ostiak.—Jez mi.
Vogul.—Mem Jef.

(2.)

Yukahiri.—Kandi Kudsjunga.
Turukhansk Samoyed.—Teio na Csonaar.
Tawgi Samoyed.—Neiteio Nuontone.
Archangel Samoyed.—Huien tämuvä Numilembarti tosu.
Ostiak.—Kundina jejand Nopkon.
Vogul.—Conboge Eterdarum.

(3.)

Yukahiri.—Temlälängh nim totliè.
Turukhansk Samoyed.—Todi nilo torcke csuzuiro.
Tawgi Samoyed.—Tonon nilo tontokui kusiuro.
Archangel Samoyed.—Tadisse pider nim.
Ostiak.—Nuni nip tät.
Vogul.—Naerderoin amut nema.

(4.)

Yukahiri.—Legatei pugandallanpoh tottliè.
Turukhansk Samoyed.—Todi naksiaro toretusu.
Tawgi Samoyed.—Tonon nuontomeiro tondo tuifantu.
Archangel Samoyed.—Pider parowadie tosu.
Ostiak.—Tule nutkotsj tät.
Vogul.—Nerosia sochtos.

(5.)

Yukahiri.—Lätiot t'sjemol alkatei, konda koet zjuga (? kundsjunga) je leviangh.
Turukhansk Samoyed.—Todi agnaara toretusu tone na csonaar i jacsona.
Tawgi Samoyed.—Tonon nianzepsialo tuifano, tondone nuontono mamorutono.
Archangel Samoyed.—Pider gior amgade numilembart, tarem jae.
Ostiak.—Tät tenel tät tät nopkon its jots jogodt.
Vogul.—Omut nun gerae tegali eterdarum scinan maanki.

(6.)

Yukahiri.—Lünliangel miltjè monidetjeläh keyck mitin telaman.
Turukhansk Samoyed.—Modi puieresiudara kirva toratsin mena ereksone.
Tawgi Samoyed.—Mi niliusiame kirvu tozu nanc jele.
Archangel Samoyed.—Man jeeltema nan tuda.
Ostiak.—Nai me 'tsjelelemi tallet meko shek titap.
Vogul.—Candalas tep mi me tiegalgad.

(7.)

Yukahiri.—Jeponkatsj mitin taldelpon mitläpul, mitkondan (? mit kondan) poniatsjock tannevinol mitlapül.
Turukhansk Samoyed.—I kai nene noina oteine, tone imodinani kalodie neine oteoponede.
Tawgi Samoyed.—Kuoje nane mogorene oteine, tondone oniede kuvojefantome naine oteaoponteinianan.

Archangel Samoyed.—Ali ona mani isai, tai mano wangundar mani mi manuo.

Ostiak.—Kvodtsjedi mekosjek kolzja mei, tät mei kvodtsjedi kolzja mei.

Vogul.—Julokults me gavorant, tuigali menik julgoli amut tzagaraldin.

(8.)

Yukahiri.—Je kondo olgoniläk mitel olo oimik.

Turukhansk Samoyed.—Iro sirene ta ora basiedo.

Tawgi Samoyed.—Letancto men koli cakento.

Archangel Samoyed.—Ja merum hanna sa neninde baka.

Ostiak.—Nik jegosjid kvondik mat kekend.

Vogul.—An mengolen julvagarias.

(9.)

Yukahiri.—Kondo moliak mitel kimda annelan.

Turukhansk Samoyed.—I role sireno kodago choro.

Tawgi Samoyed.—Si lupto men muzcy logoto.

Archangel Samoyed.—Japtan mane suadera.

Ostiak.—Tät . . . mat losogod.

Vogul.—Toromalt derku mem kul.

(10.)

Yukahiri.—Le dot pugundal lenpoh, je tonbank, je tändalov kundejank.

Turukhansk Samoyed.—Tone todi tonea naksiaro i nichoro i su vuraaro i reine.

Tawgi Samoyed.—Tondo tonon noncinu nu ontomouro ni chomeon ni timeon nlecneeno.

Archangel Samoyed.—Tekindapt schin pider parowadea ni hooka, wadado, il iwan.

Ostiak.—Tat tät nudkotsj, orup, uvorganin, tam nun. Nat.

Vogul.—Tagolodamu negotsku, vaan booter, nemonsoigi nekostatiu. Peitse.

Remarks.

1.

Otje is, apparently, the Russian *otets*, *otce*. That *mitsje* is the Turukhansk *modi* is probable. Compare *totlié* (*thine*) with *todi*, and the probability increases.

2.

Kandi is the relative pronoun, and, word for word, the Ostiak *kundina*.

3–4.

Nim is German. *Totlié* has already been noticed.

5.

Latiot.—What *la* means is uncertain. Perhaps it should be separated from *tiot*, which is *totlié* = *thy*. *T'sjemol* is, perhaps, the Ostiak *tenel*. In *leviangh*, the *-ngh* is inflexional, probably the sign of a locative case. The simple form in Billing is *levjie*.

6.

Miltje and *mitin* are the pronouns of the first person. *Monidetjelah* and *telaman* = *this day* and *daily*. The root is *tel;* and it appears in both the Samoyed and Ostiak. It appears, too, with the terminations *-ma* and *-mi*. In Billing, *pondscherka* = *day*, whilst *pondscherkoma* = *to-day*, the *ma* being *man*.

7–10.

The likeness here seems limited to the roots *pon* and *tan*, in No. 7, as compared with the Otea*ponteini*anan of the Tawgi.

CHAPTER XVII.

The Ugrian Class.—Its Importance and Peculiarities.—Castrèn's Researches.—The Samoyed Division.

EVERY language is, in its way, a philological study; and so is every group of languages. The Ugrian class, however, is one of pre-eminent importance. It is the most northern of all: and, in remembering this, we must also remember that the world is a sphere. It is like an apple or an orange. Now it is one thing to cut round an apple in the latitude of its pips: it is another thing to do so just below its calyx, or just above the stalk. The one section is a long, the other a short, one. A language (if such a one existed) that went round the world at the equator would cover infinitely more ground than one that encircled one of the Poles. Yet the number of degrees would be the same. The Malay tongues are spoken over fewer degrees of latitude than the Ugrian. How different, however, is the real length of their area. If they were spoken within the Arctic Circle, they would cover less ground than the Turk. Now the Ugrian tongues belong to the region where the degrees of latitude are of the narrowest. Some of them, indeed, lie to the south—*e. g.* the Magyar. As a general rule, however, they are northern.

Again—there are certain parallels which may be called zones of conquest and encroachment. The extreme north is unfavorable to the development of mind and muscle. So are the Tropics. Hence, the nations of the medium, or temperate, districts are like two-edged

swords. They cut both ways—encroaching accordingly.

The Ugrian tongues are the tongues of the North, of the narrow longitudes, and of the unfavoured climates. They have been inordinately encroached on. Again—they lie, to a great extent, between Europe and Asia.

The Ugrian area was once continuous. It is now fragmentary. Many of the Ugrian districts are islands, with a sea of Slavonism around them. Or we may change the metaphor, and call them oases. The desert around them is sometimes Slavonic, sometimes Turk.

The Tungús, the Mongol, and the Turk were philological classes in the way that the Solidungula constituted a class in Zoology. The difference between the horse and the ass was all the difference they embraced. The Ugrian is a class in the way that the Rodentia are a class. There are many members, and the differences embraced are the differences between a mouse and an agouti.

The chief languages of the Ugrian class are the Ostiak, the Vogul, the Magyar, the Permian, the Votiak, the Tsherimis, and the Mordwin—all recognized by the earlier philologues. Then comes the Samoyed, recognized as Ugrian since the researches of Castrèn. Then the Yukahiri and the (?) Yeniseian, of which much has already been said.

The Koriak and its congeners can only be made Ugrian by raising the value of the class.

In three respects Ugrian philology is easy. A language spoken in the centre of Asia has affinities on each side—north, south, east, and west. A language spoken on the northern end of the world has affinities in one direction only—to the south. The affinities of the Lap are one-sided; those of the Turk (to borrow an expression from the geologists) quaquaversal.

Secondly—the boundaries of an island or an oasis are easily marked out. The limits of a tract in the

middle of a continent may easily be indefinite. Now, many of the Ugrian tongues are absolutely isolated.

Thirdly—the Ugrians have generally been encroached on. Hence, there is much which, though Russian, Lithuanic, German, or Turkish in speech, is Ugrian in blood; although the converse is (comparatively speaking) rarely the case.

There are not ten millions of Ugrians (tested by their language) in the world. Of these nearly half are in Hungary; three-fourths of the remainder being the Fins of Finland. Assuredly, the Ugrian is a fragmentary class.

The Ugrians lead not only from Asia to Europe, but to America as well.

The *data* for the Ugrian languages are ample. This is because the nationality of the Finlanders, not discouraged by Russia, has been devoted with more than merely laudable activity to the study of them. From the days of Porthan to those of Sjogrèn and Castrèn, the investigation of Ugrian ethnology has been pursued with learning and acumen.

The language of the present group which is best known, and which most especially illustrates the word *Fin* or *Ugrian* (for the two terms are nearly synonymous), is the Fin of Finland. As a literary language it is, by no means, unimportant. Neither is it the language of a nation destitute of political importance. Still it is not the right language to begin with. It is part and parcel of the present work to make an approximate sequence in the way of connection: and the group of prospective languages which comes nearest to the preceding is—

The *Samoyed:* this being a name for a class of dialects which, within the last ten years, has commanded more attention than any class of equal political and literary unimportance. Yet fifty years ago they were known only by name. The Mithridates gives us little

more than a few Pater-nosters. The *Asia Polyglotta*, by means of the Vocabularies of Strahlenberg and Messerschmidt, gave us fuller materials. Nor were they neglected. Klaproth, who spared so few that few have cared to spare him, has got less credit than he deserves for the amount of arrangement which he introduced amongst them. Castrèn has been hard upon his errors; —perhaps unduly so: but when men deal in hard measures towards others, hard measures is all they can expect for themselves. I find no notable and really material differences between his divisions and Castrèn's—no notable and really material ones. Some, however, exist; though unimportant. As for Castrèn's own, I take them as I find them; seeing plainly that they are made on the principle of demarcation rather than type; and (as such) only provisional. How far they are based upon single characters rather than upon a multiplicity of characters in mass, the incomplete state of his Grammar and Dictionary (both of which are posthumous works, with little or no original matter added by the able editor) prevents me from ascertaining.

The first fact connected with the class is the vast style of its area both in respect to latitude and longitude. The first Samoyeds are found as far west as the neighbourhood of Mezen; the last on the banks of the Chatunga. Considering, however, their Arctic locality, this is nothing very extraordinary. The degrees of latitude in the neighbourhood of the Icy Sea are narrow. Much more interesting is the *extension southward*, or the fact of their being found so low as 50° N.L. within the Chinese frontier. Of these southern Samoyeds there are two divisions; one on the upper, or middle, Obi; one on the upper, or middle, Yenisey. Between the two there is this difference—the Samoyed area of the Obi is either nearly, or wholly, continuous; in other words there is a chain of Samoyed localities which, either nearly or wholly, continues the chain of

dialects from the Barabinski steppe to the mouth of the river. The Samoyeds, however, of the upper Yenisey are utterly isolated. They are found on the Yenisey where it is cut by the Russian and Chinese boundary, and they are not found again until we approach its mouth.

In many respects these South-eastern Samoyeds (the simple term Southern is insufficient) are the more important members of the class. In the first place, it is likely that they represent the occupants of the original *situs* of the family: so that it spread from south to north rather than from north to south. This, however, is a matter which requires more consideration than it has received. Neither is it a doctrine to which the writer commits himself without reserve and conditions. In the next place, it is in the south that the Samoyed has been (what we are scarcely prepared to expect) an encroaching language.

Who would unlearn his own mother-tongue for the Samoyed? Not the Turks, not the Mongols, scarcely the Tungús—though it is possible that certain tribes belonging to some (or all) of these divisions may have done so to some slight extent. The populations which have most especially, either by amalgamation or conquest, allowed their own language to be replaced by the Samoyed are the Yeniseians of the Kot and Ara divisions. This, however, we have already seen. On the other hand, the Samoyed, (in some cases as pure Samoyed, in others as Samoyed which has superseded the Yeniseian,) is, itself, replaced by the Turk; as we saw when speaking of the Koibal and Karagas, and as we suggested when speaking of the Tuba and other dialects. Probably, also, certain Tungús and Buriats are Samoyed in blood though other than Samoyed in speech. Of the Turk language, however, in Samoyed mouths, there is no doubt.

Its encroachment is recent. In the *Asia Polyglotta* there are two Vocabularies; one headed Motorian, representing the language of the Matar, Matlar, or Matorzi,

and one headed Koibal. Both these were collected by Messerschmidt, in the last century. The Motorian Samoyed, *then* nearly extinct, is now no longer to be found —at least *eo nomine.* The Koibal may possibly be spoken by a few individuals. Still, the Koibal of the Koibal Grammar of Castrèn is simply Turkish. The Kamas, the third of Klaproth's (or Messerschmidt's) Vocabularies, is still spoken; and Castrèn has given us a Grammar of it. Still the main language of the division is Turkish — with the exception of a *minimum* of Kot. There *may* be a Soiot form of the Samoyed; though this, if it exist, is, probably, Samoyed in the mouth of Yeniseians. The few words, however, that we know of the Soiot are Turk. Still the details of the country within the Chinese frontier are most imperfectly known. On the part of the Northern Samoyeds, the philological encroachment has been less. Still there have been encroachments. Castrèn writes that some of the frontier Ostiaks have learned to speak Samoyed.

Of the *Northern* Samoyeds the chief divisions, according to Castrèn, who founds them upon the differences of dialect, are three; (1), the Yurak; (2), the Tawgi; and (3), the Ostiak.

(1.) The Yurak Samoyeds are those that lie in the closest contact with the Russians. To them the name Samoyed was first applied. It is a name which is, by no means, native. The native name is *Kasovo* (*Hasawayo*), or *Nyenets* = *man.*

The Yurak Samoyeds, or the Samoyeds of Yugoria, appear on the eastern coast of the White Sea, towards the mouth of the river Mezene. On the lower course of the Petshora they are more abundant still. They are separated from the Russian Laplanders by the White Sea and by the valley of the Dwina; for the parts about Archangel have long been wrested from them and Russianized.

Between the Petshora and the Ural, the Samoyed is

bounded on the south by the Zirianian area. On the Obi he comes in contact with the Ostiak; and that at the very mouth of the river. In the parts, however, about Obdorsk Samoyed is spoken. From the Obi to the Tas all is Yurak Samoyed. On the Tas, however, there is a break; beyond which the details are obscure. The Yurak division is generally carried as far east as the Yenisey. We will here, however, carry it to the Tas.

The Yurak Proper is only one dialect out of five; the other four being represented by the (*a*), Kanin and Timan; (*b*), the Ishim; (*c*), the Bolshizemla and Obdorsk; (*d*), and the Kondin, or Kazym, forms of speech.

(2.) The Tawgi division reaches from the lower Yenisey to the Chatunga; the tribes which belong to it being sometimes called the Avam, or Avamski, Samoyeds.

(3.) The Ostiak Samoyeds have the disadvantage of being described by an inconvenient name. The true Ostiaks are something else, as has been seen.

Of their dialects, however, *in situ*, the most northern is that of the parts about the Tym and Narym; next comes that of the river Ket; thirdly, that of the Tshulim. The Ket forms of speech extend as far as the rivers Parabel and Tshaya, feeders of the Obi, on the frontier of the Barabinski steppe. The dialect of the Circle of Pumpokolsk is also akin to the Ket.

The migrations are represented by the Karasin and Tas forms of speech; the former being spoken in the parts to the north of Turukansk, on the Yenisey, and the latter by the Tym and Karakon tribes of the Tas; tribes that use the reindeer and call themselves Mokase.

In the way of language, the Kamash, Kamas, Kangmash, or Kamasintzi (the Motorian and Koibal being extinct), are the only existing representatives of the *Southern* Samoyeds. They are Nomads and Shamanist pagans, on the head-waters of the Kan and Mana.

From one division of them Castrèn got the materials for his Grammar.

I have said that between the groups of Klaproth and Castrèn there were some differences of detail. Klaproth lays the Tawgi in the same class with the Yurak; along with which he places the Pustosersk, the Obdorsk, the Mangaseia, and the Turukansk dialects. His second class contains the Tas, Tomsk, Narym, Ket, Tym, and Karas forms of speech, along with a short specimen of what he calls the Lak. Finally, a list headed *Taigi* (the import of which is not explained), finds place in the third division, containing the Motorian, the Koibal, and the Kamash.

Even in Castrèn the details and value of a fourth section called (most inconveniently) the Yeniseian, are obscure. The class itself is small. Its name gives the locality of its members. They lie between the Yurak and Tawgi divisions on the lower Yenisey.

It is from Castrèn that all the following specimens are taken, and it is in the orthography of his Samoyed Grammar and Dictionary that they are given.

A.

NORTHERN SAMOYED.

(1.)

Yurak.

English	Yurak.	English.	Yurak.
Man (homo)	n̨enete	*Ear*	hâ
——	nienece	*Beard*	munate
——	nieneca	——	munace
——	nience'	——	munac'
——	nienec'	——	munabt'
Man (vir)	hâsawa	*Tongue*	nami
Head	˜aewa	*Tooth*	tibea
Hair	üötba	——	tiwe
——	˜öbt	——	teu
——	êabt	——	tiw
——	eäbt	*Hand*	˜uda
——	tar	*Foot*	˜ae
——	tabor	*Blood*	hêm
Eye	saeu	——	xeam

English.	Yurak.	English.	Yurak.
Blood	hom	*Earth*	ya
Nose	puiyea	——	yea
Mouth	ṇa	*Hill*	sea
Bone	ly	——	sa .
——	le	*Tree*	pea
Sun	hâyer	*Iron*	yêsea
——	haiyer	——	yese
——	hayar	*Fish*	hâlea
Moon	yirŷ	——	hale
——	yiry	——	hale
——	yirî	*Dog*	yandu
Star	numgŷ	——	yando
Night	pi	*House*	hârad
Egg	sârṇu	——	xârad
Fire	tu	*Water*	yi
Stone	pae	*Rain*	saru
Mountain-range	soty	——	sáru
——	sôty	*Lake*	to'

The Kondin vocabulary is short. The following are the chief words wherein it differs from the ordinary Yurak :—

English.	Kondin.	Yurak.
Man (vir)	hüberi	nienece
——	hüweri	——
Eye	haem	saeu
Mouth	ṇang	ṇa'
House	xârad	hârad
Iron	wese	yêse
Rain	satu	sâṯu
Lake	mâri	lo'
Water	wit	yi'

(2.)

Tawgi.

English.	Tawgi.	English.	Tawgi.
Man (vir)	kuayuma	*Hand*	yutu
Head	˜aewa	*Foot*	˜oai
——	˜aiwua	*Nose*	puiyea
Hair	˜apta	*Mouth*	ṇa
——	˜âbta	*Blood*	kam
Eye	saime	*Bone*	lata
Ear	kou	*Sun*	kou
Beard	munduiṣang	*Moon*	kîṯadâ
Tongue	sieya	*Star*	fata
Tooth	timi	*Night*	fing

English.	Tawgi.	English.	Tawgi.
Egg	mánu	*Fish*	kolu
Fire	tui	*Dog*	bâng
Stone	fala	*House*	koru'
Earth	mou	*Water*	bê
——	mamara	*Rain*	soruang
Tree	fá	*Lake*	turku.
Iron	basa		

(3.)

Ostiak.

1.

English—*man* (*homo*)
Narym—kop
Ket—kum
Middle Ostiak—kum
Nat-pumpokolsk—kume
Yelogui—kup
Baikha—kup
Tas—kup.

English—*head*
Ket—olle
Nat-pumpokolsk—ul
Yelogui—ul
Baikha—ul
Karassin—ul.

English—*beard*
Narym—und
Yelogui—unde
Baikha—unde
Karassin—unde
Middle Obi—umd
Ket—nmdde.

English—*tongue*
Narym—se
Tshulim—sie.

English—*eye*
Narym—hai
Ket—sai
Yelogui—sai
Baikha—sai
Tas—sai
Tshwaia—sei
Nat-pumpokolsk—saiji.

English—*hand*
Ket—utte
Nat-pumpokolsk—utte
Yelogui—ut
Tas—ut
Baikha—ut
Karassin—ut.

English—*nose*
Narym—tob
Ket—toppa
Nat-pumpokolsk—toppa
Tshwaia—tôba
Baikha—tobe
Tas—tope
Karassin—tup.

English—*blood*
Narym—kan
Tshulim—käm
Nat-pumpokolsk—kame
Yelogui—kèm
Baikha—kèm
Tas—kèm
Karassin—kèm.

English—*bone*
Narym—li
Nat-pumpokolsk—lè.

2.

English.	Upper Obi.
Man (*homo*)	kum, *also Middle Obi.*
—— (*vir*)	tebä, *also Tshaia.*
Hair	opte

English.	Upper Obi.
Beard	umde
Eye	sei, *also Tshaia.*
Ear	kuc, *also Tshulim.*
Nose	puto; *Tshaia*, puṭö; *Mid. Obi*, pöt.
Mouth	èang; *Tshulim*, oang.
Hand	ude; *Tshulim*, utö
Foot	tôbe; *Tshulim*, tôba.
Blood	käm, *also Tshulim.*
Bone	lä
Sun	tel, *also Tshaia.*
Moon	ire, *also Tshaia.*
Star	kasangka; *Tshaia*, kesanka.
Night	pä; *Middle Obi*, pe.
Fire	tü, *also Tshaia*
River	kègeä, *also Tshulim.*
Stone	tang; *Tshaia*, tâ.
Tree	puo, *also Tshaia.*
House	muat
Egg	kegai, *also Tshulim.*
Salt	seak; *Middle Obi*, sak.

3.

English—*earth*
Middle Obi—ṭu
Ket—ṭú
Narym—'cu
Tas—sô
Baikha—sü
Karassin—sü.

English—*hill*
Narym—kè
Baikha—kì
Yelogui—ki
Karassin—kê.

English—*stone*
Narym—pö
Tshwaia—pü
Nat-pumpokolsk—pü
Yelogui—pû
Baikha—pû
Tas—pû

English—*sun.*
Narym—'cèl
Yelogui, &c.—ṭel
Tshwaia, &c.—ṭyel.

English—*moon*
Narym—äre
Ket—ire
Tshulim—ire
Yelogui—ire
Tas—ireä
Nat-pumpokolsk—era
Karassin—era.

English—*water*
Narym—üt
—— öt.

English—*house*
Narym—mât.

English—*lake*
Bakta—tu
Tas—tu
Karassin—tu
Middle Obi—to
Ket—to
Upper Obi—to
Tshwaia—to
Nat-pumpokolsk—to.

English—*rain*
Narym—hurom3̣
Baikha—sorom3̣
Karassin—soroma
Ket—säro
Middle Obi—soro
Tshwaia—soro
Nat-pumpokolsk—sèrru.

English—*tree*
Narym—po
Tshwaia—puo
Nat-pumpokolsk—pè
Yelogui—pû
Tas—pû
Baikha—pû
Karassin —pû.

English—*fish*.
Tas—kuele
Nat-pumpokolsk— kuele
Yelogui—kuele.

English—*egg*
Narym—n̤âbi
Ket—n̤âpi
Yelogui—èng
Tas—eng
Karassin—eng.

(? 4.)

Yeniseian.

English.	Yeniseian.	Chanla.	Baikha
Man (homo)	ennete‘	——	——
—— *(vir)*	kasa	——	——
Head	——	abuli	eba
Hair	——	tô²	tô‘
Beard	muddute²	——	——
Eye	sei	——	——
Ear	——	kû	kô
Nose	——	fuiya	puiya
Mouth	——	ê‘	na²
Tongue	——	siolo	sioro
Tooth	tî	——	——
Hand	——	ura	uda
Foot	——	˜â	˜ô
Blood	——	ki	——
Bone	——	liri	lidi
Sun	kaiya	——	——
Moon	——	ilio	yirie
Star	——	foreseo	fadesei
Night	——	fi’	fi
Fire	——	tu	tu
Water	——	bi’	bi‘
River	——	yaha	yoha
Rain	——	sale	sare
Snow	——	sila	sira
Earth	——	da	yâ
Stone	——	fû	fu
Tree	——	fe	fe
House	——	kamoro	kamodo
Salt	——	sî	si‘
Egg	mona	——	——
Fish	——	kale	kare.

B.

SOUTHERN SAMOYED.

English.	Kamas.	English.	Kamas.
Man (homo)	keiza	*Moon*	khi
Head	ulu	*Star*	khinzigäi
Hair	ädde	*Night*	phi
Eye	sima	——	phy
Ear	ku	*Fire*	‘sü
Beard	müiżen	*Rain*	surnu
Tongue	‘sikä	*Lake*	thu
Tooth	thima	*Water*	bu
Hand	uda	*Stone*	phi
Foot	üyü	*Hill*	——
——	üyu	*Hill-range*	bor
Nose	phîya	*Earth*	tu
Mouth	ang	*Tree*	pha
Blood	khem	*Iron*	batza
Bone	le	*Fish*	kola
Sun	kuya	*Dog*	men

The Yurak Samoyeds call themselves *Hâsawayo = men;* the Tawgi and Yeniseian Samoyeds call them *Juraka* and *Julaka;* the Samoyeds of the Obi, *Köelak, Kwälak,* and *Kwäleng.* Meanwhile the Yurak call the Ostiaks *Habi.* It is the Yeniseian Samoyeds who give to the great river on which they are fixed the name which nearest approaches its European one. They call it *Yeddosi.* The Tawgi call it *Yentayea.* The Obi Samoyeds, on the other hand, know it as the *Nyandesi,* the *Kola* (*= river*), and the *Tyagandes Kola = broad river.*

CHAPTER XVIII.

The Ugrian Class.—The Ostiak, the Vogul, and the Magyar.

THE *Ostiak* is the language of the Obi and Irtish on the drainage of which it is spoken from about 56° to 67° N.L. I am not aware that it touches any part of the water-system of the Yenisey; though certain tribes belonging to the Samoyed and Yeniseian groups have improperly been called Ostiak. This inaccuracy, with which Klaproth and others found it necessary to contend, is now unimportant. The latest authorities, when they have not discarded the term altogether, have, in general, warned the reader of its impropriety. So influential a writer, however, as Castrèn still applies the term Yeniseian Ostiak to a form of speech which, whatever else it may be, is certainly different from the dialects under notice.

These belong, as has just been stated, more especially to the Obi and the Irtish, where they are bounded on the south by the Barabinski and Tshulim Turks, on the west by the Voguls and Zirianians, on the north by the Samoyeds of the Icy Sea, and on the east by other Samoyeds, and the Yeniseians of the Ket. In 1838 the number of Ostiaks was about 19,000. Narym, Surgut, Beresov, and Obdorsk are the towns which lie most especially on the Ostiak frontier.

The only Grammar of the Ostiak is one by Castrèn, in which, contrary to his ordinary habit, he has represented the language in Russian, rather than Italian, letters—Russian as adapted by Sjögren to the Iron. The dialect is that of the Irtish; besides which there

are, at least two others on the Obi, viz: the Surgut and the Obdorsk. The former falls into sub-dialects; at any rate certain words are quoted as belonging to the upper Surgut, or the Surgut of the river above, and others as belonging to the lower Surgut, or the Surgut of the river below, the city.

That the language of a nation of fishers and foresters should be uncultivated and unlettered is what we both expect and find. That it has been largely superseded by the Barabinski and Tshulim Turk is probable. That certain Ostiaks of the Samoyed boundary have exchanged their mother-tongue for that of their frontagers is especially stated by Castrèn.

The Ostiaks call the river Obi *As*.

The *As-yakh*=*Men* of the *As*=*A*sicolæ, or *Ob*icolæ, call

The Ostiaks of the Demianka, *Tshonto-yakh*.
——————— Irtysh, *Long-gol-yakh*.
——————— other rivers, *Nang-wanda-yakh*.

Narym, and the banks of the river Ket, are the most eastern points of the Ostiak occupancy; and there the Ostiaks come in contact with the Samoyeds. Now the term for *man* changes here, and is—

In the singular number, *kup* = *homo*.
—— plural ——— *kula* = *homines*.

Hence the compound Gentile names end differently, and a Narym Ostiak calls

Himself . . . *Dshumul-kula*.
The Surgut Ostiaks . *Tangyl-kula*.
— Russians . . *Ruzhil-kula*.
— Turks in general . *Tül-kula*.
——— of the Tshulim *Tshulim-ku-kula*.
— Tungúsians . . *Guellon-kula*.
——— of the river Obi *Koldy*.
——————— Tym *Kasükh-kü*.

The Asjakh of Surgut call themselves *Naxta-yakh.*
——————— the Ostiaks of *Narym Nyorum-yakh.*
——————— Samoyeds *Yeryan-yakh.*
——————— Turks . *Katan-yakh.*
——————— Russians *Rutsh-yakh.*
——————— Germans *Nimet-yakh.*

Word for word, *Njorum*=*Narym*,=*fen*; and, as a Ugrian gloss, it is an instrument of criticism. Where the root *n-r-m* and a swampy locality go together, we have a presumption in favour of either a Ugrian occupancy or a Ugrian neighbourhood.

The *Vogul* language belongs to the ridge of the Urals and to its two sides; being spoken by about 900 individuals in the Government of Perm, and 5000 in that of Tobolsk, a few of whom are tillers of the soil, the majority being fishers and hunters. It is the only Ugrian language of which we have no Grammar; indeed, it is the one which, upon the whole, has commanded the least attention. The Vocabularies, however, are sufficient to show not only that it is truly Ugrian, but that it belongs to the same class with the one which now comes under notice.

English.	Ostiak.	Vogul.
Man (*vir*)	kuim	kom
—— (*homo*)	koiet	klas
Head	ngol	pank
Hair	upat	ata
Eye	sem	sham
Ear	pel	bal
Nose	näl	nöl
Mouth	lul	tozh
Tongue	nälim	nelma
Hand	ket	kat
Foot	kur	lat
Sun	syunk	kotal
Moon	tylesh	yankop
Star	koz	kenza
Fire	tyod	taut

English.	Ostiak.	Vogul.
Water	ying	wit
Tree	yog	yo
Stone	kiw	ku
One	ogy	——
Two	ketto	——
Three	kholym	——
Four	nül	——
Five	uet	——
Six	kut	——
Seven	labut	——
Eight	nuul	——
Nine	yirteng	——
Ten	iyani	——

The Voguls hold a cheerless and inhospitable tract of land bounded by the Zirianians, the Samoyeds, and the Kondicho, whom *Voguls* call by the name they give themselves, viz. *Mansi.*

In the south part of the Vogul country Christianity has advanced a little; feebly and imperfectly, but still a little. In the north, paganism prevails.

The Voguls call the Irtish . *Shap.*
—— Tawda . *Tagget.*
—— Konda . *Khonda.*

How far the Ostiak and Vogul extended southwards before the encroachment of the Turks is unknown. Neither is it known whether their extension was easterly or westerly. The opinion of the closest investigators, amongst whom may be placed Castrèn, is in favour of their having extended themselves bodily from the south. Be this as it may, the Government of Orenburg, though at present the chief occupancy of the Bashkirs, was originally Ugrian. More than this, its Ugrian elements, though not exactly either Ostiak or Vogul, were closely akin to both. In Orenburg, however, no one, at the present moment, uses the original language. It is spoken nevertheless. It is spoken elsewhere; far to the south and far to the west of its original locality. It is

spoken by more individuals than any Ugrian tongue whatever; indeed, by more than all the speakers of all the Ugrian tongues put together. It is the language of no less than 4,000,000 Hungarians, the native name of whom is *Magyar*.

Magyar, then, is the term by which we denote the descendants of those Ugrians who, in the tenth century, cut their way from the ridge of the Ural and the streams of the Yaik to the rich pastures and fertile tilths of Hungary, as opposed to the Slavonians, Rumanyos, and Germans of that kingdom; and Magyar is the name of the language as well as the people. The time when it was introduced into Europe is one of which the history is too obscure to allow us to give the exact details of the languages which it displaced. Thus much, however, is certain, viz.: that it came in contact with German on the west, with Rumanyo in the east, and with Slavonic forms of speech on every side; besides which there were the dialects which it actually displaced, the majority of which, I believe to have been Turkish.

As the first Magyar Christians were converts to the Latin rather than the Greek Church, their alphabet is Roman, so that the history of their civilization and literature is that of Poland and Bohemia rather than Servia and Bulgaria; indeed, Poland and Hungary are the two countries where the Latin, from its inordinate use as the language of law, religion, and learning, has made the nearest approach to an actual vernacular without becoming one.

The early works in Magyar were few and far between. Neither were they important. In a bibliographical list of all the compositions in Magyar, printed in 1803, the total number of works referred to the year 1784 (a date of which the importance will soon appear) amounted to no more than 29: the majority of which consisted of funeral sermons. Amongst the most important ones of

the list at large were three translations—one of a forgotten tragedy of Cronegk's, one of Voltaire's *Zaire*, and one of the *Cyropædia*.

The year 1784 was the year of the Emperor Joseph's famous edict by which he attempted to introduce German, as the language of the Diet, the Law Courts, and all public offices. It enacted, *inter alia*, that within three years from that time, unless special circumstances could be adduced which should justify him in allowing a respite, all the cases in all the Courts, whether in first instance or as appeals, were to be conducted in German. This excited universal consternation. The Diet at Presburg resolved that the records of its proceedings should be in Magyar; and that a committee should report on the best means of fostering the study of the native tongue. One of the recommendations of this Committee was the establishment of a national theatre: another was the establishment of an academy. Neither was carried into effect at the time: both bore fruit in the sequel.

The language of the claims thus enforced was the Magyar. The language, however, against which the edict of Joseph was more especially directed was the Latin; for it was the Latin, rather than the Magyar, which had up to then become the language of the laws and the constitution. And, to a great extent, it was the Latin, rather than the Magyar, which was defended. Still, the upshot of the national movement was the development of the Magyar.

The history of the Magyar literature now becomes the personal history of those energetic patriots who availed themselves of the reaction in its favour: first and foremost of whom was Francis Kazinczy. For more than forty years he laboured at the language. I say the language rather than the literature, because his literature was a means rather than an end. It was the language which he wished to improve. The efforts of the Ger-

mans in the same direction were before his eyes; and he claimed for the Magyar the same freedom in dealing with its elementary terms and making new compounds out of them as the Germans were indulging in. He substituted home-made terms for terms of foreign origin. In a language upon which both the Latin and the German had so long exercised what he (as a purist) would consider baleful influence, there was much to be done in this way; yet Kazinczy was not the reformer that was tempted by his opportunities. Some went farther than he did. He was, however, upon the whole successful in his coinage. For *secretary* and *counsellor* he introduced *titoknok*, and *tanacsnot*, from *titok*, a *secret*, and *tanacs* = *counsel*.

With the words ending in *né* the sign of the feminine gender, he dealt more boldly still. They correspond to the German forms in *-inn*, as *freundinn* = *female friend*, to a certain extent only. *Baratné*, from *barat* = *a friend*, meant, up to 1800, not so much *friend* of the female gender as *a friend's wife*. In like manner *kiralyné*, from *kiraly*, a *king*, meant a *king's wife* rather than a *queen* or *female king*. Both these words either changed or enlarged their meaning under the influence of Kazinczy. There was a word for the Latin *virtus* wanted, and there was a competition between Kazinczy and others as to who was to coin it. There was also a prize of fifty florins offered for a native equivalent to *spiritus*; another one for *universum*. These words, though manufactured rather than grown, have kept their place better than was to be expected.

At the same time, the quantity of still-born words in Magyar is very great. No wonder. The births are numerous. In 1845 Dr. Block published a German and Hungarian Lexicon. In 1847 a second edition was wanted, and the whole work had to be recast; so great had been the additions to the language within the last two years. I take this, as Mr. Watts takes it, *i. e.* as a measure of the rate at which innovation goes on; adding

that it is from a paper of Watts' in the Philological Transactions that the whole of the foregoing notice is taken.

The following list of the Fin affinities of the Magyar is picked out of the tables of the *Asia Polyglotta*. By going to other sources it might be largely increased.

English.	Magyar.	Other Ugrian Languages.
Eye	szem	sem, *Ostiak, &c.*
Belly	has	waz, *Fin*
Tree	fa	pu, *Fin and Permian*
Hill	hegy	kuruk, *Tsherimis*
Leaf	lewel	lybet, &c., *Ostiak, &c.*
Blood	wer	wyr, *ditto*
Bad	kar	kurya, *Fin*
Bread	kenyer	kinda, *Tsherimis*
Thou	te	ty, &c., *Permian, &c.*
Ice	jeg	yenk, &c., *Ostiak, &c.*
Egg	mony	muno, *Tsherimis, &c.*
Feather	toll	tuul, *Vogul, &c.*
Fire	tüz	tut, *Ostiak, &c.*
Finger	uij	lui-yoi, *ditto*
Fish	hal	kul, *ditto, &c.*
Spring	tawasz	kaved, *Karelian*
Foot	lab	lal, *Vogul*
Goose	lud	lond, *Ostiak, &c.* [*vin*
Grass	pasit	pady, *Ostiak*; pizhe, *Mord-*
Throat	torok	tun, *Ostiak, &c.*
Good	jo	joivo, *Fin*
Cock	kakas	kikkas, &c., *Estonian*
Neck	nyak	naugol, *Ostiak*
Hand	kez	ket, *Ostiak, &c.*
House	haz	kat, *ditto, &c.*
Heart	sziv	sem, *ditto*
Spy	meny	manen, *Mordvin*
Horn	szarv	saw, &c., *Estonian, &c.*
Cold	hideg	itek, *Ostiak*
Bone	czont	koint, *Fin*
Head	fo	pa, *ditto*
Herb	fu	pum, *Ostiak*
Slow	lassan	lasy, *Vogul*
Live	elet	let, &c., *Ostiak, &c.*
Easy	könmu	kunna, *Vogul*
Man (vir)	fery	veres, *Zirianian*
Mouth	szaj	su, *Fin*
Night	es	at, *Ostiak*
Take	elvenni	wain, *Vogul*

English.	Magyar.	Other Ugrian Languages.
Ear	ful	pel, *Ostiak*
Horse	lo	lo, *Vogul*
Rye	ros	oros, *ditto*
Reed	veres	vyr, *ditto*
Sow	vetek	vidit, *Mordvin*
Sand	humok	yema, *Vogul*
Sleep	alom	olm, *ditto*
Surf	gyors	tshuros, *Fin*
——	sereny	saray, *Ostiak*
Black	fakete	puqqete, *ditto*
Sister	hugom	iggem, *ditto*
Silver	ezyst	esys, *Permian*
Son	fui	pu, *Vogul*
Sun	nap	nai, *Ostiak*
Stone	ko	ku, *Vogul*
Star	tzillag	tisil, *Permian*
Deep	mely	mil, *Ostiak, &c.*
Dead	hallal	kul, *ditto*
Drink	iszom	asokh, *Vogul*
Over	felette	pällä, *Fin*
Under	allat	alla, *ditto*
Water	viz	wisi, *ditto*
Wind	szel	tyl, *Permian*
Winter	tel	telli, *Ostiak*
We	mink	mung, *Vogul*
Worm	fereg	perk, *ditto*
——	nyii	nynk, *ditto*
Tooth	fog	penk, *Ostiak*
Tongue	nyelu	nalem, *ditto*
One	egy	ogry, *Ostiak*
Two	ketto	ketto, *ditto*
Three	harom	korom, *Vogul*
Four	negy	nül, *Ostiak,*
Five	ot	uet, *ditto*
Six	hat	kut, *ditto*
Seven	het	sat, *Vogul*
Eight	nyoltz	nuul, *Ostiak*
Ten	tiz	das, *Permian.*

The dialects of the Magyar are few and unimportant. They are said to fall into two divisions, divided by the Danube.

NOTE.—The statement made in the previous sheet, that there is no grammar of the *Vogul*, requires correction. There is a very recent one, in *Hungarian.*

CHAPTER XIX.

The Volga Fins.—The Mordvin.—The Tsherimis.

NEXT to the Magyars, and the Finlanders Proper, the Mordvins are the most numerous of the Ugrians. They are the most southern members of the family; the Hungarians, as strangers to their present locality, being laid out of the account. They are also the most western; some being found in the Governments of Tambov and Penza. For this reason, the Mordvin area takes great prominence in all speculations as to the original extent of the Ugrians in the direction of the Euxine and Poland. That they have extended further is a matter of history. That they have extended *very much further* is one of the most reasonable of ethnological opinions.

They fall into three divisions, the Mokshad, the Ersari, and the Karatai; of these, the second has a name sufficiently like that of one of the Turkoman tribes, to be, in all possibility, more or less Turk in blood —though the conjecture rests on only colourable data. The same applies to the Karatai; inasmuch as Karatshai is also a Turk name. The Mokshad give no such complications.

The Mokshad are on the Sura;
— Karatai near Kazan;
— Ersari on the Oka.

In the southern part of the Government of Astrakan some fifty Mordvins constitute an outlying group of (I believe) recent settlers. So do 340 individuals in the Crimea.

The distribution of the others is as follows :—

In Penza . . .	106,025
— Simbirsk . .	98,968
— Saratov . . .	78,010
— Samar . . .	74,910
— Nizhni Novogorod	53,383
— Tambov . . .	48,491
— Kazan	14,867
— Orenburg . . .	5,200

The name *Mordvin* is native, and signifies *man ;* as it does, not only in other Ugrian languages but in certain Persian and Indian dialects also.

The Mordvin, so far as it is written (which is very little), is written in Russian letters ; the Mordvin Christianity being that of the Greek Church.

The Mordvins are far more Russianized than either the Tsherimis or the Votiaks. Their language, too, is one of the most outlying members of its stock.

The Mordvin Grammar of Gabelentz is founded upon a translation of the Gospels ; the alphabet being the Russian. In this the vocalic harmony shows itself but partially. Whether this be due to the language or the author, is doubtful. Gabelentz refers to the latter.

The *Tsherimis* language is spoken by nearly 200,000 individuals, of which nearly three-fourths are inhabitants of the Governments of Viatka and Kazan. The dialects on the two sides of the Volga differ from each other ; and, it is probable, that they fall into sub-dialects ; for the population is sporadic and fragmentary, and the Tsherimis villages stand far apart. The native cultivation of the language amounts to nothing beyond a few songs. The exertions of the missionary have given a Catechism, and a translation of the Gospels—the alphabet being Russian. In Castrèn's Grammar, however, it is Roman, and so it is in Wiedemann's German. There is no reason for believing that any notable number of the

speakers of the Tsherimis language are other than Tsherimis in blood. The converse, however, is far from being the case. Both Turks and Russians may be, more or less, Tsherimis in blood.

As a member of the Ugrian group the Tsherimis is comparatively isolate. Its nearest congeners, I believe to be the Ostiak, Vogul, and Magyar.

The Tsherimis falls into two dialects, divided from each other by the Volga. One has, the other has not, the vocalic harmony. Such, at least, is the statement of Wiedemann. Our *data*, however, are scarcely sufficient to bear out a negative statement.

English.	Tsherimis.	Mordvin.
Man (vir)	mara	mirda
——(*homo*)	edem	loman
Head	bui	prà
Hair	ip	tsher
Eye	shinsha	syälme
Ear	piliksh	pilye
Nose	ner	sudo
Mouth	ushma	kurgo
Tongue	yolma	kel
Tooth	pü	päi
Hand	kit	ked
Foot	yal	pilge
Sun	ketshe	tshi
Moon	tilsye	kov
Star	shuder	teshtye
Fire	tul	tol
Water	wüt	wät
Tree	pu	tshufto
Stone	kü	käv
One	iktet	wait
Two	koktet	kafto
Three	kumut	kolmo
Four	nilit	nilye
Five	wisit	wäze
Six	kudut	kota
Seven	shimit	sisem
Eight	kandashe	kauksa
Nine	indeshe	wäiksye
Ten	lu	kämen.

CHAPTER XX.

The Votiak, Permian and Zirianian.

THE *Votiak* is the Ugrian of the Government of Viatka; in which the circle of Glasov is the chief Votiak locality —then, those of Malmysh, Yelabuga, and Sarapul. Into the Yelabuga dialect the Gospel of St. Matthew, into the Glasov dialect that of St. Mark, has been translated. Many of the Votiaks speak Turk as well as their own language; the Turkish elements being at their maximum in Yelabuga and their minimum in Glasov. In the library of the Bible Society at Viatka is a translation of all the Four Gospels, except a part of St. Luke. Though not without decided Tsherimis elements, the Votiak affinities are less with the languages that have preceded, than with those that are about to follow it; these being

The *Permian* and the *Zirianian;* the former, the Ugrian of Perm; the latter, the Ugrian of Vologda. They are closely allied dialects of one and the same form of speech. The Zirianian section falls into four sub-dialects, three being pretty closely allied to each other, but the fourth being an outlyer, much mixed up with the Samoyed. Nevertheless, somewhat unfortunately for the philologue, it was in the northern, the outlying, and the modified dialect of the Zirianian that the first attempts at a grammar were made. This was Flörov's, published in 1813, the dialect being the Udorian—*i. e.* that for the parts about Udorsk. Since then, the Gospel of St.

Matthew has been translated into the Ustsyssola dialect; probably the purest of the four. Yet, even here we have a great number of Russian words. The other two forms of speech, allied (as aforesaid) to each other and to the Ustsyssola, are the Zirianian of the Upper Vytshegda, and the Zirianian of the Yaren.

English.	Votiak.	Permian.	Zirianian.
Man (vir)	kart	aika	weres
—— (*homo*)	mura	mort	mort
Head	jor	jor	jor
Hair	jirsi	jors	jorsi
Eye	sin	sin	sin
Ear	pel	pel	pel
Nose	nyr	nyr	nyr
Mouth	iṃ	im	wom
Tongue	kyl	kyl	kyv
Tooth	pin	pin	pin
Hand	ki	ki	ki
Foot	pud	kok	kok
Sun	shunde	shonde	shonde
Moon	ṫoles	tyles	tyles
Star	kesele	kod	kadzil
Fire	tul	by	bi
Water	wu	wa	wa
Tree	pu	pu	pu
Stone	is	is	is
One	odyk	otyk	ytyp
Two	kik	kyk	kyk
Three	kwin	kwiu	kuim
Four	nil	njula	njul
Five	wit	wit	wit
Six	kuat	kwet	kwait
Seven	sisim	sysim	sisim
Eight	kiyamis	kykamys	kekames
Nine	ukmys	okmys	ykmis
Ten	das	das	das.

The Zirianians have long been converted to the Greek Church; being, along with the Permians, the first of the Eastern Ugrians to whom the Gospel was preached. Their apostle was St. Stephanus.

CHAPTER XXI.

The Fin Proper.—Division into Tavastrian and Karelian.—The Tver Dialect.—The Vod.—The Estonian.

A DISTINCTION, drawn by the native investigators in Fin philology, now requires notice. Whatever may be its real value, it is a distinction upon which much stress is laid. It is that between the *Tavastrians* and the *Karelians.*

The Tavastrians are the Finlanders of the south-west, especially of the parts about Tavastahus, the Karelians, those of the interior; the interior meaning those parts both of the Duchy and of the Government of Olonets which are drained by the Lakes rather than by the Baltic. To either the Tavastrian or the Karelian area belongs the great mass of the Fins of Finland.

But besides these, and besides the Ugrians of Estonia, of whom more will be said in the sequel, there are several sporadic populations, lying like islands in the midst of a Russian population, sometimes forming an imperfect connection with the Ugrians to the south of the Gulf of Finland, and sometimes absolutely detached, of which the ethnological history has been investigated. Some of these are recent settlers: others the representatives of an original population which was once Ugrian, but is now Slavonic. To separate the old from the new has been one of the objects of the native inquirers. To separate the Karelian from the Tavastrian has been another.

Again—the names Fin and Finland are anything but

native. The nearest approach to a general name is Suomelaini (in the plural Suomelaiset) a word which means the men of the fen, morass, or swamp. Word for word it is the Sabme of the Laps; a name which will soon re-appear. Suomelaiset, however, is only an approach to a general name. The Quains are Kainulaiset, and the Karelians Kirialaiset. A third division is Hämalaiset. Now the name Yam is prominent in the history of the early contests between the Slaves and the Ugrians; as the name of a separate section of the Suomelaiset—the Hämalaiset being supposed to coincide with the Tavastrians.

Beyond the proper Fin districts the language of Finland is spoken in Norway, where, in the district of Soloer, on the Glomuen, a Fin settlement, from Sweden, was effected in 1624. The chief Fin parishes are Hof and Grue; where the district is called Finskoven or the Forest of the Fins, and where the settlers amount to about 2000.

The following populations are all, more or less, sporadic, and all held to be recent settlers rather than aborigines, as well as to be Karelian rather than Tavastrian.

1. The Auramoiset of the Government of St. Petersburg —30,000 in number.

2. The Savakot to the number of 43,000.

3. Karelians of—

The Government of	Archangel	11,228
———	Novogorod	27,076
———	St. Petersburg	3,660
———	Tver	84,638
———	Yaroslav	1,283

To which add some in Olonets.

The following is the Parable of the Sower, in the Fin of Tver, contrasted with that of Finland Proper.

Tver.

Ka laksi kulvaa kulvamax; I kulv*i*ässa mulvvénnet uvat langettyx *t*iědavas: i tuldyx linnut ; i g*ï*at nökittyx. Muvvénét langettyx kivi ruŏpahilla kumbaz*i*ěn-p*i*älla vaga oli muădda: i tervax guö novstyx, zen-tax, *e*vldu muassa suvax: Païvazén novstuŏ guö kellissuttix, i kuĭn *e*vldu uurdunuŏt kuĭvéttyx. Muvvénnét langettyx tug'üx i kazvo tug'ü i g*i*at katto. A muvvénnét langettyx huvalla muălla i kazvettyx lizävon-kera, kumbane toĭ suăn kumbane kuŭzikummenda, kumbane kolmekŭmmenda. Kella ollax korvat kuŭlla kuŭlgax.

Fin.

Katso kylwäjä mene kylwämään. Ja hänen kylwäissänsä, lankesiwat muutamat tien oheen, ja linnut tuliwat, ja söiwät ne. Muutamamat taas lankesiwat kiwistöhön, kussa ei heillä ollut paljo maata, ja nousiwat peari päälle, ettei heillä ollut sywää maata. Mutta koska aurinko nousi, niin he pouditti n: ja orjantappurat käwiwät ylös, ja tukahuttiwat ne. Muutamat taas lankesiwat hywään maahan, ja tekiwät hedelmän, mutuama satakertaisen, muutama kuudenkymmenen kertaisen, ja muutama kolmenkymmenen kertaisen. Jollo on korwat kuulla, se kuulkaan.

The Ugrians of the parts to the south of the proper Fin area who pass, and that on good grounds, for aboriginal, are—

1. The Tshud, or Vesp.
2. The Izhor.
3. The Vod.

1. The Tshud or Vesp (15,617) on the bank of the Onega and Bielozero, speak a dialect which is held to be Tavastrian, and which they call Liudin Kiele, *i. e.* Lingua Ludina.

2. The Izhor (17,800) in the Government of St. Petersburg, who call themselves Ingrikot or Ingrians.

3. The Vod, who occupy a few villages in the circles of Yamburg and Oranienbaum, to the number of 15,148, who call themselves Vadjalaine and Vadjalaiset and whose language is the Ves—*tunnet paiattaa Vaihsi = loquerisne Votice.*

What has been written about the division between the Karelian and Tavastrian deserves notice, as a fact in the history of opinion rather than as a fact in language. It is one, however, that must needs be known if we wish

to look at the Fin question from a Fin point of view. I have doubts, however, whether it is more—doubts that, coming from an amateur in London, in opposition to the decided and (I believe) unanimous voice of such competent judges as the native philologues themselves, must be taken at the reader's, rather than the writer's, valuation. I cannot, however, see that the report is borne out by the evidence; admitting, at the same time, that it is very likely that I have not seen the evidence in full. Indeed, it is morally certain that I have not. Still, I see a generalization of great breadth, and along with it probable and particular sources of error—one of which is the love of generalization itself, combined with the fact that in comparative philology it is over-hastily indulged. I think that, *mutatis mutandis*, what the Fins write about Tavastrians and Karelians has been written by Englishmen of equal eminence about the Angles and Saxons; and, as an Englishman, I am well aware that nine-tenths of what is so written is wrong. It is written by able men, nevertheless. At the present moment, Ahlqvist's Grammar of Vod is lying before me; and it fully verifies the statement that, even when we have got our results as to the distribution of the several Fin forms of speech over the two divisions, they are, by no means, decided. The Vod, itself, is a *Yam dialect with Karelian elements.* The written language itself is *more Karelian than is generally believed.* The Ugrian of Ingria is, more or less, Vod. Lastly, the Estonian and Vesps are less Karelian than the rest. Upon the recognition of Karelian elements in the literary Fin, great stress is to be laid; since it is probable that, either consciously or unconsciously, most inquirers have taken it as the standard Tavastrian.

Such are the qualifications. As to the characteristics themselves, they are, to a great extent, arbitrary; at any rate, the evidence to any one of them being the sign of others is wanting. Again—though the details

of the sporadic Fins are numerous, our information as to the local dialects of Finland itself—vast as is its area—are of the scantiest. Lastly, neither the Karelian nor Tavastrian are extreme forms. They may graduate into one another less than the present writer believes them to do.

All this means, that, in the division before us we have a classification by definition, where, in the present state of our knowledge, definition by type is alone practicable.

The earliest specimens of the Fin language are referrible to the fifteenth or sixteenth centuries; amongst which is a Translation of the Psalms by Agricola, Bishop of Abo. It is preceded by a short poem in which the heathen gods and goddesses, in whom a latent belief, notwithstanding the professed Christianity of the country, still existed. The list contains more than twenty names; the majority of which can be found at the present time. Indeed from the time of Bishop Agricola till now, the old Fin mythology has commanded the attention of able inquirers; of Ganander and Porthan, followed by Topelius in the last generation, and Lonrott and Castrèn in the present. Topelius collected more especially the poems which bore upon the history of a particular personage—Wainamoinen; so forming what we may call a Wainamoinen cycle. With this the Fin lays took form, until, from accretion upon accretion, the *Kalevala* was the result. If we look at this remarkable poem in respect to its parts, it is a series of rhapsodies. If we look to it as a whole, it may be dignified by the name of Epic. It is pagan in respect to its machinery and subject-matter, though not without decided Christian elements: indeed, towards the end, the Virgin Mary under the name Marietta, and Herod appear. It should be added, however, that this is in a kind of appendix to the work rather than in the body of the poem itself.

Whatever may be the age of either the oldest or the newest portions of the *Kalevala*, the language is the Fin of the present day.

The Ugrians who occupy *Estonia* are in contact with the Germans and Lets rather than with the Scandinavians. For this reason the foreign influences have been German rather than Swedish. The *Estonian* alphabet is Roman, the religion Protestant. At one time, when all Ingria was Ugrian, the Estonian and Fin populations must have been in contact.

The Estonians call themselves Rahwa, and their country Marahwa, or Rahwa Land; the parts north of the river Salis being their chief area.

In Liefland the Rahwa number . .	355,216
— Estonia . .	252,608
— Vitepsk . .	9,936
— Pskov . .	8,000
— St. Petersburg . .	7,730
	633,490

The Estonian is divided into two main dialects; one with Reval, the other with Dorpat as its centre; so that we hear of the Dorpatian and the Revalian forms of speech as paramount. I believe, however, that almost every parish presents some peculiarities, and I am by no means sure that the distribution of the numerous dialects and sub-dialects thus developed corrresponds with the usual classification.

A love for song and music is exhibited throughout the Rahwa country; and of this we may judge by more than one collection of songs, legends, charms, nursery rhymes, and the like. The harp was the instrument—the harp, or *kandel*. With this the bards, the exact analogues of the Gaelic bards of almost our own days, musical and locomotive, used to wander from place to

place, as the harvest-home, or the wedding-feast, might tempt them. The last of them died in 1813. He had no fixed residence; but was known, and welcomed, whithersoever he chose to roam, as the *wanna laulumees*, or the old singer.

Those who apply classical names to modern phenomena describe the Ugrian metres in general as trochaic; sometimes being dactylic, but never iambic. This means that the accent is on the first, third, and fifth syllables, rather than the second, fourth, and sixth; a fact which arises out of the structure of the language.

The common formula is -⏑, -⏑, -⏑, -⏑; sometimes with -⏑⏑ instead of -⏑, more rarely with --, or the so-called spondee; *e. g.*

Töulis rebbust Körge-sare,
Muña walgest Tüttar-sare,
Muña tumest teised sared.

or,

Kotkad lensid Some-male,
Some-maalta Soksa-male.

Within a certain interval, a certain number of words must begin either with a vowel, or, if with a consonant, with the same; as

Minna *s*ulg ei annud *s*uda
Egga *p*ärg ei *p*öörnud *p*eada.

This is the alliteration of the old German metres; almost to its minutest details. It is held, however, to be no more German in origin than the German is Ugrian.

Archaic words are, in Estonia, as elsewhere, poetical; a fact which creates trouble and perplexity to modern commentators; indeed, many expressions which have wholly dropped out of the current language are to be found in the songs.

English.	Fin.	Vod.	Estonian.
Man (vir)	miös	mês	mees
—— *(homo)*	ingémin	mês	innimene
Head	pöja	pä	peja
Hair	iwusa	——	karw
Eye	silme	silmä	silm
Ear	kyrwa	körwa	körw
Nose	njena	nenä	ninna
Mouth	suu	sû	sun
Tongue	kieli	c'êli	keel
Hand	kesi	c'äsi	kässi
Foot	jalka	jalka	jalk
Blood	weri	weri	werri
Sun	pöiwa	päiwa	paw
Moon	kou	kû	kuu
Star	tögyt	——	tjecht
Fire	tuli	tuli	tulli
Water	wesi	wesi	wesi
Tree	pún	pû	pu
Stone	kiwi	'ciwi	kiwwi
One	yks	ühsi	yks
Two	kaks	kahsi	kaks
Three	kolmi	kölme	kolm
Four	nelja	nell'a	nelje
Five	wisi	wîsi	wis
Six	kusi	kûsi	kuus
Seven	seitseman	seitsê'	seitse
Eight	kadeksän	kahetsê	kattesa
Nine	ydeksän	ühetsê'	uttesa
Ten	kymmemen	'cümmê	kuemme.

English.	Karelian.	Olonets.
Man (vir)	mizajh	mes
—— *(homo)*	inegmine	mes
Head	pijä	pä
Hair	tukka	tukka
Eye	silmä	silmä
Ear	korwa	korwu
Nose	nena	nena
Mouth	shun	su
Tongue	kijali	keli
Hand	käsi	käsi
Foot	jalja	jalgu
Blood	weri	weri
Sun	päiwäne	pewen
Moon	kuudoma	ku
Star	tägti	techte
Fire	tuli	tuli

English.	Karelian.	Olonets.
Water	wesi	wesi
Tree	puu	pu
Stone	kiwi	kiwi
One	juksy	juksi
Two	kaksi	kaksi
Three	kolmje	kolshe
Four	nellä	nelli
Five	wiisi	wizhi
Six	kuuzhi	kusi
Seven	zhitshemän	setshemi
Eight	kagekshan	kaesak
Nine	iujekshan	igokse
Ten	kymmen	kümmene.

The *Liefs* gave its name to Liefland or Livonia.

In Livonia, about twelve individuals still speak the Lief language.* They are to be found near the mouth of the river Salis.

In Cúrland about 2000 use an allied form of speech —falling into an Eastern and a Western dialect.

* Elsewhere, the number of these Liefs is put at twenty-two. The *present* number, however, is only twelve.

CHAPTER XXII.

The Lap of Norwegian, Swedish, and Russian Lapland.

THE last division of the Ugrian stock is, at one and the same time, the most northern and the most western. It is also the one whereof the physical form of the men who constitute it is the most abnormal. Notwithstanding a considerable amount of exaggeration as to the shortness of their stature and the slightness of their frames, the *Laplanders* are an undersized population; and those who enlarge upon the differences between language and blood make much of the physical contrast between the Lap and his well-fed and warm-housed congeners. They also make much of his nomad habits, as opposed to the agriculture of the cow-keeping Fins. Yet the Ugrian character of the Lap language has long been recognized. It was recognized before the word Ugrian came into vogue; indeed, one of the first inklings as to the true nature of the Magyar arose out of comparisons made with the Lap.

In the way of dialect the Lap language falls into two primary divisions; the basis of which is, perhaps, political and religious rather than truly ethnological. There are the Laps of Russia and the Laps of Scandinavia.

The imperfect Christianity of the Laps of Russia is that of the Greek Church; the alphabet applied to their languages being Russian. They amount in the Government of Archangel to 2289.

The Laps of the Duchy of Finland are Scandinavian rather than Russian; or, if not actually Scandinavian, transitional.

The Scandinavian Laps fall into two divisions—one containing those of Sweden, the other those of Norway.

It is from want of information that I have but little to say about the former.

The Norwegian Laps are called, by the Norwegians, Fins; the Fin of Finland being called a Quain—so that Finmarken, the great Lap district, is the March of the Fins. They called themselves Sabme; but are not displeased to be called Fins by their neighbours. Between the Norwegian Lap and the Fin Proper, there is much intermarriage; a little between the Lap and Norwegian.

Their imperfect Christianity is that of the Latin Church, in its Protestant and Lutheran form. Their alphabet, in its present form, is an improvement on the Norwegian. It is an improvement, because the first of three elaborate Lap Grammars was the work of one of the first of comparative philologists—Rask. He met the fact of the Lap system of elementary articulate sounds being in many respects peculiar, by the bold application of new and well-adapted letters. These have been recognized both by Stockfleth and Friis; by the former in his Norwegian and Lap Dictionary, by the latter in his Grammar and Reading-book.

According to Friis, the Lap of Norway falls into two main dialects, a northern and a southern. The northern, or that of Finmark, falls into the subdialects of th parishes of

1. Utsjok, Tanen, Varanger, Vestertanen, and Langfjord.

2. Karasjok, Laxfjord, Porsangerfjord.

3. Kontokæno, Hammerfest, Lopper, Allen, Skjœrvö, Karlsö, Lyngen..

The southern into those of

1. Valsfjorden and Tyfjorden, with the intermediate parishes.

2. Vessen and Röraas, with the intermediate parishes.

South of Röraas the Lap area ceases to be continuous. A few outlying families, however, are to be found in Hedemarken.

That the extension of the Laps to the south was, at one time, greater than at present is a matter of history. That the whole of the Scandinavian Peninsula was originally Lap is a fair inference. The statement that fragments of a Lap population were to be found on the very shore of the Baltic at the beginning of the historical period is, perhaps, exceptionable. Many, however, of the provincial terms from the parts about Bergen are of decided Lap origin. That some of the Fins Proper may be Lap in speech is probable. With this exception the Lap language coincides pretty closely with the Lap blood.

As a general rule the Russian Lap has fewer details in the way of inflection and vowel-changes than the Norwegian and the Swedish. It has in many cases replaced the final vowel by the Russian liquid. It has, in one district, Norse, in another Karelian, in another, Russian glosses. To judge of it in its purity these must be eliminated. Of the Norse dialects it is the Lap of the Hill Laps to which it comes nearest. It is divided into three main dialects.

1. That of Petsingi, Muotki, Patsjoki, Synjel, Nuotosero, Jokostrov, and Balra.

2. That of Semiostrov, Lävosero, Voronesk, Kildin, Maanselkä.

3. That of the Terski Peninsula, on the West of the White Sea.

English.	Lap.	English.	Lap.
Man (vir)	olma	*Fire*	tollo
—— (*homo*)	almaz	*Water*	tätse
Head	oike	*Stone*	kedke
Eye	tjälme	*One*	akt
Ear	pelje	*Two*	kwekt
Nose	njuone	*Three*	kolm
Mouth	nälme	*Four*	nelje
Tongue	njuoktem	*Five*	wit
Hand	ket	*Six*	kot
Foot	juolke	*Seven*	kjeta
Sun	peiwe	*Eight*	kaktsat
Moon	mano	*Nine*	aktfe
Star	täste	*Ten*	tokke

The Lap is usually connected more closely with the Fin Proper than the present writer connects it. Klaproth, for instance, throws both into a class headed *Germanized Fins;* a class which contains the Magyar, the most southern of the Ugrian forms of speech, just as the Lap is the most northern. The languages which this very unnatural class brings together, are simply certain languages which have been in contact with the Germans of either Germany Proper or Scandinavia. The present place of the Lap, which gives it a sub-order to itself, is, more or less, subject to correction. It rests upon the extent to which the Lap is a language of which the frontier has receded, rather than upon any minute philological investigation of the structure of the language itself. As far, however, as the writer has examined this, it confirms his view. Upon the whole, however, the displacement of probably transitional forms in the retrocession of the Lap frontier is his chief argument.

CHAPTER XXIII.

The Peninsular Languages.—Korean.—Japanese and Lúchú.—Aino or Kurilian.—Koriak and Kamskadal.

For the group that now comes under notice I have suggested the name Peninsular; inasmuch as the area to which it belongs stands in strong contrast to those of the preceding ones; all of which lay inland, and consisted of large blocks of land. The area, however, under notice, is essentially maritime; so much so that it has but one large mass of inland district, whereas, on the other hand, it has two (if not three) well-known peninsulas, and one important archipelago. From this we may anticipate its chief details. It belongs to the north-east of Asia, and contains, along with other tracts of minor importance, Korea, Japan, the Kurile Isles, and Kamtshatka.

It is, in respect to its import, a wider class than any one of the last four,—wider than even the Ugrian; by which I mean that the difference of its extremes is greater than the difference between any two Ugrian forms of speech. It falls, too, into divisions of greater magnitude—indeed, it is possible that there may be points of view from which those who contemplate it may think it should be broken up. Upon the whole, however, I consider that it is natural.

Upon one condition required to make it so there is neither doubt nor shadow of doubt—viz.: the extent to which it is separated by broad and trenchant lines of demarcation from the other languages of Asia. With the Ocean on one side, and with languages which have

effected such vast displacements as the Chinese and the Tungús on the other, anything like ambiguity in respect to its boundaries is out of the question.

Its nearest approximations, then, are distant—distant, but important. Nothing is, at one and the same time, other than monosyllabic and even approximately akin to the Chinese. The Korean, however, the most southern continental language of the present group is less distant from the Chinese than anything else—anything else other than monosyllabic. Indeed, if this affinity were all we looked to, the present group would have been taken earlier, *i. e.* in the place of the Tungús. Sequences, however, of this kind are impracticable.

On the north the affinities are decidedly with the languages of America—a fact upon which more will be said when the philology of the New World comes under notice.

The several members of the group not only stand clearly and definitely apart from one another, but the distances between them are considerable—at least in the present state of our knowledge. In the present state, too, of our knowledge they seem equal—this meaning that the Japanese is (there or thereabouts) as like (or unlike) the Korean on the one side as the Aino on the other. This doctrine, however, will probably be modified as our information increases.

Of the *Korean* I know of no grammar, and only a few vocabularies—the chief of which is Medhurst's. Klaproth's, upon which the greater part of the current opinions is founded, is taken partly from Broughton's Voyage, partly from Witsen, and partly from Chinese and Japanese sources.

To this, as well as to the remainder of our materials, much can, doubtless, be added; since the Korean is a lettered language, the immediate origin of the alphabet being obscure.

English.	Korean.	English.	Korean.
Eye	nuon	*Tree*	nan
Head	mati	*Stone*	tu, tol
Ear	kui	*Fish*	koki
Nose	ko	*One*	hodzhun
Mouth	yip	*Two*	tupu
Tongue	hie	*Three*	sai
Tooth	ni	*Four*	nai
Hand	sun	*Five*	tashu
Foot	pal	*Six*	ishu
Sun	heng	*Seven*	iki
Moon	oru	*Eight*	ita
Star	peru	*Nine*	yahao
Fire	pol	*Ten*	ye.
Water	mu		

The *Japanese* is purely and exclusively insular; *i. e.* has no congener on the continent with which it can be immediately connected, or from which it can be definitely derived. The Keltic of the British Isles is nearly in this predicament—nearly, but not quite. It has the Armorican of Brittany as a congener; not to mention the ancient language of Gaul, which has an historical, though not a present, existence; whilst the Gaelic of Ireland and Scotland, though itself strange to continental Europe, is, still, indirectly connected with it through the British. There is nothing, however, on the mainland of Asia which is so near to the Japanese as the Armorican is to the Gaelic. In no other island is the isolation (or insulation, as we may call it) so complete. The language of the Lúchú islanders is Japanese.

English.	Japanese.	Lúchú.
Eye	mi	mi
Head	kaobe	busi
Ear	mimi	mimmi
Nose	khana	honna
Mouth	kuti	——
Tongue	sita	stsha
Tooth	kha	kha
Hand	te	ki
Foot	asi	shanna

English.	Japanese.	Lúchú.
Sun	fi	tida
Moon	zuki	gwazi
Star	fosi	fushi
Fire	fi	fi
Water	midz	mizi
Tree	ki	ki
Stone	isi	ishi
Fish	ivo	io
One	fito	tizi
Two	fitak	tazi
Three	miz	mizi
Four	yots	yuzu
Five	izuts	——
Six	muts	mutsi
Seven	nanats	nanatsi
Eight	yats	yatsi
Nine	kokonots	kannizi
Ten	tovo	tu.

The small islands between the Lúchú group and Formosa are in the same category with the Lúchús themselves, *i. e.* they are Japanese rather than Malay. The names of them end in -*sima* (Madzhiko*sima*, &c.) ; *sima* meaning *island.*

In Yesso the Japanese is intrusive ; the original language being the *Aino*, or *Kurilian.* The Kurilians, or Aino, occupy two localities on the main land and all the islands between Kamtshatka and Japan. The localities on the main land have been already mentioned. One was at the mouth of the Sagalin, one at the southern extremity of Kamtshatka.

That the Kurilian area, like the Korean, once extended beyond its present frontier, is likely. The numerals of the Mantshú of the frontier seem to have taken the Aino ending in *f.*

English.	Aino of Kamtshatka.	Tarakai.	Yeso.
Man	okkaiyu	okkai	oikyo
——(*vir*)	ainuh	ainu	ainu
——(*homo*)	guru	guru	——
Eye	sik	shigi	——
Head	gpa	shaba	——

English.	Aino of Kamtshatka.	Tarakai.	Yeso.
Hair	ruh	numa	karnu
Ear	gsahr	kisara	——
Nose	ahdum	idu	——
Mouth	tshar	paru	——
Tongue	aukh	ai	——
Tooth	imak	nimaki	mimak
Hand	dek	tegi	——
Foot	kehmma	kima	——
Blood	kehm	kim	——
Sun	tshupu	tshukf-kamoi	touki
Moon	tshupu	tshukf	zuki
Star	kytta	nodzi	noro
Fire	apeh	undzhi	abe
Water	peh	raka	vakha
Tree	nyh	nü	——
Stone	poinah	shioma	——
Egg	nokh	nuku	——
Fish	tshep	zepf	zizf
One	syhnap	shnepf	senezb
Two	dupk	tup	zuzb
Three	raph	repf	rezb
Four	yhnap	inipf	inezb
Five	ahsik	ashiki	asaraníof
Six	ihguahn	yuvambi	yuiwambe
Seven	aruahn	aruvambi	aruambe
Eight	duppyhs	tubisambi	zuyemambe
Nine	syhnapyhs	shnebishambi	sinesambe
Ten	upyhs	wambi	fambe.

The *Kamskadal*, (or *Kamtshatkan*,) and the *Koriak*, are members of the same class, though separated by Klaproth.

English.	Koriak.	Off Karaga.*
Man (vir)	öiakotsh	——
—— *(homo)*	nuteiran	nutäira
Head	leut	leut
Hair	kytyhuir	kitigil
Tongue	ülygyl	yilegit
Mouth	dzhekergen	homagalgen
Ear	wilugi	welolongen
Eye	lelúgi	lalangen
Nose	eyekítshg	häahgeng
Beard	lelyugi	——

* This means that part of the coast which lies opposite the island of Karaga, in opposition to the island itself, for which see the following table.

English.	Koriak.	Off Karaga
Blood	——	mulumul
Bone	kháttaam	komlathom
Hand	mynnagylgen	mylgalgen
Night	nigonok'	kyhmeu
Sky	khayan	häian
Sun	titkapil	dykupyhsol
Moon	gáilgen	yailgat
Star	engen	ängehri
Fire	milhemil	milgupil
Water	mimel	mimlipil
Earth	nutelkhan	nutälgan
Tree	uttuut	utut
Hill	gyeigör	knäyukhi
River	weiöm	woyampyh
Sea	inung	inu
Egg	——	ligliguh
Fish	ínnaén'	annaau
House	rat'	——
Horn	yinnal'gin'	——
Dog	atar'	häthan
——	atan	——
Milk	nyókin	——
One	önnen	ahnähn
Two	hyttaka	ytähgau
Three	ngroka	rohgau
Four	ngraka	ragau
Five	myllanga	millangau.

English.	The Kolyma.	Karaga.
Man (vir)	khuyukutsh	inylakhylsh
——(*homo*)	uimtahula	oshamshahal
Head	lawut	tennakam
Hair	kätshugui	lankhshakh
Tooth	wannalgyn	——
Tongue	giigel	laksha
Mouth	shekiangin	shekshen
Ear	wyilut	ilyufi
Eye	lalat	ellifa
Nose	enigytam	enku
Beard	lelu	lilyuf
Blood	mulljomul	mutl'muth
Bone	——	hatamfa
Hand	myngakatsh	k'onmenkhlan
Night	nekita	tenkiti
Sky	khain	shilkhen
Sun	tykete	shahalkh

English.	The Kolyma.	Karaga.
Moon	geilygen	shagalkh
Star	leläpitshan	engysh
Fire	milugan	mi'lchamil
Water	mimal	iin
Earth	——	nyutinnyut
Tree	uttepel	nguft
Hill	nayu	mysankosi
River	waim	gykhi
Sea	ankan	nyungen
Egg	lygby	t'higlhifuha
Fish	kokayalgating	tahataha
House	yayanga	shishtshu
Dog	attahán	atapela
——	khatalan	——
Milk	lyukhöi	——
One	önnon	ïngsing
Two	niokhtsh	gnitag
Three	niyokh	gnasog
Four	niyakh	gnasag
Five	myllangin	monlon.

English.	Reindeer Tshuktshi.
Man (vir)	oyakutsh
—— *(homo)*	klaul
Head	leut
Hair	kirtshivi
Tooth	rytlynta
Tongue	gil
Mouth	inkigin
Ear	weliulgin
Eye	lilägin
Nose	ekhaekh
Beard	walkalörgüd
Blood	mullumul
Bone	attitaam
Hand	mingilgin
Night	nikittya
Sky	eikhi
——	ying
Sun	titktshit
Moon	geilgin
Star	engerenger
Fire	milgin
Water	mimil
Earth	nutetshin
Tree	uttuu
Hill	niet

English.	Reindeer Tshuktshi.
Hill	khallelegin
River	waem
Sea	angka
Egg	ligli
Fish	annegui
House	oranga
Horn	ritten
Milk	lukhai
One	ennene
Two	giyakh
Three	guakh
Four	gyrakh
Five	millgin.

The following is the *Kamtshatkan* of the Middle of the Peninsula.

English.	Kamtshatkan.	English.	Kamtshatkan.
Head	kobbel	*Fish*	etshuda
Eye	elled	*River*	küg
Ear	ilyud	*God*	kutkhai
Nose	kayako	——	——
Mouth	tskhylda	*Sky*	kokhal
Hair	tsheron	——	kollaa
Tooth	——	*Snow*	kolaal
Tongue	dydzil	*One*	dysyk
Hand	tono	*Two*	kaas
Day	taazh	*Three*	tsúk
Sun	koatsh	*Four*	tshaak
Moon	quingan-kuletsh	*Five*	kúmnak
Star	ezhingin	*Six*	kylkoak
Fire	pangitsh	*Seven*	etakhtana
Water	í	*Eight*	tshonutono
Tree	oo	*Nine*	tshanatana
Stone	kual	*Ten*	tshemyktagona.
Egg	nygagada		

To the north of this Kamtshatkan of the Middle district is spoken the language of the former, to the south of it the language of the latter of the following tables: in the first of which it is to be observed that one of the vocabularies, though it represents a Kamtshatkan form of speech, is headed *Koriak*.

English.	Koriak of the Tigil.	Kamtshatkan of the Tigil.
Man (vir)	kymshan	kamzhan
—— (*homo*)	tshandzhal	uzhkamzha
——	kelgola	——
Head	komptko	ktkhyn
——	koltsh	——
Hair	tshelgad	kuiba
Eye	lelle	lella
Beard	luel	luulla
——	elun	——
Hand	kh'ketsh	khkatsh
Sky	kysha	keis
God	kuikynäkhu	kutkha
Fire	hymlee	brjuumkhitsh
Tree	ua	uu
Earth	nutelehan	——
Egg	——	lylkhatsh
Fish	nishatkin	önnitsh
——	dentsh	——
River	kytshme	——
Hill	enzalkhen	aala
House	kisht	kisha
Snow	——	——
Dog	kosha'	——
——	hetan	——

English.	Ukäh.	South Kamtshatkan.
Man (vir)	kängge	elku
—— (*homo*)	khyllgoghla	uzhkamzha
——	——	kulusanga
Head	hbhâhel	tshysha
——	kols	——
Hair	zelgakh	kubiin
Eye	ellath	nannin
Beard	——	kuukun
Blood	mythlung	——
Bone	kotham	——
Hand	sotong	sythi
Sky	kokhau	kagal
God	dusdeakhtshik	kut
Fire	——	blumligtsh
Tree	utha	uuda
——	——	ua
Earth	b'symth	symmit
Egg	——	lylida
Fish	entshude	entshudu

English.	Ukäh.	South Kamtshatkan.
River	kothhoul-kygh	——
Hill	pehkugtsh	namud
Dog	kosha	kosha.

I know of nothing that illustrates the grammatical structure of either the Kamtshatkan or the Koriak.

The Kamtshatkan call themselves *Itulman;* the Koriaks call them *Kontshala* and *Nümelaha;* the Kurilians call them *Arutarunkar.*

CHAPTER XXIV.

General Observations on the preceding Languages.—Value of the Class.—Original Turk, Mantshú, Mongol, Yeneseian, and Ugrian Areas.

In taking a review of the group which has just been dealt with, we cannot but be satisfied with the precision and definitude of all its boundaries: those of the class itself, taken as a whole, being pre-eminently broad and clear. Where the Mantshú and the Chinese, the Mongol and Bhot, the Turk and Bhot, the Turk and Persian, confront each other, there has been encroachment accompanied by the obliteration of transitional forms, on both sides—the Mantshú, for instance, pressing southward, on the one hand, and the Chinese pressing northwards on the other. And so on with the rest. Where the Turk and Persian cease to confront each other, the Caspian intervenes with its waters. After this comes the mountain-range of Caucasus, to the very feet of which the Turk and Russian have extended themselves—doubtless at the expense of some language akin to the Circassian, or, at any rate, more akin to it than they are themselves. In Europe, all beyond the Dnieper, at least, though now Russian, was originally other than Russian; so that whatever may have been the affinities of the original languages of the Governments of Kursk, Penza and the districts nearest the Mordvin area to the Mordvin and its congeners, all such transitions as they may have effected are annihilated. Again—in Norway and Sweden the present Norwegian and Swedish are intrusive; so that whatever came in contact

with the southern area of the Laps is annihilated also. The remaining boundaries are formed by the Ocean.

Still the distances between the languages of the present group and those of the rest of the world, though great, are, by no means, equal. There are points whereat there is an approximation. These are the neighbourhood of Behring's Straits; Korea; and Lithuania —in other words, the Koriak is notably American, the Korean notably Chinese, and the Lithuanic notably Ugrian. This merely means that there are certain points about which the encroachment and displacement have been less than they have been about others.

This applies, in a less degree, to the minor divisions which lie between the secondary groups. The Tungús, the Mongol, and the Turk, with their intrusions, have effectually obliterated any such congeners as may have led from one of them to the other. From the small amount of difference between their extreme dialects we infer that their diffusion has been recent.

The Ugrian, on the other hand, was a large class, falling into divisions and sub-divisions, and covering a surface which grows wider and wider the more we go back. It is now discontinuous; the result of its discontinuity being definitude of boundary. In Hungary alone it has been intrusive—we might say *pro*trusive; for the Magyar of Hungary is separated from its nearest congener by many degrees of latitude, having found its way into Hungary not by any gradual extension of the Ugrian frontier, but by being bodily projected (so to say) into a strange and foreign country. Of pure protrusion and projection—protrusion and projection accompanied with a separation from its congeners—it is one of the most remarkable examples in ethnographical philology; and one which should never be either forgotten or overlooked when we have languages in extraordinary localities to account for.

Something in the way of an approximation to the

original area of the Tungús, Mongol, and Turk languages is possible. It is the easiest with the Turk. There are many localities where we know that the Turk is *not* indigenous. It never came from Hungary ; nor yet from Constantinople; nor yet from the Lower Lena ; notwithstanding the existence of the Cumanian, the Osmanli, and the Yakut forms of speech in those districts. It scarcely originated on the northern side of the Caucasus in immediate contact with the Tsherkess ; nor yet in the Sayanian range, where it is spreading itself at the present time. It could scarcely have originated in the immediate contact of either the Tungús or the Mongol, from which it differs as a language which meets another from some distant quarter and in an opposite direction. If the doctrine that it is more Ugrian than either Mongol or Tungús be true, it must be a language of western rather than Eastern Asia.

The area for which the evidence of the Turk being intrusive is at its *minimum*, and (changing the expression) the area for which the evidence of its being indigenous is at its *maximum*, is Independent Tartary. On the other hand, it is little better than a desert.

Next to this comes Chinese Tartary. This, however, is unfavourable to its Ugrian and (I may add) its Yeniseian) affinities.

Next comes the Tshuvash and Tsherimis frontier.

To go in detail through the remainder of the groups would be to give a theory of the ethnology of Siberia. The conditions, however, which are required are the same throughout. Where can we prove intrusion? Where is the residuary locality where it can*not* be proved? When this is obtained, how will it account for the affinities? Such is the method. As far as I have been able to work it, I have been led to place the Mongol nucleus in the parts about the Ili and the lakes of its vicinity ; the Tungús on the Upper Amur, the Korean somewhat to the west of its present area ; and

the Aino to some portion of the districts now occupied by the Lamut. The Koriak, the Jukahiri, the Yeniseian, the Samoyed, the Vogul, and the Ostiak, I refer, one and all, to some point considerably to the south of their present northernmost localities. In this, however, there is a mixture of ethnological and philological considerations.

The best name for this class, and perhaps the commonest, is *Turanian:* a term which sometimes gives a larger and sometimes a smaller class than the one which we are now leaving, for India, Persia, and Caucasus.

CHAPTER XXV.

The Darahi (Denwar) and Kuswar.—The Paksya and Tharu.—The Kooch.

THE present section of the class now coming into notice is artificial. It is ambiguous. It is more than this. It is only equivocally ambiguous. The languages which it contains take their present place because they are, to some extent, both Bhot and Indian. Yet they may be so much more Bhot than Indian, or so much more Indian than Bhot, as to require no intermediate classification. Again, one of them may be Bhot, one Indian, and one truly ambiguous. They are so Tamul. What they really represent is the author's want of knowledge and leisure.

The class, then, is provisional. Thus much, however, may be said of its members.

1. That they are Indian in respect to their numerals, throughout ; and Indian in a great many other words.

2. That, so far as they are other than Indian, they are Monosyllabic and Tamul.

The degree to which they are this varies with the language ; and it is possible that, in some of them, the original element may be so thoroughly displaced, as to leave the other bases Monosyllabic and Tamul only in the way that a knife with a new blade and a new handle is still the same knife. But, again, the group is artificial, and the Hindú character of the numerals is, to a great extent, an arbitrary test.

The Darahi and Kuswar are spoken by two broken tribes (I use Mr. Hodgson's expression) in Nepaul.

English.	Darahi.	Kuswar.
Man	manas	gokchai chawai
Head	mud	kapa
Hair	bar	bar
Eye	ankhi	ankhi
Ear	kan	kan
Mouth	muhun	muhu
Tooth	dant	dant
Hand	hat	hath
Foot	god	gor
Blood	ragat	rakti
Bone	had	hadh
Sky	sarag	sarang
Day	din	dini
Night	rato	rathi
Sun	gama	suraj
Moon	janha	jun
Star	tirya	tarai
Fire	age	aghi
Water	hate	hani
Earth	mati	mati
Mountain	danda	pahar
Stone	pathar	pathar
Bird	chari	chari
Dog	kukur	kukol
Egg	anda	dimba
Fish	machha	jhain
Flower	phul	phul
Horn	sing	sinjek
House	ghar	ghara
River	khola	kosi
Snake	samp	samp
Tree	rak	gatch
One	ek	ek
Two	dwi	dwi
Three	tin	tin
Four	char	char
Five	panch	panch
Six	chah	chah
Seven	sat	——
Eight	ath	— —
Nine	nou	——
Ten	das	——

The Denwar is nearly identical with the Darahi—differing, however, *inter alia*, in the following words.

English.	Denwar.	Darahi.
Egg	dimba *	anda
Mother	ambai *	uya
Mountain	pakha *	danda
River	lari	khola
Road	bat *	panya
Stone	donkho	pathar
Tree	gatch *	rak
Water	kyu	pati.

The Pakhya and Tharu, like the Darahi and Kuswar, are Nepalese in respect to their geography.

English.	Pakhya.	Tharu.
Man	manchha	manhai
Head	manto	mudi
Hair	rawa	bar
Eye	ankha	ankh
Ear	kan	kan
Mouth	mukha	mukha
Tooth	data	data
Hand	hatkela	tar-hatti
Blood	ragat	lohu
Bone	had	had
Day	duiso	dina
Night	rati	rati
Sun	ghama	rauda
Moon	chandramabel	chandramajun
Fire	ago	agi
Water	pani	pani
Earth	mato	mati
Mountain	pahar	parbat
Egg	phul	anda
Fish	machha	macheri
Flower	phul	phul
Horn	sing	sing
House	ghar	ghar
River	khola	khola
Snake	sapa	sapa
Tree	rukha	gatch
One	yek	yet
Two	dui	dui
Three	tin	tin
Four	char	char
Five	pach	pachie
Six	chha	chha

* Agree with Kuswar.

English.	Pakhya.	Tharu.
Seven	sat	sat
Eight	ath	ath
Nine	nau	nau
Ten	das	das.

The Kooch belong to India (and Sikkim ?) rather than to Nepal ; being occupants of the northern parts of Rungpur, Purnea, Dinajpur, and Mymangsing. The Bodo of their frontier call them Kooch ; the more distant Bodo of Asam call them Hasa. The Dhimal call them Kamul, which, word for word, seems to be Dhimal. For the Brahminic Kooch the following is a vocabulary. For the Kooch, however, who are still the pagan occupants of the more impracticable forests, we have no specimens.

English.	Kooch.	English.	Kooch.
Man (vir)	beta choa	*Star*	tara
Woman	beti choa	*Fire*	agni
Son	beta	*Water*	jal
Daughter	beti	*River*	nodi
Head	mura	*Stone*	pathar
Eye	chakhu	*Wind*	batas
Nose	nak	*One*	ek
Ear	kan	*Two*	du
Beard	dadhi	*Three*	tin
Mouth	mukh	*Four*	char
Tongue	jivha	*Five*	panch
Tooth	dant	*Six*	choi
Hand	hath	*Seven*	sat
Foot	bhori	*Eight*	ath
Blood	lohu	*Nine*	nou
Sun	bela	*Ten*	das.
Moon	chand		

The Kooch, whose separation from the Bodo and Dhimal, is philological, rather than ethnological, and which, even philologically, is, to some extent, artificial, are bounded on the south by the Bengali area. The Bengali language, however, is not the nearest congener of the class to which the Kooch, though an outlying and equivocal member, belongs.

CHAPTER XXVI.

The Kol group.—Its Affinities with the Môn.

THE dialect, other than Bengali, which, in the way of geography, is nearest to the most southern language of the Tibetan, Burmese, or Nepalese group, is that of the natives of the Rajmahal hills; but this, for a reason which will appear in the sequel, is pretermitted for the present; instead of which we notice the *Kol* dialects of Ramgurh, Monghir, Chuta Nagpur, Gangpur, Sirgujah, and Sumbhulpur: which fall into divisions and sub-divisions. The Sontals, indigenous to the parts about Palamow, have recently intruded themselves amongst the Rajmahalis, and, having so done, constitute the most northern section of the group. Still they are intrusive, and must be kept separate.

Ho, meaning *man*, is the true and native name for the Kol of Kolehan.

The Singbhum Kol is the same as the Sontal except that some of its forms are somewhat shorter, as *ho* = *horl*, *bo* = *buho*, *moya* and *turia* = *mone-gotang*, *turin-gotang*, &c. The same is the case with the Bhumij and Mundala dialects. In these, however, the numerals for 7, 8, 9, and 10 are Hindú—*sath*, *ath*, *nou* (*noko*), and *das* (*dasgo*).

English.	Sontal.	English.	Sontal.
Man	horh	*Foot*	suptijanga
Head	buho	*Blood*	myun
Hair	ub	*Bone*	jang
Eye	met	*Sun*	singmanal
Ear	lutu	*Moon*	chaṇdu
Hand	thi	*Star*	ipil

English.	Sontal.	English.	Sontal.
Fire	sengel	*Five*	mone-gotang
Water	dah	*Six*	turin-gotang
One	midh	*Seven*	lair-gotang
Two	barria	*Eight*	iral-gotang
Three	apia	*Nine*	are-gotang
Four	ponia	*Ten*	gel-gotang.

An observation, and an important one, of Mr. Mason's, respecting the affinities of the Môn of Pegu and the Kol, requires notice. The first numerals and several other words in the Môn are also Kol. I cannot, however, with Mr. Mason, infer from this any affinity between the Kol and Môn which is, at one and the same time, fundamental and direct. What I see is this—the chances of a considerable influence from the east coast of India upon Pegu and, perhaps, Cambojia at an early period. The Môn are called by the Burmese *Talieng;* which is, word for word, *Telinga.* The number of the monosyllabic languages, which, in an early stage, had no numerals of their own beyond five, is considerable. The Môn numerals, then, and the other words may have come from India—imported and incorporated. More than this is not necessary to explain the facts; which, on other grounds, will scarcely cover the inference of Mr. Mason.

The eastern coast, however, of India when the words in question were introduced (and, with them, the name *Talien*), must have been Kol rather than Telinga.

CHAPTER XXVII.

The Khond Class.—Khond.—Gadaba and Yerikala.—Savara.

THE Khonds come next; belonging to Orissa rather than Bengal. The Khond calls his own country Kui Dina or Ku Pruti, and that occupied by the Uriyas Sasi Dina. The word *malo* is Uriya, and means a Highland. Within the Sircar of Ganjam (in which the Uriya and Telinga languages meet) lie the Zemindaries of Gúmsúr, Koradah, Souradah, and Kimidi. Each has its *malo*—and the Kimidi Malo is pre-eminently Sour. It falls into—

1. The Sano Kimidi Malo.
2. The Bodo Kimidi Malo. Observe the word *Bodo*.
3. The Parlah, or Porolah, Kimidi Malo.

In the Bodo Kimidi Malo the Khond and Sour are both spoken. The Parlah Kimidi Malo being chiefly (or exclusively) Sour.

On the south-east and east of the Kimidi Malo lies the Souradah—which seems to mean the Sour Country; though Khond in population.

The smaller divisions of the *dina* are called in Khond *khand* = *piece*, or *part*. The *dina* is specified by the name of the chieftain; thus Rogo Dina or Gune Dina is the fief (so to say) of Rogo or Guni. The people are Rogo Millaka, or Dina Millako, *i. e.* Children of Rogo. There is no collective name. The following is Khond, *eo nomine;* the numerals being Indian—

English.	Khond.	English.	Khond.
Man	lokka	*Ear*	kirru
Head	tlavu	*Mouth*	sudda
Eye	kannuka	*Tooth*	ahami

English.	Khond.	English.	Khond.
Hand	kaju	*One*	rondi
Foot	vestamu	*Two*	jodeka
Blood	rakko	*Three*	*tini-gota
Bone	pasu	*Four*	*sari
Sun	bela	*Five*	*panchu
Moon	layadi	*Six*	——
Star	sukala	*Seven*	*sata
Fire	nade	*Eight*	*ata
Stone	viddi	*Nine*	*nogatta
Tree	mranu	*Ten*	*doso.

The following, viz. the Gadaba, belongs, I presume, to the *malo* of Gaddapur, one of the districts of Gúmsúr :—

English.	Gadaba.	English.	Gadaba.
Man	lokka	*Stone*	birel
Head	bo	*Tree*	sunabbo
Eye	ollo	*One*	vokati
Ear	nintiri	*Two*	rendu
Mouth	tummo	*Three*	mudu
Hand	titti	*Four*	nalugu
Foot	adugesananu	*Five*	ayidu
Blood	yignan	*Six*	aru
Bone	vondramgoyi	*Seven*	yedu
Sun	singi	*Eight*	yeni-mede
Moon	arke	*Nine*	torn-midi
Star	tsukka	*Ten*	pade.
Fire	sungol		

Of the following I am unable to give the exact locality.

English.	Yerukali.	English.	Yerukali.
Man	lokka	*Stone*	kellu
Head	talayi	*Tree*	chede
Eye	supan	——	marom
Ear	soyi	*One*	vondu
Mouth	vayi	*Two*	rendu
Tooth	pallam	*Three*	mume
Hand	ky *Kol*	*Four*	nalu
Foot	keru	*Five*	anju
Blood	regam	*Six*	aru
Bone	yamaka	*Seven*	yegu
Sun	berule	*Eight*	yethu
Moon	tarra	*Nine*	ombadu
Star	tsukka	*Ten*	pothu.
Fire	nerupu *Tamil*		

* The numerals marked thus are Hindú.

The village is also named Millaka, preceded by the name of the founder. Thus Diggo Millaka is the village founded by Diggo. In Uriya it is a *gam* = Diggogam.

English.	Savara.	English.	Savara.
Man	mandra	*Fire*	togo
Head	abobumu	*River*	nayi
Eye	amu	*Stone*	aregna
Ear	luv	*Tree*	anebagna
Mouth	amuka	*One*	aboy
Tooth	ajagna	*Two*	bagu
Blood	mijamo	*Three*	yagi
Bone	ajagna	*Four*	vonjii
Hand	asi	*Five*	mollayi
Foot	aji	*Six*	kudru
Day	tamba	*Seven*	gulgi
Sky	agasa	*Eight*	tamuji
Sun	vuyu	*Nine*	tinji
Moon	vonga	*Ten*	galliji.
Star	tute		

The Savara numerals are Kol rather than either Khond or Tamul, though the Sours are, by no means, the nearest to the Kol area.

CHAPTER XXVIII.

The Ghonds.

THE barest part of the maps of India (and by *bare* I mean a district which the paucity of names, whether of villages or natural objects, proclaims to be *unexplored*) is a large space named Ghondwana—large and undefined, the occupancy of a population named Ghond. Word for word, this is Khond. Nothing, however, in the way of either affinity or difference between the Khonds and Ghonds is to be inferred from the similarity. Neither is a native name. Each is a name which certain Hindús apply to certain tribes which they consider ruder and more barbarous than themselves. Like other names of the same kind it may denote anything or nothing in the way of relationship. It may apply to tribes closely allied; or it may apply to tribes, *toto cœlo*, different.

The western frontier of the Khonds of the Gúmsúr Malo and the frontier of the most eastern Ghonds touch and run into each other. "At Sarangaddah, the Uriya quarter is situated between a Khond village to the west, and a Ghond settlement to the east. In other places a Khond village aligns with it.

"A few families of the Ghond race have emigrated from Kalahandi and Bastar at various times. Some have settled at Sarangaddah, while others have passed on into the Goomsur Malo, and penetrated as far to the eastward as Udyagiri, near the head of the Kúrminghia Pass, where a colony has established itself. They are also met with, as a few families, at Chachingudah, and Kiritingiah, of Goomsur, lying between the above points. These emi-

grations still continue in times of scarcity, but their numbers are very trifling. It is in the countries bordering this malo to the west that they are known as a people. The Patros of the frontier divisions of Lonkagodah and Bellagodah are of this race, as is also the Chief of Mohangiri, under Kalahandi, not to mention in this place other men of influence. The Gonds settled at Sarangaddah, receive land of the Patro in return for general service. They intermarry with the families of their race in Goomsur: they reside at the godah. With regard to their customs, their mythology differs from that of the Uriyas or Kondhs. They sacrifice animals, drink ardent spirits, eat flesh, but eschew that of the cow: they will not partake of food with any other class. Their feelings on the question of human sacrifice are not, as yet, accurately ascertained; but it is asserted that they do not perform the rite. The titles amongst them are Dalbehra and Magi. They esteem themselves of great purity of race, so that in former days they considered the approach of a Brahman to their dwellings as conveying an impurity to the spot; they are now, however, somewhat less rigid on this ground. The Uriyas of the hills, while they regard the Khonds as a distinct and inferior race, assign to the Ghonds a common origin with themselves. The tradition received at Sarangaddah is as follows:—

"A certain raja, named Sobhajoi Singh, being unmarried, and desirous of issue, called to his bed four parties in succession. Those selected were the daughters of a washerman, a potter, a distiller of spirits, and a Brahman; and the respective issue was a Doholo or Dolo, a Kohouro, a Gond, and the Nolo Benso Patro—the progenitors of the four classes now met with in the Malo."*

The details of the Kol frontier are not so well-known. Neither are those of the districts where the Ghond and

* Paper by Lieut. J. P. Frye.—*Journal of the Royal Asiatic Society*, vol. xvii. part 1.

Mahratta, the Ghond and Bengali, the Ghond and Telugu, the Ghond and the Hindi forms of speech come in contact. These, however, are the languages by which it is bounded.

A short vocabulary by Mr. Manger, of the Ghond, is to be found in the 145th number of the *Journal of the Asiatic Society*, and a longer one in a previous number. The former gives the language of the parts about Ellichpoór, where the Mahratta is the language with which it is most in contact. The latter is from the district of Seonee; on or near the Kol frontier. The following extracts are from Mr. Manger's notice of it:

English.	Gúndi.	English.	Gúndi.
Male	mándsa	*Back*	múrchúr
Boy	perga	*Arms*	kayik
Infant	chowa	*Thighs*	kúrki
Young man	pekúr	*Navel*	múd
Old man	séna	*Knees*	túngrú
Woman	maiju	*Legs*	potri
Girl	pergi	*Feet*	kal
Young woman	rayah	*Water*	er
Married woman	lunguriar	*Fire*	kis
Head	tulla	*Tree*	murra
Forehead	kuppar	*Flower*	púngar
Eyebrows	kunkúnda	*Firewood*	kuttia
Eyelids	mindi	*Salt*	sowur
Eyes	kunk	*Oil*	ní
Nose	mussúr	*Ghee*	pální
Ears	kohi	*Milk*	pál
Cheeks	korir	*Butter*	nenú
Lips	sewli	*Mare*	krúp
Mouth	túdhi	*Cow*	múra
Tongue	wunja	*Heifer*	kullor
Teeth	pulk	*Calf*	paia
Chin	towrwa	*Bullock*	koda
Throat	gúnga	*Udder*	tokur
Neck	wurrur	*Horns*	kor
Shoulders	sutta	*Buffalo*	urmi
Nails	tirrís	*Horse*	perrál
Armpit	káukli	*Wheat*	gohuc
Stomach	pír	*Bread*	gohuc sari
Loins	nunni	*Rice*	paraik
Entrails	puddú	*She goat*	peti

English.	Gúndi.	English.	Gúndi.
Dog	naie	*Betweën*	nuddum
Cat	bhongal	*Behind*	pija
Wild cat	wurkar	*Above*	purro
Fowls	kúr	*Beneath*	sídi
Cock	gungúri	*On account*	lané
Chickens	chíwar	*Hither*	hikké
Eggs	mesuk	*Thither*	hukké
Mice	ulli	*Now*	indéké
Serpents	turrás	*When*	boppór
Fish	mink	*Here*	iga
Tiger	púlliál	*Thus*	ital átal
Walk	takána	*Daily*	dink
Run	wittána	*One*	undí
Laugh	kowána	*Two*	rund
Sing	wúrána	*Three*	múnd
Dance	yendána	*Four*	nalo
Speak	wúnkana	*Five*	saiyan
Fight	turritána	*Six*	sárún
Beat	jittána	*Seven*	éro
Weep	urtána	*Eight*	armúr
No	hillé	*Nine*	urmah
Yes	hingé	*Ten*	pudth
Near	kurrún	*Twenty*	wísa
Before	nunné	*Fifty*	punnás
Within	rupper	*Hundred*	núr.

Kora	*a horse.*	Koránk	*horses.*
Korana / Korada	*of a horse.*	Koránkna	*of horses.*
Korát / Korátún	*to a horse.*	Koránkún	*horses.*
Korátsún	*by a horse*	Koránksún	*by horses*

Nák or nunna	*I*	Imma	*thou*	Wúr	*he*
Nowa	*my*	Niwa	*thy*	Wunna	*his*
Nakun	*me*	Nikún	*thee*	Wúnk	*him*
Náksún	*by me*	Niksún	*by thee*	Wúnksún	*by him*
Mák	*we*	Imát	*you*	Wúrg	*they*
Mowan	*our*	Miwat	*your*	Wúrran	*their*
Makún	*us*	Mekún	*you*	Wúrrún	*them*
Máksún	*by us*	Miksún	*by you*	Wúrrúnsún	*by them.*
Yirg	*this*	Búr	*who*	Ud *he, she, it.*	
Yenna	*of this*	Bona	*whose*		
Yenk	*this*	Bonk	*whom*	Ten / Táne	*him, her, it, them*
Yenksún	*by this*	Bonsún	*by whom*		

Yirg	*these*	Búrk	*who*	
Yirran	*of these*	Boran	*of whom*	
Yirkún	*these*	Bonk	*whom*	Tunna, *his, hers, theirs.*
Yirrúnsún	*by these*	Bonsún	*by whom*	

Bore, *some one.* Bara, *something.*
Bora, *what?* Plural, Barauk, *what?*

Wunka	*speak*
Wunkunna	*to speak*
Wunki	*speaking*
Wunktúr	*spoken*
Wunksi	*having spoken*

Nunna wunki	*I speak*
Imma wunki	*thou speakest*
Wúr wunki	*he speaks*
Már wunki	*we speak*
Imar wunki	*ye speak*
Wúrg wunki	*they speak.*

Nunna wunkundán
Imma wunkundi
Wur wunkundúr
} *I was speaking, &c.* { Nunna, wunksi howe, Imma, wunksi howe, &c. *same for all persons.*

Mar wunkundúm
Imar wunkundir
Wurg wunkundúrg
} *I shall have spoken.*

Nunna wunktán, *I spoke.*
Imma wunkti
Wúr wunktúr

Wunka, *speak thou.*

Már wunktúm
Imar wunktir
Wúrg wunktúrg

Wunkar, *speak ye.*

Nunna wunksi
Imma wunksi
Wúr wunksi
Mar wunksi
Imar wunksi
Wurg wunksi
} *I had spoken, &c.*

Nunna wunkíka
Imma wunkíki
Wúr wunkanúr
Mar wunkíkúm
Imar wunkíkir
Wúrg wunkanúrg
} *I shall speak.*

Nunna wunkundán howe
Imma wunkundi howe
Wúr wunkundúr howe
Már wunkundir howe
Wúrg wunkundúrg howe

I shall be speaking.

1.

Mowa Dowiál budrut purro muddár-warré ; Níwa purrol dhurmát-má aie. Niwa rájpát waie. Niwár bichar itál budrít purro mundar atál durtit purro áud. Mowa piálda sarín neut mak punkíut : unde bahún már upnún reina dherrúm kísia-turrúm, atal imma mak dherúm kísiut, unde mákún miwa jhara-jherti te niuni wátnát unde burrotsún mak pisihát, báríke niwa rájpát, unni níwa bul, unni niwa dhurmát mal sudda mund ital ánd.

In English.

Our Father heaven above inhabitant ; Thy name hallowed be. Thy kingdom come. Thy will as heaven above is, so earth on be. Our daily bread to-day to us give : and as we our debtors forgive, so thou to us trespasses forgive, and us into thy temptations do not throw, and from evil us deliver, for thy kingdom and thy power and thy glory established remain, so be it.

2.

1. Kodawund níwa Purmesúr nunna ándúr, namúnné níwúr Deo boré hillé audúr.

2. Apun láne kítál penk, bore budde ai jins itál budráte nuni dhurtile, unni yeté mundar, atál miuni kemut imát wúrea kál minni kurmát, unde wúrrún rámakisní minni kemát ; iden laine lainé mák án mundur, únde dourana pápún sáte chawún purro sásiut dusta-tona, nati unni punti-lor purro, wurg admiruń bor nowa bairi munda, undé mát awén—mén sun hazarón nakún mink púndatúrg, unde nowa wunktán purro taki-turg, nunna wurrún purro durmi kia tona.

3. Purmesúr-da parrol labarít purro minni yeumát, tin-lainun papi ainún wúrg mánwál bór Purmesúr-da parrol labarit purro yetanúr.

4. Purmesúr-da piál purriát unde tan swáf irát sarrún pialk bunni búta kimpt, unde sub miwa kám kimpt, át ernúda piál Purmesúr-da piál mundur, ud piál imma buttiai kám kemut, imma unni níwa pergál unni níwa pergól, unni níwa rútkawál unni níwa kúnda, unni niwa pownalúr rún mundúr ; tin laine Purmesúr sarún pialk né budra unni dherti unni sumdúr unni cheitkunné jinsk iwíté mundatán, awén kítur, nude yerrún piál rúm túr, tuilaine id piáltún Purmesúr dhurmát-mal tane kítúr.

5. Imma upnón babonna unni awunna sewa kimpt, ten sún níwa yarbúl durtit purro Purmesúr níkún sítúr, parál aud.

6. Imma máuwán minni jukmát.

7. Imma páp minni kema.

8. Imma kulwein minni kema.

9. Imma upnón biganún purro labari gohai minni sena.

10. Imma upnon biganún-ta rota lob minni kema. Imma upnón biganúnna maigú-na lob minni kema, únde wunna rútkawál únde wunna kúnda, innui wunnal guddál unde buttié-jins, upnon biganún-na mundar tan purro lob minni kema.

In English.

1. The Lord thy God I am, besides me thy gods not any shall be.

2. To yourselves graven images, any sort of creature such as in heaven and on earth, and in sea are, such do not make—you their feet do not embrace, and their obeisance do not perform; because to me jealousy is, and father's sins for children on, punishment inflict, grand children and great-grand children upon those men who my enemies are, and I from among those a thousand (who) me as a friend take, and my commands according to walk, I on them my shadows throw.

3. God's name in falsehood do not take, for guilty will be that man who God's name in falsehood shall take.

4. God's day remember and it holy keep; six days daily work do, and all thy labour perform, but seventh day God's day is, that day thou any kind of work do not make, thou and thy son, and thy daughter, and thy servants, and thy cattle, and thy stranger (thy) house dwelling; because God six days in, heaven, and earth, and sea, and each creature in them existing, them made, and seventh day rest took, therefore that day God hallowed established.

5. Thou thy father's and mother's service perform, therefore thy life, the land upon, God to thee has given, prolonged may be.

6. Thou a man not kill.

7. Thou adultery not do.

8. Thou theft not do.

9. Thou thy neighbour against false witness not give.

10. Thou thy neighbour's house covet not, Thou thy neighbour's wife covet not, and his house-servants, and his ox, and his ass, and anything, that thy neighbour's is it upon covetousness not make.

3.

Sandsumjee–na sáka kuyát, ro Bábán,
Sark ask kítur, Sing-Baban hillé púttúr,
Yirrún ask kítúr, awíté Sing-Bábán autarietúr.
Aulár yétana Baban púnwaké.
Taksítún Baban, tunwa pari sumpté kiálé
Bariké bouke aie penk putta sika.
Hikké Sing-Baban putti-lé-ai latur.
Loro askna sowatí, sarún mutta.
Awítun, koti aunáté tulla dúrissí, "assun inga chawa putti,"
Ud it, ahé kint annáté tullatún durritún,
Unni Sing-Baban púrtúr,
Sing-Baban techi urmí sarté michítun,
Unni nai-píla taniga dussitún,
Unni ittúr, nai-jula wattoni,
Naí-pílla misáte ; tánk kawâl kédé kiáté taré kitún,
Sing-Baban, urmi ittún, ké yenk borré minní jemát,
Na tokar jémát, unni tordé pál púrsi ten úhát.
Au sarúngé ásk whúr setún, pistúr ka sátúr ?
Sing-Baban gursundúr.
Augrúl úndé téchi múra na sarkté nuchitun.

Múrai ittún Sing-Baban boré jarniut
Natokar jemát tordé pál pírsi ten úhát,
Agra kubbér tullick sétún, satur ke pislúr ?
Sing-Baban gursundúr.
Agrál téchi kuán ruppa nuchitun.
Tisro dián hur sétún, satur ka pistur ?
Sing-Baban aga úndé gursundúr.
Agrál úndé túnsi púlliá-na surrit purro.
Nuchíchi situn, Púlliál ásk mándsál wandurg ;
Sing-Baban na arana kinchturg.
Pullial mian trás lakt, naur murri aúdúr,
Ingi techi yét, Tunwa rúnd wot unni tunwa piláusún niaro írt,
Khandk tullana tunwa píláuún thitana
Pillán hotíta, pál Sing-Babán uhnud
Thé kína kína ké, Sing-Baban húsiar atur.
Undí dián wúnna avarí tunwa pilánsún
Miláf kissichísí, unni pilánún indalat
Immer urpa mundana turrimát minni
Tisro diaú Sing-Baban ittúrke, mowa kaia désíta
Makun putchial, kor, pheta tuchim
Adungí hattúm surde ucchi raimát
Punkatur unni marratur maralur agdol passiturg
Techi wit, wurg tunwa guttri pótri nuchi surritárg
Ud téchi tucchit, Sing-Baban tunsi kursi yétún
Unni tunwa awarinna kál kurtúr,
Munna munnaké úndé dián unde indalatur
Ki nak gúlléle tucchim ud hénhud
Ucchi raimát, Wúrrúr sipahi gullele-warré agdol pussitúr
Ud vit ktissi, Gúlléle nuchi surritúr.
Ud techi urriwat Sing-Baba sít ;
Sing-Baba tunna tummúr singné gursi latur,
Pittun púdúr tunna tummur tán tindúr
Thé kina ke, Sandsumjí niga subé wátúr
Unni Sandsumjí nída latur peuk bouk wandum ? lour ehat
Penk bóuké waiyun ? aga Sing-Baba úmhén kitun
Sing-Baba taksítúr tunna tummur sungue muttur
Wasiaautúr, uddam atur wúrrúr Bummenál
Wún Sing-Baba teta latur, Wur tedúr ;
Tunnarán gussalakt wur Bummenál tingietúr
Sing-Baba penk techietur.
Sube indalatúr ke imma boni andi ?
Wur ittur ke immer urmiúun unni múramúr keat
Unni tunwa tummán indalatur, hun dain késí terah
Wur vittar kesí tuttur.
Yen múnté jins unde punchatité puná atur
Jub Sing-Baba indalatur ké iwén puche kimpt
Awen sun púché kial latur, yir búr áudúr ?
Múnne urmi wunktun yir Sandsúmjeénúr murri audur.

Wúrg indalatur, imma bane putti? Awittún
Maiga rundidían mungi muttúr. Bahur mungí muttur
Awittún niwa sarúnge ask tuttchi maiga pikkílé nuchi angí
Unni igga hillé saiúr, to murana sarte nuchiche sítúr
Awen púche kial atúr, Maiga Baban át?
Múraitún ké, Maiga rund dián mungi muttur
Awen sarúngi ask agral wosi kúánte nuchi sítún
Aga úndé hille saiúr. To agrul tunsi kójane bewatun
Sing-Baban púché kial atúrké agrál imma behuth?
Wúr ittur id nowa awan púche kimpt
Wúnna awál púllián púché kia latur
Imma bugga punné mátí? Ud it
Mowa surde awe sarúngé ask muchiché mutta
Nunna techi urri watán, nowa pílán notíta
Pál yén úhthán unni hinda húnda bala buttir
Nowa chowanún thetán sube jánk púlliána
Kál kúrtúr unni táne penk thaira kítúr.
Unni awé sarúngé asknún áden púllián sítúrg.
Udnetí tál Sing-Baban puttál atúr
Unni pulliál núdé penk thairi mat
Sandsumjee Babána id saka áud
Bhirri báns-Bhirri-ta sáka áud.

In English.

Sandsumjee's song hear, O Father.
Six wives he took, Sing-Baba not born,
Seventh wife took, by her Sing-Baba was conceived.
Of her pregnancy Father was not informed.
Departed Father, his kinsfolk being assembled together
For this reason to some one it happened to offer a sacrifice to a God.
Hereupon Sing-Baba began to be born.
Small wife was sleeping, the other six were there.
Said they, grain basket's mouth into, her head let us introduce in our hous child is born,
So said, so done, into mouth her head introduced,
And Sing-Baba was born,
Sing-Baba having taken up, into Buffaloes' stable threw,
And a puppy instead placed,
And said, a puppy is born,
A puppy having brought forth, thence crows to frighten they set her,
Sing-Baba, buffaloes said, that him let none hurt,
Nor blow strike, and into his mouth milk having poured him suckled.
The six wives said, let us go and see him, is he living or dead?
Sing-Baba was playing.
Thence indeed having taken him into cows' stable threw.
The cows said Sing-Baba let no one hurt
Or blow strike, into his mouth milk pouring him suckled,
Therefore information they sent to seek, is he living or dead?

Sing-Baba was playing.
Thence having taken well into threw.
On the third day having gone to see, is he living or dead?
Sing-Baba there indeed was playing.
Thence indeed having taken, Tiger's path upon.
They threw him, Tiger's female and male were coming;
Sing-Baba's cries they heard.
Tigress compassion felt, "my child it is."
Having said so, took him away. Their den came to and their pups from apart set,
Meat bringing their pups to feed
Their pups weaning, with milk Sing-Baba suckled,
So continuing to do, Sing-Baba grew up.
One day his mother her whelps
Together brought, and to whelps began to say
Yourselves among together stay, fight not.
The third day Sing-Baba said, my body is naked
To me a dhoty, dohur, and pugrey give.
She going Bazar road seated remained.
A muslin-maker and cloth-maker that way came
Having got up ran, they their bundles having thrown away fled,
She having taken up brought Sing-Baba took and put on
And his mother's feet kissed,
Staying staid then one day indeed began to say
That to me a bow give. She again went
Seated remained a sepoy armed with a bow that way came.
She ran having cried out. Bow thrown away, he fled.
She having it came and to Sing-Baba gave;
Sing-Baba big brother little brother together played.
Birds shot big brother little brother to them gave to eat
So continuing to do, Sandsumjí home returned with his friends
And Sandsumjí began to say has any one become inspired, let him arise;
God into one not entered? Then Sing-Baba inspiration received.
Sing-Baba was coming, big brother little brother together were
Coming came, in the midst was a bráhman
Him Sing-Baba required to get up, he refused;
Big brother became angry, the bráhman eat up
Sing-Baba the image took up.
All began to say, that you, who are you?
He said that you the Buffaloes and cows ask
And to his little brother said, mother go and call.
He ran and called.
These three species before the punchaite assembled came.
Then Sing-Baba said that them question,
From them they asked, this one who is he?
First the buffaloes said this Sandsumjee's son is.
They said, you how understand? These said
In our house two days staid. How did he remain?

These said thy six wives having taken into our house to kill threw
And there not injured, then cows' house into threw
From these asked, How into your house Baba came?
The cows said, At our house two days stayed.
These six wives thence having taken into well threw,
There indeed not injured, thence taking I know not where took.
Sing-Baba they questioned that thence you went where?
He said of my mother ask.
They mother-tigress asked
You where found? She said
On my road these six wives threw away;
I having taken brought, my whelps weaning,
Milk him suckled and here there with prey
My young fed. All-understood, tigress'
Feet embraced, and her a God established.
And these six wives to this tigress gave.
That day Sing-Baba illustrious became
And Tigress indeed as a God established became.
Of Sandsumjee Baba this song is,
Of Bhirry bamboo-jungle Bhirri the song is.

Data for the Gúndi are pre-eminently deficient.

CHAPTER XXIX.

Uraon and Rajmahali.

It has already been stated that, though the Kol dialects, *eo nomine*, were the ones which were noticed next to those of the class represented by the Darahi and Kuswar, the form of speech, other than Hindú, which lay in the closest geographical proximity to the Himalayas was not, *eo nomine*, Kol.

The notice of it was postponed for the following reason—its affinities are believed to lie with Khond to the south, and with the Uraon to the west of the Kol area rather than with the Kol itself.

Such, at least, is the doctrine expressed in a work which, from both its merits and its circulation, is likely to influence the opinion of investigators—Mr. Caldwell's Grammar of the Dravirian Language—*Dravirian* meaning akin to the *Tamul* and its immediate congeners. That the Tamul is a language of the extreme south we have seen: whereas the language under notice, though scarcely one of the extreme north, is a northern one—northern enough to be spoken along a mountain-range, the foot of which is washed by the Ganges. Near to where this river is cut by the 25th degree of N. L. stand the Rajmahal Hills: where two forms of speech are used. One is the ordinary Suntal of certain intrusive Kols. The other is an older, and apparently a native, dialect—which we may call the Rajmahali.

Now, Caldwell has committed himself to the doctrine that the Rajmahali is more Dravirian than the Kol—though further from the centre of the Dravirian area:

indeed, he excludes the Kol from the Dravirian class—or, at any rate, hesitates to admit it.

I treat, then, the Rajmahali as more Khond than Kol—only, however, provisionally and until further materials for forming a judgment are supplied.

In the following table the words marked are from the list in Caldwell's Grammar; the others from a vocabulary by Major Roberts in the fifth volume of the Asiatic Researches:—

English.	Rajmahali.	English.	Rajmahali.
Man	*male	*Nail*	uruk
Head	kûk	*Hand*	*sesu
——	*kupe	*Fingers*	angilli
Hair	tulli	*Foot*	tshupta
Nose	moi	——	*kev
Blood	kiss	*Arm*	tat budahi
——	*kesu	*Sun*	*ber
Eye	kun	*Moon*	*bilpe
Eyebrow	kunmudha	*Star*	badekah
Ear	kydule	——	bindeke
——	*khetway	*Fire*	tshutsha
Tooth	pul	*Water*	um
Belly	kutshah	*Stone*	tshatshar
Bone	*kochal	*Tree*	mûn
——	kutshul	*Fish*	mín
Back	kukah	*Snake*	nír.

The following (from Caldwell) is a comparison of the Rajmahali and Tamul pronouns:—

English.	Rajmahali.	Tamul.
I	en	en, nan
Thou	nin	nîn
He, she, it	ath	âta
We	nam	nâm
——	om'	ôm
Ye	nina	nim
They	awar	avar
This	îh	î
That	âh	â
Here	îrio	inge
There	âno	ange.

The Uraon, compared, by Caldwell, with the Raj-

mahali, is placed by him in the same category. It is a language of western rather than the northern frontier of the Kol area, within which it is spoken. It is held, however, to be intrusive from the parts about Rotasghur near the junction of the Coylle and Soone.

Its position is provisional.

English.	Uraon.	English.	Uraon.
Man	alla	*Foot*	dappe
Head	kuk, M.	*Hand*	khekhah
Hair	chutti	*Sun*	dharmi
Ear	khebda	*Moon*	chando
Eye	khan	*Star*	binka
Blood	khens	*Fire*	chek
Bone	khochal	*Water*	um.

The words marked with an asterisk are from Caldwell.

CHAPTER XXX.

The Tamul Class.—Telugu or Telinga.—Tamul Proper.—Malayalim.—Canarese.—Tulu or Tulava.—Rude Tribes.—Tuda.—Budugur.—Irular.—Kohatar.

THE Telugu, or Telinga, is spoken from Chicacole to Pulicat, and extends westwards as far as the eastern boundary of the Marathi; being the chief language of the northern Circars as well as parts of Hyderabad, Nagpúr, and Gondwana.

English.	Telugu.	English.	Telugu.
Man	al	*Thou*	nivu
Head	tala	*He*	vadu
Hair	ventruka	*She*	ame
Ear	chevi	*It*	adi
Eye	kannu	*We*	memu
Mouth	noru	*Ye*	miru
Tooth	pallu	*They*	varu
Bone	emika	*Mine*	nadi
Blood	netturu	*Thine*	nidi
Egg	gaddu	*His*	vadidi
Day	pagalu	*Our*	madi
Night	reyi	*Your*	midi
Sky	minnu	*Their*	varidi
Sun	poddu	*One*	vokaṭi
Star	chukka	*Two*	rendu
Fire	hippu	*Three*	muḍu
Water	nillu	*Four*	nalugu
River	eru	*Five*	ayidu
Stone	rayi	*Six*	aru
Tree	chettu	*Seven*	edu
Village	uru	*Eight*	enimidi
Snake	pamu	*Nine*	tommidi
I	nenu	*Ten*	padi.

The Tamul succeeds the Telinga about Pulicat, and is spoken along the coast of Coromandel as far as Cape Comorin. It then turns north; but is succeeded in the parts about Trevandrum by the Malayalim. Inland, it extends to the Ghauts and Nilgherries. It is spoken, also, in the north of Ceylon, and by numerous settlers and emigrants in Pegu, Penang, Singapore, and the Mauritius.

English.	Tamul.	English.	Tamul.
Man	al	*I*	nan
Head	talei	*Thou*	ni
Hair	mayir	*He*	avan
Ear	kadu	*She*	aval
Eye	kan	*It*	adu
Mouth	vayi	*We*	nam
Tooth	pal	*Ye*	nir
Bone	elumbu	*They*	avar
Blood	udiram	*Mine*	enadu
Egg	muttei	*Thine*	unadu
Day	pagal	*His*	avanadu
Night	ira	*Our*	namadu
Sky	vanam	*Your*	umadu
Sun	pakalon	*Their*	avarudu
Moon	tingal	*One*	onru
Star	vanmin	*Two*	irandu
Fire	neruppu	*Three*	munru
Water	tanni	*Four*	nalu
River	aru	*Five*	anju
Stone	kal	*Six*	aru
Tree	sedi	*Seven*	ezhu
——	maram	*Eight*	ettu
Village	ir	*Nine*	ombadu
Snake	pambu	*Ten*	patta.

The Malayalim is the language of the western side of the coast of Malabar. On its east lies the Canarese; on its north the Tulava; on its south the Tamul. The Tamul touches it at Trevandrum; the Tulava and Canarese of Canara about Mangalore. It stretches over about six degrees of latitude, but only in a narrow strip between the Ghauts and the sea. It is the vernacular

of Cochin, and the northern and middle parts of Travancore. It is a separate substantive language, possibly more akin to the Tamul than its other congeners—but no Tamul dialect.

English.	Malayalim.	English.	Malayalim.
Man	al	*I*	gnan
Head	tala	*Thou*	ni
Hair	talamudi	*He*	avan
Ear	kada	*She*	aval
Eye	kanna	*It*	ada
Mouth	vaya	*We*	gnangal
Tooth	palla	*Ye*	ningal
Bone	ella	*They*	avara
Blood	chora	*Mine*	enre
Egg	mutta	*Thine*	ninre
Day	pagal	*His*	avanre
Night	rav	*Our*	nangade
Sky	manam	*Your*	ningade
Sun	surga	*Their*	avarude
Moon	tingal	*One*	onna
Star	minjawna	*Two*	rendu
Fire	tiyya	*Three*	munnu
Water	vellam	*Four*	nala
River	puzha	*Five*	anja
Stone	kalla	*Six*	ara
Tree	chedi	*Seven*	ezha
——	maram	*Eight*	etta
Village	tara	*Nine*	ombada
——	desam	*Ten*	patta.
Snake	pamba		

The *Canarese* touches the Telinga in the north-east, and the Tamul in the south-east. Mysore is its centre. It touches the coast between Goa and Mangalore; where, however, it is intrusive.

English.	Canarese.	English.	Canarese.
Man	alu	*Tooth*	kallu
Head	tale	*Bone*	eluvu
Hair	kudala	*Blood*	netturu
Ear	kivi	*Egg*	tatti, motti
Eye	kannu	*Day*	hagalu
Mouth	bayi	*Night*	iralu

English.	Canarese.	English.	Canarese.
Sky	banu	*They*	avaru
Sun	hottu	*Mine*	nannadu
Moon	tingalu	*Thine*	ninnadu
Star	chukki	*His*	avanu
Fire	benki (*Sing.*)	*Our*	nammadu
Water	niru	*Your*	nimmadu
River	hole	*Their*	avaradu
Stone	kallu	*One*	ondu
Tree	gida, mara	*Two*	eradu
Village	halli, uru	*Three*	muru
Snake	havu	*Four*	nalku
I	nanu	*Five*	ayidu
Thou	ninu	*Six*	aru
He	avanu	*Seven*	elu
She	avalu	*Eight*	entu
It	adu	*Nine*	ombhattu
We	navu	*Ten*	hattu.
Ye	nivu		

In Curgi the language changes, and is, as may be expected, of so transitional a character, that whilst Ellis calls it a dialect of the Tulu, Mögling of Mangalore states that it is more allied to the Tamul and Malayalim. It is called the Kodugu.

The Tulu, itself, is the most northern language of its class which touches the sea; and it is essentially a language of the coast. It has extended further north; having been encroached on by the Konkani dialect of the Marathi, which abounds in Tulu words, apparently derived from the earlier occupants. It is a language of not only a small area but a decreasing one: being pressed upon by the Canarese. It extends from the Nileswara on the south, in N.L. 13° 30′, where it touches the Malayalim to the Bhahavara in N.L. 13° 30′, four miles north of Upi, where it is succeeded by the Konkani. The German missionaries at Mangalore preach to the upper classes in Canarese, but to the lower in Tulu.

English.	Kodugu.	Tulu.
Man	manus	al
Head	mande	tare
Hair	orama	kudalu

English.	Kodugu.	Tulu.
Tooth	pall	kuli
Eye	ane	ane
Ear	kemi	kebi
Mouth	bayi	bayi
Hand	——	kai
Foot	——	hajji
Blood	chore	nettar
Bone	——	elu
Day	pagil	pogal
Sun	——	polutu
Moon	——	tingalu
Star	——	daraya
Fire	——	tu
Water	nir	nir
Earth	——	nela
Mountain	——	gudde
River	pole	tude
Stone	——	kalla
Tree	mara	mara
Bird	pakki	pakki
Egg	——	mutte
——	——	tetti
Fish	——	min
Flower	——	pu
Horn	——	kombu
Snake	pamb	parapunu
I	nan	en
Thou	——	i
He	——	aye
She	——	aval
It	——	av
We	——	enklia
Ye	——	inukulu
They	——	akulu
Mine	——	ennow
There	——	innow
His	——	ayanow
Ours	——	enkulanow
Yours	——	inkulanow
Theirs	——	akulunow
One	——	onji
Two	——	erad
Three	——	muji
Four	——	nalu
Five	——	ayinu
Six	——	aji
Seven	——	el

English.	Kodugu.	Tulu.
Eight	——	ename
Nine	——	orambo
Ten	——	pattu.

The following are, according to Caldwell, the writer from whose Dravirian Grammar the preceding details are exclusively taken, the statistics of the above-mentioned languages; one of which, apparently, includes the Cúrgi.

1.	Tamul is spoken by	. .	10,000,000
2.	Telinga	„ . .	14,000,000
3.	Canarese	„ . .	5,000,000
4.	Malayalim	„ . .	2,500,000
5.	Tulu	„ . .	150,000
			31,650,000

The previous forms of speech constitute a natural group—a natural group, and not a very large one. They all belong to the Dekhan. They are all spoken by populations more or less Hindú. They are all the languages of the civilized Indian. Their area is continuous; in other words, they are all in contact with each other, and their frontiers join. There is nothing between the Telinga and the Tamul, the Tamul and the Canarese, the Tamul and the Malayalim. Their area is continuous.

The following are from the Nilgherry Hills. They are all rude dialects of the Canarese; of the Canarese rather than the Tamul; though not without Tamul elements.

1.

English.	Tuda.	English.	Tuda.
Man	al	*Foot*	kal
Woman	kuch	*Hand*	koi
Head	madd	*Day*	nal
Eye	kann	*Sun*	birsh
Ear	kevvi	*Moon*	teggal
Tooth	parsh	*Star*	——
Mouth	bor	*Fire*	nebb
Blood	bach	*Water*	nir
Bone	elf	*River*	pa.

2.

English.	Budugur.	English.	Budugur.
Man	manija	*Star*	——
Woman	hennu	*Fire*	kichchu
Head	mande	*Water*	niru
Eye	kannu	*River*	holla
Ear	kive	*One*	vondu
Tooth	hallu	*Two*	yeradu
Mouth	bai	*Three*	muru
Blood	netra	*Four*	nalku
Bone	yellu	*Five*	eidu
Foot	kalu	*Six*	aru
Hand	kei	*Seven*	yellu
Day	dina	*Eight*	yettu
Sun	hottu	*Nine*	vombattu
Moon	tiggalu	*Ten*	hattu.

3.

English.	Irular.	English.	Irular.
Man	manisha	*Fire*	tu, tee
Woman	ponnu	*Water*	dani
Head	tele	*River*	palla
Eye	kannu	*One*	vondu
Ear	kadu	*Two*	erndu
Tooth	pallu	*Three*	muru
Mouth	vai	*Four*	naku
Blood	latta	*Five*	eindu
Bone	yellambu	*Six*	aru
Foot	kalu	*Seven*	yettu
Hand	kei	*Eight*	yettu
Day	nalu	*Nine*	vombadu
Sun	podu	*Ten*	pattu.
Moon	nalavu		

4.

English.	Kohatar.	English.	Kohatar.
Man	ale, manija	*Moon*	tiggule
Woman	pemmage	*Water*	nire
Head	mande	*River*	pevi
Eye	kannu	*One*	vodde
Ear	kive	*Two*	yede
Tooth	palle	*Three*	munde
Mouth	vai	*Four*	nake
Blood	netra	*Five*	anje
Bone	yelave	*Six*	are
Foot	kalu	*Seven*	yeye
Hand	kei	*Eight*	yette
Day	nale	*Nine*	vorupade
Sun	potte	*Ten*	patte.

There is an old Literary, or High Canarese (as, indeed, there is an old Literary, or High Tamul, and (?) Malayalim), with a greater admixture of Sanskrit. It gives *p* rather than *h*, in which several of its modern congeners agree with it.

English.	Old Canarese.	New Canarese.	
Day	pagalu	hagalu	pagil—*Tulu*
Flower	puvvu	huvvu	puvvu—*Tuda*
Horn	pandi	handi	pandi—*Kodugu*
Name	pesaru	hesaru	pudar—*Tula*
River	pole	hole	pole—*Kodugu*
Road	pade	hadi	——
Snake	pavu	havu	pab—*Tuda*
Tiger	puli	huli	pivri—*Tuda*
Tooth	pallu	hallu	pall—*Kodugu.*

All the languages of this class may be grouped round the Canarese. This, says Mr. Reeve, is so like the Telugu that, in many cases, the change of an initial or inflection will make a complete correspondence. Still, if *many* initials or *many* inflections are changed, the difference will amount to a good deal. That the Tulu and Kodugu of Cúrg are mutually intelligible is beyond doubt, and it is not unlikely that, for short and simple sentences, the Tulu and Malayalim may be the same. The same is said to be the case with the Tamul and Malayalim. In this (the Malayalim) and the Telinga we have the two extremes; one for the north-east, one for the south-east.

CHAPTER XXXI.

The Brahúi.

THE language which now comes under notice lies not only beyond the proper Tamul area but beyond the geographical boundaries of Hindostan. It is a language of Biluchistan—but not the Biluch itself. That the *Brahui*, *Brahuiki*, or *Brahooi*, differed from the language of both the Biluches and the Afghans was known to both Elphinstone and Pottinger; for both state the fact. Both, however, treat the Brahúi as Biluches with certain differential characteristics; neither asking how far some of these may be important enough to make them other than Biluch. This is because the political term Biluchistan has concealed one of the most important and interesting affinities in ethnology.

A short specimen of the Brahúi language in Leach's Vocabularies commanded the attention of Lassen, who, after enlarging upon its difference from the Persian, Biluch, and Pushtú, drew attention to some notable similarities between the numerals and those of the South Indian dialects. Following up this suggestion, the present author satisfied himself that the Brahúi tongue was, in many respects, Tamul—an opinion which others have either recognized or been led to form from their own researches.

In the country, however, which they now occupy, the Brahúi consider themselves aboriginal; the Biluch, admitting that they are, themselves, of foreign origin. The rugged and impracticable nature of the Brahúi mountains favours this view.

It is from Leach's notice that the following paradigms are taken. They consist, however, solely of certain Brahúi forms and their English equivalents—grammatical terms, such as Case, Number, and the like, being avoided. They stand in the text of Leach—more, however, in deference to "old-established usage" than because the Brahúi and Latin grammars are believed to give parallel forms.

Extract.

To denote abstraction *àn* is introduced, as *viatàn asit=one from two*, and *hulîàn ditar=blood from the horse; ustat duà=wishes from the heart.*

To denote donation, *ne* or *e* is added, as *dàde yete=give to him.*

To make a noun the instrument of a circumstance, *ene* is added, as *zaghmene=with a sword*, from *zaghm=a sword; latene=with a stick*, from *lat=a stick.*

To make a noun the cause of a circumstance, *àn* is added, as *tapàn=from a wound*, the original case being *tap=a wound.*

To denote inclusion, *tî* is added to the noun, as *shartî=in the city*, from *shar=a city; jangatî kaskune=died in battle*, from *jang=battle.*

Position is denoted by adding *at* to the noun, as *dà kasarat duzare=there is a thief on that road*, from *kasar=a road*, speaking of a road as a whole, or by adding *ai* as *kasarai pîrú araghase=there is an old man on the road*, in the limited sense.

To denote approach or direction, *ài* is added to the noun, as *I' Haidràbadai kawà=I will go to Hydrabad.*

Superposition is denoted by the addition of *à;* as *hulî à=on the horse; katà tikhakh=put on the bed.*

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns; as *neto bafar=I will not go with thee*, from *nî=thou.*

A good Man.

sharangà	narîna	sharangà	narînaghàk
sharangà	narînanà	sharangà	narînaghàta
sharangà	narînaie	sharangà	narînaghàte
sharangà	narînaghàn	sharangà	narînaghàtiyàn.

Dà juwàn e	*that is good*
Dà juwànosite	*that is better*
Dà kulàn juwànosite	*that is better than all*
Dà edàn juwàn e	*this is better than that*
Dà kul meettyàn doulatmand e	*He is richer than all the Meers.*

I	*I*	Nan	*we*
Kanà	*my*	Nanà	*ours*
Kane	*me*	Nane	*us*
Kanyàn	*from me.*	Nanyàn	*from us*

Nî	*thou*	Num	*ye*
Nà	*thy*	Numà	*yours*
Ne	*thee*	Nume	*you*
Nyàn	*from thee*	Numyàn	*from you*
Dà	*this*	Dàfk	*these*
Dànà	*of this*	Dàfta	*of these*
Dàde	*to this*	Dàfte	*to these*
Dadàn	*from this*	Dàftyàn	*from these*
Od *or* o	*that*	Ofk	*those*
Onà	*of that*	Oftà	*of those*
Ode	*to that*	Ofte	*to those*
Odàn	*from that*	Oftynà	*from those*
E *or* ed	*that*	Efk	*those*
Enà	*of that*	Eftà	*of those*
Ede	*to that*	Efte	*to those*
Edàn	*from that*	Eftyàn	*from those*

Tenat	*self*
Tenà	*of self*
Tene	*to self*
Tenyàn	*from self*
Tenpaten	*among themselves* (àpas = *men*)
Der	*who?*
Dinnà	*whose?*
Dere	*whom?*
Deràn	*from whom?*

I′ asitut	*I am alone*	Nan asitun	*We are one*
Nî asitus	*Thou art alone*	Num asiture	*We are one*
Od asite	*He is alone*	Dàfk asitur	*They are one*
I′ aret	*I am*	Nan aren	*We are*
Nî ares	*Thou art*	Num areri	*You are*
Od are	*He is*	Dàfk arer	*They are*
I′ asut	*I was*	Nan asun	*We were*
Nî asus	*Thou wast*	Num asure	*You were*
Od asak	*He was*	Dàfk asur	*They were*
I′ masasut	*I was being*	Nan masasun	*We were being*
Nî masusus	*Thou wast being*	Num masasure	*You were being*
Od masas	*He was being*	Dàfk masasú	*They were being*
I′ masunut	*I had been*	Nan masunun	*We had been*
Nî masunus	*Thou hadst been*	Num masanure	*You had been*
Od mas	*He had been*	Dàfk masunú	*They had been*

I′ marev	*I will now be*	Nan marən	*We will now be*
Nî mares	*Thou wilt now be*	Num mareri	*You will now be*
Od marek	*He will now be*	Dàfk marer	*They will now be*
I′ marot	*I will hereafter be*	Nan maron	*We will hereafter be*
Nî maros	*Thou wilt hereafter be*	Num marode	*You will hereafter be*
Od maroi	*He will hereafter be*	Dàfk maror	*They will hereafter be*
Nî mares	*Be thou*	Num marere	*Be you*
Od mare	*Let him be*	Dàfk maror	*Let them be*

Preceded by *agar=if.*

I′ masut	*If I might be*	Nan masun	*If we might be*
Nî masus	*If thou mightest be*	Num masude	*If you might be*
Od masuk	*If he might be*	Dàfk masur	*If they might be*

Infinitive or verbal substantive, harrafing.

I′ harraffiva	*I ask*	Nan harrafon	*We ask*
Nî harraffisa	*Thou askest*	Num harrafore	*You ask*
Od harraffik	*He asked*	Dàfk harrafor	*They ask*
I′ harraffenut	*I asked*	Nan harraffenun	*We asked*
Nî harraffenus	*Thou askedst*	Num harraffenure	*You asked*
Od harraffene	*He asked*	Dàfk harraffenur	*They asked*
I′ harraffeta	*I was asking*	Nan harraffena	*We were asking*
Nî harraffesa	*Thou wast asking*	Num harraffere	*You were asking*
Od harraffek	*He was asking*	Ofk harraffera	*They were asking*
I′ harrafesasut	*I had asked*	Nan harrafesasun	*We had asked*
Nî harrafesasus	*Thou hadst asked*	Num harrafesasure	*You had asked*
Od harrafesas	*He had asked*	Dàfk harrafesasú	*They will ask*
I harrafot	*I will ask*	Nan harrafenun	*We will ask*
Nî harrafos	*Thou wilt ask*	Num harrafonure	*You will ask*
Od harrafo,i	*He will ask*	Dàfk harrofenú	*They will ask*
Harraf	*Ask thou*	Harrafbo	*Ask you*

Preceded by *agar = if.*

I′ harrafut	*If I might ask*
Nî harrafus	*If thou mightest ask*
Od harrafuk	*If he might ask*
Nan hurrafuna	*We might ask*
Num harrafude	*You might ask*
Dàfk harrafur	*They might ask*
I′ harrafiv	*I shall have asked*
Nî harrafos	*Thou shalt have asked*
Od harrafoi	*He shall have asked*
Nan harafïna	*We shall have asked*
Num harrafere	*You shall have asked*
Dàfk harrafenure	*They shall have asked*

Adverbs.

To-day	amú	*On this side*	*kh*udk
To-morrow	pagî	*Whence*	aràkà
Day after to-morrow	pàlme	*Above*	burzà
Day after that	kúde	*Below*	shef
Day after that	kúdramàs	*Instead*	jágai
Yesterday	daro	*Every day*	harde
Day before yesterday	mulkhudú	*As far as*	iskà
Day before that	kúmulkhudú	*Again*	padà
Day before that	kúdirmulkhudú	*Wherever*	aràngî
Formerly	ewadaî	*Opposite*	monî
Midday	manjan	*Enough*	bas
Afternoon	dîgar (tire pare)	*Instead*	páráe
Midnight	nem shaf	*Successively*	pahnád, pahn datî
Now	dàsà	*Near me*	knear, as kanek
After	gudà	*When*	chi wakt
Here	dàde	*Yes*	hand on
There	ede	*No*	a hà
Out	peshan	*For sake*	mat
In	fahtî	*At first*	awal
Beyond	mur	*Quickly*	zú
As far as	harrànk	*In the evening*	begá
Late	madàna	*Sometimes*	asi asi wakt
Near	musti	*Slowly*	madà
On all sides	chàr màn kundî	*There*	hamengî
On the left side	chapá párán	*On the right side*	rásta párán
Also	ham	*Even so*	ha mon
But	gudà	*Besides*	baghair
According to	múji*b*at	*Even so*	handoan
Merely	beera	*Without*	baghar
Where	aráde		

Glossary.

English	Brahúi.	English	Brahúi.
Head	katumb	*Face*	mon
Hair	pishkou	*Son*	mar
Beard	rísh	*Daughter*	masid
Mustache	barot	*Wife*	arwat
Lip	ba	*Brother*	celum
Eye	khan	*Father*	bav
Ear	hhaff	*Mother*	lumma
Tongue	duvi	*Sister*	id
Tooth	dandan	*Woman*	zaif
Nose	bamús	*Sun*	dey
Foot	nath	*Moon (new)*	nokh
Nail	zil	*Star*	istar
Hand	du	*Fire*	khakar
Back	baj	*Water*	dir

English	Brahúi.	English	Brahúi.
Tree	darahht	*Three*	musit
Stone	khall	*Four*	tshar
I	I	*Five*	pandzh
We	nan	*Six*	shash
Thou	ni	*Seven*	haft
Ye	num	*Eight*	hast
One	asit	*Nine*	nu
Two	irat	*Ten*	dah.

Data, for the Brahúi, as for the Gúndi, are pre-eminently deficient.

CHAPTER XXXII.

Languages akin to the Hindí.—Its Dialects.—The Punjabi.—The Hindostani. The Gujerathi.—The Marathi.—The Bengali, &c.—The Uriya.

Of the following languages all that need be said at present is, that they are akin to the (1) Hindí. They are—

(2) The Gujerati, or Gujerathi, of Gujerat.

(3) The Mahratta, or Marathi, of Aurungabad, &c.

(4) The Bengali of the lower Ganges, the *valley* of Asam, and parts of Sylhet and Chittagong.

(5) The Uriya of Orissa.

I give these divisions as I find them, adding that, though convenient, they are, by no means, unexceptionable. In the first place, the difference between a language and a dialect has never been satisfactorily explained: so that neither term has yet been defined. It will be seen, ere long, that there are several other forms of Indian speech, of each of which, though we may say with truth that it is more Hindí, more Bengali, or more Marathi than aught else, we cannot say that it is a Marathi, a Bengali, or a Hindí dialect. For this reason it is inexpedient to give the numbers of individuals by which each tongue is spoken. And it is also inconvenient to say whether such and such languages are mutually unintelligible. It is only certain, that whatever difference may exist between any two is exaggerated rather than softened down when they are written. This is due in a great degree to the difference between the alphabets. Though they are all of Sanskrit origin they differ from each other in detail.

Of the languages under notice, the Cashmiri the Gujerati and the Uriya, are spoken not only over the smallest areas but by the fewest individuals; the largest areas being those of the Marathi and Hindí; the largest mass of speakers being those of the Bengali language. It is the Bengali which has the greatest tendency to extend itself beyond the frontiers of India; the Bengali of Asam and Chittagong being the form of speech which is more especially encroaching upon the Tibetan and Burmese areas.

The languages that lie in the closest geographical contact with the members of the Tamul group are the Marathi and Uriya. The affinities of the Cashmirian with the Dard tongues are decided.

I guard against the notion that the difference between the six tongues of the foregoing list is greater than it really is. A little more Sanskrit or a little less; a little more Persian or a little less; a Telinga or a Canarese element more or less; an alphabet of more or less detail—in these points and the like of them consist the chief differences of the languages akin to the Hindí.

I guard, too, against the notion that the preceding list is exhaustive. Before Hindostan has been traversed we shall hear of such sectional and intermediate forms as the Jutki, the Sindi, the Punjabi, the Haruti, the Marwari, the Konkani, and others; of all whereof thus much may be said—

1. That they are allied to each other and to the Hindí.

2. That they are not akin to the Sanskrit in the manifest and unequivocal way in which the Sanskrit, Pali, and Persepolitan are akin to each other.

3. That they are not Tamul or Telinga in the way that the Canarese, the Khond, &c., are Canarese, Tamul, and Telinga.

English.	Hindí.	English.	Hindí.
Man	manas	*Water*	pani
Woman	nari	*River*	nadi
Head	sar	*Stone*	pathar
Eye	ankh	*Tree*	rukh, &c.
Ear	kan	*Wood*	lakri
Nose	nak	*One*	ek
Mouth	mukh	*Two*	do
Tooth	dant	*Three*	tin
Hand	hath	*Four*	chhar
Foot	pan	*Five*	paneh
Blood	lohu	*Six*	chah
Sky	nak	*Seven*	sat
Sun	suraj	*Eight*	ath
Moon	chand	*Nine*	nao
Star	tara	*Ten*	das.
Fire	ag		

In Kumaon and Gurwhal this dialect takes the name of Khas; and in Nepaul, (where it is also spoken, *eo nomine*) there is another variety of it, the Purbutti.

These are essentially the same with the following: with Gadi (akin to the Handuri) for the parts between Gurwhal and Cashmir.

English.	Punjabi.	Gadi.
Man (*homo*)	——	manas
—— (*vir*)	garwali	zanana
Head	——	muna
Hair	akh	akr
Eye	kan	kan
Ear	nak	nak
Nose	——	mu
Mouth	dand	dand
Tongue	hath	hath
Tooth	pao	par
Hand	——	ragat
Foot	——	amr
Sun	suraj	dera
Moon	chand	chandar
Star	tara	tara
Fire	ag	ag
Water	pane	pane
——	——	nai
Stone	patthar	nar
Tree	rukh	rukh

English.	Punjabi.	Gadi.
Tree	kath	chiri
One	——	ak
Two	——	do
Three	——	tre
Four	——	char
Five	——	panj
Six	——	chek
Seven	——	sat
Eight	——	ath
Nine	——	nao
Ten	——	das.

The following, from Leach, gives a rough sketch of the grammatical character of the Punjabi, *eo nomine*.

Ghodà	*a horse*	Ghode	*horses*
Ghodedà	*of a horse*	Ghodyàndà	*of horses*
Ghodenù	*a horse*	Ghodyánù	*horses*
Ghodeton	*from a horse*	Ghodyànton	*from horses*
Ghodî	*a mare*	Ghodiyàn	*mares*
Ghodîdà	*of a mare*	Ghoniyàndà	*of mares*
Ghodînù	*a mare*	Ghodiyànù	*to mares*
Ghodîton	*from a mare*	Ghodiyànton	*from mares*
Hachà ghodà	*a good horse*	Hache ghode	*good horses*
Hache ghodedà	*of a good horse*	Hachyàn ghodyàndà	*of good horses*
Hache ghodenù	*a good horse*	Hachyàn ghodyànù	*good horses*
Hache ghodeton	*from a good horse*	Hachyàn ghodyànton	*from good horses*

Main *or* màn	*I*	Asi	*we*
Medà *or* mendà	*my*	Asàdà sàdà	*our*
Menù *or* mainkù	*me*	Asànù sànù	*us*

Medekulon, Medethon, Mede pàson } or { maithon, maithîn, mendekulon — *from me*

Asàthon sàthon, Sàthî nasàthîn } *from us*

Tùn	*thou*	Tusi, tusàn	*you*
Tedà, tendà, tondà	*thy*	Tuhàdà, tusàdà	*your*
Tenù, tunnù	*thee*	Tuhànnù, tusànnù	*you*
Tethon, tuthon	*from thee*	Tuhàthon, tusàthon	*from you*
E	*this*	E	*these*
Isdà	*of this*	Inhàndà	*of these*
Isnù	*this*	Inhànù	*these*
Iskulon, isthon	*from this*	Inhà kulon, inhà pàson	*from these*

O	*that*	O	*those*
Usdà	*of that*	Onhàndà	*of thos*
Usnù	*that*	Onhanù, onhànù	*those*
Usthon	*from that*	Onàkulon Onhàthon Onhà pason	*from those*

A′pe	*self*
A′pnà	*of self*
A′pnù	*to self*
A′pthon	*from self*
Kouna	*who?*
Kisdà	*whose?*
Kisnù *or* kànù	
Kisthon	*from whom?*
Kyà *or* kî	*what?*
Kisdà *or* kàdà	*of what?*
Kisnù, kànù	*what?*
Kisthon, kaithon	*from what?*

Main hàn, an	*I am*	Asi hàn, àn	*we are*
Tùn hen, en	*thou art*	Tusi ho, o	*you are*
O hen, en	*he is*	O hain, ain	*they are*
Main haisàn, sàn	*I was*	Asi haisàn, àhe	*we were*
Tùn haisen, sàen	*thou wert*	Tusi haisào, àhe	*you were*
O haisî sî, àhà	*he was*	O haisin, sin	*they were*
Main hundà sàn	*I was being*	Asi hunde sàn	*we were being*
Tùn hundà sàen	*thou wert being*	Tusi hunde sà, o	*you were being*
O hundà sî	*he was being*	O hunde sàn	*they were being*
Main hoyà san	*I had been*	Asi hoye sàn	*we had been*
Tùn hoyà sàen	*thou hadst been*	Tusi hoye sà, o	*you had been*
O hoyà sî	*he had been*	O hoye sàn	*they had been*
Main howangà	*I shall be*	Azi howànge	*we shall be*
Tùn howengà	*thou shalt be*	Tusi hovoge	*you shall be*
O hevegà	*he shall be*	O ho ange	*they shall be*
Tún ho, o	*be thou*	Tusi hovo, vo	*be you*
Main howàn	*I may be*	Asi hoviye	*we may be*
Tùn hoven	*thou mayst be*	Tusi hovo	*you may be*
O hove	*he may be*	O howan	*they may be*
Main hundàn	*I had been*	Asi hunde	*we had been*
Tùn hundon, hundà	*thou hadst been*	Tusi hunde	*you had been*
O hundà	*he had been*	O hunde	*they had been*

Ism i màhful hoyà	*been*
Ism i fàil honewàlà	*be*
Masdar honà	*to be*

Main àkhnà	*I speak*	Asi à*kh*nyàn	*we speak*
Tùn akhnain	*thou speakest*	Tusà à*kh*de,o	*you speak*
O a*kh*dai	*he speaks*	O à*kh*den	*they speak*
Main àkhyà	*I spoke*	Asàn àkhyà	*we spoke*
Tùn àkhyai	*thou spokest*	Tusàn àkhyà	*you spoke*
Us àkhyà	*he spoke*	Inà àkhyà	*they spoke*
Main à*kh*dà sàn	*I was speaking*	Asi à*kh*de sàn	*we were speaking*
Tùn à*kh*dà sàen	*thou wast speaking*	Tusi à*kh*de sà,o	*you were speaking*
O à*kh*dà sî	*he was speaking*	O à*kh*de sin	*they were speaking*
Main àkhdà sî	*I had spoken*	Asàn àkhyà sî	*we had spoken*
Tùn àkhà sî	*thou hadst spoken*	Tusàn àkhyà sî	*you had spoken*
Us àkhyà sî	*he had spoken*	Inà àkhyà sî	*they had spoken*
Main àkhangà	*I will speak*	Asi àkhànge	*we will speak*
Tùn àkhengà	*thou wilt speak*	Tusi àkhoge	*you will speak*
O àkhegà	*he will speak*	O àkhange	*they will speak*
Tùn à*kh or* akh	*speak thou*	Tusi àkho	*speak you*
Main àkhàn	*I may speak*	Asi àkhiye	*we may speak*
Tùn àkhen	*thou mayst speak*	Tusi àkho	*you may speak*
O àkhe	*he may speak*	O àkhan	*they may speak*
Main à*kh*dà,àkhdà	*I might speak*	Asi à*kh*de	*we might speak*
Tùn á*kh*do	*thou mightest speak*	Tusi à*kh*de	*you might speak*
O à*kh*dà	*he might speak*	O à*kh*de	*they might speak*
Main kehnî an	*I am telling*	Asi kehni àn, kehndîyàn	*we are telling*
Tùn kehnî en	*thou art telling*	Tusi kehndîyâno	*you are telling*
O kehnî e	*she is telling*	O kehndîyà en, kehndîyan	*they are telling*
Main ke,ai	*I told*	Asàn keai	*we told*
Tùn keai	*thou toldst*	Tusàn ke,ai	*you told*
Usne keai	*she told*	Unà keai	*they told*
Main kehndî sàn	*I was telling*	Asi kehndiyàn sàn	*we were telling*
Tùn kehndî sàen	*thou wast telling*	Tusi kehndiyàn sà,o	*you were telling*
O kehndî sî	*she was telling*	O kehndiyàn sin	*they were telling*

Main kehà sî	*I had told*	Asàn kehà sî	*we had told*
Tùn kenà sî	*thou hadst told*	Tusàn kehà sî	*you had told*
Us kehà sî	*she had told*	Unà kehà sî	*they had told*
Main kahangî	*I will tell*	Asi kahanginyàn	*we will tell*
Tùn kahengî	*thou wilt tell*	Tusi kahogîyo	*you will tell*
O kahegî	*she will tell*	O kahanginyân	*they will tell*
Tùn koh	*tell thou*	Tusi koho	*tell you*
Main kahàn	*I may tell*	Asi kahyye	*we may tell*
Tùn kahen	*thou mayst tell*	Tusî kaho	*you may tell*
O kahe	*she may tell*	O kehan	*they may tell*
Main kehandî	*I might tell*	Asi kehndiyàn	*we might tell*
Tùn kehandî	*thou mightest tell*	Tusi kehndiyo	*you might tell*
O kehndî	*she might tell*	O kehndiyàn	*they might tell.*

In Tirhut the language is transitional to the Hindí and Bengali.

The Multani of Multan graduates from the Punjabi to the Yutki, or *vice versâ*.

The Hindí of the Mahratta frontier is called *by the Mahrattas*, Rangri Basha; a contemptuous term, such as *barbarous* would be in the mouth of a Greek, meaning a language other than Mahratta. Being a negative term we can attach no very definite import to it.

The Marwari is the Hindí of Marwar—the chief dialect of Rajputana. The Bikanér is another Hindí dialect; *i. e.* it is a dialect of Northern India, which is not Gujerathi, not Marathi, not Bengali, and not Uriya; and which is more Hindí, *eo nomine*, than aught else.

In Rohilcund the blood is, more or less, Afghan; so that Hindí, in its full purity, is not to be found there. This must be sought in Delhi and Oude.

Bundelcund and Bahar are more Hindí than Bengali; though, to some extent, Bengali also. In Bahar, however, we are within the old Kooch area; and in Bundelcund on the Ghond, and Khond frontier.

The Hindustani, which means the language of Hindostan in general rather than that of any particular

population, and which differs from the Hindí, *eo nomine*, much as a *King of the French* differs from a *King of France*, is a language with a Persian, rather than an Indian, name. As such, it is a general, rather than a particular, term; and it was originally applied not by the Hindús themselves, but by a population on the Hindú frontier.

The Hindustani is a mixed tongue, scarcely, however, a Lingua Franca in the way of the Italian of Algiers and Anatolia. It is essentially Hindí, as may be seen from both the vocabulary and the paradigms. At the same time it contains much Persian, and some Arabic which is wanting in the true vernaculars. Above all, it is the language of the Mahometan rather than the Brahminic population of India; so much so, that in the Grammar of Mr. Hadley, in which we find either the first or an early attempt to reduce it to rule, it is called the *Moors*, *i. e.* the *Moorish*. It is written in the Arabic alphabet, and not in any alphabet derived from the Sanskrit.

The following details of its Accidence are from the Professor M. Williams' Grammar, in which the English alphabet, with certain modifications, is both used and recommended. The extreme simplicity of the declension should be noticed, as well as the postpositive character of the affixes by which the several relations which in Latin and Greek are rendered by *true* cases, are expressed. In *mardká*, &c., there is no true case at all, but only an approximation to one: in other words, there is merely a noun with a preposition—the *Pre*position itself being a *Post*-position.

Nouns.

Mard	*man*	mard	*men*
Mardká	*man's*	mard-on-ká	*mens'*
——ke	——	————ke	——
——kí	——	————kí	——
Mardko	*man-to*	mard-on-ko	*men-to*
Mardse	*man-from*	mard-on-se	*men-from*
Mardmen	*man-in*	mard-on-men	*men-on*
Mardne	*man-by*	mard-on-ne	*men-by.*

The oblique cases (or rather their equivalents) of the pronouns are formed in the same way. So are those of the adjectives.

Verbs.

1.

Main húm	*I am*	Ham hain	*we are*
Tú hai	*thou art*	Tum ho	*ye are*
Wuh häi	*he she it is*	We hain	*they are*

2.

Masculine.

Main thá	*I was*	Ham the	*we were*
Tú thá	*thou wast*	Tum the	*ye were*
Wuh thá	*he, or it was*	We the	*they were*

3.

Feminine.

Main thí	*I was*	Ham thín	*we were*
Tú thí	*thou wast*	Tum thín	*ye were*
Wuh thí	*she was*	We thín	*they were*

4.

Main már-ún	*I may strike*	Ham már-en	*we may strike*
tú már-e	*thou mayest strike*	Tum már-o	*ye may strike*
wuh máre	*he may strike*	We már-en	*they may strike*

5.

Masculine.

Main már-ún-gá	*I will strike*	Ham már-en-ge	*we will strike*
Tu már-e-gá	*thou wilt strike*	Tum már-o-ge	*ye will strike*
Wuh mar-e-gá	*he will strike*	We már-en-ge	*they will strike*

Feminine.

Main már-un-gí	Ham már-en-gín
Tu már-e-gi	Tum már-o-gín
Wuh mar-e-gí	We már-en-gín

The participial character of these forms is apparent; the forms in *-a* and *-i* being as truly masculine and feminine as *amatus* and *amata*, *amaturus* and *amatura*, in Latin. Indeed, if a male, instead of *ego amaturus sum*, and a female, instead of *ego amatura sum*, said *ego amaturus*, or *ego amatura*, we should have a participle with the omission of the auxiliar taking the garb of a true tense. The same is the case with *main már-tá* and *main mártí*.

The equivalent to the infinitive ends in *-na;* as *márná = to strike = ferire = τύπτειν.*

English.	Hindustani.	English.	Hindustani.
Man (*homo*)	ādmi	*Hand*	hāth
—— (*vir*)	mard	*Foot*	pānw
Woman	randī	*Sun*	sūraj
Head	sir	*Moon*	chānd
Hair	bāl	*Star*	tārā
Eye	ānkh	*Day*	din
Ear	kān	*Night*	rāt
Nose	nak	*Fire*	āg
Mouth	munh	*Water*	pāni
Tongue	jibh	*Tree*	per
Tooth	dānt	*Stone*	patthar.

The geographical boundaries of the Hindustani are indefinite; inasmuch as it is the language of a creed rather than a locality. It has been placed, however, next to the Hindí Proper because it is the Hindí Proper which has the best claim to be looked upon as its groundwork—the Hindí Proper meaning the Hindí of Delhi and Oude.

The affinities of the dialects that now come under notice are so thoroughly *reticular* (by which I mean that the connection between them resembles that of the meshes of a net rather than the links of a chain) that no arrangement of them can be strictly natural. In passing, then, from the Hindustani to the Gujeráti I consult convenience rather than aught else. On the south the Gujeráti is bounded by the Maráthi; and on the west by the Marwári dialect of the Hindí. It probably comes in contact with certain Bhil forms of speech, though the details upon this point are obscure. In Cutch it graduates into the Sindhi.

Sir E. Perry expressly states that the Gujeráti interpreters of the Supreme Court can understand the natives both of Sind and Cutch. At the same time there are certain dialects of which they can make little or nothing.

English.	Gujeráti.	English.	Gujeráti.
Man (*homo*)	jana	*Head*	māthum
—— (*vir*)	mānus	*Hair*	nimālo
Woman	bāyadī	*Eye*	ānkh

English.	Gujeráti.	English.	Gujeráti.
Ear	kān	*Moon*	chānd
Nose	nāh	*Star*	tāro
Mouth	mohodum	*Day*	din
Tongue	jubh	*Night*	rāt
Tooth	dānt	*Fire*	āg
Hand	hāth	*Water*	pāni
Foot	pag	*Tree*	jhāda
Sun	sūraj	*Stone*	patthar.

In the Collectorate of Surat the passage from Gujeráti to Maráthi begins. In Durhampur and Bundsla, petty States to the south of the town itself, the Maráthi shows itself. In Penth, still further to the south, though north of Damaun, the language is "Maráthi with numerous Gujeráthi words." South of Damaun the Maráthi, *eo nomine*, and, in unequivocal forms, extends along the coast of Goa ; and, inland, as far as the Ghond, Telinga, and Canarese frontiers.

English.	Mahratta.	English.	Mahratta.
Man (*homo*)	maūsh	*Foot*	paie
—— (*vir*)	purush	*Sun*	suria
Woman	baiko	*Moon*	tshundr
Head	doksheh	*Star*	tshandani
Hair	kes	*Day*	vuas
Eye	doleh	*Night*	vatr
Ear	kan	*Fire*	vistú
Nose	nakh	*Water*	panni
Mouth	l'hond	*Tree*	dzad
Tongue	jib	——	bruksh
Tooth	dant	*Stone*	duggud.
Hand	hat		

The limits of the Maráthi to the east are obscure. In Candeish it comes in contact with certain Bhil dialects, with their congeners. Aurungabad, Berar, and Poonah are pre-eminently Maráthi. Nagpur is Maráthi where it is not Ghond. About Berar the Maráthi, the Canarese, the Telinga and Ghond meet. In Bejapur and Satpura, Canarese and Maráthi villages alternate with each other. In the parts about Pandarpur lie the limits of the Canarese to the north.

Roughly speaking, the Konkani, a well-marked dialect of the Maráthi, stretches in a narrow strip, between the Ghauts and the sea, from Goa on the north to Mangalore on the south. The more minute details, as given, on sound authorities, by Sir Erskine, bring the Maráthi a little lower down and carry the Tulu a little further up. At Carwar, about 55 miles south of Goa, Konkani is the vernacular; but all the inhabitants can speak Maráthi. The limit to the *south* is a village about four miles from Udapi near Cúndapúr, where the Tulu begins.

In the Konkani there are differences; though not (perhaps) local ones. It is the mother-tongue of the Shenvi Brahmins in Bombay who pronounce certain words more fully than others. Thus:—

The Shenvi *udak* = water = the common *udik*;
——— *vriksh* = tree = ——— *vrikh*;
——— *trin* = grass = ——— *tan*.

For *á*, the sign of the masculine gender in Hindí and Maráthi, the Konkani gives *o*—as do the Marwári and the Gujeráti.

The Konkani contains numerous Tulu and Canarese words.

The Bengali, or the vernacular of Bengal as opposed to the Hindustani, is spoken by more individuals than any of its congeners—perhaps, by more than all of them put together. It is the Bengali, too, which more than any other dialect of India has encroached upon the area of the monosyllabic languages of the Bodo, Garo, and Kasia districts; upon Asam, Sylhet, and Tipperah.

1.

English.	Bengali.	English.	Bengali.
Man	manushya	———	chul
Tooth	danta	*Mouth*	mukh
Head	mastak	*Eye*	chhakhyuh
Hair	kesh	*Ear*	karna

English.	Bengali.	English.	Bengali.
Hand	hat	*Moon*	chandra
Foot	haa	*Star*	tara
Blood	rakta	*Fire*	agni
Day	din	*Water*	pani
Night	ratri	*Stone*	prastan
Sun	surjya	*Tree*	gachh.

2.

English.	Asam.	English.	Asam.
Man	manuh	*Day*	din
Tooth	dant	*Night*	rati
Head	mur	*Sun*	beli
Hair	suli	*Moon*	jun
Mouth	mukh	*Star*	tora
Eye	soku	*Fire*	jui
Ear	kan	*Water*	pani
Hand	hát	*Stone*	hil
Foot	bhori	*Tree*	gosh.
Blood	tez		

In Arakan the three following forms of speech are current; all Indian. The Rúinga is used by the Mahometans; the Rossawn by the Hindús.

English.	Rúinga.	Rossawn.	Banga S.
Man	manush	munusa	manu
Woman	mialaw	stri	zaylan
Head	mata	mustok	tikgo
Mouth	gab	bodon	totohan
Arm	bahara	baho	palpoung
Hand	hat	osto	hatkan
Leg	ban	podo	torua
Foot	pau	pata	zamkan
Sun	bel	suja	baylli
Moon	sawn	sundra	satkan
Star	tara	nokyotro	tara
Fire	amri	aagani	zi
Water	pannæ	dzol	panni
Earth	kul	murtika	mati
Stone	shil	shíl	híl
Wind	bau	pawun	bo
Rain	jorail	bisti	buun
Bird	paik	pukyi	pakya
Fish	maws	mutsæ	mas
Good	gum	gum	hoba
Bad	gumnay	gumnay	hobanay

English.	Rúinga.	Rossawn.	Banga S.
Great	boddan	dangor	domorgo
Little	thuddi	tsuto	hurugu
Long	botdean	dingol	digul
Short	baniek	bati	bate.

The Udiya, or Uriya, of Orissa is bounded on the north by the Bengali, on the south by the Telinga, and on the west by certain Ghond and Khond dialects. It is spoken by few individuals and over a small area.

English.	Uriya.	English.	Uriya.
Man (homo)	minipo	*Moon*	chando
——	——	*Star*	tarā
Woman	maikiniya	*Fire*	ninā
Head	motha	*Water*	pāni
Pair	bālo	*Stone*	pothoro
Eye	akhi	*Tree*	gochcho
Nose	nāko	*One*	eko
Mouth	muho	*Two*	dui
Tooth	dāṇto	*Three*	tini
Tongue	jibho	*Four*	chāri
Hand	hāto	*Five*	pancho
Foot	gōro	*Six*	chho
Blood	rokto	*Seven*	shāto
Day	dino	*Eight*	āltho
Night	rāti	*Nine*	nov
Sun	surjiyo	*Ten*	dosho.

With the Uriya we take leave of the languages of the eastern side of the Peninsula and the languages of the Khond and Kol frontiers, and pass to the other side of India.

The *Sindhi* (of Sind) falls into dialects and sub-dialects; the Kutch being treated as one of them. How this stands to the Gujeráthi has already been stated. The Siraiki is the dialect of Upper, the Lar of Lower, Sind: to which may be added a fourth, spoken in the Desert, as far east as Jessulmer.

English.	Siraiki.	Lar.
Man	maru	——
——	murs	——
Woman	zal	mihri
Head	matho	sisi
Hair	war	jhonto

English.	Siraiki.	Lar.
Hair	choti	——
Eye	ak	——
Ear	kan	——
Hand	hath	kar
——	chambu	——
Foot	per	——
Mouth	wat	——
Tooth	dand	dandan
Tongue	jhibh	——
Day	dink	——
Night	rat	——
Sun	sijj	adit
Moon	chandr	——
Star	taro	——
Fire	bar	jando
——	——	jeru
Water	pani	——
——	sandaro	——
Tree	wan-per	——
Stone	rahan	——
——	khod	——

On the south, and south-west, the Sindhi is bounded by the Biluch and Brahui.

As the Cashmirian (of Cashmir) belongs geographically to India, I place it in the present division: from which it leads to the next but one.

English.	Cashmir.	English.	Cashmir.
Man	manyu	*Water*	ab
Woman	zanana	——	pani
Head	kalah	*River*	kul.
Eye	ach	*Stone*	kain
Ear	kan	*Tree*	kulu
Nose	nast	*Wood*	zun
Mouth	aso	*One*	ak
Tooth	dand	*Two*	zih
Hand	atha	*Three*	trah
Foot	kor	*Four*	tsor
Blood	rath	*Five*	panz
Sky	nab	*Six*	shah
Sun	aftab	*Seven*	sat
Moon	tzandar	*Eight*	ath
Star	tarak	*Nine*	noh
Fire	nar	*Ten*	dah.
——	agan		

Such is the vernacular Cashmirian, or the Cashmirian of common life: the language of literature and polite society being Persian—Persian rather than either Cashmirian Proper, or Hindí. As far, however, as the Cashmirian Proper is written at all, it is written by means of an alphabet of Sanskrit, rather than Arabic, origin. In creed the Cashmirians are more Mahometan than Hindú.

CHAPTER XXXIII.

The Singalese.—The Rodiya.—The Maldivian.

THE nearest representatives of the aboriginal language of Ceylon must be sought for in the dialects of the analogues of the Khonds, Ghonds, Kols, Tudas, and the like: and these we expect to find in a rude state in the more impracticable parts of the island. We expect, too, to find them in a broken and fragmentary condition.

And such is the case. One population which, on the strength of its pagan, or semi-pagan barbarity, has commanded no little attention on the part of investigators, bears the name *Vaddah*, a name which is, more or less, general, and which is of Hindú origin. Whether, however, it represents the aborigines of the island, is uncertain. I know of no monograph that gives us the minute details of the Vaddah creed. I learn, however, from Dr. Rost, who has kindly favoured me with more than one valuable fact relating to the population under notice, that their language varies but little from the common Singalese. If so, however much they may represent the indigenous blood of Ceylon, they are no representatives of the aboriginal language, except so far as fragments of it may be preserved in their dialect. However, of the Vaddah, *eo nomine*, I have seen no specimens.

Still, there *is* a representative of the primitive tongue in Ceylon; and the *Rodiyas*, a broken and sporadic population, amounting to (perhaps) a thousand in all, give it.

English.	Rodiya.	English.	Rodiya.
Man (vir)	gäwâ	*Hand*	dagulu
Woman	gäwî	*Blood*	talu
Head	keradiya	*Sun*	îlay at teriyaŋgê
Hair	kaluwäli	*Moon*	hapa teriyangê
Eye	lâwâte	*Star*	hâpangawal
Ear	irawuwê	*Fire*	dulumû
Nose	galla	*Water*	nîlatu
Mouth	galagewunu	*Tree*	uhälla
Tongue	dagula	*Stone*	boraluwa.

The Singalese Proper is not only more Hindí than the Tamul, Malayalim, and their congeners, but more Hindí than most of the dialects of the preceding group. It is the language of a Buddhist as well as that of a Brahminic population—the sacred language of the Buddhists being Pali rather than Sanskrit.

English.	Singalese.	English.	Singalese.
Man (homo)	manushyayâ	*Blood*	rudhiraya
———	minihâ	*Day*	dawasa
——— *(vir)*	purshayâ	*Night*	ratriya
———	pirimayâ	*Sun*	ira
Woman	stri	*Moon*	handa
———	gäni	*Star*	taruwa
Head	oluda ?	———	târuwaka
———	isa	*Fire*	ginna
Hair	isa kesas	———	gindara
Eye	äsa	*Water*	diya
———	akhsiya	———	diyara
———	net	———	watura
Ear	kana	*Tree*	gaha
Nose	nahe	*Stone*	gala
Mouth	kata	*One*	ek
Tooth	data	*Two*	de
Tongue	duva	*Three*	tun
Hand	ata	*Four*	hatara
———	hastlaya	*Five*	pas
Foot	patula	*Six*	ha
———	padâya	*Seven*	hat
Bone	ashiya	*Eight*	ata
———	ätiya	*Nine*	nama
Blood	le	*Ten*	daha.

The language of the Maldives and Laccadives is Singalese ; the alphabet Arabic.

English.	Maldive.	English.	Maldive.
Man (*homo*)	mihung	*Mouth*	aga
—— (*vir*)	firihenung	*Eye*	lo
Woman	ang-henung	*Day*	duas
Head	bo—*Kol*	*Night*	re
Hair	istari	*Sun*	iru
Hand	aitila	*Moon*	hadu
Foot	fiyolu	*Star*	tari
Tongue	du	*Fire*	alifang
Tooth	dai	*Water*	feng
Nose	nefai	*Tree*	gas.

The following is a specimen of the language; it is a copy of a letter written by the Maldive Malim of a boat at Columbo to his countrymen at Galle :—

At Galle stopping of the Maldives all to the people, Arab boat the Malim. The chief's salam ; now at this port are boats Arab boat Finladu boat offering boat Fadiyaru's boat Ahammá dídi's boat mándu house boat bitter-tree-corner-house boat ; now all people health in remain ; at your port you have news you must send ; at this port there is news I hereby send ; from Europe a new governor is come ; England's king is dead ; lacs many strings salams ; this port's fish we have sold Himiti fish seven tens seven dollars, Male atolu fish five twelves seven, Fading fulu weighed fish forty seven ; thus having sold it stopping for the price ; lacs many strings salams ; this is written here Thursday on the day. If God permits in fourteen days sailed I shall be ; desire is to me.

Gáligai tibi Diwehing-ge em,me kalungnag, Arabu odi Málimí. Kalégefánu salámen ; mifaharag mirarhugai hurhi odi faharhi Arabu-odi Finladu odi wedung odi Fadiyáru odi Aham,má dídí odi, mándu gé odi hiti gas darhu gé odi ; mifaharag em,me kalung gada weeba tibúwewe ; tiyá rarhugai hurhi kabareng fonuwáti ; mirarhugai hurhi kabaru mi fonuwié ; welátung au boda sáhibeng atuewe ; Wilátu rasge maruwej,jewe ; lanka gina farhug salámen ; mirarhu mas vik,kí Himití mas hang diha haĭ riyálayag, Mále atolu mas fas dolos hatakag, Fáding fulu kirá mas sálís hatakag ; mihidang vik,kaigeng tibi agímiwewe ; lanka gina farhung salámen ; miliyuní mitangwí burásfati duwahung. Máĭ kalágerugsewíyái sauda duwahu alugadu furánemewe ; hitai hurbi mewe.

In ordinary English, thus :—

"The Malim of the Arab boat to all the people of the Maldives stopping at Galle.

The chief's greeting: the boats now at this port are the Arab boat of Finladu, the offering boats * of Fadiyaru and Ahammadidi, and the boats of

---

* These are the vessels which bring the annual presents to the Government of Ceylon.

Manduge and Hiti-gas-darhu-ge ; all the people are in good health ; send what news you have at your port ; I hereby send what news there is at this port. A new governor is come from Europe ; the king of England is dead. Very many greetings. We have sold at this port Himiti fish for seventy-seven dollars, Maleatolu fish for sixty-seven, and Fadingfulu fish weighed (?) for forty-seven ; having sold the fish we are waiting for the price. Very many greetings. This is written on Thursday. If God permits, I shall sail in fourteen days ; such is my wish."

CHAPTER XXXIV.

The Paropamisan Group.—The Dard Branch.—The Shina.—The Deer and Tirhai.—The Arniya or Kashkari.—The Cohistani or Lughmani and Pashai.—The Siaposh.

I NOW come to a class for which I propose the name *Paropamisan;* its chief area being the parts between the southern slope of the Hindukush, and either the main stream of the Indus itself, or that of its feeder, the Caubul river. To these drainages, however, it is by no means limited. Some of its members are on the water systems of the Oxus, some on that of the Yarkend river, some (perhaps) on that of the Amur. They are all mountaineers, most of them being independent, and some being either actual Kafirs (*i. e.* infidels) or imperfect converts to Mahometanism. Our knowledge of them is eminently imperfect.

The language of a Paropamisan is Indian rather than Persian. If so, the class under notice is transitional. I repeat, however, the statement, that it is one concerning which our details are of the scantiest.

If the district over which the languages of this class are spoken be (as I hold that it is) the country from which the Hindí elements of the Hindí Proper and its congeners was introduced, scanty as the details are, they are important. They are important even if this be *not* the case: inasmuch as they belong to Persia rather than Hindostan in the ordinary geographical and political sense of the word: and show how little the philological frontiers and the physical frontiers coincide. This, however, is no more than what we found to be the case with the Brahúi.

Again—Cashmir is quite as much Paropamisan as it is Indian in the strict sense of the term.

The dialect spoken due north of Cashmir, and in contact with the Bhot of Ladak and Little Tibet is the *Shina*, known through a Vocabulary of Captain Cunningham's; closely akin to which are the *Deer* and *Tirhai* Vocabularies of Leech. These latter are spoken in, or about, the Valley of Swaut, and may (perhaps) be called the representatives of the Swauti form of speech.

1.

English.	Shina.	English.	Shina.
Man	musha	Fire	phu
Woman	grin	*Water*	wahi
Head	shis	*River*	sin
Eye	achhi	*Stone*	bat
Ear	kund	*Tree*	tum
Nose	noto	*Wood*	katho
Mouth	anzi	*One*	ek
Tooth	duni	*Two*	do
Hand	hath	*Three*	che
Foot	pa	*Four*	chhar
Blood	lohel	*Five*	push
Sky	agahi	*Six*	shah
Sun	suri	*Seven*	sat
Moon	yun	*Eight*	ast
Star	taro	*Nine*	no
Fire	agar	*Ten*	dahi.

2.

English.	Deer.	Tirhai.
Man	mish	——
Woman	is	——
Head	shish	——
Foot	khor	——
Eye	achhi	achha
Nose	nistur	nasth
Tongue	jib	zhibba
Tooth	dand	danda
Hand	thoho	hast
Lip	dudh	——
Ear	kan	kan
Day	dus	das
Water	wahe	wa
Milk	shid	dudh
One	yak	ik

English.	Deer.	Tirhai.
Two	do	du
Three	shta	tra
Four	chor	tsor
Five	panch	pants
Six	sho	kao
Seven	shat	sat
Eight	pasht	akt
Nine	noh	nao
Ten	das	das.

I would call the sub-section to which these belong the *Dard* group. Captain Cunningham would include under this the Arniya of Chitral and Gilghit: which is nearly the Kashkari of Leech. I give, however, less generality to the word, and would simply call the group *Kashkari.*

English.	Arniya.	Kashkari.
Man	rag	moashi
Woman	kamri	kumedi
Head	sur	sur
Eye	ghach	ghach ?
Ear	kad	kad
Nose	naskar	naskar
Mouth	diran	——
Tooth	dond	dond
Hand	hast	——
Foot	pang	pong
Blood	le	——
Sky	asman	——
Sun	——	——
Moon	——	——
Star	satar	——
Fire	ingar	ingar
Water	augr	ugh
River	sin	——
Stone	——	——
Tree	kan	——
Wood	jin	——
One	i	i
Two	ju	ju
Three	triu	trui
Four	chod	chod
Five	punj	punj

English.	Arniya.	Kashkari.
Six	chui	chui
Seven	sut	sut
Eight	ansh	ansh
Nine	neuhan	nehan
Ten	ash	jash.

The south-western sub-section (which we may call the *Cohistani*) is represented by the Lughman and Pashai of the Cohistan of Caubul.

English.	Lughman	Pashai.
Man	adam	panjai
Woman	masi	zaif
Head	shir	sir
Nose	matht	nast
Tongue	jub	jib
Eye	aneh	anch
Ear	kad	kad
Hand	atth	ast
Tooth	dan	dan
Foot	——	pae
Sun	thur	——
Moon	mae	mae
Day	lae	dawas
Night	vell	vyal
Fire	angar	angar
Water	warg	wark
Tree	kati	kadi
Stone	wad	wad
Fish	mach	macch
One	í	í
Two	do	do
Three	te	te
Four	char	char
Five	panj	panj
Six	khe	she
Seven	that	sat
Eight	akht	ash
Nine	no	no
Ten	de	de.

The populations hitherto mentioned are, one and all, Mahometan : though in different degrees. The nearer they are to Persia the more decided the creed. Some, however, are such imperfect converts that they are

denominated by their purer neighbours *Half Mahometans.*

But the tribes which now come under notice are not even Half Mahometans. They are, in the eyes of the true believers, actual infidels; so that Kafir is what they are called, and Kaferistan is their country.

That the difference of creed exactly coincides with a difference of dialect is unlikely. Hence, the Kafirs Proper may graduate into the Cohistanis on one side and into the Kashkaris on the other. The particular division for which we have a specimen of the dialect calls itself *Siaposh;* its occupancy being the right bank of the Kuner and the watershed which divides it from the eastern feeders of the Oxus. According to Dr. Gardiner* the typical Kafirs, *eo nomine,* as opposed to the Half Mussulmen, are—

The Kafirs of	Esh, calculated at	15,000
„	Ushah „	12,000
		27,000

Now, whether Kafir, or half Kafir, this, at least, is certain of the western tribes; viz. that the fragments of their creed are Hindú.

It is also certain that several legends point to India; though not exclusively. They point to India on one side, and to Persia on another.

That they are Franks is believed in some quarters. There is, however, a Cohistani population which calls itself Puraunchеh. It is just on the cards that this may have given rise to the word *Feringi* = *Frank.* Upon their setting on stools and chairs in preference to lying-down like the mass of orientals I lay but little stress. As little do I lay on the fact of their being notorious wine-bibbers. The grape grows in their

* Journal of the Asiatic Society of Bengal. Vol. xxii.

country, and they know how to convert it into wine. Under these conditions they may easily indulge in drink, without being, of necessity, Europeans in blood.

There is a tradition that they are descended from Alexander the Great.

A small pool, near a place called Door, to the east or north-east of Bamian, where there is an intrusive population of Kalzubi Turks, but where the aborigines are Therba and Shu Paropamisans, gives us the following legend.

It is believed to be bottomless. The water is bitter and bituminous, bubbling up with sulphuretted hydrogen, and surrounded by incrustations of sulphur. Lambent flames are said to occasionally play over its surface. Near it is a dark cave, and in this cave are the remains of idols—more than one. The chief of these represent Moh and his wife, Mábún, deities whom even the Mahometans of the district reverence. No one enters the cave with his shoes on.

Two other caves are dedicated to Sheh, the Destroyer, and Zhei, the God of Fire. At each new moon the Therba (who reckon by months rather than years) make a fire-offering to Zhei.

Two other caves are dedicated to Hersh and Maul. Small beads of gold and stone, found in these parts by natives who dig for them, are called Solomon's grains.

Moh created the earth, and his wife Mábún created the wilderness. From them sprang the first giant race. They slept alternately for 999 moons and reigned 450,000 moons. After this period, three sons rebelled, viz. Sheh, the life-destroyer, Zhei, the fire-god, and Maul, the earth-quaker; and, by their combined efforts, Moh was buried beneath the mountains. Confusion lasted 5000 moons, after which the three victors retired each to his own region for 10,000 moons. Maul was lost in darkness of his own creating, Sheh fled with his family towards the sun, which so much enraged Zhei, that he caused fire to spread over the earth; this was quenched by the spirit of Mábún, but not till the whole giant race was destroyed, and the earth remained a desert for 3000 moons. Then Hersh and Lethram, originally slaves of Moh, and great magicians, emerged from the north, and settled in these mountains. By some Lethram is considered as the incarnate spirit of Mábún and the Queen to whom Hersh was vizier. Hersh had three sons, Uz, Muz, and Alk. These he left in charge of all their families, while with a large army he travelled toward the sun in pursuit of Sheh, who was supposed to be still living. So the three sons of Hersh and their descendants reigned happily for 18,000 moons, till Khoor (Cyrus ?) invaded and conquered the country, but, after many years' struggle, they expelled the invader, and retained the name Koorskush (Cyrus killed), now Khirghiz. The descendants of Hersh continued to reign for 10,000 moons more, till Khoondroo (Alexander ?)

invaded the country ; after which no separate legend of them seems to be recollected.

In the same district stands the fort of Khornúshí, to which you ascend by a series of steep steps on hands and feet. Then comes a narrow ledge of rock, from which a ladder of skin ropes, or a basket and windlass, takes the explorer upwards. At the top, a bason of bubbling brilliant water, hot in the winter and cold during the summer, always full, and never over-flowing, gives rise to the following legend—an echo of remarkable clearness, adding to the mysterious character of the spot.

When Noah was at Mecca, Khor, the chief of the district, went to pay homage to him : thereat Noah was well pleased, and promised to grant him any favour for which he should ask. So Khor asked for water, but the voice in which he spoke was rough and loud, and his manner coarse. At this the patriarch was offended. So that instead of blessing the land of Khor he cursed it, and condemned it to become solid rock, nevertheless he kept his promise in the matter of the water, and sent his grandson Shur to carry it into effect. The grandson cried Nu Shu. Echo answered Nu Shu. The sound Nu Shu reached Mecca. And now Nu Shu is the sound which the water murmurs, and which Echo still conveys to Mecca ; the place retaining the name of the three parties concerned—Khor, the prince who spoke so rudely ; Noah, the patriarch who disliked Khor's manners ; and Shu, the grandson who did the work in opening the basin and calling out the words which Echo delighted in repeating.

As far as this belief in Alexander goes, the Paropamisans are simply in the position of the most western of the Bhots ; inasmuch as the same belief prevails in Bultistan or Little Tibet. Indeed, I believe that, at one time, the Paropamisan area extended further to the east. In the collection of ethnographical casts brought home by the brothers Schlagintweit, it was remarked by the collectors, and assented to by the present writer, that the faces from the extreme east, though the faces of Bhots, were, to a great extent, Persian in form and feature. If so, there are good grounds for holding that the blood and the language do not, very closely, coincide ; and that there is Paropamisan blood in the veins of men and women whose language is Bhot, and whose creed (in some cases) is Buddhist. And this is borne out by Dr. Gardner's tables—approximations as they are—wherein we find the following statistical catalogue, which is, evidently, to a very considerable extent, either inferential or conjectural.

(1.)

Bu, or Buh,	calculated at	12,000
Kahuz, or Huhi	„	12,000
Phah, or Phagi	„	12,000
Aspah	„	12,000
Kúlis	„	12,000
Muklu	„	12,000
Maha	„	12,000
Ka-lesh, Ma-lesh and Lesh	„	12,000
		84,000

(2.)

Chinese Subjects.

Beh, or Bethel	„	12,000
Plahi, or Plaaghii	„	12,000
Bhoti (?)	„	12,000
		36,000

In respect to the wine it should be noticed that one of the poetical, or rhetorical, names of the Paropamisus points towards the fact of the grape growing there. It is called in Persia and Cashmír the Wine-cellar of Afrasiab.

It should also be added that on the western frontier we have the *venue* of several of Rustam's exploits; Rustam being the great hero of Persia.

The Dangri (*i. e.* Dunger) of Vigne, is Paropamisan.

There are numerous architectural and sculptured remains in the Paropamisan country.

English.	Siah Pôsh.*	Sanskrit.*
Star	tarah	tara
Sun	sol	surya
Moon	mâs	más
Fire	ai	agnis

* From Prichard.

English.	Siah Pôsh.	Sanskrit.
Rain	wash	varsha
Snow	zuin	himd
Spring	vastink	vassanta
Hot	tapi	tap
Man	naursta	nara
Woman	mashi	manuschi
Ear	kar	karna
Eye	achán	akschan
Nose	násû	nasa
Teeth	dint	dante
Finger	agun	anguli
One	ek	eka
Two	du	dui
Three	tre	tri
Four	chata	chatur
Five	pich	pancha
Eight	asht	ashtan
Nine	nu	navan
Ten	dosh	dasan.

The *Puraunchehs* are mentioned by Elphinstone, who only knows them as a class of carriers, called Hindki or Indians. He adds, however, that Baber gave them a separate language. I have been told that this is still spoken by a few families.

CHAPTER XXXV.

The Languages of certain migratory Populations of India.

THERE are numerous forms of speech in India, which, like the Hindustani, belong to certain classes of individuals rather than to certain districts. They partake, more or less, of the nature of Cant or Slang. Of many of them a good account is given by Mr. Balfour.

The following are the *Thug* numerals.

English.	Thug.	Bagwan.
One	udanka	ungud
Two	sheluke	duke
Three	udanu	ruk
Four	poku	phoke
Five	molu	but
Six	shely	dag
Seven	pavitru	puyater
Eight	mungi	mung
Nine	tiosu	kone
Ten	avataru	sula
Eleven	ekpuru	ekla
Twelve	habru	jewla.

The *Taremuki* are wandering tinkers.

English.	Taremuki.	English.	Taremuki.
Man	lokro	*Hand*	hath
Woman	chali	*Foot*	pug
Head	mathoe	*Water*	pani
Eye	dolo	*Stone*	duggru
Nose	nak	*Earth*	mattri
Ear	kan	*Tree*	jhar.

The *Bhatúi* are jugglers, posture-makers, and exhibitors of feats of strength.

English.	Bhatúi.	English.	Bhatúi.
Man	múns	*Foot*	pae
Woman	jo	*Fire*	ugg
Head	múndhi	*Water*	pani
Eye	akhoe	*Stone*	pathar
Nose	luk	*Earth*	bhui
Ear	kunnu	*Tree*	jhar.
Hand	hut		

The *Korawi* are musicians, and basket-makers.

English.	Korawi.	English.	Korawi.
Man	amlun	*Stone*	kellay
Woman	punjeri	*Earth*	tirri
Fire	nerpu	*Tree*	muru.

The *Ramusis* are men of predatory habits in the Mahratta country, but Canarese or Telinga in origin.

English.	Ramusi.	English.	Ramusi.
Eye	kunnul	*Fire*	dhupa
Tooth	punnul	*Water*	nidul
Sun	goanda	*Stone*	ratul.
Moon	phakut		

So are the *Mangs* who also belong to the Mahratta country.

English.	Mang.	English.	Mang.
Eye	kewrja	*Fire*	dhupa
Tooth	chawur	*Water*	nir
Sun	goanda	*Stone*	upalla.
Moon	goanda		

There are seven castes of *Nuts*,* or *Bazighurs*, imperfect Mahometans, who dance and juggle in Bengal.

English.	Hindostanee.	Nut.	Nut.
Fire	ag	ga	kag
Bamboo	bans	suban	nans
Oven	chilum	limchi	nilum
Breath	dum	mudu	num
Remembrance	íad	daí	kíad
Beggar	fuqír	ríqífu	nuqír
House	ghur	rughu	rhur
India	Hindustan	Dusítanuk	Kindustan
Here	idhur	dhuri	bidhur

* Captain Richardson, in Asiatic Transactions, vol. viii.

English.	Hindostanee.	Nut.	Nut.
When	jub	buju	nub
Who	kon	onk	ron
Long	lumba	balum	kumba
Mouth	mas	samu	nas
Sect of people	nut	tunu	kut
Age	omr	muru	komr
Saint	pír	rípu	chír
Fort	qilla	laqeh	rulla
Opposite	ruburu	bururu	kuburu
Gold	sona	naso	nona
A search	tulash	lashtu	nulash
Disagreement	umbunao	nunbeh	kunbunao
Heir	waris	ruswa	quaris.

The *Katodi* are catechu gatherers in the Mahratta country.

English.	Katodi.	English.	Katodi.
Call	akh	*Hawk*	moregai
Boiled rice	anuj	*Take*	li
Hedgehog	ahida	*Give*	wope
Kite	alav	*Turban*	salú
Crab	kirlu	*Dog*	súna
Fowl	kukdai	*Boy*	sora
Iguana	gohur	*Girl*	sori
Arrow	chumboti	*Crow*	hadia
Munjus	nagulia	*Man*	hodus
Crane	bugad	*Woman*	hodis.

To these add the *Bowri* and *Gohuri*.

English.	Bowri.	Gohuri.
Man	mankhoe	gohur
Woman	manussi	gohurni
Head	goddo	mathoe
Eye	dolo	ankhi
Nose	nak	nak
Ear	kan	kan
Hand	hatha	hath
Foot	——	pae
Water	pani	pani
Stone	bhattu	bhatta
Earth	bhoe	jami
Tree	jhar	jharr.

Of the characteristic elements in these forms of speech some are purely artificial like those in the Nut Vocabulary); others of Tamul origin—Tamul meaning, not only the Tamul proper, but its congeners.

CHAPTER XXXVI.

The Gipsy.

WHEREVER we find a *Gipsy* who retains any portion of his original language, no matter where we find him, that primitive element, be it much or little, is Indian. It is also Indian of the Hindí, rather than Indian of the Tamul type. The first of the following short vocabularies of the Gipsy language of different countries, is from Persia, the next from Ægypt, the last from Norway.

The Gipsies of Persia are known under the names of Ghurbat (or Khurbat), Goabaz (probably the same word), Duman, and Kaoli.

(1.)

English.	Khurbat.	Duman.
Head	sir	murras
Hair	val	khalluf
Ear	kan	priuk
Eye	akki	jow
Tooth	dandeir	ghiólu
Hand	kustum	dast
Sun	gaham	gahaun
Moon	heiuf	heiuf
Star	astara	astara
Fire	ag	ar
Water	pani	how
I	man	man
Thou	to	to
He	hui	hui
One	ek	ek
Two	di	di
Three	turrun	sih
Four	tshar	tshar
Five	penj	penj
Six	shesh	shesh
Seven	heft	heft
Eight	hest	hest
Nine	na	na
Ten	das	deh.

In Egypt they are known as Ghagar, Helebi, and Náwer; the first being the least Arabic of the three.

(2.)

English.	Ghagar.	Helebi.	Náwer.
Head	sir	ras	——
——	shirit	——	——
——	kamokhli	——	——
Hair	bal	shara	——
Eye	hanka	hazara	——
Ear	kirkáwiyeh	wudu	——
Teeth	dandi	sinnan	——
——	sinnam	suvan	——
Sun	kam	shems	shems
——	karzi	——	——
——	karieh	——	——
Moon	kano	kamr	mahtaweh
——	kariz	——	——
Star	astra	nejm	——
Fire	ag	megumdara	ag
Stone	path	hajjar	——
Tree	kerian	mishgareh	kannin.

(3.)

English.	Gipsy of Norway.	Tater.*
One	gikk	jek
Two	dy	dui
Three	trin	trin
Four	schtar	schtaar
Five	pansch	pantsch
Six	sink	schoov
Seven	schuh	efta
Eight	okto	ochto
Nine	engya	enja
Ten	ty	desh.

To which add *astro* = *star*, *bal* = *hair*; *si* = *heart*; *sap* = *snake*; *Rommano* = *Gipsy*.†

With these specimens for the two extremes we may easily believe that the Gipsy of the interjacent countries is truly Indian in its basis.

* A variety of the ordinary Gipsy, which, in Norway, is called *Fante*.

† Sundt. *Beretning om Fante eller Langstrygerfolket.*

CHAPTER XXXVII.

The Kajunah.

In Cunningham's Ladak is a specimen of the language of Hunz-Nagar, to the north and north-east of the Chitrali: and in contact with it; with the Bhot; with the Turk of Chinese Turkestan; and, probably, with some Mongol form of speech. I cannot, like its collector, connect it, off-hand, with the Shina and Arniya. The following table shows too much difference for this.

English.	Shina.	Arniya.	Kajunah.
Man	musha	rag	hir, er
Woman	grin	kamri	gus
Head	shis	sur	yetis
Eye	achhi	ghach	ilchin
Ear	kuṇd	kad	iltumal
Nose	noto	naskar	gomoposh
Mouth	anzi	diran	gokhat
Tooth	duni	dond	gume
Hand	hath	hast	gurengga
Foot	pa	pang	goting
Blood	lohel	le	multan
Sky	agahi	asman	ayesh
Sun	suri	——	sa
Moon	yun	——	halans
Star	taro	satar	asi
Fire	agar	ingar	——
——	phu	——	phu
Water	wahi	augr	chil
River	sin	sin	sindha
Stone	bat	——	dhan.

Besides which, the numerals are not only different from the Dard dialects, but from those of all other languages known to me.

One	hin	*Seven*	talo
Two	altas	*Eight*	altambo
Three	husko	*Nine*	huncho
Four	walto	*Ten*	tormo
Five	sundo	*Twenty*	altar
Six	mishando		

Ja ba=*I am.*	Hurtu bai=*we are.*
Um ba=*thou art.*	Ma bau=*ye are.*
Ai ba=*he is.*	Menig bau=*they are.*

Meanwhile, the following forms are from the Shina; the first being (apparently) Kajunah; the second Indian; the third Brahui.

1.

Bé=*be thou, being.*
Bilo=*to be.*
Boye=*being.*

2.

Mo hos=*I am.*	Bé hás=*we are*
Tu hao=*thou art.*	Tso hath=*ye are.*
A'h hao= *he is.*	A'h há=*they are.*

3.

Mo asúlús=*I was.*	Be asilis=*we were.*
Tu asulu=*thou wast.*	Tso asilit=*ye were.*
Ah usulu=*he was.*	Zé asili=*they were.*

The Kajunah is just more Paropamisan than aught else. Still, *provisionally* (and only *provisionally*), I separate it.

CHAPTER XXXVIII.

The Pushtu, Patan, or Afghan.

AFGHAN and Afghanistan are Persian names. The native name is *Pukhtu* in one, *Pushtu* in another dialect.

English.	Western Pushtu.	Eastern Pukhtu.
God	khoda	——
Heaven	asman	——
Father	plar	——
Mother	mor	——
Son	zoé	——
Daughter	lŏŏr	——
Brother	wror	——
Sister	khor	——
Husband	meru	——
Wife	ourut	khizu
Girl	peghlu	——
Boy	zunki	huluk
Man	meru	——
Head	sur	——
Nose	puzu	pozu
Nostril	spuzhmĕn	spegme
Hair	veshtu	——
Eyebrow	wŏŏ rúdzĕĕe	wrúze
Eyelashes	bana	——
Eye	sturgi	——
——	lemu	——
Forehead	wuchwely	wuchwoly
Beard	zhiru	giru
Neck	tsut	tsut
——	mughzy	——
Arm	las	——
Hand	mungol	——
Nail	nook	——
Belly	nus	gera
Back	sha	——

English.	Western Pushtu.	Eastern Pukhtu.
Flesh	ghwushu	ghwukhe
Bone	hudúky	——
Blood	víni	——
Heart	ziru	——
Ear	gwuzh	ghwug
Mouth	khoolu	——
Tongue	zuba	zhebu
Tooth	gash	ghakh
Foot	pshu	khpu
Day	rwudz	——
Night	shpu	——
Sun	nmur	nwur
Moon	spozhmy	spogmi
Star	stori	——
Fire	or	——
Water	obu	——
River	rod	seen
Sea	deria	——
Tree	wunu	——
Stone	kane	——
I	zu	——
We	muzh	mungu
Thou	tu	——
Ye	tase	——
One	yo	——
Two	dwu	——
Three	dre	——
Four	tsulor	——
Five	pinza	——
Six	spuzh	——
Seven	owu	——
Eight	uti	——
Nine	nu	——
Ten	lus	——

In India the word *Pukhtu* becomes *Patan.*

CHAPTER XXXIX.

The Persian.—The Huzvaresh.—The Parsi.—The Modern Persian.—The Biluch.—The Kurd.—The Buruki.

I BEGIN the notice of the languages of *Persia* and its congeners with the following extract from Prichard.

The first appearance of the ancient Medes and Persians, during the sixth century before our era on the theatre of human affairs, was almost as sudden as that of the Huns, or Turks, or Mongoles, in a later age. Shortly before the period when they gained the mastery of the world, their name seems to have been unknown to Europe and to Western Asia. The Greeks of the Homeric age, and while the kingdom of Lydia was growing up in Asia Minor, appear never to have heard of the Persians; nor have we any proof that their existence was known except by the predictions of the Prophets to the ancient Hebrews. Even in the historical records referring to preceding times, which the Greeks afterwards found in the east, there is no trace of an ancient empire, or even of an independent nation, in the countries between the Tigris and the Indus, dating its existence many generations before Cyrus. The Assyrian kingdom of Ninus and Semiramis and their successors is said to have reached to the borders of India. Whence, then, came that great and powerful race, who suddenly overturned all the dynasties of Asia, subdued the civilized parts of Africa and of Europe? Were they one, perhaps the first, of those great swarms, who, from the remote regions of High Asia, have poured themselves down in different ages to overrun the Eastern world? or had they been, as it is generally supposed, the primeval inhabitants of some region in the vast extent of Iran, who, like the Arabs in later times, after remaining for ages in quiet obscurity, suddenly emerged, as if moved by some inward impulse, and like that people became almost universal conquerors?

Samples of the language of the Sassanian period have come down to us as inscriptions, as legends on coins, and as written compositions. As the dynasty reigned from the third to the seventh century, and as the reigns of both the earliest and the latest of the kings are illustrated by memorials of some kind, the presumption is against uniformity. So is the fact. There are divisions, sub-divisions, and cross-divisions in the criticism of the

Sassanian memorials. The older differ from the newer, both in respect to the language which they exhibit, and in respect to the alphabet in which they are embodied.

The notice of the inscriptions comes first. The chief are from Nakhsi-Rustam, Persepolis, Kirmanshah, and Hajiabad. They have long commanded the attention of Orientalists. The chief of the earlier memoirs upon them was by De Sacy, and it is a memoir to which later investigators have added but little. The inscriptions are neither numerous nor long: neither are they rich in forms and words. Titles, as in inscriptions in general, form a large part of them. Of verbs, there is no instance. The alphabet is Semitic; and, like the other Semitic alphabets, with the exception of the Æthiopian, is read from right to left. The alphabet is Semitic, and *lapidary*, i. e. it is, comparatively speaking, rectilinear and angular rather than curvilinear and round.

The older the coin, the more lapidary the character of the letters of its legend; a fact upon which Mordtmann has suggested the following classification; a classification which gives (1) coins with their legends in the lapidary alphabet; (2) coins with their legends in an alphabet more cursive than lapidary; (3) coins with their legends in an alphabet actually (or nearly) cursive. The first class represents a period from Artaxerxes to Narses, when the tendency to transition begins. All, or almost all, of the bilingual inscriptions belong to this period.

The second, of which the typical representatives are the coins of Varames IV., reaches from Sapor II. to Chosroes II.: the third from Chosroes II. to the end of the dynasty, and a little beyond it; a little beyond it inasmuch as some of the early Caliphs used the Sassanian alphabet in their legends. A series of coins from Taberistan belongs to this period. That the three classes graduate into each other is plain.

The same applies to the language, so far as our scanty data allow us to judge. Mordtmann suggests that the

earliest and the latest legends belong to different languages; or rather to the same language in stages sufficiently different to be treated as such. Spiegel, on the other hand, refers them all to one language.

So much for the inscriptions and coins. It was necessary to begin with them, because they give us dates, which the literary compositions, though much more valuable as representatives of the language, do not.

The particular dialect that the Sassanian memorials represent is that of south-western Persia. The extent to which it is mixed with Semitic elements is in favour of this. So are the localities of the chief inscriptions; especially those of Persepolis and Nakhsi-Rustam. The dynasty I believe to have been other than Persian; so that it would take the language of the capital as it found it. The Semitic alphabet, also, lay near at hand. It was current in Syria, and Mesopotamia; not to mention the fact of its having extended itself to Caubul some generations before. The use, however, of it was, as far as we can judge from negative evidence, an innovation—the legends of the Arsacidan coins having been Greek.

The common name for this form of speech, from the time of D'Anquetil du Perron until the last ten years, was Pehlevi. Spiegel, however, in the preface to his Parsi Grammar, a forerunner of his one upon that of the Sassanian compositions, has named it Huzvaresh; and given fair reasons for doing so. At any rate, the name Pehlevi is inconvenient.

What Spiegel calls the Parsi is treated by him as either the actual Huzvaresh, or a near congener of it, in a newer form, and, as a kind of Huzvaresh of the early Mahomedan period, *i. e.* of the time between the last of the Sassanians and Firdusi who wrote under Mahmud of Ghuzni. The Parsi compositions are, one and all, translations from the Huzvaresh. Their alphabet is Huzvaresh. They are without either dates or names. The translations, however, of two works, the

Minokhired, and the *Shikand-gumâni*, are held to be older than that of a third, the *Patet Irani*. Finally, the language is held to be transitional to the Huzvaresh and the modern Persian.

A well-known statement from the *Ferheng-i-Jihângîrî* tells us, that when that work was written there were seven dialects of the Persian language, of which four were obsolete, and three in use. These seem to have been literary forms of speech; or, at any rate, forms of speech which had been subjected to a certain amount of cultivation. I imagine that there were written compositions in all of them, and that they were mentioned by the writer just as the Sicilian, the Bolognese, or the Milanese might be mentioned by an Italian critic as dialects of the Italian Peninsula. If so, they were provincial or local forms of speech. If so, they were forms of speech which were scarcely dialects in the strictest sense of the word; inasmuch as literary influence had, to some extent, acted upon them—such influences always having an assimilating tendency.

Of these, the four obsolete dialects were the Herevi, the Segzi, the Zavuli, and the Sogdi, *i. e.* the dialects of Herat, Seistan, Zabulistan, and Bokhara—the ancient Sogdiana. The three in use were the Pehlevi, the Parsi, and the Deri. Of these names four are not only geographical, but are visibly so. *Parsi* is ambiguous. It may mean either the dialect of the province Fars, or the dialect of certain books belonging to the Parsis. Pehlevi is, perhaps, the Huzvaresh—though the identification is not without its elements of uncertainty. *Deri* is a difficult term, being, apparently, word for word, the same as Deer, Tirhai, &c. If so, it is a geographical term. If so, however, is it geographical without being definite?—inasmuch as *D-r* means no particular place, but any place with certain physical characters. It means no more than the word *Highland*,

a word which may apply anywhere where the *Lands* are *High*.

Simply from finding that the vocabularies headed Dêr, Tirye, &c., come from Caubul, and the Indian frontier rather than from the western side of Persia, I am inclined to make the Deri an *Eastern* dialect. Whether it is that of Firdusi is another question ; indeed, the whole question concerning the seven dialects of the *Ferheng-i-Jihângîrî*, is rather one of exegesis than one of proper philology. That a language like the Persian, which is spoken over a vast area, should fall into dialects and sub-dialects, is no more than what we expect *à priori*. We expect, too, *à priori*, that some of these should be of sufficient importance to command the attention of native commentators. That any such commentator should give us either the whole details, or an accurate classification, is unlikely. It is only likely that he will give some extreme or well-marked forms.

Upon the actual details of the Persian dialects, as at present spoken, I can give nothing definite. The dialects of Ghilan, Mazenderan, and Aderbijan, are said to exhibit notable characteristics—indeed the statement may be found in good books, that Pehlevi is still spoken in certain parts of the last-named province. Whether this be the case or not, depends upon the meaning attached to the word. All that can safely be inferred from the assertion is the existence of some archaic dialect. Upon the dialects of the towns, and upon those of the country in general, the literary language, in its cultivated form, has had great influence ; in other words, the ordinary language of a great part of Persia approaches it in the way that the ordinary language of the towns of England approaches the English.

English.	Persian.	English.	Persian.
Man (homo)	admi	*Moon*	māh
—— *(vir)*	mard	*Star*	sitārā
Woman	zan	*Fire*	eātāsh
Head	sar	*Water*	ab
Hair	mū	*Stone*	sang
Eye	chashm	*Tree*	darakht
Nose	bīnī	*One*	yak
Mouth	dahan	*Two*	do
Tooth	dandān	*Three*	sih
Tongue	zabān	*Four*	chāhār
Hand	dast	*Five*	pānch
Foot	pā	*Six*	shash
Blood	khūn	*Seven*	haft
Day	roz	*Eight*	hasht
Night	shab	*Nine*	nau
Sun	āftāb	*Ten*	das.

Of either the Persian *eo nomine*, or a language which differs from the Persian in name rather than in structure, spoken beyond the boundaries of Persia, the most important are—

1. The Persian of the Sarts of Bokhara, on the north-east.

English.	Bokhara.	English.	Bokhara.
Head	tser	*Sun*	aftab
Hair	mui	*Moon*	mah
Hand	dest	*Star*	sitara
Foot	pai	*Water*	ab
Eye	tshesm	*Stone*	tsenk.
Ear	qush		

2. The Biluch of Biluchistan, on the south-east.

English.	Biluch.	English.	Biluch.
Hair	phut	*Thou*	thau
Eye	tsham	*Ye*	shumâ
Tongue	zawan	*One*	yak
Tooth	dathan	*Two*	do
Nose	phonz	*Three*	shai
Foot	path	*Four*	tshyar
Moon (new)	nokh	*Five*	pantsh
Fire	as	*Six*	shash
Water	aph	*Seven*	hapt
Tree	darashk	*Eight*	hast
Stone	sing	*Nine*	nu
I	ma	*Ten*	dah.
We	mà		

3. The Kurd of Kurdistan, falling into the Luristan, the Felleh, and other dialects.

English.	Kurd.	English.	Kurd.
Man	piaou	*Foot*	peh
Head	ser	*Blood*	khum
Eye	tshav	*Sun*	hatava
Nose	kuppu	*Moon*	mahang
Ear	gheh	*Star*	asteria
Hair	jakatani	*Day*	ruzh
Mouth	zar	*Night*	show
Tooth	didan	*Fire*	aghir
Tongue	ziman	*Water*	aw
Beard	rudain	*Stone*	bird
Hand	dest	*Tree*	dar.

In the following list (the Zaza is a Kurd dialect from the north-western frontier) observe the affix *min*. It is the possessive pronoun, upon which more will be said when the American and Kelænonesian languages come under notice. In a vocabulary which I took from a gipsy in England, I found the same incorporation.

English.	Zaza.	English.	Zaza.
Head	sèrè-*min*	*Star*	sterrai
Eyes	tchime-*min*	*Mountain*	khoo
Eyebrows	burné-*min*	*Sea*	aho
Nose	zinjé-*min*	*Valley*	derèi
Moustache	simile-*min*	*Eggs*	hoiki
Beard	ardishé-*min*	*A fowl*	kerghi
Tongue	zoanè-*min*	*Welcome*	lebèxairomè
Teeth	dildonè-*min*	*Come*	bèiri
Ears	gushè-*min*	*Stay*	rōshè
Fingers	ingishtè-*min*	*Bread*	noan
Arm	paziè-*min*	*Water*	āwè
Legs	híngè-*min*	*Child*	katchimo
Father	pre-*min*	*Virgin*	keinima
Mother	mai-*min*	*Orphan*	lajekima
Sister	wai-*min*	*Morning*	shaurow
Brother	brai-*min*	*Tree*	dori
The back	pushtiai-*min*	*Iron*	asin
Hair	porè-*min*	*Hair*	aurish
Cold	serdo	*Greyhound*	taji
Hot	auroghermo	*Pig*	khooz
Sun	rojshwesho	*Earth*	ert
Moon	hashmè	*Fire*	adir

English.	Zaza.	English.	Zaza.
Stone	see	*Mare*	mahiné
Silver	sém	*Grapes*	eshkijshi
Strength	kote	*A house*	kè
Sword	shimshir	*Green*	kesk
A fox	krèvesh	*Crimson*	soor
Stag	kive	*Black*	siah
Partridge	zaraj	*White*	supèo
Milk	shut	*Sleep*	ransume
Horse	istor	*Go*	shoori.

4. In Afghanistan and elsewhere, there are certain populations which the Afghans, or whoever may be the predominant population, separate from themselves, sometimes under the general name of Tadzhik, Deggaun, or Parsiwan, and sometimes under some specific or particular denomination. Most (perhaps all) of these use a form of speech which is essentially Persian. Such is that of the Barakis, of Afghanistan, a population of which there are two divisions, one in the province of Lohgad, who speak Persian *eo nomine*, and one of the town of Barak, "who speak," writes Leach, "the language called Baraki." But this is Persian also—*i. e.* the Persian of Barak, though not of the purest kind. Possibly it contains an artificial element; at any rate, Leach's notice of it should be known.

It makes the Baraki originally inhabitants of Yemen, whence they were brought by Mahmud of Ghuzni, when he invaded India; the Sultan, pleased with their services, was "determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of Kànìguram in the country of the Wazìrìs, where they settled. There are 2000 families of the Ràjàn Barakîs, under Rasul Khán who receives 2000 rupees a year from Dost Muhammed Khán. The contingents of both these chiefs amount to 50 horsemen who are enrolled in the Ghulam Khána division of the Cabùl army. There are also 2000 families of Barakîs at Kànìguram under Sháh Malak, who are independent. The Barakîs of this place and of Barak

alone speak the Barakî language. We receive a warning, from the study of this vocabulary, not to be hasty in inferring the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by Mir Yu′zu′f, who led the first Barakîs from Yemen into Afghanisthan: his design was to conceal and separate his few followers from the mass of Afghans (called by them Kásh), who would no doubt at first look upon the Barakîs with jealousy as intruders. The muleteers of Cabúl, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of passwords."

English.	Baraki.	English.	Baraki.
Head	sar	*Village*	gram
Nose	neni	*House*	ner
Eye	ṭsimi	*Egg*	wolkh
Ear	goi	*Milk*	pikakh
Tooth	gishi	*Fish*	mahi
Sun	toavi	*One*	she
Moon	marwokh	*Two*	do
Star	stura	*Three*	ghe
Day	rosh	*Four*	tshar
Night	gha	*Five*	penj
Fire	arong	*Six*	ksha
Water	wokh	*Seven*	wo
Stone	gap	*Eight*	antsh
Tree	darakt	*Nine*	noh
City	kshar	*Ten*	das.

How far the dialects of Wokhan, Shugnan, and Roshan, are Persian rather than Paropamisan, or Paropamisan rather than Persian, or how far they are transitional to the two, is a point for which we want *data*.

NOTE.

At the risk of appearing unduly speculative and presumptuous, I venture on the following suggestion, viz. that the true name is *Husvadesh* rather than *Huzvaresh*. The preliminary remarks of Spiegel (pp. 22–23) supply the bases of this conjecture. Quatremère gives the following translation of a passage in the *Kitab-ul-fihrist*—"*Les Perses ont aussi un alphabet Zewaresh dont les lettres sont tantôt liées, tantôt isolées*," &c. This gets rid of the

initial syllable. It also renders it probable that the *r* is a clerical error for *d*. If so, it is simply the language, or alphabet, of *Siwâd*.

I also suggest, on the strength of Mohl's conjecture, that the root of the word *Pehlevi=boundary* or *march*, that the term, like the German *Marco-mannic*, may be the language of any district which constituted a frontier, so that there may have been more *Pehlevis* than one. One of these was the district named *Fehleh*, which comprised the five towns of Rei, Ispahan, Hamadan, Mah-nehavend, and Aderbijan. The authority for this is Ibn Hauqal, who travelled in Persia in the fifth century of the Hejira. Other statements (which may be found in Spiegel) confirm this by connecting the Pehlevi with the Ghilan dialect.

Geographically, then, the Pehlevi was a dialect of the north-west, the Deri (which was spoken with great purity in Balkh) being one of the north-east. But it was also used in a chronological sense, and meant (as Spiegel remarks) Old Persian.

The geographical Pehlevi, then, may be one dialect, the chronological or historical Pehlevi, another. It is this latter which is most especially connected with the Huzvaresh.

CHAPTER XL.

The Iron.

IRON is the native name for a population which is called by its neighbours Osset: its occupancy being the parts about the Vladikaukasus, where it is bounded by the Georgian on the south, and certain Lesgian and Tshetsh dialects on the north, east, and west. Of all the languages of Caucasus, it is the one which nearest approaches the Persian, and (through it) its real or supposed congeners of what is called the Indo-European class: for which reason it has commanded more than ordinary attention. It cannot, however, be separated from the other languages of the great mountain-range to which it belongs.

English.	Iron.	English.	Iron.
Man	moi	*Hand*	kukh
Head	ser	*Foot*	kakh
Eye	tsaste	*Blood*	thuh
Nose	findzh	*Sun*	khor
Ear	khuz	*Moon*	mai
Hair	dzikku	*Star*	stal
Mouth	dzug	*Fire*	sing
Tooth	dendag	*Water*	dun
Tongue	awsag	*Stone*	dor.
Beard	botso		

The nearest congeners of the Iron are the Persian on the one side and the Armenian on the other, the relationships on each side being distant; or, at any rate, less near than the geographical relations of the three languages would lead us to expect.

Among the Persian forms of speech the Iron is nearest to the Kurd.

Next to the Georgians, the Iron is the population of Caucasus which is most thoroughly brought under Russia. Hence, the language, so far as it is written at all, is written in Russian characters. Such is the case with the Dictionary of Sjögren ; in which the Russian alphabet, with the addition of several new signs, is the medium.

Of Iron dialects there are, at least, two—the ordinary Iron and the Dugorian. A third, quoted as the *Tagaurian*, may be one of two things. It may be a real fresh dialect or it may be another form for *Dugorian*.

Of the grammatical structure of the Iron, a short sketch (of which an abstract is given in the present writer's Varieties of Man) is published by Rosen.

That the Iron are the descendants of the Alani, who were, themselves, the descendants of certain Medes, by whom a district of Caucasus was colonized in the time of the Achæmenidæ, is a doctrine of Klaproth's, which has met with more approval than it deserves. It rests on a confusion between the name *As* (= *Osset*) as applied to the Iron by themselves, and the name *As* (= *Osset*) as applied to them by some one else.

The similarity of form between *Iron* and *Iran*, the name of a province of Persia, as well as the Sassanian for Persia in general, is more important. The true explanation, however, of this has yet to be given.

Upon the claims of the Iron to be placed in the same class with the Latin, Greek, German, Slavonic, and Lithuanic, more will be said in the sequel.

CHAPTER XLI.

The Armenian.

THE nearest congeners to the Armenian are the Iron on the one side, and the Georgian on the other: the relationships on each side being distant; or, at any rate, less near than the geographical relations of the three languages would lead us to expect.

English.	Armenian.	English.	Armenian.
Man (homo)	mart	*Tooth*	adamn
—— *(vir)*	air	*Hand*	dzyern
Head	klukh	*Foot*	wot
Hair	hyer	*Tongue*	tyesu
——	lav	*Heart*	zird
——	mas	*Sun*	aryev
Eye	agn	*Moon*	luzin
——	atsk	*Star*	azdegh
Nose	untsh	*Fire*	hur
——	kit	——	grag
Mouth	pyeran	*Water*	tshur
Ear	ungn	*Snow*	ziun
——	agantsh	*Stone*	khar
Beard	morusk	*Hill*	sar
——	——	*Fish*	tsugn.
Blood	ariyun		

There are Armenians beyond the limits of Armenia. There is a colony in Persia near Isfahan, founded by Shah Abbas, the founder of the Georgian colony in Khorasan. There are Armenians in India, and many thousands in Constantinople. In *European* Russia their census is as follows :—

In the Government of	Astrakan . .	5,272
———	Bessarabia . .	2,353
———	Ekaterinoslav .	14,931
———	St. Petersburg .	170
———	Stauropol. . .	9,000
———	Tauris. . . .	3,960
———	Kherson . . .	1,990
	Total . . .	37,676

But the most important settlement is that of the Mechitarist monks on the Island of St. Lazarus, in Venice. Here is the centre of the Armenian literature; with its library, rich in MSS., some published, some unpublished. Nine-tenths of the Armenian compositions that appear in print proceed from this Venetian press. The Armenian literature goes back to the fifth century, and the Armenian alphabet, which, as far as the relation of signs to sounds is concerned, is one of the completest in existence, has, in the form of its letters, deviated from its prototype (whatever that was) to a great degree. It affects straight lines and angles, and exhibits a *minimum* of curves. In the order and names of its letters it is Greek.

The languages that have more especially encroached on the Armenian are the Turk and the Persian.

CHAPTER XLII.

The Dioscurian Group.—Meaning of the Term.—Georgian Division.

So much is said and written about the *Caucasian* division of the human species, where the word is used in a general sense, that, when we come to the mountain-range of Caucasus itself, and find ourselves in the midst of details which are truly and strictly Caucasian, we are constrained to either repudiate the current meaning of the word, or to use it with a circumlocution, and talk of *Caucasus in the limited*, or *Caucasus in the geographical*, sense of the word.

We may do this, or we may coin a new term. The term, here and elsewhere, proposed by the present writer, is *Dioscurian;* Dioscurias being the name of one of those towns of the Caucasian sea-coast which is not only mentioned by ancient writers, but mentioned with reference to one of the most remarkable characteristics of modern, as it also was of ancient, Caucasus. This is the multiplicity of languages and dialects. The business, says Pliny, of Dioscurias had to be transacted through the medium of thirty interpreters. Now, the number that would be requisite for a similar function in modern Caucasus, is undoubtedly less, the Turkish being pretty generally understood, and serving as a kind of *lingua franca*. Nevertheless, the actual number of separate substantive languages, dialects, and sub-dialects, is, still, considerable, as will be seen when we come to the details. Meanwhile the leading groups are represented

by the following languages: (1.) the Georgian; (2.) the Lesgian; (3.) the Tshetsh; (4.) the Circassian.

The most northern, and at the same time the rudest, of the Georgian populations, are the descendants of the Suani, lying inland, at the head-waters of the Zkhenist-zkhali, Eguri, and Egrisi, between Sukhumkaleh and the Phasis. They call

Themselves . .	*Suan.*
The Abkhas . .	*Mibkhaz.*
— Kartuelians .	*Mkarts.*
— Mingrelians .	*Mimrel.*
— Karatshai . .	*Ows.*
— Iron . . .	*Sawiar.*

The *Mingrelians* face the Euxine, belonging to the drainage of the Phasis; the upper portion of which is

Imerithi, the land of Imer, or Iber; word for word, the ancient Iberia. To the east of Imerethi lies the watershed of the Phasis and Kur, the occupancy of the

Kartuli, *Kartueli*, or *Kartulinians*, the Kartueli form of speech being the Georgian of Tiflis; the Georgian of the literature and alphabet.

Guriel is connected, in the way of dialect, with Mingrelia, being, probably, transitional to the speech of that principality and

Lazistan, or the country of the Lazi. This extends along the sea-coast, from the parts about Batúm, at the mouth of the Tsorok, to Rizeh, east of Trebizond—perhaps further. Inland it extends over the country between Kars and the Black Sea. Its exact boundaries, however, are not known.

The Lazi are subject to Turkey, and are Mahometan in creed. The other Georgians are Christians, according to the church of Armenia, and subject to Russia. Like some of the Tsherkess, the Lazi were originally Christian; their conversion having been effected about the seventh

century. Even now, they abstain, to a great extent, from polygamy.

The Georgian alphabet, which, as far as the relation of signs to sounds is concerned, is one of the completest in existence, affects, in the form of its letters, curves, and eschews straight lines and angles. This places it in strong contrast with the Armenian. Yet it is from the Armenian that it was, most probably, derived. Indeed, the ecclesiastical alphabet (for the preceding remarks apply to the vulgar alphabet only) is evidently of Armenian extraction

CHAPTER XLIII.

The Dioscurian Group.—Lesgian Division.

THE Caucasians of the Koisu and Terek, rivers which fall into the Caspian, constitute the Lesgian group ; occupants of Eastern, rather than of Central or Western Caucasus ; occupants of parts of Daghestan and Tabasseran, and conterminous with Shirvan, a province of Persia. The Georgians call the Lesgians *Lekhi*, which is the Greek Λήγαι.

Daghestan, or Leghistan, the country of the Lesgi, is the ancient Albania ; the country conquered by Pompey.

Lesgian, like Circassian, is no native name ; for the Lesgians, like the Circassians, have no term which is at once native and collective. Its details are to be found in the hilly country out of which the rivers of Daghestan arise, the actual coast of the Caspian being Turk and Persian rather than Lesgian.

In the watershed between the Aksu and Koisu (Turkish terms) lie the Avar and Marulat tribes. Word for word, Marulat, the plural of Marul, from Mehr a hill, is the Greek Μάνραλοι. The Marulat tribes are—Khunsag, Kaseruk, Hidatle, Mukratle, Ansokul, Karakhle, Gumbet, Arrakan, Burtuna, Anzukh, Tebel, Tumurga, Akhti, Rutul, Tshari, Belakan.

The Andi and Kabutsh are outlying members of this group. So are the Dido and Unso, whose districts lie as far south as the upper Samur.

The Kasi-kumuk lie to the east of the Koisu, in the Kara-kaitak district, and in part of Tabasseran.

The Akush and Kubitsh lie between the Koisu, the upper Manas, and the Buam; the Kura in South Daghestan.

The Lesgians are called

By the Circassians . *Hannoatshe.*
—— Tshetsh . . *Sueli.*

English.	Avar.	Antshukh.	Tshari.	Andi.
Man (homo)	báhardzh	tehi	tshi	——
—— (*vir*)	tshi	bahartsh	bahartsh	heka
Head	beter	beter	beker	mier
Hair	sab	sab	sab	zirgi
Eye	beer	——	beer	kharko
——	een	in	een	hanka
Nose	khomag	khumug	mushush	mahar
Mouth	kaal	kaal	kaal	kol
Tooth	sibi	sibi	sibi	solvol
Tongue	maats	maats	maats	mits
Foot	pog	pog	pog	tsheka
Hand	kwer	kwer	kwer	kazhu
Sun	baak	baak	baak	mitli
Moon	moots	moots	moots	horts
Star	zoa	zoa	zabi	za
Fire	tsa	tsa	tsa	tsa
Water	htlim	htlim	khim	tlen
Stone	itso	teb	khezo	hinzo
Tree	guet	——	——	tketur
One	zo	zo	hos	zev
Two	kigo	kigo	kona	tshego
Three	shabgo	tavgo	khabgo	khlyobgu
Four	ukgo	ukkgo	ukhgo	boogu
Five	sugo	shogu	shugo	inshtugu
Six	antgo	antlo	ankhgo	ointlgu
Seven	antelgo	antelgo	antelgo	ot'khkhlugu
Eight	mitlgo	mitlgo	mikgo	beitlgu
Nine	itshgo	itsgo	itshgo	hogotshu
Ten	anntsgo	antsgo	anzgo	khotsogu.

English.	Dido.	Akush.	Kusi Kumuk.
Man (homo)	——	murgul	viri
—— (*vir*)	tsekvi	adim	tshu
Head	tkin	bek	bek
Hair	kâdi	ashme	tshara
Eye	ozurabi	uhli	ya
Nose	mali	kank	mai

English.	Dido.	Akush.	Kasi Kumuk.
Mouth	haku	moli	sumun
Tooth	kitsu	tsulve	kertshi
Tongue	mets	limtsi	maz
Foot	rori	kash	dzan
Hand	retla	kak	kua
Sun	buk	beri	barkh
Moon	butsi	baz	bars
Star	tsa	zuri	tsuka
Fire	tsi	tsa	tsha
Water	htli	shin	tshin
Stone	gul	kaka	tsheru
Tree	gurushed	kalki	mursh.

English.	Curali.	English.	Curali.
God	Kysser	*Horse*	belgan
Man	adam	*Dog*	byz
Beard	szrall	*Sheep*	langat
Hand	kill	*Finger*	tapalar
Belly	sarar	*Cow*	slavra
Fox	ihi	*Wolf*	willi
Foot	kokar	*Mouth*	damni.

I know of no grammar of any Lesgian form of speech.

CHAPTER XLIV.

The Dioscurian Group.—The Tshetsh Division.—Grammatical Structure of the Tushi.

THE tribes of the next group occupy the watershed between the Kuban and the Terek, being an inland and central population; a population with affinities in the way of language which connect it with both its eastern and its western neighbours.

This population is called by the Russians Tshetshents by the Turks, Tsherkes, and by the Andi Lesgians, Mizdzhedzhi. One of their tribes is named Kisti, the Georgian name for their area being Kisteti. Guldenstadt has used this name as a general denomination for the whole group; for which he is blamed by Klaproth. The word, however, has the merit of being pronounceable, which is scarcely the case with the name of Klaproth's choice, Mizdzhedzhi. In the opinion of the present writer, Tshetsh, the Russian word divested of its non-radical elements, is the most eligible.

The Galga, Halha, or Ingush tribes of the Tshetsh, in contact with the Circassians of the Little Kabarda, are the most western members of the group. They call themselves Lamur, or Hillmen.

The second section is called

By themselves . .	*Arshte.*
— the Tshetshents .	*Aristoyai.*
— certain Turk tribes	*Kara-bulakh.*

They occupy part of the valley of the Martan.

The third section is that of the Tshetsh, or Tshetshents Proper, in contact with and to the east of the Arshte.

English.	Tshetsh.	Ingush.
Man (homo)	steg	stag
—— *(vir)*	maile	mairilk
Head	korte	korte
Hair	kazheresh	beshkenesh
Eye	berik	berg
Ear	lerik	lerk
Nose	mara	mirha
Mouth	bagga	yist
Tooth	tsargish	tsergish
Tongue	mot	motte
Foot	kok	kog
Hand	kuit	kulg
Sun	malkh	malkh
Moon	but	but
Star	seta	seta
Fire	tze	tze
Water	khi	khü
Stone	kera	kera
Tree	khie	keie
One	tza	tza
Two	shi	shi
Three	koe	koe
Four	di	di
Five	pkhi	pkhi
Six	yalkh	yalkh
Seven	uor	uor
Eight	bar	bar
Nine	ish	ish
Ten	itt	itt.

The Tushi lie on the upper Alasani, within, or on, the Georgian frontier. They are the only members of the Tshetsh group of whose language we know the grammatical structure; of which the following is a sketch.

The declension of the personal pronouns is as follows. With a slight modification it is that of the ordinary substantive as well.

Singular.	I.	Thou.	He.
Nominative	so	ḥo	o
Genitive	sai	ḥai	oẋu
———	———	———	ouẋ
———	———	———	oẋuin
Dative	son	ḥon	oẋun
———	sona	———	ouẋna
Instructive	as	aḥ	oẋus
———	asa	aḥa	oẋuse
———	———	———	ouẋse
Affective	sox	ḥox	oẋux
Allative	sogo	ḥogo	oẋugo
———	———	———	ouẋgo
Elative	soxi	ḥoxi	ouẋxi
———	———	———	oẋxi (?)
Comitative	soci	ḥoci	oẋuci
———	———	———	ouẋci
———	———	———	oẋci (?)
Terminative	sogomci	ḥogomci	ouẋgomci
Adessive	sogoh	ḥogoḥ	ouẋgoh
Ablative	sogredah	ḥogredah	ouẋgore
———	———	———	ouẋgoredah.

Plural.	We.		Ye.	Thou.
Nominative	wai	‘txo	ṡu	obi
Genitive	wai	‘txai	ṡui	oẋri
Dative	wain	‘txon	ṡun	oẋarn
———	———	———	ṡuna	———
Instructive	wai	a‘txo	aiṡ	oẋar
———	———	———	aṡi	oẋra
Affective	waix	‘txox	ṡuẋ	oẋarx
Allative	waigo	‘txogo	ṡugo	oẋargo
Illative	wailo	‘txolo	ṡulo	oẋarlo
Elative	waixi	‘tzoxi	ṡuxi	oẋarxi
Comitative	waici	‘txóci	ṡuci	oẋarci
Adessive	waigoh	‘txogoh	ṡugoḥ	oẋargoḥ
Inessive (c)	wailoh	‘txoloḥ	ṡuloḥ	oẋarloḥ
Ablative (c)	waigre	‘txogre	ṡugre	oẋargore
———	———	———	———	oẋardah
Elative (c)	wailre	‘txolre	ṡulre	oẋarlore
Conversive	waigoih	‘txogoih	ṡugoiḥ	oẋargoih.

That some of these forms are no true inflections, but appended prepositions, is speedily stated in the text.

Cardinal.	Ordinal.	Cardinal.	Ordinal.
1. cha	duihre	8. barl	barloġe
2. ṡi	silġe	9. iss	issloġe
3. x̣o	x̣alġe	10. itt	ittloġe
4. ahew	dhewloġe	11. cha-itt	cha-ittloge
5. ṗxi	pxilġe	12. si-itt	si-ittloġe
6. jeṫz	jeixloġe	19. ṭqeexç	iqeex̣cloġe
7. worl	worloġe	20. tqa	tqalġe.

This last word the author of the grammar connects with the word *tqo* = *also, over again* (*auch, wied, erum*) ; as if it were 10 doubled, which it most likely is. In like manner *tqeexc* is *one from twenty* = *undeviginti* :—

100 = pxauztqa = 5 × 20.
200 = içatatq = 10 × 20.
300 = pxiiæatq = 15 × 20.
400 = tquaziq = 20 × 20.
500 = tqaüzig̈ pxauztqa = 20 × 20 + 100.
1000 = sac tqauziqa icaiqa = 2 × 400 + 200.

The commonest signs of the plural number are *-i* and *-si*. The suffixes *-ne* and *-bi*, the latter of which is found in Lesgian, is stated to be Georgian in origin. No reason, however, against its being native is given.

In verbs, the simplest form is the imperative. Add to this *-a*, and you have the infinitive. The sign of the conditional is *he* or *h* ; that of the conjunctive *le* or *l*.

The tenses are—

(1.) Present, formed by adding *-a* or *-u* to the root : *i. e.* to the imperative form, and changing the vowel.

(2.) Imperfect, by adding *-r* to the present.

(3.) Aorist, formed by the addition of *-r* to the

(4.) Perfect ; the formation of which is not expressly given, but which is said to differ from the present in not changing the vowel. However, we have the forms *xet* = *find*, *xeti* = *found* (perf.) ; *xetin* = *found* (aorist). From the participle of the perfect is formed the

(5.) Pluperfect by adding *-r*.

(6.) The future is either the same as the present, or a modification of it.

I give the names of those moods and tenses as I find them. The language of the Latin grammar has, probably, been too closely imitated.

The first and second persons are formed by appending the pronouns either in the nominative or the instructive form.

The participle of the present tense is formed in *-in ;* as *dago* = *eat, dagu-in* = *eating.*

The participle of the preterite ends in *-no ;* as *xace* = *hear, xac-no* = *heard.*

There are auxiliary verbs, and no small amount of euphonic changes, of which one, more especially, deserves notice. It is connected with the gender of nouns. When certain words (adjectives, or the so-called verb substantive,) follow certain substantives, they change their initial. Thus, hatxleen *wa* = *the prophet is,* hatxleensi *ba* = *the prophets are,* waso *wa* = *the brother is,* wasar *ba* = *the brothers are.*

The nearest congeners of the Tshetsh are the Lesgians, and, without unduly raising the value of the group, they could be thrown in the same division. The same is probably the case with the populations who use the next forms of speech.

CHAPTER XLV.

The Dioscurian Group.—The Tsherkess, or Circassian, Division.

THE word *Circassian* is of Italian origin, and should be pronounced as if the initial *C* were *Tsh*—indeed, the word itself may be written (as it generally is written by foreign authors) *Tsherkess.* It is no native term; but one applied by the Turks and Russians. The really native names are Adigé and Absné; each denoting a different division of the population—no name at once collective and indigenous being known.

The Absné occupy the sea-coast between Sukhum-kaleh and the Straits of Yenikale, along with the valleys of the rivers that descend from the western slope of Caucasus. The Georgians call them Mibkhaz, and Abkhazi, their country being Abkhazeti. This ending in *-eti* appears and re-appears. It is the Georgian for *-land;* so that Abkhazeti is Abkhaziland. Word for word, Abkhazi is the Greek and Latin Ἀβασγοι and Abasci.

The Great Abaska-land, or Abkhazeti proper, extends from the frontier of the Adigé to Mingrelia and the Suan country—both Georgian. The six tribes of the Little Abaska-land call themselves Tepanta.

Word for word, *A-dig-é* is Ζήχοι, the name under which the author of the Periplus of the Euxine, written in the reign of the Emperor Hadrian, speaks of one of the tribes of the coast. In doing this, he places them east of their present locality; which is more inland, and lies to the north of the axis of Mount Caucasus, on the drainage of the Kuban.

The tribes of which the Adigé are the representatives, although now exclusively mountaineers, were, probably, once spread, more or less, over the plains to the north of the Caucasus, as well as over the hills and valleys of the great range itself. No wonder. Both Turks and Russians have encroached on their area, once larger than it is at present. More than one map of the fourteenth century carries a Circassian population from the Straits of Yenikale to the mouth of the Don, along the whole eastern coast of the Sea of Azof; and Klaproth believes that the present Kosaks of these parts are, more or less, Circassian in blood. Equally strong is the evidence to a Circassian population in the Crimea. The upper part of the river Belbek, in the south of that peninsula, is called Tsherkestüs, or the Circassian plain, to this day. On it stand the remains of the Tsherkes-kyerman, or Circassian fortress. But this may, possibly, represent an intrusion.

The *Adigé* dialects are (1.) the *Circassian Proper*; (2.) the *Besleneyevtsi*; and (3.) the *Kabardinian*.

English.	Tsherkess.	Absné.
Man (*homo*)	dzug	agn
—— (*vir*)	tle	katzha
Head	shha	kah
Hair	shhats	kuakokh
Eye	nne	ullah
Ear	takumah	lemha
Nose	peh	pintsa
Mouth	dzhe	utsha
Tooth	dzeh	pitz
Tongue	bsa	ibz
Foot	tle	shepeh
Hand	ia	meppe
Sun	dgeh	marra
Moon	masah	mis
Star	vhagoh	yetshua
Fire	mapfa	mza
Water	pseh	dzeh
Stone	mivveh	kau
Tree	dzig	adzh

English.	Tsherkess.	Absné.
One	se	seka
Two	tu	ukh-ba
Three	shi	khpa
Four	ptle	pshiba
Five	tkhu	khuba
Six	khi	ziba
Seven	ble	bishba
Eight	ga	akhba
Nine	bgu	ishba
Ten	pshe	zheba.

The languages of Caucasus have no near congeners; or, rather, their nearest congeners are remote. This is the case both on the north and the south side of the range. The Tsherkess stands as much by itself as the Armenian; the Armenian as the Tsherkess. No wonder. In the first place, the relations of the area are only bilateral; *i. e.* there are no frontagers on the Euxine, and the intrusion has been inordinate.

And it began betimes on its northern side. Centuries before the time of Herodotus the influx of Asiatic tribes into Europe had set in; and the level plains to the north of the Caucasus lay in their way, either as roads or as halting-places. The result of these movements was the enormous displacement represented by the term European *Scythia*. Concurrent with this would be the obliteration of anything in the shape of a northern prolongation of the Tsherkess and its congeners. Nor would any approach to the original *situs* be obtained until we reached the Mordvin frontier. Here we expect (and find) Caucasian affinities; but they are (as we expect them to be) few and faint.

Hence, the apex of the Dioscurian area is what a botanist would call *truncate; i. e.* it terminates abruptly along its whole northern boundary.

On each side, too, it ends abruptly. This is because it has the Caspian to the east, and the Black Sea to the west.

All the languages, however, are, there or thereabouts, *in situ;* a condition suggested by the mountainous character of the district.

On the south, the Persian, by which the Dioscurian area is bounded, is an encroaching language. On the south-east there is the Turk of Asia Minor, and, before that, there was the Greek. Originally, both the Georgian and Armenian must have extended much further in this direction. The ethnographical archæology, however, of Asia Minor is obscure.

With such geographical conditions the Dioscurian tongues seem much more isolated than they really are. Ugrian elements, however, have long been recognized in them; and lately Tibetan—this being what the *situs* and the displacements suggest.

On the other hand, the Persian affinities of the Iron have long been known; and it is possible that they are closer than the present writer makes them. Bopp has written upon those with the Georgian—though the conclusion at which he arrives, viz. that the latter language is what is called Indo-European, is denied by the present writer. If the Georgian be Indo-European, so many other tongues must be in the same category, as to raise the value of the class indefinitely, and to make it no class at all.

Upon the Persian and Armenian, more will be said in the sequel.

CHAPTER XLVI.

The Malay and its more immediate Congeners.—The Tshampa.—Samang.—Nicobar.—Silong.—Malay of the Malayan Peninsula.—Of Sumatra.—The Rejang and Lampong.—Of the Malagasi of Madagascar.—Of the small Islands off Sumatra.—From Java to Timor.

We now return to the frontier of the Môn of Pegu, the Kam of Kambojia, and the Thay of Siam. The continuity, which once existed between the first two, has been broken by the intrusion of the third. Hence, the forms of speech belonging to the Malayan Peninsula have no longer their nearest congeners with which they can be compared. This gives them the appearance of comparative isolation—but only the appearance.

If we treat the Malayan Peninsula as an island, all the languages of the group now coming under notice are insular, or, at any rate, Oceanic: with the single exception of the Tshampa, spoken along a strip of land on the coast of Kambojia.

English.	Tshampa.	English.	Tshampa.
Man	orang	*Sky*	langi
Head	ako	*Fire*	apoi
Eye	mata	*Water*	aya
Mouth	chabui	*River*	sungai
Sun	naharai	*Sea*	laut
Moon	bulan	*Stone*	batao.
Star	bintang		

Of the Peninsular forms of speech the most northern for which we have a specimen—is the *Samang*. It is also the rudest; the men who speak it being so dark in respect to their complexion as to have been classed among the Negritos.

English.	Juru Samang.	Kedah Samang.
Man	teunkal	tumkal
Woman	mabei	badon
Head	kala	kay
Eye	med	med
Nose	muk	muk
Mouth	temut	ban
Tongue	litig	——
Tooth	lemun	yus
Ear	pol	anting
Hand	tong	chas
Foot	chau	——
Blood	koad	cheong
Bone	gehe	aieng
Sky	——	kael
Sun	mitkakok	mitkakok
Moon	bulan	kachik
Star	——	bintang
Fire	us	us
Water	hoh	bateac
Tree	kuing	chuk.

Then come the languages of the Nicobar Islands—Nicobar and Carnicobar; of which all that can be said is, that they have Malay elements. Their place here is provisional.

English.	Carnicobar.	Teressa.	Nancowry.
Man (homo)	——	bayu	dzhubayu
Head	——	goæh	——
Hair	kheui	hehok	——
Eye	olmat	——	——
Ear	——	nang	——
Nose	ehelme	mhang	moah
Mouth	monoi	——	meno
Hand	——	——	genas
Foot	gundron	——	——
Blood	mam	——	vhoa
Sun	——	huik	——
Moon	tingæt	hahæ	khaæt.

Then those of the Mergui Archipelago; *e. g.* that of Silong.

English.	Silong.	English.	Silong.
Man	mesa	*Ear*	tengah
Head	atak	*Tongue*	klek
Hair	dutak	*Tooth*	lepadn
Eye	matat	*Hand*	langan

English.	Silong.	English.	Silong.
Foot	kakai	*Fire*	apoi
Sun	matai-alai	*Water*	awaen
Moon	bulan	*Stone*	batoe
Star	bituek	*Tree*	ki.

The Malay Proper, as far as several important points in its grammar go, is by no means very widely separated from the languages of the stock to which the Thay and its congeners belong. As far as the absence of declension and conjugation are concerned, both are in the same predicament. The Malay denotes gender by the addition of words meaning *male* or *female;* number by that of terms signifying *many;* case by prepositions —many of which are themselves nouns. The degrees of adjectives are equally expressed by circumlocutions. Verbs exhibit, as the equivalent to the signs of tense and mood, numerous separable and inseparable particles. Sometimes a singular noun is made plural by simple reduplication, as *orang orang* = *men.*

The phonesis, however, which gives so monosyllabic a character to the languages of the Continent, changes its character in the Archipelago. The vowel sounds are simple. Like those of the consonants, they are clean and clear as far as they go—which is not far. The sounds of the so-called aspirates, *f*, *v*, *th*, *dh*, *sh*, *zh*, are wanting—though the latter exist as compound sibilants, *tsh* and *dzh*—a phenomenon found elsewhere. The semivowels and liquids are prominent. So is the nasal *ng* (as in *king*), and the Spanish ñ. The former is often initial—which it never is in English. A Malay, for instance, says *ang;* but he can also say *nga*—the sound of the *ng* remaining the same in both cases.

The concurrence of consonants, in the same syllable, when both are mutes, is avoided—just as it was in the Fin.

The majority of the themes are dissyllabic, with the accent on the penultimate. All this gives the conditions of a soft and melodious language, with an easy intonation, and few harsh combinations. At the same time (as aforesaid) the inflection is at a *minimum.*

I am unable to give the exact locality from which the Malay Proper was derived. It is believed to have spread from Menangkabaw in Sumatra; but Mr. Craufurd remarks that the Menangkabaw form of speech, though truly Malay, was somewhat less so than some of the dialects of the Peninsula. The difference, however, between the Malay of commerce spoken with a difference in a given locality and the true provincial dialects of the same, has not been sufficiently attended to. The Malay of commerce is certainly, in many senses, a *lingua franca*. In distinction to the proper languages of the islands, it is spoken in Java, in the Moluccas, in Borneo, in Celebes, and elsewhere. It does not seem to have altered much since the time of Pigafetta, who, as a companion of Magalhaens, collected a Malay vocabulary. Its literature is scanty, consisting of little more than songs, tales, and unimportant histories. The language, however, of all is the same; and few archaic words occur. There are no inscriptions, no old manuscripts, no native alphabet—the one in use being the Arabic.

Of foreign elements, the Sanskrit, the Arabic, and the Telinga are the most important. Though rich in little songs and lyrics, the Malay metres are few and rude: the poetical element consisting in the idea rather than in the versification. The language boasts no classic.

English.	Malay.	English.	Malay.
Man (*homo*)	orang	*River*	kali
—— (*vir*)	lake laki	——	sungi
Woman	perampuan	*Hill*	gunung
Head	kapkala	——	bukit
Eye	matu	*Sun*	mata hari
Nose	idung	*Moon*	bulan
Mouth	mulut	*Star*	bintang
Tooth	gigi	*Day*	hari
Ear	talinga	*Night*	malam
Hair	rambut	*I*	aku
Hand	tangan	*Thou*	angkau
Foot	kaki	*One*	satu
Land	tanah	*Ten*	sapulu.
Sea	laut		

But though not a literary, the Malay is, as aforesaid, pre-eminently a commercial language. Hence, the details of the provincial dialects, as spoken by the *Orang Benua*, or the *Men of the Country*, in the Peninsula, though very important, are nearly unknown.

One of these is the Jakun.

English.	Jakun.	English.	Jakun.
Head	ulah	*Water*	yeho
Hair	bulu-ulah	*Earth*	bumi
Hand	kokot	*Shine*	shongkor
Day	trang	*Sun*	matu-hari
Dead	mago	*Moon*	hantu-jahat
White	balhut	*Star*	cheong.
Black	hedjeaow		

The gambier seekers, like the Katodi of India, have a sort of slang of their own.

The occupants of the extreme North of *Sumatra* are the Orang Achi, or men of Achin; a town once famous and powerful, but now reduced, though still independent of the Dutch. The political limits of the State are unknown, or undefined. It is only certain that they have been contracted. The Dutch have encroached on the West; whilst, on the East, small independent States have been formed—Langkat, Balu China, Dili Sirdang, Batu Bara, and Asahan. The nearer the town, the greater the population. Of all the Sumatrans, the Orang Achi, or Achinese, are the most Arab. I do not mean by this that their Mahometanism is either purer, or more exclusive than that of the other Malays; inasmuch as upon this point I have no accurate information. I only mean that Arab manners and Arab modes of thought are more conspicuous in Achin than elsewhere. The amount of Arab blood, in the way of intermixture, is probably in proportion to the other Arab elements.

South of the Orang Achi lie the Orang Batta, or Battas, a population which has commanded more of the

attention of ethnologists than any other occupants of Sumatra. This is because they are cannibals ; and cannibals of a peculiar kind, under peculiar circumstances. They are cannibals and yet not Pagans. They are cannibals, and yet not without an alphabet. They are cannibals with either the germ or the fragments of a literature.

In respect to creed, the Battas are in the same class with some of the Orang Benua, who have adopted a certain amount of Hindúism without abandoning their original pagan creed. The exact proportion of the two superstitions is not easily ascertained. The Battas, however, seem to be both more Indian, and more Pagan, than the Johore tribes.

English.	Atshin.	Singkal Batta.	Pakpak Batta.	Toba Batta.	Banjak Batta.
Man	orang	dyelma	delma	dyolma	atha
Head	uluy	takal	dagal	ulu	ulu
Hair	ook	buk	boé	obuk	bo
Eye	mata	mata	mata	mata	mata
Nose	idong	igung	ehgu	igung	igong
Mouth	bawa	bawa	baba	baba	baba
Tooth	gigoi	eppen	eppe	mgiengi	yeng
Ear	uluyung	tshopping	penggen	prengol	telinga
Neck	takui	gaharong	rau	kukong	lingau
Breast	dakda	tandan	tanden	andora	arop
Arm	dzharroé	tangan	tangan	botohon	gau
Hand	tappa dzharroe	tappa tangan	——	——	——
Leg	kakie	nehe	paha	haé-haé	——
Foot	udzhung, kakie	tappa néhé	palan paha	pat	——
Blood	darra	darro	daroh	moedar	——
Bird	tshitshim	manu	pedo	pidung	mauo
Fish	ilkait	ekan	ikan	dekee	ennas
Dog	assiu	biezang	pangeia	bieyang	assu
Hog	bui	babie	babie	babie	——
Ox	lemau	lembu	lembong	lomon	dzhawie
Sand	annu	grosiele	grassie	horsiek	——
Stone	batu	batu	batu	batu	batu
Earth	tano	tano	tano	tano	leppel
Fire	apui	apie	apie	apie	ahee
Water	yeyer	leiy	leiy	oek	oee
Sky	kilet	kilat	kilat	porhas	kilat

English.	Atshin.	Singkal Batta.	Pakpak Batta.	Toba Batta.	Banjak Batta.
Sun	matoroi	mato arie	mata harie	mata-ni-harie	mata bolal
Star	bintang	bintang	bintang	battang	bintau
Moon	buluan	bulan	bulan	bulan	bawa
I	ulun	aku	kam	aho	rehu
Thou	deku	rona	rene	ho	rio
He	dzhie .	iya	——	yebana	dio
We	ulun ulun	rita	kamu	hamie	memainam bune
Thy	dzhie dzhie	adina	——	nasieda	——
One	sa	sada	sara	sada	assa
Two	duwa	duwa	dua	dua	dua
Three	lio	telu	telu	telu	telu
Four	puet	ampet	ompat	opat	ampe
Five	liman	limai	liema	liema	lima
Six	nam	anam	enam	anam	anam
Seven	tudzhu	pitu	pitu	pitu	fitu
Eight	lappan	walu	ualok	ualu	walu
Nine	sekurung	siwa	siwa	siea	siwa
Ten	pulu	sapula	sapulu	sappulu	fulu.

The Singkal, Pakpak, and Toba of the preceding tables are dialects of the Batta. The Banjak is spoken by the aborigines of a small island off the coast, who must be distinguished from a concurrent population of settlers from Atshin.

The Malays of *Menangkabaw* occupy the most favoured parts of Sumatra; *viz.* the drainage of the Indrajiri and Lake Sinkara. In one portion of their area the population is reckoned at 128 to the square mile; in another at 300, and even 400; an estimate which gives 385,000 for the whole Menangkabaw district.

Continued southward the mountain range of the Menangkabaw Malays becomes more and more impracticable; so that the details of its population are unknown. It is only known that it is Malay; and that it is thinly spread. Willer makes a separate division of it, containing the *Malays of Sapulo Bua Bandar*, and the *Malays of Gunong Sungu Pagu.*

South of these lies the country of the *Korinchi*, who differ from the Battas in being Mahometans, and from the Menangkabaw Malays in using an alphabet of Indian, rather than Arabic, origin—an alphabet not

identical with that of the Battas, though not unlike it in detail, and evidently of the same general character.

Whether the following list represent a Malay ; a native Sumatran, dialect, pure and simple ; a native Sumatran dialect modified by Malay influences ; or, so much Malay modified in Sumatra, is uncertain. The want of *data* for the solution of this question has just been indicated. The difference of alphabet tends to disconnect it with the Malay proper.

English.	Korinchi.	English.	Korinchi.
Head	kapala	*Fire*	apui
Eyes	mata	*Water*	aiyah
Nose	idong	*Earth*	tana
Teeth	gigi	*Swine*	jukut
Hand	tangan	*Bird*	buhong
Blood	darah	*Egg*	tetur
Day	ari, hari	*Fish*	ikal
Night	mala	*Sun*	mata-awi
Dead	mati	*Moon*	bula
White	putih	*Star*	binta.
Black	ita		

The Southern Sumatrans, so far as they are of pure blood, are in the same category with the Korinchi ; *i. e.* they are Mahometans with alphabets different from that of the Koran, alphabets suggestive of a prior connection with India. Of these there are two ; the *Rejang* and the *Lampong*, allied in general character, yet different in detail ; allied, too, in general character to the Korinchi and Batta—different, however, in detail.

(1.)

English.	Rejang.	English.	Rejang.
Head	ulau	*Sun*	matti-bili
Eyes	matty	*Moon*	bulun
Nose	iong	*Fire*	opoay
Hair	bu	*Water*	beole
Teeth	aypiri	*Earth*	pita
Hand	tangan	*White*	putiah
Day	bili-beeng	*Black*	melu.
Night	bili-kalemun		

(2.)

English.	Lampong.	English.	Lampong.
Head	uluh	*Sun*	mata-ranni
Eyes	mattah	*Moon*	bulun
Nose	iong	*Fire*	appay
Hair	buho	*Water*	wye
Teeth	ipun	*Earth*	tanah
Hand	chulu	*White*	mandak
Day	ranni	*Black*	mallum.
Night	binghi		

The Rejang alphabet is used by the Orang Serawi, and the Orang Palembang; the latter being only partially Sumatran. Javanese settlements now become numerous and important; and it is Javanese blood with which the proper Palembang population is largely crossed.

According to Zollinger the Lampong language is no original tongue, but a mixture of all the languages of its neighbourhood on a Malay basis. I doubt whether this be the exact explanation of the fact of its containing a notable proportion of Sunda, Javanese, and Bugis words, and but few peculiar ones. It is, probably, more or less, a transitional form of speech. It is strongly accented; words which are totally different from each other in meaning being distinguished only by either the quantity of the syllables, or their tone. This makes it difficult to write in European letters.

We now ask whether analogues of the rudest Orang Benua are to be found in Sumatra. The answer will be in the affirmative. That there is something older than the civilization of the Mahometan Malays is clear. There are the influences suggested by the Batta, Korinchi, Rejang, and Lampong alphabets. More than this, there are half-Pagan and half-Indian elements in the creeds of the Battas themselves. This, however, is scarcely the exact parallel to the true aboriginal condition of the rudest—the very rudest—Peninsular tribes. What is there that represents Sumatra before the advent of the Indians? There are two wild populations, one in the northern, one in the southern parts of the island, unknown to each other, and probably speaking mutually unintelligible languages.

The men of the northern division are known under the name, which the Battas give them, of Orang Lubu. They are found up the Mandau river above Siak.

The southern aborigines are the Orang Kubu; so-called by the people of Palembang, occupants of the jungle, rude and naked.

For the former we have specimens in two dialects.

English.	Lubu.	Ulu.
Man	obang	orak
——	lokiloki	lokloki
Woman	paradusi	pedjussi
Head	kapolo	kopolo
Eye	moto	motto
Nose	hedong	idung
Mouth	muli	montshong
Tooth	gigi	——
Ear	talingo	leliengo
Hair	abok	ebo
Hand	palakpak	tangan
Foot	palakpak	tapa
Land	tana	——
Sea	loi	——
River	batang ao	aiyer
Hill	tandzhong	gunung
Sun	motobi	motori
Moon	bulen	bulet
Star	bintang	bientang
Day	obi	ari
Night	kalam	mallem
I	oku	oku
You	aka	enko
One	satu	eso
Ten	sapulu	sepulu.

Now follow, for the small islands off Sumatra, the Maruwi and Nias (closely allied), and the Poggi, or Mantawi, forms of speech.

English.	Maruwi.	Nias.	Poggi.
Man	alla	niha	mantaow*
Head	ulu	huhguh	ootai
Bye	matta	mata	matah
Nose	iahong[1]	ighu	assak
——	ihong	——	——
Hair	bu	bu	ali

* Whence the name of the people and the islands.

English.	Maruwi.	Nias.	Poggi.
Teeth	ahean	ifuh	chone
——	ahin	——	——
Hand	anaku	tanga	kavaye
Blood	——	ndoh	logow
Day	ballal	——	mancheep
Night	bangi	bongi	geb-geb
White	matti	mate	mataye
Black	uding	afusi	mablow
Dead	mutome	aituh	mapuchu
Fire	awal	alituh	ovange
Water	wai	idanau	jojar
Earth	wei	——	——
——	lansa	tanuh	polack
Swine	——	bachu	buku
——	——	bavi	babui
Bird	manno	manok	umah
——	——	fohfoh	——
Egg	antil	ajuloh	agoloh
Fish	nass	ia	eibah
Sun	matta	ballal	mata-luoh-chulu
Moon	bowah	bawa	lago
Star	bantun	onoh u'dufi	panyean.

The last of these minor islands is that of *Enganho*, on the southern side of the eastern end of Sumatra. It stands more alone than any of the preceding ones.

English.	Enganho.	English.	Enganho.
Man	taka	*Water*	lewo lewo
Head	oeloe	*Stone*	bakoe bakoe
Hair	boeloe	*Sand*	hawo hawo
Eye	bakka	*Fish*	kwau
Ear	kaleha	*Bird*	wéo wéo
Nose	fanoe	*I*	oeá
Mouth	haure	*Thou*	barèé
Tooth	kaa	*He*	bohej
Hand	afa	*One*	dahei
Finger	gaheho	*Two*	adoea
Belly	koedei	*Three*	agoloe
Foot	afo	*Four*	aopa
Sun	kahaa	*Five*	alima
Moon	moena	*Six*	akiakia
Day	ilopo	*Seven*	alimei-adoea
Night	tikodo ilopo	*Eight*	—— agoloe
Earth	tehopo	*Nine*	—— äôpa
Sea	parowa	*Ten*	tahapoeloe.
Fire	howi howi		

Now comes an area which, as a phenomenon in the distribution and dispersion of languages, is the most remarkable of all on the earth's surface. As a general rule, the populations and languages of islands are represented by those of the nearest continent. With the exception of Japan, where a continental congener of the Japanese is wholly wanting, and Iceland, which has taken its language from Norway rather than from Greenland, this is always the case. Britain dates from Gaul: the Canaries from the opposite coast of Africa: Sumatra from the Malayan Peninsula: Newfoundland from North America.

In conformance with this, Madagascar ought to have been peopled from Africa, and the Malagasi (or language of Madagascar) ought to find its nearest congeners on the coasts of Zanzibar and Mozambique. But it does not. The Malagasi is, essentially, a Malay language; and that it is so has long been known. The learned Reland knew it two centuries ago.

Whether it were the first language spoken on the island is another question.

There is no lack of statements to the effect that a second population, with black skins, crisp hair, and African features, is to be found in the island. But this may be found, to some extent at least, in the true Malay islands of the Indian Archipelago: and, in many cases where it is not found, it has been invented. I lay, then, but little stress on it.

Of African elements in the Malagasi none have been pointed out: though it should be added that few, with adequate knowledge, have made a search for them. Of the language itself, I *believe* that the dialects and sub-dialects are few. If so, we have a fact in favour of its comparatively recent introduction. This, however, is a point upon which our *data* are deficient.

The Malagasi grammar is much more complex and elaborate than the Malay, or (changing the expression) the Malay is much less elaborate and complex than the Malagasi. Humboldt has drawn attention to this, and

suggested that it is in the Philippine division of the Malay group that the origin of the Malagasi is to be sought. Mr. Craufurd has urged this as an argument against the reality of the affinity. It is, certainly, a fact which requires explanation—perhaps confirmation.

English.	Malagasi.	English.	Malagasi.
Man	ulu	*Swine*	lambu
Head	luha	*Bird*	vurong
Eye	maso	*Sun*	aduli
Nose	urong	*Moon*	fia
Hair	vulu	——	masso-anru
Teeth	nifi	——	vula
Hand	tango	*Star*	vinta
Blood	ra	*One*	issa
Day	anru	*Two*	rue
Night	halem	*Three*	telu
Dead	matti	*Four*	effat
White	futi	*Five*	lime
Black	mainti	*Six*	ene
Fire	afu	*Seven*	fitu
Water	ranu	*Eight*	valu
Earth	tane	*Nine*	siva
Stone	vatu	*Ten*	fulu.

The western third of *Java* is the area of the *Sunda* language; the language of the district which gives its name to the Sunda Straits. The little that is written in the Sunda is written in the Javanese alphabet: the language itself being less cultivated, less ceremonial, and less studied by Europeans than the Javanese.

The *Javanese*, closely allied to the Malay Proper, is the most cultivated of all the tongues of the Archipelago. It has long been written; and that in a native alphabet. At present the creed is Mahometan: yet the alphabet, along with the literary influences, is other than Arabic.

The *Ngoko*, however, or natural vernacular, is used only between equals in rank. For the purposes of ceremony there is an artificial form of speech called the *Bhasa Krama*. This, with most especial care, avoids such terms as are not merely vulgar in the ordinary

acceptation of the word but current in common life; for which it substitutes paraphrases, archaisms, introductions from the Kawi, the Malay, and the like. In epistolary correspondence the ceremonial language is used even by superiors addressing their inferiors. In books it is mixed up with the *Ngoko*.

English.	Sunda.	Ordinary Javanese.	Basá Kráma.
Man (vir)	manúsa	manúsa	jalmi
——	lalaki	lanang	jaler
——	pa-megat	——	——
——	jalma	uwong	tiang
Woman	awewek	wadon	istri
Head	pulu	andas	sirah
——	sirah	——	mustaka
——	mustaka	——	——
Eye	mata	mata	maripat
——	panon	——	tingal
Ear	cheuli	kuping	talingan
——	——	——	karha
Nose	irung	chungun	ru
——	pangembu	irung	grana
Tooth	untu	untu	waja
Tongue	letah	elat	lidah
Hand	panangan	tangan	astah
Foot	suku	sikil	suku
Sky	langit	langit	akasa
Sun	metapoek	srengenge	suria
Moon	bulan	wulan	sasi
——	——	rembutan	——
Star	benteung	lintang	——
Earth	taneu	bumi	buntala
Stone	batu	watu	sela
Water	chai	banui	toya
Fire	seuneu	geni	latu
——	——	——	brama.

The learned language of Java—the analogue of the Sanskrit in India and the Pali in Ava—is known under the name of *Kawi;* a language in which there are numerous inscriptions and, at least, one long poem—the *Bratayuda* founded on the Sanskrit *Mahabarata.* The opinion of Sir Stamford Raffles, who first gave prominence to this remarkable dialect, was that the Kawi

language was Sanskrit modified by the vernacular Javanese. The opinion of Wilhelm von Humboldt, an opinion in which Mr. Craufurd agrees, is exactly the reverse. It makes the Kawi neither more nor less than archaic Javanese with an inordinate intermixture of Sanskrit.

The island Madura gives another variety: a variety falling into two divisions, the *Madura* Proper and the *Sumenap*. The language of *Bali* is closely allied to the Javanese. The alphabet is Javanese also. Bali, however, differs both from Java, and all the other islands of the Archipelago, in being, at the present moment, what it was before the extension of Mahometanism to Sumatra—Braminic and Hindú. The Kawi language in Bali is what the Arabic—the language of the Koran—is in Java. Nor is the native literature unimportant. It is partly Kawi, partly Balinese—just as, in the middle ages, the literature of Italy was partly Latin, partly Italian.

English.	Madura.	Sumenap.	Bali.
Man (vir)	manósa	manúsa	manúsa
——	laki	lalaki	lanang
——	——	——	muani
——	oreng	oreng	janma
——	——	——	wong
Woman	bini	bibini	luh
——	——	——	histri
Head	chetak	chetah	tanggak
——	——	sirah	tandas
——	——	——	sirah
Eye	mata	mata	mata
——	——	socha	pening'alan
Ear	kopeng	kopeng	kaping
——	——	karna	karna
Nose	elong	elung	chunguh
——	——	grana	——
Tooth	gigi	gigi	gigi
——	——	waja	——
Tongue	jila	jila	lavah
——	——	elad	elat
Hand	tanang	tanang	tanang

English.	Madura.	Sumenap.	Bali.
Foot	soko	soko	suko
Sky	lang'it	lang'e	lang'it
——	——	——	ankasa
Sun	ngareh	are	mata-nai
——	——	——	suria
Moon	bulan	bulan	bulan
——	——	——	sasih
Star	bintang	bintang	bintang
Earth	tana	tana	gumi
——	bumi	bumi	——
Stone	bato	batu	batu
Fire	apoi	apoi	api
——	——	——	geni
Water	aing	aing	yeh
——	——	——	toya.

The language of Lombok—the *Sasak*—belongs to the same group as the Bali. Lombok, however, is Mahometan. What the Sasak contains in the way of literature is unknown.

Sumbawa contains two written and one unwritten form of speech. The *Sumbawa* Proper is written in the Bugis character. So is the *Bima*. This latter language, however, has also an alphabet of its own—little known, embodying next to nothing of a literature and bearing a general resemblance to those of Celebes and Sumatra. In Sumbawa the decided Malay character undergoes a modification and Bugis elements become somewhat prominent. The Sumbawa, however, and the Bima are as little Bugis, as they are Malay or Javanese, dialects.

English.	Sasak.	Bima.	Sumbawa.
Man (homo)	kelépe	dho	tau
—— *(vir)*	máma	dho-móne-móne	lake-laki
Woman	nina	dho-siwe	perampuan
Head	ótah	túta	ulu
Eyes	máta	máda	máta
Nose	irung	ilu	ing
Hair	bulu	hónggo	weluá
Teeth	gigi	woi	isi
Belly	tian	loko	baboa
Hand	ima	rima	umang
Foot	nai	ede	aje

English.	Sasak.	Bima.	Sumbawa.
Blood	geti	rah	dara
Day	kelelie	mrai	iso
Sun	mota-jelu	liroh	singhar
Moon	ulan	wurah	wulan
Star	bintang	ntára	bintoing
Fire	api	api	api
Water	ai	oi	jerie
Stone	batu	wadu	batu
One	satu	sabua	satu
Two	dua	lua	dua
Three	telu	toin	tiga
Four	mpat	opat	ampat
Five	lima	lima	lima
Six	nam	íni	ánam
Seven	pitu	pidu	túju
Eight	bálu	wáru	delapan
Nine	siwa	chéwi	sambelan
Ten	sapúlu	sampulu	sapulu.

The *Timbora* (perhaps, the same word as *Timor*) known only through a short vocabulary, is one of the first of languages of the Indian Archipelago in which Kelænonesian elements were detected; several of its words being Australian.

English.	Timbora.	English.	Timbora.
Man (*homo*)	doh	*Star*	kingkong
—— (*vir*)	sia-in	*Fire*	maing'ang
Woman	ónayit	*Water*	naino
Head	kokóre	*Stone*	ilah
Eyes	saing'óre	*One*	sina
Nose	saing kóme	*Two*	kalae
Hair	bulu	*Three*	ruh
Teeth	sontong	*Four*	kude-in
Belly	somore	*Five*	kutelin
Hand	taintu	*Six*	bata-in
Foot	maimpo	*Seven*	kumba
Blood	kiro	*Eight*	koneho
Day	kongkong	*Nine*	lali
Sun	inkong	*Ten*	sarene.
Moon	mang'ong		

Flores, or Ende, gives, according to Craufurd, no less than six forms of speech—the *Ende*, the *Mangarei*, the Kio, the Roka, the Konga, and the Galeteng. I only know the first two through any vocabulary. Like the

Timbora, the Mangarei has Australian elements. The Malay and Bugis words decrease. Neither is the language written. We are beyond the influences of Mahometanism as a predominant religion. We are (in the present state of our knowledge) beyond the influences of India, and its literature.

(1.)

English.	Ende.	English.	Ende.
Man (homo)	dau	*Star*	dala
—— (*vir*)	uli-dau	*Fire*	api
Woman	ana-dau	*Water*	wai
Head	ula	*Stone*	batu
Eye	ana-mata	*One*	sa
Nose	niju	*Two*	zua
Hair	fu	*Three*	telu
Teeth	nihi	*Four*	wutu
Belly	tuka	*Five*	lima
Hand	lima	*Six*	lima-a
Foot	wahi	*Seven*	lima-zua
Blood	raha	*Eight*	ruabutu
Day	giah	*Nine*	trasa
Sun	réza	*Ten*	sabulu.
Moon	wúlaṅ		

(2.)

English.	Mangarei.	English.	Mangarei.
Man	amunu	*Swine*	bai
Head	jahe	*Bird*	olo
Eye	nana	*Egg*	asowa
——	mate	*Fish*	appi
Nose	mini	*Moon*	uru
Hair	jahe	*Star*	ipi-bérri
Teeth	wasi	*One*	isaku
Hand	tana-raga	*Two*	lolai
Day	usa	*Three*	lotitu
Night	gamu	*Four*	lopah
——	humu	*Five*	lima
White	buti	*Six*	daho
Black	metam	*Seven*	fitu
Fire	atta	*Eight*	apu
Water	ira	*Nine*	siwa
Earth	tana	*Ten*	turu.

The language of *Ombay* is known through a single vocabulary. It agrees with the Timbora and Mangarei

in the fact of Australian words having been detected in it.

Rotti, of which the language is known but imperfectly, is more Timor than aught else. It is, however, scarcely a dialect of that language.

The same applies to the *Solor*.

English.	Solor.	English.	Solor.
Hair	rata	*Tree*	pokang
Head	kotang	*Fire*	apeh
Blood	mejoe	*Man* (*homo*)	atadiekan
Neck	wulin	—— (*vir*)	bailikej
Hand	liman	*Eye*	matan
Sun	rarak	*Ear*	tilong
Moon	wulan	*Tooth*	iepang.
Star	etak		

The same to the *Savu*.

English.	Savu. (*1st dialect.*)	Savu. (*2nd dialect.*)
Head	naka	katu
——	——	katu
Eye	naka-funu	matta
——	——	namata
Nose	nesi	ingutu
Hand	——	wulaba
——	——	wolaba
Blood	nah	——
Day	namanas	——
Night	mesinokan	——
Black	muti	dupudee
Dead	matin	bulla
Fire	hai	äee
Water	owai	ailei
Earth	nahieh	voorai
Swine	fatu	wovadoo
Fish	fafi	vave
Bird	koloh	doleelah
——	——	manoo
Egg	tainoh	dulloo
——	ekan	ika
Sun	nainoh	lodo
——	——	lodo
Moon	fulun	wurroo
——	——	weru
Star	fafinomi	——
——	——	wetu

English.	Savu. (1*st dialect.*)	Savu. (2*nd dialect.*)
One	aisa	usse
Two	nua	lhua
Three	tenu	tulloo
Four	hah	uppah
Five	lema	lumme
Six	naen	unna
Seven	petu	pedu
Eight	panu	arru
Nine	saioh	saio
Ten	boaisa	singooroo.

For *Timor* itself, although we have an amount of specimens of the most prevalent language, we are greatly in want of details, in the way of dialects. Yet there are few countries in which such details are more needed. Timor is the most eastern island of its range—as its name (which means *eastern*) implies. This makes it the nearest point in the ordinary Asiatic world to Australia. If this fact stood alone, it would be important. Still more important is it when taken in conjunction with the Australian elements in the Timbora, the Mangarei, and the Ombay vocabularies. For every one of them in these, we may expect two in Timor, *i. e.* in the languages which are the analogues to the Jakun in the Malay Peninsula, or the Ulu and Lobo in Sumatra. Such, doubtless, exist. What they are has to be learned.

English.	Timur.	Manatoto.	Rotti.
Man	aima	etobu	hahalohi
——	loh	——	——
Head	ulu	ulu	langa
——	naka	——	——
——	——	garain	——
Eyes	mata	matak	mata
Nose	enur	enol	pana
Hair	fuhk	garerun	langa-bulu
Teeth	nehan	nihi	nesi
——	resiel	——	——
Blood	rahan	rahan	dah
Day	loron	lailon	laido-anok
Night	halan	hainin	makah-atuk
Dead	matai	matai	mati
White	mutin	rabuti	fulah
Black	maitan	mamaitan	mati

English.	Timur.	Manatoto.	Rotti.
Fire	ahi	amarin	hai
Water	vehi	vehi	owai
Earth	rahi	raia	dahai
Stone	fatuk	hahe	batu
Swine	fahi	hati	bafi
Bird	manoh	manoh	man
——	foheh	——	hoi
Egg	tolon	tailon	tolon
Fish	nahantasi	ehan	ehak
Sun	loroh	lairon	lailoh
——	neno	——	——
Moon	fulan	•ulun	bulak
——	funan	——	——
Star	fetoen	atah	du
——	k'fun	——	——
One	eida	nehi	aisa
Two	rua	erua	dua
Three	tolo	etellu	tellu
Four	haat	ehaat	haa
Five	lema	lema	lema
Six	naen	naen	naen
Seven	hetu	hetu	hetu
Eight	walu	walu	falu
Nine	sioh	sioh	sioh
Ten	sapulu	sapulu	sapulu.

With the following specimens from the small islands east of Timor, I conclude the notice of the languages of the present division.

English.	Kissa.	Baba.	Keh Doulan.	Wokan.
Man	mohoni	amenmeni	bunran	lesi
Woman	mavek	wata	wat-waat	kodar
Head	ulu-wakhu	otone	uhu	fuku
Hair	murukon	murutne	morun	kuku
Hand	liman	liman	liman	lima
Foot	ehin	logami	chaa	ebahi
Eyes	makan	makne	matan	mata
Nose	iruni	irinne	mirun	juri
Mouth	nuran	norinne	ngoen	fafahi
Ears	kilin	telinne	arun	tahari
Sun	leri	leher	leher	larat
Moon	wolli	volle	huan	fulan
Star	kaleor	tiola	nahr	tawar
Earth	noha	noha	noho	fafa
Fire	ai	——	——	——
Water	oira	iera	wair	waya.

Of these, the Kissa has commanded attention from the character of its letter-changes when compared with the Malay.

English.	Malay.	Kissa.
Stone	batu	wahku
Sea	tase	kahe
Eye	mata	makan
Dead	mati	maki
Heart	ati	akin
Heavy	brat	werek
Broken	patah	pahki
Ear	telinga	kilin
East	timur	kimur
Hog	babi	wawr
Feather	bubi	wulu
Hot	panas	manah
Wrong	sala	hala
Hard	kras	kereh
Milk	susu	huhu
Wash	baso	baha
New	bharu	wohru.

In this prevalence of the sound of *k* we have a Polynesian characteristic.

CHAPTER XLVII.

Languages of Borneo, &c., to Ceram.

In Timor (for reasons which will appear in the sequel) it is convenient to finish the present group; having done which we go back to the longitude of Java, and move along the line of the Equator; in other words, we begin with a series of languages and dialects, for which the great island of *Borneo* is our starting-point.

In Borneo there is no native alphabet; yet there are traces in the aboriginal creeds, not only of Indian influences, but of Mahometan as well.

In Borneo there are numerous foreign elements, which vary with the district. As a rule, they attach themselves to the coast; but they differ with the different parts of it. On the west the Malays, on the south-east the Bugis, on the north the Sulu populations have made settlements.

All that belongs to the natives is, roughly speaking, unlettered and pagan. Where they have contracted decided maritime habits, they are *Biajuks*, *Biajús*, or *Bajows;* these terms being (generally) equivalent to *Orang Laut* = the *Men of the Sea.* The rudest among them have been called *Sea Gipsies.* Where they are river boatmen or landsmen they are *Dyaks;* though neither term can be taken absolutely. The division, then, between the two denotes a difference of habits rather than of blood.

The details for Borneo, until lately, were scanty. Since Labuan, however, has become English, they have increased. For the remainder of the island, the Dutch are our chief authorities; and it is probable (indeed certain) that the knowledge of what is to be found in Holland is, on the part of the present writer, very imperfect.

Dialects for the parts about Labuan from Sir J. Brooke.

(1.)

English.	Sangouw.	Biajuk.	Murung.	Kupuas.
Man	ulu	ulu	urun	icho
Head	——	takulu	kohong	utok
Eyes	——	mata	mata	mata
Nose	ingher	urung	——	——
Hair	buk	bálau	baru	buru
Teeth	ifie	kasingye	kusing	kusing
Hand	tesa	lengye	rongo	renga
Blood	——	daha	doho	doho
Day	——	andau	onong	sunit
Night	——	malem	homoram	kaput
Dead	matty	matei	matoe	motoe
White	pute	bapute	putich	mitu
——	toete	brea	——	——
Black	menaram	babilem	mahuk	morim
——	apy	apui	apoi	bakok
——	danom	danum	bea	tuhasak
Earth	boenoe	petak	potak	tanak
——	———	batu	botu	botu
Swim	bawie	babui	boui	bowi
Bird	——	burong	burong	burong
Egg	——	tantelu	tolu	tolu
Fish	lauk	lauk	rouk	uchin
Sun	mata-sou	matan-andau	matan-onong	matan-onong
——	bolan	bulan	buran	pun-allah
——	bientang	bintong	bintong	bintong.

(2.)

English.	Suntah.	Sow.	Sibnow.	Sakarran.	Meri.	Millanow.	Malo.
Man	dari	dali	orang	orang	idek	tooli	babaka
Head	ubok	bok	bok	bok	fok	bok	bok
Hair	obak	bak	pala	pala	uho	ulow	ulu
Ear	kagit	kagit	pundin	punden	telinga	linga	telinga
Eye	buttok	button	mata	mata	mata	matta	mata
Nose	undong	indong	idong	idong	singote	udong	ingar

English.	Suntah.	Sow.	Sibnow.	Sakarran.	Meri.	Millanow.	Malo.
Mouth	bubbah	bubbah	mulut	mulut	munong	bah	baba
Teeth	jipuk	jipun	gigi	gnali	nipun	nipun	isi
Tongue	jurah	jurah	dila	dila	jillah	jullah	lela
Hand	tangan	tongan	lungan	tangan	tujoh	agum	tangan
Sky	rangit	longit	langit	langit	langit	rangit	suan
Sun	batundu	battun unde	mata'an	mata'an	mattadullow	mattalow	matasu
Moon	buran	bulan	bulan	bulan	tukka	bulan	bulan
Star	betang	betang	api undow	bintang	futtak	bintang	bintong
River	sungei	sungee	sungee	sungei	like	sungei	sungei
Egg	turo	tulo	tillo	tullo	tujjoh	tello	telui
Stone	batu	batu	batu	batu	batow	sanow	batu
Fowl	siok	ok	manuk	manuk	aal	siow	manuk
Bird	manuk	burong	bukong	burong	manuk	manuk	burong.

For the central parts of the island.

English.	Kayan.	English.	Kayan.
Man	laki	*Foot*	kasa
Woman	doh	*Sea*	kala
Head	kohong	*Earth*	tana lim
Hair	bok	*Sky*	langit
Beard	bulo	*Sun*	matin-dow
Eye	mata	——	bulan
Ear	apang	——	kraning
Nose	urong	*Fire*	apui
Mouth	ba	*Water*	atta
Tongue	jila	*Fish*	masik
Teeth	knipan	*Egg*	tilo.
Hand	kama		

Celebes, in respect to our knowledge of its philological details, is more like Sumatra than Borneo; in other words, we have a fair amount of *data* for its numerous dialects.

English.	Mandhar.	Macassar.	Bugis.
Man(homo)	tau	tau	tawu
——(*vir*)	chacho	borani	horoani
Woman	bahini	bahini	makonrai
Head	ul	uluna	ulu
Eyes	mata	matana	mata
Nose	eng'a	ing'a	ing'a
Hair	welua	rambut	welua
Teeth	isi	gigi	isi
Belly	porot	batan	babua
Hand	lima	liman	lima
Foot	aje	banuge	aji
Blood	dara	dara	dara

English.	Mandhar.	Macassar.	Bugis.
Sun	matahari	singhar	mataso
Moon	wulan	bulan	wulan
Star	binoin	bintoin	bitoin
Fire	api	pepe	api
Water	wai	jene	wai
Earth	tana	butah	tana
Stone	batu	batu	batu
Bird	manumanu	jang'anjang'an	manumanu
Egg	ndoh	bayu	iteloh
Fish	bale	juku	baleh.

The Bugis, like the Batta, the Korinchi, the Rejang, and the Lampong, has an alphabet, which, saving such exceptions as may be taken from the fact of its being common to five languages, is a native one, *i. e.* is neither decidedly Arabic like the Malay, nor decidedly Indian like the Javanese. It is Batta, &c. in its general character—not in its details. It embodies more of a literature than any of its congeners. I have before me a Bugis poem, on the hero of a recent war against the Dutch.

English.	Gunungtellu.	Menadu.
Man (*homo*)	manusia	to
—— (*vir*)	satulai	toama
Woman	tabua	wewone
Head	lunggongo'	ulu
Eyes	mata	waren
Nose	ulingo'	nirung
Hair	woho	wuhuk
Teeth	dang'eta	wahang
Belly	mbong'a	poot
Hand	otoho	leng'an
Blood	duhu	raha
Sun	mutuhari	ndoh
Moon	ulano	lelehon
Star	olipopo	tototi an
Fire	tolu	api
Water	teloho	rano
Earth	huta	tana
Stone	batu	watu
Bird	burung	koko
Egg	putitor	atelu
Fish	tota	pongkor.

The Menadu falls into numerous dialects, and sub-dialects; though, probably, into no more than several of its congeners. Its *minutiæ*, however, have been given in detail by A. J. F. Jansen, from whose paper the following short extract is taken as a specimen of the amount of variety which obtains in these parts.

English	*Man (homo)*	*Man (vir)*	*Sea*	*Wind*	*Rain*
Tonsea	touw	tuama	laur	reges	nuran
Klabat-atas	——	——	tasik	——	uran
Likupang	——	——	laur	——	——
Aris	——	——	——	——	——
Negrijbaru	——	——	——	——	——
Klabat-bawa	——	——	——	——	nuran
Tondano	——	——	lawanan	——	naro
Rembokeng	——	——	lour	——	uran
Kakas	——	——	——	——	nuran
Langowan	——	——	tasik	——	uran
Saroinsoig	——	——	lur	——	——
Tournshon	——	——	tasik	——	——
Kakaskassing	——	——	unner-untasik	——	——
Tounbaririj	——	——	laur	——	——
Sonder	——	——	taasik	reger	——
Romohon	——	——	laur	reges	——
Tounbassian	——	——	——	——	——
Touwasang	——	——	salojon	kakab	tukam
Tounpasso	——	——	lur	reges	uran
Kawangkoan	——	——	——	——	——
Ponosakan	intouw	lolakij	balangan	sompot	ujan
Passang	tomata	maanij	wolangon	sonsam	tihiti
Ratahan	——	mouanij	wolangon	wahe	tahiti
Bantik	toumata	mahuanen	rawdouw	pipihi	tahiteij
Sangij	——	eseh	lauduk	anging	tahiti
Tagulangdang	——	——	——	——	——
Talaur	kawenua	——	——	angin	uran
Hotontalo	tau	tololai	auhu	dupoto	didih
Botango	momata	rorach	augu	hibuto	huah
Parigi	tau	langai	tampanao	——	uda
Taheang	tau	nganemaini	——	——	——
Bolong-mongondo	intau	lolakij	dagat	tompot	ujan
Bolong-itang-ota	——	——	bolango	dupota	oha
Kaidipang	——	——	——	——	——
Buol	tau	maane	——	——	ulano
Patos	tona	langai	asih	poiri	udah.

In *Buton* and Amboyna, the variation of dialect is but slight; increasing in *Saparua*, *Ternati*, and *Ceram*.

1.

English.	Buton.	English.	Buton.
Man (homo)	tau	*Foot*	aje
—— *(vir)*	tau	*Blood*	dara
Woman	makonrai	*Day*	aso
Head	ulu	*Sun*	matahari
Eyes	mata	*Moon*	wulah
Nose	ing'a	*Star*	bintoing
Hair	welu	*Fire*	api
Teeth	isi	*Water*	ayer
Belly	babrea	*Stone*	batu
Hand	liman	*Bird*	manuk.

2.

English.	Saparua.	English.	Saparua.
Man (homo)	túma-táwu	*Star*	humário
—— *(vir)*	manáwau	*Fire*	hahúlo
Woman	pipináwa	*Water*	waélo
Head	uruni	*Stone*	hatuo
Eye	maáni	*One*	isahi
Nose	iríni	*Two*	rua
Hair	rhuwon	*Three*	óru
Tooth	nióni	*Four*	haan
Belly	tehúni	*Five*	rima
Hand	rimani	*Six*	noho
Foot	ahini	*Seven*	hitu
Blood	lalani	*Eight*	wáru
Day	kai	*Nine*	siwah
Sun	ria-ma-áno	*Ten*	úhutúhi.
Moon	hulano		

3.

English.	Ternati.	English.	Ternati.
Man (homo)	manusia	*Star*	úna-bintan
—— *(vir)*	nonau	*Fire*	ukut
Woman	fohekeh	*Water*	aki
Head	dopólo	*Stone*	marih
Eyes	táko	*One*	rimoi
Nose	ídung	*Two*	romo-didi
Hair	rambut	*Three*	ra-angi
Teeth	gigi	*Four*	raha
Belly	hoot	*Five*	róma-tóha
Hand	tangan	*Six*	rara
Foot	kaki	*Seven*	tomdi
Blood	dara	*Eight*	tof-kangi
Day	modiri	*Nine*	siyu
Sun	máta-hári	*Ten*	yagimoi.
Moon	búlan		

4.

English.	Ceram.	English.	Ceram.
Man (homo)	tau-máta	*Stars*	butíung
—— *(vir)*	esé	*Fire*	putung
Woman	babini	*Water*	áke
Eyes	mata	*Stone*	bátu
Nose	irung	*One*	sembua
Hair	úta	*Two*	darúa
Teeth	isi	*Three*	tátelu
Belly	tiang	*Four*	épa
Hand	tákiar	*Five*	lima
Foot	bisi	*Six*	nóng
Blood	dára	*Seven*	pítu
Day	eloh	*Eight*	wálu
Sun	eloh	*Nine*	sioh
Moon	búlan	*Ten*	mapuru.

Here ends the north-eastern line, from the extremity of which we return to the parts due north of Borneo, *i. e.* the Sulu Archipelago.

CHAPTER XLVIII.

The Languages of the Sulu Archipelago.—Philippines.—Formosa.

Of the dialects of the long island of Palawan, I know no specimens. They are probably *Sulu* like the following.

English.	Sulu.	English.	Sulu.
Man	ossoog	*White*	mapote
Head	oo	*Black*	maitom
Eye	mata	*Fire*	kalaryu
Ear	taingah	*Water*	tubig
Nose	ilong	*Stone*	bato
Hair	bohoc	*Bird*	manok
Teeth	nipun	*Egg*	iklúg
Hand	kamot	*Fish*	ista
Blood	dugu	*Sun*	adalow
Belly	tian	*Moon*	bulon
Bone	búkúg	*Star*	bitohon
Foot	siki	*Earth*	leopah
Day	hadlaou	*Black*	maitùm
Night	gabi	*Dead*	miatai nah.

In Mindanao the *Bissayan* falls into no less than five dialects. It changes again in Iolo, in Bohol, and in Samar where it approaches the *Tagala*. The Capul or Bissayan of the island of Abac falls into the Inabacnum dialect of the north, the Inagta of the south, and the General Language in which our authority Garcia de Torres preached and administered the sacraments.

The Bissayan of Panaz also falls into sub-dialects—one of which is the Hiligueina, the other the Haraya.

The Camarinos of the next group is the most

Bissayan of the class, and it is probably transitional. The Tagala is the language of the capital, Manilla. The Pampanga and the Iloco approach the Tagala. Of the Pangasinan I only know the name. The Zambali is a mountaineer, the Maitim a (so-called) Negrito, form of speech.

English.	Bissayan.	Iloco.	Cayagan.	Tagala.
Man	lalaqui	lalaqui	lalaqui	tauo
Hair	——	——	——	bohoc
Head	——	——	——	olo
Tooth	——	——	——	ngipin
Tongue	——	——	——	dilah
Eye	——	——	——	mata
Ear	——	——	——	tayinga
Nose	——	——	——	hilaga
Hand	——	——	——	camay
Blood	dugu	darat	daga	dugu
Day	adlau	adlau	aggao	arao
Sun	adlao	init	bilac	arao
Moon	bulan	bulan	fulan	buan
Star	——	——	——	bitoín
Fire	——	——	——	apuy
Water	tubig	danum	danum	tubig
Bird	mamuk	tumatayab	mamanu	ibon
Fish	ísda	ikan	sira	isda
Milk	gatas	tubigtisoso	gatto	gatas
Tree	ponosacahuy	kago	kayu	cahuy
Stone	bato	bato	battu	bato
One	usa	meysa	tadday	ysa
Two	duha	dua	dua	dalaua
Three	tulo	tallo	talu	tatlo
Four	apat	eppat	appa	apat
Five	lima	lima	lima	limo
Six	unum	innem	anam	anim
Seven	pito	pito	pitu	pito
Eight	ualo	ualo	ualu	ualo
Nine	siam	siam	siam	siyam
Ten	napulo	sangapulo	mafulu	iangpono.

The following are said to be Negrito forms of speech.

1.

English.	Umiray.	St. Miguel.	St. Matheo.
Man	laqui	lacay	lacay
Woman	tuvanac	bacus	bacus
Ear	talinga	talinga	talinga

English.	Umiray.	St. Miguel.	St. Matheo.
Blood	saquo	dalaa	galaa
Hand	cumot	gumut	gavat
Foot	siquii	tecut	daadaa
Sky	langot	——	——
Moon	panuodan	bulan	bulan
Star	butatalaa	bitung	bitung
Fire	gagavas	nayan	nayan
Water	urat	vagut	lau
Stone	batu	batu	batu
Tree	pamutingueo	labat	labat
Bird	manoc	manoc	manoc
Fish	ican	ican	isda
I	yaco	tiyac	heyaco
Thou	icamo	hicamu	hica
That	edu	yiay	——
We	dicame	hicami	——
Ye	dicamu	decamu	hicamu
They	ediya	sediya	huya.

2.

English.	Dumagat.	English.	Dumagat.
Hair	ipe*de*	*Moon*	bilan*de*
Eye	mataa*de*	*Star*	bitone
Ear	suge*de*	*Night*	alin*de*
Beard	baang*de*	*Sea*	dagat
Hand	alema*de*	*River*	sayog*de*
Feet	bitis*de*	*Earth*	limac*de*
Knee	bolong*de*	*Tree*	hapoy*de*
Neck	liog	*Forest*	cabutan*de*.
Sun	piglun*de*		

For the *Bashí* islands, the following vocabulary is taken from E. Belcher's Voyage of the Samarang.

English.	Bashí.	English.	Bashí.
Head	ogho	*Moon*	bughan
Hair	buoc	*Earth*	madedah
Eye	mata	*Fire*	apui
Ear	titiduan	*Water*	danum
Belly	budek	*Egg*	ocloy
Bone	tughan	*Fish*	amon
Foot	cocon	*Black*	mabaghen
Day	arao	*Dead*	nadiman.

In *Formosa* we reach the end of the long series of languages akin to the Malay in this direction; for to the

north of Formosa the Japanese dialects begin. That a Malay form of speech was spoken in Formosa was known to Klaproth. That there were more forms of speech than one on the island was also known. Whether they were all Malay was another question.

Between 1624, and 1661, the Dutch occupied the island, and attempted not without a partial success, to introduce Christianity. The result was the *data* for what, until lately, was the only Formosan vocabulary known: one of the *Sideia* dialect. About twenty years ago, however, a *Favorlang* dictionary by Gilbert Happast, A.D. 1650, was discovered and published. This gave a second dialect—almost a second language.

A MS. discovered at Utrecht, and published by Vander Vlis, has supplied a sub-dialect of the Sideia, which, *inter alia*, gives a regular letter change between *r* and *s*.

English.	Klaproth's Formosan (*Sideia.*)	Vander Vlis.
Father	rama	sama
Mother	rena	sena
Water	ralaum	salong
Thunder	rungdung	singding
Tree	parannah	pesanach
Foot	rahpal	sapal
Great	irang	isang
Two	ranka	(so) soa.

It is reasonably suggested by Gabelentz that this is a specimen of a dialect, elsewhere called *Sakam*.

The *Tackais* and *Tiloes* are apparently dialects, or sub-dialects of the Favorlang.

Upon the Formosan languages, with the additions supplied to the original Sideia *data* by the Favorlang, we have a valuable monograph by Gabelentz; the authority for everything contained in the preceding, notice, which is not found in Klaproth. Its main object is the fixation of the places of the Formosan in the Malay class. Gabelentz decides that its affinities are in-

definite and miscellaneous, *i. e.* that it is not so decidedly Philippine as its geographical relations suggest. From this work, I take the following tables, which give twenty-four words out of one hundred and twenty-six. In the present work they serve a secondary purpose, viz., the elucidation of the general characters of the affinities which bind the several languages of the present group together. With the exception of *Guaham*, *Chamori*, *Yap*, *Ulea*, and *Satawal*, all the names have already been met with; so that, if the reader will remember that these are names for certain dialects from the Ladrone and Caroline archipelagoes, he will be sufficiently master of the nomenclature.

English.	*Man*	*Head*	*Hair*	*Forehead*
Favorlang	babosa, sjam	oeno	tâu, ratta	tees
Sida	paraigh	vaungo	vaukugh	——
Tagala	lalaqui	olo	bolo, bohoc	noo
Bissayan	lalaqui	olo	bolbol, bohoc	adtang
Pampango	lalaqui	buntuc	bulbul, icat	canuan
Iloco	lallaqui	olo	——	——
Malay	laki	ulu, kepala	rambut, bulu	dahi, batuk
Javanese	tijang djaler	sirah, kepolo	rambot, woeloe	bathok
Bugis	woroane	ulu	weluak	linroh
Dayak	olo hatuâ	takolok	bulu, balau	lingkau
Sunda	laki, pamegat	hoeloe, mastaka	boe-oek	tarang, taar
Bali	muwani, lanang	tandas, sirah	——	——
Lampong	bakas	hulu	buho	——
Batta	morah	ulu	obu	——
Guaham	lahe	oulou	gapoun oulou,	haï
Chamori	lahi	ulu	gapunulu	——
Yap	pimohn	elingeng	lalügel	——
Ulea	måmoan	methackitim	timui	——
Satawal	mal, mar	roumaï, simoie	alerouma, timoe	man haï
Malagasi	ahy	loha	volo	handrina.

English.	*Eye*	*Nose*	*Ear*	*Mouth*
Favorlang	macha	not	chárrina	ranied, sabbacha
Sida	matta	gongos	tangira	motaus
Tagala	mata	ylong	tayinga	bibig
Bissayan	mata	ylong	talinga	baba
Pampango	mata	arung	talinga	asboc
Iloco	mata	——	——	——
Malay	mata	idung	talinga	mulut

English.	*Eye*	*Nose*	*Ear*	*Mouth*
Javanese	moto	grono, hiroeng	taliengngan	tjangkem, tjotjot
Bugis	mata	ingök	dachuling	timu
Dayak	mata	——	pinding	njama
Sunda	mata	hiroeng	tjeli, tjepil	soengoet
Bali	mata	kunguh	kuping, karna	bungut, changkam
Lampong	mata	egong, iong	chiuping	——
Batta	mahta	igung	suping	bawa
Guaham	mata	gouï inn	talanha	pashoud
Chamori	mata	guihin	talanja	patjud
Yap	eauteg	busemun	ilig	langach
Ulea	matai	wathel	talengel	eol
Satawal	metal, messaï	poiti, podi	talinhe	ewaï
Malagasi	maso	orana	sofina	vava.

English.	*Tooth*	*Tongue*	*Beard*	*Neck*
Favorlang	sjien	tatsira	ranob	bokkir, arribórri-bon
Sida	waligh	dadila	——	taang
Tagala	ngipin	dila	gumi	lyig
Bissayan	ngipun, salat	dila	sulang, bungut	liog
Pampango	ipan	dila	baba	batal
Iloco	——	——	——	atingnged
Malay	gigi	lidah	janggut, ramos	leër, jangga
Javanese	wodjo, hoentoe	hilat	djenggot	djonggo, goeloe
Bugis	isi	lila	jangkok	ölong
Dayak	kasinga	djela	djanggut	ujat
Sunda	hoentoe, waos	leetah, ilat	djanggot	beheng
Bali	gigi, untu	layah, hilat	——	bahong
Lampong	ipon	ma	——	galah
Batta	ningi	——	——	——
Guaham	nifin	oula	——	agaga
Chamori	nifin	hula	atschai	hagaga
Yap	mulech	athaen	räp	lügunag
Ulea	nir	luel	elsål	uel
Satawal	ni, gni	loueï laouel	alouzai, alissel	falouï, ounougaï
Malagasi	nify	lela	volom-bava	tenda, vozona.

English.	*Breast*	*Belly*	*Arm*	*Hand*
Favorlang	arrabis, zido	cháan	tea	rima
Sida	avâu	vauyl	pariau	rima
Tagala	dibdib, soso	tiyan	patay	camay
Bissayan	dughan, soso	tian	butcon	camot, camay
Pampango	salo, susu	attian	tacdai	camat, camauo
Iloco	barucung, susu	——	——	ima
Malay	dada, susu	prut	tangan	asta, tangan
Javanese	djodjo, soesoe	pedahaarran	langngen	hastho, tangngan

English.	*Breast*	*Belly*	*Arm*	*Hand*
Bugis	aroh, susu	babuwa	——	lima
Dayak	usok, susu	knai	lengä	lengä
Sunda	dada, soesoe	betteng, lamboet	lengen	lengen, panangan
Bali	niu-niuh	basang, watang	——	lima, tangan
Lampong	susu-amah	batong	——	chiulok, chulu
Batta	——	boldok	tangan	tangan
Guaham	ha ouf, soussou	touïann	hious	kanaï
Chamori	hauf, susu	tudjan	kanei	kanei
Yap	nüerungoren, thi-thi	thugunem	pach	karovinarine-pagh
Ulea	uwal, thithi	siel	bäï	humutel
Satawal	loupaï, oupoual, ti, toussagaï	segaï oubouoï	rape lepeï	ga leïma, pra nema
Malagasi	tratra	kibo	sandry	tànana.

English.	*Finger*	*Foot*	*Heart*	*Blood*
Favorlang	apillo	asiél	totto, tutta	tagga
Sida	kagamos	rahpal, tiltil	tintin	àmagh
Tagala	dali	paa	poso	dugo
Bissayan	torlo	teel, siqui	posoposo	dugo
Pampango	taliri	bitis	pusu, busal	daya
Iloco	——	——	naquem	dara
Malay	jari	kaki, pada	ati	darah
Javanese	derridji	soekoe, podo	batos, hati	rah
Bugis	jari	ajeh	ati	dara
Dayak	tundjuk	pai	atei	daha
Sunda	ramo	soekoe, dampal	djadjantoeng	gettih
Bali	jariji, hanti	chokor, suku	jantung	gateh, rah
Lampong	jari	chiukot	jantung	rah
Batta	djidi muduk	——	——	mutter
Guaham	kalouloud	adin	——	——
Chamori	kalulud	adding	——	haga
Yap	pugelipagh	garovereven	——	ratta
Ulea	kasthel	petehl	——	ta
Satawal	attili pai	pera perai	——	atchapon
Malagasi	rantsan-tànana	tongotra	fo	ra.

English.	*Flesh*	*Bone*	*Milk*	*Skin*
Favorlang	bóá	oot	tach o zido	maram
Sida	wat	toural	hakey	validt
Tagala	laman	bot-ò	gatas	balat
Bissayan	onor, tayor	tulan	gatas	anit, panit
Pampango	laman, bulbul	butul	gatas, sabad	balat, catat
Iloco	dumara	——	——	——
Malay	daging	tulang	susu, ayar-susu	kulit

English.	*Flesh*	*Bone*	*Milk*	*Skin*
Javanese	dhaging	tosan, baloong	tojo soesoe	koelit
Bugis	juku	buku	susu	uli
Dayak	isi	tolang	djohon-tusu	upak
Sunda	laoek, daging	toelang	tji-soesoe	koelit
Bali	hisi, daging	tulang, balung	nyonyo	kulet
Lampong	dagaing	tulan	wai-susu	bawa
Batta	——	——	——	——
Guaham	——	tolan	——	——
Chamori	——	——	tschugùsusu	——
Yap	——	——	lengirén	——
Ulea	——	——	fåll	——
Satawal	fetougoul	roulou peï	——	pouai
Malagasi	nofo	taolana	ronono	hoditra.

Whether this be the language of the *aborigines* of Formosa is doubtful. All that can be said is, that no sample of any second language is known.

CHAPTER XLIX.

Micronesia.—Tobi.—The Pelew islands.—The Caroline and Marianne (or Ladrone) Archipelagoes.—The Polynesia.

By Micronesia is meant everything between Gilolo and the Philippines on one side, and the Navigator's Islands, or Samoan Archipelago, on the other. The first steps in the passage are long ones, and the group is, to some extent, artificial.

For Tobi, or Lord North's Island, and the Pelew group; important as these islands are for any investigation which, like the present, derives Polynesia from Micronesia, and Micronesia from either the Philippines or the parts about Tidore and Gilolo, we have but scanty *data*.

English.	Tobi.	English.	Tobi.
Man	amare	*Moon*	mokum
Woman	vaivi	*Star*	uitsh
Head	metshemum	*Fire*	yaf
Hair	tshim	*Water* (*fresh*)	taru
Beard	kusum	—— (*salt*)	tat
Hand	kaimuk	*Stone*	vas
Foot	petchem	*Bird*	karum
Bone	tshil	*Fish*	ika.
Sun	yaro		

For the Pelew islands we have the following vocabularies, the first of which is from Marsden, the second from Keate's account of the islands.

English.	Pelew (1.)	Pelew (2.)
Man	arracat	masaketh
Head	pudeluth	botheluth
Eye	muddath	colsule
Nose	koyum	kiule
Beard	unwulel	ungelell
Hand	kurruel	kemark

English.	Pelew (1).	Pelew (2).
Blood	——	arrasaack
Day	kuguk	cúcúk
Night	kapisongi	kaposingi
Dead	mathe	mathee
White	kalelu	kellelu
Black	kaletori	cattetou
Fire	ngaou	karr
——	miul	——
Water	ralm	arral
Earth	kutum	——
Stone	——	path
Bird	kochayu	cockiyú
——	malk	——
Egg	——	niese
Fish	nikel	neekel
Sun	kioss	coyoss
Moon	puyur	pooyer
Star	beduk	bethuck
One	tang	tong
Two	urung	oroo
Three	othay	othey
Four	awang	oang
Five	aim	aeem
Six	lollom	malong
Seven	awith	oweth
Eight	ai	tei
Nine	etteu	etew
Ten	truyuk	tricook
——	magoth	makoth.

Few languages are more important than those of the small islands hereabouts. They should be compared not only with the Philippine, but the Formosan—with which the Pelew has some remarkable coincidences.

The typical languages of Micronesia are the following.

English.	Guaham.	Chamori.	Yap.	Ulea.	Satawal.
Man	lahe	lahi	pimohn	mamoan	mal
Woman	palawan	palauan	wupin	tabut	rabout
——	aga	——	——	——	faifid
Head	oulou	ulu	elingeng	methackitim	roumai
——	——	——	——	——	simoie
Hair	gapoun-oulu	gapunulu	lalügel	timui	aleroumai
——	——	——	——	——	timoi

English.	Guaham.	Chamori.	Yap.	Ulea.	Satawal.
Eye	mata	mata	eauteg	matai	metal
Nose	gouiinn	guihin	busemun	wathel	poiti
Tooth	nifin	ṇifin	mulech	nir	ni, gni
Tongue	oula	hula	athaeu	luel	laouel
Beard	——	atshai	rap	elsal	alouzai
Neck	agaga	hagaga	lügunag	uel	faloui
——	——	——	——	——	ounougai
Ear	talanha	talanja	ilig	talengel	talinhe
Mouth	pashoud	patjoud	langach	eol	ewai
Breast	haouf	hauf	nüerungoreng	uwal	loupai
——	susu	susu	thithi	thithi	ti
Belly	touiann	tudjan	thugunem	siel	segai oubouoi
Arm	hious	kanei	pach	bai	rape lepei
Hand	kanai	kanei	karovenarenepagh	humutel	galeima
——	——	——	——	——	pranema
Finger	kalouloud	kalulud	pugehpagh	kasthel	attilipai
Foot	adin	adding	garovereven	pethl	peraperai
Blood	——	haga	ratta	ta	achapon
Sky	——	langin	lang	lang	——
Day	——	haani	——	——	——
Night	——	poeni	kainep	ebong	poum
Sun	——	addau	al	al	ial, alet
Moon	——	pulan	moram	moram	maram
——	——	——	——	——	alig ouling
Star	——	putiun	tuv	fiss	fiez
Cloud	——	mapagahes	tharami	tharami	saronn
——	——	——	——	——	ieng manileng
Wind	——	mạngeu	niveng	äang	ianhe
Rain	——	utjan	nu	uth	oroo
Water	hanoum	kanum	munum	eliimi	ral
River	——	saddug	lull	eath	——
——	——	——	eatsh	——	——
Sea	tassi	tahsi	näo	lao	tati
——	——	——	——	——	amourek
Fire	goifi	quafi	——	eaf	iaf
Smoke	assu	athanenevi	aevi	oath	——
Earth	——	tahno	wunau	valli	merolo
Stone	ashou	atju	malang	vas	fahou
Tree	——	uddunhadju	pan	oluel	pelagoullouk
Great	——	dankulu	poga	eolep	etalai
Little	——	dikiki	wätich	edigit	emouroumors
Cold	——	——	ollüm	isaleu	——
Warm	——	——	eatho	läss	issa pouërs
——	——	——	——	——	elief
I	——	quaho	igagk	ngang	——
Thou	——	——	hago	——	——

The Marianne islands are continued into the Kingsmill (Tarawan) group, and the Radack and Ralik chains; our scanty *data* for these being due to Mr. Hale, the philologue under Captain Wilkes in the United States Exploring Expedition.

(1.)

English.	Mille.	English.	Mille.
Man	momarn	*Stone*	rukkah
Head	borrum	*Bird*	pao
Ear	ladzhilligin	*Egg*	lip
Eye	middarn	*Fish*	ik
Hand	ban	*I*	i
Foot	nen	*He*	ia
Mouth	langwen	*One*	dzhuon
Nose	bathart	*Two*	rua
Teeth	nin	*Three*	tilu
Nail	agguk	*Four*	emen
Sun	al	*Five*	lailem
Moon	allung	*Six*	*dildzheno*
Star	edzhu	*Seven*	*adzheno*
Fire	kidzhaik	*Eight*	dżhurigol
Water (*fresh*)	reniun	*Nine*	me dzhuon
—— (*salt*)	lajet	*Ten*	dzhuon.

(2.)

English.	Tarawan.	English.	Tarawan.
Man	umane	*I*	ngai
Head	atu	*Thou*	unggoe
Beard	buai	*He*	tena
Ear	taringa	*One*	te
Eye	mata	*Two*	ua
Nose	bairi	*Three*	teni
Tongue	newe	*Four*	a
Sun	tai	*Five*	nima
Moon	makainga	*Six*	ono
Fire	ai	*Seven*	iti
Water (*salt*)	taari	*Eight*	oanu
Bird	man	*Nine*	rua
Fish	ika	*Ten*	tegaun
Stone	atip		

My house	im-arh
Thy house	im-um
His house	im-en
Our house	im-erro
Their house	im-derh
Whose house	im-en-wen.

The following represent the dialect of De Peyster's Islands :—

English.	Fakaofo.	English.	Fakaofo.
Man	tangata	*Mouth*	ngutu
Woman	fafine	*Nose*	isu
Eye	mata	*Tongue*	alelo
Ear	talinga	*Sun*	la
Hair	ulu	*Moon*	masina
Beard	kumikumi	*Fire*	afi
——	talafa	*Bird*	manu
Tooth	nifo	*Fish*	ika
Foot	vae	*Stone*	fatu
Hand	lima	*Tree*	lakau.

With the Samoan Archipelago begins Polynesia Proper as opposed to Micronesia.

(1.)

English.	Marquesas.	Kanaka (of the Sandwich Islands).
Man	enama	kanaka
Head	upoho	poho
Eyes	mata	maka
Nose	ihu	ihu
Mouth	fafa	aha
Ear	puaina	pepeiac
Tooth	niho	nino
Tongue	eo	lelo, leo
Back	tua	kua
Beard	kumikumi	umiumi
Blood	toto	koko
Bone	ivi	iii
Hand	ima	limo
Foot	vae	vae
Day	a	la
Night	po	po
Sun	aomati	aomati
Moon	mahina	mahina
Star	fetu, hetu	hoku
Earth	henua	honua
Sea	tai	kai
Fire	ahi	ahi
Water	vai	vai
Stone	kea	pohaku
Tree	kaau	laau
Bird	manu	manu
Fish	ika	ia
One	tahi	kahi

English.	Marquesas.	Kanaka (of the Sandwich Islands).
Two	ua	lua
Three	tou, toru	kolu
Four	ha	ha
Five	uma	lima
Six	ono	ono
Seven	hita	hiku
Eight	vau	valu
Nine	iva	iva
Ten	onohuu	umi.

(2).

English.	Maori (of New Zealand).	English.	Maori (of New Zealand).
Head	upoho	*Nose*	ihu
——	huruhurie	*Day*	ao
——	makawe	——	mahana
——	mahunga	——	ra
——	whakahipa	*Sun*	ra
Belly	kopu	——	mamaru
——	mánawa	*Moon*	komaru
——	rui	——	marama
Back	tuara	*Star*	whelu
Body	tinana	*Stone*	kamaka
Bone	iwi	——	kohalii
Ear	taringa	——	toka
Eye	kanohi	——	nganga
——	kara	*Bird*	manu
Mouth	mangai	*Fish*	ika
——	waha	——	ngohi.
——	mawhera		

MISCELLANEOUS VOCABULARIES.

(1.)

English.	Rotuma.	English.	Rotuma.
Woman	hani	*Eye*	matho
Head	thilu	*Mouth*	nutsu
Ear	thalinga	*Blood*	toto
Tooth	ala	*Sun*	asa
Tongue	alele	*Day*	asa
Foot	afthia	*Moon*	hula
Nose	isu	*Star*	hethu
Beard	kumkum	*Fire*	rahi
Hair	levu	*Water*	vai

English.	Rotuma.	English.	Rotuma.
Water (salt)	sias	*Three*	——
—— (*fresh*)	tan	*Four*	hake
Stone	hathu	*Five*	lima
Bird	manmanu	*Six*	——
Egg	kalodhi	*Seven*	hithu
Fish	ia	*Eight*	valu
One	esea	*Nine*	——
——	ta	*Ten*	pohe
Two	——	——	sanghulu.

(2.)

English.	Ticopia.	English.	Ticopia.
Man	tanhata	*Ear*	tarinha
Woman	fefinetapú	*Sun*	lera
Beard	tarafa	*Moon*	marama
Mouth	nhutu	*Star*	fetu
Arm	lima	*Fire*	afi
Head	ulu	*Water*	vai
Hair	raulu	*Sea*	moana
Tooth	nifo	*Fish*	ika
Blood	kefo	*Milk*	vaiu
Tongue	lelo	*Egg*	fouai
Nose	issu	*Bird*	manu
Eye	mata	*Stone*	fatu.

(3.)

English.	Cocos Island.	English.	Cocos Island.
Eyes	matta	*Moon*	massina
Nose	esou	*Star*	fittou
Hair	urug	*One*	taei
Teeth	nifo	*Two*	loa
Hand	fatinga-lima	*Three*	tolou
Fire	umu	*Four*	fa
Water	waij	*Five*	lima
Earth	kille	*Six*	houno
Stone	fattou	*Seven*	filou
Swine	wacka	*Eight*	walo
Bird	ufa	*Nine*	ywou
Fish	ica	*Ten*	ongefoula.
Sun	la		

(4.)

English.	Wahitaho.	English.	Wahitaho.
Head	houpoco	*Star*	ehani
Eye	matta	*One*	tahi
Nose	hihou	*Two*	houah
Tongue	houhoho	*Three*	tohou
Tooth	niho	*Four*	fah
Hand	mana	*Five*	himah
Dead	matte	*Six*	hono
Swine	boaca	*Seven*	fetto
Fish	eatou	*Eight*	vaho
——	ehika	*Nine*	hiva
Sun	eha	*Ten*	onohohou.
Moon	oumati		

(5.)

English.	Mayorga.	English.	Mayorga.
Head	hulu	*One*	taha
Eye	mata	*Two*	hua
Nose	yhu	*Three*	tolu
Tongue	loulu	*Four*	fa
Tooth	nifu	*Five*	nima
Hand	afi-nema	*Six*	ono
Dead	matte	*Seven*	fito
Water	bay	*Eight*	fatu
Earth	yuta	*Nine*	giba (?)
Swine	pauca	*Ten*	tongoa-fulu.
Egg	tomoa		

(6.)

English.	Paumotu.	English.	Paumotu.
Man	hakoi	*Sea*	takarari
Woman	erire	*Fire*	neki
Head	penu	*Water*	komo
Tongue	mangee	*Wind*	rohaki
Bone	keingi	*Fish*	paru
Moon	kawake	*Tree*	mohoki.
Rain	toite		

The practice of extending the *tabú* to words is Polynesian: *e. g.*, when a chief dies the use of such terms as are either identical with, or similar to, his name is forbidden. There is also, in the larger islands,

a kind of ceremonial language. That these are artificial elements is plain. They are elements, however, of which most languages show either the rudiments or the fragments.

In Basque we have a ceremonial conjugation. In South America there is more than one language where the women use one word, the men another; a fact which has been exaggerated into a pair of languages (one for each sex), with an explanatory hypothesis to match.

Bating, however, the facts of this kind, the Polynesian dialects are those wherein the artificial element is at zero. It is but lately that they have been written at all: nor were they, before the introduction of the present missionary influences, in either direct or indirect contact with any languages more cultivated than themselves. For the phenomena, then, of a thoroughly natural and spontaneous development they are materials of pre-eminent value.

CHAPTER L.

The Papua Class.—Guebe, &c.—New Guinea.—New Ireland, &c., to New Caledonia.

In making the Malay division end at Ceram, and the Papua begin at Guebe, I chiefly consult convenience; inasmuch as, along the line of contact, there are notable signs of transition.

From the small Archipelago, at the north-western extremity of New Guinea, and from New Guinea itself, the line of Papua languages runs south and south-east, *viâ* New Britannia, New Hanover, New Ireland, the Solomon Islands, &c., Mallicollo, Erromango, Tana, Erronan, Annatom, to New Caledonia. The Louisiade Archipelago is also Papua; as are the islands in Torres Straits—*i. e.* they are Papua rather than Australian. Twenty years ago, the languages of this class were all but unknown, not one of them having ever been reduced to writing, or even learned by an educated European. That no Hollander ever spoke any of the dialects of the north-western coast of New Guinea cannot indeed be asserted unconditionally—though the doctrine *de non apparentibus*, &c., suggests that such was the case. Nothing, however, of any importance concerning them was communicated to the world at large. Of the Tana language, a MS. grammar by Mr. Heath had been inspected by Dr. Prichard, who stated that the language which it represented differed entirely from

the Polynesian. It abounded with inflections, and had a peculiar form by which *three* persons were spoken of—a form distinct from the dual, and distinct from the plural, a form for which the term *trinal* was suggested.

The little knowledge involved in these fragmentary facts, created a tendency to put a high ordinal value on the characteristics of the Papua grammar; a value in which there is, probably, a certain amount of exaggeration.

Beginning with the language of the small island of *Guebé*, which lies somewhat nearer to Gilolo than to New Guinea, we find in the following vocabulary, at least, a notable difference between it and the *Waigiú* spoken immediately under the Equator and within sight of the mainland of New Guinea itself.

English.	Guebé.	Waigiú.
Man	syniat	——
Woman	pine	——
Head	kouto	kagala
Eye	tam	——
**Eyes* (?)	tadji	jadjiemouri
Nose	kassugnor	soun
Mouth	kapiour	ganganini
Lips	kapiondjais	——
Teeth	kapiondji	onalini
**Tongue*	mamalo	——
Ear	kassegna	——
Cheek	affoffo	——
Beard	ajangout	gangafoni
Hair	kalignouni	——
Neck	kokor	——
Belly	siahoro	synani
Arm	kamer	kapiani
Hand	fadlor	konkafeni
Back	——	kouaneteni
Foot	——	kourgnai
Skin	kinot	rip
Sun	astouol	——
**Fire*	ap	——
Sea	tasfi	——

English.	Guebé.	Waigiú.
* *Water (fresh)*	aer omissi	——
* *Bird*	mani	——
* *Fish*	hin	——
One	pissa	——
Two	pilou	——
Three	pitoul	——
Four	piffat	——
Five	pileme	——
Six	pounnoun	——
Seven	piffit	——
Eight	poual	——
Nine	pissiou	——
Ten	otsha	——

The Papuan Proper is chiefly known from the parts about Port Dorey; where the first of the following vocabularies was collected by Forrest, as early as A.D. 1774–1776.

English.	Papuan.	Arago.
Man	sononman	snone
Woman	binn	biene
Head	——	vrouri
Eye	——	tadeni
——	——	grarour
Mouth	——	soidon
Tooth	——	nacoere
Tongue	——	ramare
Ear	——	kanik
Hand	——	konef
Arm	——	bramine
Leg	——	oizof
Foot	——	oibahene
Blood	——	riki
Day	——	ari
Sun	rass	rias
Moon	hyck	——
Star	mak	——
Fire	for	afor
Water	war	ouar
—— (*salt*)	warmassin	——
—— (*sweet*)	warimassin	——
River	warbike	——
Sea	——	sorene
Rain	——	meker
Fish	èen	iene

English.	Papuan.	Arago.
Bird	moorsankeen	man (?)
——	——	bourore
Hog	ben	baine
Tree	kaibus	——
House	rome	rouma
Egg	——	bolor
——	——	samoure
Hill	bon	——
Sand	yean	iene
White	pepoper	——
Black	pyssin	——
One	oser	ossa
Two	serou	serou
Three	keor	keor
Four	tiak	tiak, fiak
Five	rim	rime
Six	onim	oneme
Seven	tik	sik, fik
Eight	war	ouar
Nine	siore	siore
Ten	samfoor	samefour.

Taking the numerals as a test, the Archipelago and the neighbourhood of Port Dorey give a multiplicity of sub-dialects.

(1.)

English.	Aropin.	Tandia.	Dasen.
One	wosio	nai	joser
Two	woroe-o	roesi	socroe
Three	woro	toeroesi	toroe
Four	woako	attesi	ati
Five	rimo	marasi	rembi
Six	rimo-wosie	marasimge	rimbi-oser
Ten	sagoero	oetin	arisa.

(2.)

English.	Jower.	Wandamin.	Arfak.
One	re-be	siri	woam
Two	re-doe	mondo	jan
Three	re-oe	toro	kar
Four	re-a	at	tar
Five	brai-a-re	rim	maswar
Six	brai-a-rebe	rimmasiri	kaswar
Ten	brai-a-redoe	rimmasoerat	marswar.

(3.)

English.	Omar.	Insam.	Amberbaki.
One	kotim	keteh	toe
Two	redis	roesi	ker
Three	etirom	korisi	noer
Four	eat	aka	boat
Five	matisi	rima	mer
Six	kolim	keteh	ebetoe
Ten	maptides	boeki, roesi	onger.

(4.)

English.	Karon.	Pome.	Seroci.	Moor.
One	dik	korii	bo-iri	tata
Two	we	koiroe	bo-roe	roeroe
Three	gre	toro	bo-toro	oro
Four	at	at	bo-ah	ao
Five	mik	rim	rim	rimo
Six	mak	ona	boiri-kori	rimo-tata
Seven	fret	itoe	bor-kori	roeroe
Eight	ongo	waro	botd-kori	oro
Nine	masiwo	isioe	boa-kori	ao
Ten	mesoe	awrah	soerat	toverah.

(5.)

English.	Hillmen, to the West of Amsterdam, and Middleburgh.	Ron.	Beak & Mefur.
One	mele	joser	sai
Two	ali	noeroe	doei
Three	told	'ngo-kor	kior
Four	fak	fak	fiak
Five	mafoek	lim	lim
Six	maflenene	onim	onim
Seven	ane-mele	onememaeroe	tiek
Eight	ali	onemegnokor	war
Nine	tolo	onenfak	siew
Ten	feh	onemerim	samfor.

(6.)

English.	Ansoes.	Salawatti.
One	koiri	sa
Two	korisi	rœ
Three	todoe	tor
Four	moano	fat
Five	di	rim
Six	wona	onim
Seven	itoe	fiet
Eight	india toro	war
Nine	india ato	si
Ten	hoera	lafa.

The following vocabularies are from the south and west, being chiefly spoken on the coast.

English.	Lobo.	Utatanata.
Man	marrowane	marrowane
Woman	mawinna	——
Cheeks	wafiwiriongo	awanu
Eyes	matatongo	mame
Hand	nimangouta	toemare
Head	umun	oepauw
Arms	nimango	too
Back	rasukongo	urimi
Belly	kamborongo	imau
Foot	kaingo	mouw
Hair	monongfuru	oeirie
Mouth	oriengo	irie
Nose	sikacongo	birimboe
Neck	garang	ema
Tongue	kariongo	mare
Teeth	riwotongo	titi
Sun	orak	——
Water	malar	warini
Rain	komak	komak
River	walar nabetik	warari napettike
Bird	manoe	——
Hog	búi	oe
Island	nusu	——
Tree	akajuakar	kai
Bow	——	amuré.

English.	Triton Bay.	Mairassis.	Onim.
Man	marowana	iohanouw	——
Head	monongo	nangoewoe	onimpatin
Hair	monongfoero	nangoekatoe	ampoewa
Eye	matatongo	namboetoe	matapatin
Nose	sikaiongo	nambi	wirin
Mouth	oriengo	naros	soeman
Tooth	roewatongo	sifa	nifin
Hand	nimangoeta	okorwita	——-
Foot	——	——	nimin kaki
Sun	orah	ongoerah	rera
Moon	foeran	foeran	poenono
Earth	ena	gengena	gai
Fire	iworo	api	——
Water	walar	wata	weari.

For the islands of Torres Straits, viz.: the Darnly

Islands (Erroob and Maer) and the Murray Islands, vocabularies in the appendix to Juke's Voyage of the Fly give somewhat full specimens. The tables in which they appear show the difference between the South Papua and the North Australian. It is a difference, however, which is easily exaggerated; as in the first seventeen words we find the following coincidences.

English.	Papua.	Australian.
Cheek	bag	bag
Eye	illcap	danacap
Eyelid	illcamush	——
Eyelash	——	dammuche
Ear	gereep	coora
Nose	peet	peechi.

The collective name for the Erroob, Maer, and Massied forms of speech is Miriam.

The Redscar Bay, Dufaure Island, and Brumer Island dialects are known through the vocabularies of the Rattlesnake, collected by Macgillivray. They are allied to each other—the latter being very closely allied to the Duchâteau Island of the Calvados, and the Brierly Island of the Louisiade, group.

English.	Erroob.	Redscar Bay.
Man	kaimeer	tau
——	lammar	——
Woman	koskeer	——
——	mada	ahine
Child	kaþelli	mero
Head	kerim	kwara
Eye	irkeep	mata
Ear	laip	taiya
——	pell	——
——	gereep	——
Nose	peet	uda
Mouth	nuga	mao
——	tae	——
Lips	meet	pipina
Teeth	tirreg	isi
Tongue	werrút	mala

English.	Erroob.	Redscar Bay.
Hair	moos	hui
Neck	perreg	——
Hand	tag	ima
Foot, or Leg	taertar	——
——	gab	——
Blood	mam	——
Sky	baz	garewa
Sun	gegger	mahana
Moon	maeb	nowarai
Star	waer	——
Fire	úra	kaiwa
Water (fresh)	nea	goila
—— *(salt)*	goor	arita
Stone	bakeer	weu
Wind	wag	——
Sea	carrem	——
Sand	wae	geragera
Tree	igger	——
I	cai	——
Mine	cara	——
Thou	ma	——
Your	mara	——
One	netat	ta
Two	naes	rua
Three	naesa netat	toi
Four	——	hani
Five	——	ima.

Here we leave the southern, and returning to the parts about Waigiú, follow the northern, eastern, or north-eastern line.

English.	New Ireland.	Port Praslin.
Head	púklúk	——
Ear	pralenhek	palalignai
Eye	matak	mata
Hair	iuk	epiu
Beard	kambissek	katissende
Nose	kambussuk	mbussu
Mouth	lok	mlo
Tooth	insek	ninissai
Tongue	karmea	kermea
Arm	limak	——
Finger	oulima	lima
Neck	kondaruak	kindurua
Back	taruk	plaru

English.	New Ireland.	Port Praslin.
Foot	balankeke	pekendi
Sun	kamiss	——
Moon	——	kalan
Fire	——	bia
Water	malum	molum
Sea	——	bun
Bird	manuk	——
Fish	siss	sis.

Bauro, or San Christoval, along with Guadalcanar, belongs to the Solomon Islands. The Rev. J. Patteson's First Attempt in the Bauro Language gives us our materials, which consist of the Lord's Prayer, two short prayers, and a catechism concerning the Fall of Man and his Redemption.

English.	Bauro.	English.	Bauro.
Man (*homo*)	inone	*Sky*	aro
—— (*vir*)	sai	*Moon*	hura
Woman	urao	*Water*	wai
Hand	rima	*House*	oma
Day	dangi	*Tree*	hasiai.

English.	Guadalcanar.	English.	Guadalcanar.
Man (*homo*)	inoni	*Sit*	tooru
—— (*vir*)	mane	*I*	inau
Woman	kene	*Thou*	io
Father	amma	*He*	ia
Son	gare	*Thine*	amu
Child	mare	*His*	ana
Good	siene	*One*	tai
Bad	tös	*Two*	arua
Die	mai	*Three*	oru.
Hear	noro		

In Vanikoro, three languages are spoken.

English.	Vanikoro.	Tanema.	Taneamu.
Man	lamoka	ranuka	amualigo
Woman	verume	ranime	vignivi
Beard	úngúme	kole	vingumia
Arm	me	menini	maini
Tooth	ugne	kole	indzhe

English.	Vanikoro.	Tanema.	Taneamu.
Mouth	ugrenili	——	——
Tongue	mea	mia	mimiae
Hair	wennbadzha	valanbadzha	valanbadzha
Back	dienhane	delenana	diene
Leg	kelenili	alenini	aeledà
Moon	mele	——	——
Fire	nebie	gnava	iaua
Water	wire	nira	ero.

The next two vocabularies are from the New Hebrides.

(1.)

English.	Mallicollo.	English.	Mallicollo.
Man (homo)	nebök	*Bird*	moero
—— *(vir)*	bauenunk	*Fish*	heika
Woman	rambaiuk	*One*	sikai
——	rabin	*Two*	e-ua
Father	aramomau	*Three*	e-roi
Child	urare	*Four*	e-vatz
Head	basaine	*Five*	e-rima
Eye	maitang	*Six*	su-kai
Ear	talingan	*Seven*	whi-u
Tooth	rebohn	*Eight*	oroi
——	warrewuk	*Nine*	whi-vatz
Nose	noossun	*Ten*	singeap.
Hair	membrun baitang		

(2.)

English.	Tana.	English.	Tana.
Man	aremana	*Sea*	tasi
Woman	peran	*Good*	masan
Father	rumune	——	aumasan
Son	mati	——	ratutakat
Body	nupuran	*Bad*	ellaha
Heart	reren	*Holy*	ekenan
Sun	mere	*Great*	asori
Moon	maukua	*Many*	repuk
Bird	manu	*Eat*	ani
Fish	namu	*Speak*	mani
Tree	nei	——	mankeari
Fire	nāp	*Hear*	matareg.
Earth	tana		

The Gospel of St. Luke in *Annatom* was published in 1852, by the Rev. J. Geddie; and in 1853, that of St. Mark in Sydney. These, along with other external confluences, have introduced—

From the Greek.

Agelo	*angel*	Aprofeta	*prophet*
Areto	*bread*	Sito	*wheat*
Apeitome	*circumcision*	Baptizo	*baptize.*

From the English.

Süp	*sheep*	Pigad	*peg*
Flaur	*flour*	Leven	*leaven*
Mint	*mint*	Ru	*rue*
Waina	*wine*	Kot	*coat*
Mune	*money*	Apalse	*palsy.*
Wik	*week*		

English.	Annatom.	English.	Annatom.
Man	atimi	*Day*	adiat
Husband	atumnya	*Sun*	nagesega
Wife	ehgai	*Moon*	mahoc
Woman	takata	*Star*	moijeuw
Head	nepek	*God*	Atua
Hair	umri idjini	*Wind*	nimtinjop
Eye	esganimtai	*Rain*	incopda
Ear	intikgan	*Fire*	caup
Nose	ingedje	*Water*	wai
Mouth	nipjineucse	*Sea*	unjop
Tongue	namai	*Stone*	hat
Tooth	nijin	*Land*	obohtan
Hand	ikma	*Rock*	elcau
Finger	nupsikma	*Hill*	lo-la eduon
Foot	eduon	*Dog*	kuri
Blood	unja	*Bird*	man
Sky	nohatag	*Fish*	mu.

With the Polynesian and Malayan languages in general, the Annatom has, at least, the following words in common—

English.	Annatom.	
Water	wai	wai—*Endé*
Fire	caup	api—*Guebé*
Bird	man	mani—*Guebé*
Tooth	nijin	nihi—*Endé*
Foot	eduai	ldi—*Bima*
Die	mas	mati—*Malay*
House	eom	umah—*Javanese*
One	ethi	aida—*Timor*
Two	ero	erua—*Manatoto, &c.*
God	Atua	Atua—*Polynesian, &c.*

English.	Annatom.	
Hill	eduon	wotang—*Solor*
Stone	hat	fatu—*Timor*
Man	atimi	atoni—*Timor*
Hen	jaa	jangjang—*Macassar*
Dog	kuri	kuri—*Ticopia*
Kava	kava	kava—*Polynesia.*

Words like *aktaktai, epto, eropse, esvi, inwai, inpas, inridjai, imtak, uctyi, imiisjis, intas, eucjeucjaig, injop,* &c., show that the Annatom phonesis is less vocalic than that of the other islands.

In Erromango there are, at least, two dialects; apparently three—the third the common language of the island at large, or its central districts.

English.	Northern Dialect.	Southern Dialect.
Man (homo)	neteme	yirima
Woman	nasivin	yarevin
Sky	unpokop	nimpokop
Earth	nemap	dena
Sun	nipminen	umangkam
Moon	itiis	iriis
Star	mose	umse
Sea	tåk	de
Hill	numpur	numbuwa
Bush	tebutui	undumburui
Plant	denuok	dokmus
God	nobu	uboh
Chief	natåmonok	yarumne
Father	itemin	rimin
Mother	dinemi	ihnin
Word	nam	novul
Fire	nom	nampevang
Breadfruit	nimara	nimal
House	nimo	nima
Fruit	nobuwan-ne	nimil.

English.	Erromango.	English.	Erromango.
Man	etemetallam	*Younger brother*	abmissai
——	neteme	*Son*	niteni
Woman	wasiven	*Head*	numpu
——	nahivin	*Eye*	nimmint
Father	etemen	*God*	Nobu
——	itemin	*Sky*	pokop
Mother	dineme	*Sun*	nitminen
Wife	retopon	*Moon*	tais
Brother	avongsai	*Star*	masi

English.	Erromango.	English.	Erromango.
Wind	mankep	*Hill*	numpua
Fire	nom	*Stone*	inevat
Day	kwaras	*Bird*	menuk
——	dan	*Fish*	nomu
Night	rumerok	*Tree*	nei
Earth	maap	*Fruit*	nobowane
Sea	tak	*Leaf*	ankalon
Water	nu	*House*	nimua.

For the language of *Lifu*, a language of the Loyalty group, we have but few *data*—viz., A Book for Boys and Girls; The Lord's Prayer; the Creed, Prayers, a Primer (?), A Book for showing the Rule of God; a few words; and the numerals.

English.	Lifu.	English.	Lifu.
One	chas	*Six*	chagemen
Two	luete	*Seven*	luegemen
Three	konite	*Eight*	konigemen
Four	eketse	*Nine*	ekegemen
Five	tipi	*Ten*	luepi.

It is closely allied to the *Mare.*

English.	Mare.	English.	Mare.
Man (homo)	ngome	*Foot*	wata
—— *(vir)*	chamhani	——	roata
Woman	hmenewe	*Blood*	dra
Father	chacha	*God*	Mackaze
Mother	ma	*Sky*	dwe
——	mani	*Sun*	du
Son	tei	*Moon*	jekole
——	tene	*Day*	rane
Boy	maichamhane	*Night*	bune
Child	wakuku	*Wind*	iengo
Daughter	mochenewe	*Fire*	iei
Brother	cheluaie	*Water*	wi
Elder brother	mama	*Earth*	rawa
Younger brother	achelua	*Hill*	weche
Eye	waegogo	*Stone*	ete
Mouth (lip)	tubenen-gocho	*Tree*	iene.
Hand	aranine		

In *New Caledonia*, the language of Cape Queen Charlotte is known under the name of *Baladea;* for

which Gabelentz would substitute the native name *Duaura*. A small tract published in Rarotonga, in 1847, gives us the main materials for this dialect; it consists of passages from the Bible, and either represents the language imperfectly or the language is inadequate to the translation. The sounds of *f*, *l*, *h*, and *s*, are wanting. Many of the roots are monosyllabic; many, apparently, dissyllabic, the concurrence of consonants being rare. Its proper inflection is of the scantiest. It uses prefixes as well as suffixes; suffixes as well as prefixes.

English.	Baladea.	English.	Baladea.
Man	ngauere	*God*	Intu
——	unie	*Sky*	okua
Woman	vio	*Sun*	ni
Father	chicha	*Day*	ni
Mother	nia	*Moon*	moe
Child	vanikore	*Star*	veo
Son	niao	*Night*	pune
Daughter	vanivio	*Fire*	dadi
Hair	ngo	*Water*	tei
Face	kaua'e	*Sea*	injo
Eye	eme	*Tree*	ngae
——	neme	*Good*	ade
Ear	uanea	*Bad*	die
Mouth	uange	——	puru
Tongue	nekune	*Great*	akae
Neck	gouka	*Many (all)*	chapi
Hand	imi	*Eat*	ki
Foot	ve	*Speak*	ni.
Blood	inte		

Compared with the other Oceanic languages it gives—

English.	Baladea.	
Moon	moe	mahoc—*Annatom*
Night	pune	bune—*Mare*
Earth	nu	ano—*Bauro*
Land	nonte	nonte—*Maro*
Sea	injo	injop—*Annatom*
Sheep	mamoe	mamoe—*Mare*
Man	unie	inoni—*Bauro*
Eye	neme	name—*Tana*
Hand	imi	lima—*Malay*, &c. &c.

English.	Baladea.	
Blood	inte	unja—*Annatom*
Name	vane	attavanim—*Erromango*
Heart	nue	mori—*Mare*
Kingdom	toku	doku—*Mare*
House	uma	oma—*Bauro*
Clothing	kui	kukui—*Mare*
High	toana	toane—*Mare*
Live	omoro	amurep—*Erromango.*

The following numerals are from the southern portion of the area under notice :—

	One	*Two*	*Three*	*Four*	*Five*
Tupua	touo	bouiou	bogo	mabeo	kaveri
Fenua / *Galaio*	tchika	iou	too	djiva	djini
*Indeni**	tedja	ali	adi	abouai	naroune
Fonofono	nenqui	lelou	eve	ouve	idi
Mami	tat	loua	tolou	fa	lima

	Six	*Seven*	*Eight*	*Nine*	*Ten*
Tupua	kaveri / ajouo	vio	viro	reve	anharou
Fenua / *Galaio*	tchouo	timbi	ta	toudjo	nhavi
Indeni	teiamoua	edouma	ebouema	napou	ekatoa
Fonofono	poulenqui	polelou	pole	polohoue	nokolou
Mami	ono	fitou	parou	iva	kadoua.

English.	Isle of Pines.	Yengen.
One	ta	hets
Two	vo	heluk
Three	veti	heyen
Four	beu	pobits
Five	tahue	nim
Six	nota	nimwet
Seven	nobo	nimweluk
Eight	nobeti	nimweyen
Nine	nobeu	nimpobit
Ten	nokau	painduk.

Uea, though one of the Loyalty Islands, is not altogether like the rest of the Papuan districts. Its name, even, is foreign ; *Uea* being the native term for Wallis's Island. From this, one of its three languages is

* Or *Nitendi.*

stated to have been introduced; the present speakers of it being the descendants of settlers of uncertain date. Of the two other forms of speech, one is from New Caledonia the other (that of the following specimen) native.

English.	Uea.	English.	Uea.
One	pacha	*Six*	*lo*-acha
Two	lo	*Seven*	*lo*-ala
Three	kun	*Eight*	*lo*-kunn
Four	thak	*Nine*	*lo*-thak
Five	thabumb	*Ten*	*te*-bennete.

In like manner *Fotuna*, though belonging to the New Hebrides, is Polynesian, rather than Papuan, in speech; the language being more especially akin to that of Rarotonga. Again—in some parts of *Fate*, or Sandwich Island, a Polynesian dialect is spoken. Thirdly, in *Mau*, to the north-east of Fate, the people speak the Maori, *i. e.* the language of New Zealand.

CHAPTER LI.

The Viti, or Fiji, Group.—Its Relations to the Polynesian and the Papua.

FOR reasons which will appear in the sequel, the *Fiji* or *Viti* is given in a chapter by itself.

The Fiji or Viti Archipelago extends from 16° to 2° S. L. and from 177° to 182° W. L. The islands themselves amount to more than 200: of which not less than 100 are inhabited. Vanua Levu and Viti Levu are supposed to contain 40,000 individuals each. The remaining population, spread over the smaller islands, may amount to 90,000 more. The language, however, is the same throughout: though dialects and sub-dialects are to be expected. The chief of these are those of Lakemba, or the Windward Islands, Somosomo, Vewa, Inbau, and Rewa.

The following list, from Gabelentz, shows the extent to which its vocabulary agrees with the Malay and Polynesian.

English.	Fiji.	Malay and Polynesian.
Sky	lagi	*p.* langi, *m.* langit
Moon	vula	*m.* bulan
Clouds	o	*p.* ao, *m.* awan
Rain	uca	*p.* usa, *m.* ujan
Storm	cava	*p.* afa, awa
Wind	cagi	*p.* angi, *m.* angin
East Wind	tokalau	*p.* tokelau
Lightning	liva	*p.* uila
Flame	udre	*p.* ura
Night	bogi	*p.* pongi

English.	Fiji.	Malay or Polynesian.
Shade	malumalu	*p.* malu
Earth	vanua	*p.* fanua, *m.* benua
Land	qele	*p.* kele
Stone	vatu	*p.* fatu, *m.* batu
Hill	bukebuke	*p.* puke, *m.* bukit
Bank	taba	*p.* tafa, tapa, *m.* tepi
Reef	cakau	*p.* hakau
Way	sala	*p.* hala, ara, *m.* djalan
Ashes	dravu	*p.* lefu
Dust	umea	*p.* umea
Water	wai	*p.* wai
Fresh water	dranu	*p.* lanu
Sea	wasa	*p.* vasa
Man (homo)	tamata	*p.* tangata
—— *(vir)*	tagane	*p.* tane
Father	tama	*p.* tama
Mother	tina	*p.* tina
Elder brother	tuaka	*p.* tuakana
Younger brother	taci	*p.* tasi
Son-in-law	vugo	*p.* hungoni
King	sau	*p.* hau
Lord	tui	*p.* tui
Head	ulu	*p.* ulu, *m.* ulu
Ear	daliga	*p.* talinga, *m.* telinga
Eye	mata	*p. m.* mata
Nose	ucu	*p.* isu, *m.* idong
Mouth	gusu	*p.* ngutu
Beard	kumi	*p.* kumikumi, *m.* kumis
Hand	liga	*p.* lima
Breast	sucu	*p. m.* susu
Belly	kete	*p.* kete
Leg	yava	*p.* avae, wawae
Knee	duru	*p.* tuli, turi
Heart	loma	*p.* uma
Vein	ua	*p.* uaua
Bone	sui	*p.* sivi
Blood	dra	*m.* darah
Dog	koli	*p.* kuli
Bat	beka	*p.* peka
Bird	manumanu	*p.* manu, *m.* manuk
Pigeon	ruve	*p.* lupe
Snake	gata	*p.* ngata
Fish	ika	*p.* ika, *m.* ikan
Lobster	urau	*p.* kura, ula, *m.* udang
Butterfly	bebe	*p.* pepe
Ant	lo	*p.* lo
Fly	lago	*p.* lango, *m.* langau

English.	Fiji.	Malay or Polynesian.
Midge	nana	*p.* naonao
Louse	kutu	*p. m.* kutu
Tree	kau	*p.* kau, *m.* kaju
Root	waka	*p.* aka, *m.* akar
Bark	kuli	*p.* kili, *m.* kulit
Leaf	drau	*p.* lau, *m.* daun
Fruit	vua	*p.* fua, *m.* buah
Banana	vudi	*p.* futi
Cocoanut	niu	*p.* niu, *m.* nior
——— *milk*	lolo	*p.* lolo
	bulu	*p.* pulu, bulu
Yam	uvi	*p.* ufi, *m.* ubi
Cane	gasau	*p.* kaso, kaho
Sugar-cane	dovu	*p.* to, tolu, *m.* tubbu
Hedge	ba	*p.* pa, *m.* pagar
Canoe	waqa	*p.* vaka
Mast	vana	*p.* fana
Rudder	voce	*p.* fose
Sail	laca	*p.* la, *m.* layer
———	kie	*p.* kie
Nail	vako	*p.* fao, *m.* paku
Comb	seru	*p.* selu, heru, *m.* sisir
Bag	taga	*p.* tanga
Basket	kato	*p.* kato
Girdle	vau	*p.* fau
Holy	tabu	*p.* tabu
Soft	malua	*p.* malie
Tame	lasa	*p.* lata
Right	donu	*p.* tonu
Ready	oti	*p.* oti
Ripe	matua	*p.* matua
Easy	mamada	*p.* mama
Empty	maca	*p.* maha
Weak	malumu	*p.* malu
Little	lailai	*p.* lahilahi
New	vou	*p.* fou
Hot	katakata	*p.* kasa
Red	kulakula	*p.* kula, kura
Hear	rogo	*p.* rongo, longo, *m.* dangar
See	sarasara	*p.* araara
Cry	tagi	*p.* tangi, *m.* tangis
Eat	kana	*p.* kaina, kainga
Drink	unuma	*p.* inu, *m.* minum
Bite	kati	*p.* kati
Spit	lua	*p.* lua
Taste	tovolea	*p.* tofo
Stand	tu	*p.* tu

English.	Fiji.	Malay or Polynesian.
Lie	koto	*p.* takoto
Come	coa	*p.* tau
Go	se	*p.* se
Enter	curu	*p.* uru, sulu
Creep	dolo	*p.* tolo
Sleep	moce	*p.* mose, mohe
Grow	tubu	*p.* tupu, *m.* tumbuh
Die	mate	*p.* mate, *m.* mati
Know	kila	*p.* ilo
Enjoy	reki	*p.* reka
Possess	rawa	*p.* rauka, rawa
Hold	kuku	*p.* kuku
Bring	kau	*p.* kau
Loose	talu	*p.* tala
Bore	coka	*p.* hoka
Shoot	vana	*p.* fana
Turn	wiri	*p.* viri, vili, *m.* pilni
Enclose	bunu	*p.* puni
Rub	solo	*p.* holo
Sweep	tavi	*p.* tafi
Cut	sele	*p.* sele
——	koti	*p.* koti
——	tava	*p.* tafa, *m.* tabang
——	vaci	*p.* fasi
Divide	wase	*p.* vase
Dig	kelia	*p.* keli, *m.* gali
Fall	ta	*p.* ta
Peel	voci	*p.* fohe
Wash	vuluvulu	*p.* fulu, pulu
One	dua	*p.* taha, tai
Two	rua	*p.* lua, rua, *m.* dua
Three	tolu	*p.* tolu, toru
Four	va	*p.* fa, wa
Five	lima	*p.* lima, rima, *m.* lima
Six	ono	*p.* ono, *m.* anam
Seven	vitu	*p.* fitu, witu
Eight	walu	*p.* valu, waru
Nine	ciwa	*p.* iva, hiva
Ten	tini	*p.* tini
Hundred	drau	*p.* lau, rau.

With the Annatom it has the following amount of likeness.

English.	Fiji.	Annatom.
Sun	siga	nagesega
Night	bogi	epeg
Water	wai	wai
Stone	vatu	hat
Man (homo)	tamata	atimi
—— *(vir)*	atagane	atamaig
Father	tama	etmai
Tongue	yame	namai
Name	yadha	idai
Bird	manumanu	man
Dove	rupe	nalaupa
Dog	koli	kuri
Bag	kato	cat
Ale	kedhega	asega
Dark	buto	aupat
Narrow	warowaro	ehroehro
Right	matau	matai
Left	mawi	moui
Dry	madha	mese
Deep	nubu, titobu	obou
——	bukete	opouc
Hide	tabo-naka	adahpoi
Turn	saumaka	adumoij
Open	salia	asalage
Sit	tiko	ateuc
Week	tagi	taig
Sleep	modhe	umjeg
Drink	unuma	umni
Die	mate	mas
Two	rua	ero
Who	dhei	di
They	era	ara
To	vei	vai.

Upon the grammatical relations of this important language more will be said in the sequel.

CHAPTER LII.

The Australian Group.

THE isolation of the Australian languages has often been insisted on. Yet they have not only miscellaneous affinities but three vocabularies (1.) the Ombay; (2.) the Mangarei; and (3.) the Timbora, have, for some years, been pointed* out as vocabularies from the Malay area with decided Australian affinities.

The definite line of demarcation which is drawn between them and the Papuan of New Guinea is impeached by the Erroob and Darnly Island vocabularies of Jukes; not to mention those of Macgillivray from the Louisiade Archipelago.

The fact that, notwithstanding the mutual unintelligibility of the majority of the forms of speech of which we have specimens, combined with the fact of these being numerous, the languages for the whole of Australia form but one class, has been urged by Grey, Threadkeld, the present writer, and others—by all upon independent researches. Upon the *value*, however, of the class, but little criticism has been expended.

Affinities, especially in respect to grammatical structure, with the Tamul languages have been indicated by Norriss. I doubt, however, whether they are the nearest—indeed, I think that indirect relationship and a

* Appendix to Jukes's Voyage of the *Fly* by the present writer.

real or apparent partial coincidence in respect to the stage of their development is all that the comparisons warrant.

The numerals are on the low level of those of South America—rarely reaching *five;* generally stopping at *three.*

Beginning with the north, and more particularly with the parts about the Gulf of Carpentaria, we have—

(1.)

English.	Cape York.	Massied.	Gudang.	Kowrarega.
Head	——	——	pada	quiku
Eye	dana	dana	dana	dana
Ear	carúsa	cúra	ewunya	kowra
Nose	píchi	péchi	eye	piti
Mouth	anca	anca	angka	guda
Teeth	dang	danga	ampo	danga
Tongue	nay	nay	untara	nai
Hair	múchi	——	——	——
——(*of head*)	yal	eeal	odye	yal
Neck	kurka	kercuk	yuro	mudul
Hand	geta	geta	arta	geta
Sun	——	——	inga	gariga
Moon	——	——	aikana	kissuri
Star	——	——	onbi	titure
Fish	wapi	wapi	wawpi	wawpi.

Then, for the eastern coast—

(2.)

English.	Moreton Bay.	Sidney.	Jervis Bay.	Muruya.
Man	——	kure	mika	yuen
Woman	——	dyin	kala	wangen
Head	——	kabara	hollo	kapan
Hair	cubboaeu	kitong	tirar	tiaur
Eye	mil	mebarai	ierinn	mabara
Nose	moral	nokoro	nokoro	——
Mouth	——	karka	kame	ta
Teeth	dear	yira	ira	yira
Tongue	dalan	dalan	talen	talang
Ear	bidne	kure	kouri	guri
Hand	morrah	damora	maramale	mana
Foot	——	——	tona	dana
Sun	baga	gan	ore	bogorin
Moon	galan	gibuk	tahouawan	dawara.

Inland—

(3.)

English.	Peel River.	Bathurst.	Wellington.	Mudji.
Man	iure	mauung	gibir	kolir
Woman	inor	balan	inur	——
Head	bura	balang	budyang	ga
Hair	taikul	gian	uran	——
Eye	mil	mekalait	mil	mir
Nose	muru	——	murung	——
Mouth	ngankai	nandarge	ngan	——
Teeth	yira	irang	irang	yira
Tongue	tale	——	talan	talai
Ear	bina	benangarei	uta	bina
Hand	ma	——	mura	mara
Foot	tina	dina	dinang	dina
Sun	toni	mamady	irai	murai
Moon	palu	daidyu	——	kilai.

The Kamilaroi (of which the Wellington and Mudji are dialects) is spoken over a district between 400 and 500 miles, and 50 broad: chiefly towards the head-waters of the Hunter river.

(4.)

English.	Kamilaroi.	English.	Kamilaroi.
Man	giwir	*Sun*	do
Native	murri	*Moon*	gille
Head	kaoga	*Star*	mirri
——	ga	*Fire*	wi
Eye	mil	*Water*	kolle
Nose	muro	*Rain*	yuro
Teeth	yira	*One*	mal
Ear	binna	*Two*	bularr
Tongue	tulle	*Three*	guliba
Chin	tal	*Four*	bularrbularr
Neck	nun	*Five*	bulaguliba
Foot	dinna	*Six*	gulibaguliba.
Day	yarai		

Conterminous with the Kamilaroi are the—

(5.)

English.	Wiradurei.	Witouro.
Man	gibir	gole
Woman	inar	bagorook
Head	balang	moornyook
Eyes	mil	mirrook
Ears	uta	wingook
Nose	murung	karnyook
Bone	dabal	goorooh

English.	Wiradurei.	Witouro.
Blood	kuaingi	goortanyook
Teeth	irang	leanyook
Tongue	talain	tallanyook
Hand	mura	munangin
Foot	dinang	tinnamook
Sun	irai	mirri
Moon	——	menyan
Stars	——	toortbaram
Fire	win	wing
Water	kaling	moabeet
Earth	takun	dar
Stone	walang	lar
One	wakol	koen moet
Two	buloara	bullait.
I	ngatoa	bangeek
You	nngintoa	bangen.

(6.)

English.	Lake Hindmarsh.	Lake Mundy.	Molonglo.
Head	boropepinack	——	kotagong
Hand	mannyah	——	marroula
Feet	jinnerr	——	jinygy
Eyes	mer	meerrang	magalite
Nose	kar	karbung	noor
Tooth	——	tungan	——
Sun	narwee	tharrerong	eurroga
——	——	——	buggarang
——	——	——	mummait
Moon	yarrekudyeah	bambourk	cobboton
Star	toura	yeeringminap	ginaga
Fire	wheey	wheein	kanby
——	wanyup	——	——
Water	gartyin	barreet	naijjon
——	allangope	——	——

(7.)

English.	Jhongworong.	Pinegorine.	Gnurellean.
Head	morromgnata	poko	tonggognena
Eyes	meringgnata	ma	meregnena
Nose	kawinggnata	kowo	tandegnena
Foot	gnenonggnata	gena	genongbegnena
Sun	nowan	yourugga	nowwer
Moon	yambuk	yourugkuda	torongi
Star	fort	tutta	tortok
Fire	——	peda	wembe
Water	——	——	kordenok.

(8.)

English.	Woddowrong.	Koligon.	Dau'gart.
Head	morrokgnetok	morrokgrunok	benianen
Eye	mergnetok	mergnetok	mergnanem
Nose	kanugnetok	konggnetok	——
Foot	genongnetok	kenonggnetok	——
Sun	mere	na	derug
Moon	yern	bardbard	barinannen
Star	fotbarun	karartkarart	bommaramorug
Fire	weang	wean	——
Water	gnobet	kan	baret.

(9.)

English.	Boraiper.	Yakkumban.	Aiawong.
Head	poorpai	——	petpoga
Hand	mannangy	——	mannourko
Foot	tshinnangy	——	dtun
Eye	merringy	——	kollo
Nose	cheengi	——	roonko
Tooth	leeangy	——	ngenko
Sun	nauwingy	yuko	ngankur
Moon	mityah	paitchoway	kakkirrah
Star	tootte	poolle	pille
Fire	wannappe	wheenje	kabungo
——	wolpool	koonnea	——
Water	tarnar	tinbomma	ngookko
——	könene	——	——
I	yetwa	——	ngappo
Thou	ninwa	nimba	ngurru
She	niyala	——	nin
We	yangewer	innowa	ngenno
Ye	——	——	nguno
They	wootto	——	ngauo
One	keiarpe	neetchar	meiter
Two	poolette	parkooloo	tangkul
Three	pooleckwia	parkool-netcharri	tangku-meiter.

(10.)

English.	Parnkalla.	Head of Bight.	Western Australia.
Head	kakka	karga	katta
Hand	marra	merrer	myrea
Feet	idna	jinna	jeena
Eye	mena	mail	mail
Nose	mudla	mullah	moolya
Tooth	ira	erai	nelgo
Sun	yurno	tshindu	nganga
——	——	——	batta

English.	Parnkalla.	Head of Bight.	Western Australia.
Moon	perra	perar	meki
Star	purle	kalga	milyarm
Fire	gadla	kalla	kalla
Water	kapi	gaippe	——
——	kauo	kauwe	kowwin
I	ngai	ajjo	nganya
——	ngatto	janna	bal
Thou	ninna	——	nginnee
She	panna	——	ngangeel
We	ngarrinyalbo	——	nganneel
——	——	——	arlingul
Ye	nuralli	——	nurang
They	yardna	——	balgoon
One	kuma	gumera	kain
Two	kuttara	kootera	karclura
Three	kappo	——	ngarril.

(11.)

English.	Port Philip.	English.	Port Philip.
Man	meio	*Foot*	tenna
Woman	ammaik	*Sky*	poulle
Tongue	tatein	*Moon*	kaker
Head	iouk	*Star*	poulle
Beard	molda	*Sun*	tendo
Mouth	ta	*Tree*	ara
Nose	modla	*Fire*	alla
Arm	aondo	*Water*	kawi
Eye	mennha	*Sea*	kopoul
Hair	iouko	*Bird*	pallo
Ear	ioure	*Stone*	poure
Tooth	ta	*Fish*	rouia
Nail	perre	*One*	mangorut
Finger	malta	*Two*	pollai.
Hand	malla		

(12.)

English.	King George's Sound.	English.	King George's Sound.
Woman	iok	*Tongue*	talin
Head	kat	——	tarlin
Hand	mal	*Eye*	mehal
——	mar	*Nail*	piak
Beard	annok	——	perre
——	narnak	*Foot*	kean
Mouth	taa	——	dien
Arm	marok	——	teal
Hair	kaat	——	tchen
——	tchao	*Blood*	oop
Tooth	ollog	*Sky*	marre
——	orlok	*Moon*	meok

English.	King George's Sound.	English.	King George's Sound.
Star	tchindai	——	pouai
Sun	kiat	*Bird*	kierd
Fire	kal	*Stone*	poie
——	karl	——	boiel
Water	kepe	*One*	ken
Sea	mamorot	*Two*	kadien
Tree	tarevelok	*Three*	taan.
Egg	kirkai		

Some (at least) of the Australian languages are named after the word meaning *No ;* so that the *Kamilaroi*, the *Wolaroi*, the *Wailwun*, the *Wiralhere*, and the *Pikabul*, take their designations from their negatives ; these being *kamil*, *wol*, *wail*, *wira*, and *pika*, respectively. If this nomenclature be native it is remarkable. In Italy and France the same principles prevailed in the twelfth century. In the early stages, however, of rude languages it has yet to be discovered beyond the area now under notice.

The following are paradigms for the Kamilaroi :—

mute, an opossum.
mutedu, an opossum (agent).
mute-ngu, of an opossum.
mute-go, to an opossum.
mute-di, from an opossum.
mute-dā, in an opossum.
mute-kunda, with an opossum.

ngaiă, I.	*ngulle*, thou or you, and I.	*ngēănĕ*, we.
ngai, my.	*ngullina*, he and I.	*ngeane-ngu*, of us.
ngaiago, to me.	*ngulle-ngu*, belonging to you and me.	*ngeane-go*, to us.
ngaiadī, from me.		*ngeane-di*, from us.
ngaiada, in me.	*ngullina-ngu*, belonging to him and me.	*ngeane-da*, in us.
ngaiakūnda, with me.	*ngulle-go*, to you and me, &c. &c.	*ngeane-kunda*, with us.
ngunnunda, me.		
inda, thou.	*indālĕ*, ye two.	*ngindai*, ye.
inda-ngu, or *nginnu*, } thy.	*indale-ngu.*	*ngindai-ngu*, &c.
inda-go, to thee, &c.	*indale-go*, &c.	

ngīrmă, he, she, or that.
numma or *ngubbo*, this. *ngūruma*, that (iste). *ngirma* or *ngutta* } that (ille).
ngārmă, they.
andi ? who ? *mĭnnĭma ?* which ? *minna* or *minya?* what ?
ngaragēdūl or *ngaragē*, another. *kānungo*, all.

gīr bumalngē, did beat *to-day*.
gir bumalmĭēn, did beat yesterday.
gir bumallēn, did beat some days ago.

bumalda, is beating.
bumalle, will beat.
bumalngărī, will beat *to-morrow*.

bumaldai, beat (as *yelle inda bumaldai*, if you beat).
bumallago, to beat.

bumalla, strike.
bumallawā, strike (emphatic and earnest).
bumalmia, strike (ironical—"*if you dare*").

bumaldendai, beating; *bumalngendai*, having beaten; *bumalmiendai*, having beaten yesterday; *bumallendai*, going to beat.

In a systematic and general work like the present, wherein it is scarcely possible for the writer to treat each part of the subject with the care demanded by a special monograph, I may be excused for giving some extracts from certain papers, of comparatively distant dates, bearing upon certain parts of the subject—papers written when our *data* were scantier than they are at present, and papers of which the object was less to prove certain points, than to prepare the way to the breaking-down of several arbitrary lines of separation and to draw attention to the over-valuation of certain isolated characters.

And first in respect to the affinities between the Australian languages taken in mass among themselves.

That the Australian languages are one (at least in the way that the Indo-European languages are one), is likely from henceforward to be admitted. Captain Grey's statement upon the subject is to be found in his work upon Australia. His special proof of the unity of the Australian languages is amongst the unprinted papers of the Geographical Society. The opinions of Threlkeld and Teichelmann go the same way. The author's own statements are as follows :—

(1.) For the whole round of coast there is, generally speaking, no vocabulary of sufficient length that, in some word or other, does not coincide with the vocabulary of the nearest point, the language of which is known to us. If it fail to do this it agrees with some of the remoter dialects. Flinder's Carpentarian, compared with the two vocabularies of the Endeavour River, has seventeen words in common. Of these, three (perhaps four) coincide. Eye, *meal*, C.; *meul*, E. R.: hair, *marra*, C.; *morye*, E. R.: fingers, *mingel*, C. *mungal bah*, E. R.: breast, *gummur*, C.: *coyor*, E. R.

Endeavour River.—Two vocabularies.—Compared with the vocabularies generally of Port Jackson, and the parts south and east of Port Jackson :—Eye, *meul*, E. R.; *milla*, Limestone Creek : nose, *emurda*, E. R.: *morro*, L. C.: ears, *mulkah*, E. R.; *moko*, Port Macquarie : hair, *morye*, E. R.: *mundah*, Burra Burra : breast, *coyor*, E. R.: *kowul*, Port Jackson : fingers, *mungal bah*, E. R.: *maranga*, B. B.: elbow, *yeerwe*, E. R.: *yongra*, Menero Downs : nails, *kolke*, E. R.; *karungun ?* P. J.: beard, *wollar*, E. R.: *walo*, Jervis's Bay ; *wollak*, Port Macquarie.—The number of words submitted to comparison—twenty two.

Menero Downs (Lhotsky), and *Adelaide* (G. W. Earl).—Thirteen words in common, whereof two coincide.

English.	Menero Downs.	Adelaide.
Hand	morangan	murra
Tongue	talang	taling.

Adelaide (G. W. Earl) and *Gulf St. Vincent* (Voyage de l'Astrolabe).

English.	Adelaide.	Gulf St. Vincent.
Beard	mutta	molda
Ear	iri	ioure
Foot	tinna	tenna
Hair	yuka	iouka
Hand	murrah	malla
Leg	irako	ierko
Nose	mula	mudla
Teeth	tial	ta.

Gulf St. Vincent (Voyage de l'Astrolabe) and *King George's Sound* (Nind and Voyage de l'Astrolabe); fifty words in common.

English.	Gulf St. Vincent.	King George's Sound.
Wood	kalla	kokol
Mouth	ta	taa
Hair	iouka	tchao
Neck	mannouolt	wolt
Finger	malla	mal
Water	kawe	kepe
Tongue	talein	talen
Foot	tenna	tchen
Stone	poure	pore
Laugh	kanghin	kaoner.

(2.) The vocabularies of distant points coincide ; out of sixty words in common we have eight coincident.

English.	Jervis's Bay.	Gulf St. Vincent.
Forehead	holo	ioullo
Man	mika	meio
Milk	awanham	ammenhalo
Tongue	talen	talein

English.	Jervis's Bay.	Gulf St. Vincent.
Hand	maramale	malla
Nipple	amgnann	amma
Black	mourak	pouilloul
Nails	berenou	pere.

(3.) The most isolated of the vocabularies, *e. g.* the Carpentarian, if compared with the remaining vocabularies, taken as a whole, has certain words to be found in different and distant parts of the island.

English.	Carpentarian.	Limestone Creek.
Eye	mail	milla
Nose	hurroo	morro.

The following is a notice of certain words coinciding, though taken from dialects far separated :—

Lips	tambana,	Menero Downs	tamande,	G. S. V.
Star	jingi,	*ditto*	tchindai,	K. G. S.
Forehead	ullo,	*ditto*	ioullo,	G. S. V.
Beard	yernka,	*ditto*	arnga, nanga,	K. G. S.
Bite	paiandi,	*ditto*	badjeen,	*ditto*
Fire	gaadla,	*ditto*	kaal,	*ditto*
Heart	karlto,	*ditto*	koort,	*ditto*
Sun	tindo,	*ditto*	djaat,	*ditto*
Tooth / *Edge*	tia,	*ditto*	dowal,	*ditto*
Water	kauwe,	*ditto*	kowwin,	*ditto*
Stone	pure,	*ditto*	boye,	*ditto.*

(4.) The extent to which the numerals vary, the extent to which they agree, and the extent to which this variation and agreement are anything but coincident with geographical proximity or distance, may be seen in the following table :—

English.	*One*	*Two*	*Three*
Moreton Bay	kamarah	bulla	mudyan
——— *Island*	karawo	poonlah	madan
Bijenelumbo	warat	ngargark	2+1
Limbakurajia	erat	ngargark	do.
Terrutong	roka	oryalk	do.
Limbapyu	immuta	lawidperra	2+1
Kowrarega	warapune	quassur	do.
Gudang	epiamana	elabaio	do.
Darnley Island	netat	nes	do.
Raffles Bay	loca	orica	orongarie
Lake Macquarie	wakol	buloara	ngoro
Peel River	peer	pular	purla

English.	*One*	*Two*	*Three*
Wellington	ngungbai	bula	bula-ngungbai
Corio	koimoil	——	——
Jhongworong	kap	——	——
Pinegorine	youa	——	——
Gnurellean	lua	——	——
King George's Sound,	keyen	cuetrel	murben
Karaula	mal	bular	culeba
Lachlan, Regent Lake	nyoonbi	bulia	bulongonbi
Wollondilly River	medung	pulla	colluerr.

(5.) In respect to the *vocabularies*, the extent to which the analysis which applies to the grammar applies to the vocables also may be seen in the following instance. The word *hand* Bijenelumbo and Limbapyu is *birgalk.* There is also in each language a second form—*anbirgalk*—wherein the *an* is *non-radical.* So, also, is the *alk;* since we find that *armpit=ingamb-alk*, *shoulder=mundy-alk*, and *fingers=mong alk.* This brings the root=*hand* to *birg.* Now this we can find elsewhere by looking for. In the Liverpool dialect, *bir-il=hand*, and at King George's Sound, *peer=nails.* The commonest root=*hand* in the Australian dialects, is *m-r*, *e.g.*:—

Moreton Bay	murrah	*Corio*	far-onggnetok
Karaula	marra	*Jhongworong*	far-okgnata
Sydney	da-mora	*Murrumbidje*	mur-rugan
Mudje	mara	*Molonglo*	mar-rowla
Wellington	murra	*Head of Bight*	merrer
Liverpool	ta-mura	*Parnkalla*	marra.

All this differs from the Port Essington terms. *Elbow*, however, in the dialects there spoken=*waare* and *forearm=am, ma-woor; wier*, too=*palm*, in Kowrarega.

English.	*Hand*
Terrutong	manawiye
Peel River	ma
Raffles' Bay	maneiya.

English.	*Foot*
Moreton Island	tenang
Peel River	tina
Mudje	dina
Wellington	dinnung
Liverpool	dana
Bathurst	dina
Boraipar	tchin-nang-y
Lake Hindmarsh	jin-nerr
Murrumbidje	tjin-nuk
Molonglo	tjin-y-gy
Pinegorine	gena

English.	*Foot*
Gnurellean	gen-ong-begnen-a
Moreton Bay	chidna
Karaula	tinna
Lake Macquarie	tina
Jhongworong	gnen-ong-gnat-a
Corio	gen-ong-gnet-ok
Colack	ken-ong-gnet-ok
Bight Head	jinna
Parnkalla	idna
Aiawong	dtun
K. George's Sound	tian
Gould Island	pinyun and pinkan.

English.	*Hair, beard*
Moreton Island	yerreng
Bijenelumbo	yirka

English.	*Hair, beard*
Regent's Lake	ooran
Lake Macquarie	wurung
Goold Island	kiaram
Wellington	uran
Karaula	yerry
Sydney	yaren
Peel River	ierai
Mudje	yarai.

English.	*Eye*
Moreton Island	mel
Moreton Bay	mill
Gudang	emeri=eyebrow
Bijenelumbo	merde=eyelid
Regent's Lake	mil
Karaula	mil
Mudje	mir
Corio	mer-gnet-ok
Colack	mer-gnen-ok
Dautgart	mer-gna-nen
Jhongworong	mer-ing-gna-ta
Pinegorine	ma
Gnurellean	mer-e-gnen-a
Boraipar	mer-ring-y
Lake Hindmarsh	mer
Lake Mundy	meer-rang
Murrumbidje	mit
K. George's Sound	mial.

English.	*Tooth*
Moreton Island	tiya
Moreton Bay	deer
Lake Macquarie	tina
Sydney	yera
Wellington	irang
Murrumbidje	yeeran
Gould Island	eera.

English.	*Tongue*
Moreton Bay	dalan
Regent's Lake	talleng
Karaula	talley
Gould Island	talit
Lake Macquarie	talan
Sydney	dalan
Peel River	tale
K. George's Sound	talien.

English.	*Ear*
Kowrarega	kowra
Sydney	kure
Liverpool	kure
Lake Macquarie	ngureong
Moreton Bay	bidna
Karaula	binna
Peel River	bine
Bathurst	benang-arei
Gould Island	pinna.

The main evidence, however, of the fundamental unity of the Australian languages lies in the wide diffusion of identical names for objects like *foot*, *eye*, *tooth*, *fire*, and the like.

CHAPTER LIII.

Van Dieman's Land, or Tasmania.

THE earliest vocabulary we have for Van Dieman's Land is nine words in Cook. Then follows one by La Billardière, then one by Allan Cunningham, collected in 1819, then one by Gaimard taken from the mouth of a Tasmanian woman with an Englishman as an interpreter, at King George's Sound, then one by Mr. Geary, published by Dr. Lhotsky in the transactions of the Geographical Society (vol. ix.); and lastly one, procured by R. Brown, representing nearly the same dialect as that of La Billardière.

The following, however, from the Tasmanian Journal of Natural History, contains more than all put together, and, for practical purposes, all we have. For which reason it is given *in extenso*.

English.	East.	West.	South.	North.	*Uncertain.*
Albatross	——	——	——	tarrina	——
Arm	——	altree	——	——	*gouna houana*
Bad	——	——	carty / peindriga	——	——
Badger	publedina	——	——	——	probaluthin / probylathany
Bandicoot	padina	——	——	lennira	——
Bark	——	——	——	——	toliné
Basket	——	——	——	——	terri
Beach	——	——	minna	——	quenitigna
Beard	——	——	——	——	*canguiné*
Belly	minlean	cawereeny	——	*lomongui* / *tamongui* / *morangui*	mackalenna
Belonging to	——	——	——	——	patourana

English.	East.	West.	South.	North.	*Uncertain.*
Bird	——	——	——	——	*mouta-mouta*
Blackman	——	——	palewaredia	——	——
Blacken	——	——	——	——	langnoïri
Bleed	——	——	kenna teewa	——	——
Blush	wadebeweanna	——	——	——	——
Boat	luirapeny	lallaby	——	——	luiropay
—— (*native*)	——	——	pokak	——	luiropay / picanini
Bone	——	——	Teewandrick	——	——
Boy	plerenny	——	——	——	——
——(*little*)	cuckana / ludawinna	——	——	——	——
Bread	towereela	——	——	——	——
Breast	wagley	——	——	——	workalenna / lere-laidené
Brother	pleragenana	——	——	——	——
Bullocks	——	backalow	——	——	bacala
Burn	——	——	maranneck	——	——
Bush or grass	——	——	——	——	womy
Cape Grimm	——	pilree	——	——	——
Cat	largana	noperena	——	——	——
Cave	——	——	pootark	——	——
Cheek	——	——	nobittaka	——	——
Chief	bungana	——	——	——	——
Child	badany	——	leewoon	——	*pagarai*
Children	——	——	——	looweinna / pickaninny	——
Chin	camena	——	——	——	*anaba haouba*
Circular Head	——	martula	——	——	——
Cloud (*white*)	——	——	pona	——	——
—— (*black*)	——	——	roona	——	——
Coal	——	——	——	——	*conora*
Coal dust	——	——	——	——	*loïra*
Cockatoo	——	——	——	eribba	——
Cold	——	——	——	——	tenna / *ranana*
Come	tepera	ganemerara	tarrabilyie	——	togannera
Corrobory (v)	——	——	——	terra gomna	——
Country round	——	wallantanal-inany	——	——	——
Covering	legunia	——	——	——	——
Cow	cateena	——	——	——	——
Crackle	——	——	——	——	tanina
Crooked	powena	——	——	——	——
Crow	——	nanapalla	——	lind	——
Cry	——	——	——	targa	——
Crystal	——	——	keeka	heka	——
Day	lanena	——	loina	loyowibba	——

English.	East.	West.	South.	North.	*Uncertain.*
Day (a)	magra	——	——	——	moogara
—— *(to)*	waldeapowel	——	——	——	——
—— *(fine)*	lutregala	——	——	——	——
Dead	——	——	lowatka, v. lowatka, p.	——	——
Devil	comtena	patanela	rargeropper namneberick	talba	——
Die	——	——	——	——	*mata*
Dive	——	——	——	——	bugueé
Dog (native)	——	loputallow	lowdina	——	——
——*(British)*	——	——	mooboa	——	——
Door	——	——	temminoop	——	——
Drake	lamilbena	——	——	——	——
—— *(wild)*	malbena	——	——	——	——
Dress	legunia	——	——	——	——
Drink	leguna	——	——	——	*laina laima*
Drops of rain	——	——	——	rinadena	——
Dry	catrebuteany	——	——	——	——
Ear	pelverata	lewlina	towrick	cowanrigga	blatheraway *cuegnilia* *vaiguiouagui*
Earth	gunta	——	——	——	coantana
Eat	——	——	meenawa	newinna (gibbee)	tuwie, *dodoni* *malquera topani*
Eggs	——	——	——	palinna	——
Elbow	rowella	——	——	——	——
Emu	rekuna	——	——	——	——
Evacuate	legana	——	——	——	*laedaé*
Evening	——	——	——	——	crowdo
Eye	lepena	pollatoola	leemanrick	namericca	*nubere* *nubamibere*
Eyelash	——	——	leelberrick	——	——
Eyebrow	——	——	bringden	——	——
Face	——	manrable	——	——	——
Family	——	——	——	——	*tagarilia*
Fare	niparani	——	——	——	——
Father	munlamana	tatana	——	——	*ardoungui*
Feathers	munwaddia	——	——	——	——
Fetch	——	——	——	——	ringeny
Fighi	——	memana	——	——	——
Finger	——	——	——	——	*lorildri beguia*
Finger (fore)	——	——	motook	——	*logui*
Fire	patarola	lopa	unee lopa	leipa	wighana or poper, *nubé*
Fish	——	——	——	——	penunina penungana
Fist	trew	reannemara	——	——	——

English.	East.	West.	South.	North.	*Uncertain.*
Flame	——	——	lopatin	——	——
Flower	——	——	——	paraka	——
Fly	——	——	——	——	weealeena *oelle*
—— (*blow*)	——	——	mounga	mounga	——
Flying	pinega	——	——	——	——
Fœtus	leward	——	——	——	——
Fog	muna	——	——	——	——
Foot	langana	lula	labittaka	labrica	lugna *pere*
Frog	pulbena	——	——	——	——
Frost	ulta	——	——	——	——
Girl	ludineny	——	——	——	——
—— (*little*)	cuckana / ludineny	——	——	——	——
Give me	——	——	——	mulu / manginie	tringena *mava* / teannie *mare-doungui*
Go on	tabelty	——	——	——	jackay (?) / tangara
Go home	——	——	tackany	haku-tettiga	——
Good	naracoopa	——	pandorga	——	——
Goose	robenganna	——	——	——	——
Grass	rodidana	myria or megra neena		——	wome roonina / *poëne niméné*
Grass tree	comthenana	——	——	——	——
Great	——	——	——	——	lackrana
Ground	gunta	nala	——	longa	——
Gull	rowenanna	——	——	——	——
Gun	lila	lola	——	——	——
Hair	cethana	palanina or / pareata	——	parba	keelana / *peliloqueni* / *peliogirigoni*
Hand	anamana	——	——	rabalga	henimenna *rilia* / reegna *ri riri*
Hawk	pueta	——	——	——	——
—— (*eagle*)	eugenana	——	cowenna	cockinna	——
Head	pathenanaddi	pulbeany	awittaka	ewucka	——
Here	——	——	——	——	*lomi*
High	——	——	——	——	weeticita
Hill	——	——	neika	——	——
Horse	baricutana	——	——	——	parwothana
Hunt	——	——	poopu	——	mulaga
Hut	leprena	——	temma / poporook	tama lebirinna	——
I	——	——	mena / manga	——	meena / *mana*
Island	leurewagera	——	——	——	leareaway

English.	East.	West.	South.	North.	*Uncertain.*
Island (large)	laibrenala	——	——	——	——
Kangaroo (male)	——	——	lemmook	lalliga	lathakar / leigh lenna
—— *(female)*	——	——	lurgu	——	——
—— *(pouch)*	kigranana	——	——	——	——
—— *(rat)*	reprenana	——	——	——	——
—— *(skin)*	——	——	——	——	*boira tara*
Kill	——	——	wanga	——	manglie
King	bungana	——	——	——	——
Knee	nannabenana	——	——	——	*ragualia* / *rouga rouga*
Know	——	——	tunapee / manga-namraga		tunapry / labberie
Lad	plerenny	——	——	——	——
Large	——	——	marinook	——	——
Laugh	——	——	——	tenalga	——
Leg	lathanama	leea	——	——	lagana / *erai*
Lie (verb)	——	——	katenna	——	towlangang
Light	——	——	——	——	tretetea
Lightning	——	——	nammorgun	——	——
Lips	——	——	——	——	*mogudelia*
Little	canara or curena	——	——	——	——
Lobster	——	——	——	——	*nuele*
Long way or time	——	——	manta	——	relbia
Love	——	——	——	——	loyetea
Low	——	——	——	——	lewter
Magpie	canara	——	——	——	——
Make	——	——	——	——	pomale
Man	ludowing	——	penna	penna (wybra)	——
——*(old)*	lowlobengang or pebleganana	——	——	——	
Many	——	——	nanwoon	——	tagalinga
——*spears*	——	——	——	——	prennatagaling
Mersey River	——	paranaple	——	——	——
Moon	lutand	weena	weipa	webba	luina weedina
Mosquito	——	——	redpa	——	——
Mother	powamena	pamena	——	——	——
Mountain	truwalla	——	——	——	——
Mouth	youtantalabana	canea	——	——	weenina / *mougui*
Muscles (shell fish)	——	——	——	——	*mire, mine-mine*
Mutton (bird)	youla	——	laninyua	——	——

English	East.	West.	South.	North.	*Uncertain.*
Nails	——	——	——	——	*pereloki*
Navel	——	——	——	——	*lue*
Neck	lepera	denia	——	——	——
Night	leware	——	rorook	crowrowa	leewarry
No	——	——	pootsa	——	poobyer, *nudi*
Nose	——	mena	rowick	rawarriga	*mongui mongui*
Nurse	——	——	makrie / meenamru	——	——
Oak	lemana	——	——	——	——
Oar	——	——	panna	——	——
Old	petibela	——	——	——	——
One	——	——	——	——	*parmery*
Opossum	milabena	——	——	——	paunera
Other	——	——	naba	——	——
Oysters	taralangana	——	——	——	*louba* or *toba*
Parrot	——	——	murrock	caracca	*mola*
Pelican	trewdina	——	——	lanaba	——
Pillow	——	——	——	——	*roere*
Pipe	mena	——	——	——	——
Plant	——	——	——	——	*terre*
Plenty	——	——	nanwoon	——	cardia
Porcupine	trewmena	——	menna	milma	——
Porpoise	——	——	——	parappa	——
Port Sorrel	——	panatana	——	——	——
Put away	——	——	——	——	parragoa
Rain	——	——	taddiwa	talawa	——
River	warthanina	nabowla	——	——	——
——(*large*)	waddamana	——	——	——	——
Rivulet	montumana	——	——	——	——
Rocks	——	——	——	——	magog
Rope	——	——	——	——	pathana
Round (*turn*)	mabea	——	——	——	——
Run (*verb*)	moltema	mella	——	tagowawinna	reugnie
Sand	——	emita	——	——	——
Say	——	——	——	——	carne
Scold	——	——	kenweika	——	——
Scorches (*it me*)	——	——	——	——	peun-meena
Scrape (*wood*)	——	——	——	——	*rina-rinigri* / *rouigri*
Sea	——	——	nirripa	neethoba	——
Sea-weed	——	——	roorga	——	——
See	——	——	lapree / manga namraja	lamunika	lapey
Seal	——	cartela	——	——	——
Sharpen	——	——	keekawa	——	——
Sheep	nemiwaddinana	rulemena	——	——	——
Shew	——	——	——	——	*rina*

English.	East.	West.	South.	North.	*Uncertain.*
Ship	luiropony	——	——	——	——
Shoulders	——	——	——	——	*bagny bagny*
Shout	carney	cawella	——	——	——
Sick	——	——	meena	——	meenattie
Side (one)	——	——	——	——	maubia
Sit	crackenicka	meevenany	crackena	——	*megri mere*
Sit you down	——	——	——	——	*medi*
Sky	——	loila	——	——	——
Sleep	——	——	roroowu	——	*malougna* or logouan
Small	——	——	teeboack	——	——
Snake	——	——	——	powranna	——
Snow	oldina	——	——	——	——
Soon	——	——	poiranapry	——	——
Spear	——	——	rugga	raccah (s)	prenna (v & s)
Stars	palana	marama	moorden	murdunnah	——
——(*little*)	lenigugana	——	——	——	——
Stone	lenicarpeny	nannee	longa	——	lonna *loine*
Stop	neckaproiny	——	crackena	——	——
Strike	——	——	——	——	rogueri toidi
Strong	kalipianna	——	——	——	——
Sulky	ratairareny	——	——	——	——
Sun	petreanna	nabageena	loina	loyna	workalenna pajanooboya *panubere*
Swan	robigana wubia	publee	——	cocha	catagunya
Swiftly	——	——	——	——	woorangitie penutita
Tattoo	——	——	——	——	*palere*
Teeth	yanna	yannolople	——	cawna	*pegui canan*
Tell	——	——	——	——	carne
They (he, her, them or that)	——	——	nara	——	avare
Thigh	——	tula	——	——	——
This	——	——	nicka	——	——
Throw away	——	——	——	——	paraway *pegara paguera*
Thumb	——	——	wan	——	——
Thunder	——	——	nawaun	——	——
Tiger	——	——	——	lowerinna	——
Tongue	mena	tullana	——	mamana	*mene*
Tree	——	——	toronna	——	*peragui*
Two	——	——	——	——	calabawa boula
Waddy	——	——	lerga	rocah	runna
Wake	——	——	lowenruppa	——	——
Walk	(tabelty)	——	——	——	tawie *mogor*

English.	East.	West.	South.	North.	*Uncertain.*
Walking	——	——	——	teiriga / tablee	*tolo magara*
Wallaby	——	tablety	——	——	——
Was	——	——	——	tanah	tara lo cougane
Warm	——	——	——	——	crackne
Water (fresh)	legani lerui	mogo	——	moka	lini mocha / *roti*
——*(salt)*	——	——	nitipa	——	——
Water-bag	——	——	——	——	mocha carty
White-man	——	——	numeraredia	——	*regaa*
Wind	——	——	leewan	loyoranna	——
Wing	——	——	lappa	——	*inan*
Woman	(lubia)	——	(lubia) lurga	lolna (lubia)	*quanipatarana*
——*(old)*	lowlapewanna	——	——	——	——
Wombat	——	——	——	——	——
Wood	moomara	weela	watka	quoiba / walliga	——
Yes	——	——	——	——	——
Yonder	——	——	——	——	renave
You	——	——	nena / ninga	——	narapa nina / neenie.

The following, like the extracts of the preceding chapter, are from an earlier paper (indeed from the one which gave the others), and are inserted upon the same principle, and with the same excuse for their incompleteness.

Port Dalrymple and King George's Sound (Nind and Astrol. :)—Wound, *barana*, P. D. ; *bareuk*, N. : wood, *moumbra*, P. D. ; *pourn*, N. ; hair, *kide*, P. D. ; *kaat*, N. : thigh, *degagla*, P. D. ; *tawal*, N. : kangaroo, *taramei*, P. D. ; *taamour*, N. : lips, *mona*, P. D. ; *mele*, K. G. S. : no, *poutie*, P. D. ; *poualt*, *poort*, K. G. S. : egg, *komeka*, P. D. ; *kierkee*, K. G. S. : bone, *pnale*, P. D. ; *nouil*, K. G. S. (bone of bird used to suck up water) N. : skin, *kidna*, P. D. ; *kiao?* K. G. S. : two, *katebouéve*, P. D. ; *kadjen*, K. G. S. (N.). Fifty-six words in common.

Port Dalrymple and Gulf St. Vincent.—Mouth, *mona*, P. D. ; *tamonde*, G. S. V. (a compound word, since *taa* is mouth, in K. G. S.) : drink, *kible*, P. D. ; *kawe*, G. S. V. : arm, *anme*, P. D. ; *aondo* (also shoulder), G. S. V. : hawk, *gan henen henen*, P. D. ; *nanno*, G. S. V. : hunger, *tigate*, P. D. ; *takiou*, G. S. V. : head, *eloura*, P. D. ; *ioullo*, G. S. V. : nose, *medouer* (*mula*), P. D. ; *modla*, G. S. V. : bird, *iola*, *pallo*, G. S. V. : stone, *lenn parenne*, P. D. ; *poure?* G. S. V. : foot, *dogna*, P. D. ; *tenna*, G. S. V. : sun, *tegoura* (also moon), P. D. ; *tendo*, G. S. V. Seventy words in common.

Port Dalrymple and Jervis's Bay.—Wound, *barana*, P. D. ; *karanra*, J. B. : tooth, *iane*, P. D. ; *ira*, J. B. : skin, *kidna*, P. D. ; *bagano*, J. B. : foot, *dogna*, P. D. ; *tona* (*tjenne*, *tidna*, *jeena*), J. B. : head, *eloura*, P. D. ; *hollo*, J. B. Fifty-four words in common.

What follows is a notice of some miscellaneous coincidences between the Van Dieman's Land and the Australian.

English.	Van Dieman's Land.	Australia.
Ears	cuengilia, 1803	gundugeli, Menero Downs
Thigh	tula, Lh.	dara, Menero Downs
Stone	pure, Adel. voye, K. G. S.	lenn parene, P. D.
Breast	pienenana, Lh.	voyene, Menero Downs
Skin	kidna, P.D.	makundo, Teichelman
Day	megra, Lh.	nangeri, Menero Downs
Run	mella, Lh.	monri, Menero Downs
Feet	perre, D. C.	birre, *generally toe-nail*
Little	bodenevoued, P. D.	baddoeen, Grey
Lip	mona, P. D.	tameno (*upper lip*), ditto.
Egg	komeka, P. D.	muka, *egg*, *anything round*, Teichelman
Tree	moumra, P. D.	worra (*forest*), Teichelman
Mouth *Tongue* *Tooth* *Speak*	kamy, Cook. kane, P. D.	kame (*speak*, *mouth*, *cry*) Jervis's Bay
Leg	darra, P. J.	lerai
Knee	gorook, ditto.	ronga, D. C.
Moon	tegoura, P. D.	kakirra, Teichelman
Nose	medouer, P. D.	mudla, ditto moolya, Grey
Hawk	gan henen henen, P.D.	gargyre, ditto
Hunger	tegate, P. D.	taityo, Teichelman
Laugh	pigne, P. D.	mengk, Grey
Moon	vena, 1835	yennadah, P. J.
Day	megra, 1835	karmarroo, ditto
Fire	une, 1803	yong, ditto
Dew	manghelena, *rain*	menniemoolong
Water	boue lakade	neylucka, Murray, P. D. bado, ditto lucka, Carpentarian.

Papuan affinities of the Tasmanian.

Feet	perre perelia (*nails*)	petiran, *Carteret Bay*
Beard	kongine	gangapouni, *Waigiú* yenga, *Mallicollo*

Bird	mouta	manouk, *Mallicollo*
Chin	kamnena	gambape, *Waigiú*
Tooth	canan iane yane	gani, *mouth*, *Waigiú* insik, *teeth*, *Port Praslin*, *Mallicollo*
Sand	gune	coon, yean
Wood *Tree*	gui	kaibus, *Pap.* and *Mallicollo*
Ear	koyge	gaaineng, *New Caledonia*
Mouth	mougui	wangue and mouanguia
Arm	houana, gouna	pingue
Shoulders	bagny baguy	bouheigha
Fire	nuba	afi, hiepp, nap, *Mallicollo*
Knees	rangalia rouga	banguiligha
Dead	mata	mackie
No	neudi	nola
Ears	cuegni-lia	guening
Nails	pereloigni	pihingui
Hair	pelilogueni	bouling, poun ingue
Teeth	pegui	penoungha paou wangue
Fingers	beguia	badouheigha
Nose	mongui	mandec, vanding
Sleep	makunya	kingo.

The Tasmanian, with its four dialects, is spoken by fewer than fifty individuals, occupants of Flinders Island, to which they have been removed.

CHAPTER LIV.

Review of the preceding Class.—Its Characteristics, Divisions, and Value.—The so-called Negritos.

THE details of a large group being now done with we may take a retrospect of the class at large.

The first thing which commands attention is its thorough insular or oceanic character; on the strength of which those who choose to give it a general name may call it the *Oceanic* class. Subordinate to this is the remarkable distribution of some of its members; even when treated as Oceanic. Easter Island is nearer to America, Madagascar nearer to Africa than to Asia. Formosa, on the other hand, is in the latitude of China and on the verge of the Japanese waters. The small islands that lie immediately to the North of it end in a compound of *sima*, which, in Japanese, means *island*.

In no one out of the thousand and one islands and islets in which the preceding dialects are spoken, are there any *clear and undoubted* signs of any older population than the speakers of the present languages, dialects and subdialects, in their oldest form. I say *clear and undoubted*, because, in some, they have been either inferred or presumed—it may be on reasonable grounds. The strongest presumptions (not unaccompanied by evidence) in favour of anything of this kind are in Formosa.

In one great division of the group (*i. e.* in Polynesia Proper). the diffusion has been decidedly recent; this

being an inference from the great uniformity with which the language is spoken from the Sandwich Islands to New Zealand, from Easter Island to Ticopia.

That the line of migration for Micronesia and Polynesia was *round* the Papuan area rather than *across* it was suggested by Forster. His suggestion, however, has been but imperfectly recognized, so that some writers have unconsciously re-discovered it, and others have speculated from a point of view which they would never have taken had the investigations of that able man been familiar to them. In blaming others for this neglect the present writer by no means exculpates himself.

Of the difference between the Oceanic tongues and those continental forms of speech which lie nearest to them, in the way of geography, too much has been made. Of the continental languages those which are the most monosyllabic, accentuate, and (to European ears) cacophonic, (such as the Burmese and the Chinese,) are those which are the best known in Europe, while, on the other hand, it is the Malay and the Javanese, with their soft sounds, their dissyllabic and polysyllabic vocables, and their liquid articulations, which have commanded the most attention. In the Manillas and Madagascar a comparatively complex grammar adds to the elements of contrast.

That the difference is considerable cannot be denied. The remark, however, upon the extinction of the nearest congener to the Malay, which was made at the beginning of our exposition, helps to account for it.

Another series of facts that calls for a few remarks lies in the domain of the ethnologist rather than in that of the pure philologue—a series of facts suggested by a term that has been used more than once—viz. *Negrito*. That the Papuans, and that the Australians are of that colour which the name *Negro*, as applied to the African, suggests, is well known. As they are not *yellow*, and as *brown*, *maroon*, *chocolate*, and the like, are by no

means current terms in Geography, we call them somewhat laxly, and somewhat too generally, *Blacks*. And *Black* let them—largely and generally—be called. The main fact connected with their colour lies in the real or supposed existence of men and women of the same dark hue, not only in New Holland and New Guinea, but in certain islands of the Indian Archipelago. In what particular islands they are to be found, and what shade of darkness those that are found actually exhibit, is a matter upon which it is difficult to obtain precise information. Twenty or thirty years ago, these individuals—individuals who may conveniently be called the Blacks of the Malay area—were ascribed to almost every island in the Archipelago with the exception of Java. As the islands, however, have become better known, the Blacks have become conspicuous from their non-existence ; the real fact being that in certain localities certain tribes are, at one and the same time, ruder than the rest, more pagan than the rest, darker-skinned, and (in some cases) worse-fed, than the rest. Of the Blacks of the Philippines (the only group wherein their absolute non-existence has not been demonstrated) this is (in all probability) the most that can be said—in other words, it may safely be stated, that the existence of a variety of mankind forming a class to which the term *Negrito* can either scientifically or conveniently apply is imaginary. How far the same applies to the Samangs of the mainland remains to be seen. Of the Andaman islanders, for the philology of the present group, no cognizance need be taken. *Their* affinities are with the Môn and Burmese.

Now, however unreal this Negrito element in the Indian Archipelago may be, it is clear that, so long as it is assumed, it must serve as a basis for a good deal of hypothetical speculation. In the first place, the languages which go with it run a great chance of being separated from their geographical neighbours on *à priori*

grounds. And on *à priori* grounds this separation has been imagined. After what has been stated, it is needless to add that it has no existence. The Umiray, the San Matheo, and the Dumagat forms of speech are, *eo nomine*, Negrito, and *eá linguá* akin to the Tagala or the ordinary Philippine: as may be seen by either the cursory inspection of them supplied by the present work, or a reference to the fuller vocabulary of Steen Bille's Voyage of the Galathée, from which (the only authority for the class) they are taken.

In respect to the relations borne by the Papuan languages to the Australian, and those borne by the languages of the two groups (taken together) with the Malay and Polynesian (in the ordinary sense of the terms), this same difference of physical conformation (which is to a great extent real) has had a similar effect in engendering guess-work. The statement that, between the Black tongues and the Brown or Yellow there is no affinity, is simply a crudity uttered upon *à priori* grounds by authorities who ought to have been more cautious. There are plenty of affinities. What they are worth is another question. Whatever the Papuan and Australian languages may be like, or unlike, they are more like one another than aught else; they are, also, more like the Malay and Polynesian, however little or great that likeness may be. Whether great or small, however, there is *some* likeness.

And, in like manner, whether the likeness be little or much, the Malay languages are liker to the southern members of the monosyllabic class than to any other forms of speech. Indian affinities they may have, and Turanian affinities they may have, but they have only these so far as they have them through the interjacent tongues, or else through being in either the same, or a similar, stage of development. Common sense suggests this, and observation verifies it.

That the class is a natural one is admitted; the

only doubt being whether it be not too large a one. In other words, it may be a congeries of three or two classes rather than a single group. The present writer, whilst he insists upon its being single, admits that it is a class of a high ordinal value; what that value is being undetermined. It falls into two primary divisions:—

The first contains the *Malay*, the word being used so as to include everything from the Siamese frontier to Formosa on the north and the islands beyond Timor to the east. In this, the Malagasi and Formosan are extreme, or aberrant, divisions: the remainder being grouped round Flores, round Celebes, and round Mindoro, as centres, and the principle of classification being that of type rather than definition. The ordinary way of taking the Malay as a starting-point is inconvenient: inasmuch as, the Malay is an extreme rather than a central form of speech.

The second division of the group begins with Lord North's Island, and ends in the parts between the Kingsmill group and the Samoan Archipelago, containing, *inter alia*, the Ladrones and Carolines, *i. e.* Micronesia. That the Tobi and Pelew languages (the former apparently with special affinities to the Ulea) belong to this rather than to the Philippines is an inference from the few *data* we possess: the Pelew being a very outlying language. That the class ends exactly at the Navigators' Islands is scarcely a safe assertion. That the Kingsmill (or Tarawan) dialects belong to it, and that the Samoan does *not*, is all that is absolutely certain. It may be added that, in other respects, *i. e.* on ethnological grounds, the group is a natural one. It is one, however, for which we are greatly in want of *data*. I know of no grammar for Micronesia; and, although it is nearly certain that more is known in Spain about the Ladrone and Caroline dialects than is current amongst philologues, I know of no written compositions or carefully-constructed vocabularies.

With the Navigators' Islands, or the Samoan Archipelago, the third class, or that containing Polynesia Proper, begins: the Nukahivan being more especially Samoan, and the Hawaian of the Sandwich Islands being more particularly Nukahivan. Then come the Society and Friendly Islands, forming the central mass, from which Paumoto (Dangerous Archipelago), Easter Island, Rarotonga, the Austral Islands, and New Zealand—each in their several directions—seem to have been peopled; with Ticopia, Rotuma, Uea, &c., as offsets in the West. The minute detail of all this has been carefully investigated by able philologues, missionary and lay; indeed the amount of material collected for Polynesia Proper stands in a favourable contrast to the scantiness of our *data* for Micronesia.

The ordinal value of the Polynesian class is as low as that of the Turk; and, if we allow for the difference between a wide diffusion over a continent and a wide diffusion over an ocean, it is with the Turks that the Polynesians must be compared. They have spread both recently and rapidly. In the Micronesian and Malay groups there must be some five or six sections, each of which is of as high an ordinal value as all Polynesia. On the other hand, it is possible that the oldest island beyond the Samoan Archipelago has received its population from the Navigators' Islands subsequent to the date of the settlement of the Norwegians in Iceland.

The second grand class may be called *Kelenonesian*, (a term which is preferable on etymological grounds to *Melanesian*,) or the class appertaining to the islands with a dark-skinned population. Of this enough has been said already. It falls into two or three primary divisions as the case may be—certainly into the Papuan and Australian, perhaps into the Papuan, the Australian, and the Tasmanian.

The Polynesians went *round* Kelenonesia; and, according to many good authorities, the Fijis give us an

area where the two streams met. Individually, I think that the Papuan element in their dialects has been over-valued. I commit myself, however, to no decided opinion. The Fiji group was, therefore, dealt with by itself, and the chief Papuan affinities (taken wholly from Gabelentz) which its vocabularies exhibited were given somewhat fully.

Each of the Kelenonesian groups (even if we take in the Tasmanian as a primary one) is of high ordinal value, especially when it is compared, or contrasted, with the Polynesian Proper, to which it stands much in the same relation as the Ugrian does to the Turk, Mongol, or Tungús. This is an inference not only from certain extreme forms but from the decided contrasts which certain languages of islands in close geographical relations to each other present. That certain phenomena of transition will occur when the forms of speech from the central parts of New Guinea become known is what may reasonably be expected. Still, the extremes will remain as distant from one another as before; and so will the chasms in the interjacent area. As it is, the New Guinea languages appear to constitute a group equivalent to all the rest put together; beyond which the Soloman Islands, the New Hebrides, the Loyalty Islands, and New Caledonia, form three subordinate divisions of a second class, themselves falling into sections and sub-sections. With *data*, however, so scanty as those which we possess, no arrangements can be other than provisional; so that it is only on the principle that truth comes more easily out of error than out of confusion that the previous classification has been suggested.

That the grammatical structure of the Papuan languages has been credited with certain remarkable characteristics—characteristics of sufficient importance to be set against a considerable amount of glossarial coincidence—has already been stated. I think, however, that much of their value depends upon their novelty.

Gabelentz, with whom any investigator must differ with hesitation, lays manifest stress upon two points—the quinary character of the Papuan numeration and the system of personal pronouns. But the former is a negative, rather than a positive, character—all the more so from the fact of the five numerals as far as they go, being undeniably and admittedly both Malay and Polynesian.

With the personal pronouns the matter is less simple. They present two phenomena; (1) the so-called Exclusive and Inclusive forms, and (2) the so-called Trinal number.

Of these the Annatom gives a fair example; where

Ainyak = *I*	Aijumtaij = *you three* − *I*
Akaijan = *you two* + *I*	Akaija = *you* + *I*
Ajumrau = *you two* − *I*	Aijama = *you* − *I*.
Akataij = *you three* + *I*	

That these are rare ways of speaking cannot be denied. Few persons in English care to say how many persons they address, or yet to say whether they are themselves included in what is said. What, however, are such expressions as *nos otros*, *vos otros*, in Spanish, and *nui altri*, *vui altri* in Sardinian, but plurals, which (whatever they may be at the present time) are *exclusive* in their origin? It can scarcely, however, be said that these are inflections.

And the same applies to the so-called trinal number. Who calls *we three*, in English, a Number at all, *i. e.* a Number in the technical and grammatical sense of the word? Who even calls *us two* a Dual? Yet that the Papuan Trinal is neither more nor less than this is plain from the following forms in the Mallicollo: —

Inau = *I*	Kha-mühl = *you two*
Khai-im = *you*	Na-taroi = *you three*
Na-ii = *he*	Na-tavatz = *you four*
Na-mühl, Drivan = *we two* (*exclusive*, *inclusive*)	Dra-tin = *we three*
	Dra-tovatz = *we four*.

As points, then, of grammar, or, at any rate, as points of *inflection*, I submit that the Quinary Numeration, the Exclusive and Inclusive Pronouns, and the Trinal Number be eliminated from the consideration of the Papuan characteristics; and I add that, even if they were grammatical they would scarcely be characteristic; inasmuch as they may be found elsewhere, and that not only sporadically, or among the languages of the world at large, but within the Malay and Polynesian area itself.

Other points of criticism connect themselves with the *phonesis*. The Polynesian languages are pre-eminently vocalic. They are vocalic if we look to the paucity of separate consonantal sounds; *b*, *d*, *g*, *s*, and *r*, being generally wanting. They are vocalic if we look to the fact of few or no words ending in a consonant. They are vocalic if we look to the non-existence of two concurrent consonants in the same syllable.

Now, in all these matters the Papuan tongues present *some* contrast. In some of the islands there are consonantal endings; in some concurrent consonants; in all of them more elementary consonants than are to be found in any language of Polynesia. Yet they differ among themselves in the extent to which they are thus consonantal; some having many, others but few, words, where a consonant is final. *None* are more vocalic than the most vocalic of the Malay tongues; and among the Malay tongues themselves some are more consonantal than others. Above all, it is not with the Polynesian that the Papuan tongues are, in the first instance, to be compared—still less exclusively.

As has already been stated, the ordinal value of the Polynesian class is *nil*, or nearly so. The real point of contact between the Papuan and Non-papuan tongues lies in the parts about Ceram. From these I think that New Guinea was peopled at a period anterior to the peopling of Micronesia; at a time when the remote

ancestors of the Eastern Moluccas were ruder, more undersized, and darker-skinned (for in this sense the term Negrito may have an ethnological import), than they are now; at a time when they were chiefly pagan; at a time when the useful arts were in their very rudiments; at a time when the numeration went no further than the five fingers of a single hand. If so, the Polynesians should give us the extremities of two chains, rather than any link between them.

The relations of the Papuans to the Australians is more equivocal. I once suggested, on the strength of certain New Caledonian affinities, that Tasmania was peopled by means of a migration that came *viâ* the Papuan islands, *i. e. round* Australia, rather than *across* it; a doctrine which at present I am prepared neither to abandon nor assert.

In like manner Australia may have been peopled from New Guinea, or from Timor: if from Timor, at a period of greater rudeness and barbarity than even that which (by hypothesis) prevailed in the Eastern Moluccas when New Guinea was first occupied. When Australia was first trod numeration had not even reached *five*.

The numerals are preceded by prefixes (as may be seen in the specimen) throughout the Papuan languages; and in comparatively distant localities these prefixes coincide—*e. g.* in the Louisiade and New Caledonia.

English	*One*	*Two*
Brierly Island	*paihe*-tia	*pahi*-wo
Cook's New Caledonia	*wa*-geeaing	*wa*-roo
La Billardière's do.	*oua*-nait	*oua*-dou
English	*Three*	*Four*
Brierly Island	*paihe*-tuan	*paihe*-pak
Cook's New Caledonia	*wa*-teen	*wa*-mbaeek
La Billardière's do.	*oua*-tguien	*oua*-tbait
English	*Five*	*Six*
Brierly Island	*paihe*-lima	*paihe*-won
Cook's New Caledonia	*wa*-nnim	*wa*-nnim-geeek
La Billardière's do.	*oua*-nnaim	*ou*-naim-guik

English	*Seven*	*Eight*
Brierly Island	*pahe*-pik	*paihe*-wan
Cook's New Caledonia	*wa*-nnim-noo	*wa*-nnim-gain
La Billardière's do.	*oua*-naim-dou	*ou*-naim-guein
English	*Nine*	*Ten*
Brierly Island	*paihe*-siwo	*paihe*-awata
Cook's New Caledonia	*wa*-nnim-baeek	*wa*-nnoon-aiuk
La Billardière's do.	*oua*-naim-bait	*oua*-doun-hic.

Traces of this, however, may be found within the Malay area.

Another point worth noticing is the following; a point best illustrated by certain American languages, *e. g.* amongst others by those of the following table :—

(1.)

English.	Mbaya.	Abiponian.	Mokobi.
Head	*na*-guilo	*ne*-maiat	——
Eye	*ni*-gecoge	*na*-toele	*ni*-cote
Ear	*na*-pagate	——	——
Nose	*ni*-onige	——	——
Tongue	*no*-gueligi	——	——
Hair	*na*-modi	*ne*-etiguic	*na*-ccuta
Hand	*ni*-baagadi	*na*-pakeni	*na*-poguena
Foot	*no*-gonagi	——	——

(2.)

English.	Moxa (1).*	Moxa (2).	Moxa (3).
Head	*nu*-ciuti	*nu*-chuti	*nu*-chiuti
Eye	*nu*-chi	——	*nu*-ki
Ear	*nu*-cioca	——	——
Nose	*nu*-siri	*nu*-siri	——
Tongue	*nu*-nene	*nu*-nene	*nu*-nene
Hand	*nu*-bore	*nu*-boupe	*nu*-bore
Foot	*ni*-bope	——	*ni*-bope.

Here the prefix is the possessive pronoun, so that *na-guilo = my head*, &c.; the capacity of the speaker for separating the thing possessed from the possessor being, apparently, so small as to make it almost impossible to disconnect the noun from its pronoun.

The Papuan and (?) Tasmanian give the same amalgamation.

* These are three different dialects.

Upon what may be called the Ablative Subject, more will be said in the sequel.

What follows is an extract from three very short vocabularies, illustrating the statement, made some chapters back, that the *Ombay*, the *Mangarei*, and the *Timbora*, had Kelenonesian affinities.

Arm=*ibarana*, Ombay; *porene*, Pine Gorine dialect of Australia.
Hand=*ouiue*, Ombay; *hingue*, New Caledonia.
Nose=*imouni*, Ombay; *maninya*, *mandeg*, *mandeinne*, New Caledonia; *mena*, Van Dieman's Land, western dialect; *mini*, Mangerei; *meoun*, *muidge*, *mugui*, Macquarie Harbour.
Head=*imocila*, Ombay; *moos* (=hair), Darnley Islands; *moochi* (=hair), Massied; *immoos* (=beard), Darnley Islands; *eeta moochi* (=beard), Massied.
Knee=*icici-bouka*, Ombay; *bowka*, *boulkay* (=forefinger), Darnley Islands.
Leg=*iraka*, Ombay; *horag-nata*, Jhongworong dialect of the Australian.
Bosom=*ami*, Ombay; *naem*, Darnley Island.
Thigh=*itena*, Ombay; *tinna-mook* (=foot), Witouro dialect of Australian. The root, *tin*, is very general throughout Australia in the sense of *foot*.
Belly=*te-kap-ana*, Ombay; *coopoi* (=navel), Darnley Island.
Stars=*ipi-berre*, Mangarei; *bering*, *birrong*, Sydney.
Hand=*tanaraga*, Mangarei; *taintu*, Timbora; *tamira*, Sydney.
Head=*jahé*, Mangarei; *chow*, King George's Sound.
Stars=*kingkong*, Timboro; *chindy*, King George's Sound, Australia.
Moon=*mang'ong*, Timbora; *meuc*, King George's Sound.
Sun=*ingkong*, Timbora; *coing*, Sydney.
Blood=*kero*, Timbora; *gnoorong*, Cowagary dialect of Australia.
Head=*kokore*, Timbora; *gogorrah*, Cowagary.
Fish=*appi*, Mangarei; *wapi*, Darnley Island.

Of these affinities nearly all are Australian. In those with the Papuan dialects the parts about Ceram and Gilolo are the most abundant.

CHAPTER LV.

Languages of America. — The Eskimo. — The Athabaskan dialects. — The Kitunaha. — The Atna. — The Haidah, Chemmesyan, Wakash, and Chinuk.

THE languages of the New World now come under notice; languages of which the origin some few years back was obscure. This was because most of our *data* for the ethnology of America were derived from the Indians of Canada and the United States rather than from those of the Hudson's Bay Territory and Russian America. As long as the parts between the Rocky Mountains and the Pacific were insufficiently explored, the nearest congeners to the populations of the north-eastern parts of Asia were insufficiently known. With the improvements in this respect the mystery has diminished—so much so that, even before we leave Asia, decided affinities between the languages of Siberia and the languages of the northern coast of the Pacific present themselves.

The lines by which America might be peopled from Asia are three—the first, *viâ* Behring's Straits; the second, *viâ* the Aleutian chain of islands—islands running from Kamtshatka to the Peninsula of Aliaska; the third, *viâ* the Kurile islands, from either Korea or the Peninsula of Sagalin. Of these, though the presumptions may be in favour of the first, the phenomena in the present state of our knowledge, favour the second.

For Europe and Asia the Circumpolar forms of speech

belong to different genera, if not to different orders; and they are comparatively numerous. Above all, they have (every one of them) decided southern affinities—so much so as to give them the appearance of being intrusive. With the Norwegian and Russian this is not only the case, but it is known to be so. Of the Lap and Samoyed the southern origin is less decided. On each side, however, there are southern affinities. With the Tungús these southern affinities are more decided still. The nearest approach (after the Lap) to anything like an original Arctic *situs* is supplied by the Yukahiri and Tshuktshi. Yet even here it is only an approach.

In America, on the other hand, the Arctic region is mainly covered by dialects of a single language—the Eskimo; the intrusion from the south being inconsiderable. Hence, the Eskimo area is horizontal rather than vertical; broad rather than deep; and running, in its extension, from east to west rather than from north to south. The language of Greenland and Labrador is Eskimo. The language of the eastern extremity of Asia is Eskimo. The language of the Aleutian islands is Eskimo. The language of the interjacent regions is Eskimo also.

So much for the breadth and continuity of the Eskimo area.

In respect to its depth, it has its *maximum* on the Atlantic, where it reaches the latitude of Newfoundland.

It is on the side of the Atlantic* that the contrast between the Eskimo and the ordinary Indian of North America—the *Red* Indian as he is often called—is most

* It is often useful (not to say necessary) to speak thus; indeed, we must occasionally write *Atlantic* and *Pacific* instead of *West* and *East*. This is because we have occasionally to shift our position. The Eskimos of Greenland are an Eastern, and the Konægi of Kadiak a Western, population, only, when we look at them from Europe. When we begin with the Namollos of the Asiatic side of Behring's Straits, and go on with the Aleutians, and the Konægi, East becomes West, and *vice versâ*.

decided. Hence, as long as the phenomena of transition which are exhibited on the side of the Pacific were unknown, the connection between the aborigines with both the Siberians and the Americans was not only doubtful, but the line of demarcation which was drawn between the Eskimo and the Indian was exaggerated.

The Eskimo is the only language common to the two continents; and this it is in two ways. The Aleutian dialects are in *situ*, and, as such, actually transitional. But, besides these, there is, in the parts about the Anadyr and Tshuktshi Noss, a population of comparatively recent origin, occupant of the parts between the most western of the true Tshuktshi of Behring's Straits—a population which seems (so to say) to have been reflected back from America upon Asia. On the other hand, however, no true Asiatic language is spoken in any part of America.

The best known of the *Aleutian* forms of speech, which probably represent a group of the ordinal value of all the others put together, is the *Unalashkan*.

English.	Unalashka.	Kadiak.	Kuskutshewak.	Labrador.
Man	tayaho	shúk	tatshu	inuit
Woman	anhahenak	aganak	——	——
Head	kamhek	naskok	kamikuk	niakko
Hair	imlín	neoet	nuiat	nuiat
Nose	anhozin	kinaga	nikh	kingat
Mouth	ahílrek	kanot	kanik	kannerk
Ear	tutusak	khiune	tshuutuik	suit
Ears	tutasakín	khiudok	——	sintik
Eye	thak	inhalak	vitatuik	aiiga
Tongue	ahnak	ulue	alianuk	okak
Hand	khianh	taleha	yagatshutuik	aggait
Foot	kitok	looga	igut	itigak
Tooth	kiahuzin	hudeit	kuutuik	kiutit
Blood	amak	aúk	——	auk
Sky	innyak	keliok	kiilyak	killek
Sun	ahhapak	madzak	——	sekkinek
Moon	tuhedak	yalok	tangek	takkek
Star	stan	ageke	mittit	ubloriak
Fire	keyhnak	knok	knuik	ikoma
Water	tanak	tanak	muek	immek

English.	Unalashka.	Kadiak.	Kuskutshewak.	Labrador.
Rain	khetak	ketok	——	——
River	khehanok	kuik	kvak	kok
Sand	khoohok	kabea	kaguyak	——
Sea	allauk	ímak	immakh-pik	immak
Snow	kannek	annue	kanikh-ohak	kannek
Stone	kuvvanak	yamak	tkalhk-uk	——
Tree	yakak	kobohaktsbalakua	——	——
One	atoken	ataudzek	atuuchik	attousek
Two	arlok	azlha	ainak	marruk
Three	kanku	píngasvak	painaivak	pingasat
Four	sikhin	stamék	tshanuk	sittamut
Five	khaan	talimík	talemek	tallek
Six	atún	ahoilune	akhvinok	arvanget
Seven	úkún	malehonhén	ainaakhvanam	pingasullo
Eight	kankheen	inglulun	pinaiviakhvanam	pinaiuik
Nine	sikheen	kúlnúhin	chtameakhvanam	tellimella
Ten	atek	kúlen	tamemiakhvanam	tellimayoktut.

It is to the Eskimo of this latter, larger, and more complex group that the *Namollo*, or Eskimo of the Asiatic continent belongs.

English.	Tshuktshi Nos.	Mouth of the Anadyr.
Head	nashko	nashkok
Hair	nuyak	nuyet
Nose	tatük	khünggak
Eye	ük	ük
Ear	tshintak	tshiftukhk
Blood	auku	auka
Sky	kiülah	keilak
Sun	shekkinak	matshak
Moon	tankuk	iralluk
Star	igalgtak	iralikatakh
Fire	annak	eknok
Water	mok	emak
Tree	unakhtsik	unaktshek
Fish	salyuk	ikahlük
River	kuik	kuigütt
Sand	kannäk	kaujak
Snow	annu	anighu
One	attashek	attazhhk
Two	malgok	malgukh
Three	pegayut	pingayu
Four	ishtamat	ishtama
Five	tatlemat	taklima
Ten	kullä	kulle.

Next to the Eskimo comes the great *Athabaskan* family, stock, group, or class.

The Athabaskan area touches Hudson's Bay on the one side, the Pacific on the other.

With the exception of the Eskimo, the Athabaskan forms of speech are the most northern of the New World.

For the northern Athabaskans (the main body of the family) the philological details were, until lately, eminently scanty and insufficient. There was, indeed, an imperfect substitute for them in the statements of several highly trustworthy authors as to certain tribes which spoke a language allied to the Chepewyan and as to others who did not;—statements which, on the whole, have been shown to be correct; statements, however, which required the confirmation of vocabularies. These have now been procured; if not to the full extent of all the details of the family to an extent quite sufficient for the purposes of the philologue. They show that the most western branch of the stock, the Chepewyan Proper, or the language of what Dobbs called the Northern Indians, is closely akin to that of the Dog-ribs, the Hare (or Slave), and the Beaver Indians, and that the Dahodinni, called from their warlike habits the Mauvais Monde, are but slightly separated from them. Farther west a change takes place, but not one of much importance. Interpreters are understood with greater difficulty, but still understood.

The Takulli, Nagail, or Chin division falls into no less than eleven minor sections; all of which but one end in this root, viz. *-tin.*

1. The Tau-*tin*, or Talko-*tin.*

(?) 2. The Tsilko-*tin* or Chilko-*tin*, perhaps the same word in a different dialect.

3. The Nasko-*tin*
4. The Thetlio-*tin*
5. The Tsatsno-*tin*
6. The Nulaau-*tin.*
7. The Ntaauo-*tin.*
8. The Natliau-*tin.*
9. The Nikozliau-*tin.*
10. The Tatshiau-*tin*, and
11. The Babin Indians.

Sir John Richardson has shown, what was before but suspected, that the Loucheux Indians of Mackenzie River are Athabaskan; the Loucheux being a tribe known under many names—under that of the Quarrellers, under that of the Squinters, under that of the Thycothi and Digothi, under that of Kutshin. The particular tribes of the Kutshin division, occupants of either the eastern frontier of Russian America, or the north-western parts of the Hudson's Bay territory, are as follows:—

1. The Artez-*kutshi* = Hard people.
2. The Tshu-*kutshi* = Water people.
3. The Tatzei-*kutshi* = Rampart people; falling into four bands.
4. The Teystse-*kutshi* = People of the shelter.
5. The Vanta-*kutshi* = People of the lakes.
6. The Neyetse-*kutshi* = People of the open country.
7. The Tlagga-silla = Little dogs.

This brings us to the *Kenay*. A Kenay vocabulary has long been known. It appears in Lisianisky, tabulated with the Kadiak, Sitkan, and Unalaskan of the Aleutian Islands. It was supplied by the occupants of Cook's Inlet. Were these Athabaskan? The present writer owes to Mr. Isbister the suggestion that they were Loucheux, and to the same authority he was indebted for the use of a very short Loucheux vocabulary. Having compared this with Lisiansky's, he placed both languages in the same category—rightly in respect to the main point, wrongly in respect to a subordinate. He determined the place of the *Loucheux* by that of the Kenay, and made both Kolush. He would now reverse the process and make both Athabaskan (in the widest sense of the word), as Sir John Richardson has also suggested.

For all the languages hitherto mentioned we have specimens. For some, however, of the populations whose names appear in the maps, within the Athabaskan

area, we must either rest satisfied with the testimony of writers or rely on inference. In some cases, too, we have the same population under different names. Without, then, giving any minute criticism, I will briefly state that all the Indians of the Athabaskan area whose names end in *-dinni* are Athabaskan; viz.—

1. The See-issaw-*dinni* = Rising-sun-*men*.
2. The-tsawot-*dinni* = Birch-rind-*men*.
3. The Thlingeha-*dinni* = Dog-rib-*men*.
4. The Etsh-tawút-*dinni* = Thickwood-*men*.
5. The Ambah-tawút-*dinni* = Mountain-sheep-*men*.
6. The Tsillaw-awdút-*dinni* = Bushwood-*men*.

Hare-Indians and *Strong-bows* are also Athabaskan names. The *Hare*-Indians are called *Kancho*. The *Nehanni* and some other populations of less importance are also, to almost a certainty, Athabaskan.

English.	Kenay.	Kutshin.	Slave.	Dog-rib.
Man	tinna	'tinne	——	——
Woman	mokelan	tshekwe	——	——
Head	shangge	——	saykwí	ta
Hair	stseahu	——	sakwígah	theoya
Mouth	shnaan	——	kwaríchí	——
Teeth	shríkka	——	saygú	baighu
Tongue	stsilue	——	——	eththadu
Ear	stsílu	——	settzay	bedzegai
Eye	snasha	——	sentah	mendi
Hand	shkuna	——	siulah	mila
Sun	chánnu	sakh	sah	sa
Moon	nee	thun	sah	tethesa
Star	skin	——	fwun, them	thiu
Fire	taaze	——	khun	khun
Water	vílní	to	tú	tu
River	katnu	dessh	——	——
Rain	——	dsha	chon	tshon
Day	chaan	tzinna	——	——
Night	kaak	hetleghe	——	——
Snow	ajjah	——	jeah	yah, teill
Stone	kaliknike	——	——	thai
I	su	si	——	——
Thou	nan	nin	——	——
Father (my)	stukta	*se*-tsay	——	——
Son (my)	*ssi*-ja	*se*-jay	——	——

English.	Kenay.	Kutshin.	Slave.	Dog-rib.
One	tsílgtan	tilagga	thelgai	*enclai
Two	nútna	nakhei	olkie	*nakha
Three	toluke	thieka	tadette	*ttagha
Four	tanke	tanna	tinghi	*tting
Five	tskílu	illakonelei	sazelle	*sasúllai
Six	kújtoní	——	etseute	*utkettai
Seven	kantsehe	——	thlazadie	*khosingting
Eight	ltakule	——	etzandie	*etzenting
Nine	lkítsíthu	——	eththleihulai	*khakúli
Ten	klujún	——	kennatai	*honana

The *Beaver* Indian is transitional to the Slave and the Chepewyan Proper.

The *Sikani* and *Sussi* tongues, lying as far south as the drainage of the Saskatshewan, and as far west as the Rocky Mountains, are, and have been for some years, known as Athabaskan.

English.	Chepewyan.	Takulli.
Man	dinnie	dini
Woman	chequois	tsheko
Father	*zi*tah (*my*)	apa
Mother	*zi*nah (*my*)	unnungcool
Son	*zi*azay (*my*)	eyoze
Daughter	zilengai	eacha
Head	ed thie	bitsa
Hair	thiegah	ozega
Ear	——	otso
Eye	nackay	beni
Nose	——	paninsrhis
Tongue	edthu	tsoola
Tooth	goo	ohgoo
Hand	law	la
Feet	cuh	osha
Blood	dell	skai
House	cosen	kukh
Axe	thynle	shashill
Knife	bess	teish
Shoes	kinchee	keskut
Sun	sah	tsa
Moon	sah	tsa
Star	——	shlum

* The words marked thus are either a second dialect or a second vocabulary of the *Slave*.

English.	Chepewyan.	Takulli.
Fire	counn	kwun
Water	toue	too
Rain	thynnelsee	naoton
Snow	yath	ghies
River	tesse	akokh
Stone	thaih	tse
Meat	bid	utson
Dog	sliengh	tkli
Beaver	zah	tsha
Bear	zass	sus
Great	unshaw	tsho
Cold	edzah	hungkaz
Black	dellzin	dulkuz
Red	delicouse	dulkun
I	ne	sï
Thou	nee	yin
One	slachy	etkhla
Two	naghur	nangkakh
Three	taghy	ta
Four	dengky	tingti
Five	sasoulachee	skunlai
Six	alkitachy	ulkitaki
Seven	——	takalte
Eight	olkideinghy	ulkinggi
Nine	cakinahanothna	lanizi etkhlahkula
Ten	canothna	lanizi.

The *Atna* at the mouth of the Copper River, the *Koltshani* higher up the stream, and the *Ugalents* around Mount St. Elias, are all Athabaskan—not, indeed, so decidedly as the Beaver, the Dog-rib, or the Proper Chepewyan; but still Athabaskan. They are not Eskimo though they have Eskimo affinities. They are not Kolush, though they have Kolush affinities. They are by no means isolated, and as little are they to be made into a class by themselves. At the same time, it should be added that by including these *we raise the value of the class*, and we raise it still more when we include the Kolush.

English.	Ugalents.	Atna.	Kolstshani.
Eye	——	snyga	tshintagi
Hair	——	stsega	stshjga
Teeth	——	gu	nogu

English.	Ugalents.	Atna.	Kolstshani.
Nose	——	sontshis	santshis
Hand	——	sla	kun
Head	——	ttsa	sla
Ear	——	stsega	stsi
Sun	kaketlkh	naai	naaitshete
Moon	kakha	goltsei	sattshetle
Star	tlakhekl	zzhun	son
One	tlkinke	shelkae	ilite
Two	loate	natekka	laken
Three	totlkoa	taakei	takei
Four	kalakakya	tünki	tani
Five	tsoane	altshen	taltshan
Six	tsun	kastaan	kistan
Seven	laatetsun	kontsegai	kontshagai
Eight	katetsun	tkkhladenki	tan
Nine	kutkte	tklakolei	takolei
Ten	takakkh	plazha	natitlya.

The Athabaskan is broadly and definitely separated from the language of its frontiers in proportion as we move from the Pacific towards the Atlantic.

The most southern of the Athabaskans Proper are the Sussis, in north latitude 51°—there or thereabouts. But they are only the most Southern of the Athabaskans *en masse*. There are *outlyers* of the stock as far south as the southern parts of Oregon. More than this, there are Athabaskans in California, New Mexico, and Sonora.

Mr. Hale showed that the Umkwa, Kwaliokwa, and Tlatskanai dialects of a district so far south as the mouth of the Columbia, and the upper portion of the Umkwa, were outlying members of the Athabaskan stock, which dialects were afterwards shown, by a discovery of Professor Turner's, to be only *pen*ultimate ramifications; inasmuch as in California, New Mexico, Sonora, and even in Chihuhua, as far south as 30° north latitude, Athabaskan forms of speech were to be found; viz. the Navaho, the Jecorilla, the Pinalero, along with the Apatsh of New Mexico, California, and Sonora. To these add the Hoopah of California, which is also Athabaskan.

(1.)

English.	Tlatskanai.	Kwaliokwa.	Umkwa.
Man	khanane	——	titson
——	taütsen	——	tone
Woman	tseokeia	oat	ekhe
——	tseake	——	——
Head	khostoma	nin	suga
——	stsie	——	si
Hair	khotsosea	soaktlane	suga
——	stsose	——	sala
Ear	khotskhe	khonade	tzige
——	stsakhai	——	tzuge
Eye	nakhai	——	nage
Nose	khointsus	dalainstzetze	ziz
Mouth	khokwaitzaale	——	ta
——	wunaya	——	——
Tongue	khotzotkhltzitzkhltsaha	uotaa	lasom
——	seqinakal	——	santkhlo
Tooth	khotsiakatatkhltson	koute	uo
——	——	——	cugu
Hand	kholaa	——	zlaa
——	sla	——	zila
Foot	khoakhastlsokai	——	zkhe
——	nokatkh	——	——
Sun	taose	——	za
——	szlakhalakha	——	khangze
Moon	taose	——	igaltzi
Star	——	——	khatlatze
Fire	tkhlkane	——	khong
Water	to	——	tkho.

(2.)

English.	Navaho.	Apatsh.	Pinalero.
Man	tennai	ailee	payyahnah
Woman	estsonnee	eetzan	etsunni
Head (my)	*hut*zeetsin	*see*zee	——
Hair (my)	*hut*zee	*see*sga	setzezil
Face (my)	*hu*nnee	streenee	——
Ear (my)	*hut*jah	*see*tza	sitzchar
Eye (my)	*hu*nnah	sleeda	tshindar
Nose (my)	*hut*chih	*see*tzee	chinchi
Mouth (my)	*huz*zai	*shee*da	——
Tongue (my)	*hut*tso	*shee*dare	——
Tooth (my)	*hur*go	*shee*go	——
Sky	eeyah	eah	——

English.	Navaho.	Apatsh.	Pinalero.
Sun	chokonoi	skeemai	yahehe
Moon	klaihonoi	clanai	ílsonsayed
Star	sonh	sunɜ	ailsonsatyou
Day	cheen-*go*	eeska	——
Night	klai-*go*	cla	——
Light	hoascen-*go*	skee	——
Rain	naheltinh	nagostee	——
Snow	yas	zahs	——
Hail	neelo	heeloah	——
Fire	konh	kou	——
Water	tonh	toah	to
Stone	tsai	zeyzay	tshaier
One	tlahee	tahse	——
Two	nahkee	nahkee	——
Three	tanh	tau	——

(3.)

English.	Hoopah.	Jecorilla.
Head	okheh	it-se
Forehead	*ho*tsintah	pin-nay
Face	*ha*unith	——
Eye	*hu*anah	pindah
Nose	*hu*ntchu	*wit*chess
Teeth	*ho*wwa	egho
Tongue	sastha	ezahte
Ear	*ho*tcheweh	wickyah
Hair	tsewok	itse
Neck	*ho*sewatl	*wic*kcost
Arm	*ho*ithlani	*wit*se
Hand	*ho*llah	*wi*slah.

The *Kitunaha, Kutani, Cootanie* or *Flatbow* area is long rather than broad, and it follows the line of the Rocky Mountains between 52° and 48° north latitude. How definitely it is divided by the main ridge from that of the Blackfoots I am unable to say; but as a general rule, the Kutani lie west, the Blackfoots east; the former being Indians of New Caledonia and Oregon, the latter of the Hudson's Bay Territory.

On the west, the Kutani country is bounded by that of the Shuswap and Selish; on the north by the Sussí, Sikanni, and Nagail Athabaskans; on the south (I

think) by some of the Upsaroka or Crow tribes. All these relations are remarkable, and so is the geographical position of the area. It is in a mountain range; and, as such, it is a district likely to be an ancient occupancy. The languages of the frontiers are referable to four different families—the Athabaskan, the Atna, the Algonkin, and the Sioux; from all of which the Kutani differs notably; though, like all the languages of America, it has numerous miscellaneous affinities. In respect to its phonesis it agrees with the North Oregon languages. The similarity in name to that of the Loucheux, whom Richardson calls *Kutshin*, deserves notice.

The Kútani vocabulary of Mr. Hale was obtained from a Cree Indian, and is not to be depended on. This being the case it is fortunate that it is not the only specimen of the language. There is an earlier one of Mr. Howse's, published in the Transactions of the Philological Society. It is as follows; being given in full as representing all that is known of the language:—

English.	Kútani.
One	hook cain
Two	ass
Three	calle sah
Four	had sah
Five	yea co
Six	in ne me sah
Seven	whist taw lah
Eight	waw ah sah
Nine	ky yie kit to
Ten	aye to vow
An Indian	ah quels mah kin nic
A man	te te calt
A woman	balle key
A shoe	cath lend
A gun	tah vow
I	cah min
Thou	lin coo
He	nin co is
We (thou and I)	cah min nah lah
This Indian	in nai ah quels mah kin nic
That Indian	co ah quels mah kin nic
These Indians	wai nai ah quels mah kin nic nin tie
Which man?	cath lah te te calt?
Which Indians?	cah lah ah quels mah kin nic nin tie?
Which gun?	cah lah tah vow?
Who	cath lah
My son	cah mah hat lay
His son	hot lay is
He is good	sook say
It is good	sook kin nai
He is arrived	swan hah
I love him	hones sclah kilt
He loves me	sclah kilt nai

English.	Kútani.
I see him	hones ze caught
I see his son	hones ze caught ah calttis
He sees me	ze caught tene
He steals	i in ney
I love him	hones sclah kilt ney
I do not love him	cah sclah kilt nai
My husband	can no claw kin nah
He is asleep	come ney ney
I am a man	te te calt ne ne
I am a woman	balle key ne ne
Where?	cas kin?
Where is my gun?	cass kin cah tah vow?
Where is his gun?	cass kin tah vow is?
A lake	ah co co nook
How much?	cack sah?
It is cold weather	kis caw tit late
A tent	ah caw slah co hoke
My tent	cah ah kit lah
Thy tent	ah kit lah nis
His tent	ah kit lah is
Our (thy and my) tent	cah ah kit lah nam
Yes	ah ah
No	waw
Men	te te calt nin tie
Women	balle key nin tie
Girl (in her teens)	nah oh tit
Girls (in their teens)	nah oh tit nin tie
Boy	stalt
Boys	stalt nin tie
Little boy	stalt nah nah
Child	cah mo
Children	cah mo nin tie
Father (by the sons)	cah de doo
Father (by the daughters)	cah sous
Mother	cah mah
Brother, eldest	cah tat
Brother, youngest (by brothers)	cats zah
Brother, youngest (by sisters)	cah ze ah
Sister, eldest	cats sous
Sister, youngest	cah nah nah
Uncle	cath ah
Aunt	cah tilt tilt
Grandfather	cah papa
Grandmother	cah de de
Thy husband	in claw kin nah nis
My wife	cah tilt nah mo
Thy wife	tilt nah mo nis
Son	can nah hot lay *or* ah calt
Daughter	cass win
Come here	clan nah
Go away	cloon no
Take care	ill kilt we ín
Get out of the way	you vaw
Come in	tie cath ah min
Go out	sclah nah ah min
Stop	mae kaek
Run	sin naek kin
Slowly	ah nis cah zin
Miserly	o per tin
Beggarly	coke co mae kah kan
I give	hone silt ah mah tie sis ney
Thou givest	kin nah mah tie zey
He gives	sclah mah tie zey
He gave	cah mah tie cates
I beat	hone cah slah tea
Thou beatest	kin cah slah leat
He beats	kis kilt cone slah leat
Give me	ah mah tie kit sous
He gave me	nah mah tie kit sap pe ney
I love you	hone sclah kilt ney
He loves	sclah kilt
Do you love me?	kin sclah slap?

English.	Kútani.
I hate you	hone cah sclah kilt ney
Thou hatest	kin cah sclah kilt
He hates	cah sclah kilt
I speak	hones ah ney
Thou speakest	kins ah
He speaks	kates ah
We speak	hones ah nah slah
You speak	talk e tea leat
They speak	seals ah
I steal	hone i he ne
I sleep	hone come ney ney
We sleep	hone come ney nah lah ney
I die	hones alt hip pe ney
Thou diest	kins alt hip
We die	hone ah o co noak nah slah ney
Give me to eat	he shoe
Eat	he ken
My gun	cah tah vow
Thy gun	tah vow nis
His gun	tah vow is
Mountain	ac co vo *cle it*
Rocky mountain	ac co vo *cle it* nook key
Snowy mountain	ac co vo *cle it* ac clo
Road or track	ac que mah nam
Large river	cath le man me took
Small river	hah cack
Creek	nis cah took
Large lake	will caw ac co co nook
Small lake	ac co co nook nah nah
Rapid	ah cah hop *cle it*
Fall	wheat taw hop *cle it*
Shoals	ah coke you coo nook
Channel	hah cath slaw o weak
Wood or trees	ah kits slah in

English.	Kútani.
Red pine	he mos
Cedar	heats ze natt
Poplar	ac cle mack
Aspen	ac co co zle mack
Fire	ah kin ne co co
Ice	ah co wheat
Charcoal	ah kits cah kilt
Ashes	ah co que me co
Kettle	yeats skime
Mat tent	tah lalt ah kit lah nam
Head	ac clam
Eyes	ac cack leat
Nose	ac coun
Mouth	ac calt le mah
Chin	ac cah me zin ne cack
Cheeks	ac que ma malt
Hair	ac coke *que slam*
Body	ac co no cack
Arms	ac sglat
Legs	ac sack
Belly	ac co womb
Back	ac cove cah slack
Side	ac kin no cack
Ears	ac coke co what
Animals	yah mo
Horse	kilt calt law ah shiu
Stallion	cass co
Mare	stougalt
Bull	neel seek
Cow	slouke copo
Birds	to coots cah min nah
Blue jay	co quis kay
Crow	coke kin
Raven	nah nah key
Snakes (rattle-snake)	wilt le malt
Garter snake	ah co new slam
Roots (camass)	hap pey
Bitter root	nah cam me shou
Tobacco root	mass mass
Sweet potatoes	ah whis sea
Moose berry	ac co mo
Strawberry	ac co co

English.	Kútani.
Pipe	couse
Pipe stem	ac coot lah
Axe	ah coot talt
Tobacco	yac ket
Flesh	ah coot lack
Calf	ah kin co malt
Tiger	s'vie
Bears of all kinds	cap pe tie
Black or brown bears	nip pe co
Grizzle bear	kît slaw o slaw
Rein deer	neats snap pie co
Red deer	kilt caw sley
Moose deer	snap pe co
Woolvereen	ats po
Wolf	cack kin
Beaver	sin nah
Otter	ah cow oh alt
Mink	in new yah
Martin	nac suck
Musquash	an co
Small grey plain wolf	skin koots.

West of the Kutanis and south of the Takulli Athabaskans lie the northernmost members of a great class, which extends as far south as the Sahaptin frontier. It has been named by Hale and Gallatin *Tsihaili-Selish.* It contains the Shushwap or Atna Proper, Kuttelspelm (or Pend d'Oreilles), Selish, Spokan (or Kettle Fall), Okanagan, Skitsuish (or Cœur d'Alène), Piskwaus, Nusdalum, Kawitchen, Cathlascou, Skwali, Chechili, (Tsihaili,) Kwaintl, Kwenaiwtl, (Kowelitsk,) Nsietshawus (or Kïllamuk), and Billechula, spoken at the mouth of Salmon River; a language to which a vocabulary from Mackenzie's Travels of the dialect spoken at Friendly Village is referable.

English.	Atna.*	Piskaws.	Skwali.	Kowelitsk.
Man	k*u*lm*u*kh	skaltamikko	stumsh	nawetkhlamakh
Woman	s*u*motkhlitshk	s*u*maém	stkhladai	kawitkhl
Father	katsa	läaus	baa	koma
Mother	kekha	shkui	sokho	kota
Son	skusää	ashkusas	nim*u*da	n*u*man
Daughter	st*u*mkäält	st*u*mkas	nibada	ts*u*n*u*man
Head	skapkh*u*n	khumuk*u*m	skhaius	khom*u*t
Hair	khauit*u*n	skhiauk*u*n	skhatso	k*u*sk*u*s
Ear	tkhlan*u*	tana	kholane	khoolan
Eye	khukukhlóstan	sinatkhlo- / shom*u*n	khalom	mos
Nose	sp*u*saks	muksin	mak*u*sin	m*u*k*u*s*u*n
Mouth	sp*u*lutsin	skhumtshin	kamukh	k*u*nikh
Tongue	tikhwatsk	milik	tkhlalab	tekhutsitkhl
Teeth	khalakhu	khalekhu	ts*u*nis	yĕnis
Hand	lakhaleakst	kălikh	tshalash	lakhaiaka

* From Hale, in Gallatin.

English.	Atna.	Piskaws.	Skwali.	Kowelitsk.
Fingers	lakhaleakst	kălikh	tshalash	lakhaiaka
Feet	leakhin	stsoohin	ts*u*shin	tsotkhl
Blood	metikhea	mitkhlkaia	stulikwan	skwaitkhl
House	tshitukh	stuhul	al*u*tkhl	khakh
Axe	tkhlumen	khaweskhan	khamatn	kh*u*stn
Knife	khutkhlakst	mikhamun	snokh	kwakhom*u*n
Shoes	shitkhltso	skhai*u*hin	ialshin	ts*u*tkhlshin
Sky	slkhleakh*u*t	kh*u*momtaskhut	——	tkhltalakun
Sun	skwokwa*u*s	khoshum	tkhlukhatkhl	tkhlokhwaokin
Moon	makhen	suakhaam	stkhlukhwal*u*m	tkhlokhwatkhl
Star	sukoshint	pukhpukhaiauit	stshishus	kase
Day	pakhiauit	skh*u*lkh*u*lt	skhlakhel	skhaiekh
Night	kh*u*tshitshoi	shtsowi	tkhlakh	kwaiekh
Fire	teekwu	shtshiatk*u*p	hot	moksip
Water	shawitkhlkw*u*	shauitkhlkwa	kho	kal
Rain	klakstan	stau	skhal*u*m	s*u*kw*u*
Snow	makha	shmaa	makho	skhlakhw*u*
Earth	tkhlokalukh	*u*maumit	suatiukhtin	t*u*m*u*kh
River	tsuakh	npukwatkwi	stulakw*u*	skewitkhlko
Stone	shkhanikh	kh*u*tkhlot	tshetkhla	t*u*kalis
Tree	tsighap	shuopt	——	iam*u*ts
Meat	tshee	skattk	maiats	kos
Dog	skakha	kh*u*kh*u*tk-hltshin	skobai	kakha
Beaver	skalau	skalau	——	——
Bear	shk*u*mkhaes (black)	mikhatkhl	——	——
Bird	spio*u*	huhuiui	tkhlitknaalk*u*m	——
Fish	shuauwitkhl	nacauitkhlkwa	——	——
Great	khaiom	kw*u*tunt	hekhwo	t*u*w*u*tkh
Cold	tsh*u*atkhl	shtshilt	t*u*s	tkhlek
White	pe*u*kh	paiakh	khokkh*u*kh	kskhwokh
Black	kwaiokhwaiil	khwaii	khaimetsh	ksn*u*khu
Red	tshi*u*khw*u*	kwil	khaikwitshl*u*	uktseakhu
I	ntshatshua	intsha	*u*ts*u*	*u*ntsa
Thou	an*u*wl	inui	duthwe	n*u*wé
He	*u*n*u*wis	ts*u*nil	tsunitkhl	ts*u*né
One	nkho	nâksh	nutsho	ots
Two	sisel*u*	tkhau*u*s	sale	sale
Three	ketkhles	katkhles	tkhlikho	katkhle
Four	mos	mush*u*s	mos	mos
Five	tshelikst	tshiliksht	tsilats	tshelatsh
Six	takhamakst	hotshimakst	tsilatshe	takham
Seven	tshūtsitkhlka	shisp*u*lkh	tsook	tsops
Eight	nkoops	tuwin	takatshe	tshamos
Nine	t*u*mtkhlin wkokàa	khakhanot	kho*u*n	tookhu
Ten	op*u*kst	ópanikst	panutshs	panutsh.

The Tsihaili-Selish languages reach the sea in the parts opposite Vancouver's Island. Perhaps they touch it to the north also. Perhaps, too, some of the Takulli forms of speech still further north do the same. The current statements, however, are to the effect that to the south of the parts opposite Sitka and to the north of the parts opposite Vancouver's Island the two families in question are separated from the Pacific by a narrow strip of separate languages. These are, beginning from the north—

1. The *Kolush.*

2. The *Haidah,* spoken by the Skittegats, Massets, Kumshahas, and Kyganie of Queen Charlotte's Islands and the Prince of Wales' Archipelago.

3. The *Chemmesyan,* spoken along the sea-coast and islands in north latitude 55°;

4. The *Hailtsa,* containing the dialects of the sea-coast between Hawkesbury Island and Broughton's Archipelago; also those of the northern part of Vancouver's Island.

From the Piskwaus, in the preceding group, the transition, in the opinion of the present writer, who only attempts a provisional and approximate arrangement, lies through the Billechula (which he makes Atna) to the Hailtsa and its congeners of the present group.

English.	Kolush of Sitka.	Skittegats.	Chemmesyan.	Hailtsa.
Man	chakleyh	keeset	tzib	numus
Woman	shavvot	kna	unnaach	kanum
Head	ashaggee	——	——	hete
Hair	koshahaoo	cutts	——	——
Ear	kakook	——	——	——
Nose	kaclu	coon	——	——
Mouth	kake	——	——	——
Tongue	katnoot	——	——	——
Tooth	kaooh	——	——	——
Hand	kacheen	——	——	haiasi
Feet	kahoos	——	——	——
Sun	kakkaan	tzue	kiumuk	tkhlikshualit
Moon	tees	kuhn	kiumugumaatuk	nusikh
Star	kootahanaha	kaaldha	pialust	——

English.	Kolush of Sitka.	Skittegats.	Chemmesyan.	Hailtsa.
House	tasnenáwin	tkwutkhle	——	mukatee
Axe	tkhlakatst*u*m	kh*u*est*u*n	——	taawish
Day	——	koondlain	tseïcoosah	——
Fire	haan	tsinoo	——	tsultila
Water	ieen	huntle	use	waum
Rain	sevva	tull	waash	yukhwa
Snow	kleyt	tull hatter	moaks	kwispish
Stone	te	tlaha	loap	——
Tree	shaak	kyet	kunagun	——
I	chat	cagen	newyo	nuka
Thou	——	tingkyah	noone	tsu
He	——	anhest	qua	——
One	tlekh	skwansun	kaak	manuik
Two	teeh	stung	tupchaat	maluik
Three	nezk	thkoonweelh	gundh	yukhtuk
Four	taakun	stunsun	tuchaalpuch	mouk
Five	kejetschin	kleith	kuhdhoouis	shiowk
Six	kletuschu	ktonell	coald	ketkhliouk
Seven	tachate uschu	tseekwah	tupooald	matkhlius
Eight	nesket uschu	stansanghah	kundh	yukhtaksimus
Nine	kuschok	klathshskwasunha	kustamoas	mumiskumea
Ten	tschinkat	klath	kippio	koljushun.

Next come the languages of Quadra's and Vancouver's Island and a small portion of the opposite continent. Then the *Tshinúk* and its congeners.

English.	Nsietshawus.*	Watlala (*Tshinúk*).	Nútka.
Man	taiilaho	tkhlekala	checkup
Woman	suitkhlats	tkhlkakilak	klootzmah
Father	*ulua*	tkhlukhlam	noowexa
Mother	*ulua*	waiak	hoomahexa
Son	t*u*n*u*won	itshikhan	tanassis checkup
Daughter	txl*u*n*u*w*u*n	*uku*khan	tanassis klootsmah
Head	takhen	kakhstakh	towhatsetel
Hair	tkhluákhen	*uku*shsh*u*	hapscup
Ear	t*u*né	amemtsha	parpee
Eye	taskhatkhl	iakhot	kassee
Nose	tiwakhis*u*n	imiktshi	neetsa
Mouth	shin*u*otsins	emekushkhat	ictla-tzul (*sing.*)
Tongue	tikhitsas	mankhutkonuma	choop
Teeth	tkhlasáwin	tkhlbekatsh	cheechee
Hand	tshalás	t*u*mekshi	kookaniksa
Fingers	k*uku*tsatsha	t*u*mekshi	uc-tza

* Or Killamuk ; a language of the Selish, or Atna, group.

English.	Nsietshawus.	Watlala (*Tshinúk*).	Nútka.
Feet	nikheic*u*ns	t*u*mepsh	kliskin
Blood	skiuo	tkhlkaw*u*lkt	atzi-mis
Knife	tukhaiotkhl	khawekhe	chiltayek
Shoes	m*u*cinas*u*t*u*n	tkaitkhlpa	——
Sky	taskh*u*kh*u*n	koshakh	sieyah
Sun	tata*u*khtun	katkhlakh	oophelth
Moon	t*u*khosh*u*t*u*n	*u*ktkhl*u*men	oophelth
Star	nukhikhiaikhia	tkhlkhekhanama	tartoose
Day	h*u*n*u*w*u*s	iotshoktigh	nas-chitl
Night	h*u*lt*u*l	aiikap	atajai
Fire	tkhlaskhokh	watotkhl	eennuksee
Water	tkhlakhiƴo	tkhltshokwa	chahak
Rain	tkhlasilotkhl	ishketkhlti	meetla
Snow	tkhlaskh*u*n*u*n	tkht*u*ka	queece
Earth	tawekh	welkh	klatturniss
River	nisatintshi	tkhlokhonet	tzac
Stone	tash*u*nsh	khalam*u*t	maoksee
Tree	tkhlaaskhi	tkamonak	soochis
Meat	tatse	ipkhalewa	chis-qui-mis
Dog	tsaskhakhea	khotkhot	aemitl
Beaver	tatokhwoso	ikhwakhwa	——
Bear	tatontshiesho	kanokh	chi-mitz
Bird	tkhlaskhokha	tkalakalabakh	kaenne
Fish	——	——	keesapa
Great	t*u*w*u*tkh	iakaitkhl	asco
Cold	tatsuwaíi	tsometigh	ate-quitzi-majas
White	tahakhi	tkhop	atit-tzutle
Black	tsuw*u*l*u*khi	tkhl*u*l	——
Red	tkhlak*u*l	tklpal	——
I	*u*ntsu	naika	chelle
Thou	*u*naike	maika	sua
He	ts*u*nitkhl	iakhka	ahkoo
One	t*u*heike	ikht	sahwank
Two	tkhlasale	makusht	attla
Three	tshanat	tkhlom	katsa
Four	tkhlawos	laket	mooh
Five	ts*u*kh*u*s	kwanan	soochah
Six	tsiilukhatshi	takh*u*m	noohoo
Seven	tutshoos	s*u*n*u*makust	attlepoo
Eight	tukatshi	ksotken	atlahquelth
Nine	tkhleio	kweos	sawwaukquelth
Ten	tkhlaahantshs	tatkheelikma	hyo.

The class to which the Nútka and its congeners belong is called the *Wakash*. The Tlaoquatsh and Wakash Proper belong to it.

CHAPTER LVI.

Languages of Oregon and California.—Cayús, &c.—Lutuami, &c.—Ehnek.—Weitspek.—Kulanapo.—Copeh.—Pujuni, &c.—Costano, &c.—Eslen.—Netela.—San Diego, &c.

ALL the preceding languages belong to the Hudson's Bay Territory and to British Oregon rather than to California. Those that follow belong to California and American Oregon. Though the minute details of the frontier are not accurately known there seems to be a notable change in the parts about it. The nature of this, in a rough way, may be illustrated by the following table.

Contrast the two columns. How smoothly the words on the right run, how harshly sound (when they can be sounded) those of the left. Not, however, that they give us the actual sounds of the combination *khl*, &c. All that this means is that there is some extraordinary sound to be expressed which neither any existing sign nor any common combination will represent. In Mr. Hale's vocabularies it is represented by a special letter.

English.	Selish.	Tshinúk.	Shoshoni.
Man	skaltamekho	tkhlekala	taka
Woman	s*u*maăm	tkhlākél	kw*uu*
Boy	skokosea	tklkask*u*s	natsi
Girl	shaut*u*m	tklalekh	naints*u*ts
Child	akt*u*lt	etshanúks	wa
Father	l*u*áus	tkhliamáma	ápui
Mother	skúis	tkhlianáa	pia
Wife	makhonakh	iuakhékal	wépui
Son	skokosea	etsokha	natsi
Daughter	st*u*mtshäălt	okw*u*kha	nanai
Brother	katshki (elder)	kapkhu	tamye
Sister	tklkikee	tkhliau	namei.

As a general rule the harsher phonesis lies to the north, the softer to the south, of the Californian frontier. That the difference, however, is, by no means, absolute, may be seen from the following list :—

(1.)

English.	Wishosk.	Weiyot.
Boy	ligeritl	kushama
Married	wehowut'l	haqueh
Head	wutwetl	metwet
Hair	pah'tl	paht'l
Face	kahtsouetl	sulatek
Beard	tseh'pl	cheh'pl
Body	tah	hit'l
Foot	wehlihl	wellih'tl
Village	mohl	katswah'tl
Chief	kowquéh'tl	kaiowuh
Axe	mahtl	mehtl
Pipe	maht'letl	mahtlel
Wind	rahtegut'l	ruktagun
Duck	hahalitl	hahahlih.

(2.)

English.	Dieguno.	Cuchan.
Leg	cwith'l	——
To-day	enyat'l	——
To-morrow	matinyat'l	——
Bread	meyut'l	——
Ear	hamat'l	smyth'l
Neck	——	n'yeth'l
Arm / *Hand*	selh	iseth'l
Friend	——	nyet'l
Feather	——	sahwith'l.

And the mixture may be seen on the frontier. The Tshinúk, a harsh tongue, has for its nearest congeners the Killamuk on one side and the Lutuami (apparently soft) on the other.

The *Cayús*, or *Molele*, group is, apparently, transitional.

English.	Cayús.	Willamet.
Man	yúant	atshánggo
Woman	pintkhlkaiu	pummaike
Father	píntet	sima
Mother	penín	sinni
Son	wái	tawakhai
Daughter	wái	tshitapinna
Head	talsh	tamutkhl
Hair	tkhlokomot	amutkhl
Ear	taksh	pokta
Eye	hăkamush	kwalakkh
Nose	pitkhloken	unan
Mouth	sumkhaksh	mandi
Tongue	push	mamtshutkhl
Tooth	tenif	púti
Hand	epip	tlakwa
Fingers	épip	alakwa
Feet	tish	puüf
Blood	tiweush	méëuu
House	nisht	hammeih(=*fire*)
Axe	yengthokinsh	khueshtan
Knife	shekt	hekemistāh
Shoes	taitkhlo	ulumóf
Sky	adjalawaia	amiank
Sun	huewish	ampiun
Moon	katkhltóp	utap
Star	tkhlikhlish	atuininank
Day	eweiu	umpium
Night	ftalp	atitshikim
Fire	tetsh	hamméih
Water	iskkainish	mampuka
Rain	tishtkitkhlmiting	ukwíï
Snow	poi	nukpeik
Earth	lingsh	hunkhalop
River	lushmi	mantsal
Stone	ápit	andi
Tree	lauik	huntawatkhl
Meat	pithuli	umhók
Dog	náapang	mantal
Beaver	pieka	akaipi
Bear	limeaksh	alotufan
Bird	tianiyiwa	pōkalfuna
Great	yaúmua	pul
Cold	shunga	pángkafiti
White	tkhlaktkhláko	kommóu
Black	shkupshkúpu	maieum
Red	lakaitlakaitu	tshal

English.	Cayús.	Willamet.
I	ining	tshii
Thou	niki	máha
He	nip	kak
One	na	wáän
Two	leplin	kéën
Three	matnin	upshin
Four	piping	táope
Five	táwit	húwan
Six	nóiná	taf
Seven	nóilip	pshinimua
Eight	nōimát	kēëmúa
Nine	tanáuiaishimshin	wanwaha
Ten	ningitelp	tínifia.

The *Lutuami*, *Shasti*, and *Palaik* are thrown by Gallatin into three separate classes. They are, without doubt, mutually unintelligible. Nevertheless they cannot be very widely separated.

The chief language in contact with the Shasti is the intrusive Athabaskan of the Umkwa and Tlatskanai tribes. Hence the nearest languages with which it should be compared are the Jakon and Kalapuya, from which it is geographically separated. For this reason we do not expect any great amount of coincidences. We find some, however.

English.	Lutuami.	Shasti.	Palaik.	Jakon.
Man	hishuātsus	awatikoa	yātiū	kalt
Woman	shnāwats	taritsi	umtēwitsen	tkhlaks
Father	kauktishap	——	waiï	sunta
Mother	ankompkisup	milatkhi	taiï	tkhla
Son	——	——	yaúitsa	sinmaats
Daughter	——	——	lumauitsa	——
Head	nus	uiak	lah	tkhlokia
Hair	lak	inakh	tiyi	sinutkhlosin (*my*)
Ear	mumóutsh	isak	kumumúats	kwolkwutsa
Eye	lólup	oi	asu	skikisu
Nose	pshísh	éri	iami	tusina
Mouth	shum	au	ap	khai
Tongue	páwus	ehēna	ipili	tulela
Tooth	tut	itsau	itsa	stelieliki
Hand	nap	apka	il	——

English.	Lutuami.	Shasti.	Palaik.	Jakon.
Fingers	kopó	akhasik	il	kwotkhl
Feet	pats	akwes	tsiko	——
Blood	poits	íme	áhati	pouts
House	latsush	*u*ma	tilūts	tsitsaiskia
Axe	lakótsish	aniakidi	shlakotkis	pakhtiu
Knife	wate	atsirai	shatikh	kiai
Shoes	wakshna	atsukh	kelala	skanaiksealuista
Sky	paishish	wukwe	*u*sehelá	laa
Sun	sapas	tsoare	tsul	pitskom
Moon	wokaukash	apkhátsu	tsul	okhon
Star	tshol	——	tsamikh	tkhlalt
Day	——	——	matikhtsi	——
Night	pshin	apkha	mahektsa	kaehe
Fire	lóloks	imá	malis	kilita
Water	ámpo	átsa	as	kilo
Rain	kutólshas	útshik	enwaetsa	tkhlakos
Snow	kais	khae	ti	kimit
Earth	kaela	tarak	kéla	onitstuh
River	kokai	asuraháua	atsuma	haiu
Stone	kotai	itsa	*u*lishti	kelih
Tree	——	——	tsaúashta	——
Meat	——	——	mishuts	——
Dog	watsak	hápso	watsakha	tskekh
Beaver	pum	tawai	pum	kaatsilawa
Bear	tokunks	haukidai	lokhoa	kotiimamo
Bird	lálak	tararákh	lauitsa	kukuaia
Fish	——	——	alish	——
Great	móönis	kémpe	wawá	haihaiat
Cold	kátaks	isikáto	*u*stse	kwutitukhunu
White	pálpal	itaiu	tiwitsi	kwakhalt
Black	posposli	epkhotárakhe	hakutshi	kaitsht
Red	taktákali	eákhti	tākhlákhe	pahalut
I	no	iáa	it	kone
Thou	i	mai	pikhká	nikh
He	hot	hina	pikhká	kwoutsi
One	nátshik	tshiámu	*u*mis	khum
Two	lapit	hoka	káki	tsokhwakhwa
Three	ntani	hatski	tsúshti	pusuntkhlkha
Four	wonip	irahaia	hatami	tsuikikhatsokhwakia
Five	tonapni	étsha	molósi	holatkhlkha
Six	nakskishuptane	tahaia	——	——
Seven	tapkishuptáne	hokaikinis	——	——
Eight	ndanekishuptáne	hatsikiri	——	——
Nine	natskaiakish	kirihariki-ikriu	——	——
Ten	taunip	etsehéwi	hamish	sauitustu.

Neither are there wanting affinities to the *Sahaptin* and *Cayús* languages—allied to each other. Thus—

Ear=*mumutsh* Lutuami=*ku-mumuats* Palaik=*mutsaui* Sahaptin=*tsak* Shasti=*taksh* Cayús.
Mouth=*shum* Lutuami=*shum-kaksh* Cayús=*him* Sahaptin.
Tongue=*pawus* Lutuami=*pawish* Sahaptin=*push* Cayús.
Tooth=*tut* Lutuami=*til* Sahaptin.
Foot=*akwes* Shasti=*akhua* Sahaptin.
Blood=*ahati* Palaik=*kiket* Sahaptin.
Fire=*loloks* Lutuami=*ihiksha* Sahaptin.
One=*natshik* Lutuami=*naks* Sahaptin=*na* Cayús.
Two=*lapt* Lutuami=*lapit* Sahaptin=*n* Cayús.

The Lutuami seems somewhat the most Sahaptin of the three; and this is what we expect from its geographical position. It is also, like the Palaik, conterminous with the Wihinast; both Palaik and Lutuami, along with the Shasti, having Shoshoni (for which see the sequel) affinities.

English.	Shoshoni.
Nose	moui=iami, *Palaik.*
Mouth	timpa=shum, *Lutuami.*
Ear	inana=isak, *Shasti.*
Sun	tava=sapas, *Lutuami.*
Water	pa=ampo, *Lutuami.*
I	ni=no, *Lutuami.*
Thou	i=i, *Lutuami.*
He	oo=hot, *Lutuami.*
One	shimutsi=*tshiamuu*, Shasti; *umis*, Palaik.

The latter of the following vocabularies, which, with those that follow, belong to California, was taken from a *Seragoin* Indian, *i. e.* from an Indian to whom it was *not* the native tongue. We are warned of this by the collector—the inference being that the *Tahlewah* vocabulary is not wholly trustworthy.

English.	Ehnek.	Tahlewah.
Man	ahwunsh	pohlusan'h
Boy	anak'hocha	kerrhn
Girl	yehnipahoitch	kerníhl
Indian	ahrah	astowah
Head	akhoutshhoutsh	astinthah
Beard	merruhw	semerrhperrh

English.	Ehnek.	Tahlewah.
Neck	sihn	ichonti
Face	ahve	wetawaluh
Tongue	upri	so'h
Teeth	wu'h	shtí
Foot	fissi	stah
One	issah	titskoh
Two	achhok	kitchnik
Three	keurakh	kltchnah
Four	peehs	tshahanik
Five	tirahho	schwallah
Ten	trah	swellah.

The junction of the Rivers Klamatl and Trinity gives us the locality for the *Weitspek.* Its dialects, the *Weiyot* and *Wishosk,* extend far into Humboldt County, where they are, probably, the prevailing forms of speech, being used on the Mad River, and the parts about Cape Mendocino. From the Weitspek they differ much more than they do from each other.

English.	Weitspek.	English.	Weitspek.
Man	pagehk	*Moon*	ketnewahr
Woman	wintsuk	*Star*	haugets
Boy	hohksh	*Day*	tehnep
Girl	wai inuksh	*Dark*	ketutski
Head	tegueh	*Fire*	mets
Hair	leptaitl	*Water*	paha
Ear	spèhguh	*I*	nek
Eye	mylih	*Thou*	kehl
Nose	metpí	*One*	spinekoh
Mouth	mihlutl	*Two*	nuehr
Tongue	mehpl'h	*Three*	naksa
Teeth	merpetl	*Four*	tohhunne
Beard	mehperch	*Five*	mahrotum
Arm	mehsheh'	*Six*	hohtcho
Hand	tsewush	*Seven*	tchewurr
Foot	metské	*Eight*	k'hehwuh
Blood	happ'l	*Nine*	kerr
Sun	wánoushleh	*Ten*	wert'hlehwerh.

Mendocino is the name suggested for the *Choweshak, Batemdaikai, Kulanapo, Yukai,* and *Khwaklamayu* forms of speech collectively.

1, 2. The *Choweshak* and *Batemdaikai* are spoken

on Eel River, and in the direction of the southern branches of the Weitspek group, with which they have affinities.

3, 4, 5. The *Kulanapo* is spoken about Clear Lake, the *Yukai* on Russian River. These forms of speech, closely allied to each other, are also allied to the so-called *Northern* Indians of Baër's *Beiträge*, &c.—*Northern* meaning to the north of the settlement of Ross. The particular tribe, of which we have a vocabulary, called itself *Khwakhlamayu.*

(1.)

English.	Khwakhlamayu.	English.	Khwakhlamayu.
Head	khommo	*Moon*	kalazha
Hair	shuka	*Star*	kamoi
Eye	iiu	*Fire*	okho
Ear	shuma	*Water*	aka
Nose	pla	*One*	ku
Mouth	aa	*Two*	koo
Tooth	oo	*Three*	subo
Tongue	aba	*Four*	mura
Hand	psha	*Five*	tysha
Foot	sakki	*Six*	lara.
Sun	ada		

(2.)

English.	Kulanapo.	English.	Kulanapo.
Man	kaah	*Moon*	luëlah
Woman	dah	*Star*	uiyahoh
Boy	kahwih	*Day*	dahmul
Girl	dahhats	*Dark*	petih
Head	kaiyah	*Fire*	k'hoh
Hair	musuh	*Water*	k'hah
Ear	shímah	*I*	hah
Eye	ui	*Thou*	ma
Nose	labahbo	*One*	k'hahlih
Mouth	katsédeh	*Two*	kots
Tongue	bal	*Three*	homeka
Teeth	yaóh	*Four*	dol
Beard	katsutsu	*Five*	lehmah
Arm	tsuah	*Six*	tsadi
Hand	biyyah	*Seven*	kulahots
Foot	kahmah	*Eight*	kokodohl
Blood	bahlaik	*Nine*	hadarolshum
Sun	lah	*Ten*	hadorutlek.

The *Copeh* is spoken at the head of Putos Creek. How far this will eventually turn out to be a convenient name for the group, or how far the group itself will be natural, is uncertain. A vocabulary in Gallatin from the Upper Sacramento, and one from Mag Readings, in the south of Shasti county, belong to the group.

English.	Copeh.	Mag Readings.	Upper Sacramento.
Man	pehtluk	winnoke	——
Woman	muhlteh	dokke	——
Head	buhk	pok	——
Hair	tiih	tomi	tomoi
Eye	sah	chuti	tumut
Nose	kiunik	——	tsono
Mouth	kohl	——	kal
Teeth	siih	shi	——
Beard	chehsaki	khetcheki	——
Arm	sahlah	——	keole
Hand	semh	shim	tsemut (*fingers*)
Foot	mai'h	mat	ktamoso
Blood	sahk	chedik	——
Sun	sunh	tuku	sas
Wind	toudi	kleyhi	——
Rain	yohro	luhollo	——
Snow	yohl	yola	——
Fire	poh	pau	po
Water	mehm	mem	mem
Earth	kirrh	kosh	——

About eighty or a hundred miles from its mouth, the river Sacramento is said to form a division between two languages, one using *momi*, the other *kik*, for *water*.

For the former group we have the (*a*) *Pujuni*, (*b*) *Secumne*, and (*c*) *Tsamak* specimens of Hale, as also the Cushna vocabulary, from the county Yuba, of Schoolcraft.

English.	Pujuni.	Sekumne.	Tsamak.
Man	çune	mailik	mailik
Woman	kele	kele	kule
Child	——	maidumonai	——
Daughter	——	eti	——
Head	tçutçúl	tsol	tçultçúl
Hair	oi	ono	oi

English.	Pujuni.	Sekumne.	Tsamak.
Ear	onó	bono	orro
Eye	watça	il	hil
Nose	henka	suma	——
Mouth	moló	sim	——
Neck	tokotók	kui	kulut
Arm	ma	wah	kalut
Hand	tçapai	ma	tamsult *or* tamtçut
Fingers	tçikikup	biti	tcikikup
Leg	pai	podo	bimpi
Foot	kat*u*p	pai	pai
Toe	ta*p*	biti	——
House	hē	hē	——
Bow	ōlumni	——	——
Arrow	huiā	——	——
Shoes	——	sol*u*m	——
Beads	——	haw*ū*t	——
Sky	hibi	——	——
Sun	oko	oko	——
Day	oko	eki	——
Night	——	po	——
Fire	ça	sa	ça
Water	momi, mop	mop	momi
River	lókolók	mumdi	munti
Stone	o	o	——
Tree	tça	tsa	——
Grapes	——	muti	——
Deer	wil	kut	kut
Bird	——	tsit	——
Fish	——	pala	——
Salmon	mai	mai	——
Name	——	ianó	——
Good	huk	wenne	huk
Bad	——	tçoç	maidik
Old	——	hawil	——
New	——	be	——
Sweet	——	sudúk	——
Sour	——	oho	——
Hasten	——	iewa	——
Run	tshel	gewa	——
Walk	iye	wiye	——
Swim	pi	——	——
Talk	wiwina	enun	——
Sing	——	tsol	——
Dance	——	paio	——
One	ti	wikte	——
Two	teene	pen	——
Three	shupui	sapui	——

English.	Pujuni.	Sekumne.	Tsamak.
Four	pehel	tsi	——
Five	mustic	mauk	——
Six	tini, o (*sic*)	tini, a (*sic*)	——
Seven	tapui	pensi (?) *sic*	——
Eight	petshei	tapau (?) *sic*	——
Nine	matshum	mutsum	——
Ten	tshapanaka	aduk	——

Hale's vocabulary of the *Talatui* belongs to the group for which the name *Moquelumne* is proposed; a Moquelumne Hill and a Moquelumne River being found within the area over which the languages belonging to it are spoken. Again, the names of the tribes that speak them end largely in *-mne,—Chupumne*, &c. As far south as Tuol-*umne* county the language belongs to this division; viz. (1.) the Mumaltachi; (2.) the Mullateco; (3.) the Apangasi; (4.) the Lapappu; and (5.) the Siyante or Typoxi bands speak this language.

(1.)

English.	Talatui.	San Raphael.
Man	sawe	lamantiya
Woman	esuu	kulaish
Father	tata	api
Daughter	tele	ai
Head	tikit	molu
Ear	alok	alokh
Eye	wilai	shuta
Nose	uk	huke
Mouth	hube	lakum
Hand	iku	ak
Foot	subei	koio
Sun	hi	hi
Day	hi umu	hi
Night	ka-wil	walayuta
Fire	wike	waik
Water	kik	kiik
Stone	sawa	lupoii
Bird	lune, ti	kakalis
House	kodja	koitaya
One	kenate	kenai
Two	oyo-ko	oza
Three	teli-ko	tula-ka

English.	Talatui.	San Raphael.
Four	oiçu-ko	wiag
Five	kassa-ko	kenekus
Six	temebo	patirak
Seven	kanikuk (?) *sic*	semlawi
Eight	kauinda	wusuya
Nine	ooi	umarask
Ten	ekuye	kitshish.

(2.)

English.	Tshokoyem.	English.	Tshokoyem.
Man	tai-esse	*Star*	hittish
Woman	kuleh-esse	*Day*	hiahnah
Boy	yokeh (*small*)	*Night*	kawul
Girl	koyah	*Fire*	wikih
Head	moloh	*Water*	kihk
Ear	ahlohk	*River*	polah
Eye	shut	*Stone*	lepeh
Nose	huk	*I*	kahni
Mouth	lapgup	*Thou*	mih
Tongue	lehntip	*He*	ikkoh
Tooth	kuht	*They*	mukkam
Neck	helekke	*All*	mukkam
Foot	koyok	*Who*	mahnti
Blood	kichawh	*Eat*	yohlomusih
Sky	lihlih	*Drink*	ushu
Sun	hih	*Run*	hihchiah
Moon	pululuk	*See*	ellih.

The tribes under the supervision of the Mission of Dolores were five in number; the Ahwastes, the Olhones, or *Costanos* (of the *coast*), the Romonans, the Tulomos, and the Altatmos. The vocabulary of which the following is an extract was taken from Pedro Alcantara, who was a boy when the Mission was founded, A.D. 1776. He was of the Romonan tribe.

English.	Costano.	English.	Costano.
Man	imhen	*Ear*	tuorus
Woman	ratichma	*Eye*	rehin
Boy	shínísmuk	*Nose*	ús
Girl	katra	*Mouth*	werper
Head	úlc	*Tongue*	tassek

English.	Costano.	English.	Costano.
Tooth	síít	*River*	orush
Neck	lan	*Stone*	erek
Foot	kolo	*I*	kahnah
Blood	payan	*Thou*	mene
Sky	reneme	*He*	wahche
Sun	ishmen	*They*	nekumsah
Moon	kolma	*All*	kete
Star	agweh	*Who*	mato
Day	puhe (*light*)	*Eat*	ahmush
Night	moor (*dark*)	*Drink*	owahto
Fire	roretaon	*Run*	akamtoha
Water	sii	*See*	atempimah.

In the north of Mariposa county, and not far south of the Tuolomne area, the language seems changed, and the *Coconoons* is spoken by some bands on the Mercede river.

The *Tulare*, akin to it, is probably conterminous with the Mohave of the San Bernardin and the Santa Barbara forms of speech.

English.	Coconoons.	Tulare.
Head	oto	utno
Hair	tolus	celis
Ear	took	took
Nose	thedick	tuneck
Mouth	sammack	shemmak
Tongue	talcotch	talkat
Tooth	talee	talee
Sun	suyou	oop
Moon	offaum	taahmemna
Star	tchietas	sahel
Day	hial	tahoh
Fire	sottol	ossel
Water	illeck	illick.

For the counties (missions) which touch the sea, we have, to the south of the Costanos, the following vocabularies :—

(1.)

English.	Eslen.	Ruslen.	Soledad.	San Miguel.	San Antonio.
Man	ejennutek	muguyamk	mue	loai	——
Woman	tamitek	latrayamank	shurishme	tlene	——
Father	ahay	appan	nikana	tata	tele

English.	Eslen.	Ruslen.	Soledad.	San Miguel.	San Antonio.
Mother	azia	aan	nikana	apai	epjo
Son	panna	enshinsh	nikinish	paser	——
Daughter	tapana	kaana	nika	paser	——
Head	——	——	tshop	tobuko	traako
Hair	——	——	worokh	teasakho	——
Ears	——	——	otsho	tentkhito	tishokolo
Nose	——	——	us	tenento	——
Eyes	——	——	hün	trugento	——
Mouth	——	——	hai	treliko	——
Sky	imita	terraj	——	——	napalemak
Moon	tomanisaashi	orpetuei-ishmen	——	——	tatsoopai
Day	asatza	ishmen	——	——	trokana
Light	jetza	shorto	——	——	——
Night	tomanis	orpetui	——	——	——
Fire	manamenes	hello	——	——	——
Water	azanax	ziy	——	——	tsha
Bow	payunay	laguan	——	——	kakheia
Arrow	lottos	teps	——	——	tatoyen
Great	putuki	ishac	——	——	katsha
Small	ojask	pishit	——	——	——
More	nitscha	ka	——	——	——
There	nimetaha	me	——	——	——
One	pek	enjala	himitsa	tohi	kitol
Two	ulhaj	ultis	utshe	kugsu	kakishe
Three	julep	kappes	tkapka	tlubahi	klap'hai
Four	jamajus	ultizim	utjit	kesa	kisha
Five	pemajala	hali izu	paruash	oldrato	ultraoh
Six	peguatanoi	hali shakem	iminuksha	piaite	painel
Seven	jula jualanei	kapkamai shakem	uduksha	tepa	t'eh
Eight	julep jualanei	ultumai shakem	taitemi	sratel	shaanel
Nine	jamajas jualanei	packe	watso	teditrup	tetatsoi
Ten	tomoila	tamchajt	matsoso	trupa	tsoeh.

(2.)

English.	Santa Barbara.	San Luis Obispo.
Sky	alapai	tikhis
Sun	alishakua	s'maps
Moon	aguai	tabua
Stars	akehun	k'shihimu
Water	oh	to
House	ahpa	——
Man	eheye	h'lmono
Woman	ehnek	tasiyuhl
Child	tupneesh	tschuilmono
Stone	kheup	tkhenp
Day	husiec-esini	t'chashin

English.	Santa Barbara.	San Luis Obispo.
One	paka	tskhumu
Two	shkoho	eshin
Three	masekh	misha
Four	skumu	paksi
Five	yiti-paka	tiyehui
Six	yiti-shkome	ksuhuasya
Seven	yiti-masekh	kshuamishhe
Eight	malahua	sh'komo
Nine	spa	shumotchi-makhe
Ten	keshko	tuyimili
Eleven	keilu	tihuapa
Twelve	masekh-eskumu	takotia
Thirteen	kel-paka	huakshumu
Fourteen	kel-ishko	huaklesin
Fifteen	kel-masekh	huaklmishe
Sixteen	peta	peusi
Lake	eukeke	——
Sea	skahamihui	t' shnekhan
Mountain	oshlomohl	tspu
Bow	akha	takha
Arrow	yah	tslehui
Chief	huot	——
Bad	——	tsohuis
Earth	iti-kiala-kaipi	——
River	shtejeje	tslimi
Salt	tipi	tepu
Light	neuk	tina
Night	sulcuhu	tch' khime
Cold	sokhton	——
Hot	sientseuk	——
White	ohuokh	——
Black	akemai	——
Door	ekeipe	——
Body	hekiampium	——
Father	hokonosh	sapi
Mother	khoninash	tuyu
Brave	akhauishash	——
Much	——	tsekhu
Little	——	tsihuisnin
Head	——	p'sho
Heart	——	nokhop
Hand	——	nupu
Ear	——	p'ta
Friend	——	tsakhsi
Enemy	——	tsinayihlmu.

(3.)

English.	Netela.	Kij.
Man	yiits	woroit
Woman	sungwal	tokor
Father	nana	anak
Mother	noyo	aok
Son	nakam	aikok
Daughter	nasuam	aiarok
Head	nuyu	apoam
Ear	nanak*u*um	anana
Eye	nopulum	atshotshon
Nose	nomu*u*m	amepin
Mouth	——	atongin
Tongue	——	anongin
Teeth	noto	atat*u*m
Hand	natakalom	aman
Fingers	watshkut	——
Feet	nee	——
Blood	noo	akhain
House	niki	kitsh
Sun	temet	tamet
Moon	moil	moār
Star	suol	suōt
Day	teme	oronga
Night	tuk*u*m*u*t	yauket
Fire	mughat	tshawot
Water	pal	bar
Rain	kwast	akwakit
Snow	yuit	yoat
Earth	——	touanga
Stone	toi	tota
Dog	aghwal	wausi
Bear	hunot	hunar
Bird	cheymat	amasharot
Fish	mughut	kwaiing
Great	oboloo	yoit
Cold	——	atsho
White	kwaiknot	arawatai
Black	yo*u*atkhnot	yupikha
Red	koiakuiet	kwauokha
I	no	noma
Thou	om	oma
He	wanal	ahe
One	puku	puku
Two	wehe	wehe
Three	pahe	pahe

English.	Netela.	Kij.
Four	watsa	watsa
Five	mahar	——
Six	pa*u*ahe	——
Seven	aghwohuitsh	——
Eight	weheswatsa	——
Nine	pehelenga	——
Ten	wehkun-mahar	——

The *Yuma* Indians occupy each side of the Colorado both above and below its junction with the Gila. They are also called *Cuchans*, and are a fierce predatory nation, encroaching equally on tribes of their own language and on aliens.

(1.)

English.	Cuchan.	Cocomaricopa.	Dieguno.
Man	epatsh	apatch	àycutcht epatch
Woman	sinyak	seniact	sun
Indian	metepaie	——	——
Head	ecoutsucherowo and umwelthoocouo	——	estar
Hair	eetche	——	hiletar
Ear	smythl	——	——
Nose	——	——	hu
Mouth	——	——	ah
Tongue	epulche	——	——
Tooth	aredoche	——	——
Beard	yahboineh	——	——
Hand	eesalche	issalis	selh
Foot	emetchslipaslapya	ametche	hamulyay
Sky	ammai	——	——
Sun	nyatch	——	——
Moon	huthlya	——	——
Star	klupwalaie	——	——
Snow	halup	——	——
Fire	aawoh	house	——
Water	aha	haache	kha
I	nyat	— —	nyah
He	habritzk	——	——
One	sin	sandek	hina
Two	havick	haveka	hawue
Three	hamuk	hamoka	hamuk
Four	chapop	champapa	chapop
Five	serap	sarap	suap.

(2.)

English.	Mohave.	English.	Mohave.
Man	ipah	*Moon*	hullya
Woman	sinyax	*Star*	hamuse
Head	cawawa	*Fire*	awa
Hair	imi	*Water*	aha
Face	ihalimi	*I*	nyatz
Forehead	yamapul	*Thou*	mantz
Ear	esmailk	*He*	pepa
Nose	ihn	*One*	setto
Eye	idotz	*Two*	havika
Mouth	ia	*Three*	hamoko
Tongue	ipailya	*Four*	pinepapa
Tooth	ido	*Five*	serapa
Arm	isail	*Six*	sinta
Foot	imilapilap	*Seven*	vika
Blood	niawhut	*Eight*	muka
Sky	amaüga	*Nine*	pai
Sun	nyatz	*Ten*	arapa.

The *Cocomaricopa* Indians are joint occupants of certain villages on the Gila; the population with which they are associated being Pima. Alike in other respects, the Pima and Cocomaricopa Indians differ in language.

CHAPTER LVII.

Old California.

San Diego lies in 32½° north latitude, a point at which the philology diverges. I first follow it in the direction of Old California. It is stated in the *Mithridates* that the most northern of the Proper *Old* Californian tongues, the *Cochimi*, is spoken as far north as 33°. If so, the Dieguno may be *Old* Californian as well as *New;* which I think it is, believing, at the same time, that *Cochimi* and *Cuchan* are the same words.

Again, in the following Paternoster the word for *sky* =*ammi* in the Cuchan vocabulary.

Cochimi of San Xavier.

father *sky*
Pennayu makenambà yaa *ambayujui* miyà mo;
name *men* *confess* *and* *love* *all*
Buhu mombojua tamma gkomendà hi nogodoño demuejueg gkajim;
and *sky* *earth* *favour*
Pennayùla bogodoño gkajim, gui hi ambayujup maba yaa keammete decuiny: mo puegiñ;
sky *earth*
Yaa m blihula mujua ambayup mo dedahijua, amet ê nò guìlugui ei pag-kajim;
this *day* *day*
Tamadà yaa ibo ejueg quiluguiqui pemijich ê mòu ibo yanno puegiñ;
and *man* *evil*
Guihi tamma yaa gambuegjula kepujui ambinyijua pennayala dedaudugùjua, giulugui pagkajim;
and *although* *and*
Guihi yaa tagamuegla hui ambinyijua hi doomo puhuegjua, he doomo pogonunyim;

and *earth* *bless* *evil*
Tagamuegjua guihi usimahel keammet è decuinyimo, guihi yaa hui ambinyi yaa gambuegpea pagkaudugum.

Of recent notices of any of the languages of Old California, *eo nomine*, I know none. In the *Mithridates* the information is pre-eminently scanty.

According to the only work which I have examined at first hand, the *Nachrichten von der Americanischen Halbinsel Kalifornien* (Mannheim, 1772; in the *Mithridates*, 1773), the anonymous author of which was a Jesuit missionary in the middle parts of the peninsula, the languages of Old California were—

1. The *Waikur*, spoken in several dialects.
2. The *Utshiti*.
3. The *Layamon*.
4. The *Cochimi*, north, and
5. The *Pericu*, at the southern extremity of the peninsula.
6. A probably new form of speech used by some tribes visited by Linck.

This is what we learn from what we may call the Mannheim account; the way in which the author expresses himself being not exactly in the form just exhibited, but to the effect that, besides the Waikur with its dialects, there were five others.

The Waikur Proper, the language which the author under notice was most especially engaged on, and which he says that he knew sufficiently for his purposes as a missionary, is the language of the middle part of the peninsula. How far the Utshiti and Layamon were dialects of it, how far they were separate substantive languages, is not very clearly expressed. The writer had Utshis, and Utshipujes, and Atschimes in his mission, "thoroughly distinct tribes—*lauter verschiedene Völcklein.*" Nevertheless he always speaks as if the Waikur tongue was sufficient for his purposes. On the other hand, the Utshiti is especially mentioned as a separate

language. Adelung makes it a form of the Waikur; as he does the Layamon, and also the Cora and Aripe. Then there comes a population called *Ika*, probably the Picos or Ficós of Bagert, another authority for these parts. Are these, the sixth population of the Mannheim account, the unknown tribes visited by Linck? I think not. They are mentioned in another part of the book as *known*.

To the names already mentioned—

1. Ika,
2. Utshi,
3. Utshipuje,
4. Atschime,

add

5. Paurus,
6. Teakwas,
7. Teengúabebes,
8. Angukwaros,
9. Mitsheriku-tamais,
10. Mitsheriku-tearus,
11. Mitsheriku-ruanajeres,

and you have a list of the tribes with which a missionary for those parts of California where the Waikur language prevailed, came in contact. Altogether they gave no more than some 500 individuals, so miserably scanty was the population.

The occupancies of these lay chiefly within the Cochimi area, which reached as far south as the parts about Loretto in 26° north latitude; the Loretto language being the Layamon. This at least is the inference from the very short table of the *Mithridates*, which, however little it may tell us in other respects, at least informs us that the San Xavier, San Borgia, and Loretto forms of speech were nearer akin to each other than to the Waikur.

English.	San Xavier.	San Borgia.	Loretto.	Waikur.
Sky	ambayujub	ambeink	——	terereka-datemba
Earth	amet	amate-guang	——	datemba
Fire	——	usi	ussi	——
Man	tämma	tama	tamma	ti
Father	käkka	iham	keneda	——
Son	——	uisaham	——	tshanu.

The short compositions of Hervas (given in the *Mithridates*) show the same.

Waikur Paternoster, with the German Interlineation, from the Mithridates.

Kepè-dáre tekereká-datembi dai ;
unser Vater gebogene Erd du bist ;
ei-rì akatuikè-pu-me ;
dichodas erkennen alle werden ;
tshakárrake-pu-me ti tschie ;
loben alle werden Leut und ;
ecùn gracia-ri acúme carè tekerekadatembi tschie ;
dien gratia o dass haben werden wir gebogene Erd und ;
eiri jebarrakemi ti pu jaupe datemba
dir o dase gehorsamen werden Menschen alle heer Erd,
pae ei jebarrakere aëna kéa ;
wie dir gehorsamen droben seynd ;
kepecun bu. kepe ken jatùpe untairi ;
unser Speis uns gebe dieser tag ;
catè kuitscharakè tei tschie kepecun atacamara
uns verzehe du und unser Böses ;
paè kuitscharrakère catè tschie cavape atukiàra keperujake ;
wie verzehen wir auch die Böses uns thun ;
catè tikakambà têi tschie ;
uns helfe du und ;
cuvumerà catè uè atukiàra ;
wollen werden Nicht wir etwas Böses ;
kepe kakunja pe atacara tschie. Amen.
uns beschutze von Bösen und. Amen.

The compound *tekereka-datembi = bent land = sky = heaven.*

To this very periphrastic Paternoster we may add the following fragments of the Waikur conjugation :—

Bè	amukirere =	*ego ludo*
Ei		*tu ludis*
Tutâu		*ille ludit*
Catè		*nos ludimus*
Petè		*vos luditis*
Tucáva		*illi ludunt*
Bè	amukiririkeri =	*ego lusi*
Ei		*tu lusisti*
Tutâu		*ille lusit*
Catè		*nos lusimus*
Petè		*vos lusistis*
Tucáva		*illi luserunt.*

Amukirimè=*ludere.*
Amukiri tei=*lude.*
Amukiri tu=*ludite.*

Bè-ri	amukiririkarikara=	*I wish I had not played*
Ei-ri		*Thou, &c.*
Tutâu-ri		*He, &c.*
Catè-ri		*We, &c.*
Petè-ri		*Ye, &c.*
Tucáva-ri		*They, &c.*

Of the *Pericu*, spoken at the south extremity of the peninsula, I know no specimens.

With this concludes the notice of the languages of *Old* California; languages belonging to the most neglected class in philology; languages of which our *data* are pre-eminently fragmentary; above all, languages which (from the probably approaching extinction) are destined to be but imperfectly known. All that can be said of them is, that they appear to graduate into each other, and that, at the neck of the peninsula, they certainly graduate into those of the mainland. That they are all *Yuma* is probable. What value is impressed upon the class by making them so is another question.

CHAPTER LVIII.

Languages of Sonora.—Mexico.—Guatimala.—Honduras.—Nicaragua, &c.

WITH the neck of the peninsula; the southern boundary of California; the northern boundary of Sonora; and the line of contact between the Cocomaricopas and the Pima Indians, begins a new division. Upon the difference between the Pimas and the Cocomaricopas, there is no want of decided statements. Many notices of the two populations are accompanied by comparative vocabularies, in which the difference is manifest—all the more so from the contrast it supplies to their topographical contact, and the similarity of their habits. They "agree in everything but their languages, and in this they differ" is the common (and true) statement concerning them.

But though the distinction is real, it must not be overvalued. At the same time the *Pima* class (of undetermined value) is a real one.

That it contains the *Pima* Proper, the *Opata*, and the *Eudeve*, may be seen from the *Mithridates*.

English.	Pima.	English.	Pima.
Man	huth	*Sun*	tahs
Woman	hahri	*Moon*	mahsa
Indian	huup	*Star*	uon
Head	mouk	*Snow*	chiah
Hair	ptmuk	*Fire*	tahi
Ear	ptnahauk	*Water*	suutik
Nose	tahnk	*I*	ahan
Mouth	chinits	*He*	yeutah
Tongue	neuen	*One*	yumako
Tooth	ptahan	*Two*	kuak
Beard	chinyo	*Three*	vaik
Hand	mahahtk	*Four*	kiik
Foot	tetaght	*Five*	puitas.
Sky	ptchuwik		

In Spanish America the character of our material changes, and we get *Artes* rather than vocabularies—the *Artes*, concerning which more will be found in the sequel.

Opata.

Tamo mas *teguia*cachigua *cacame;*
Amo tegua santo à ;
Ame reino *tame* macte ;
Hinadeia iguati *terepa ania* teguiacachivèri ;
Chiama *tamo* guaco veu *tamo mac;*
Guatame neavere *tamo* cai naideni acà api tame neavere *tomo* opagua ;
Gua cai *tame* taotitudare ;
Cai naideni chiguadu—Apita cachià.

That the language of the Papagos, Papagocotam, is also Pima rests upon good external evidence. Whether the speech of the Ciris, and population of the island of Tiburon and the parts opposite, be also Pima, is at present uncertain.

The Ibequi belongs to the same class—slightly enlarged.

Hiaqui.

Itom-achai *teve*-capo *catecame;*
Che-chevasu yoyorvva;
Itou piepsana *em* yaorahua ;
Em harepo in buyapo *annua* amante (*tevecapo?*) vecapo *annua* beni
Machuvei*tom*-buareu yem *itom* a*mi*ca-i*tom;*
Esoc alulutiria ca-aljiton-anecau itepo soc alulutiria ebeni *itom* veherim
Cai*tom* butia huenacuchi cativiri betana ;
Aman *itom*-yeretua.

So, also, the

Tubar.

Ite-cañar *teg*muicarichua *catemat;*
*Imit teg*muarac milituraba teochiqualac ;
Imit huegmica carinite bacachin-assifaguin ;
Imit avamunarir echu nañagualac imo cuigan amo nachic *teg*mue-caricheri ;
Ite cokuatarit, essemer taniguarit, iabbe *ite mi*cam ;
Ite tatacoli ikiri atzomua ikirirain *ite* bacachin cale kuegma nañegua cantem ;
Caisa *ite* nosam bacatatacoli ;
Bacachin ackiro muetzerac *ite.*

So, also, the

Tarahumara.

Tami nonò, mamù reguì guamí gatiki;
Tami noinéruje mu regua;
Telimea rekijena;
Tami neguaruje mu jelaliki henná, guetshiki, mapu hatschibe reguega guami;
Tami nututuge hipeba;
Tami guecanje *tami* guikeliki, matamé hatschibe reguega tami guecanje putse tami guikejameke;
Ke ta *tami* satuje;
Telegatigemeke mechka hulà. *Amen.*

So, also, the

Cora.

Ta yaoape *tapa*hoa pethebe;
Cherihuaca eiia teaguarira;
Chemeahuabeni *tahemi* (to us) eiia chianaca;
Cheaquasteni eiia jevira iye (as) chianacatapoan tup up *tapa*hoa;
Eii ta hamuit (*bread*) eu te huima tahetze rej rujeve ihic (*to-day*) ta taa;
Huatauniraca ta xanacan tetup itcahmo tatahuatauni titaxanacante;
Ta vaehre teatcai havobereni xanacat hetze huabachreaca tecai tahemi rutahuaga tehai eu ene.
Che-enhuatahua.

With these end our *data*, but not our lists of dialects; the names Maya, Guazave, Heria, Sicuraba, Xixiime, Topia, Tepeguana, and Acaxee all being, either in Hervas or elsewhere, applied to the different forms of speech of Sonora and Sinaloa; to which may be added the Tahu, the Pacasca, and the *Acasca*, which is probably the same word as *Acaxee*, just as *Huimi* is the same as *Yuma*, and *Zaque* as *Hiaqui*. Of the *Guazave* a particular dialect is named as the *Ahome*. Add to these the *Zoe* and *Huitcole*, which are probably the same as the Huite.

That some of these unrepresented forms of speech belong to the same class with the Pima, Hiaqui, &c., is

nearly certain. How many, however, do so is another question. It may be that *all* are in the same predicament; it may be only a few.

These languages lead us to the Mexican Proper; of which it is difficult to give the true *situs*. This is because it is a pre-eminently intrusive tongue. It is, probably, spoken beyond its original boundaries in every direction; sometimes (as in Central America) in isolated patches. Again—there are in many of the districts which, originally, belonged to the Mexican empire, local names of Mexican origin which are as strange to the spot on which they appear as the German or Russian names in Estonia, or Livonia. Thirdly, the ordinary name for the language—*Astek*—seems to be, word for word, the same as the Maya term *Huasteca;* a fact which suggests that the Mexicans were only Asteks in the way that the English are Britons, *i. e.* not at all, except so far as they took possession of a country originally British. The nearest approach to a true Mexican name, —a name which, in opposition to *Astek,* is Mexican in the way that *English* is English as opposed to *British* —is Nahuatl. At any rate, *Astek* is an inconvenient synonym for Mexican.

Of all the languages hitherto named, the one to which the Mexican is nearest allied, is the Tarahumara, through which it graduates, through the Cora, into the Sonora tongues, and through them to California, &c., &c.

That the sound expressed by *tl* is Mexican, may be seen from even the shortest vocabularies.

More has been written on the *Otomi* than any other language of these parts; the proper Mexican not excepted. It was observed by Naxera that it was *monosyllabic* rather than *polysynthetic,* as so many of the American languages are, with somewhat doubtful propriety, denominated. A Mexican language, with a Chinese characteristic, could scarcely fail to suggest

comparisons. Hence, the first operation on the Otomi was to disconnect it from the languages of the New, and to connect it with those of the Old World. With his accustomed caution, Gallatin satisfied himself with stating what others had said, his own opinion evidently being that the relation to the Chinese was one of analogy rather than affinity.

Doubtless this is the sounder view; and one confirmed by three series of comparisons made elsewhere by the present writer.

The first shows that the Otomi, as compared with the monosyllabic languages of Asia, *en masse*, has several words in common. But the second qualifies our inferences, by showing that the Maya, a language more distant from China than the Otomi, and by no means inordinately monosyllabic in its structure, has, there or thereabouts, as many. The third forbids any separation of the Otomi from the other languages of America by showing that it has the ordinary amount of miscellaneous affinities.

Hence, in respect to the Chinese, &c., the real question is not whether it has *so many affinities with the Otomi*, but whether it has *more affinities with the Otomi than with the Maya or any other American language;* a matter which we must not investigate without remembering that *some* difference in favour of the Otomi is to be expected, inasmuch as two languages with short or monosyllabic words will, from the very fact of the shortness and simplicity of their constituent elements, have more words alike than two polysyllabic forms of speech.

The fact, however, which most affects the place of the Otomi language is the quasi-monosyllabic character of other American languages, *e. g.* the Athabaskan and the Attacapa.

Of the *Pirinda* and *Tarasca* we have grammatical sketches, with abstracts of them, by Gallatin. The following are from the *Mithridates*.

Pirinda.

Cabutumtaki ke exjechori pininte;
Niboteachatii tucathi nitubuteallu;
Tantoki hacacovi nitubutea pininte;
Tarejoki nirihonta manicatii ninujami propininte;
Boturimegui dammuce tupacovi chii;
Exgemundicovi boturichochii, kicatii pracavovi kuentumundijo boturichochijo;
Niantexechichovi rumkuentuvi innivochochii;
Moripachitovi cuinenzimo tegui.
Tucatii.

Tarasca Paternoster.

Tata uchàveri tukire hacahini avàndaro;
Santo arikeve tucheveti hacangurikua;
Wetzin andarenoni tucheveti irecheekua;
Ukuareve tucheveti wekua iskire avandaro, na humengaca istu umengave ixu excherendo.
Huchaeveri curinda hanganari pakua intzcutzini yaru;
Santzin wepovacheras huchaeveri hatzingakuareta, izki huchanac wepochacuvanita haca huchàveri hatzingakuaechani;
Ca hastzin teruhtazema teruniguta perakua himbo;
Evapentztatzini yaru catzingurita himbo. Isevengua.

Totonaca.

Quintlatcané nac tiayan huil;
Tacollalihuacahuanli ò mi maocxot;
Niquiminanin ò mintacacchi
Tacholahuanla ò min pahuat
Cholei ix cacnitiet chalchix nac tiayan;
O quin chouhcan lacalliya
niquilaixquiuh yanohue;
Caquilamatzancaniuh quintacallitcan
Chonlei ò quitnan lamatzancaniyauh
ò quintalac allaniyan;
Ca ala quilamactaxtoyauh
Nali yojauh naca liyogni
Chontacholacahuanla.

The same, from Hervas.

Kintaccan ò nitiayan huill;
Tacotllali huacahuanla o min pexca maocxot
Camill omintagchi,
Tacholaca huanla ixcacgnitiet ot
skiniau chon cholacan ocnatiayan;
Alyanohue nikila ixkiu ki lacali chaocan;

Kilamatzancaniau kintacagllitcan
Kintalacatlanian ochonkinan iclamatzan—
Caniau kintalacatlanian;
Nikilamapotaxtou ala nicliyolau
Lacotlanacatalit nikilamapotexto
Lamatzon lacacoltana.
Chontacholacahuanla.

Mixteca Paternoster.

Dzutundoo, zo dzicani *andihui ;**
Naca cuneihuando sasanine;
Nakisi santoniisini;
Nacahui ñuuñaihui saha yocuhui inini dzahuatnaha yocuhui *andihui ;**
Dzitandoo yutnaa yutnaa tasinisindo hiutni;
Dzandooni cuachisindo dzaguatnaha yodzandoondoonhi hindo suhani sin
Huasi kihui ñahani nucuitandodzondo kuachi;
Tahui ñahani ndihindo sahañavvhuaka dzahua;
Nacuhui.

Hervas writes, that the Zapoteca (probably Maya), Mazateca, Chinanteca, and Mixe were allied. The Mixe locality is the district around Tehuantepec.

The *Maya* stands in contrast to the Mexican Proper (how it comports itself to the less known languages of its frontier is uncertain), by having a milder phonesis—such, at least, being the inference from the ordinary specimens.

The Maya, in the limited, or proper sense of the word, is the language of Yucatan. It is also the name of a group; *i. e.* it is used as a general, as well as a particular, term. Mr. Squier, who has done so much for the class that he ought to be allowed to fix its nomenclature, suggests the name *Tzendal.* I believe, however, that this is simply another form of *Chontal ;* a name which will re-appear in the sequel. Maya, too, is the older term. The Maya phonesis, in some of the dialects at least, is that of the Sahaptin and Shoshoni rather than the Atna and Tshinúk.

No tongue has more dialects (for they all seem to be this) which are designated by separate names and (as such) wear the garb of separate languages than the Maya.

* Possibly the Masya *dehmalu.*

Some may be so. I think, however, that they are dialects with independent names. The distribution of them is remarkable. There is a northern section, spoken in the parts about Tabasco, which in the present state of our knowledge is isolated. This is—

The *Huasteca*—word for word, *Astek*. The termination *-eca*, is Maya. The speculations which arise out of this similarity of name, as well as those which are suggested by the prevalence of the termination *-eca* in Mexican narratives, form no part of our present inquiries.

The *Kachiquel* is Maya : the Kachiquel being one of the chief languages of Guatemala.

So is the *Quiche*, called also the *Utlateca*.

So is the *Zutugil*, called also the *Zacapula*, with the *Atiteca*.

So is the *Poconchi, or Pocoman*.

So is the *Chorti*.

The *Mam* is, probably, the same. Is *Manche* another form of *Mam ?*

So, perhaps, is the *Popoluca*.

So is the *Tzendal*, spoken in Chiapas.

The *Lacandona*, spoken by some still independent tribes in Vera Paz, is, probably, in the same category with the Mam. No specimens, however, are known.

The *Ache*.—Of this Fray Francisco Gomez Torquemada writes that, "en a quella tierra (Guatemala) aprendio brevemente la Lengua *Ache :* que es la de sus Naturales y muy difficultuosa de aprender, porque le avia comunicado Dios el don de lenguas, que refiere su Apostol S. Pablo, y en ella aprovecho algunos años." Is it the same as the *Atiteca ?*

In the *Mithridates* is the notice of a *Zapoteca* language, but nothing more. Squier suggests that it may be the *Zacapula* or *Zutugil*,—at least his notice of a work by Fray Luis Cancer runs thus—

Varias Cancionies en Verso *Zapoteca* (*Zacapula?*) sobre los Misterios de la Religion, para el uso de los Neofitos de la Vera Paz.

Vera Paz is the *Zapoteca* locality as given by Adelung.

The displacement in Honduras, Nicaragua, &c., has been great. Hence of the languages other than Maya little is known; many of them being extinct.

The *Lenca* language is represented by four vocabularies from the four Pueblos of Guajiquiro, Opatoro, Intibuca, and Sirmlaton; that of the last being shorter and less complete than the others. They are quite recent, and are to be found only in the Spanish edition of Mr. Squier's Notes on Central America; the English edition being without them.

Honduras.

English.	Guajiquiro.	Opatoro.	Intibuca.
Man	——	taho	amashe
Woman	——	move	napu
Boy	——	guagua	hua
Head	toro	tohoro	cagasi
Ear	yang	yan	yangaga
Eye	saing	saringla	saring
Nose	napse	napseh	nepton
Mouth	ingh	ambeingh	ingori
Tongue	nafel	navel	napel
Teeth	nagha	neas	nigh
Neck	ampshala	ampshala	cange
Arm	kenin	kenin	kening
Fingers	lasel	gualalasel	——
Foot	gūagi	quagi	guaskaring
Blood	uahug	uah	quch
Sun	gasi	gashi	gashi
Star	siri	siri	——
Fire	uga	'ua	yuga
Water	guass	uash	guash
Stone	caa	caa	tupan
Tree	ili	ili	ili
One	ita	ita	itaska
Two	naa	——	——
Three	lagua	——	——
Four	aria	——	——
Five	saihe	saihe	——
Six	huie	hue	——

English.	Guajiquiro.	Opatoro.	Intibuca.
Seven	huis-ca	——	——
Eight	teef-ca	——	——
Nine	kaiapa	——	——
Ten	isis	issis	——

Nicaragua.

(1.)

English.	Masaya.	Subtiabo.
Man	rahpa	*n*uho
Woman	rapa-ku	*n*-ahseyomo
Boy	sai-ka	*n*-asome
Girl	sai-kee	*n*-aheoun
Child	chichi	*n*-aneyame
Father	ana	goo-ha
Mother	autu	goo-mo
Husband	a'mbin	'mhohue
Wife	a'guyu	*n*ume
Son	sacul-e	*n*-asomeyamo
Daughter	saicul-a	*n*-asayme
Head	a'cu / edi	goochemo / ——
Hair	tu'su	membe
Face	enu	grote
Forehead	gnitu	goola
Ear	nau	nuhme
Eye	setu	nahte
Nose	ta'co	mungoo
Mouth	dahnu	nunsu
Tongue	duhu	greuhe
Tooth	semu	nahe
Foot	naku	graho
Sky	dehmalu	nekupe
Sun	ahca	numbu
Star	ucu	nuete
Fire	ahku	nahu
Water	eeia	nimbu
Stone	esee / esenu	nugo / ——
I	ic-u	saho
Thou	ic-a	sumusheta
He	ic-a	——
We	hechel-u*	semehmu
Ye	hechel-u*	——
They	icanu	——
This	ca-la	——

* Compare with the Tarascan *uchaveri*.

(2.)

English.	Wulwa (*Chontai*).	English.	Wulwa (*Chontai*).
Man	all	*Head*	tunni
Woman	y-all	*Eye*	minik-taka
Son	pau-ni-ma	*Nose*	magni-tuk.
Daughter	pau-co-ma		

(3.)

English.	Waikna (*Moskito Coast*).	English.	Waikna (*Moskito Coast*).
Man	waikna	*Head*	let
Woman	mairen	*Eye*	nakro
Son	lupia-waikna	*Nose*	kamka.
Daughter	lupia-mairen		

The following is spoken in Costa Rica, between the river Zent, and the Bocca del Tauro.

English.	Talemenca.	English.	Talemenca.
Ear	*su*-kuke	*Star*	bewue
Eye	*su*-wuaketei	*Fire*	tshuko
Nose	*su*-tshukoto	*Water*	ditzita
Mouth	*su*-'kuwu	*One*	e-*tawa*
Tongue	*es*-kuptu	*Two*	bo-*tewa*
Tooth	*sa*-ka	*Three*	magna-*tewa*
Beard	*as*-karku mezili	*Four*	ske-*tewa*
Neck-joint?	tzin	*Five*	*si-tewa*
Arm	*sa*-fra	*Six*	*si-wo-ske*-le
Hand	*sa-fra-tzin*-sek	*Seven*	*si-wo*-wora
Finger	*fra*-wuata	*Eight*	*si-wo*-magnana
Nail	sa-krasku	*Nine*	*si-wo-ske-tewa*
Sun	kanhue	*Ten*	*sa*-flat-ka.
Moon	tulu		

St. Salvador—

English.	Savaneric.	Bayano.
Woman	auich	purra
Hair	chugags	saglaga
Nose	vas'é	asagua
Eyes	siguacva	iviá
Mouth	ca	cagūiqūi
Teeth	dajù	nugala
Ears	olò	ouja
Hand	covarè	arcana
Foot	sera	naca
Sun	chuhi	——
Moon	datu	——
Stars	behugupa	——
One	——	quenchique

English.	Savaneric.	Bayano.
Two	——	povuar
Three	——	pavuar
Four	——	paquevuar
Five	——	atate
Six	——	nercua
Seven	——	cugle
Eight	——	pavaque
Nine	——	paquevaque
Ten	——	ambuc.

Darien—

English.	Cunacuna.	Darien.
One	quensa-cua	conjungo
Two	vo-cua	poquah
Three	paa-cua	pauquah
Four	paque-cua	pake-quah
Five	atale	eterrah
Six	ner-cua	indricah
Seven	cugle	coogolah
Eight	vau-agua	paukopah
Nine	paque-haguc	pakekopah
Ten	ambegui	anivego.

We now leave the Isthmus in order to take cognizance of three other groups, which have, apparently, been pretermitted in the preceding notices. These are the languages akin to the Sahaptin ; the languages akin to the Shoshoni ; and the languages of the Pueblo Indians—the groups being, to some extent, artificial.

CHAPTER LIX.

Sahaptin, Paduca, and Pueblo Languages.

THE reason why these languages, with their comparatively northern *situs*, have been left until the very frontier of South America is touched, lies in their geographical relations to the languages of the next division. As far as it has been practicable, we have, hitherto, kept to the west of the Rocky Mountains, having begun with the coast of the Pacific, because it was there that lay the nearest points of contact between America and Asia, and we have kept to the west, because, though different in its character under different circumstances, there has always been a connection between even such extreme languages as those of Central America and those of the Arctic Circle. Of course, this does not exclude a similar connection with the languages on the other side of the Rocky Mountains. Two chains of affinity, however, cannot be followed out at the same time. Meanwhile, that to which the preference has been given is, to say the least, a convenient, as well as a natural, one. The line, however, of the Rocky Mountains, themselves, is, by no means, purely and simply, a line from north to south. In Utah and New Mexico it takes us in the direction of the Atlantic.

This turns our attention to the parts about the Great Salt Lake, and (as the dialects there spoken have definite and decided affinities which run as far north as the

River Columbia) to certain districts in Oregon as well. Here present themselves several dialects referable to two groups. (1.) The *Sahaptin*, and (2.) the *Paduca*.

(1.)

(*From Dr. Scouler.*)

English.	Sahaptin.	Wallawalla.	Kliketat.
Man	nama	winsh	wins
Boy	naswae	tahnutshint	aswan
Woman	aiat	tilahi	aiat
Girl	piten	tohauat	pitiniks
Wife	swapna	asham	asham
Child	miahs	isht	mianash
Father	pishd	pshit	pshit
Mother	pika	ptsha	ptsha
Head	hushus	tilpi	palka
Arm	atim	kamkas	——
Eyes	shilhu	atshash	atshash
Nose	nathnu	nathnu	nosnu
Ears	matsaia	matsiu	——
Mouth	him	em	am
Teeth	tit	tit	——
Hands	spshus	spap	alla
Feet	ahwa	waha	waha
Legs	wainsh	tama	——
Sun	wishamtuksh	au	au
Moon	——	ailhai	ailhai
Stars	witsein	haslu	haslo
Clouds	spalikt	pashst	——
Rain	wakit	sshhauit	tohtoha
Snow	maka	poi	maka
Ice	tahask	tahauk	toh
Fire	ala	sluksh	sluks
Water	tkush	tshush	tshaush
Wood	hatsin	slukas	slukuas
Stone	pishwa	pshwa	pshwa
Ground	watsash	titsham	titsham
Good	tahr	skeh	shoeah
Bad	kapshish	milla	tshailwit
Hot	sakas	sahwaih	sahweah
Cold	kenis	kasat	tewisha kasat
Far	waiat	wiat	wiat
Near	keintam	tsiwas	tsa
High	tashti	hwaiam	hweami
Low	ahat	smite	niti

English.	Sahaptin.	Wallawalla.	Kliketat.
White	naihaih	koik	olash
Black	sunuhsimuh	tshimuk	tsimuk
Red	sepilp	sutsha	sutsa
Here	kina	tshna	stshiuak
There	kuna	kuna	skone
Where?	minu?	mina?	mam?
When?	mana?	mun?	mun?
What?	mish?	mish?	mish?
Why?	manama?	maui?	——
Who?	ishi?	skiu?	skiu?
Which?	ma?	mam?	——
How much?	mas?	milh?	milh?
So much	kala	kulk	skulk
How far?	miwail?	maal?	——
So far	kewail	kwal	——
How long?	mahae?	maalh	——
Too long	kohae	kwalk	——
This	ki	tshi	tshi
That	joh	kwa	skwa
I	su	su	suk
You	sui	su	suik
He, she, it	ipi	ipin	pink
We	nun	nama	nemak
Ye	ima	ena	imak
They	ema	ema	pamak
To go	kusha	winasha	winasha
To see	hakesha	hoksha	——
To say	heisha	nu	nu
To talk	tseksa	siniwasa	sinawasa
To walk	wenasa	winashash	——
To read	wasasha	wasasha	wasasha
To eat	wipisha	kwatashak	——
To drink	makosha	matshushask	——
To sleep	pinimiksha	pinusha	——
To wake	waksa	tahshisask	tahshasha
To love	watanisha	tkeshask	tkehsah
To take	paalsa	apalashask	——
To know	lukuasa	ashakuashash	shukuasha
To forget	titolasha	slakshash	——
To give	inisha	nishamash	——
To seize	inpisha	shutshash	wanapsha
To be cold	iswaisa	sweashash	iswaiska
To be sick	komaisa	painshash	painsha
To hunt	tukuliksa	salaitisas	nistewasa
To lie	mishamisha	tshishkshash	tshiska
To steal	pakwasha	pakwashash	pakwasha.

The *Paduca* forms of South Oregon and Utah seem to be *in situ;* those of New Mexico, Texas, and New Leon, &c. being intrusive. In respect to these, I imagine that a line drawn from the south-eastern corner of the Utah Lake to the source of the Red or Salt Fork branch of the River Arkansas, would pass through a country nearly, if not wholly, Paduca; a country which would lie partly in Utah, partly in New Mexico, and partly in Kansas. It would cross the Rocky Mountains, or the watershed between the drainages of the Colorado and the Missouri. It would lie along a high and barren country. It would have on its west the Navaho, Moqui, and Apatsh areas; on its east certain Sioux tribes, the Arapahos, and the Shyennes. It would begin in California and end in the parts about Tampico.

(1.)

English.	Shoshoni.	Wihinasht.
Man	taka	naná
Woman	kwuu	moghoni
Head	pampi	tsopigh
Hair	tupia	ikuo
Ear	inaka	inako
Eye	pui	pui
Nose	moui	moui
Mouth	timpa	tupa
Tongue	aku	eghu
Teeth	tangwa	tama
Foot	nampa	kuki
Sun	tava	tava
Moon	mushha	musha
Star	putsihwa	patuzuva
Day	tashun	tavino
Night	tukwun	tokano
Fire	kuna	koso
Water	pa	pa
Stone	timpi	tipi
Tree	shuwi	——
I	ni	ni
That	i	i
He	oo	oo.

(2.)

English.	Uta.	Comanch.
Man	tooonpayah	tooavishchee
Woman	naijah	wyapee
Sun	tap	taharp
Moon	mahtots	mush
Star	quahlantz	táarch
Boy	ahpats	tooanickpee
Girl	mahmats	wyapeechee
Head	tuts	páaph
Forehead	muttock	——
Face	kooelp	koveh
Eye	puttyshoe	nachich
Nose	mahvetah	moopee
Mouth	timp	teppa
Teeth	tong	tahnee
Tongue	ahoh	ahako
Chin	hannockquell	——
Ear	nink	nahark
Hair	suooh	parpee
Neck	kolph	toyock
Arm	pooir	mowa
Hand	masseer	mowa
Breast	pay	toko
Foot	namp	nahap
Horse	kahvah	teheyar
Serpent	toeweroe	noheer
Dog	sahreets	shardee
Cat	moosah	——
Fire	coon	koona
Food	oof	——
Water	pah	pahar.

(3.)

English.	Piede (*or Pa-uta*).	English.	Piede (*or Pa-uta*).
One	soos	*Six*	navi
Two	weïoone	*Seven*	navikavah
Three	pioone	*Eight*	nanneëtsooïn
Four	wolsooing	*Nine*	shookootspenkermi
Five	shoomin	*Ten*	tomshooïn.

(4.)

English.	Chemuhuevi.	Cahuillo.*
Man	tawatz	nahanes
Woman	maruqua	nikil

* The affinity between the Netela and Kij with the Shoshoni, suggested by Hale and Gallatin, has been enlarged on by Buschmann. The Cahuillo has affinities on each side. It is not *in situ.* At the same time, it is *only by raising the value of the class, that all* may be made Paduca.

English.	Chemuhuevi.	Cahuillo.
Head	mutacowa	niyuluka
Hair	torpip	piiki
Face	cobanim	nepush
Ear	nancaba	nanocka
Eye	puoui	napush
Nose	muvi	nemu
Mouth	timpouo	netama
Tongue	ago	nenun
Tooth	towwa	metama
Hand	masiwanim	nemohemosh
Foot	nampan	neik
Bone	maiigan	neta
Blood	paipi	neo
Sky	tuup	tuquashanica
Sun	tabaputz	tamit
Moon	meagoropitz	menyil
Star	putsih	chehiam
Fire	cun	cut
Water	pah	pal
One	shuish	supli
Two	waii	mewi
Three	paii	mepai
Four	watchu	mewitchu
Five	manu	nomequadnun
Six	nabai	quadnunsupli
Seven	moquist	quanmunwi
Eight	natch	quanmunpa
Nine	uwip	quanmunwichu
Ten	mashu	nomachumi.

The Kioway is, apparently, more Paduca than aught else.

English.	Kioway.	English.	Kioway.
Man	kiani	*Blood*	um
Woman	mayi	*Bone*	tonsip
Head	kiaku	*Sky*	kiacoh
Hair	ooto	*Sun*	pai
Face	caupa	*Moon*	pa
Forehead	taupa	*Star*	tah
Ear	taati	*Fire*	pia
Eye	taati	*Water*	tu
Nose	maucon	*I*	no
Mouth	surol	*Thou*	am
Tongue	den	*He*	kin
Tooth	zun	*We*	kime
Hand	mortay	*Ye*	tusa
Foot	onsut	*They*	cuta

English.	Kioway.	English.	Kioway.
One	pahco	*Six*	mosso
Two	gia	*Seven*	pantsa
Three	pao	*Eight*	iatsa
Four	iaki	*Nine*	cohtsu
Five	onto	*Ten*	cokhi.

The comparative civilization of the Pueblo Indians has always attracted the attention of the philologue. Until lately, however, he had but a *minimum* amount of trustworthy information concerning either their habits or their language. He has now a fair amount of *data* for both.

Of the Pueblo languages two (the *Moqui* and *Zuni*) belong to the drainage of the Rio Colorado, and four (the *Tesuque*, the *Taos*, the *Jemez*, and the *Acoma*) to that of the Rio Grande.

(1.)

English.	Tesuque.*	English.	Tesuque.
Man	sae	*Snow*	poh
Woman	quie	*Fire*	tah
Boy	enouh	*Water*	poh
Girl	aguuh	*Ice*	ohyeh
Head	pto	*Stone*	kuh
Hair	po	*I*	nah
Face	tzae	*Thou*	uh
Ear	oyez	*He*	ihih
Eye	tzie	*She*	ihih
Nose	heu	*They*	ihnah
Mouth	so	*Ye*	nahih
Tongue	hae	*We* (*inclusive*)	tahquireh
Tooth	mouaei	—— (*exclusive*)	nihyeuboh
Beard	hompo	*One*	guih
Hand	maho	*Two*	quihyeh
Foot	auh	*Three*	pohyeh
Bone	haehun	*Four*	ionouh
Blood	uh	*Five*	pahnouh
Sun	tah	*Six*	sih
Moon	pho	*Seven*	chae
Star	ahgoyah	*Eight*	kuhbeh
Day	tahn	*Nine*	kuaenouh
Night	kuriri	*Ten*	taheh.
Rain	kuohn		

* More Pima than aught else.

(2.)

English.	Acoma.*	Cochetimi.	Kiwomi.
Man	hahtratse	hachthe	hatshthe
Woman	cuhu	coyoni	cuyauwi
Hair	hahtratni	——	hatre
Head	nushkaine	——	nashke
Face	howawinni	——	skeeowa
Eye	hoonaine	——	shaana
Nose	ouisuine	——	wieshin
Mouth	ouicani	——	chiaca
Tongue	watchhuntni	——	watshin
One	——	ishka	isk
Two	——	kuomi	'tuomi
Three	——	chami	tshabi
Four	——	kiana	kiana
Five	——	tama	taoma
Six	——	chisa	chisth
Seven	——	maicana	maichana
Eight	——	cocomishia	cocumshi
Nine	——	maeco	maieco
Ten	——	'tkatz	cahtz.

The Moqui has decided Paduca affinities.

* Perhaps, more Sioux than aught else.

CHAPTER LX.

Languages between the Athabaskan, the Rocky Mountains, and the Atlantic. —The Algonkin.—The Sioux.—The Iroquois.—The Catawba, Woccon, Uche, Natchez, Chetimacha, Adahi, and Attacapa Languages.—The Pawni, Riccari, and Caddo.—The Languages of Texas.

UNLIKE the Eskimo and the Athabaskan, the *Algonkin* area touches the Ocean on one side only—being bounded on the west by the Rocky Mountains. Nevertheless, it is of great magnitude, being spoken in Labrador, and in North Carolina; on the Saskatshewan and the Potomac; in both the Canadas, in Nova Scotia, in New Brunswick, in the Hudson's Bay Country, and in every one of the United States north of Georgia. On the north it is bounded by the Athabaskan, the eastern half of the area whereof it subtends. The whole question, however, of its magnitude, along with that of the direction in which it extended itself, can scarcely be entertained until the main details of the two classes that succeed it, the Sioux and Iroquois, have been gone into.

Though the *Blackfoot* is one of the most recent additions to this class; in other words, though the Blackfoot is one of the languages which were the last to be recognized as Algonkin, I take it first—the Blackfoot being in contact with the Kutani and certain forms of the Athabaskan already named.

(1.)

English.	Blackfoot.	Menomeni.
Man	matape	enainniew
Woman	aquie	metamo
Boy	sacomape	ahpayneesha
Girl	aquecouan	kaykaw
Head	otocan	maish
Hair	otocan	maynaynunn
Face	otochris	oshkayshayko
Scalp	c'otokan	menainhquon
Ear	otokis	maytahwoc
Eye	wapespi	maishkayshaick
Nose	mocquisis	maycheosh
Mouth	naoie	maytone
Tongue	natsini	maytainnonniew
Tooth	nogpeki	maypet
Beard	mongasti	maynaytonankkonnuck
Neck	nogquoquini	maykeęekon
Arm	otttis	maynainh
Shoulder	catsiquin	ohpaykeko nainh kum
Back	okaquin	oppainhquon
Hand	otttis	ohnainkonnon
Finger	inaquiquitsi	ohtainnohaykon
Nail	teotenoquits	meshkanshcon
Breast	oquiquini	ohpaun
Body	stomi	mayeow
Leg	osicsina	maykaut
Foot	ocatsi	mayshait
Bone	osicsi	ohkonne
Blood	apani	mainhkee
Sun	natos	kayshoh
Moon	natoscoucoui	taypainhkayshoh
Star	cacatos	ahnanhkock
Day	apinacoush	kayshaykots
Night	coucoui	wahretopaykon
Fire	sti	ishkotawe
Water	ocquie	naypaywe
Stone	sococotosc	ahshen
Tree	mistes	meanshab
Bird	picsi	waishkaynonh
Egg	wouaou	wahwon
I	nistoa	naynanh
Thou	cristoa	kaynanh
He	hume	waynanh
She	hume	aynanh
They	——	wanonanh
Ye	——	keenwoah
We	——	kaynanh (*inclusive*).
——	——	oshneeshayak (*exclusive*).

(2.)

English.	Ojibwa.	Ottawa.	Potowatami.
Head	ne ostegwon	ondip (*his*)	——
Hair	mistekiah	nisis (*my*)	winsis
Ear	ottowug	tawag	——
Eye	oskingick	tchkijik	neskesick
Nose	schangguin	tchaje .	ottschass
Mouth	oton	tône	indoun
Tongue	otainini	tenanian	——
Tooth	meput	put	webit
Hand	nenintchen	——	neninch
Feet	ozia	sit (*sing.*)	nesit (*sing.*)
Sun	kisis	kisis	kesis
Moon	tepeki kísis	tipiki kisis	kesis
Star	anang	anang (*pl.*)	anung
Day	kigik	kijig	——
Night	tipik	tipik	——
Fire	ishkoda	ashkote	scutah
Water	neebi	nipîsh	nebee
Stone	ossin	——	——
Tree	metik	——	——
Fish	kekon	——	——
I	neen	——	neenah
Thou	keen	——	keen
He	ween	——	weene
One	paizhik	ningotchau	n'godto
Two	neezhwand	ninjwa	neish
Three	nisswaid	niswa	n'swoah
Four	newin	niwin	nnaeou
Five	nahnun	nanau	n'yawnun
Six	gotoasso	ningotwaswi	n'godto wattso
Seven	neezhwawsee	ninjwaswi	nouk
Eight	shwawswe	nichwaswi	schwatso
Nine	shongguswe	shang	shocktso
Ten	medoswe	kwetch	metato.

(3.)

English.	Old Algonkin.	Knistinaux.
Man	alissinap	——
Woman	ichweh	esqui
Head	oostikwan	istegwen
Hair	ussis	mistekiah
Eye	ooskirishek	eskisoch
Nose	yash	miskeewon
Tongue	ooton	otoyanee
Teeth	tibit	meepit
Blood	mishweh	mithcoo
Sun	kisis	pesim

English.	Old Algonkin.	Knistinaux.
Moon	debikatikisis	tipiscopesim
Star	alank	attâck
Day	okonogat	kesecow
Night	debikat	tipiscow
Fire	skootay	esquittu
Water	nipi	nepee
Rain	kimiwan	kemeroon
Snow	——	mispoon
Earth	ackey	askee
Noon	sispin	——
Stone	assin	assene
Tree	metseeh	mislick achemusso (*wood standing upright*)
Bird	piley	peasis
Fish	kikons	kenosee
I	nir	nitha
Thou	kir	kitha
He	wir	——
One	peygik	pauck
Two	ninsh	nishŭh
Three	nisswey	nishto
Four	neyoo	nayo
Five	nahran	nayahnun
Six	ningootwassoo	negoto ahsik
Seven	ninshwassoo	toboocop
Eight	nisswassoo	ianânaon
Nine	shangasso	kagâtemetâtut
Ten	metassoo	mitatat.

(4.)

English.	Sheshatapoosh.	Skoffi.
Man	napew	nabouw
Woman	schquow	schow
Head	stoukoaau	oostookoohan
Hair	peeshquahan	teepishquoouhn
Tongue	tellenee	eelayleenee
Tooth	mepeethex	weeeepich
Hand	teekechee	mestichee
Feet	neeshetch	meshetch
Sky	washeshquaw	walk
Sun	beshung	beeshoon
Moon	toposhabeshung	teepeeshowbeshum
Star	johokata	woochahaykatak
Day	jeeshekere	jeeshekow
Night	tapishkow	tapishkakow
Fire	schootoo	schkootow
Water	nepeee	nepee
Stone	ashenee	ashenee
Tree	mistookooah	meshtooquah.

(5.)

English.	Micmac.	Etchemin.	Abenaki.
Man	tchinem	oskitap	seenanbe
Woman	epit	apet	phānien
Head	*u*nidgik	neneagan	metep
Hair	——	——	nepies*u*mar
Ear	hadougan	chalkse	neta*u*ak*u* (*my*)
Eye	po*u*og*u*l	n'siscol	tsesik*u*
Nose	uchickun	nitou	kitan
Mouth	——	neswone	ned*u*n (*my*)
Tongue	willenonk	nyllal	miras*u*
Teeth	*u*abid*u*l	——	nepit
Hand	kpiten	petin	nezetsi (*my*)
Foot	*u*kk*u*at	n'sit	nesit
Sky	mooshkoon	tumoga	kis*u*k*n*
Sun	naka*u*get	asptaiasait	kiz*u*s
Moon	topanakoushet	kisos	kisous
Star	kmaaokoonich	psaisam	*u*ata*u*ess*u*
Day	naakok	kisuok	kize*u*k*u*
Night	pishkeeaukh	——	kiz*u*k*u*
Fire	b*u*kte*u*	skut	sk*u*tai
Water	chabuguan	somaquone	nabi
Stone	k*u*ndau	panapsqu	nimangan naz
Tree	neepeejeesh	apas	abassi
I	nil	nel	——
Thou	kil	——	——
He	negeum	wurt	——
One	nest	naiget	pezek*u*
Two	tal*u*	nes	niss
Three	chicht	nihi	nass
Four	ne*u*	naho	ie*u*
Five	nan	nane	barenesh*u*
Six	achigopt	gamatchine	neg*u*daus
Seven	at*u*moguenok	alohegannak	tanba*u*aus
Eight	sgomolchit	okemulchine	ntsausek
Nine	pechk*u*nadck	asquenandake	n*u*ri*u*i
Ten	ptolu	neqdensk	mtara.

(6.)

English.	Minsi.	Nanticok.	Mohikan.
Man	lenni	wohacki	neemanaoo
Woman	ochqueu	acquahique	p'ghainoom
Head	wilustican	nulahammou (*the*)	weensis (*his*)
Hair	weicheken	nee-eesquat	weghaukun
Eye	wichtawah	nucksskeneequat	ukeesquan (*his*)
Nose	wuschginqual	nickskeeu	okewon
Tongue	wichkiwon	neeannow	——
Mouth	w'doon	huntowey	otoun

English.	Minsi.	Nanticok.	Mohikan.
Tooth	wichput	neeput	wepeeton
Hand	wanachk	nuluutz	oaniskan
Foot	wichyat	nist	ussutin
Sun	gischuck	aquiquaqueahquak	keesogh
Moon	nipahump	atupquonihauque	nepauhauck
Star	alank	pumioije	anauquanth
Day	gieschku	nucotucquon	waukaumauw
Night	tpocheu	toopquow	t'pochk
Fire	tendei	nip	stauw
Water	ruby	pamptuckquah	thocknaun
Stone	achsum	kawscup	thaunaumku
Tree	michtuk	peluicque	machtok.

(7.)

English.	Massachusetts.	Narragansetts.
Man	wosketomp	nnin
Woman	mittamwosses	squaws
Head	puhkuk	uppaquontup
Hair	meesunk	wesheck
Ear	wehtauog	wuttowwug
Eye	wuskesuk	wuskeesuck
Nose	wutch	——
Mouth	nuttoon	wuttone
Tongue	meenannoh	weenat
Tooth	meepit	wepit
Hand	nutcheg	wunnicheke
Foot	wusseet	wussette
Sky	kesak	keesuck
Sun	nepauz	nippawuz
Moon	nepaushat	manepaushat
Star	annogs	anockgus
Day	kesukod	wompau
Night	nukon	tuppaco
Fire	nootai	squtta
Water	nippe	nip
Tree	mehtug	mintuck
I	neen	neen
Thou	ken	keen
He	noh	ewo.

(8.)

English.	Miami.	Ilinois.	Sauki.	Shawni.
Man	hetaniah	inim	neneo	ileni
Woman	metamsah	ickoe	kwyokih	equiwa
Head	indepekoneh	wupip	weshi	weelekeh
Hair	nelissah	nississah	nenossoueh	welathoh
Ear	tawakeh	nittagai	nektowakye (*my*)	towakah

English.	Miami.	Ilinois.	Sauki.	Shawni.
Eye	keshekweh	isckengicon	neskishekwih	skisseeqwa
Nose	kekiwaneh	——	nekkiwanuek	ochali
Mouth	lonenneh	——	wektoneh	——
Tongue	wehlaneh	wilei	nennaneweh	weelinwie
Teeth	weepitah	——	nepitan	weepeetalee (*his*
Hand	oneksah	nich	nepakurnetcheh	niligie
Feet	katah	wissit	nckatcheh (?)	kussie
Sky	kesheweh	kisik	apemekeh	menquotwe
Sun	——	kisipol	kejessoah	kesathwa
Moon	——	kesis	tepakeeskejes	tepethaka-kesathwa
Star	alangwa	rangkhoa	anakwakeh	alagwa (*pl.*)
Day	wasekhe	kisik	keeshekeh	keeshqua
Night	pikkuntahkewe	peckonteig	tapakeh	tepechke
Fire	kohteweh	scotte	eskwatah	scoote
Water	nepeh	nipi	neppi	neppee
Stone	saaneh	——	asenneh	——
Tree	mistaakuck	toauane	namateh	metequeghke (*pl.*)
I	neelah	nira	neenah (*me*)	nelah
Thou	keelah	kira	——	kelah
He	weelah	onira	——	welah.

The *Bethuck* is the native language of Newfoundland. In 1846, the collation of a Bethuck vocabulary enabled me to state that the language of the extinct, or doubtfully extant, aborigines of that island was akin to those of the ordinary American Indians rather than to the Eskimo; further investigation showing that, of the ordinary American languages, it was Algonkin rather than aught else.

A sample of the evidence of this is to be found in the following table; a table formed, not upon the collation of the whole MS., but only upon the more important words contained in it.

English, son.
Bethuck, *mageraguis.*
Cree, *equssis.*
Ojibbeway, *ningwisis*
——— *negwis* } =my son.
Ottawa, *kwis.*
Micmac, *unquece.*
Passamaquoddy, *n'kos.*

Narragensetts, *nummuckiese* = my son.
Delaware, *quissau* = his son.
Miami, *akwissima.*
——— *ungwissah.*
Shawnoe, *koisso.*
Sack and Fox, *nekwessa.*
Menomeni, *nekeesh.*

English, girl.
Bethuck, *woaseesh.*
Cree, *squaisis.*
Ojibbeway, *ekwaizais.*
Ottawa, *aquesens.*
Old Algonkin, *ickwessen.*
Sheshatapoosh, *squashish.*
Passamaquoddy, *pelsquasis.*
Narragansetts, *squasese.*
Montaug, *squasses.*
Sack & Fox, *skwessah.*
Cree, *awâsis = child.*
Sheshatapoosh, *awash = child.*

English, mouth.
Bethuck, *mamadthun.*
Nanticoke, *mettoon.*
Massachusetts, *muttoon.*
Narragansetts, *wuttoon.*
Penobscott, *madoon.*
Acadcan, *meton.*
Micmac, *toon.*
Abenaki, *ootoon.*

English, nose.
Bethuck, *gheen.*
Miami, *keouane.*

English, teeth.
Bethuck, *bocbodza.*
Micmac, *neebeet.*
Abenaki, *neebeet.*

English, hand.
Bethuck, *maemed.*
Micmac, *paeteen.*
Abenaki, *mpateen.*

English, ear.
Bethuck, *mootchiman.*
Micmac, *mootooween.*
Abenaki, *nootawee.*

English, smoke.
Bethuck, *bassdik.*
Abenaki, *ettoodake.*

English, oil.
Bethuck, *emet.*
Micmac, *memaye.*
Abenaki, *pemmee.*

English, Sun.
Bethuck, *keuse.*
Cree, &c., *kisis.*
Abenaki, *kesus.*
Mohican, *kesogh.*
Delaware, *gishukh.*
Illinois, *kisipol.*
Shawnoe, *kesathwa.*
Sack & Fox, *kejessoah.*
Menomeni, *kaysho.*
Passamaquoddy, *kisos = moon.*
Abenaki, *kisus = moon.*
Cree, *kesecow = day.*
Ojibbeway, *kijik = day and light.*
Ottawa, *kijik = do.*
Abenaki, *kiseoukou = do.*
Delaware, *gieshku = do.*
Illinois, *kisik = do.*
Shawnoe, *heeshqua = do.*
Sack & Fox, *keeshekeh = do.*

English, fire.
Bethuck, *boobeeshawt.*
Cree, *esquitti, scoutay.*
Ojibbeway, *ishkodai, skootae.*
Ottawa, *ashkote.*
Old Algonkin, *skootay.*
Sheshatapoosh, *schootay.*
Passamaquoddy, *skeet.*
Abenaki, *skoutai.*
Massachusetts, *squitta..*
Narragansetts, *squtta.*

English, white.
Bethuck, *wobee.*
Cree, *wabisca.*
—— *wapishkawo.*
Ojibbeway, *wawbishkaw.*
———— *wawbizze.*
Old Algonkin, *wabi.*
Sheshatapoosh, *wahpou.*
Micmac, *ouabeg, wabeck.*
Mountaineer, *wapsiou.*
Passamaquoddy, *wapiyo.*
Abenaki, *wanbighenour.*
———— *wanbegan.*
Massachusetts, *wompi.*
Narragansetts, *wompesu.*
Mohican, *waupaaeek.*

Montaug, *wampayo.*
Delaware, *wape, wapsu, wapsit.*
Nanticoke, *wauppauyu.*
Miami, *wapekinggek.*
Shawnoe, *opee.*
Sack & Fox, *wapeskayah.*
Menomeni, *waubish keewah.*

English, black.
Bethuck, *mandzey.*
Ojibbeway, *mukkudaiwa.*
Ottawa, *mackateh.*
Narragansetts, *mowesu.*
Massachusetts, *mooi.*

English, house.
Bethuck, *meeootick.*
Narragansetts, *wetu.*

English, shoe.
Bethuck, *mosen.*
Abenaki, *mkessen.*

English, snow.
Bethuck, *kaasussabook.*
Cree, *sasagun* = hail.
Ojibbeway, *saisaigan.*
Sheshatapoosh, *shashaygan.*

English, speak.
Bethuck, *ieroothack.*
Taculli, *yaltuck.*
Cree, *athemetakcouse.*
Wyandot, *atakea.*

English, yes.
Bethuck, *yeathun.*
Cree, *ahhah.*
Passamaquoddy, *netek.*

English, no.
Bethuck, *newin.*
Cree, *namaw.*
Ojibbeway, *kawine.*
Ottawa, *kauween*

English, hatchet.
Bethuck, *dthoonanyen.*
Taculli, *thynle.*

English, knife.
Bethuck, *eewaeen.*
Micmac, *uagan.*

English, bad.
Bethuck, *muddy.*
Cree, *myaton.*
Ojibbeway, *monadud.*
——— *mudji.*
Ottawa, *matche.*
Micmac, *matoualkr.*
Massachusetts, *matche.*
Narragansetts, *matchit.*
Mohican, *matchit.*
Montaug, *mattateayah.*
Montaug, *muttadeeaco.*
Delaware, *makhtitsu.*
Nanticoke, *mattik.*
Sack & Fox, *motchie.*
——— ——— *matchathie.*

The *Shyenne* language was suspected to be Algonkin at the publication of the *Archæologia Americana.* In a treaty made between the United States and the Shyenne Indians in 1825, the names of the chiefs who signed were either Sioux, or significant in the Sioux language. It was not unreasonable to consider this as *primâ-facie* evidence of the Shyenne tongue itself being Sioux. Nevertheless, there were some decided statements in the way of external evidence in another direction. There was the special evidence of a gentleman well-acquainted

with the fact that the names of the treaty, so significant in the Sioux language, were only *translations* from the proper Shyenne, there having been no Shyenne interpreter at the drawing-up of the document. What then was the true Shyenne? A vocabulary of Lieut. Abert's settled this as far as the numerals went. Afterwards a full vocabulary, collated by Gallatin, gave the contemplated result:—"Out of forty-seven Shyenne words for which we have equivalents in other languages, there are thirteen which are indubitably Algonkin, and twenty-five which have affinities more or less remote with some of the languages of that family."*

English.	Arapaho.	Other Algonkin Languages.
Man	enanetah	enainneew, *Menomeni.*
Father, my	nasonnah	nosaw, *Miami.*
Mother, my	nanah	nekeah, *Menomeni.*
Husband, my	nash	nah, *Shyenne.*
Son, my	naah	nah, *Shyenne.*
——	——	nikwi*thah*, *Shawnee.*
Daughter, my	nahtahnah	netawnah, *Miami.*
Brother, my	nasisthsah	nesawsah, *Miami.*
Sister, my	naecahtaiah	nekoshaymank, *Menomeni.*
Indian	enenitah	ah wainhukai, *Delaware.*
Eye	mishishi	maishkayshaik, *Menomeni.*
Mouth	netti	may tone, *Menomeni.*
Tongue	nathun	wilano, *Delaware.*
Tooth	veathtah	wi pit, *Delaware.*
Beard	vasesanon	witonahi, *Delaware.*
Back	nerkorbah	pawkawmema, *Miami.*
Hand	machetun	olatshi, *Shawnee.*
Foot	nauthauitah	ozit, *Delaware.*
Bone	hahunnah	ohkonne, *Menomeni.*
Heart	battah	maytah, *Menomeni.*
Blood	bahe	mainhki, *Menomeni.*
Sinew	anita	ohtah, *Menomeni.*
Flesh	wonnunyah	weensama, *Miami.*
Skin	tahyatch	xais, *Delaware.*
Town	haitan	otainahe, *Delaware.*
Door	tichunwa	kwawntame, *Miami.*
Sun	nishi-ish	kayshoh, *Menomeni.*
Star	ahthah	allangwh, *Delaware.*

* Transactions of the American Ethnological Society, vol. ii. p. cxi. 1848.

English.	Arapaho.	Other Algonkin Languages.
Day	ishi	kishko, *Delaware.*
Autumn	tahuni	tahkoxko, *Delaware.*
Wind	assissi	kaishxing, *Delaware.*
Fire	ishshitta	ishkotawi, *Menomeni.*
Water	nutch	nape, *Miami.*
Ice	wahhu	mainquom, *Menomeni.*
Mountain	ahhi	wahchiwi, *Shawnee.*
Hot	hastah	ksita, *Shawnee.*
He	enun	enaw, *Miami.*
——	——	waynanh, *Menomeni.*
That (in)	hinnah	aynaih, *Menomeni.*
Who	unnahah	ahwahnay, *Menomeni.*
No	chinnani	kawn, *Menomeni.*
Eat	mennisi	mitishin, *Menomeni.*
Drink	bannah	maynaan, *Menomeni.*
Kill	nauaiut	*osh*-nainhaiay, *Menomeni.*

Arapaho is the name of a tribe in Kansas; occupant of a district in immediate contact with the Shyenne country.

But the Shyennes are no *indigenæ* to Kansas. Neither are the Arapahos. The so-called Fall Indians, of whose language we have long had a very short trader's vocabulary in Umfreville, are named from their occupancy, which is on the Falls of the Saskatshewan. The Nehethewa, or Crees, of their neighbourhood call them so. Another name is *Big-belly*, in French *Gros ventre.* This has given rise to some confusion; *Gros-ventre* being a name given to the Minetari of the Yellow-stone River, who belong to the Sioux family. Not so the *Gros-ventres* of the Falls. Adelung remarked that some of their words had an affinity with the Algonkin. Umfreville's vocabulary was too short for anything but the most general purposes and the most cautious of suggestions. It was, however, for a long time the only one known. The next to it, in the order of time, was one in MS., belonging to Gallatin, but which was seen by Dr. Prichard and collated by the present writer. His enquiries were simply to the effect that the language had certain miscellaneous affinities. A vocabulary in Schoolcraft

tells us more; viz. not only that the Arapaho language is the same as the Fall Indian of Umfreville, but that it has definite and preponderating affinities with the Shyenne, and, through it, with the Algonkin class in general, especially with the Menomeni.

English.	Arapaho.	Shyenne.
Scalp	mithash	metake
Tongue	nathun	vetunno
Tooth	veathtah	veisike
Beard	vasesanon	meatsa
Hand	mahchetun	maharts
Blood	bahe	mahe
Sinew	anita	antikah
Heart	battah	estah
Mouth	nettee	marthe
Girl	issaha	xsa
Husband	nash	nah
Son	naah	nah
Daughter	nahtahnah	nahtch
One	chassah	nuke
Two	neis	neguth
Three	nas	nahe
Four	yeane	nave
Five	yorthun	noane
Six	nitahter	nahsato
Seven	nisorter	nisoto
Eight	nahsorter	nahnoto
Nine	siautah	soto
Ten	mahtahtah	mahtoto.

The *Sioux*, second in respect to the magnitude of its area to the Algonkin only, lies west and south, rather than east or north, and belongs to the prairie States, rather than to those of the sea-board.

Sioux vocabularies.

(1.)

English.	Mandan.	Crow.
God	mahhopeneta	sakahbocatta
Sun	menakha	a'hhhiza
Moon	esto menakha	minnatatche
Stars	h'kaka	ekieu
Rain	h'kahoost	hannah

English.	Mandan.	Crow.
Snow	copcaze	makkoupah (*hail*)
River	passahah	ahesu
Day	hampah	maupah
Night	estogr	oche
Dark	hampaheriskah	chippusheka
Light	edayhush	thieshe
Woman	meha	meyakatte
Wife	moorse	moah
Child	sookhomaha	bakkatte
Girl	sookmeha	meyakatte
Boy	sooknumohk	shakkatte
Head	pan	marshaa
Legs	doka	buchoope
Eyes	estume	meishta
Mouth	ea	ea
Nose	pahoo	buppa
Face	estah	esa
Ears	nakoha	uppa
Hand	onka	buschie
Fingers	onkaha	buschie
Foot	shee	busche
Hair	hahhee	masheah
Canoe	menanko	maheshe
Fish	poh	booah
Bear	mahto	duhpitsa
Wolf	haratta	chata
Dog	mones waroota	biska
Buffalo	ptemday	bisha
Elk	omepah	eitchericazzse
Deer	mahmanacoo	ohha
Beaver	warrappa	biruppe
Shoe	hoompah	hoompe
Bow	warraenoopah	bistuheeah
Arrow	mahha	ahnailz
Pipe	ehudka	ompsa
Tobacco	mannasha	hopa
Good	shushu	itsicka
Bad	k'hecush	kubbeek
Hot	dsasosh	ahre
Cold	shineehush	hootshere
I	me	be
Thou	ne	de
He	e	na
We	noo	bero
They	eonah	mihah
One	mahhannah	amutcat
Two	nompah	noomcat

English.	Mandan.	Crow.
Three	namary	namenacat
Four	tohha	shopecat
Five	kakhoo	chihhocat
Six	kemah	ahcamacat
Seven	koopah	sappoah
Eight	tatucka	noompape
Nine	mahpa	ahmuttappe
Ten	perug	perakuk.

(2.)

English.	Yankton.	Winebago.	Dahcota.	Osage.
Man	weechasha	wongahah	weetshahsktah	neka
Woman	weeah	nogahah	weenowkhindgah	wako
Father	atcucu	chahchikal	atag	indajah
Mother	hucoo	chahcheekah	eenah	enauah
Son	cheecheeteoo	eeneek	meetshingkshee (*my*)	weeshinga (*my*)
Daughter	weetachnong	heenuhk'hahhah	meetshoongkshee	——
Head	pah	nahsuhhah	pah	watatereh
Hair	paha	——	pahkee	pauha
Ear	nougkopa	nahchahwahhah	pohe	naughta
Eye	ishtah	ischuhsuhhah	ishta	eghtaugh
Nose	pasoo	pahhah	poaghay	pau
Mouth	e-e-e	eehah	ea	ehaugh
Tongue	chaidzhee	dehzeehah	tshayzhee	——
Teeth	hee	——	——	——
Hand	napai	nahbeehah	nahmpay	numba
Fingers	napchoopai	naap	shake	shagah
Feet	ceeha	seehah	seehah	see (*sing.*)
Blood	uoai	waheehah	wey	——
House	teepee	cheehah	tea	tiah
Axe	——	mahs	onspa (*axe*)	——
Knife	meena	mahhee	eesahng	mauah
Shoes	——	waukootshey (*sing.*)	hanipa (*sing.*)	analahah
Sky	——	mahkheehah	mahkpeea	mahagh
Sun	oouee	haunip (*day*), weeah (*sun*)	weeahnipayatoo	haunip (*day*), weerah meah (*sun*)
Moon	hayaitoowee	hahnip (*night*), weehah (*sun*)	weehyayahatoo	hanip (*night*), weerah-meumboh (*sun*)
Star	weehchahpee	weehah (*sun*) kohshkeh (*suspended*)	weeweetheestin	weerah (*sun*), kohshkeh (*suspended*)
Day	aungpa	haumpeehah	anipa	hompahe
Night	hahaipee	——	hiyetoo	hene
Fire	paita	pegdhah	paytah	pajah
Water	meenee	nihah	minee	neah

English.	Yankton.	Winebago.	Dahcota.	Osage.
Rain	mahajou	neezhuh	magāzhoo	neighshee
Snow	wah	wuhhah	tahtey	pau
Earth	mongca	mah'nan	mahkah	monekah
River	wacopa	ohsunwah	watapañ	wauchiscah
Stone	eeyong	eenée	ceang	——
Tree	chaongeena	nahnan	tschang	——
Meat	tado	chahhah	tando	taudocah
Dog	saonka	chohnkeehah	shoomendokah	shongah
Beaver	chapa	nahapah	tschawpah	shabah
Bear	wahunkcaiceecha	——	wauhungkseetshah	wasauba
Bird	zeecanoo	wahnigohhah	zitka	——
Fish	hohung	hohhah	hoa-ahug	hough
Great	——	——	tungkah	grondah
Cold	snee	seeneehee	snee	nubatcha
White	scah	skah	skah	skah
Black	sapah	sebhāh	sahpah	saubah
Red	shah	shoosh	shah	shugah
I	——	neeah	meeah	veca
Thou	——	ney	neeah	deea
He	——	neeah	eeah	aar
One	wanche	jungkĭhkh	wajitah	minche
Two	nopa	nōmpiwi	nompah	nombaugh
Three	yameenee	tanniwi	yahmani	laubenah
Four	topah	tshōpĭwī	tōpah	tobah
Five	zapta	sahtshkh	zāhpate	sattah
Six	shakpai	ahkéwé	shakkopī	shapah
Seven	shakoee	shahko	shahkopī	panompah
Eight	shakundohuh	a-oo-ongk	shahundohah	kelatobaugh
Nine	nuhpeet cheewungkuh	jungkitshooshkooni	noptshī wonghah	shankah
Ten	weekcheeminuh	kahapahni	wiketshĭmani	krabra.

(3.)

English.	Omaha.	Minetari.
Man	noo	mattra
Woman	waoo	meeyai
Father	dadai	tantai
Mother	eehong	eeka
Son	ee jinggai	moourishai
Daughter	ee jonggai	macath
Head	pah	antoo
Hair	pahee	arra
Ear	neetah	lahockee
Eye	ishtah	ishtah
Nose	pah	apah
Mouth	cehah	ee-ee-eepchappah

English.	Omaha.	Minetari.
Tongue	theysee	neigh jee
Teeth	e-e-e- (*sing.*)	ee-ee
Hand	nomba	shantee
Fingers	shagai	shanteeichpoo
Feet	see (*sing.*)	itsee
Blood	wamee	eehree
House	tee	atee
Axe	mazzapai	wee-eepsailangai
Knife	mahee	matzee
Shoes	——	opah
Sun	meenacajai	mahpemeenee
Moon	meeombah	ohseamene
Star	meecaai	eekah
Day	ombah	mahpaih
Night	hondai	ohseeus
Fire	paidai	beerais
Water	nee	meenee
Rain	naunshee	harai
Snow	mah	mahpai
Earth	moneeka	amah
River	watishka	angee
Stone	ee-eeh	mee-ee
Tree	herabaimee	beeraiechtoet
Meat	tanoka	cuructschittee
Dog	sheenoota	matshuga
Bear	jabai	meerapa
Beaver	wassabai	lahpeetzee
Bird	washingguh	sacanga
Fish	hohoo	boa
Cold	snee	ceereeai
White	ska	hoteechkee
Black	sahbai	shupeesha
Red	jeedai	ishshee
I	——	mee-ee
He	——	nee
One	meeachchee	lemoisso
Two	nomba	noopah
Three	rabeenee	namee
Four	tooba	topah
Five	satta	cheehoh
Six	shappai	acamai
Seven	painumba	chappo
Eight	hrairabainai	nopuppee
Nine	shonka	nowassappai
Ten	kraibaira	peeragas.

The *Iroquois* falls into a northern and a southern division, separated from one another by a mass of apparently intrusive Algonkin.

(1.)

English.	Mohawk.	Cayuga.	Tuscarora.	Nottoway.
Man	oonquich	najina	aineehau	eniha
Woman	ooonhechlien	konheghtie	aitsrauychkaneaweah	ekening
Head	anoonjee	onowaa	ohtahreh	setarake
Hair	oonooquiss	ononkia	oowaara	howerac
Ear	wahunchta	honta	ohhuhneh	suntunke (*pl.*)
Eye	ookoria	okaghha	ookawreh	unkoharac (*pl.*)
Nose	geneuchsa	onyohsia	ohtchyuhsay	oteusag
Mouth	wachsacarlunt	sishakaent	oskawruhweigh	eskaharant
Tongue	oonachsa	aweanaghsa	auwuntawsay	darsunke
Tooth	cuhnoojah	onojia	otoatseh	olosag (*pl.*)
Hand	oochsoochta	eshoghtage	ohehneh	nunke
Foot	oochsheeta	oshita (*sing.*)	uhseh (*sing.*)	saseeke
Sun	kelanquaw	kaaghkwa	heetay	aheeta
Moon	kilanquaw	soheghkakaaghkwa	heetay	tethrake
Star	cajestuck	ojishonda	otcheesnoohquay	deeshu
Day	wawde	onisrate	auwehneh	antyeke (*time*)
Night	aghsonthea	asohe	oosottoo	asunta (*time*)
Fire	ocheerle	ojista	stire	auteur
Water	oochnecanos	onikanos	auwuh	awwa
Stone	oonoyah	kaskwa	owrunuay	ohhoutakh
Tree	kerlitte	krael	oughruheh	geree
Fish	keiyunk	otsionda	kuhtchyuh	kaiuntu
I	ni	I	ie	ee
Thou	esse	ise	tsthauwuh	——
He	longwha	aoha	hearooh	——
One	oohskot	skat	euhche (R.)	unte
Two	tekkinih	tekni	nakte (R.)	dekanee
Three	ohson	segh	ahsunk (R.)	arsa
Four	kupyayrelih	kei	kuntoh (R.)	hentag
Five	wissk	wis	weesk (R.)	whisk
Six	yahyook	yei	oohyok (R.)	oyag
Seven	chahtakh	jatak	cheohnoh (R.)	ohatag
Eight	soytayhhko	tekro	nakreuh (R.)	dekra
Nine	tihooton	tyohto	nereuh (R.)	deheerunk
Ten	weeayhrleh	waghsea	waht'sunk (R.)	washa.

(2.)

English.	Wyandot.	English.	Wyandot.
God	tamaindezue	*Fingers*	eyingia
Wicked Spirit	deghshurenoh	*Nails*	ohetta
Man	aingahon	*Body*	——
Woman	utehkeh	*Belly*	undeerentoh
Boy	omaintsentehah	*Feet*	ochsheetau
Girl	yaweetseutho	*Bone*	onna
Infant, child	cheahhah	*Heart*	yootooshaw
Father	hayesta	*Blood*	ingoh
Mother	aneheh	*Town, village*	onhaiy
Wife	azuttunohoh	*Warrior*	trezue (*war*)
Son	hoomekauk (*his*)	*Friend*	nidanbe (*brother*)
Daughter	ondequieu	*House, hut*	nematzezue
Brother	haenyeha (*my*)	*Kettle*	yayanetch
Sister	aenyaha	*Axe, hatchet*	ottoyaye (*axe*)
An Indian	iomwhen (*pl.*)	*Knife*	weneashra
Head	skotau	*Canoe, boat*	gya
Hair	arochia	*Indian shoes*	araghshu
Face	aonchia	*Bread*	datarah
Forehead	ayeutsa	*Sky, heaven*	caghroniate
Ear	hoontauh	*Sun*	yaandeshra
Eye	yochquiendoch	*Moon*	waughsuntayandeshra
Nose	yaungah	*Star*	teghshu (*pl.*)
Mouth	esskauhereeh	*Day*	ourheuha
Tongue	undauchsheeau	*Night*	asontey
Tooth	uskoonsheeau (*pl.*	*Morning*	asonravoy
Beard	ochquieroot	*Evening*	teteinret
Neck	ohoura	*Spring*	honeraquey.
Hand	yorreessaw		

(3.)

English.	Onondago.	Seneca.	Oneida.
Man	etshinak	unguoh	loonkquee
Woman	echro	yehong	acunhaiti
Head	anuwara	oonooen	onoonjee
Hair	onuchquire	onunkaah	onanquis
Ear	ohucta	waunchta (*pl.*)	ohuntah
Eye	ogachra	kaka	ohkunlau
Nose	oniochsa	cagonda	onoo-oohsahonoo-oohsah
Mouth	ixhagachrahuta	wachsagaint	yesaook
Tongue	enachse	wanuchsha	owinaughsoo
Tooth	onotschia	kaunujow	onouweelah
Hand	luiages	hashrookta	snusagh
Feet	ochsita	oochsheeta (*sing.*)	——
Sky	tioarate	kiunyage	ochsheecht

English.	Onondago.	Seneca.	Oneida.
Sun	garachqua	kachqua	escalter
Moon	garachqua	kachgua	konwausontegeak (?)
Star	otschischtenocqua	cajeshanda	yoojistoqua
Day	wochuta	unde	weeneeslaat
Night	achsonta	nehsoha	kawwossonneak
Fire	otschischta	ojishta	ojisthteh
Water	ochnecanos	onekandus	oghnacauno
Stone	onaja	cosgua	——
Tree	garonta	kaeet	——
I	I	ee	——
Thou	his	ees	——
He	rauh	ahwha	——
One	skata	skaut	kuskat
Two	tekinu	ticknee	teghia
Three	achso	shegh	hasin
Four	gajeri	kaee	cayeli
Five	wisk	wish	huisse
Six	achiak	yaee	yahiac
Seven	tsoatak	jawdock	tziadac
Eight	tekiro	tikkeugh	tagheto
Nine	watiro	teutough	wadehlo
Ten	wasshe	wushagh	woyehli.

The Woccon and *Catawba* are two languages of the same group, spoken in North Carolina; and they are the only two languages of that State, for which we have specimens—both short.

English.	Catawba.*	English.	Catawba.
Man	yabrecha	*Feet*	hepapeëah
Woman	eeyauh	*Blood*	eeh
Father	yahmosa	*House*	sook
Mother	yascu	*Axe*	pot-tateerawah
Son	koorewa	*Knife*	seepah
Daughter	enewah	*Shoe*	weedah
Head	iska	*Sky*	wahpeeh
Hair	gitlung	*Sun*	nooteeh
Eye	doxu	*Moon*	weechawanooteeh
Ear	peetooh	*Star*	wahpeeknee
Nose	eepeesooh	*Day*	yahbra
Mouth	esomo	*Night*	weechawa
Tongue	peesoomoseh	*Fire*	epee
Tooth	heeaup	*Water*	eyau
Hand	ecksapeeah	*Rain*	cooksoreh
Finger	eekseeah	*Snow*	wauh

* Slightly more akin to the Cherokee, and the Uchee, on the one side, and the Sioux dialects on the other, than aught else.

English.	Catawba.	English.	Catawba.
Earth	munn	*I*	derah
River	esauh	*Thou*	yayah
Stone	eedee	*He*	ouwah
Tree	yup	*One*	dupunna
Meal	weedeeyoyundee	*Two*	naperra
Dog	tauntsee	*Three*	namunda
Beaver	chaupee	*Four*	purrepurra
Bear	nomeh	*Five*	puhte-arra
Bird	koching	*Six*	dip-karra
Fish	yee	*Seven*	wassinen
Great	paukteherd	*Eight*	tubbosa
Cold	chehuhchard	*Nine*	wunchah
White	saukchuh	*Ten*	pechuna.
Black	haukchuh		

The old languages of the Carolinas, Georgia, and Florida were—

1. The Wataree.*
2. The Eeno—Compare this name with the Texian Ini ;
3. The Chowah, or Chowan ;
4. The Congaree ; *
5. The Nachee—Compare with Natchez ; word for word ;
6. The Yamassee ;
7. The Coosah—Compare (word for word) with Coosada, and Coshatta.

In the south lay the Timuacana—of which a few words beyond the numerals are known.

In West Florida and Alabama, the evidence (I still follow the *Mithridates*) of Du Pratz scarcely coincides with that of the account of Nuñez de Vaca. This runs thus.

In the island of Malhado were spoken languages of

1. The Caoques ;
2. The Han.

On the coast—

3. The Choruico—Cherokee ?

* The name Riccaree, probably, belongs to these parts.

4. The Doguenes.
5. The Mendica.
6. The Quevenes.
7. The Mariames.
8. The Gualciones.
9. The Yguaces.
10. The Atayos—Adahi? This seems to have been a native name—"*die sich Atayos nennen.*"
11. The Acubadaos.
12. The Quitoles.
13. The Avavares—Avoyelles?
14. The Muliacone.
15. The Cutalchiche.
16. The Susola.
17. The Como.
18. The Camole.

Of migrants from the east to the west side of the Mississippi, the *Mithridates* gives—

1. The Pacana, conterminous with the Attacapas.
2. The Pascagula? Muscogulge.
3. The Biluxi? Apalach.
4. The Appalach? Apelousa.

The Taensa are stated to be a branch of the Natchez.

The Caouitas are, perhaps, word for word, the Conchattas; also the Coosa, Coosada, Coshatta.

The Stincards are, word for word, the Tancards = Tuncas = Tunicas.

The *Cherokee* is spoken, at the present moment, by more individuals than any other Indian tongue. Many of the Cherokees have taken up a portion of the American civilization; cultivate land, hold slaves, and increase in numbers. The language is also spoken by many who are other than Cherokee in blood. It is written, and that in a syllabic alphabet, excogitated by a native Cherokee, in Africa, named *Sequoyah*, or *Guess*. Like the

Vei, however, it is no evidence to the truly indigenous independent growth of an alphabet. Guess knew the English alphabet, *i. e.* he knew that languages could be reduced to writing, and the principles on which an alphabet could be formed. In this lies the real invention of an alphabet; an invention which the present writer maintains has only been made once.

English.	Cherokee.	Chocktaw.*	Muskogulge (*or Creek*).
Man	askaya	hottok nokni	istahouanuah
Woman	ageyung	kottok ohyo	hoktie
Head	askaw	nushkobo	ikah
Hair	gitlung	panshĕ (*his*)	isti
Ear	gule	hoksibbsh	huchko
Eye	tikata	mishkin	tolltlowah
Nose	koyoungsahli (*my*)	ibichulo	yōpō
Mouth	tsiawli	ishtĕ	chaknōh
Tongue	gahnohgah	issunlûsh	tolasoah
Tooth	tetsinatutawgung (*my*)	notĕ	nottē (*pl.*)
Hand	agwoeni (*my*)	ibbŭk (*his*)	inkke
Feet	tsulahsedane (*his*)	iyĕ (*his*)	eili (*sing.*)
Sun	nungdohegah	hashe	hahsie
Moon	nungdohsungnoyee	hushmunokaya	halhisie
Star	nawquisi	fichik	kôotso lsonibah
Day	ikah	nittok	nittah
Night	sungnoyee	ninnok	neillhi
Fire	atsilung	liuok	totkah
Water	ahmah	oka	wyvah
Stone	nungyah	tŭllĕ (*metal stone*)	chatto
Tree	uhduh	itte	ittah
Fish	atsatih	nŭnĕ	tlakklo
I	ayung	unno	unneh
Thou	ne	chishno	chameh
He	naski	——	muh
One	saquoh	achofee	hommaye
Two	talee	tuklo	hokko
Three	tsawi	tuchina	totcheh
Four	nunggih	ushta	osteh
Five	hiskee	tahlape	chahgkie
Six	soodallih	hanali	ebbah
Seven	gulgwaugih	untuklo	koolobah
Eight	tsunelah	untuchina	chinnabah
Nine	sohonhailah	chokali	ostabah
Ten	uhskohhih	pokoli	pahlen.

* The Chikkasah belongs to this division.

English.	Uchee.*	Natchez.†	Adaihe.	Chetemacha.†
Man	cohwita	tomkuhpena	haasing	pautchehase
Woman	wauhnehung	tahmahl	quaechuke	kithia
Father	chitung	abishnisha	kewanick	hineghie
Mother	kitchunghaing	kwalneshoo	amanie	haille
Son	tesunung (*my*)	akwalnesuta	tallehennie	hicheyahanhase
Daughter	teyunung (*my*)	mahnoonoo	quolasinic	hicheyahankithia
Head	ptzeotan	tomne apoo	tochake	kutte
Hair	ptsasong	etene	calatuck	kutteko
Ear	cohchipah	ipok	calat	urahache
Eye	cohchee	oktool	analca	kane
Nose	cohtemee	shamats	wecoocat	chiche
Mouth	teaishhee	heche	wacatcholak	cha
Tongue	cootincah	itsuk	tenanat	huene
Tooth	tekeing	int	awat (*pl.*)	hi
Hand	keanthah	ispeshe	secut	unachiekaithie
Fingers	coonpah	——	okinsin (*sing.*)	unache kitset
Feet	tetethah	hatpeshé (*sing.*)	nocat (*sing.*)	sauknuthe (*sing.*)
Blood	wace	itsh	pchack	unipe
House	——	hahit	coochut	hanan
Axe	——	ohyaminoo	——	——
Knife	eoutchee	pyhewish	——	——
Shoes	tethah	popatse	——	——
Sky	houpoung	nasookta	ganick	kahieketa
Sun	ptso	wah (*fire*)	naleen	thiaha
Moon	shafah	kwasip	nachaoat	pautne
Star	yung	tookul	otat	pacheta
Day	uckkah	wit	nestach	wacheta
Night	pahto	toowa	arestenet	timan
Fire	yachtah	wah	nang	teppe
Water	tsach	koon	holcut	ko
Rain	chaāh	nasnayobik	ganic	kaya
Snow	stahae	kowa	towat	nactepeche
Earth	ptsah	wihih	caput	nelle
River	tauh	wōl	gawichat	koneatineshe
Stone	——	ohk	eksēka	nonché
Tree	yah	tshoo	tanaek	conche
Meat	colahntha	wintsé	hosing	kipi
Dog	ptsenah	waskkōp	——	——
Beaver	samkkeing	——	culawa	——
Bear	ptsaka	tso kohp	solang	hacuneche
Bird	psenna	shankolt	washang	thia
Fish	potshoo	henn	aesut	makche
Great	——	lehkip	tocat	hatekippe
Cold	——	tzitakopana	hostalga	kasteke

* Slightly more akin to the Catawba and Cherokee than aught else.

† Slightly more akin to each other and Muskogulge than aught else.

English.	Uchee.	Natchez.	Adaihe.	Chetemacha.
White	quecah	hahap	testaga	mechetineche
Black	ishpe	tsokokop	hatoua	nappechequineche
Red	tshulhuh	pahkop	pechasat	pinnoneche
I	'te	tukehah	hicatuck	utecheca
Thou	——	uhkehah	——	utietmhi
He	coheetha	akoonikia (*this here*)	nassicon	hatche
One	sāh	witahu	nancas	hongo
Two	nowāh	ahwetie	nass	hupau
Three	nokah	nayetie	colle	kahitie
Four	taltlah	ganooetie	tacache	mechechant
Five	chwanhah	shpedee	seppacan	hussa
Six	chtoo	lahono	pacanancus	hatcka
Seven	latchoo	ukwoh	pacaness	micheta
Eight	peefah	upkutepish	pacalcon	kueta
Nine	'tah'thkah	wedipkatepish	sickinish	knicheta
Ten	'tthklahpee	ōkwah	neusne	heihitie.

Allied one to another, the Pawni and Riccari are Caddo languages.

English.	Pawni.	Riccari.
Woman	tsapat	sapat
Boy	peeshkee	weenatch
Girl	tchoraksh	soonahtch
Child	peeron	pera
Head	pakshu	pahgh
Ears	atkaroo	tickokite
Eyes	keereekoo	cheereecoo
Hair	oshu	pahi
Hand	iksheeree	tehonare
Fingers	haspeet	parick
Foot	ashoo	ahgh
God	thouwahat	tewaroohteh
Devil	tsaheekshkakooraiwah	kakewaroohteh
Sun	shakoroo	shakoona
Fire	tateetoo	tekieeht
Moon	pa	wetah
Stars	opeereet	saca
Rain	tatsooroo	tassou
Snow	toosha	tahhau
Day	shakoorooeeshairet	shacona
Night	eeraishnaitee	eenahgt
Light	shusheegat	shakoonah
Dark	eeraishuaite	tekatistat
Hot	toueetstoo	towarist
Cold	taipeechee	teepse
Yes	nawa	neecoola
No	kakee	kaka

English.	Pawni.	Riccari.
Bear	koorooksh	keahya
Dog	ashakish	hohtch
Bow	teeragish	nache
Arrow.	leekshoo	neeche
Hut	akkaroo	acare
Canoe	lakohoroo	lahkeehoon
River	kattoosh	sahonnee
I	ta	nanto
One	askoo	asco
Two	peetkoo	pitco
Three	touweet	towwit
Four	shkeetish	tcheetish
Five	sheeooksh	tcheetishoo
Six	sheekshabish	tcheetishpis
Seven	peetkoosheeshabish	totchapis
Eight	touweetshabish	tochapiswon
Nine	looksheereewa	totchapisnahhenewon
Ten	looksheeree	nahen
Twenty	petouoo	wetah
Thirty	luksheereewetouoo	sahwee
Hundred	sheekookshtaroo	shontan.

In a country like Texas, where the spread of the population from the other portions of the Union has been so rapid, and where the occupancy is so complete, we are prepared to expect but a small proportion of aborigines. And such, upon the whole, is the case. The displacement of the Indian tribes has been great. Even, however, when Mexican, Texas was not in the category of the older and more original portions of Mexico. It was not brought under the *régime* of the missionaries.

The notices of Texas in the *Mithridates*, taken along with our subsequent *data*, are to the effect that (*a*) the *Caddo*, (*b*) the *Adaize* or *Adahi*, (*c*) the *Attakapa*, and (*d*) the *Choktah* are the prevailing languages of Texas; to which may be added a few others of minor importance.

The details as to the distribution of the subordinate forms of speech over these four leading languages are as follows:—

a. The Nandakoes, Nabadaches, Alich (or Eyish), and Ini or *Tachi* are expressly stated to be *Caddo;* and, as

it is from the name of the last of these that the word *Texas* is derived, we have satisfactory evidence that *some* members, at least, of the Caddo family are *truly and originally* Texian.

b. The Yatassi, Natchitoches, Adai*zi* (or Ada*hi*), Nacogdoches, and Keyes, belong to the Caddo confederacy, but without speaking the Caddo language.

c. The Carancouas, the Attacapas, the Apelusas, the Mayes, speak dialects of the same language.

d. The Tunicas speak the same language as the Choktahs.

Concerning the philology of the Washas, the Bedies, the Acossesaws, and the Cances, no statements are made.

It is obvious that the information supplied by the *Mithridates* is measured by the extent of our knowledge of the four languages to which it refers.

Of these, the Choktah, which Adelung calls the Mobilian, is the only one for which the *Mithridates* itself supplies, or could supply, specimens; the other three being unrepresented by any sample whatever. Hence, to say that the Tachi was Caddo, that the Yatassi was Adahi, or that the Carancoua was Attacapa, was to give an instance, in the way of explanation, of the *obscurum per obscurius.* Since the publication of the *Mithridates,* however, we have got, as has been seen, samples of three more—so that our standards of comparison are improved. They are to be found in a tabulated form, and in a form convenient for collation and comparison, in both of Gallatin's papers. They were all collected before the annexation of Texas, and they appear in the papers just referred to as Louisiana, rather than truly Texian, languages; being common to the two areas.

The later the notice of Texas the greater the prominence given to a tribe of which nothing is said in the *Mithridates,* viz. the *Cumanch.* As late as 1844 we had nothing beyond the numerals and a most scanty

MS. list of words to tell us what the Cumanch language really was. These, however, were sufficient to show that its affinities ran northwards, and were with the Shoshoni.

The tendency of the *Mithridates* is to give prominence to the Caddo, Attacapa, and Adahi tongues, and to incline the investigator, when dealing with the other forms of speech, to ask how far they are connected with one of these three. The tendency of the later writers is to give prominence to the Cumanch, and to suggest the question: How far is this (or that) form of speech Cumanch or other than Cumanch?

Working with the *Mithridates*, a MS. of Mr. Bollaert, and Mr. Kennedy's volume on Texas before me, I find that the list of Texian Indians, which these authorities justified me in publishing in 1848, contained (1) Coshattas; (2) Towiachs, Towakenos, Towecas, and Wacos; (3) Lipans or Sipans; (4) Aliche or Eyish; (5) Acossesaws; (6) Navaosos; (7) Mayes; (8) Cances; (9) Toncahuas; (10) Tuhuktukis; (11) Unataquas or Anadarcos; (12) Mascovie; (13) Iawanis or Ionis; (14) Wico? Waco; (15) Avoyelles; (16) Washitas; (17) Ketchi; (18) Xaramenes; (19) Caicaches; (20) Bidias; (21) Caddo; (22) Attacapa; (23) Adahi—besides the Carankahuas (of which the Cokes are made a branch) classed with the Attacapa, and not including certain Cherokees, Choktahs, Chikkasahs, and Sioux.

A *Washita* vocabulary, which will be referred to in the sequel, concludes the list of Texian languages known by specimens.

At present, then, the chief question respecting the philology of Texas is one of distribution. Given as centres to certain groups—

1. The Choktah,
2. The Caddo,
3. The Adahi,
4. The Attakapa,

5. The Cumanch, and
6. The Witshita languages,

how do we arrange the tribes just enumerated? Two works help us here:—1. A letter from the Ex-president Burnett to Schoolcraft on the Indians of Texas. Date, 1847. 2. A Statistical Notice of the same by Jesse Stem. Date, 1851.

Stem's statistics run thus:—

Tribes.	*Numbers.*	
Towacarros	141	293
Wacos	114	
Ketchies	38	
Caddos	161	476
Andarcos	202	
Ioni	113	
Tonkaways	1152	
Wichitas	100	
Lipans	500	
Comanches	20,000	

giving us several of the names that have already appeared; giving also great prominence to the Cumanches —numerically at least.

In Mr. Burnett's Letter the term *Caddo* is prominent; but whether it denote the Caddo *language*, or merely the Caddo *confederation*, is uncertain. Neither can I find from the context whether the statements respecting the Indians of the Caddo connection, for this is what we must call it at present, are made on the personal authority of the writer, or whether they are taken, either directly or indirectly, from the *Mithridates*. The term that Burnett used is *stock*, his statement being that the Waco, the Tawacani, the Towiash, the Aynic, the San Pedro Indians, the Nabaduches, and the Nacodocheets are all both Texian in origin and Caddo in *stock*.

His other tribes are—

1. The *Ketchi*: a small tribe on Trinity River, hated by the Cumanches as sorcerers, and, perhaps, the same as—

2. The *Hitchi*, once a distinct tribe, now assimilated with their neighbours.

3. The *Tonkaways*, a separate tribe, of which, however, the distinctive characters are not stated.

Whatever may be the exact details of the languages, dialects, and subdialects of Texas, the general outline is simple.

The *Choktah* forms of speech are anything but native. They are of foreign origin and recent introduction. So are certain Sioux and other dialects spoken within the Texian area.

The *Cumanch* is in the same predicament; though not, perhaps, so decidedly. It belongs to the Paduca class, and its affinities are with the Shoshoni and Wihinast of Oregon.

The *Caddo* Proper is said to be intrusive, having been introduced so late as 1819 from the parts between the Great Raft and the Natchitoches or Red River. I hold, however, that *some* Caddo forms of speech must be indigenous.

The *Witshita* is probably one of these:—

English.	Caddo.	Witshita.
Head	cundo	etskase
Hair	beunno	deodske
Eye	nockkochun	kidahkuck
Nose	sol	dutstistoe
Mouth	nowoese	hawkoo
Tongue	ockkotunna	hutskee
Tooth	ockkodeta	awk
One	whiste	cherche
Two	bit	mitch
Three	dowoh	daub
Four	peaweh	dawquats
Five	dissickka	esquats
Six	dunkkee	kehass
Seven	bissickka	keopits
Eight	dowsickka	keotope
Nine	pewesickka	shercheke ite
Ten	binnah	skedorash.

Probably, also, the following—

English.	Kichai.	Hueco.
Man	caiuquanoquts	todekitz
Woman	chequoike	cahheie

English.	Kichai.	Hueco.
Head	quitatso	atskiestacat
Hair	itscoso	ishkesteatz
Face	itscot	ichcoh
Ear	atikoroso	ortz
Eye	quideeco	kidik
Nose	chuscarao	tisk
Mouth	hokinnik	ahcok
Tongue	hahtok	hotz
Tooth	athnesho	ahtk
Hand	ichshene	ishk'ti
Foot	usinic	os
Fire	yecenieto	hatz
Water	kiokoh	kitsah
One	arishco	cheos
Two	chosho	witz
Three	tahwithco	tow
Four	kithnucote	tahquitz
Five	xs'toweo	ishquitz
Six	napitow	kiash
Seven	tsowetate	kiownitz
Eight	naikinukate	kiatou
Nine	taniorokat	choskitte
Ten	x'skani	skittewas.

I conclude with a language which is decidedly Texian —the Attakapa.

English	Attakapa.	English.	Attakapa.
Man	iōl	*Sun*	nagg
Woman	nickib	*Moon*	tegidlesh
Father	shau	*Star*	ish
Mother	tegn	*Day*	iggl
Son	shka	*Night*	tegg
Daughter	tegu	*Fire*	cam
Head	ashhat	*Water*	ak
Hair	taesh	*Rain*	caucau
Ear	ann	*Snow*	aalesat
Eye	uill	*Earth*	ne
Nose	idst	*River*	aconstuchi
Mouth	katt	*Stone*	wai
Tongue	nedle	*Tree*	kagg
Tooth	ods	*Meat*	oged
Hand	uish	*Bear*	stigne
Finger	nishagg	*Bird*	tsorlagst
Feet	tippel	*Fish*	iagghan
Blood	iggh	*Great*	uishik
House	ank	*Cold*	tsamps
Sky	tagg	*White*	cobb

English.	Attakapa.	English.	Attakapa.
Black	ianu	*Four*	tsets
Red	ofg	*Five*	nilt
I	ne	*Six*	latst
Thou	natt	*Seven*	paghu
One	hanneck	*Eight*	tsikuiau
Two	happalst	*Nine*	tegghuiae
Three	batt	*Ten*	heissigu.

The *Attakapa* is one of the pauro-syllabic languages of America, by which I mean languages that, if not monosyllabic after the fashion of the languages of south-eastern Asia, have the appearance of being so. They form a remarkable class, but it is doubtful whether they form a natural one, *i. e.* whether they are more closely connected with each other in the other elements of philological affinity than they are with the tongues not so characterized.

The Adahi or Adaize (? Yatassi) and the Attakapa are the two most isolated languages of North America, each having, however, miscellaneous affinities.

As the languages to the west of the Attakapa have already been noticed, so those of South America now come under consideration.

CHAPTER LXI.

Languages of South America.—New Grenada.—The Quichua.—The Aymara.—The Chileno.—The Fuegian.

It may safely be said that there is no part of the world, of which the Comparative Philology is more uncertain and obscure than South America. That there are vast tracts elsewhere, for which our *data* are scantier, is not denied. Scanty, however, as they may be, they are, generally, better arranged; for in South America, though our materials are by no means deficient, our classification is at its *minimum*. The notices of the *Mithridates* were chiefly taken, either at first hand or through Hervas, from the Jesuit missionaries, whose communications were all of the same character. They gave us almost always a Paternoster, occasionally a hymn, sometimes the numerals, more rarely a full and copious general vocabulary. They also, for the most part, gave us a very compendious grammar or *Arte;* a grammar or *Arte,* in which the principles of the ordinary Latin Grammar of Europe were applied to forms of speech to which they are wholly unsuited. Besides their inherent imperfections, these *Artes* have the additional demerit of being amongst the scarcest of philological works. They are, for American books, old; the majority being of the

seventeenth century. They are printed in Lima and other Transatlantic towns, rather than in Madrid or Lisbon. Finally, they are often in MS. That many of these were known to Adelung, is shown in almost every page of his great work. Perhaps he knew of most of them. Nevertheless, as a mere matter of bibliography some have been noticed, and that for the first time, since his death. So far, then, as this is the case, they give us new materials. That the main mass, however, of our fresh *data* consists of fresh observations is no more than what we expect; no more than the actual fact. Still, compared with what has been done elsewhere, they are few Whoever goes over the elaborate bibliographical work of Ludwig may see this. He may see that the number of languages for which there are few or no authorities later than Hervas is inordinately large; so large, as to convince us that, whether by investigators on the spot or by enterprizing travellers, the philology of South America has been (as compared with that of other countries) greatly neglected. He will see that, for all has been done in recent times, the names of Spix and Martius, Prince Maximilian of Neuwied, Castelnau, D'Orbigny, Sir Robert Schomburgh, and Wallace (each in his own special area), give a monopoly of authority. Where these writers have either observed or collected, we have a fairly-illustrated district. Elsewhere there is sad barrenness.

The parts, then, where the most has been done, are Brazil (a vast area), the Missions of Moxos and Chiquitos, along with parts of Peru, British Guiana, and the parts to the west of the Rio Negro; more especially the valley of the Uapés. In New Grenada also, of the languages whereof the information of the *Mithridates* is of the scantiest, we have a fair mass of new details collected by the occupants of the republic itself. They are, however, from the fact of their being chiefly published in Bogota, pre-eminently

inaccessible. To the present writer at the present time, the very existence of them is known almost wholly through Ludwig's notices.

The parts for which our knowledge is most pre-eminently stationary are, Venezuela, Peru, Chili, the Argentine Republics, Paraguay, and Patagonia.

Again; as the organization of the Missions is less complete amongst the Portuguese than it is (or was) amongst the Spanish populations of the New World, the difference between the amount of research bestowed upon the aborigines of New Grenada, Peru, &c. and those of Brazil, is considerable.

The details, then, of Portuguese America are more unsatisfactory than those of Spanish. In those parts of the continent which belong to England or Spain, or which have been Dutch, the philology has been left to accident—so that in respect to them we are in no better position than we are with the languages of the Hudson's Bay Territory and the English portion of Oregon—a worse position than we are in with respect to those of the United States; where a partial investigation has been undertaken by the Government. This means that a list of words has been prepared which is filled up as new languages present themselves; a plan which, whilst it stimulates and directs inquiry, makes classification a simple matter of inspection.

The natural road from North to South America is by the way of the Isthmus. At the same time the fact of the West-India Islands forming a second chain of communication must not be overlooked.

In the present chapter, the plan adopted in North America will be followed, *i. e.* the languages to the west of the Andes will be treated first. The great block of land drained by the Orinoco, the Amazons, and the Rio de la Plata will follow; and Brazil will come last.

There are affinities in both directions. The first line, however, is the one which is most conveniently taken.

For New Grenada, but few vocabularies are known to me—the *Artes*, &c., referred to by Ludwig, being difficult of access.

Beginning with the parts to the south of the *Chol* and *Muysca* (now called *Chibcha*) areas for which a few words only are known to me, we come to the—

English.	Correguage.	Andaqui.
Man	emuid	——
Woman	dome	——
Head	sijope	quinaji
Hair	dana	——
Eye	nancoco	sifi
Ear	cajoroso	sunguajo
Nose	jiniquapui	quifi
Teeth	cojini	sicoga
Foot	coapi	soguapana
Heart	decocho	——
Tongue	——	sonae
Hand	——	sacaa
Sky	queneme	——
Sun	ense	caqui-kebin
Moon	paimia	mitae-kede
Star	manoco	fisona-ivine
River	siacha	jiji
Water	oco	——
Earth	choa	mijinae
Stone	cata	——
Egg	cuejepi	guaso.

The title of the earliest grammar of the *Peruvian* is *Gramatica ò arte general de la lengua de los Indios del Peru ; nuevamente compuesto por el Maestor Fray Domengo de San Thomas de la order de Santa Domengo en dichos reynos.* The precise date of this is A.D. 1560. In the Dictionary, however, bearing the same date, the language is called the *Lengua General de la Peru, Llamada Quichua.* The particular tribe with which this term originated was that of the Quichua on the Aymara frontier and conterminous with the Collas.

Of the dialects, the most northern is the Quiteno of Quito. Then follow, the Chinchasuya, between 11° and 13° S. L.; the Cauki of certain districts to the south of Lima; the Lamano of the parts about Truxillo; the Cuzcucano of Cuzco; and, finally, the Calchaqui of Tucuman.

The *Aymara* area has its historical centre in the parts about the Lake Titicaca, where the famous Peruvian legislator, Mango Capac, first made his appearance. The monuments of Tiaguanaco and Carangas belong to it. So do those numerous tombs containing the artificially flattened skulls upon which so much has been written by ethnologists. According to Garcillasso de la Vega it was the third Inca, Llogue Yupanqui, who brought the Aymaras under the Quichua dominion. They lie between 15° and 20° S. L., occupants of the highest range of the Andes, on both sides. Some of them belong to the drainage of the La Plata, being found on the upper part of the Pilcomayo. This brings them in contact with Chaco tribes; whilst in the direction of Bolivia they touch the Chiquitos. As a general rule, however, they are surrounded by the Quichua dialects, by which they have, to all appearance, being encroached on; indeed, the capital Cuzco, Quichuan as it is in many respects, is a town upon Aymara ground. So is Potosi; so also a great portion of the Provinces of Tinto, Arequipa, La Paz, and Chuquisaca, with considerable parts of Tarapaca and Atacama.

The *Mithridates* names the Lupaca as the commonest, and the Pacase as the most refined of the Aymara dialects; amongst which are enumerated the Canchi, the Cana, the Colla, the Collagua, the Caranca, and the Charca; this last being conterminous with the Guarani Chiriguanos.

English.	Quichua.	Aymara.	Araucanan.
Man (homo)	runa	hake	che
—— (*vir*)	ccari	——	huento
Woman	huarmi.	——	——
Head	uma	pegke	lonco
Eye	ñain	naira	nge
Ear	rinri	——	——
Nose	cenca	nasa	yu
Tongue	kallu	lagra	gehuun
Hair	chuccha	naccuta	lonco
Hand	maqui	ampara	cuugh
Foot	chaqui	cayu	namon
Sky	*hananpacha*	——	huenu
Earth	allpa	urakke	tue
Sun	inti	inti	antuigh
Moon	quilla	pagsi	cuyem
Fire	nina	nina	k'tal
Water	unu	huma	ko
——	yacu	——	——
One	huc	mai	quigne
Two	ycay	paya	epu
Three	quinza	kimsa	cula.

Mainas.—The Paternoster.

Papampoa ya-uranso *inapake;* apurì nen kema mucharinso-ni ; kema inapa keyavei ; kema lovanturanso lelinso-ni mompuye *inapake;* napupontinati isse-ke-nta ; cus-saru-mpoa taveri rosa nanni ketuke ipure ; huchampoanta anis uke mompupe campoanta aloyotupe saya-pita amsere campo-anta ; co apukesne tentacioneke co anotakeve ; ina-kera ateeke campu kera co loyave pita.

The exact place of the *Puquina* of Hervas and the Mithridates, as well as that of the *Yunga* (or) *Mochika*, is uncertain ; all we have of them being a Paternoster in each, which runs thus :—

Puquina.

Señiki, hanigo pacas cunana ascheno pomana upalli suhanta po capaca aschano señguta huachunta po hatano callacaso hanta kiguri hanigopa casna ehe cahu cohuacasna hamp. Kaa gamenke ehe hesuma : Señguta camen sen tanta señ hochahe pampache sumao 'kiguiri señ, señguta huchachas keno gata hampachanganch cagu : Ama ehe acrosumo huchaguta señ hotonavâ enahata entonana keipina sumau.

Yunga (Mochika).

Muchef, acazloo cuzianqiüc ; Zunkoc licum apmucha ; Pücan ñof zungcuzias ; eyipmang zung polengnum mo uzicapuc cuzianguic mun ; Ayoineng inengo much sollon piicam ñof allò molur ; Ef kecan ñof ixlllis acan mux efcò, xllang museyo much ziomun ; Amus tocum ñof xllamgmuse iz puzereric namnum ; Lesnam efcò ñof pissin kich.

Languages of the Pampas—

English.	Puelche.	English.	Puelche.
Man	chia	*Bow*	aeke
Woman	yamcat	*Arrow*	quit
Head	cacaa	*Young*	yapelgue
Cheek	yacalere	*Old*	ictza
Eyes	yatitco	*I, me*	kia
Ears	ya*x*ye*x*he	*He, she*	sas
Hand	yapaye	*Give me*	chutaca
Sun	apiucuc	*Eat*	akenec
Moon	pioo	*Sleep*	meplamum
Fire	aquacake	*I will*	kemo
Water	yagup	*I will not*	canoa.
Mountain	atecq		

From Tierra del Fuego—

English.	Alikhùlip.	Tekeenika.
Man	ackinish	oha
Head	ofchocka	lukabe
Nose	nohl	cushush
Hair	ayu	oshta
Hand	yuccaba	marpo
Teeth	cauwash	tuun
Eye	telkh	della
Ear	teldil	ufkhea
Foot	cutliculcul	coeea
Sky	accuba	howucca
Day	anoqual	——
Earth	barbe	tann
Sun	lum	lum
Moon	conakho	anoco
Star	conash	appernish
Fire	tettal	poshaky
Water	chauash	shamea
One	towquiddow	ocoale
Two	telkeow	combabe
Three	cupeb	mutta.

It is needless to state that the Fuegian has affinities in one direction only; and that, there, it is the point of a pyramid.

CHAPTER LXII.

Languages of the Orinoko, Rio Negro, and northern bank of Amazons.—Yarura, &c.—Baniwa.—Juri.—Maipur.—Carib.—Salivi.—Warow.—Taruma.—Iquito.—Mayoruna.—Peba.—Ticuna, &c.

WE now move towards the head-waters of the Orinoko. Furthest to the west and north lie the Yarura, Betoi, and Otomaka.

English.	Yarura.	Betoi.	Otomaka.
Man	pumme	umasoi	andua
Woman	ibi, ain	ro	ondua
Father	aya	babi	——
Mother	aini	mama	——
Head	pacchù	rosaca	——
Eye	joride	ufoniba	——
Nose	nappe	jusaca	——
Tongue	topono	ineca	——
Hair	keun	rubuca	——
Hand	icchi	rumcosi	——
Foot	tao	remoco	——
Day	do	munila	——
Sky	ande	tencucu	caga
Earth	dabu	dafibu	poga
Water	ui	ocudu	ia
Fire	conde	futu	nua
Sun	do	teo-umasoi	——
Moon	goppe	teo-ro	——
Beard	tambe	——	perega
One	caneame	edojojoi	——
Two	noeni	edoi	——
Three	tarani	ibutu	——

Word for word, *Baniwa* is, probably, *Maniwa*, *Maniva*, *Poignavi*, and *Guipoignavi* of other writers —especially does it seem to be, word for word, the

Guipoignavi of Humboldt. Now the Baniwa districts are those through which runs the frontier between Brazil and Venezuela. There are also those which give us the point where the researches of Mr. Wallace from the South, and of Humboldt from the North, respectively terminated; the former having moved upwards from the Rio Negro, the latter downwards from the Orinoco. Now as Humboldt names the language for the parts in question *Poignavi*, giving two words of it, one of which (*oueni = water*) coincides with the *uni* and *weni* of Wallace's *Baniwa*, the identification under notice is legitimate.

There are (at least) three dialects of the Baniwa, *eo nomine*—the Baniwa of the river Isanna, the Baniwa of the Tomo and Maroa rivers, and the Baniwa of the Javita; this last being spoken beyond the boundary, *i. e.* in Venezuela.

The affinities between the *five* forms of speech under notice appear to run just as Mr. Wallace has arranged his specimens of them, *i. e.* Tariana, *Baniwa* of the Isanna, *Barree*, Baniwa of the Tomo and Maroa, and Baniwa of the Javita. Between the extremes there is a considerable difference: a fact which should lead us to reflect upon what would be our opinion if, instead of being preserved, the intermediate forms had been lost. This would depend, to a great extent, upon the way in which these extremes were represented; it being certain that, if our specimens represented those parts of the two forms of speech which differed rather than those which agreed with each other, we should pronounce them to be separate languages.

English.	Baniwa (Isanna).	Barree.	Baniwa (Javita).	Baniwa (Toma and Maroa).
Man	atchinali	henul	henume	catenemuni
Woman	inaru	ineitutu	neyau	thalinafemi
Boy	mapen	hantetchule	irluberlib	mathicoyou
Girl	mapeni	heineitutchi	neyauferium	mathicoyou

English.	Baniwa (Isanna).	Barree.	Baniwa (Javita).	Baniwa (Toma and Maroa).
Head	nhuhideu	nodusia	nobie	washio
Mouth	nonuma	nonuma	enoma	wanoma
Eye	nuiti	nuita	nofurli	waholisi
Nose	nitucu	nuti	nuyapeu	wasiwi
Teeth	noyeihei	nahei	nasi	wathi
Belly	noshada	nodullah	paneni	wahnwiti
Arm	nozete	nodana	nanu	wacano
Hand	nucapi	nucabi	nappi	wacavi
Fingers	nucapi	nucabi heintibe	naphibre	wacavitheani
Toes	nuhipa	nisi heintibe	geiut sisinè	watsisiculoasi
Foot	nupepa	nisi	nuitsiphabe	watsisi
Bone	noapi	nabi	nopuina	waṛlanuku
Blood	nuira	niya	miasi	wathanuma
Sun	camui	camu	namouri	——
Moon	keri	thekhe	narhita	enoo
Star	iweri	wenadi	uiminari	——
Fire	tidge	cameni	arsi	cathi
Water	uni	uni	weni	weni.

The *Chimanos* is nearer to these than to aught else.

English.	Chimanos.	English.	Chimanos.
Head	nuhla	*Sun*	somanlu
Eye	nullata	*Moon*	uaniu
Nose	intshiuongeu	*Earth*	tocke
Mouth	numa	*Fire*	oeje
Tongue	nehna	*Water*	uhu
Tooth	nihi	*One*	aphulla
Hand	gabi	*Two*	biagma
Foot	nou	*Three*	mabaagmamacke.

The *Üaenambeu*, or *Humming-Bird Indians*, lie beyond the districts personally visited by Mr. Wallace, *i. e.* on the Lower Japurá. He met, however, with some of them on the Rio Negro, and obtained some information concerning them, as well as a vocabulary of their language. He connects them more especially with the Coretu and the Juri. The point, however, of most importance concerning this Uaenambeu vocabulary is the fact of its representing the language of a group of tribes already known to us—already known to us under the name Mauhé.

The *Coretu* lie on the Apaporís, between the Uapés and the Japurá. The Tucano belong to the same rivers :

the Cobeu to the main stream of the Uapés. The Cobeu, Tucano, and Coretu, are members of the same class; the exact value of it being uncertain. The Cobeu bore their ears, and enlarge the hole until it will take in a bottle-cork; hereby illustrating our remarks on the word *Orejones*. The reason for writing *Coretu of Wallace* lies in the fact of there being in Balbi another Coretu vocabulary: which, with the exception of one word (*haie = aoue = sun*) is *not* the language of the vocabularies more especially under notice.

The *Juri* lie between the Ica and the Japurá, and are called, also, Juripixunas = Black Juri, and Bocaprietos = Blackmouths from the custom of tattooing the parts about the mouth in such a manner as to resemble the black-mouthed squirrel-monkeys (*Callithrix sciureus*). A portion of them has migrated to the Rio Negro, settled there, and become more or less civilized.

English.	Uaenambeu.	Juri.	Coretu.
Man	achijari	tchoucu	ermeu
Woman	inaru	tchure	nomi
Boy	maishu	raiute	inĝigu̇
Girl	maishu	nitemi	nomi amanga
Head	eribida	tchokireu	cuilri
Mouth	erinuma	tchoia	düshi
Eye	eridoe	tchoit	yealluh
Nose	nuetacu	youcone	ergilli
Teeth	nuaei	tchatikou	gohpecu
Belly	nucutu	turaeh	tohtono
Arm	eribedo	tchoua	dicah
Hand	erikiapi	tchoupumau	muhu
Fingers	nucapi	tchoupei	muetshu
Toes	nuipamena	tchoupomoru	giapa muetshu
Foot	erüpa	tchouoti	giapa
Bone	nuapi	tchouino	gnueh
Blood	nuiri	echonieri	dii
Sun	camui	iye	auoue
Moon	cari	noimo	iamimiaga
Star	ibidji	ouca	omoari
Fire	itchipa	ü	piulre
Water	una	coora	deco.

That neither Juri nor Juripixunas are native names will be seen in the sequel.

The following is the *Coretu of Balbi.*

English.	Coretu.	English.	Coretu.
Eye	siroho	*Foot*	namaigo
Head	caumeo	*Sun*	haie
Nose	lüssapo	*Moon*	haio-pucku
Mouth	hiamolocko	*Earth*	gaira
Tongue	coahuro	*Water*	cootabu
Tooth	simahapo	*Fire*	aegace.
Hand	coholo		

The Baniwa of the Tomo and Maroa is more especially Maipur; that of the Isanna Carib; whilst that of the Javita leads, more especially towards the languages of Ecuador. Meanwhile, it is generally recognized that (whether the affinity be great or small) there has always been one between the *Maipur* and the Carib, *en masse.*

English.	Maipúr.	English.	Maipúr.
God	purruna-minari	*River*	ueni
Man	cajarrachini	*Lake*	cavia
Woman	tiniochi	*Mountain*	japa
Sky	eno	*Rock*	chipa
Earth	peni	*Tree*	aa
Sun	chie	*Head*	nuchibucu
Moon	chejapi	*Ear*	nuachini
Star	urrupu	*Eye*	nupurichi
Day	pecumi	*Nose*	nuchirri
Night	jatti	*Mouth*	nunumacu
Wind	chipucu	*Tooth*	nati
Cloud	tamana	*Tongue*	nuare
Rain	tia	*Arm*	nuana
Fire	catti	*Hand*	nucapi
Water	ueni	*Foot*	nuchii.

The *Achagua* is akin to this.

English.	Maipur.	Achagua.
I	nura or cana	nuya
Thou	pia — capi	qiya
He	ia — he	piya
She	yyya — cau	ruya
We	uaya — cavi	quaya
Ye	nia — cani	iya
They	nia — cani	naya.

So is the Pareni. The next twenty vocabularies belong to the great *Carib* group.

(In New Grenada.)

English.	Guaque.	English.	Guaque.
Head	jutuye	*Tongue*	inico
Hair	jutuyari	*Hand*	ninare
Eye	emuru	*Sun*	vehi
Ear	janari	*Moon*	nuna
Nose	onari	*Star*	chirique
Teeth	yeri	*Fire*	majoto
Foot	ijupuru	*Earth*	neno
Bone	yetije	*Stone*	jefu
Mouth	indare	*Egg*	ismu.

(In Demerara and Venezuela.)

English.	Wapisiana.	English.	Wapisiana.
Head	unruai-aitana	*Earth*	emu
Eye	ungwawhen	*Fire*	tegherre
Nose	ungwiitippa	*Water*	tuna
Mouth	untaghu	*Bow*	sumara
Hand	ungwaipanna	*Arrow*	urreghuri
Foot	unketewi	*Dog*	arimaragha
Sun	kamo	*One*	peiteieppa
Moon	keirrh	*Two*	tiattang
Star	weri	*Three*	itikineita.

English.	Waiyamera.	Guinau.	Maiongkong.	Woyawai.
Head	ipawa	intshebu	hohuha	igteburi
Eye	yenuru	nawisi	uyenuru	eoru
Nose	yonari	intshe	yoanari	younari
Mouth	tshuaduru	noma	andati	emdare
Hand	yanaroru	inkabe	yamutti	yamore
Foot	kiporu	intshibe	ohutu	horori
Sun	weyu	kamuhu	tshi	kamu
Moon	numa	kewari	nuna	nuni
Star	serrika	yuwinti	yetika	serego
Earth	nono	kati	nono	roön
Fire	wata	tsheke	wato	wetta
Water	tuna	oni	tuni	knishamina
Bow	urahaberagha	tshimari-tshebi	tsimare-huru	klaffa
Arrow	parau	tshimari	tsimarei	woiyu
Dog	okheri	kwashi	tsefete	tsawari
One	tuwine	pareita	toni	tioni
Two	asare	yamike	ake	asake
Three	ware	piampatyam	airtuaba	soroau.

English.	Caribisi.	Accaway.	Macusi.	Arécuna.	Socrikong.
Head	yububo	yubobo	pupei	opuwei	ipei
Eye	yenuru	yenum	uyenu	yenuru	itaäna
Nose	yenetari	yen	uyeuna	uyeuna	akone
Mouth	——	yubotarri	hunta	undek	——
Hand	yennan	yenarru	huyenya	uyena	omamiara
Foot	pupu	yubobo	hupu	uta	itua
Sun	wehu	weyeyu	weh	wae	——
Moon	nuno	nuno	kapoi	kapui	——
Star	siriko	irema	siriko	serrika	——
Earth	yoporo	ito	nung	nunk	——
Fire	watto	watu	apo	apok	——
Water	tuno	tuna	tuna	tuna	——
Bow	hurapa	ureba	hurapa	urapa	——
Arrow	purrewa	pulewa	parau	purrau	——
Dog	keikutshi	piro	arimagha	arimaragha	——
One	owe	tigina	tiwing	tauking	——
Two	oco	asakre	sakene	atsakane	——
Three	orwa	osorwo	etseberauwani	eserewe	——

English.	Mawakwa.	Pianoghotto.	Tiverighotto.
Head	unkaua	——	oputpa
Eye	ngnoso	yenei	oneama
Nose	ngndewa	yoanari	——
Mouth	ngnomiti	yefiri	opota
Hand	ngnkowa	yenari	——
Foot	ungeopa	putu	upti
Sun	kamu	weh	weh
Moon	kirsu	nuna	niano
Star	wishi	siriko	seriko
Earth	tshimari	——	——
Fire	tshikasi	matto	apoto
Water	wune	tuna	tuna
Bow	thseye	urapa	——
Arrow	kengye	purau	——
Dog	——	keikue	——
One	apaura	——	——
Two	woaraka	——	——
Three	tamarsi	——	——

English.	Atoria.	Daurai.
Head	unruai-eterna	wauunbarra
Eye	wawanumte	wauuni
Nose	wauūni	opebe
Mouth	otaghu	otagho
Hand	unkuai	okei
Foot	unkheti	okheti
Sun	kamoi	tamoi
Moon	kéirrhe	kaírra

English.	Atoria.	Daurai.
Star	watsieirhe	wonari
Earth	tari	dari
Fire	tegherre	tekeri
Water	tuna	onabo
Bow	parauri	parauri
Arrow	peiiri	werakure
Dog	teni	teni
One	peitaghpa	weitappa
Two	pauiteitegh	peitategh
Three	ipiketaub	hikeitaba.

English.	Tamanak.	Carib.	Jaoi.	Arawak.
Man (homo)	——	oquiri	——	lukku
—— (*vir*)	nuani chivacane	yon	——	——
Woman	aica	——	——	hiaru
——	puti	apouitime	——	——
Head	prutpi	upupu	boppe	——
Eye	januru	enuru	voere	——
Ear	parani	pana	pannai	——
Nose	jonnari	enetali	hoenali	——
Tongue	nuru	nuru	——	——
Hair	cipoti	——	——	ubarrahu
Hand	janignari	amecu	——	ukkabuhu
Foot	ptari	ipupu	——	——
Sky	capu	cabo	capu	munti
——	——	——	——	kassaku
Earth	nono	nono	soye	wunnabu
Sun	——	wey	weyo	haddalli
Moon	——	nuno	nonna	——
Fire	——	wato	uapoto	elelulun
Water	——	tuna	——	wuniabu
One	ovin	aunik	tewyn	abba
Two	oco	wecu	tage	biarna
Three	ooroo	wua	terewaid	kabbuin.

For these latter dialects our chief authority is Sir R. Schomburgh. The number of vocabularies as collected by him during his expeditions into the interior, is eighteen, none of which, he states, bear a closer affinity to each other than the French and Italian. This statement, however, is one which the present writer is not prepared to adopt. Of these eighteen vocabularies, only one or two have been published *in extenso*. From the report, however, of the British Association for the Advancement of Science, A.D. 1848, the foregoing short extracts have been taken.

(1.)

English.	Salivi.	English.	Salivi.
Sky	mumeseche	*Eye*	pacute
Sun	mumeseche cocco	*Ear*	aicupana
Moon	vexio	*Nose*	inam
Star	sipodi	*Mouth*	aaja
Earth	seche	*Neck*	uncua
Water	cagua	*Arm*	ichechee
Fire	equssa	*Hand*	immomo
Man	cocco	*Finger*	endecce
Woman	gnacu	*Belly*	teacce
Bird	gnendi	*Heart*	omagnaa
Fish	paji	*Thigh*	icooco
River	ochi	*Knee*	gnujui
Lake	iboopu	*Leg*	injua
Tree	nonhue	*Foot*	caabapa.

(2.)

English.	Warow.	English.	Warow.
Man	níbúrú	*Feet*	múmú
Woman	tída	*Blood*	hotuh
Boy / *Girl*	noboto	*Sun*	yah
		Moon	wánehuh
Head	makwau	*Star*	keorah
Neck	mahaabey	*Rain*	naahaa
Eyes	maamu	*Wind*	ahaaka
Nose	mayhecaddy	*Fire*	ikkunuh
Mouth	maroho	*Water*	he
Hair	maaheo	*Earth*	hotah
Ear	mahohoko	*Sky*	nahaamútuh
Arms	mahaara	*Hill*	hotaquay
Hand	maamuhoo	*Wood*	daunah
Fingers	mamuhoo	*Rock*	hoeyu
Bone	muhu	*Sand*	kahemrah
Skin	mahoro	*Island*	bulohoh
Flesh	matumuh	*One*	hesacha
Back	maahuh	*Two*	monamu
Belly	mobunuh	*Three*	díanamu
Breast	maameyhu	*Five*	mahabass
Thighs	marolo	*Ten*	moreycooyt.
Leg	maahah		

(3.)

English.	Taruma.	English.	Taruma.
Head	atta	*Hand*	ahu
Eye	atzi	*Foot*	appa
Nose	assa	*Sun*	ouang
Mouth	merukukanna	*Moon*	piwa

English.	Taruma.	English.	Taruma.
Star	wingra	*Arrow*	kupa
Fire	hua	*Dog*	hi
Water	tza	*One*	oshe
Earth	toto	*Two*	tyuwa
Bow	tzeika	*Three*	ungkehah.

(4.)

English.	Mura.	English.	Mura.
Head	abbaih	*Foot*	aai
Eye	gossa	*Sun*	hoase
Nose	itauhaing	*Moon*	cahaiiang
Mouth	abbassah	*Earth*	mettie
Tongue	abboa	*Fire*	huaing
Tooth	aithoa	*Water*	pae.
Hand	uhna		

The next three lists from the occupancies bearing the names at the head of the several columns, represent the dialects *not* of the Juri of Wallace (who seem to be the true *Juripixunas* or *Blackmouths*) but of the people who apply that name and in whose language it is significant.

English.	S. Pedro & Almeida.	S. Pedro.	Almeida.
Man	apiaba	apuava	——
Woman	cunha	cunha	——
Head	acang	nhacang	——
Hair	aba	java	ava
Eye	ceca	ceca	——
Ear	namby	namby	——
Mouth	*juru*	*juru*	——
Foot	py	iporong ava	——
Arm	jyba	juva	——
Hand	po	ipoha	——
Sky	ybake	yuvacca	——
Star	jacytata	chacauma	——
Fire	tata	tata	——
Water	yge	yg	yg
Tree	ymyra	vuyra	——
House	oca	joca	——
Wind	ybutu	ynutu	evatu
Black	*pixunauna*	sum	sun
One	oyepe	oyepenho	oyepe
Two	mocoi	moca	——
Three	mozapyr	mozapu	——

The *Iquito*, akin to the preceding—

English.	Iquito.	English.	Iquito.
Man	icouan	*Ear*	quiatoum
Woman	icouan	*Hand*	yanamaca
Head	manaca	*Foot*	quiainoi
Eye	panami	*Sun*	yanamia
Nose	cachirica	*Moon*	cashi
Mouth	kainga	*Water*	aqua.

Of the *Xumano* or *Chomano*, I only know the following words.

English.	Xumano.
Sun	sima
Moon	vueta
Star	vuete.

For the *Mayoruna* Castelnau has given two vocabularies, one representing the language of the converted, the other that of the unconverted, tribes.

English.	Mayoruna (1).	Mayoruna (2).
Man	dara	dara
Woman	shirawa	tirahua
Head	moho	macho
Eye	bedo	——
Nose	dehan	dizan
Mouth	ibi	ira
Ear	pabauan	pahiuran
Hand	macou	poro
Foot	tacu	tahi
Sun	bari	bari
Moon	oueu	houiji
Water	waca	houaca.

Mayoruna is a name which occurs in the *Mithridates*; the Mayoruna language being said to belong, with the Barbudo, Iturale, and Musimo forms of speech, to the Urarina class.

It is safe to say that the *Peba*, *Yagua*, and the *Orejones* forms of speech are more closely connected with each other than any of them is with anything else. The exact amount of affinity is uncertain, though there can

be but little doubt that the three languages are mutually unintelligible. The Aissuari, the Yurumagua, and the Cahumari languages, mentioned in the *Mithridates*, but not represented by any specimen, are likely to have belonged to this class. It may easily, however, be imagined that the distribution of unrepresented languages over classes like those before us is doubtful. What may probably have been Peba, or Urarina, may, with nearly equal probability, have been Omagua, Iquito, or aught else.

As *Orejones* means *large-eared*, it must be dealt with as a common rather than a proper name. If so, it may occur in more quarters than one; *i. e.* whenever ears are either naturally large or artificially enlarged along with a language in a neighbourhood where *orejo* = *ear*. The same applies not only to *Barbudo*, *Encabellado*, (?) *Zapara* (*Xeberro ?*), and other names of European, but to many of even American origin; as may be seen by paying attention to the manner in which (*inter alia*) certain words ending in *-mayo*, and *-agua*, present themselves at long distances from each other—these words being Guarani.

English.	Oregones.	Peba.	Yagua.
Man	comai	comoley	huano
Woman	erigno	watoa	huatarunia
Head	huha	raina	firignio
Eye	oi	vinimichi	huirancai
Nose	hoho	vinerro	unirou
Mouth	huai	rito	huicama
Ear	kinoleo	mitiwa	ontisini
Hand	onokui	vinitaily	huijanpana
Foot	etaiboi	vinimotay	moumoumatou
Sun	idoma	wana	ini
Moon	hiutsara	remelane	alemare
Water	ainoe	ain	haha.

Wherever the *ticuna* poison is used, with a population in the neighbourhood which uses the name, *Ticuna* Indians may be expected; and any two groups of such may be in any degree of relationship. One of Cas-

telnau's vocabularies gives us a language under this name. It stands well apart from the ones that have already been noticed; but, as the samples are short, we should remember that Hervas states that the Peba and Ticuna (also called Xumano) are connected.

English.	Ticunas.	English.	Ticunas.
Man	iate	*Ear*	nachinai
Woman	niai	*Hand*	tapamai
Head	nahairou	*Foot*	nacoutai
Eye	nehaitai	*Sun*	iakai
Nose	naran	*Moon*	tahuaimaika
Mouth	naha	*Water*	aaoitchu.

Further south on the frontier of the Quichua we have, from a longer list of Osculati's, the following words for the *Zapara*.

English.	Zapara.	English.	Zapara.
Man	taucko	*Sun*	janockua
Head	anackaka	*Star*	naricka
Ear	taurike	*Moon*	cacikua
Eye	namisia	*Fire*	anamicukucia
Nose	mihucua	*Water*	muriccia
Tongue	ririccia	*Tree*	nackuna
Teeth	icaré	*Sand*	hiocka
Mouth	atuapama	*Bird*	piscko
Beard	amu	*Egg*	ickuqua
Arm	curemasaca	*Belly*	marama
Hand	hickoma	*Foot*	hinocka
Day	nuackate	*Blood*	nunacke.
Night	nignacka		

To these parts belongs the following Paternoster of the—

Yamea.

Neike ahen arrescunia abecin; termò atiahua renumucha hoe tanla; habecia nei-nin; anto nein arresiuma hoe baceiada renua nanca naerrà iño popo nin; mirlè termò pahoinlama nei amiziarà aintanei errama; halayan nei nei huchanla tirra nei holayan lobua remorezio-nei; lara hiamuerra nei han hucha-nen; tiarre ala ninze harramale nei.

These languages belong to Ecuador; south of which is a great gap. Hence the next chapters begin on the

eastern Andes at the sources of the Beni and Mamore, and (crossing the watershed) of the Vermeyo and Pilcomayo. The division of these into the languages of (1.) the Missions, and (2.) the Chaco, is, more or less, artificial; as is the secondary division of the Missions into those of (*a*) Moxos, and (*b*) Chiquitos. For the Peruvian affinities of this class the Aymara, from its being *in situ*, is more important than the Quichua.

CHAPTER LXIII.

The Moxos, Chiquitos, and Chaco Languages.

In the following list, the first language is in contact with the Quichua and Aymara, with which it is, probably, more closely allied than the present classification makes it. Here it is treated as transitional to the Peruvian and the languages of the Missions.

English.	Yuracares.	English.	Yuracares.
Man	suñe	*Bow*	mumuta
Woman	yee	*Arrow*	tomete
Head	dala	*Young*	sebebonte
Cheek	puñe	*Old*	calasuñe
Eyes	tanti	*I, me*	se
Ears	meye	*He, she*	lati
Hand	bana	*Give me*	timbucke
Sun	puine	*Eat*	tiai
Moon	subi	*Sleep*	atesi
Fire	aima	*I will*	cusu
Water	sama	*I will not*	nis cusu.
Mountain	monono		

The Sapiboconi has similar relations.

English.	Sapiboconi.	English.	Sapiboconi.
Man (homo)	reanci	*Day*	chine
Woman	anu	*Sky*	euacuepana
Head	echuja	*Earth*	mechi
Eye	etuachuru	*Moon*	bari
Nose	evi	*Fire*	cuati
Tongue	eana	*Water*	eubi
Hair	echau	*One*	carata
Hand	eme	*Two*	mitia
Foot	ebbachi	*Three*	curapa.

(1:)

Moxos Languages.

English.	Saraveca.	English.	Saraveca.
Man	echeena	*Bow*	echote
Woman	acunechu	*Arrow*	maji
Head	noeve	*Young*	inipia
Cheek	nunaapa	*Old*	vuchijari
Eyes	nol	*I, me*	nato
Ears	nuniije	*He, she*	echeche
Hand	aniquaichi	*Give me*	ich a munazii
Sun	caame	*Eat*	inucha
Moon	cache	*Sleep*	itie meia
Fire	tikiai	*I will*	areaca nojajai
Water	une	*I will not*	maicha nojari.
Mountain	uti		

English.	Chapacura.	English.	Chapacura.
Man	kiritian	*Bow*	parami
Woman	yamake	*Arrow*	chininie
Head	upachi	*Young*	isohuem
Cheek	urutarachi	*Old*	itaracun
Eyes	tucuche	*I, me*	huaya
Ear	taitataichi	*He, she*	aricau
Hand	umichi	*Give me*	miapache
Sun	huapirito	*Eat*	cahuara
Moon	panato	*Sleep*	huachiaé
Fire	isse	*I will*	mosichacum
Water	acum	*I will not*	masichacum.
Mountain	pecun		

English.	Movima.	Cayuvava.
Man (home)	itlacua	jadsi
Woman	cucya	itorene
Head	bacuacua	abaracama
Eye	chora	iyocori
Nose	chini	ebarioho
Tongue	rulcua	ine
Hair	——	apotacame
Hand	chopa	arue
Foot	zoipoh	ahei
Day	emes	iriarama
Sky	benra	idah
Earth	llacambu	idatu
Sun	mossi	itoco
Moon	ychcho	yrare
Fire	vee	idore
Water	tomi	ikita
One	——	pebbi
Two	——	bbera
Three	——	kimisa.

English.	Moxos.	English.	Moxos.
Man (homo)	acciane	*Sky*	anumo
Woman	eseno	*Earth*	moteji
Head	nuciuti	*Sun*	sacce
Eye	nuchi	*Moon*	coje
Ear	nicioca	*Fire*	une
Nose	nusuri	*Water*	jucu
Tongue	nunene	*One*	etona
Hand	nubu	*Two*	àpina
Foot	nibope	*Three*	mopona.
Day	saccerei		

English.	Itonama.	English.	Itonama.
Man	umo	*Bow*	hualic*h*kut
Woman	caneca	*Arrow*	chere
Head	uchu	*Young*	tièti è
Cheek	papapana	*Old*	viay*a*chne
Eyes	icachi	*I, me*	achni
Ear	mo*ch*todo	*He, she*	oni
Hand	malaca	*Give me*	macuno
Sun	apache	*Eat*	ape
Moon	tiacaca	*Sleep*	conejna
Fire	bari	*I will*	ichavaneve
Water	huanuve	*I will not*	huachichvaco.
Mountain	iti		

English.	Canichana.	English.	Canichana.
Man	enacu	*Bow*	niescutop
Woman	ikegahui	*Arrow*	ichuhuera
Head	eucucu	*Young*	ecokelege
Cheek	eicokena	*Old*	enimara
Eyes	eutot	*I, me*	ojale
Ear	eucomete	*He, she*	enjale
Hand	eutijle	*Give me*	sichite
Sun	nicojli	*Eat*	alema
Moon	nimilacu	*Sleep*	agaja
Fire	nichucu	*I will*	huarehua
Water	nese	*I will not*	nolma*ch*.
Mountain	coméé		

English.	Pacaguara.	English.	Pacaguara.
Man	uni	*Hand*	mupata
Woman	yucha	*Sun*	vari
Head	mapo	*Moon*	o*ch*e
Cheek	tamo	*Fire*	chii
Eyes	huiro	*Water*	jene
Ear	paoki	*Mountain*	machiva

English.	Pacaguara.	English.	Pacaguara.
Bow	canati	*Give me*	ekiahue
Arrow	pia	*Eat*	hihue
Young	huakehue	*Sleep*	o*ch*ahuan
Old	chaita	*I will*	akekia
I, me	ea	*I will not*	ojeamakea.
He, she	aa		

English.	Iténès.	English.	Iténès.
Man	huataki	*Bow*	pari
Woman	tana	*Arrow*	kivo
Head	mahin	*Young*	iroco
Cheek	buca	*Old*	ucuti
Eyes	to	*I, me*	miti
Ear	iniri	*He, she*	comari
Hand	uru	*Give me*	huiti
Sun	mapito	*Eat*	caore
Moon	panevo	*Sleep*	upuiira
Fire	iche	*I will*	imerè
Water	como	*I will not*	inimere.
Mountain	pico		

(2.)

Chiquitos Languages.

English.	Paioconeca.	English.	Paioconeca.
Man	uchanenuve	*Bow*	tibopo
Woman	esenunuve	*Arrow*	coriruco
Head	ipe	*Young*	umono
Cheek	ipiki	*Old*	ectia
Eyes	ihuikis	*I, me*	neti
Ear	iseñoke	*He, she*	piti
Hand	iruake	*Give me*	pipanira
Sun	isèsè	*Eat*	ninico
Moon	kejerè	*Sleep*	pimoco
Fire	chaki	*I will*	nikenino
Water	ina	*I will not*	isiñi kinovo.
Mountain	iyepè		

English.	Chiquito.	Zamucu.
Man (*homo*)	noneis	nani
Woman	pais	cheke
Head	taanis	yatoitae
Eye	sutos	yede
Ear	umapus	——
Nose	iñas	yucunachu
Tongue	otus	——
Hair	taanis	——
Hand	ees	yumanai

English.	Chiquito.	Zamucu.
Foot	popez	irie
Day	anenez	dire
Sky	apez	gnieate
Earth	quüs	nup
——	——	numi
Sun	suus	guiedde
Moon	paas	hetoxei
Fire	tuus	yot
Water	peez	pioc
One	——	chomara
Two	——	gar
Three	——	gadioc.

English.	Otuké.	English.	Otuké.
Man	vuani	*Bow*	revica
Woman	vuaneti	*Arrow*	tehua
Head	ikitao	*Young*	ichaoro
Cheek	irenara	*Old*	eadi
Eyes	ichaa	*I, me*	iki chaocho
Ear	ichaparara	*He, she*	iki chaano
Hand	seni	*Give me*	iyura
Sun	neri	*Eat*	oaketa
Moon	ari	*Sleep*	anutake
Fire	rera	*I will*	wia sike
Water	uru	*I will not*	oraebiescate.
Mountain	batari		

In 1831 the number of the *Cayuvava* was 2073, all of whom were Christians of the Mission of Exaltacion. Their original locality lay about 12° S. L. where they were conterminous with the Movima, and Itenes.

In 1830, the number of the *Movima* was 1238, all of whom were Christians in the Mission of Santa Anna. Their original locality was about 14° S. L. where they were conterminous with (*inter alios*) the Cayuvava and the Moxos.

In 1830, the number of the Itonama was, at

The Mission of Magdalena	2831
——————— San Ramon	1984
Total . . .	4815

All Christian.

At the junction of the Iténès with the Mamoré, the

Iténès language is spoken by 1000, or 1200 individuals, whose name (Iténès or Itè) is native.

Chiquitos is no native, but a Spanish name; the name which the chief divisions of the group give themselves being *Nagiuñañeis = men.* It is from them that the Mission of Chiquitos takes its name, in the centre of which the *Chiquito* Proper is spoken by some 14,000 souls. The language is important now, and was important originally. At the present time it serves as a sort of Lingua Franca, being the form of speech which numerous other tribes who, without learning Spanish have unlearned their own language, have adopted. It was important in the time of Hervas, when it fell into two dialects, three older ones having previously become extinct, or nearly so. Of these one was the *Manaz;* the tribes that spoke it being—

The Manzica
— Yuracareca
— Sibacca
— Cuzica
The Quimomoca
— Tapacuraca
— Yirituca.

The existing dialect of the *Tao* is spoken by—

The Tao
— Boro
— Tabüca
— Tañepica
— Xuhereca
The Peguica
— Bocca
— Tubaciaca
— Aruporeca.

and part of the Piococo—the *Piñoco* being the language of

The Piñoco Proper
— Quimeca
— Guapaca
— Quitaxica
The Poxisoco
— Motaquica
— Zamaquica
— Taumtoca

and part of the Piococo.

The termination *-ca* is specially stated to be a Chiquito plural. It does not, however, follow that every tribe bearing it was Chiquito. All that is actually

needful to account for the term is a Chiquito neighbourhood in which the name may have originated.

Of the tribes that speak the language known by the general name of *Zamucu*, or *Samucu* (this particular form of speech being only one out of several) some are settled in the Missions of San Giovanni, San Iago de Chiquiti, and San Ignacio, while some run wild in the more impracticable districts of the forest country around them—conterminous in some part, at least, of their frontier with the Chiriguanos. Hervas gives us three main dialects.

1. The *Zamucu*, in the limited sense of the term, spoken by the Zamucu Proper, the Satienos, and perhaps, the Ugaraños—the testimony as to these last being doubtful ; since, according to some, they have a peculiar language of their own.

2. The dialects of the Caipotocado, Tunachas, Imomos, and Timinahas.

3. The Morotoco of the Morotocos Proper, the Tamoenos, the Cucurates, or Cucutades, the Panonos, and (perhaps) the Careras and the Ororebates.

Such is the list of Hervas of the Zamucu tribes as they stood in his time. The names that I find in D'Orbigny are Zamucu, Morotoco, Potarero, and Guaraneco.

(3.)

Chaco Languages.

English.	Mataguaya.	English.	Mataguaya.
Man	inoon	*Bow*	luchang
Woman	kiteis	*Arrow*	lotec
Head	litec	*Young*	magse
Eyes	notelo	*Old*	chiut
Ears	nokeote	*I, me*	yam
Hand	noquec	*He, she*	atachi
Sun	ijuaba	*Give me*	maletuec
Moon	guela	*Eat*	tec
Fire	itag	*Sleep*	nobina
Water	guag	*I will not*	ykite.
Mountain	lesug		

Toba Paternoster.

Co-taa adoonatà keda *piguem ;*
Yaüateton adenagati ;
Llaca-anac comi abogot ;
Contidi-neco kedà *piguem* nacaeno enà alua ;
Canadena cadimeza naax sinaax ocom uadom
Caditca mantiguema aditi-ogoden emeke comi scaüema sitiogodenax
Tacame catiño
Calac sanem comi.

English.	Mbaya.	Abiponian.	Mbokobi.	Vilela.	Lule.
Man (homo)	uneleigua	joale	yoale	nitemoi	pele
——(*vir*)	——	——	cualegzac	quima	cumueptito
Woman	igualo	——	aalo	kisle	vacae
——	——	canelma	coenac	——	lucueptito
Head	naguilo	napanik	icaic	niscone	tocco
Eye	nigecogee	natoele	nicote	toque	zu
Ear	napagate	—— [gat	——	maslup	cusp
Nose	nionigo	ncaatagan-	yimic	limic	nus
Tongue	nogueligi	——	lagra	lekip	lequi
Hair	namodi	neetequic	naccuta	——	caplhe
Hand	nibaagadi	napakena	napoguena	isip	is
——	——	——	ycaelgrat	——	——
Foot	nogonagi	——	capiate	ape	elu
Sky	ytitipigime	ipigem	ipiguem	laue	——
——	——	chajenk	——	——	——
Earth	——	——	——	basle	a
Sun	alilega	grabaulai	daazoa	olo	ini
Moon	epenai	grauek	chidaigo	copi	alit
Fire	nuledi	nkaatek	anodek	nie	icue
Water	niogodi	enarap	ebagyac	ma	to
One	uninitegui	——	iñiateda	yaguit	alapea
Two	itoata	——	iñabaca	uke	tamop
Three	dagani	——	iñabacacaocaini	nipeluei	tamlip.

Of the Chaco languages, the Mataguaya is the most akin to the Chiquitos ; the Vilela and Lule to the Aymara.

CHAPTER LXIV.

Languages of Brazil.—Guarani.—Other than Guarani.—Botocudo, &c.—Languages neither Guarani nor Botocudo.—The Timbiras.—The Sabuja, &c.

THE Lingua Geral, or current Indian of the Empire, is Guarani; a language which is not only spoken by many Portuguese, but one for which several native tribes of comparatively small importance have exchanged their own. Little, however, will be said about the Guarani, the general phenomena connected with its remarkable distribution being commonly known. A form of speech akin to it is spoken on, or even within, the frontier of Ecuador; whilst others are spoken on the Rio Negro, on the lower Amazons, along the coast of the Pacific as far as the neighbourhood of Monte Video, in Paraguay, and by the Chiriguanos and Sirionos on the frontier of Peru. That the tribes which use this tongue are numerous we readily believe: nor are there wanting long lists of them. The present writer has collected more than forty. The statement, however, that such and such populations speak the same language is one thing; an actual specimen of the language itself, *eo nomine*, is another. This is often wanting, or, at any rate, the specimen is a short one. Yet it may consist of only a single word and still have its value. The chief Guarani languages are—

1. The Omagua.

2, 3, 4. The Tupi, Tupinambi, and Tupinaquin.

5. The Guarani Proper of Paraguay and the South-west.

6. The Chiriguano of the South-west on and within the frontier of Peru.

English.	Guarani.	Tupi.
Man (homo)	aba	aba
—— *(vir)*	me	——
Woman	cugna	cunha
Head	acang	acanga
Eye	tesa	teca
Ear	namby	——
Nose	te, tu, hu	un
Tongue	cu	apecu
Hair	og	oca
Hand	po	pu
Foot	pi	pi
Day	ara	ara
Sky	ibag	ibaca
Earth	ibi	ibi
Sun	quarassi	coaracy
Moon	yasi	iacy
Fire	tata	tata
Water	i	i.

English.	Omagua.	English.	Omagua.
Man (homo)	ava	*Sky*	ehuatemai ritama
—— *(vir)*	mena	*Earth*	tujuca
Woman	huaina	*Sun*	huarassi
Head	yacae	*Moon*	yase
Eye	ssissa zaicama	*Fire*	tata
Ear	nami	*Water*	uni
Nose	ti	*One*	uyepe
Tongue	cumuera	*Two*	mucuica
Hand	pua	*Three*	iruaca.
Foot	pueta		

East of the Murus on the Madera, extending eastwards still in the direction of the Tapajoz, lie the *Mundrucus.*

English.	Mundrucu.	English.	Mundrucu.
Eye	ueta	*Foot*	worcanaputa
Head	ija	*Sun*	uashi
Nose	heinampo	*Moon*	uashiat
Mouth	woropi	*Earth*	ipu
Tongue	waico	*Water*	hu
Tooth	worno	*Fire*	tasha.
Hand	woipo		

I connect the Mura with the Mundrucu, notwithstanding its place in a previous chapter. I also make them both Guarani (raising the value of the class)—but Guarani with Carib affinities. The following vocabularies from Castelnau, evidently, represent languages of the great Guarani class; though their exact place in it is uncertain.

English.	Apiaca.	Cayowa.
Man	couimahe	awa
Woman	cogna	coniah
Head	ai-acana	siakan
Hair	ai-ava	siawou
Eye	ai-re-coara	chercisa
Nose	a-si-gna	chanl
Tooth	ai-ragna	ioway
Tongue	ai-cona	iocalike
Ear	ai-nembia	———
Hand	ai-pore	———
Foot	arpia	———
Sun	———	quara-ou
Moon	jahi	yaseu
Star	———	yotete
Fire	tatan	tata
Water	equat-daramau	———

To the *Botocudo* class belong (1.) the *Botocudo* Proper, spoken between 18° and 20° S. L. (2.) The *Jupuroca*, spoken on the Mucury near the town of Caravellas, apparently, but not necessarily, falling into six sub-divisions. Such at least is the inference from the statement that the names of the heads of the several Jupuroca chiefs are (1.) Guiparoca, (2.) Potica, (3.) Tupi, (4.) Mechmech, (5.) Megwi Megu, (6.) Uroue. (3.) ? Mucury.

(1.)

English.	Botocudo.	Jupuroca.	Mucury.
Man	onaba	———	———
Woman	jokounang	giaecana	———
Brother	kgipack	euquijacca	———
Hair	kerang	carenqueti	———
Head	———	enelem	crene

English.	Botocudo.	Jupuroca.	Mucury.
Eye	ketom	equitongh	——
Ear	uniaknom	gioni	——
Tooth	kiiomir	——	——
Beard	giakiiot	——	——
Blood	comtjáack	——	——
Hand	po	impó	impó
Foot	po	impó	impó
Bone	kiock	——	——
Belly	conang	——	——
Moon	concang-eion	caratuti	——
New	etran-him	——	——
Star	more	——	——
Fire	ghompeck	giompequi	jampec
Water	magnar	ninhanga	——
Tree	tachoou	——	——
Egg	bacan-nigcon	——	——
Fish	impock	eimpoca	ep
Devil	lantchong	——	lanchou
One	mekenum	——	——

(2.)

English.	Naknanuk.	English.	Naknanuk.
Head	kraine	*Tooth*	küjounne
Nose	kujink	*Hand* (*foot*)	po.

About the languages of the next class little is said in the *Mithridates;* more in the Travels of Spix and Martius, and of Prince Maximilian of Neuwied. Balbi throws them all into a single group, which he calls the Machacari-Camacan. The area of this group is conterminous with that of the Botocudos; whilst the author from whom these vocabularies are taken, commits himself to the statement that the Machakali bears a decided similarity to the Botocudo, having both a guttural and a nasal pronunciation. At any rate the Rio Mucury is occupied by both the Proper Mucury tribes and the Machakali, or Machakaris; though the present writer, who, without hesitation, treats the Machacari-Camacan of Balbi and the Botocudo as separate sections of the same group, considers that the nearest congeners to the Botocudo are the Mongoyos and Malali.

(1.)

English.	Mongoyos.	Maconi.	Machakali.
God	——	amieto, toupa	toupa
Man	hoiema	atempeep	idijun
Woman	——	aiento	abation
——	——	——	etation
Head	hero	epotoi	——
Hair	ke	endaen, acu	——
Eye	kedo	idcai	idcai
Ear	nikobko	impeoi	——
Hand	ninkre	aimke	aquitktain
Arm	nikhona	agnim	niponoi
Foot	——	ingpata	idapata
Beard	nikhran	aquedhum	——
Blood	kedio	inken	kechiniong
Sun	hoiseu	abcaai	——
Fire	diakhkeo	coen	chechan
Water	sa	counaan	counaana
River	——	——	idakeng
Tree	hanoufe	abooi	abaai
Egg	——	amnietim	nipitim
White	hoai	——	crebran
Black	khokada	immètan taranou	tapagnon
Fish	hona	maan	——

(2.)

English.	Patacho.	Camacan.
God	nimissoum	——
Man	monactün	cahe
Woman	——	achoun
Head	totsa	inro
Hair	epotoi	iningé
Eye	angona	inglento
Ear	——	incoca
Hand	——	incrou
Arm	aguipeaton	igihia
Beard	——	loghe
Blood	eughem	iso
Sun	mayon	chiou
Fire	——	jaron
Water	——	sin
Tree	mawmipticau	he
Egg	petitieng	——
White	——	hai
Black	tomeningna	——
Fish	micai	——

English.	Menieng.	Malali.
Head	inro	akeu
Eye	imgutu	keto
Nose	inchivo	aseie
Mouth	iniatago	aietoco
Tongue	——	gnocgno
Tooth	io	aio
Hand	iniru	aümke
Foot	——	apao
Sun	chioii	hapem
Earth	e	am
Fire	iaru	couia
Water	sin	keche.

Of the languages neither Guarani nor Botocudo, I begin with those on the drainage of the Tocantins.

English.	Timbiras.
Head	jora
Eye	intho
Nose	ingniakra
Mouth	sharicoa
Tongue	ingnoto
Tooth	itzoa
Hand	ingniucrahy
Foot	babalnecrahuk

English.	Timbiras.
Sun	puttu
Moon	putturagh
Earth	pia
Fire	cochto
Water	co
One	itaputshitti
Two	ipiacruttu
Three	ingere.

English.	Ge.
Head	grangbla
Eye	alepuh
Nose	aenocopioh
Mouth	aingco
Tongue	aenetta
Tooth	aijante
Hand	senaenong
Foot	aepahno

English.	Ge.
Sun	chughera
Moon	paang
Earth	chgku
Fire	ping
Water	aeco
One	gumtung
Two	uaeu
Three	balipe.

English.	Caraja.	Apinages.
Man	abou	ipriè
Woman	awkeu	iprom
Head	woara	——
Hair	woara-day	——
Eye	wa-a-rouwai	——
Tooth	wa-a-djou	——
Tongue	wa-darato	——
Hand	wa-debo	——
Foot	wa-awa	——

English.	Caraja.	Apinages.
Water	beai	piacom
Fire	eatou	couconoou
Sun	——	burè
Moon	——	burua.

English.	Tocantins.	Caraho.	Cherente.	Chavante.
Man	papay	——	ambeu	ambei
Woman	mentija	meca-ouare	picon	picon
Head	iscran	icran	dicran	dicran
Hair	itki	ikei	——	——
Eye	into	——	datoi	datoi
Nose	——	——	danescri	danescri
Tooth	ninhlou	itchoua	daguoi	daguoi
Tongue	gnoto	ioto	——	——
Hand	gnoucra	——	danicra	dai-iperai
Foot	it-pari	——	dapra	dapra-canou
Water	inko	ko	——	——
Fire	couvou	——	congeu	congeu
Sun	kathoa	put	biuden	——
Moon	budouvrou	——	oua	oua.

English.	Chuntaquiro.	English.	Chuntaquiro.
Eye	weari	*Sun*	katchi
Nose	weiri	*Moon*	ceri
Tooth	weii	*Star*	catahiri
Foot	waiti	*Water*	une.

Spoken in Bahia.

English.	Kiriri.	Sabuyah.
Head	tzambu	zabuk
Eye	po	poh
Nose	nembi	nabitzeh
Mouth	waridga	oriseh
Tongue	nunu	nunu
Tooth	dza	zah
Hand	mysa-buanghe	mussoh
Foot	by	puih
Sun	uche	utsheh
Moon	cayacu	gayacu
Day	cayapri	——
Earth	rada	rattah
Fire	isu,iuw	essu
Water	dzu	tzoh
One	bihe	——
Two	wachana	——
Three	wachanidikie	——

Spoken in Rio Janeiro and Minas Geraes.

English.	Purus.	Coroato.	Coropo.
Head	n'gue	gue	pitao
Eye	miri	mere	ualim
Nose	ńhe	nhe	shirong
Mouth	jora	tshore	tshore
Tongue	tope	tompe	tupe
Tooth	dje	tshe	shorim
Hand	core	tshopre	tshambrim
Foot	jupre	kakora	tshambrim
Sun	ope	hope	nasceun
Moon	petara	petahra	nashe
Day	bricca	——	——
Earth	aje	uasche	hame
Fire	pote	pohe	ke
Water	nhama	nhaman	teign
One	omi	scombriuan	nam
Two	curiri	tshiri	gringrim
Three	prica	patapakon	patehackon(?).

Spoken in Matagrosso and in the direction of the Chaco.

English.	Guana.	English.	Guana.
Man	tahanan	*Ear*	guiaihaino
Woman	zeeno	*Hand*	no
Head	kom baipoi	*Foot*	djahawai
Hair	dooti	*Sun*	kathai
Eye	onguei	*Moon*	kohaivai
Nose	agueiri	*Star*	ickerai
Tooth	onhai	*Water*	houna.
Tongue	nahainai		

English.	Guato.	English.	Guato.
Man	matai	*Tongue*	chagi
Woman	monnagai	*Ear*	mavi
Head	dokeu	*Hand*	ida
Hair	maeu	*Foot*	apoo
Eye	marei	*Fire*	mata
Nose	taga	*Water*	maquen.
Tooth	maqua		

English.	Guachi.	English.	Guachi.
Man	chacup	*Hair*	ioatriz
Woman	outie	*Eye*	iataya
Head	iotapa	*Nose*	ianote

English.	Guachi.	English.	Guachi.
Tooth	iava	*Sun*	oes
Tongue	iteche	*Moon*	oalete
Ear	irtanmete	*Star*	aate
Hand	iolaimason	*Water*	euak.
Foot	iacalep		

English.	Bororo.	English.	Bororo.
Eye	itai	*Sun*	cuerou
Nose	kinamalo	*Moon*	ari
Mouth	noiri	*Star*	ikai
Tooth	ita	*Fire*	tolu
Hand	chetara	*Water*	ikotowai.
Foot	igoulai		

English.	Payagua.	English.	Payagua.
God	haasúm	*Leg*	yehega
Father	íralgwah	*Water*	waaac
Brother	yagúwah	*Bread*	asyah
Child	dúawat	*Bow*	súú
Mother	yosawsah	*Truth*	sahc
Wife	elmhirah	*Pretty*	laaa
Sister	yagubíra	*Ugly*	thlak
Face	igwetshogra	*One*	petshaah
Hand	sumahyah	*Two*	seracá
Foot	sewú	*Four*	pegas.
Finger	igutsán		

The Guanans of Martius live between the Paraguay and the Sierra de Chainez and are stated to be related to the Caháns, Coahunas, or Men of the Wood, whom the Guacurus call Cayubabas. To this add that the *Guana* vocabulary of Castelnau is given by Ludwig to these same Guanans. If so, we may compare it to the Cayubaba, or Cayuvava, of the mission of Moxos. Doing this we shall find that the resemblance is of the slightest, consisting chiefly (perhaps wholly) in that between

English.	Guana.	Cayubaba.
Tongue	na-hanai	inè

But what if there are two Cayubabas?

on a mere cursory and superficial inspection. The Eskimo is a definite class, with its maximum of difference on the side of the Atlantic. The Athabaskan is also a definite class when compared with the Algonkin, which underlies it when we pass the Rocky Mountains. On the side, however, of the Pacific, the phenomena of transition present themselves. The Kenay was not generally recognized as Athabaskan, until compared with the Loucheux ; and, as long as the Kenay was unfixed, the Ugalents and its congeners were unfixed also. As it is, they form a definite sub-class, with Eskimo affinities on one hand, and Atna affinities on the other ; the Kolush being truly transitional. The Chesmesyan, the Hailtsa, the Wakash, and the Chinuk, are connected through their miscellaneous affinities, and are all characterized by their harsh phonesis. The Jakon and Kalapuya lead to the languages of the Sahaptin and Shoshoni phonesis—among the congeners of which the sound of *tl* appears and reappears. In the Mexican, this becomes prominent ; and in the Maya, to say the least, has no inordinate prominence.

Between the Rocky Mountains and the Pacific, the Algonkin, with its intrusive character and wide diffusion, has done so much in the way of the displacement and obliteration of such forms of speech as may have shown signs of transition that it is the best-marked class on the continent. Its spread, however, appears to have been from west to east, and the result of it has told most on the fragmentary and isolated languages of the Iroquois family, which it has affected in the way that the Turk and Russian have affected the Ugrian. In its ordinal value, it is, apparently, higher than the Turk, the Mongol, or the Túngus ; lower than the Fin. Taking it along with the Athabaskan and its congeners as far as American Oregon, and with the Eskimo, it probably forms a class to which the Iroquois, the Sioux, the Catawba, the Uche (with its congeners), and (perhaps) the Caddo, form a

CHAPTER LXV.

General Remarks on the American Languages.

THE primary division is that between North and South America; the difference between them being partly real and partly what may be called *subjective*. It is real, because the Isthmus of Darien is a narrow neck of land, and the points of contact between the two peninsulas are few; nor are they notably increased by taking in the West-Indian Islands as a second passage.

It is *subjective* (by which I mean that it is referable to our want of knowledge) through the scantiness of our materials for Nicaragua, Costarica, Honduras, and St. Salvador on the one side, and for New Grenada on the other. There is, then, a true want or deficiency of investigation, and there is, also, the fact of the displacement and obliteration of the native tongues having been great. Nevertheless, the coincidences between the two classes are numerous.

In North America the connection with Asia is decided. Through the Aleutian dialect of the Eskimo, and the Kamtshatkan, it is direct. Through the Yukahiri and other tongues it is indirect. That this affinity was concealed so long as we took the Eskimo in the Atlantic portion of its area, and compared, or contrasted, it with the Algonkin—itself on its Atlantic side also—has already been stated; and it may be added that, even on the side of the Pacific, it is, by no means, apparent

on a mere cursory and superficial inspection. The Eskimo is a definite class, with its maximum of difference on the side of the Atlantic. The Athabaskan is also a definite class when compared with the Algonkin, which underlies it when we pass the Rocky Mountains. On the side, however, of the Pacific, the phenomena of transition present themselves. The Kenay was not generally recognized as Athabaskan, until compared with the Loucheux ; and, as long as the Kenay was unfixed, the Ugalents and its congeners were unfixed also. As it is, they form a definite sub-class, with Eskimo affinities on one hand, and Atna affinities on the other ; the Kolush being truly transitional. The Chesmesyan, the Hailtsa, the Wakash, and the Chinuk, are connected through their miscellaneous affinities, and are all characterized by their harsh phonesis. The Jakon and Kalapuya lead to the languages of the Sahaptin and Shoshoni phonesis—among the congeners of which the sound of *tl* appears and reappears. In the Mexican, this becomes prominent ; and in the Maya, to say the least, has no inordinate prominence.

Between the Rocky Mountains and the Pacific, the Algonkin, with its intrusive character and wide diffusion, has done so much in the way of the displacement and obliteration of such forms of speech as may have shown signs of transition that it is the best-marked class on the continent. Its spread, however, appears to have been from west to east, and the result of it has told most on the fragmentary and isolated languages of the Iroquois family, which it has affected in the way that the Turk and Russian have affected the Ugrian. In its ordinal value, it is, apparently, higher than the Turk, the Mongol, or the Túngus ; lower than the Fin. Taking it along with the Athabaskan and its congeners as far as American Oregon, and with the Eskimo, it probably forms a class to which the Iroquois, the Sioux, the Catawba, the Uche (with its congeners), and (perhaps) the Caddo, form a

co-ordinate. At any rate, the Athabaskan and Algonkin, the Sioux and Iroquois, belong to the same class with one another, and to different ones when compared in mass—whatever the value of those classes may be.

The South Oregon languages graduate into the Californian, and the Californian into those of the Paduca class and those of Sonora; until we come to the two great divisions of the Mexican and Maya; the former of the greater historical importance, the latter important from the multiplicity of its dialects—dialects which simulate separate substantive languages.

The Moqui, a Pueblo language, has decided Paduca affinities.

If the Attakapa seem to be pre-eminently isolated, the vast displacements which have occurred all around may account for it. It has, for an American language, a monosyllabic look. So has the Otomi, which has been compared with the Chinese. So have some of the Athabaskan tongues. So have some of the Algonkin, in certain vocabularies; their congeners, meanwhile, being as polysyllabic as the American languages in general. This leads to the consideration of certain doctrines concerning what is called the general grammatical structure of the languages of the New World; in which, we are told, that they all agree in grammatical, though differing in glossarial, detail. The term expressive of this general character is *polysynthetic*. What is its import?

It is a fact that in an American sentence the term denoting the object coalesces with the verb; so that, while a Roman delivered the equivalent to *I call* in the single word *voco*, the American can, in a single word, say *I call him*, *her*, or *them*, as the case may be.

It is also a fact that there are certain very long words expressive of what in Europe is expressed by short ones, and that out of these long words compounds may be made which are no longer than either of the single elements. This looks as if each were picked

to pieces, and a part alone taken. There is something in each (*à fortiori* in both) of these processes which bears out the term polysynthetic. *Valeat quantum.*

The former process is quite as European as American, and is, to a certain extent, a piece of printer's philology. In *catch 'em*, in *je l'aime*, &c., there is a true incorporation of the objective pronoun with the verb: which, in the Norse, Lithuanic, and other languages, has given us a passive voice developed out of a middle, itself developed out of the amalgamation of the verb with the pronoun. In the Magyar this incorporation has commanded no little attention.

In respect to the other phenomenon—the phenomenon of a composition with a decomposition to precede it—it would be important if proven. The fact, however, of the decomposition is more than doubtful. It is not out of the full-formed pair of primary compounds that the secondary compound is made, but out of the original parts which existed while they—the apparent primary compounds—were merely compounds *in posse.*

Another fact which suggests the term is the incorporation of the personal pronoun with the names of certain parts of the body, as shown in the difficulty there is in getting an American to say *eye* or *head*, &c. purely and simply. He always says *my-eye*, *your-head*, or something of the kind.* But this is Papuan, not to say Kurd and Gipsy, as well.

The same criticism applies to the inclusive and exclusive plurals; which are, by no means, American: nor even Asiatic. The Spanish *nosotros* has already been alluded to.

Still there is polysyntheticism to a certain degree—though much of it is of the grammarian's making. Existing, however, as it does, it may occur in every degree.

* This may be seen in almost any one of the vocabularies, wherein the most cursory inspection tells us that the parts of the human body nearly always begin with either the same syllable or the same letter.

Where the amalgamation is perfect we have such vocabularies as the Iroquois and such paternosters as the Tarasca. Where it is incomplete we have the show of a monosyllabic language.

The doctrine, then, that the differences in grammatical structure are differences of degree rather than of kind, and that there is nothing in one language which, either as a fragment or a rudiment, is not to be found in another, is contravened by nothing from America.

The languages to which those of America are the nearest equivalents in the way of development are, by no means, their nearest congeners in the way of actual affinity. These are the languages of the Papuan and Australian areas ; and, to a certain extent, those of Polynesia. The limited numeration and the concrete view of plurality are points in which they have a decided likeness ; and it is scarcely necessary to add that the culture of the two families is on a like low level.

In North America the phenomena in the way of distribution and diffusion which presented themselves in Asia re-appear ; and in South, there is a re-appearance of the phenomena of North, America. Small areas with a multiplicity of mutually unintelligible forms of speech stand in strong contrast to large ones with a *minimum* of dialectual difference. What the Athabaskan and the Algonkin are in the one peninsula, the Quichua, the Carib, and, above all, the Guarani, are in the other. From the want, however, of details, the direction of the several movements by which they spread is, for the most part, undetermined.

With any South American vocabulary of adequate length, some North American root presents itself—some, indeed, from the extreme north, *e. g.* the Eskimo area. Now, as borrowing is out of the question (whilst the words are not of the sort to be independently excogitated by distant speakers), this, along with the phenomena of transition, is the chief philological argument

in favour of the fundamental unity of the two classes. That the transitions are obscure is, from the scantiness of our *data* for the most important points, what we expect, *à priori.*

When well within South America—for New Granada gives us but few materials—however difficult it may be to give a systematic classification of definitely affiliated languages, it is much more difficult to find a language wherein miscellaneous affinities are wanting. The student from Peru finds Quichua words in every vocabulary he lights upon: whilst the student from Brazil finds Guarani ones. These languages are, certainly, the most widely spread of any: but the same coincidences—allowance being made for the difference in the number of the words compared—occur in all the other tongues; even those of which our knowledge is the slightest.

The details of the classification are given in the preliminary table. The ordinal value, however, of the whole American class requires a brief notice. I doubt whether, on the whole, it is higher than that of the so-called Indo-European in its most restricted form, *i. e.* in the form to which it is limited in the forthcoming chapters of the present work.

However, in order that this statement may not pass for a paradox, it must be remembered that the value of a class depends not upon the number of the minor divisions and sub-divisions which it may contain, but upon the amount of difference between the extremes. If, (the limits of the English, the German, the Russian, the Latin, the French, and their congeners being limited to areas no larger than the county of York,) the remainder of Europe were filled-up with some scores or hundreds of languages, each as different (and not *more* different) from one another as the above-named languages are among themselves, the value of the class at large would be the same; though that of its subordinate sections would be less. Instead of some three primary

divisions with a mass of divisions there would be some scores of genera consisting of either a single species or of few. There would be, in short, a hundred languages resembling the Russian and the German in their difference from each other, but not resembling them in being spoken over large areas. Tested by the difference between its extreme members (say the Eskimo and the Fuegian) the American class, in my mind, is one of a very moderate ordinal value; for, with a view to the *time* required to effect change, a little consideration tells us that the period which will modify one form of speech may just as easily modify a hundred.

CHAPTER LXVI.

The Semitic Languages.—The Phenician and Punic.—The Hebrew and Samaritan.—The Assyrian and Chaldee.—The Syriac.—The Æthiopic and Amharic.—Gafat.—Arabic.—Hururgi, The Amazig or Berber.

THE *Phenician* of Tyre and Sidon and the parts around is known only by inscriptions; and as these are without date the exact state of language which they indicate is uncertain. They are spread over a wide tract of country; a tract which agrees with the notions suggested by the ordinary historical accounts of the commercial and colonial relations of those two cities. They are either rare or non-existent beyond the range of Mount Taurus. They are rare or non-existent along the eastern parts of Africa. They are numerous in Spain, and they have been found in Sicily and Malta. Between those which represent Carthage and those that represent Phenicia the line of demarcation is partly uncertain, partly conventional. Nevertheless, it is convenient to separate, so far as it can be done, the Phenician from the Punic—allied or identical as they may be.

In the way of *language* the Phenician inscriptions are unimportant. In the history of the alphabet they are of interest. It was from Phenicia that the Greeks took their letters: the Old Italians theirs; and from these two all the alphabets of the West have originated. Those of the East (in the mind of the present writer) have, also, a like origin. The proof, however, is less patent.

The Phenician alphabet consisted of signs for the mutes and liquids. Then comes what are considered signs for certain breathings, as *h* and its congeners; along with certain semi-vowels and nasals. In the Phenician itself, and in its immediate eastern descendants, these are treated as consonants—so that the alphabets under the ordinary doctrine are alphabets without *vowels*. If so, such a word as *milk* is written *mlk;* the context being held sufficient to say whether the actual word was *melek*, or *milik*, or *muluk*, or *melik*, or *milek*, or *milk*, or *melk*, or *mlik*, or *mlek*, or what not. Meanwhile, the semi-vowels, in many instances, were vowels also, so that *swl* might stand for *sûl*, or *syl* for *sil*. In like manner the sound of what, as a consonant (or rather as a non-vowel), has been compared with the lene breathing of the Greeks is, in certain cases, represented by the equivalent of *a*.

In the Phenician stage, then, of the alphabet all that can be said of certain letters is that they were occasionally vowels. In the Greek and Latin, however, they became real ones. This is a definite fact. Whatever difficulties we may have in reconciling the powers of certain letters on the Phenician inscriptions with the doctrine that they partook so much of the nature of consonants, and so little of the nature of vowels as to be equivalent to the lene and aspirate breathings of the Greeks (' and ‘), the *semi*-vowels of the English (*y* and *w*), and the nasals of the Portuguese (*a ô*), it is beyond all doubt that in the Greek and Latin they became *α*, *η*, *ε*, and *ο*, all trace of their consonantal power having been lost at an early period. This change, however, they underwent only in their progress westward.

They also underwent another—this, too, in their progress westward. In Phenicia they were written from right to left; in Greece and Italy (after a time) from left to right.

Again—the Phenician alphabet, as far as it is known

to us, is known to us from inscriptions only. Hence, it consists of capital letters only, and these in a form that suits the carver on stone rather than the writer on paper or parchment.

The Phenician of Carthage is conveniently called Punic, and, like the Phenician Proper, it is known through inscriptions. Unlike the Punic it is known by something more than inscriptions. In the *Little Carthaginian* (*Pœnulus*) of Plautus one of the characters is a Carthaginian, who speaks his own Punic.

On the east the Phenician, in the limited sense of the term, came in contact with the Galilean, into which it probably graduated; as the Galilean itself did into the Syrian, the dialects of the country beyond Jordan, and (on the south) the Samaritan. That there was some difference between the Galilean and the Hebrew of Jerusalem we learn from the New Testament: the Galilean being, nevertheless, a Hebrew dialect; indeed, between the Phenician and the Hebrew the difference was political rather than philological. It is the Hebrew into which the Punic of the *Pœnulus* has been more especially transliterated.

Concerning the *Samaritan*, of which the chief original speakers were of the tribe of Ephraim, we know that it wanted the Hebrew sound of either *sh* or *th*; so that *Sibboleth*, *Shibbolet*, or *Sibboleth*, was the Samaritan form of *Shibboleth*.

The Samaritan alphabet was older, and more like the Phenician than the Hebrew. That a copy of the Pentateuch is written in it, that it still exists, and that it gives some important variations from the Hebrew text, is well-known, though its age is uncertain. The remainder of the literature consists in a chronicle and some private letters, written in Arabic with Samaritan characters. In the neighbourhood of Nablûs, fragments of the Samaritans still exist; some others, I believe, in Cairo. It is the Samaritan characters that give the

legends of the Maccabean coins. That the blood in Samaria differs notably from the language, is an inference from the statement in Ezra, that the men and women who returned to Samaria after the removal of the population by Nebuchadnezzar, were (amongst others) Babylonians, Susanites, and Elamites : *i. e.* Assyrians, or Arabs, or Persians, or a mixture.

The *Hebrew* of Judea now follows ; the slight difference between which and the Samaritan is enhanced by the difference of alphabet.

The fundamental date in our criticism of the Hebrew language in respect to its history is the second year of the reign of Darius II., in which were delivered the prophecies of Haggai and Zechariah. Though Malachi, as the last of the prophets, is generally, and perhaps rightly, held to follow these two in time, we have no exact dates for him. On the other hand, those of Haggai and Zechariah (more or less) are precise. Their compositions cannot be older, though they may be later. This coincides with the time of Thucydides, and Aristophanes in Greece, the culmination of the Attic period. The language of these is essentially that of the oldest composition in the New Testament. Such being the case, one of three things is the inference.

1. That the older writings, in their transcription, were accommodated to the newer medium, just as was the case with the older compositions in English, where we have not only differences of dialect, but differences of time as well.

2. That the newer writings were written upon the model of the old, just as Ciceronian Latin is written by late Italians.

3. That the language actually remained unchanged, just as, to some extent, and for some time, and as, compared with certain other languages which changed quickly, the Old Norse of Iceland did. It is unsafe to lay down any general rule for particular cases of this kind. Each

must be tried on its own merits; and it belongs to the great Biblical and Semitic scholars to investigate the one under notice. The question of permanence is one which is, more or less, regulated by circumstances. A language which resists influences for a century may fail to do so for a millennium; or a language, which, with no alterative influences to touch it, may remain unchanged for a century, may, under conditions unfavourable to its permanence, transform itself into something else in a generation or two.

Haggai, then, and Zechariah are *loci standi* for the typical, historical Hebrew of the Jewish Scriptures, with its massive quadrate alphabet, with Jerusalem as its local centre, with the tribes of Benjamin and Judah as its speakers, with Jewish or Hebrew as its name, and with the middle of the fifth century B.C. as its date. It covers everything in the Old Testament with the exception of Ezra and Daniel, and gives us nothing beyond; *i. e.* nothing which exactly coincides with the standard it exhibits.

From the names of the families or tribes in Ezra, some of which are named from the localities which they inhabited before the Captivity, it was the language of Jerusalem and something more—as is to be expected. That it did not all go back to Jerusalem we learn from the subsequent notices of the Jews in various parts of the Persian Empire, not to mention those of Egypt.

That Hebrew was the name for the language of the Holy Land at the time of our Saviour's Crucifixion, we learn from the trilingual inscriptions over the cross—in Greek, in Latin, and in Hebrew: and that the Galilean was a well-marked dialect of it, we learn from the answer of the woman to Peter, whose "speech bewrayed him."—*St. Matthew* xxvi. 73.

In no part of the world do small differences in the way of speech appear greater than they do about Judæa. The ordinal value of the whole Semitic class

itself is of the smallest; but in Judæa and on the Hebrew frontier everything creates distinctions. To differences in nationality and religion differences of alphabet are added; and, out of all these combined, come names like Hebrew, Samaritan, and Phenician—names through which dialects take the guise of languages.

That these complications increase as we proceed we shall soon find. How the Hebrew comported itself to the Syrian on the north, to the forms of speech on the Tigris and Euphrates on the east, and to the Arabic on the south, is a difficult question: for it must be remembered that, over and above the differences of name, alphabet, and nationality, there was a difference of time; the newest Hebrew being older than the oldest Syriac, and much older than the oldest Arabic.

As far, at least, as name went, the *Aramaic* of the time of the kings of Judah was recognized as a different language from the Hebrew, both before the Captivity and afterwards. "Then said Eliakim, Speak, I pray thee, to thy servants in the Aramaic language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall." "Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake," &c. (2 Kings xviii. 26, 28.) Then they cried "in the Jews' speech unto the people that were on the walls," &c. (2 Chron. xxxii. 18.) This applies to an address of Rabshakeh, on the part of the King of *Assyria*, who, as speaking to Jews, addressed them in *their* language—not in his. I do not look, however, upon this answer as conclusive to the fact that, on all occasions and under all circumstances, the Syrian was unintelligible to a Jew. All that it tells is, that Eliakim, who understood Syrian, considered that Rabshakeh, who was unnecessarily departing from the use of his own mother tongue, would do well in using, out of two languages, the one which, besides being his own, was less patently

plain to the common people than the one he was using. A latent wish too, to let Rabshakeh know that he (Eliakim) could speak Aramaic is not to be overlooked. All that Eliakim said to Rabshakeh might be said by a Dane who spoke Swedish to a Swede unnecessarily talking Danish, or by a Portuguese to a Spaniard under similar circumstances. This means, that I do not look upon the passage as conclusive to the Aramaic and the Judæan having been mutually unintelligible languages; which I think they were not.

In thus calling these two forms of speech *Judaic* and *Aramaic* I give the original terms of the Jews themselves. The Greek, Latin, and ordinary equivalent of Aramaic is *Syrian*. Here it applies to the *A*ssyrian, *i. e.* the language of the subjects of Sennacherib rather than those of Benhadad.

In Ezra we find a similar distinction, the date being the time of Artaxerxes; when the notification that the re-constitution of Jerusalem was going on, and that it ought to be stopped, is written in Aramaic; as were other documents appertaining to the administration of Judea. But too much stress must not be laid on this; inasmuch as a slight difference between the languages would be enhanced by the difference between the alphabets.

In Daniel we get a new term, and it is because this name is an important one; an obscure one; one which, from its ambiguity, has created no little confusion; and one of which the history is mixed up with that of the Aramaic and Jewish, that the preceding *minutiæ* have been indulged in. Along with Shadrach, Meshach, and Abednego, Daniel is brought up under the master of the eunuchs to be taught "the learning and the tongue of the *Chasdim* (*Chaldees*)." Elsewhere the Chasdim and Arameans (Chaldees and Syrians or Assyrians) are associated. Now, it is only in the latter half of the book of Daniel, and only when the kingdom of which Babylon was the capital is con-

trasted with that of the Medes and Persians, that *Chasdim* is a national name. In the earlier chapters, and when the contrast is between the Babylonians and Jews, it means *astrologer*.

The Aramaic that was spoken by Rabshakeh was the language of *A*ssyria rather than Syria. It was also the language of Nineveh rather than Babylon. The Aramaic of Ezra and the earlier chapters of Daniel was also *A*ssyrian rather than Syrian; but it was the Assyrian of Babylon rather than Nineveh.

It is from the Assyrian of Babylon that *Chaldee*, as a name of the later Hebrew, is taken, and it is from Nineveh that we get *Caldani*, as a name of the existing Christians of the parts about Urumiah.

Of the true *Syriac* of Damascus, Emesa, and Edessa, the literary history begins no earlier than the fourth century.

It is Christian. It is embodied in an alphabet which, though it agrees with the Hebrew in the number, order, and names of its letters, differs from it in the form of them: the language itself being in contact with the Greek and encroached upon by it. If it were really spoken in Cappadocia it was the most northern dialect of its class. The Palmyrene, known only by inscriptions of the third century, is either a peculiar alphabet or the ordinary alphabet adapted to lapidary purposes.

In the third century, as now, Irak and Khuzistan were districts in which the Persian and the Arab populations came in contact; and in the third century (and even earlier) the Syrian language was widely current in both Arsacidan and Sassanian Persia. In his life of Antony, Plutarch tells us how Mithridates, a cousin of Moneses, asked for some one who could communicate with him in either Parthian or Syrian. In the seventh century a Syrian abstract of Aristotle's Dialectic is said to have been made for Chosroes Nushirvan. More than

this, the geographical details of the Semitic tribes of south-western Persia are known. The particular population which occupied Khuzistan and Irak was that of the Nabatheans; so-called by both the Arabian and Persian historians; though the name has a wide as well as a limited signification. Masudi writes that Ardeshir Babegan besieged a Nabathean king in Sevad. The date, however, is too early for this to pass as actual history. Tabari, however, states that "at this present time the Nabatheans who dwell in Sewad are descended from the Arameans."

That these Nabatheans were of the rudest is likely enough; indeed, it is specially stated that such was the case. Nevertheless, they could mix up their language with that of the traders, the soldiers, and the common people as well as more learned men. Meanwhile but a little beyond them was the alphabet, the literature, and the civilization of Palmyra—largely Greek; but, at the same time, Semitic as well. It is to the Palmyrene that the lapidary Sassanian most closely approaches.

It is not for nothing that I have gone into these details. With the multiplicity of names and alphabets, the differences between the languages under notice have been exaggerated. Let any one who doubts about their being essentially dialects of a single language prepare himself for the investigation by a due valuation of the extreme differences between the different dialects of Germany, France, or Italy. If he come to the conclusion that such an examination proves too much, and that the result of it is a splitting up of several French, Italian, and German dialects into so many separate substantive languages, I have nothing to say against his conclusion. I have only to ask him to suppose the Arabic, the Syriac, and Hebrew all written in the same alphabet, and compared with one another in the same stage. Unless this be done, differences will be exaggerated and names will mislead.

If this uniformity be admitted, the conclusion must give the comparative recent diffusion of the forms of speech in which it appears—either this or a great indisposition to change. Of the two alternatives, the former is the more likely, though I do not press it as the only one.

The direction in which the stream of language moved is obscure; all that can be said is, that there are none of the languages on the Asiatic side of the Red Sea into which they graduate. The converse is the case in Africa. This induces me to leave the Arabic for the present, and to begin at the other side of the Semitic area, and, having first considered the extremes, to proceed to the consideration of the middle ground.

The *Gheez* is the language of the earliest Æthiopic translation of the canonical Scriptures, of more than one apocryphal portion of them, and of a few writings on ecclesiastical subjects. It is read, at the present time, in the churches, in the way that the Latin is read in the Roman Catholic countries, and the Old Slavonic in Russia. Its alphabet is syllabic, and the writing runs from left to right, and not from right to left, as is the case with the Hebrew, Syriac, and Arabic. The details of its origin we cannot give, nor name its immediate prototype.

Of the descendants of the Gheez, the nearest is that of the present province of Tigré; indeed, the *Tigré* is generally looked upon as modern Gheez, the Gheez as ancient Tigré—the Tigré being a written language; its alphabet, the Gheez with modifications. Of its dialects and sub-dialects we know nothing. The parts about the ancient city of Axum are the probable localities of these two varieties of the Æthiopic.

Gondar, on the other hand, and the southern provinces of Abyssinia, give the *Amharic* area: the Amharic language being spoken at the present time by the majority of the southern Abyssinians; and being written in an alphabet of Gheez origin.

The *Gafat* lies in contact with the Amharic and Agaw

on the north, and the Galla on the south; by both of which it has been encroached on—by the former first, by the latter recently: indeed, the Galla encroachment is still going on. Bruce has given a specimen of it, so has Dr. Beke: who remarks that his own vocabulary is more Amharic than his predecessor's.

English.	Gafat (1).	Gafat (2).
Man (homo)	sabush	sebew
—— *(vir)*	tabátish	———
People	sáboach	———
Woman	ánsit	anset
Boy	bushán	———
Girl	áskharai	———
Head	dámoa	demow
Hair	tságera	chegur
Eye	yena	ein
Ear	ankwagi	ankwagi
Nose	áunfwa	anfu
Mouth	simóta	semota
Lip	kanfarish	semota
Tongue	melásish	melasi
Tooth	sínna	sena
Hand	tsátan	edzhedzhe
Foot	chámme	chama
Bone	damush	———
——	átsemo	atsant
Sky	samái	———
Sun	dzhémber	cheber
Moon	chéreka	tserakit
Star	kókab	kokeb
Fire	esátsh	satawi
Water	éga	ege
Stone	dzhindzish	denguish
Tree	zafi	mazafash
One	édzhe	———
Two	helitta	———
Three	sósta	———
Four	arbátta	———
Five	hámista	———
Six	sédista	———
Seven	sebátta	———
Eight	semínta	———
Nine	zatéñá	———
Ten	asser	

It is into the Amharic that Dr. Beke believes that the Gafat is gradually merging. The special Gafat locality is

a small district in the south of Damot. It apparently falls into dialects, or sub-dialects; since the language of Dr. Beke's informants varied according to the district from which it came. Some gave to almost every word the termination *-ish*; others *-oa*; others no addition at all. The former of these affixes is truly Gafat: the latter is Agaw as well.

The alphabet of the present Arabic is closely akin to that of the Syriac; from an early form of which, the Cufic, it seems to have been derived. But the Arabic of the Koran is not the oldest language of which we find memorials in Arabia. Neither does it give us the only Arabic dialect. Certain valleys in the south-east abound in inscriptions to which the name Himyaritic has been applied. The alphabet of these is the Æthiopic, which differs from all the other Semitic alphabets in being not only written from right to left, but in being syllabic. Whether this give us a new language in the strictest sense of the term is uncertain. It is certain that it gives us as much of one as is given by the Phenician, or even the Syriac. At any rate, it gives us a dialect of the south-east rather than one of the parts about Mecca; a dialect of the fourth century, rather than one of the seventh; and, finally, a dialect which, in its literary aspect, at least, connects Arabia with Æthiopia.

In favour of Æthiopic elements thus introduced upon the cognate Arabic, the Himyaritic inscriptions only give us a presumption. Arabic elements, however, in Africa are important realities. That the present language of Ægypt, Barbary, and large tracts elsewhere, is Arabic is well-known. In all these cases, however, the analysis is, comparatively, easy—the mixture being heterogeneous. Arabic, however, introduced into Æthiopia would be like Dutch introduced into England; in which case it would, with certain words, be hard to say to which language they belonged. Even if the language were, for all practical purposes, Dutch, there might still be a basis in the older tongue.

Mutatis mutandis, this applies to several forms of speech on the Æthiopic frontier—in all of which analysis is required ; in all of which, amid much which is Semitic, there is something that is Æthiopic rather than Arabic. When the Arabic has overlaid two languages instead of one the analysis becomes more intricate.

The languages of Hurur and Adaiel are of this kind.

English.	Tigré.	Amharic.	Arkiko.	Hurur.	Adaiel.
Man	saboi	wond	nas	abbok	adma
Woman	saboite	set	eseet	edok	barra
Head	——	ras	ras	roos	mooiya
Hair	tsuqure	tsequr	——	tsequr	——
Eye	aire(ou)	ain	en	ain	——
Nose	——	afintcha	anf	oof	——
Mouth	——	af	af	adde	aof
Teeth	sinne	ters	inob	sin	——
Tongue	melhas	melas	——	arrat	——
Ear	izne	djoro	izun	ut'hun	——
Beard	tchame	tim	dimne	dubun	——
Hand	eed	eedgekind	——	——	——
Leg	iggere	——	igger	igger	——
Foot	——	tschamá	——	——	——
God	esger	igzer	——	goeta	alla
Sun	tsai	tsai	tsai	eer	airo
Moon	werhe	tcherka	werhe	werhe	alsa
Star	——	quōkub	kokub	toowee	urtoohta
Fire	howwe	a'sat	essaat	issat	gira
Water	mi	waha	mi	mi	li
Wind	nefás	nefás	nefás	doof	arhoo
Rain	——	zinam	——	zenab	rooboo
River	kolle	bahr	——	zer	——
Earth	midre	mider	midur	diche	baro
Hill	amba	amba	dubr	——	——
Mountain	——	tarara	——	sare	alli
Stone	hemne	dengea	——	un	daha
Fountain	ain	mintch	——	ain	——
Fish	——	assa	assur	tulum	kullum
Horse	f'ras	feras	feras	feras	ferasa
One	adde	and	ante	ahad	——*
Two	killete	quillet	killi	kout	——
Three	selaste	sost	selass	sheeste	——
Four	erbahte	arrut	ubah	harrut	——
Five	aumishte	aumist	amoos	hammest	——
Six	sedishte	sedist	soos	sedeest	——

* Numerals said to be the same as the Danakel.

English.	Tigré.	Amharic.	Arkiko.	Hurur.	Adaiel.
Seven	shubarte	subhat	subhu	sate	——
Eight	shumunte	semint	theman	sut	——
Nine	tisháte	zetti	tse	zeythan	——
Ten	ashur	assin	assur	assir	——

Another language of this kind is the

English.	Gindzhar.	English.	Gindzhar.
Man	rádzhil	*Leg*	kurah
Woman	marra	*Foot*	kafat kurái
Boy	dzhénna	*Day*	mahar
Girl	bint	*Night*	liél
Father	ábu	*Morning*	sóbahh
Mother	um	*Evening*	ashir
Brother	ákhu	*Earth*	wóta
Sister	okht	*Water*	álma
Head	ras	*Grass*	gesh
Hair	shar	*Mountain*	gállah
Eye	éin	*River*	hor
Nose	adán	*Good*	sámmi
Mouth	shamak	*Bad*	fassil
Neck	raggaba	*Black*	áswad
Hand	id	*White*	ábiad
Arm	derah	*Red*	áhmar.

Of the following, the former is the dialect which most approaches the Himyaritic; the latter that of the island of Sokotra.

English.	Mahari.	Sokotran.
Back	dara mothan	tadah
Belly	djof	——
Cow	bakarét	——
Donkey	heir	——
Eyebrow	ahajor	hajhar
Fire	sheewot	sheiwat
Father	heb	——
Fish	seit	sodah
Frog	dthafzat	——
God	bal	——
Hair	shof	shif
Knee	barak	——
Milk	ishakhof	huf
Mouth	warak	——
Nose	nakhrir	nahir
Red	aufar	aufer
Rice	hiraz	arhaz
Sun	heiom	shohum
Star	kabkob	kokab.

We now return to the Hebrew and Syriac in the newer forms. The language of the Talmud, written in a modification of the Hebrew alphabet, represents the language of the Jews after the destruction of Jerusalem. It has largely influenced the Hebrew of common life in conjunction with other causes; so much so that it may be doubted whether this latter be a true vernacular; by which I mean, that is it to be compared with Latin as spoken by a mass of individuals who have learned it either directly or indirectly through books rather than with the Italian or Spanish which have developed themselves freely and spontaneously. In all languages the continual reference to written works developes an artificial element. In the modern Jewish this is believed to be considerable. It is a matter, however, upon which no one but a learned and critical Jew can speak with confidence.

The same applies, in a still greater degree, to the fragmentary Samaritan.

The same, too, to the modern Syriac. It is said to be spoken by a few individuals in the Lebanon. It would, perhaps, be better to say that there are some individuals in the Lebanon who can speak it.

Further north, the evidence of either it or an allied dialect being a true vernacular improves; it being specifically stated that most of the Nestorians, though they use their own language in intercourse with each other, are able to speak the so-called Tartar of the Turks around them with ease and fluency. Very few, however, have any tincture of literature; their MSS. being scarce, and printed works, up to A.D. 1829, non-existent. In that year, however, the Gospels were printed from a copy, obtained from Bishop Mar Johannan, through Dr. Wolff, by the British and Foreign Bible Society. In 1840, the American missionaries introduced a printing-press; so that, over and above some important translations from the Scriptures, a series of tracts, from the Dairyman's Daughter to Dr. Watts's hymns, has been published. In

thus adapting an ancient language to the spiritual wants of a poor and illiterate community of oppressed Christians, the names Perkins, Halliday, Grant and Stoddart, to the preface of whose grammar of the Modern Syrian the foregoing facts are due, are honourably conspicuous. The schools of the mission have gradually increased in number, and in 1853 they amounted to eighty.

We can scarcely consider either the modern Syriac or the modern Hebrew as a true spontaneous development of the old language. Literary influence has engendered an artificial element in them; and the fact of every community where either is spoken using a second language has taken them out of conditions under which true philological growth proceeds. What they *do* illustrate is, the laws by which such forces as the ones just noticed act—and, in this respect, they deserve all the attention that has been awarded them.

Even the Arabic is scarcely a language that has been left to its own natural growth. Except in the ruder dialects of Arabia itself, of which we know little or nothing, the Koran has always exercised a conservative influence; whilst, in Malta, where there is no Koran, there is a second language.

* * * * * *

English.	Arabic.	Syriac.	Hebrew.
Head	ras	rish	rosh
Hair	saro	shar	sear
Eye	ayn	eyn	ayn
Ear	adzn	adno	ozen
Nose	anph	hhatm	aph
Mouth	pham	phum	pi
Tooth	sen	sheno	shen
Tongue	lishan	leshono	lashon
Hand	yad	yad	yad
Foot	rigl	reglo	regel
Sun	shams	shemsho	shemesh
Star	kaukab	kukbo	kokab'
Day	yawm	yeum	yom
Night	laila	lailo	laila
Fire	anisat	eshotto	esh
Water	ma	mayo	mayim

English.	Arabic.	Syriac.	Hebrew.
One	akhad	hhad	ehhad
Two	thuna	tharin	shanim
Three	thaleth	tholth	shelosh
Four	arbat	arba'	arba'
Five	hhams	hhamesh	hhamesh
Six	sit	sheth	shesh
Seven	sab'	sheba'	sheba
Eight	samâra	thmon	shemoneh
Nine	tish	tsha	tesha'
Ten	ashar	'sar	'asar.

* * * * * *

The *Amazig* (or Berber) area is the largest in Africa, extending from the confines of Egypt to the Atlantic Ocean. More than this—the Canary Islands, until the extermination or fusion of their aborigines, were Amazig.

Again—the ancient Mauritanians and Gætulians were not only the occupants of the Amazig area, but of Amazig blood. Of Amazig blood were the native tribes with which the Greeks of the Cyrenaica came in contact. Of Amazig blood were the native tribes with which the Phenicians of Utica and Carthage came in contact. The subjects of Masinissa and Jugurtha occupied localities of which the ancient names are explained by means of the modern Amazig.

At the present time there are five names for five divisions of the Amazig populations, and seven names for the Amazig forms of speech. How far either series is natural is another question.

(1.) The *Kabails*—who speak the Kabail language, are the Amazig of the northern part of Algiers rather than Morocco.

(2.) The *Showiah* are the Amazig of Morocco rather than Algiers. They occupy, however, some of the central districts of Algiers; their language being the Showiah.

(3.) The *Shiluk* lie to the south of Morocco, their language being the Shiluk.

(4.) The *Berbers* belong to the south-eastern parts of Algiers, to Tunis, to Tripoli, and the corresponding

parts of the Sahara. Their dialects are the *Larua* and *Zenaitia.*

The extent to which the few fragments of the Lancerotta and Fuerteventura dialects of the Canary Islands agree with the Shelluh may be seen from the following table :—

English.	Canary.	Shellub.
Barley	temasin	tumzeen
Sticks	tezzezes	tezezerat
Palm-tree	taginaste	taginast
Petticoat	tahuyan	tahuyat
Water	ahemon	amen
Priest	faycag	faquair
God	acoran	mkoorn
Temple	almogaren	talmogaren
House	tamoyanteen	tigameen
Hog	tawaeen	tamouren
Green fig	archormase	akermuse
Sky	tigot	tigot
Mountain	thener	athraar
Valley	adeyhaman	douwaman.

The Canary Islanders were called Guances, and their language the Guanch.

CHAPTER LXVII.

The Agau, Agaw, or Agow, and Falasha.—The Gonga dialects.—The Kekuafi.

Agaumidr = Agau-land, and one of the vocabularies of Dr. Beke, is headed *Agau of Agaumidr:* a name which suggests the notion that one part of the Agau area was more decidedly Agau than the remainder. And this seems to have been the case; since *Agaw* is either an Amharic or a Gheez term; *Aghagha* being the native name.

English.	Waag.	Faslaha.	Agaumidr.
Man (homo)	egir	ira	aghi
—— *(vir)*	gelua	garwa	ngardzhi
People	yek	——	aghi
Woman	yehona	yewina	hona
Boy	ashkir	korri	ansai
Girl	yehon-ashkir	korra	ansagha
Head	aur	agher	ngari
Hair	tsábka	aghet	tsitsifi
Eye	yel	ili	el
Ear	keretz	anko	ankwagi
Nose	yassin	komba	san
Mouth	miya	af	kambi
Lip	kifar	kanfer	kanfar
Tooth	erruk	írku	arkui
Tongue	lakh	lanah	tsangi
Hand	nen	nan	taf
Foot	tsab	——	chappi
——	chafu	lukkokochám	chammi
Bone	ngas	ngach	ngats
Blood	bir	karbat	beri
Sun	kwora	kuara	awas
Moon	arba	serk	arfa
Star	tsegaloa	chingaroa	bewa

English.	Waag.	Faslaha.	Agaumidr.
Wind	figia	——	nefas
Rain	suwa	sua	heri
Fire	lía	eá	ag
Water	ákwo	agho	agho
Hill	aroa	debba	kan
Plain	shuwa	wulágha	wutághi
Stone	karnga	kringa	karing
Tree	zaf	chafa	— —
——	——	——	satsi
——	haa	kana	kani
Rivers	wirba	kura	beni
Lake	bahár	——	bar
One	lowa	lagha	laghu
Two	linga	linga	langa
Three	shakwa	sigha	shuga
Four	siza	sigha	shuga
Five	akwa	ankua	ankua
Six	walta	wolta	walta
Seven	langata	langatta	langatta
Eight	sohota	saghotta	saghatta
Nine	tsaicha	sessa	sesta
Ten	tsikka	chikka	tsikka.

The *Agaw* is bounded on the east, north, and north-east by the Tigré; being spoke in the province of Lasta, and along the banks of the Tacazze. The particular dialect of the district named Waag is called Hhamara—which, word for word, seems to be Χαμάρα and Amhara; the former term being as old as the time of Agatharchides, who uses the expression Χαμάρα λέξις for one of the languages of these parts. In the southern parts of Lasta, the Agaws are genuine mountaineers. In Waag, and along the Tacazze, the land lies somewhat lower. As a general rule, however, the Agau districts lie in the more impracticable parts of Abyssinia, and the dialects, *pro tanto*, take the appearance of aboriginal forms of speech. The Agaws of Waag are the Tsherats Agaws of Bruce.

Gonga is a name found in Ludolf: who places the tribes to which he applies it in the Bahr-el-Abiad, about 10° N. L. Dr. Beke has supplied as vocabularies for the forms of speech referable to this class; (1.)

the Kaffa; (2.) the Woraita; (3.) the Wolaitsa; (4.) the Yangaro. Word for word, I imagine that *Yangaro* is *Zinzero* or *Gingero*, a name which in the old maps denotes one of the most southern provinces of Abyssinia. To this district belongs Enarea, believed to have been once a Christian kingdom. Now, however, it is overrun by the Galla.

The name Gonga is native. In the western parts of the valley of Bahr-el-Abiad, visited by Dr. Beke, and named in the native dialect *Shinasha*, in Agáwi, *Tsintsi*, in Amharic and Gafat *Shinasha*, and converted by the Portuguese into *Chinchon*, the natives believe that, before the invasion of the Gallas, their country was both populous and powerful, and their language was spoken far, to both the south, and the west. They also apply the name *Gonga* to a large tract of country to the south.

English.	Gonga.	Kaffa.	Woratta.	Yangaro.
Man (*homo*)	aso	——	asso	assu
—— (*vir*)	lugsho	——	atuma	gunagúsha
People	asachi	——	——	——
Woman	macha	——	machoa	nawase
Boy	lolo	——	naha	nangoto
Girl	na	——	machenat	keredzho
Head	toko	tommo	kommo	——
Hair	chig	fungilla	kommo (?)	——
Eye	abo	afi	afo	——
Ear	wadzho	wamo	aitsa	——
Nose	sicho	sullia	sidi	——
Mouth	nono	nona	nona	——
Lip	lelfo	nono	mitharsa	——
Tooth	gasso	gasho	acha	——
Tongue	elbeto	milaso	intsarsa	——
Hand	kiso	kusha	kushia	——
Foot	chammi	——	——	——
God	Yiko	Yero	Tsossa	Balamo
Sky	daro	——	——	bidáni
Sun	aba	abo	awa	ánwa
——	ainehei	——	——	——
Moon	azicha	agino	agena	kita
——	gumbehei	——	——	——
Star	keno	kurchihe	tsolentsa	garkamo

English.	Gonga.	Kaffa.	Woratta.	Yangaro.
Earth	decho	showo	saha	donokamo
——	affareni	——	——	——
Wind	dzhongo	——	agatsa	kocho
Rain	amso	——	ira	iro
Fire	tamo	kako	tammo	gea
Water	acho	acho	hatsa	akka
Stone	suco	hechechence	shucha	shuha
Tree	mitto	mitto	mitsa	ihho
One	ikko	ikka	itta	isso
Two	gitta	gutta	laha	hep
Three	kedzha	kedzha	hezza	kes
Four	auda	haudda	hoida	achech
Five	hucha	hucha	huchesa	huch
Six	shirta	shirita	husupona	isson (?)
Seven	sabata	shebata	lapona	nafun
Eight	seminta	shiminta	hospona	nangiri
Nine	dzheta	yidea	hodúpona	izgin
Ten	tacha	ashiri	tama	assir.

Word for word, *Kekuafi* is Eloikob. Let us see how this can be. Eloikob is the native name: the name which certain tribes of the part of Africa now under notice give themselves. Their neighbours, the Wakamba, who lie between them and the coast, and from whom the term has been taken, change it into *Akabi*, for the singular, and *Mukabi*, for the plural, number. A further change converts it into *Mkuafi*, and *Wakuafi*. The Eloikob, or Kekuafi, area, lies, then, in contact with that of the Wakamba

English.	Ukuafi.	English.	Ukuafi.
Man	ortaba	*Bone*	orl-oido
Nose	orldungnana	*Hand*	engaina
Head	eluginia	*Foot*	engeju
Hair	orlbabíd	*Day*	engorlon
Face	engomon	*Sky*	engadambo
Ear	engiok	*Sun*	engorlon
Eye	engon	*Moon*	orlaba
Tooth	orlala (?)	*Star*	orlogirai
Tongue	orlala (?)	*Earth*	engurlu
Back	orl-gúnim	*Bird*	enkeni
Beard	osirírimi	*Fish*	esingeri.
Blood	osarge		

CHAPTER LXVIII.

The Coptic.—The Bishari.—The Nubian Languages.—The Shilluk, Denka, &c.—The Mobba and Darrunga.—The Galla Group.—The Dizzela, Dalla, Shankali or Shangalla.

THE language of Ægypt in its oldest form is that of the oldest hieroglyphic inscriptions. Upon the details of the interpretation of the hieroglyphics themselves I can form no independent opinion. I can only remark that the strictest test of a deciphered cypher, viz. that of enabling the master of it to apply it according to the rules of its decipherers and to obtain a result of literal and self-apparent accuracy, is one which in the existing transliterations is not come up to. If otherwise, why have we not a series of old Ægyptian texts in the ordinary Coptic alphabet, of which an ordinary Coptic student could judge?

The language in its newer form is written in an alphabet derived from the Greek, and embodies an early translation of the New Testament, parts of the Old, and several ecclesiastical compositions. It falls into three dialects: the Sahitic, or Thebaic, of Upper, the Memphitic of Middle, Ægypt, and the Bashmuric of the Delta; all giving a considerable mixture of Greek words: which, in the Bashmuric, are the most numerous.

As a true vernacular it is extinct; at least, though I have heard of its being still spoken, I have not succeeded in finding the details of the evidence. Neither would the mere fact of its being spoken make it a true verna-

cular. It might be spoken merely as any other literary language might be used in conversation. It is the Arabic that has superseded it; in the case of which language the difference, in Ægypt, between the blood and the speech is considerable.

In structure the Coptic is more simply agglutinate than the full Semitic tongues, with which it chiefly agrees in the personal and possessive pronouns. It is often (perhaps generally) treated as Sub-semitic; though in the application of this name ethnographical reasons have, either consciously or unconsciously, been mixed up with philological ones. That it is, to some extent, Semitic is true; but it is inconsistent to make it this to the exclusion of other languages that are more so. It will be noticed again in the sequel when a language from a very different quarter—the Basque—comes under notice.

It is the valley of the Nile which gives us Egypt; the plateaux and hills between the river and the Red Sea being other than Egyptian. This is what they are now. This is what they seem to have been at the beginning of the historical period. That the Arabic prevails largely in these districts is well-known: indeed, in the northern half it prevails exclusively. The blood, however, is less Arab than the language: while the language itself, as we proceed southwards, becomes other than Arabic. In the parts about Kosseir, the *Bishari*, or *Beja*, is spoken; the Bishari tribes being the conquerors of the Ababde; the Ababde being Bishari, and the Bishari Ababde, with this difference—the Bishari speak their own language, the Ababde have exchanged it for the Arabic. Such, at least, is the common statement; the presumptions being in favour of it. At the same time the evidence is capable of improvement. That the Ababde are other than Arabs is shown by their colour and by the texture of their hair. They may, however, have been other than Arab, and yet not, necessarily, Bishari. The presumptions, however, as aforesaid, are in

favour of the common doctrine. The Ababde lie nearer to the Nile; the Bishari to the sea. Both extend into Nubia; both into Egypt.

The country about Suakin is the occupancy of the Adareb, of whose language, *eo nomine*, I have seen no specimen. A *Suakin* vocabulary, however, *eo nomine*, is Bishari.

No Bishari compositions are known; nor is it known that the Arabic alphabet has been applied to the language —though the tribes that speak it are, with few or no exceptions, real or nominal Mahometans. For the Hadendoa and Hallenga languages, vocabularies, *iis nominibus*, are wanted. They are spoken between the Mareb and the Tacazze; the few words known as *Taka* or *Boje* (? *Beja*) probably represent them.

In language, as well as in physical form, and in geographical position, the nearest neighbours to the Bishari are the *Nubians*.

Nubia begins where Egypt ends, *i. e.* at Assuan, or Syene; and where Nubia begins a new language presents itself. We may call it *Nubian*: subject to the necessity of remembering that the term has a wide and a restricted sense. There is the name of the class and there is the name of a special dialect.

The Nubian class falls into two divisions of uncertain value; (1.) the *Nubian Proper*, (2.) the *Koldagi*.

The Nubian Proper is spoken along the Nile, from Egypt to Sennaar; falling into three dialects, (1.) the *Kensy* of Kenúz on the north, (2.) the *Noub*, or Nubian, in the limited sense of the word, in the middle districts, and (3.) the *Dongolawy* of Dongola. The Nubians are also called Berbers, Berberins, or Barabbra; a term which, from being applied to the Amazig tribes, has occasionally created confusion. It is the Nubians, however, to whom it applies with the least impropriety.

One of the numerous languages of Kordovan is named the *Koldagi*, and I believe that it is the language of the

capital. It is, however, only one form of speech out of many. Like the Nubian, it is known through vocabularies only. Like the Nubian, it is the language of a rude and imperfectly Mahometan population. Its Nubian affinities were pointed out by Rüppell.

English.	Bishari.	Nubian.	Koldagi.
Man	otak	itga	kordu
Woman	tataket	ideynga	——
Head	ogurma	urka	oar
Hair	tamo	shigertyga	——
Eyes	tilyly	mainga	kale
Nose	ogenuf	soringa	hein
Tongue	medabo	——	——
Mouth	oyaf	akka	aul
Teeth	tongrek	nyta	gehl
Ear	tongy	okiga	uilge
Beard	hamoi	sameyga	——
Foot	ragad	oyga	kuddo
Sky	otryk	sema	——
Sun	toyn	mashakka	es
Moon	ondzhim	inatiga	nundo
Star	——	windzhega	ondu
Fire	toneyt	ika	eka
Water	ayam	amanga	otu
Tree	——	dzhollaga	saleg
Stone	awey	——	kagen
One	engaro	werka	——
Two	molobo	onogha	——
Three	mehay	toskoga	——
Four	fadyg	kemsoga	——
Five	eyyib	didzha	——
Six	essagour	gordzhoga	——
Seven	essarama	kolodga	——
Eight	essambay	idonoga	——
Nine	ogamhay	oskoda	——
Ten	togaserama	dimaga	——

To the south of Obeyd, the capital of Kordovan, the geography is obscure. In Africa, however, we may often procure specimens of a language where we fail in finding the place where it is spoken. This is because it is the land of slavery; and because residents in any of the great centres of the traffic may generally find representatives of even very distant languages. The vocabularies may be relied on; because when a man says that such

or such a word means *horse*, *man*, and whatever else it may be, he is to be believed. Their geography, however, is to be criticized; because when we hear that such or such a place lies so many miles west of so and so, the likelihood of error, both in respect to distance and in respect to the points of the compass, is considerable.

I find it difficult to say where Kordovan ends and Sennaar begins. Sennaar, pre-eminently an African—not to say a Negro—country, is also the occupancy of the Sheyga Arabs; and where Arabic is the current language, the indigenous dialects stand a fair chance of being neglected. Such is the case with Sennaar. Of non-Arab vocabularies brought from Sennaar, in the limited sense of the term, I know none. All I know is certain vocabularies brought from certain frontier districts, which may reasonably be believed to belong to Sennaar forms of speech. The proportion that the *indigenæ* bear to the Arabs is unknown. The chief native population, however, is called Funge. But who has ever seen a specimen of the Funge, *eo nomine ?*

That some, however, of the languages spoken to the south of Obeyd represent the Funge is probable. Of these we have samples in Rüppell, and others. Thus—

The *Shabun* is said to be spoken to the south of both the Kordovan and the Sennaar frontiers. It is not *very* closely allied to anything. It is nearest, however, to the *Fertit*—the most southern of the languages of Rüppell.

The *Shilluk*, whose name, from the fact of its appearing elsewhere, I imagine to be Arab rather than native, lie on the Bahr el Abiad, and, like the Denka, their frontagers, are Pagans.

The *Fazoglo* language is the same as the Qamamyl of Caillaud, and—less like the Shilluk than is the Denka—apparently belongs to the same class; that class being one of small dimensions.

There is an imperfect Mahometanism in Darfur, the country of the *Furian* language; of which only one

language (probably one out of many) is known by vocabularies.

(1.)

English.	Furian.	Takeli.	Fertit.	Shabun.
Man	duedeh	ead	koshi	le
Head	tobu	aik	kummu	eldah
Eye	kuli	undik	allah	leg
Nose	dormi	endir	alu	nagul
Mouth	udo	engiarr	ammah	keing
Tooth	kaki	nim	ensi	engar
Tongue	dali	auga	timi	denkela
Ear	dilo	hennu	utai	neni
Hand	donga	ora	adgianas	nimel
Foot	taroh	dakaak	tibrenu	ongi
Fire	utu	ebe	ouwe	yah
Water	kori	ek	ongou	knaf
Sun	dulle	ani	aloh	kwedyude
Moon	dual	oar	ibue	eiwah
Star	uri	lain	berabe	robah
Tree	kurne	fa	donzu	yareh
Stone	dete	arnan	ekbur	kokol.

(2.)

English.	Shilluk.	Denka.	Fazoglo.
Man	uguilu	moed	meloko
Head	uidzh	nam	allo
Eye	uang	ninu	are
Nose	ung	oum	kara
Mouth	dok	tok	antu
Tooth	lek	ledzh	dovidit-ufuti
Tongue	leb	leb	halla
Ear	yib	yet	ilai
Hand	kiam	ruib	raba
Foot	lustiella	kwen	——
Fire	maidzh	maid	mo
Water	fi	fiou	fi
Sun	kiong	akol	mondzo
Moon	goi	fai	shig
Star	kielo	kuol	iso
Tree	yad	tiem	engoule
Stone	niarkiddi	kur	bele.

The following are to the south of the Denka and Shilluk areas.

(3.)

English.	Dor.	English.	Dor.
Man	boodoo	*Hair*	biddoo
Woman	koomara	*Forehead*	hickomoo

English.	Dor.	English.	Dor.
Eye	komo	*Sun*	kade
Nose	homogi	*Star*	kir
Lip	taragi	*Water*	mini
Beard	betara	*Wood*	ungor
Foot	umbundo	*Fish*	gooboo
Fire	fudoo	*Bird*	umboroam.
Sky	hitero		

(4.)

English.	Nyamnam.	English.	Nyamnam.
Man	koombai	*Flower*	mooma
Boy	godee	*Shield*	abrooda
Girl	umbagadda	*Lance*	baasoo
Slave	buroo	*Trombash ?*	gangoo
Chief	mumba kindoo	*Knife*	sali
Woman	meckeri	*Pig*	akoroo
Hut	beia	*Fire*	yaw
Elephant	omburra	*Wood*	naaki
Buffalo	jari	*Pipe*	cabunga
Antelope	ombuddi	*Tobacco*	goondoa
Fowl	kundoo	*Come here*	moicundoora
Ivory	rinda omburra	*Go*	mundo.

The *Mobba, Maba,* or *Bóra Mábang* is the language of Waday Proper, and the chief tongue of Darsaleh : being understood by many populations to whom it is not vernacular. It is known by a few specimens in the *Mithridates*, and by a longer vocabulary of Burchardt's. Barth, too, has collected more than two thousand words of it, along with some phrases and a translation of the Lord's Prayer, a part only of which is published. The tribes who speak it are—

1. The Kelingen.	7. Kumo.	13. Bili.
2. Kajanga.	8. Jambo.	14. Bilting.
3. Malánga.	9. Abùe Gedam.	15. Ain Gamara.
4. Madaba.	10. Ogodongda.	16. Koromboy.
5. Madala.	11. Kawak.	17. Girri.
6. Kodoyi.	12. Ashkiting.	18. Sheferi.

Mararit and *Menagon* are the names of two tribes of the Abu Sharib, who are specially stated to speak the same language—a language in which Barth has collected, but not published, about 200 words, along with a trans-

lation of the Lord's Prayer. The Tama speak an allied dialect. As for the remainder of the group, it is said to consist of numerous tribes whose dialects differ so much, that one can scarcely understand the other without recourse to the Mobba. The *Mimi* are said to speak a peculiar language, so are the *Kaudard:* as also the *Koringa*, about 17° N. L.

(1.)

English.	Mobba.	English.	Mobba.
Head	kidjy	*Sun*	anyk
Hair	soufa	*Moon*	ayk
Eye	kapak	*Stars*	meniet
Nose	kharsounak	*Day*	dealka
Cheek	ghambilanak	*Night*	kosonga
Beard	gamur	*Fire*	wossyk
Mouth	kana	*Water (rain)*	andjy
Teeth	saateni	*Stone*	kodak
Tongue	adalmek	*Mountain*	——
Ear	kozah	*Wood*	songou
Neck	bitik	*River*	bettak
Arm	galma	*Bird*	abyl
Hand	kara	*Fish*	hout
Foot	djastongoly	*Milk*	sila.
Blood	ary		

(2.)

English.	Dar-runga.	English.	Dar-runga.
Man	kamere	*One*	kadenda
Woman	mimi	*Two*	embirr
Eye	khasso	*Three*	attik
Ear	nesso	*Four*	mendih
Hand	tusso	*Six*	sabotikeda
Foot	itar	*Seven*	ow
Sun	agning	*Eight*	sebateis
Water	tta	*Nine*	atih
Fire	nissiek	*Ten*	bûf.

The Bishari (for it is to them that we must now return) are succeeded by the most northern members of the great *Galla* class.

Next to the Caffre and Berber this is the largest of all the African groups. It is also a complete one; at any rate, it falls into three well-marked divisions: (1.) the *Danakil;* (2.) the *Somauli;* (3.) the Ilmormo, or

Galla Proper. It has a vast *known* extent from north to south. It has a vast *unknown* extent from east to west. It has an irregular outline, being deeply indented by the languages of the Abyssinian class; or, rather, it, itself, cuts deeply and irregularly into Abyssinia—for the Galla tribes have long encroached upon the southern provinces of that empire; and much that was once Semitic is now Galla. Bounded on the north by the Bishari and Nubian, and on the east by the sea, it is limited by the Tigré, Amharic, and other languages in the north-west. South, however, of the latitude which coincides with the southern boundary of Abyssinia, it extends indefinitely inland. In the parts about Hurur the Semitic forms of speech protrude themselves largely and irregularly. To the south-east it comes in contact with the northernmost members of the Kaffir family: the boundary lying near, but not on, the Equator. The Ukuafi seem to touch it on the interior.

The Galla population is pastoral rather than agricultural, and African rather than either Negro or Arab in physiognomy; *i. e.* the colour is more brown than black, the features more prominent than depressed, the hair long and twisted, rather than woolly. Paganism is still rife amongst the southern, or pure Galla (or Ilmorma) tribes: an imperfect Mahometanism is adopted by the Danakil. Fragments of an early Christianity—Abyssinian in its origin—are believed to be discoverable. The language is known both by grammars and vocabularies. It is unwritten; *i. e.* there is no native alphabet, and no application of the Arabic.

The *Danakil* call themselves *Afer*, and it is not improbable that the term *Africa* comes from them. The Egyptians may have diffused it. *Danakil* itself is, like so many others, a word strange to the language to which it applies. I cannot but think that, word for word, it is *Dongola*, yet the Dongolawy are Nubians. Probably, some third population gave them both the same name.

The Danakil begins between Suakin and Arkiko, and extends from the Red Sea to the frontiers of Abyssynia.

The *Somauli* area begins near the straits of Babel-mandel, and runs southward and inland; Berbera, the great slave mart being the chief Somauli town: the Somauli tribes, too, being the occupants of the parts about the Semitic town of Hurur.

The *Galla Proper*, or *Ilmormo*, belong to the interior rather than the coast, their area being one of great, but unknown magnitude, with a sinuous outline, and an encroaching frontier. Sometimes this encroachment is effected at the expense of the Danakil: sometimes (perhaps oftener) at that of the Abyssinians. The former, for instance, has given way before the Asubu, the latter before the Edjow, tribes. The kingdoms of Shoa and Efat are, now, more Galla than Abyssinian. The town of Ankober is a Galla capital: though mixed in respect to its population. No tribe in Africa has the discredit of being ruder and more savage in its warfare than the Gallas. Their physical appearance is that of the Bishari rather than the Negro.

English.	Galla.	Danakil.	Shiho (about Arkiko).*
Man	nama	——	——
Woman	rete	——	——
Head	mata	ammo	ammo
Hair	refensa	——	——
Eye	hedzha	inte	inte
Nose	funyan	san	san
Tongue	arruba	——	——
Mouth	affan	afa	afa
Teeth	ilkae	budena	ekok
Ear	gura	——	——
Beard	arreda	——	——
Foot	fana	——	——
Sun	addu	aero	airo
Moon	dzhea	alsa	alsa
Star	urdzhe	ettukta	ittuk
Fire	ibiddeh	gira	gera
Water	veshan	leh	le
Tree	mouka	——	——

* The Arkiko of the town is Amharic.

English.	Galla.	Danakil.	Shiho (about Arkiko).
Stone	dagga	data	dak
One	toko	inneke	inek
Two	lumma	lumma	lamma
Three	sedde	sudde	adda
Four	affur	fere	afur
Five	shur	konoyoie	kon
Six	dzha	lelehe	leh
Seven	turbah	melhene	melhen
Eight	seddet	bahara	vahr
Nine	suggul	segala	suggai
Ten	kudun	tubban	tummum.

The following are languages, more or less isolated, of the Abyssinian frontier.

(1.)

English.	Dizzela.	English.	Dizzela.
Man	gunza	*Tree*	gea
Woman	kwa	*One*	metama
Head	illukoma	*Two*	ambanda
Eyes	illikumah	*Three*	kwokaga
Nose	kotuma	*Four*	zaacha
Ear	tsema	*Five*	mankús
Teeth	kuusma	*Six*	wata
Tongue	kotettuma	*Seven*	linveta
Sun	woka	*Eight*	sugguata
Moon	bega	*Nine*	sasa
Star	bega	*Ten*	chik'ka.
Water	iah		

(2.)

English.	Dalla.	English.	Dalla.
Man	kwa	*One*	illa
Woman	dukka	*Two*	bella
Head	annasunga	*Three*	sette
Eyes	wa	*Four*	salle
Nose	bubuna	*Five*	bussume
Ear	ukuna	*Six*	erde
Sun	wah	*Seven*	varde
Moon	terah	*Eight*	kwon kweda
Stars	shunda	*Nine*	kwuuntelle
Fire	tuma	*Ten*	kwuullakudde.
Stone	uga		

(3.)

English.	Shankali.	Agawmidr.
Seven	langitta	langata, &c.—*Agaw*
Sun	oka	——
Sky	——	wak—*Galla*

English.	Shankali.	Agawmidr.
Star	bawa	bewa—*Agaw*
Water	aya	ahu—*Agaw*
Rain	dema	———
Cloud	———	dimna—*Agaw*
Smoke	tukwa	tikki—*Tigré*
Clay	tukwa	dhoke—*Galla*
Tree	mugha	muka—*do.*
Shade	gisa	chiso—*Gonga*
Spring	aimusa	mincha—*Agaw*
Market	gabea	gebaia—*Galla*
Bridle	sugha	lughwam—*Agawi*
Whip	jilanda	halinga—*do.*
Mouth	sima	*simota*—*Gafat*
Tooth	kussa	gasso—*Gonga*
Rainy season	chiña	gana—*Galla.*

In Salt, the Dalla and Dizzela, like the language represented by the third vocabulary, are given as Shangalla. They are all spoken by Negroes rather than true Abyssinians.

CHAPTER LXIX.

The Kaffir Class of Languages.

WITHIN a degree or two of the Equator the Galla and Ukuafi are succeeded by that large class of languages, which those who have no dislike to double names call *South African*, whilst others, who have no objection to using a word in a general as well as a particular sense, call *Kaffre* or *Kaffir;* a word which is both the name of a class and the name of a particular division.

On the western coast the languages of this group appear *north* of the Equator, and, with the exception of the Hottentot area, they cover all the intervening space.

Their peculiarities of grammar have been carefully studied and illustrated.

(1.) If a new word be introduced into the language of the Amakosa Kaffres, it takes an inseparable prefix before it can become naturalized. *Priest*, for instance, becomes *um*-priest; *Pharisee*, *Um*-pharisee. In the words *um*-tu = *person;* *i*-hashe = *horse;* *in*-kosi = *captain;* isi-*caca* = *servant;* *u*-sana = *infant;* *um*-lambo = *river;* *u*-buso = *face;* *aku*-tya = *force;* *aba*-ntu = *people;* *ama*-zwe = *words;* *in*-komo = *cattle;* *imi*-ti = *trees*, &c., the syllables in Italics are wholly foreign to the root. Adventitious, however, as they are, the system of prefixing them is general.

(2.) When two words come into certain syntactic relations, one of them changes its initial letter according to that of the other, just as if, in English, we said, for

sunbeam or *white man*, *bunbeam* (or *sunseam*) for *whiteman* (or *miteman*).

(3.) The prefix, however, is part of the word; whence it follows that, for the purposes of determining the change which one word, in these syntactic relations, impresses on another, we must look to the initial letter (or letters) of the prefix rather than to those of the words to which it is united. A word (no matter how it begins) takes *um* as its prefix; the rule being that when one word begins with *um* the other begins with *w*. The Kaffre for a *man of the people* is *um*-tu *wa*-bantu, whereas a *captain of the people* is *in*-kosi *ya*-bantu.

In this way the System of Prefixes and the System of Alliteration, in the Amakosa Kaffre at least, are connected.

That facts of this kind should tell upon the phraseology of the grammarian is only natural. They give him his declensions; for it is clear that according to the nature of the prefix we may arrange the nouns to which they are united into classes. Doing this, we may talk of the Classification of Nouns, just as Latin scholars talk of the Declensions.

Again—the form of the Plural is often determined by the prefix. Thus, in Bakeli:—

First Declension.

SINGULAR.	PLURAL.
a-vata=*chest*	*bi*-vata=chests
a-bobi=*hat*	*bi*-bobi=*hats*
i-eli=*tree*	*je*-li=*trees.*

Second Declension.

SINGULAR.	PLURAL.
di-kaki=*stone*	*ma*-kaki=*stones*
di-eki=*law*	*m*-eki=*laws.*

And so on for seven other classes or declensions; the number of classes in the Bakeli being nine. In other languages, however, they are more numerous; *e. g.* in the Herreo they are eighteen.

The origin of these prefixes is another question. They are noticed here for the sake of ascertaining their value as characteristics.

The forms of speech which immediately underlie the Galla and Ukuafi are the following—belonging to the inland districts rather than to the coast. On the coast the language is the Suaheli, Suwaheli, or Sohili, containing numerous Arabic elements and partaking of the nature of a Lingua Franca.

English.	Wanika.	Wakamba.	Msambara.	Sohili.
Man	muta	muntu	mgossi	mtu
Woman	mtsheta	muka	mdere	mtunke
Head	dzitzoa	mutue	mtoe	kitoa
Eye	dzityo	ido	yisso	dshito
Nose	puła	embola	pum	pua
Tongue	lammi	uimi	uraka	ulimi
Tooth	dzino	ino	zino	dzhino
Ear	sikiro	idu	gutui	shikio
Hand	mukono	mukono	mukono	makono
Foot	gulu	mudumu	emrondi	gu
Sun	dzua	kua	zua	dzhua
Moon	muesi	moi	muesi	muesi
Star	nioha	nioa	niniesi	niota
Fire	muotto	muagi	muotto	muotto
Water	madyi	mandzi	mazi	madzhi
Stone	dziwe	dziwe	ziwe	dzhiwe
Tree	muhi	mutte	muti	mti
One	emmenga	umue	mosi	emmodsha
Two	embiri	ili	kaidi	embili
Three	tahu	itatu	katatu	tatu
Four	enne	inna	kanna	enne
Five	tyano	idano	kashano	tano
Six	tandaho	dandatu	ententatu	setta
Seven	fungahe	mama	fungate	sabaa
Eight	nane	munda	nane	nani
Nine	kenda	kenda	kenda	kenda
Ten	kumi	kumi	kumi	kumu.

The Makua extends, at least, as far as Quilimani.

The Monjú, Muntu, or Makoa, is spoken to the back of the Mozambik coast; of which the Maravi of Kölle's Polyglotta is, perhaps, the most inland dialect. In Inhambane, where Portuguese influences succeed to Arabic,

such differences as exist are, probably, political rather than philological. At any rate, the dialects seem to graduate into each other. South of Inhambane and Sofala begins the Kaffraria of the British and Dutch frontiers with, *iis nominibus*, the Zulu, the Kaffre Proper, and the Bechuana as important and well-illustrated languages—the last in contact with the Hottentot; to the north of which the Heriro, a true Kaffir tongue, appears in the parts about Walwisch Bay. To this, on the north, succeed the Benguela, the Angola, the Congo, and, on the Equator, the Rungo, or Orungo, of the Gabún. For the parts about Corisco Bay, we have evidence that the language is essentially the same; whilst for Fernando Po and the Cameroons we have abundant details—the languages being the Ediya of Fernando Po and the Isubu and Dualla (little more than dialects) of the Cameroons.

At the head waters of the Gabún lie the districts of the Bakele, estimated by the missionaries at about 100,000—lighter coloured than the tribes between them and the sea; darker than those of the mountains behind them. Compared (as it is by either the author or the editor of the grammar) with the *Mpongwe* of the Gabún it differs very materially; the verbal resemblances being about one in ten. The present list, however, makes them more.

English.	Mpongwe.	Bakele.
Man	kadia	makalie
Woman	owanto	miali
Child	onwana	mana
——	erumbe	ndenbishili
White man	otangani	ntanga
Head	ewonjo	langaka
Hair	orue	lashoi
Tongue	onleme	lathem
Mouth	ogwana	gwana
Tooth	ina	dishoa
Eye	intya	dishi
Ear	oroi	gwale

English.	Mpongwe.	Bakele.
Nose	inyoi	dioi
Beard	ilelu	jeli
Blood	ntyina	dikitha
Belly	iwumu	mai
Bone	epa	avesha
Heart	ntyondo	lema
Foot	ntyozyo	dibo
Arm	oga	mbo
Neck	ompele	kinh
Nail	ntyanga	landaka
Milk	ambeningo	manyadibo
House	nago	mbank
Hill	nomba	mbeka
Sun	nkombe	dioba
Moonlight	ilanga	mieli
Star	ogegeni	vietch
Cloud	evindi	avingi
Flower	olonda	tapesha
Tree	erere	jeli
Sand	intya	dishi
Fire	inu	du
Water	aningo	madiba
Wind	ompunga	punga
Eat	nye	dia
Burn	pia	dika
Bite	noma	kièle
Dig	tumba	kwete
Write	tenda	lenda
Fill	jonia	lonisha
Speak	kamba	lubila
Drink	jonga	nata
Run	pula	punda
Die	juwa	shasha
Boil	benla	taka
Kiss	samba	viba.

The following are miscellaneous illustrations of the languages on the north-western portion of the Kaffir area.

(*From the Polyglotta Africana.*)

English	*Man*	*Woman*	*Head*
Kisama	diala	muhata	muntue
Songo	diala	mehetu	mutue
Runda	ekiunds	mbant	umodsh
Lubalo	diyala	muhetu	muntue

English	*Man*	*Woman*	*Head*
Basunde	bakala	kento	tu
Nyombe	iyakala	nkelo	ntu
Kasange	diala	muketu	motue
Bumbete	balera	okasu	modsue
Babuma	balga	mokas	modsue
Mutsaya	lebalaka	mukeat	motsue
Ntere	bara	mokas	motsue
Kanyika	muanumulon	muanumekas	motu
Mbamba	balera	okas	otue
Musentando	yakala	kento	ntu.

English	*Nose*	*Eye*	*Ear*
Kisama	dizolu	diso	ditue
Songo	dizunu	liso	litu
Runda	mushor	liz	didsh
Lubalo	lizulo	liso	litue
Basunde	mbombo	odiz	kutu
Nyombe	dizulu	liso	kutu
Kasange	dizolu	aso	kutue
Bumbete	yolo	odisu	ledsue
Babuma	yulo	dsis	dsue
Mutsaya	yul	dsiz	dsui
Ntere	yilo	dsis	dsue
Kanyika	muol	diz	ditu
Mbamba	yolo	diz	tue
Musentando	luzunu	dizu	kutu.

English	*Mouth*	*Tooth*	*Tongue*
Kisama	dikanu	diso	demi
Songo	ndikanon	lizo	lemi
Runda	mulam	dizeu	ardim
Lubalo	likano	lizo	limi
Basunde	noa	dinu	ludimi
Nyombe	monu	dieno	ludimi
Kasange	kanua	lizu	limi
Bumbete	moyu	dinu	ukumonyue
Babuma	monyua	dsino	lelim
Mutsaya	monyua	dseni	lilim
Ntere	monyua	dsina	limi
Kanyika	mosuk	din	ludim
Mbamba	onyun	dini	lelemi
Musentando	nua	dinu	ludimi.

English	*Fire*	*Water*	*Sun*
Kisama	tuwia	menya	de kombi
Songo	tubia	menya	moanya
Runda	kash	menyi	muten

English	*Fire*	*Water*	*Sun*
Lubalo	tibia	mema	moanya
Basunde	mbazu	nlangu	muini
Nyombe	mbazu	nlangu	tangu
Kasange	tubia	meya	likombi
Bumbete	mba	andsa	ntangu
Babuma	mbaa	madsa	mi
Mutsaya	mba	madsa	mui
Ntere	mba	madsa	tari
Kanyika	mudil	moaz	munyenyi
Mbamba	mba	andsa	nyango
Musentando	tiwia	maza	tango.

To these add the numerals of the *Fan*, of which so much is made in Mr. Du Chaillu's work. They belong to the same class as the rest.

English.	Fan.	English.	Fan.
One	fo	*Six*	shémé
Two	véi	*Seven*	zangoua
Three	là	*Eight*	moûm ouam
Four	nè	*Nine*	iboum ibou
Five	tani	*Ten*	woôm aboum.

On the Old Calabar the change is somewhat greater. Still, the so-called Kaffir or South-African characters have long been recognized in these parts; and the nearest congeners of the *Otam*, *Udom*, or Old Calabar, are the Isubu and Dualla.

(*Languages with Otam, Isubu, Bakele, and Nufi, affinities from the Polyglotta Africana.*)

English.	Afudu.	Mfut.	Mbe.	Nso.
Nose	idsion	nkodiu	etsoei	dzui
Eye	edsi	dsit	ero	ze
Ear	kato	ti	atone	ketor
Mouth	akuan	ndum	etsou	su
Tooth	edsin	dedson	ason	son
Tongue	nyuam	derim	inemi	kendemi.

English.	Murundo.	Undaza.	Ndob.	Tumu.	Nkele.	Konguan.
Nose	mofiki	dsolu	dsu	edsu	diodsu	nyuen
Eye	diso	diz	dziet	dzid	dis	nies
Ear	ditoi	eloi	inyu	eyu	ore	atu
Mouth	mombo	madumba	num	num	wuana	nyu
Tooth	disonga	dini	min	dzen	disuna	nenyan
Tongue	woena	lelimi	demog	demo	lawem	deler.

English.	Mbarike.	Tiwi.	Boritsu.
Nose	ruan	ehinga	geu
Eye	ayip	asie	egi
Ear	aton	ator	atu
Mouth	ndso	itsoa	onu
Tooth	anyi	inyik	odun
Tongue	odsia	nomboro	omien.

English.	Yala.*	English.	Yala.
Man	onuro	*Tongue*	ugblenye
Woman	onya	*Fire*	ola
Head	lefu	*Water*	yenyi
Hair	ndsirehu	*Sun*	yeno
Nose	leni	*One*	osi
Eye	eyi	*Two*	epa
Ear	woro	*Three*	eta
Mouth	okono	*Four*	ene
Tooth	anuro	*Five*	erua.

nglish	*Mouth*	*Tooth*	*Tongue*	*Nose*	*Eye*	*Ear*
'ayon	ndsu	sonta	lem	dsi	li	eton
'ati	nso	nzou	lim	adsi	all	aton
'um	ndso	son	den	nkontse	tse	ton
'agba	ndsu	aso	alo	atse	ali	aton
'alu	nsud	nzon	lem	le	le	ntud
'amon	ndsot	nson	alem	edyi	ele	atot
'goala	atsor	ason	andio	esuye	ndi	atonuri
'omenya	ndsue	son	lam	dzoti	litab	tonti
'apiah	nsu	esan	alam	nquerse	arse	tonule
'aram	ndzue	izon	titep	atsi	eti	eton.

English	*Fire*	*Water*	*Sun*
Bayon	mu	ndsib	nyum
Pati	mu	ndsi	nyu
Kum	mu	ndsab	nyam
Bagba	mu	ndsab	no
Balu	mu	nke	ngam
Bamon	mu	nke	nyam
Ngoala	mu	nki	muno
Momenya	mu	ndsob	no.
Papiah	mu	nsi	nyam
Param	mo	nzi	minoch.

English.	Ngoten.	Melon.	Nhalemoe.
Nose	dio	dio	do
Eye	dis	dek	deih
Ear	eto	eto	eto
Mouth	nsiol	nsol	nsear
Tooth	esyon	eson	ason
Tongue	egeam	egiem	egiem.

* See page 588.

English.	Ekamtulufu.	Udom.	Mbofon.	Eafen.
Man	manum	manu	manun	nindun
Woman	manka	manka	manka	nike
Head	esi	esi	esi	idsi
Hair	nnu	nnu	nyu	ndu
Nose	min	ntanaman	ntanamin	nnui
Eye	amar	lemar	amoramer	ayet
Ear	eton	eton	etun	otun
Tooth	aman	leman	nemen	eyin
Tongue	liliwi	leliwe	neriwe	erib
Sun	no	ndsol	ndon	ndsudsi
Fire	ngon	ngun	ngon	ngun
Water	alap	alap	aneb	ayib.

The languages akin to the Otam have been so thoroughly recognized as Kaffir, or South African, that they are given in the present chapter; though they are, really, transitional. Of those that next come under notice all that can be said is that they have, generally, been associated with their congeners to the north rather than the south. They have, however, affinities on either side.

CHAPTER LXX.

The Bonny, Brass Town, Ibo, and Benin languages.—The Mandingo, Accra, Krepi, Kru, &c.—Remarks on the Mandingo class.—The Begharmi.—Mandara.—Kanuri.—Hawssa.—Sungai.—Kouri.—Yoruba.—Tapuâ or Nufi —Batta.—Fula, &c.—The Serawulli—Woloff, &c.—Hottentot.

THE Okuloma and Udso are *Obane* (or *Bonny*), the Aro and Mbofia, *Brass Town* (*Oro* or *Ejo*), dialects. The remainder belong to the interior of the Delta of the Niger; the Isoama and Isiele being *Ibo* Proper, or Ibo in the limited sense of the term. It is a name, however, which may be given to the whole class.

English.	Okuloma.	Udso.	Aro.	Mbofia.	Sobo.
Man	oubo	owebo	nowoke	unyoka	osale
Woman	erebo	yorobo	unwai	nuame	aye
Head	dsibe	tebe	isi	isi	uhiomi
Hair	nume	dime	abosi	ebesi	eto
Nose	nini	nine	imi	imi	unwe
Eye	toru	toro	anya	enya	ero
Ear	beli	beri	nte	nte	eso
Tooth	aka	aka	eze	ezie	ako
Tongue	bele	belo	ile	ile	ereme
Sun	erua	erei	anyano	enyan	ore
Fire	fene	fene	oko	oko	esale
Water	minqi	beni	mmeli	min	ame.

English.	Egbele.	Bini.	Olomo.	Isoama.	Isiele.
Man	omoi	okpea	asi	nuoke	onyeke
Woman	ogbutso	ogwoho	asame	ndiom	onyui
Head	usumi	ohunu	qika	isi	isi
Hair	eto	eto	ehu	asi	edsi
Nose	isue	ihue	iso	imi	imi
Eye	eloe	aro	ilogo	anya	enya
Ear	eo	eho	goso	nte	anti
Tooth	ako	ako	ako	eze	esi

English.	Egbele.	Bini.	Olomo.	Isoama.	Isiele.
Tongue	olemi	oneme	ore	ile	ile
Sun	ele	ufore	ahoni	anyanu	enyanu
Fire	itari	etare	igesane	oko	oko
Water	ame	ame	ame	mmeli	mmi.

I now come to a group, which, in the present state of our knowledge, must be treated as the Bhot and Burma group was treated in Asia. It is a large one in every respect: large in respect to its geographical area; large in respect to the members of which it consists. It is a complex one as well: inasmuch as it falls into divisions and sub-divisions. And it is also a wide one; *i. e.* its extremities differ greatly from each other. Lastly, it is provisional, and, more or less, artificial. I shall exclude from it the Woloff and some other tongues on the north. I have excluded from it the Ibo and some other tongues on the south. Yet, I fail to find a clear line of demarcation. The class, in short, is certainly either too large or too small. It stands, however, as it is, because it is valid as far as it goes; because it is convenient; and, finally, because any misconception as to its character, any possibility of mistaking it for a natural instead of an artificial one, has been guarded against.

Roughly speaking, it extends from the Niger to the Gambia, and includes the numerous dialects and subdialects of the *Slave*, *Gold*, *Ivory*, *Pepper*, and *Grain Coasts*, along with the *Mandingo* languages. Towards the interior its extent is uncertain; whilst, on the coast, there is a strip of low land not belonging to it: so that, in tracing it along the Atlantic, we first lose and then find it again.

At the mouth of the Formosa the Yebu dialect of the Yoruba touches the sea with the Benin at its back stretching inland. The main language, however, is that of Dahomey, spoken (there or thereabouts) from Lagos to the Volta, and extending far inland, with the *Anfue*, the

Dahomey Proper, and the *Mahí* as its chief dialects; each with divisions and subdivisions. The numerous vocabularies headed Fot, Popo, *Widah*, Atye, Mahí, and Badagry, &c., belong to this great group.

English.	Widah.	Dahomey.	Mahí.
Man	sunu	sunu	nyaneou
Woman	nyoni	nyonu	iyon
Head	ota	ta	onta
Hair	da	da	oda
Nose	awoti	asti	awote
Eye	nuku	nuku	onuku
Ear	oto	to	otogue
Tooth	adu	adu	adu
Tongue	ede	de	ede
Sun	ohwe	pewesiwo	uque
Fire	ozo	zo	uzo
Water	zi	zi	ezi.

The *Accra, Inkra,* or, as the natives call it, the *Gha* language, is nearly related to the Otshi, being spoken near Cape Castle; the *Adampi* being a dialect of it.

The *Kerrapay* is spoken in Abiraw, Odaw, Aokugwa, Abonse, Adukrum and Apiradi, villages or towns of Akwapim, other than Otshi; in which, however, the Otshi, as the language of the dominant population, is generally understood.

Date and Kubease, like Abiraw, &c., are Akwapim villages, whereof the language is other than the Otshi. It is, also, other than the Kerrapong, Kerrapay, Kerrapi, or Krepee; what it is being uncertain.

(1.)

English.	Adampi.	Anfue.
Man	nuzu	nutsu
Woman	nyoru	lonu
Head	eta	ita
Hair	eda	eda
Nose	noti	anati
Eye	onku	anku

English.	Adampi.	Anfue.
Ear	eto	eto
Tooth	adu	adu
Tongue	ade	ade
Sun	ewo	oudo
Fire	ezo	itso
Water	ezi	edsi.

(2.)

English.	Accrah.	Adampi.	Krepee.
God	mah'u	mah'wu	mah'nu
Devil	bo'san	az'zā	baiya
Man	bom'ma	nu'mu	u'chu *or* amnā
Woman	yo	ye'o	yonno
Boy	bākā	jho'quā	deyvé
Girl	ob'bli'o	yā'yo	tubboquā
Infant	abbe'fah'o	jho'quā-borbio	vévé'ahjā
White man	blofonyo	blofon'o	yovo
Wife	n'yah	ā'yo	sun'no
Head	échu *or* écho	yé	tah
Hair	echawë	yébuoh	dah
Eye	emay *or* hingmā	hingmāi	unku
Nose	gungo	gugon	watté
Mouth	narbo	nў'am	numé
Teeth	nĕoneĕng	lūn'go	addu
Tongue	lillā	lillā	addā
Ear	toë *or* toy	toë	etto
Sun	un	pun	āwa
Moon	yon'che'lé	ū'rammé	wā.ā
Star	ou'rahme	ū'rammé dodo'ë	rotev'e
Air	koy'ah	koïyo	av'vuvoh
Fire	lah	lah	edjo
Water	noo	nў'u	éché
Sky	n'wa	ë'om	jimmā
One	eku'me	kok'ka	dek'kah
Two	en'yo	en'yo	ā'vā
Three	ettā	et'tā	ātong
Four	edj'wā	ādj'way	en'nā
Five	en'nu'mo	en'nuo	atton
Six	ek'pah	ek'pah	ād'dā
Seven	pah'wo	m'pah'go	adderré
Eight	pah'no	pahn'yo	en'yé
Nine	nā'ing	na	en'yeda
Ten	nu'mah	nu'mah	ā'wo.

The *Otshi* is the language of the Gold Coast; such, at least, is the name given by the chief authority for

its grammatical structure—Riis. The numerous vocabularies of Bowdich named *Inta* belong to this class. Another general name, (and perhaps) the best, is *Fanti.*

The Ashanti of Coomasee, the capital, along with the Coromantin and the Boroom, belongs to this group. So do the numerous vocabularies of the *Mithridates* headed Akkim, Akripon, Fetu, &c.

For the Ivory coast the following vocabulary of the *Avekvom* is the only one I know.

English.	Avekvom.	Other Languages.
Arm	ebo	ubok, *Efik.*
Blood	evie	eyip, *Efik;* eye, *Jebu.*
Bone	ewi	beu, *Fanti.*
Box	ebru	brânh, *Grebo.*
Canoe	edie	tonh, *Grebo.*
Chair	fata	bada, *Grebo.*
Dark	eshim	esum, *Fanti;* ekim, *Efik.*
Dog	etye	aja, ayga, *Jebu.*
Door	eshinavi	usuny, *Efik.*
Ear	eshibe	esoa, *Fanti.*
Fire	eya	ija, *Fanti.*
Fish.	etsi	eja, eya, *Fanti.*
Fowl	esu	suseo, *Mandingo;* edia, *Jebu.*
Ground-nut	ngeti	nkatye, *Fanti.*
Hair	emu	ihwi, *Fanti.*
Honey	ajo	ewo, *Fanti;* oyi, *Jebu.*
House	eva	ifi, *Fanti;* ufog, *Efik.*
Moon	efe	hâbo, *Grebo;* ofiong, *Efik.*
Mosketo	efo	obong, *Fanti.*
Oil	inyu	ingo, *Fanti.*
Rain	efuzumo-sohn	sanjio, *Mandingo.*
Rainy season	eshi	ojo, *rain, Jebu.*
Salt	etsa	ta, *Grebo.*
Sand	esian-na	utan, *Efik.*
Sea	etyu	idu, *Grebo.*
Stone	desi	sia, shia, *Grebo.*
Thread	jesi	gise, *Grebo.*
Tooth	enena	nyeng, *Mandingo;* gne, *Grebo.*
Water	esonh	nsu, *Fanti.*
Wife	emise	muso, *Mandingo;* mbesia,
Cry	yaru	isu, *Fanti.* [*Fanti*
Give	nae	nye, *Grebo;* no, *Efik.*
Go	le	olo, *Jebu.*
Kill	bai	fa, *Mandingo;* pa, *Jebu.*

That the *Kru* languages are either actually Mandingo, or members of a closely-connected class, is certain. Dr. Kölle, indeed, separates them. The present writer did so in 1847; the *data* being, at that time, both insufficient and imperfectly known to him. Soon, however, after the publication of his treatise Mr. Dupuis informed him that he held the two groups to be intimately allied; if, indeed, they, really, were two. Dr. Bleek has expressed himself (and I believe he is the first writer who has done so in print) to the same effect:—"The Mena" (Mandingo) "family which includes the dialects spoken by the Krumen," &c.

(*From the Polyglotta Africana.*)

English.	Dewoi.	Bassa.
Man	gae	gae
Woman	nyero	ma
Head	duru	tru
Hair	mi	mi
Nose	mera	mola
Eye	gire	gire
Ear	lo	lo
Tooth	mire	nire
Tongue	mia	mio
Sun	owu	giro
Fire	nae	nye
Water	ni	ni.

English.	Kru.	Grebo.	Gbe.
Man	nyiyu	nyebeyu	gandsie
Woman	nyiro	nyire	nyiro
Head	debo	lu	duru
Hair	nui	pumle	mi
Nose	mera	mia	mra
Eye	gie	yie	girie
Ear	nogu	nua	dohu
Tooth	nye	nye	nyire
Tongue	me	mme	meo
Sun	giro	unwe	giru
Fire	ne	na	nasuru
Water	ni	ni	ni.

The Mandingo Proper is the language of the Mahometan Blacks of Medina and the Lower Gambia. Being occasionally written in the Arabic character, it has a

tincture of cultivation. Though we can scarcely call it classical, the Mandingo of Medina is the standard dialect of the group.

If we look to the *Polyglotta Africana* for the proper Mandingo forms of speech we find the following thirteen: — 1. Mandingo = Kalbunga, Toronka, Jallunka, Kankanka; 2. Bambarra; 3. Kono; 4. Vei; 5. Soso (Súsú, or Soosoo) = Solima and Kisekise; 6. Tene; 7. Gbandi; 8. Landoro; 9. Mendi; 10. Gbese; 11. Toma; 12. Mano; 13. Gio.

The differences between the Mandingo, Jallunka, and Bambarra, have always been considered small. The Kono is an allied form of speech under a new name. The Vei is more like the Mandingo Proper than its geographical position suggests.

The Súsú, probably, includes the Tene.

In Jallonkadu the language is in contact with the Fulah of Futa-torro.

In Bambarra, the language is said to be mixed with the Woloff and Fulah.

In Bambarra, too, it has departed considerably from the strict Mandingo type, and becomes either a well-marked dialect, or a fresh language. Between Sego and Jenné (both on the Niger) it is replaced by the Sunghai.

More divergent than the Jallunka and Bambarra, but, still, visibly Mandingo, the Susu is spoken over a large unexplored tract at the back of Sierra Leone, of which the best-known tribes are the Sulimas, described by Major Laing. Bounded on the north by the Fulahs of Futa-dzhallo, they are Black Pagans, with warlike dispositions, and commercial aptitudes.

The *Kissi* lies to the south of the Sulima; being, probably, a dialect of the Susu.

Between the Vei district about Cape Mount and the Kissi country, lies the *Mendi*.

The *Vei*, spoken over a small tract of country, extends

from the Gallinas to Cape Mount: extending inland 40 or 50 miles. It seems to be intrusive; and there is a belief amongst the Vei themselves that they migrated from the Mani country under the captainship of two brothers Fabule and Kiatamba. When this took place is uncertain.

The existence of a native alphabet has given prominence to the Vei language. The first notice of it was given by Lieut. Forbes, in 1849, who inquired whether the missionaries of Sierra Leone had ever heard of a written language amongst the natives of the parts about Cape Mount. He also showed a MS. which was soon afterwards in England and in the hands of Mr. Norriss, who deciphered and translated it. Meanwhile the missionary committee appointed Mr. Kölle to visit the country referred to by Lieut. Forbes and to make inquiries on the spot. This led him into the presence of a Vei native, named Doalu Bukere, about forty years old; who, assisted by five of his friends, invented the alphabet in question.

Without undervaluing Doalu Bukere's ingenuity, we must remember that, as a boy, he had learned to read English, and afterwards, Arabic. When grown-up to be a man he was all but a regular letter-carrier. His masters, who were slavers, and traders, despatched him to distant places as a messenger, and he told Mr. Kölle that the communication of distant events by means of the letters he conveyed struck him forcibly. "How is this, that my master knows everything I have done in a distant place? He only looks at the book, and this tells him all. Such a thing we ought to have, by which we could speak to each other even though separated by a great distance."

The *Sokko* is associated with the Jallonka in the *Mithridates;* and when we remember how scanty were our *data* when that great work was composed,

we may readily infer that its affinity is pretty palpable. It probably belongs to the most eastern division of the proper Mandingo class; since it must be looked for in the district of the Kong Mountains, with their direction from west to east, and their parallelism with the coast of the Gulf of Guinea. Whether it lie to the back of the Grain Coast, where the Kru prevails, is uncertain. It is more likely to be found to the north of the Ivory Coast. At any rate Oldendorp, who took his information from three individuals of three tribes, states that their country bordered on that of the Amina —the Amina belonging to the Fanti class, the Fanti class of which the Gold Coast is the special occupancy. I have enlarged upon this, because the extent to which an undoubted Mandingo tongue comes in contact with both the Fanti and the Kru areas is a point in favour of the affiliation of the three groups.

I now give a sketch of eleven languages which are conveniently taken together. They form as natural a group as circumstances permit; and are as follows:—

1. Begharmi, the most eastern of the group.
2. The Mandara.
3. The Kanuri of Bornú.
4. The Hawsa.
5. The Sunghai.
6. The Kouri.
7. The Yoruba.
8. The Tapua or Nufi.
9. The Batta.
10. The Fula.
11. The Tibbu.

Their general order is from east to west; and the district to which they belong reaches from Lake Tshad to the Niger. It is pre-eminently an inland district. It is an intertropical one. It is, to a great extent, destitute of great rivers; without being a desert. It is subtended by the parts below 9° N. L., or, the *terra incog-*

nita, for the northern half of Africa; from which it follows that, whether the languages under notice have or have not affinities on their southern frontiers, such affinities as may exist are unknown. This is much the same as saying that the further we go south, the further we recede from Mahometan, and advance into Pagan, Africa.

So much for its southern limit. On the north it underlies the Sahara in respect to its geography, and the Arab and Amazig areas in respect to its ethnology and philology — the Arab and Amazig areas both being Mahometan. It may be added (though the remark is in anticipation of what will appear as we proceed) that it is nearly co-extensive with the ground covered by the Fula conquests.

It is a zone, or band, and, though some of its occupants have comparatively light-coloured skins, it is, as contrasted with the broader zone to the north, a Black Band. It has been called Nigritia. It has been called Sudania. But it is a Black Band only when contrasted with northern Africa.

All the above-named languages are, in the present state of our knowledge, separated from each other by definite lines of demarcation. It may, perhaps, be added that they are all equi-distant from each other, *i. e.* the first on the list is (about) as like or unlike the second as the second is like or unlike the third. They have all miscellaneous affinities; though the special ones are less than the geographical relations suggest. At the same time, as far as they go, it is with the geographical relations that the affinities coincide. The intrusive Fula, with its wide and irregular distribution, is, perhaps, an exception to this rule.

To the north of Lake Tshad, along with the Tibbu of Kanem, the Arabic of the Beni Suliman and other tribes, is spoken; whilst farther to the west lies Darsaleh, Waday, or Borgho, of which notice has already been taken.

(1.) The *Begharmi* is conterminous with the Tibbu, the Bornui, and the Mandara on the north, west, and south, the details of its eastern frontier being unknown. It may or may not touch the Mobba and Dar-runga areas. It is known by vocabularies only, of which Denham's is the chief.

(2.) The Mandara is the nearest approach we have to a language of the interior of Africa, being the only one spoken south of the tenth degree of latitude in any part of the continent equally central. Indeed, the tenth degree on each side of the equator bounds the *terra incognita*. Towards the eastern and western extremities of the zone thus described, Burton, Livingstone, and others have explored; but for the interior Denham and Barth are our only authorities. The Mandara is one of the languages given in the forthcoming list of the languages of Adamowa, Hamarua, and the parts around. (See p. 589.)

English.	Begharmi.	Mandara.
Man	gaba	geela
Woman	nee	mugsa
——	——	gala (*girl*)
Head	geujo	erey
Eye	kammoo	echey
Teeth	nganah	——
Mouth	tara	okay
Nose	amo	ukteray
Feet	njanja	——
Sun	kaja	——
Fire	heddoo	——
Water	mane	yowah
Wind	belee	——
Wood	cheree	——
One	keddy	mtague
Two	sub	sandah
Three	mattah	kighah
Four	soh	fuddah
Five	mee	elibah
Six	meeka	n'quaha
Seven	chilly	vouhay
Eight	marta	teesa
Nine	doso	musselman
Ten	dokemy	klaon.

(3.) It is a current statement that as many as thirty different tongues are spoken in Bornú. This we get from a notice by Lucas whose informant was an official of that country. Seetzen throws a little light upon this; his informant having been a negro of Affadeh. The first language enumerated by him is—

1. The *Mana Birniby*, or speech of *Bornú* itself.

2. The *Amszigh Mpade*, a country six days' journey northwards.

3. The *Mszam mkalone Kamma*, or the speech of a country seven days east of Affadeh, called by the Arabs *Kalphey*.

4. The *Amszigh Affadeh*.

Towards our knowledge of the other twenty-six, the following list was obtained by Seetzen from a negro of Mobba, whom he met at Cairo.

5. The *Kajenjah*. 6. The *Updérrak*. 7. The *Alih*. 8. The *Mingon*. 9. The *Mararet*. 10. The *Massalit*. 11. The *Szongor*. 12. The *Kuka*. 13. The *Dadshu*. 14. The *Bandalah*. 15. The *Masmajah*. 16. The *Njorga*. 17. The *Dembe*. 18. The *Malangœ*. 19. The *Mime*. 20. The *Koruboih*. 21. The *Gonuk*. 22. The *Kabka*. 23. The *Guranguk*. 24. The *Dshellaba*.

Of these the *Amszigh Mpade* may be the Amazigh, a language of the Sahara rather than Bornú itself. In like manner some of the others may belong to the Bornú Empire rather than to the district so-called. Of the Affadeh, however, we have, *eo nomine*, short specimens. It is closely akin to the *Mana Birniby*, the Proper Bornui, or *Kanuri*.

The Arabic alphabet has been applied to the Kanuri; the *data* for Norriss's Kanuri Grammar having been a collection of dialogues from Madame de Genlis's *Manuel de Voyageur*, a translation of two chapters of the New Testament, and the draft of an agreement to be made with one of the petty kings of the interior of Africa. These were written at Tripoli, and sent to England by the late Mr. Richardson; there was a similar translation into

the Hawsa. The author was an Arab. Kölle's grammar was framed upon conversations with a native of the province of Gazir whom the author found at Sierra Leone.

Mr. Norriss, enlarging upon the extent to which the Kanuri differs from the other languages, compares its structure with that of the Turk dialects. Its roots are not subject to any modification; it forms its plural by adding a syllable, and it has a somewhat full inflection, consisting wholly of postpositions.

(*Bornú dialects.*)

English.	Bode.	Ngodzen.	Dodi.
Man	gemsenen	gemseg	amsey
Woman	game	ama	uma
Head	adatka	ada	ada
Hair	dadsin	yat	yad
Nose	iskinen	ten	stan
Eye	dat	da	ida
Ear	gutanen	aqut	quat
Tooth	yanuanen	yanou	nayou
Tongue	muret	marinyi	——
Sun	afan	afa	afa
Fire	akan	aka	aka
Water	amu	am	aam.

English.	Kanuri.	Munio.	Nguru.	Kanem.
Man	koa	kangoa	kangoa	koa
Woman	kamu	kamu	kamu	kamu
Head	kala	kala	kala	kela
Hair	kanduli	gazi	kanduli	kundali
Nose	kentsa	kindsa	kindsa	kenza
Eye	sim	sim	sim	asim
Ear	sumo	sumo	sumo	tsumo
Tooth	timi	temi	temi	temi
Tongue	telam	telam	tetam	tatam
Sun	kau	kau	kau	kengal
Fire	kanu	kanu	kanu	kanu
Water	nki	engi	ngi	ngi.

English.	Buduma.	English.	Buduma.
Man	hagoei	*Ear*	homogu
Woman	ngèrèm	*Tooth*	haneni
Head	kodagu	*Tongue*	talamdagu
Hair	ndsige	*Sun*	adsi
Nose	dsenegu	*Fire*	ou
Eye	yelegu	*Water*	amei.

English.	Logone.*	Mobba.*
One	teku	tek
——	serédiā	——
Two	ksdē	bar
Three	gáxkir	kungāl
Four	gāde	asāl
Five	sēsi	tor
Six	venáxkir	settāl
Seven	kātul	mindrí
Eight	venyāde	īya
Nine	dísxiēn	adoi
Ten	xkán	atúk.

(4.) Whatever may be the areas for the (?) twenty-seven unknown languages of Bornú, they are not on any of the explored portions of the *Hawsa* frontier, inasmuch as the two languages meet. The Hawsa, like the Bornú, has been written in Arabic characters, whilst from Schön's grammar we learn the details of its structure. It gives either the germ or the fragment of a peculiarity, of which more will be said when the Yoruba comes under notice.

(5.) Roughly speaking, the *Sunghai* area is bounded by 13° N. L. and the Niger; the line of demarcation being a chord and an arc. The line of latitude runs straight, whilst the river, which meets it at both its extremities, approaches N. L. 18°. Between these lies the great mass of the Sunghai area, though not exclusively. On the north it is bounded by the Arabic and the Amazig, both encroaching languages; on the west by the Serawulli (?) and the Bambarra; on the East by the Fula and Hawsa; on the south by the Kouri of Tombo, Mosi, and Gurma; the line of demarcation here being pre-eminently obscure. All along the northern frontier there is great intermixture—men of Sunghai blood using the Fula, Hawsa (?), Amazig, Arabic, Serawulli (?), and Mandingo dialects, and *vice versâ*. Gógó, the ancient capital of a kingdom, stands in Sunghai ground. Timbuktú, more famous

* For the explanation of these two columns see the appendix.

still, does the same. To the south of Timbuktú the Iregenaten Tuariks have intruded far in the direction of the Kouri frontier; between whom and the Niger lie several independent tribes; amongst whom, it is probable, that foreign admixture is at the *minimum*. Their land, however, is a *terra incognita*. Of their language I only know one sample from the extreme west, and one from the parts about Timbuktú.

(6.) The chief districts of the *Kouri* area are Gurma, Tombo, and Mosi. Of these, the former is less Kouri than the other two; this is because Gurma is on both the Sunghai and the Bambarra frontiers, from each of which there have been pressure and encroachment. Pressure, too, and encroachment have also been effected by the Fulas. That Gurma is a Sunghai name, as suggested by Barth, is probable. At any rate, it is not native. The Gurma people call the Hawsa people Jongoy. The Tombo, like Gurma, has been encroached upon by the Fulas, so that Mosi is the district which is most especially Kouri. It is Pagan, and broken up into small principalities. The Bambarra name for the Mósi is *Móreba*. The Mosi themselves call—

The Fulas	Chilmigo,
— Sunghai . . .	Marenga,
— Gurma . . .	Bimba,
— Wangara . . .	Taurearga,
— Hawsa . . .	Zángoró,
— Ashantis . . .	Santi.

Kölle calls it the North-Eastern High Soudanian, but the present writer, in 1855, suggested the name under notice on the strength of a vocabulary of Mrs. Kilham's, representing the same language with the Tembu of the *Mithridates*. In the *Polyglotta Africana* there is also a Kaure, as well as a Kiamba, Dzhamba, or Tem specimen.

The members of this group, according to Kölle, are

1. Mose; 2. Dselana; 3. Guren; 4. Gurma; 5. Legba; 6, Kaure; 7. Kiamba; 8. Koama; 9. Bagbalan; 10. Yula; 11. Kasm. Of all of these forms of speech Kölle gives specimens.

To this we may add the Yngwe, and Dagwhumba numerals of Bowdich.

In Clarke we get the following additions:—1. Yana; 2. Brinni; 3. Nibulu; 4. and no less than 4 Tshambas.

Yana is stated to be near Appa and Tshamba. It is, probably, a transitional dialect, with Inta, Mandingo, Yoruba, and Ibo affinities.

The Brinni are called a tribe of the Fula race in the interior, not far from Umwalum and Tshamba. Bangsa and Pumpluna are near to Tshamba. This statement as to the Fula affinity is exceptionable. They are decidedly in the same class with the Nibulu.

Nibulu is simply said to be in the Tshamba country.

When we look to the word *Tshamba* itself, we learn that there are three or more places of this name, 1st, near Igarra, on the river Odu; 2nd, between Mandingo and the Kong Mountains; 3rd, near Corisco Bay at Nibulu. Now as *Tshamba* is the word of salutation at this place, some confusion may have arisen, which future researches will explain. At any rate, the combination *mb* preceded by *k*, *t*, *sh*, &c., is common. There is the Ti*mb*u country on the Senegambia, Ki*mb*o, Ti*mb*u-ctu, Aqui*mb*o, Ada*mp*i. In Balbi there is a Tje*mb*u or Kassenti. The Tambu of Oldendorp is the T*dam*pi of the Gold Coast. Whatever may be the explanation of all this, it is clear that the word as a name of the class under consideration is inconvenient. Whether *Kouri* (the term proposed by the present writer) be the best name is another question. It is less ambiguous than Tshamba; shorter than North-Eastern High Sudanian.

The watershed, marked in the map as the Mountains

of Kong, between the rivers which empty themselves into the Gulf of Guinea (the Volta, &c.) and the feeders on the right bank of the Niger, belongs to the Kouri country, which, in some parts, touches the Niger itself. It lies in the longitude of Greenwich, and (perhaps) 8 degrees on each side of it, and in 10 N. L. It is certainly a broken and mountainous country with a pagan population.

The question which now arises touches the accuracy of the boundary by Kölle, who limits the group under notice to the forms of speech enumerated by him. I would add to it, at least, two of his South African languages, the Barba, and the Boko. The Barba he identifies, from memory, with the Borgu of the Hawsa. Boko touches Busa on the Koara.

English, head, hair.
Barba, *wiru, siru.*
Mose, *zuru.*
Legba, *nyoro.*
Kaure, *nyoro.*
Kasm, *yuru.*
Aku, &c., *oru.*

English, face.
Barba, *wusoa.*
Legba, *esa.*
Kaure, *esa.*
Kiamba, *esanda.*
Aku, *odsu.*
Kambali, *lisu.*

English, nose.
Barba, *nueru.*
Mose, *nyore.*
Guresa, *nyor.*

English, eye.
Barba, *noni.*
Mose, *nini.*
Guresa, *nun.*

English, ear.
Barba, *so.*
Boko, *zea.*
Guresa, *tui.*

English, mouth.
Barba, *no.*
Legba, *noio.*
Koama, *ni.*
Kasm, *ni.*

That the Boko and Barba should be Kouri is only what we expect from their geographical situation.

Is there any other class besides the Kouri for the unexplored parts between the Kong Mountains and the Niger? In other words, do we, when we get the Kouri class, get a class that completes our ethnographic and philologic knowledge for these parts? We do. No unplaced language is likely to be discovered. This is inferred from the fact of the limits of the Kouri class, being formed, on all sides, by some known language. Thus:

1. On the north, it touches, and, perhaps, graduates into, the Mandingo, Sunghai, and Hawsa.

2. On the south, it touches the Kru, the Avekvom, the Inta, the Dahomey, and Yoruba groups of the Grain, Ivory, Gold, and Slave coasts.

3. On the east it reaches the Hawsa, and

4. On the east, and south-east, the Nufi.

With all of which it has miscellaneous affinities.

If the Kouri has relations to the Mandingo and the Nufi on one side, it has also relations to the Sunghai of Timbuktú on the other. Perhaps, it is the language to which the Sunghai of Timbuktú is most especially like. The pronoun of the first person singular is *ai*, or *a* in both the Timbuktú of Kölle, and his Yula and Kasm; to say nothing of other definite glossarial likeness.

That the so-called South-African characteristics were likely to be found in the Kouri is stated in the paper of April 27, 1855. I now add that *abalo* = *man*. The name of a Kouri population is *nibalu*; probably = *men*. Should this be shown to be the case, we have the Kaffir-like plurals in a fresh language.

(*Kouri dialects.*)

English.	Koama.	Bagbalan.
Man	mbal	bala
Woman	hal	hala
Head	nyun	nyi
Hair	nyipose	nyupun
Nose	mese	misan
Eye	se	sian
Ear	dera	deral
Tooth	kele	nila
Tongue	mandelem	dendelman
Sun	iya	iwia
Fire	nien	nyin
Water	le	uen.

English.	Kasm.	Yula.
Man	nokio	baro
Woman	kam	kam
Head	yiru	yuru
Hair	iye	yua
Nose	moe	mui
Eye	yi	yibu
Ear	ze	zoa

English.	Kasm.	Yula.
Tooth	nyal	iyele
Tongue	dendele	dendele
Sun	iya	we
Fire	men	men
Water	na	na.

English.	Kambali.	English.	Kambali.
Man	wale	*Ear*	atsuvu
Woman	waha	*Tooth*	uno
Head	adsin	*Tongue*	anga
Hair	hondsi	*Sun*	urana
Nose	vunu	*Fire*	ahina
Eye	lisu	*Water*	moni.

English.	Mose.	Dzelana.	Guresa.	Gurma.
Man	dawa	do	nedo	odso
Woman	para	pora	pura	wopua
Head	zuru	zoh	zu	yuli
Hair	kodwdo	zuih	su	tiyudi
Nose	nyore	mer	nyuara	amiare
Eye	nine	nump	nun	numu
Ear	towre	tepar	tui	tuwili
Tooth	nyena	nor	nanbana	nyawu
Tongue	zilamd	dselenk	gingelona	lamba
Sun	nuende	gmint	wumbr	oyenu
Fire	burum	borom	bolam	omu
Water	kom	nyam	nylam	nyima.

English.	Legba.	Kaure.	Keamba.
Man	abalo	abalo	ebalo
Woman	alo	alo	alo
Head	nyoro	nyoro	kudyo
Hair	nyos	nyos	nyoz
Nose	mire	moro	numbon
Eye	esire	esire	esire
Ear	mungbanuro	tingbanu	eligbamu
Tooth	noio	nor	noa
Tongue	isuromule	nsolumere	esuromo
Sun	elim	wes	woze
Fire	koko	gmin	nimin
Water	lam	lem	lem.

(7.) The *Yoruba* area lies, there or thereabouts, between 2° and 6° W. L., and 6° and 10° N. L., being bounded by the Dahomey, the Kouri (?), the Nufi, and the Ibo languages and the sea. The Fula has encroached upon it. It has a well-defined boundary, and the

language is well defined also: indeed, few African languages are better capable of being definitely limited. So is it geographically, so philologically. Its nearest congeners are the Kouri, Nufi, and Ibo, and it has miscellaneous affinities besides. Until the publication of Crowther's grammar, the author of which, himself a native of the country, is a clergyman of the Church of England, little was known of it beyond a few vocabulary specimens. It has now been studied with more than average attention. A paper upon it by D'Avezac in the Transactions of the French Ethnological Society enlarged upon the extent to which it was what was called a *monosyllabic* language. But are not all languages, when we get to the roots, something of the kind? The real fact is this—without being more monosyllabic than many other tongues, the Yoruba is more easily than many others reducible to its elements. The best analysis of it is by Bishop Vidal the editor of Crowther's second edition. He enlarges upon the extent to which it is deficient of inflection. This means that the relations of time and place are expressed by separate words. He takes note of the important part played by accents.

He notes, too, what he calls the *Vocalic Euphony*. Let the vowels be separated into two classes, and let *o*, *e*, *i*, *ĭ*, *u*, and *ŭ* be called *open*; whilst *o*, *e*, *a*, and *a*, are *close*. Let the full forms of the pronouns be *eme* = *I*, *iwo* = *thou*, *on* = *he*, *she*, or *it*. When these precede verbs like *ko*, *shi*, *she*, *shĭ*, *ku*, or *lŭ*, they are *mo*, *o*, and *ó*, i. e. *open*. Whereas if they precede verbs like *kọ*, *fẹ*, *la*, or *kạ*, they are *close*. The same is the case with the negative particle which is *ki*, *ko*, or *kọ*, according to the vowel of the verb. He indicates either a germ or a fragment of a like system in the Hawsa.

Another remarkable phenomenon—by means of a regular system of prefixes we get from a root like *she* = *sin*, the following derivatives:—

a. Prefix *i*, and the root becomes either an infinitive verb, or something closely akin to it, *i. e.* if *she* = *do*, *fẹ* = *love*, *mo* = *know*, or *lo* = *go*, *iṣe*, *ifẹ*, *imọ*, *ilọ* = *the act of doing*, *loving*, &c.

b. A more concrete meaning is given by substituting *a* for *i*. Thus, *afe* = *a state of loving*, *alo* = *a going*.

c. *A li* gives an inchoative sense; thus *atilo* = *the act of going*; *atife* = *the act of loving*, considered as not yet in full exercise, but about to be so.

d. *A* is a negative; hence, *a-imo* = *not knowing*, or *ignorance*.

e. *A* also denotes an agent; thus, from *pejja* = *fish*, and *konrin* = *sing*, we get *apejja* = *a fisherman*, *akonrin* = *a singer*.

f. *Ni* = *have*; and, as a prefix, implies the possession of the attribute suggested by the verb. Thus, *idajọ* = *judgment* comes *nidajọ* = *to possess judgment*. In certain cases in which the vocalic euphony plays a part, this *n* becomes *l*, as it is in the example of the table.

g. Prefix, where *ni* is retained, *o*, and, in other cases, the initial vowel of the word which it precedes, and it gives a noun like *onidajọ* = *one who judges*, or *judge*.

Vocabularies headed (1) Ota, (2) Egba, (3) Idsesa, (4) Yagba, (5) Eki, (6) Dsumu, (7) Oworo, (8) Dsebu, (9) Ife, (9) Ondo, (10) Dsekiri, in addition to the Yoruba Proper, are all to be found in Kölle, as sub-dialects of the Aku: followed by one of the Igala as a separate dialect—falling, however, into no sub-dialects.

(8.) *The Nufi Class.*—*Mutatis mutandis*, the criticism which applies to Kölle's North-Eastern High Sudanian, applies to his Niger-Tshadda, class. It may more conveniently be called Nufi, from its chief language.

Additions are to be made to it from the pages of the *Polyglotta Africana* itself; viz.:—

1. The Yala, an unclassed language, is Nufi.

2. The Dsuku and Eregba, which Kölle makes South African, are Nufi.

In the *Polyglotta Africana*, the Dsuku, along with the Eregba, forms the third section of the eighth group, headed Atam Languages; whilst the first of Part 2 contains *South African Languages, distinguished by an initial inflection.* As such, it is separated from 1. Nupe; 2. Kupa; 3. Esitako; 4. Musu; 5. Goali; 6. Basa; 7. Ebe; 8. Opanda; 9. Egbira-Hima. To these, however, the vocabulary connects it, at least, as much as to any other group.

English.	Appa.	Eregba.	Dsuku.
One	uniieen	unye	atsu
Two	ifa	ifa	apiana
Three	ita	ita	atsala
Four	ini	ini	anyera
Five	itun	ithu	tsoana
Six	teniieh	itinye	tsindse
Seven	tifa	itafa	atsumpi
Eight	tita	itita	tsuntsa
Nine	tini	itini	tsunyo
Ten	ubo	ubo	atsue.

If we now look back upon the details of these two classes, we find them to run as follows:—

1. In the Kouri, we have the Kouri of Mrs. Kilham, the Tembu of Oldendorp, and the *Mithridates*, the Hio, Yrgwe, and Dagumba of Bowdich, the Mose, Dselana, Guren, Gurma, Legba, Kauri, Kiamba, Koama, Bagbalan, Barba, and Boko of Kölle; the Yana, Brinni, Nibulu, and 4 Tshambas of Clarke.

2. The Nufi contains the forms of speech illustrated by the following vocabularies: Nupi, Appa, Kupa, Esitako, Musu, Goali, Basa, Ebe, Opanda, Egbira-Hima, Ergeba, Dsuku, Tapua (Tappa), Biyanni, Shabbie, Kakanda, Nupaysi.

Apparently, a language of Kölle's, called the Kambali, is intermediate to the Nufi and the Kouri.

(9.) The preliminary remarks of Dr. Barth on the Batta language are as follows :—"The Batta-ntshi is spoken from Garrua, a place three days E. of Yóla, in the district of Kókorni, as far as Bátshàma, three days E. of Hammárua. To this language belong the names of the two large rivers of Adamawa, Fáro, 'the river,' and Bénoé, 'the mother of waters.'

"The other languages are the following :—The Búma-ntshi, spoken by the Umbúm and in Baia ; the Dama-ntshi, the language of Bobanjidda ; the Buta-ntshi ; the Tekar-tshi ; the Munda-ntshi ; the Fala-ntshi ; the Marga-ntshi ; the Kilba-ntshi ; the Yangur-tshi ; the Guda-ntshi, spoken by a very learned people, the Gudu, living on a plain surrounded by mountains, near Song ; the Tshamba-ntshi ; the Kótofa-ntshi, spoken by the Kótofo, whose large river, the Déwo, comes from Kout-sha and joins the Benue ; the Wera-ntshi ; the Dura-ntshi ; the Woka-ntshi ; the Toga-ntshi : the Lekam-tshi ; the Parpar-tshi ; the Kankam-tshi ; the Nyang-eyáre-tshi ; the Musga-ntshi ; the Mandara-ntshi ; the Gizaga-ntshi ; the Ruma-ntshi ; the Gidar-ntshi ; the Daba-ntshi ; the Hina-ntshi ; the Maturna-ntshi ; the Sina-ntshi ; the Momoyee-ntshi ; the Fáni-ntshi ; the Nyega-ntshi ; and finally the Dewa-ntshi ; all these languages being so widely different from each other, that a man who knows one of them does not at all understand the others."

English.	Batta.	English.	Batta.
Sun	motshe	*Water*	be
Heaven	kadé	*Fire*	die
Star	motshe kan	*People*	manope
Wind	koé	*Man*	mano
Rain	bolé	*Woman*	metshe
Dry season	púa	*Mother*	nogi or noi
Rainy	bolé basí	*Father*	bagir
Day	motshé	*Child, boy*	labai
Night	motshekén	*Daughter*	jetshe
Yesterday	zodo	*Brother*	labénno
To-day	fido	*Sister*	jetshono
To-morrow	tua	*Friend*	dawai

English.	Batta.
Enemy	kawe
Sultan, king	homai
Slave	keze
Female slave	kezametshe
Head	bódashí
Eye	bashí
Nose	ikilo
Ear	kákkilo
Mouth	bratshi
Tooth	nesudabtshe
Tongue	ateazido
Arm	bóratshe
Heart	téleshe
Leg	bora
Milk	pámde
Butter	mare
Ghussub	lámashe
Ghafuli	kákashe
Rice	hoíyanga
Baseen	dabtshe
Honey	móratshe
Salt	fite
Meat	lue
Fruit	nawa dókade
Shirt	úrkute
Spear	kube
Sword	songai
Bow	rie
Arrow	galbai
Quiver	kóssure
Boat	damagere
Hut, house	finai
Nat	kaje
Cooking-pot	bórashe
Basket	shilai
Horse	duai
Mare	dometshi
Ox	nakai
Cow	metshe nakai
Camel, donkey	do not exist
Sheep	bagámre
Goat	bagai
Dog	bárashe
Lion	turum
Fish	rufai
Bird	yaro
A plain	yolde

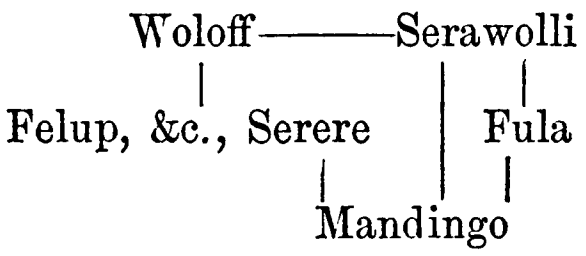
English.	Batta.
Mountain	fáratshe
Valley	kádembe
River	be-noe, faro
River overflowing	be-bake
Garden	wadi .
Well	búlambe
Tree	kade ?
Grass / *Herbage*	tshame
Small	kéng
Large	baka
Far, distant	bóng
Near	abóng
Good	ízedo
Bad	ázedo
Warm	tenibo
I hear	hákkeli
I do not hear	takeli
I see	hille
I do not see	tale
I speak	nabawata
I sleep	bashino
I eat	nazumu
Eat, imp.	zuazum, zuengosso
I drink	nasa
Drink, imp.	zuabasa
I go	nawado
Go, imp.	jóado
I come	nábasi
Come, imp.	sua
Give, imp.	tenigo
Take, imp.	zuángura
I	hénnebo
Thou	mano
One	hido
Two	pe
Three	makin
Four	fat
Five	tuf
Six	tokuldaka
Seven	tokulape
Eight	farfat
Nine	támbido
Ten	bu
Eleven	bu úmbidí hido
Twelve	bu úmbidí pe
Thirteen	bu úmbidí makin

English.	Batta.	English.	Batta.
Twenty	mánobupe	*Eighty*	manobu farfat
Twenty-one	mánobupe hido	*Ninety*	manobu támbido
Thirty	mánobumakin	*One hundred*	aru
Forty	manobufat	*One thousand*	debu (Hausa)
Fifty	manobutúf	*Forms of Salutation.*	
Sixty	manobutokuldaka	hókuda yo	
Seventy	maonbu tókulape	yalabare bide.	

(10.) A few remarks may now be made upon another language: one of greater political and geographical importance than any of the preceding class; a language hitherto uncultivated, but one which is, by no means, unlikely to develope itself as the medium of an imperfect native literature, nor yet likely to be overlooked by the missionary and merchant for religious and commercial purposes. I mean the *Fula*, Fulah, Felletta, Fellata, Fulani, Fulanie, Filani, and Filanie tongue. A native conqueror, scarcely a generation back, named Danfodio, spread the Fula conquests as far west as Bornú and the frontier of Waday. He carried them far into the Hawsa, Yoruba, Sunghai, and Kanuri countries. He was a Mahometan, and, as such, the leader of a population strongly contrasted with the native pagans of the true and typical Negro conformation. From this the Fula physiognomy departed, though not always to the same extent. As a general rule, however, the Fula skin was lighter; so much so, that one section has long been known as the Red Peuls or Fulas.

The chief languages with which the Fula was at first compared, were those of the countries into which it intruded; the Hawsa, Yoruba, Bornui, &c. It was not likely to show very decided affinities with these; inasmuch as they lay beyond the pale of its proper and original *situs*. What this original *situs*, however, was is easily investigated. The home of the race seems to have been the highlands that form the watershed of the Senegal and Gambia; so that the languages with which it originally came in the closest contact were the Woloff and Mandingo. But as the Mandingo itself has en-

croached on the forms of speech in its neighbourhood, much displacement and obliteration of such intermediate forms of speech as may have originally existed has been effected. We do not, then, expect very decided affinities even here. It is the opinion of the present writer, however, that, whether great or small, they are greater in this direction, than any other; the Woloff being the nearest congener, and the nearest approach to a transitional tongue being the Serawulli. The very scanty specimens of the *Mithridates* are enough to suggest this —these making the Serawulli partly Woloff, partly Mandingo, partly Fula. If so, the affinities are thus:



This, however, is in anticipation of the languages of another group.

(11.) The Tibbu will be noticed in the Appendix.

The first language of the next class is the *Serawulli* or *Seracolet*, conterminous with the Arabic on the north, and the Woloff on the west, and spoken over an extensive, but imperfectly-explored district towards the south-western frontier of the Sahara. Parts of Ludamar, Galam, Kaarta, and the Bambarra country, are Serawulli. Kölle states that there are six Serawulli tribes, the Gadsaga, the Gidemara, the Hanyaga, the Dzafuna, the Haire, and the Gangari. Their physical form is that of the Woloff, and Sereres; their Mahometanism equally imperfect. Their energy and intelligence have been extolled.

The area given to the Azeriye, Aswarek, or Swaninki, by Barth, is of considerable size and importance: extending from the parts about Sangsangdi, which he particularly says was, originally, an Aswarek town, to Wanad, in N. L. 21°. Now this is the most northern spot where a Negro population is found *in situ*. The language is, of course, in contact with the Arabic and

Amazig, or with the Arabic by which the Amazig has been replaced, no Negro language being at this degree of latitude in contact with it. On the south, it is met by the Wolof, the Sungai, the Fula, and the Mandingo of Bambarra: possibly by some of the Kouri dialects. The blood of many a man who speaks Arabic must be more or less Azeriye.

The great centre of the Aswarek seems to have been El Hodh; Baghena being the district wherein, at present, they are most numerous.

The *Sereres* is spoken about Cape Verd, the Wolof being spoken all round it. It is isolated, but has miscellaneous affinities. We have no grammar of it and but few vocabularies.

The *Wolof*, or *Jolof*, is spoken between the Senegal and the Gambia; not, however, continuously. It is interrupted in the parts about Cape Verd. On the north it is bounded by the Arabic of Ludamar.

It is the first true Negro language of the seaside which is met with on the western coast of Africa. The States or kingdoms of Walo, Baol, and Kayor (this last being to the *north* of the Senegal), are Wolof. Kajaga, or Galam, is partly so.

A grammar by Dard (*Grammaire Ouloff*) is our chief authority for its structure; in which the peculiarity which has attracted most attention is the initial change of the article. It begins with the consonant of the noun to which it belongs; whatever that consonant may be.

Such congeners as the Wolof may have had to the north have been swept away by the Arabic of the Moors; so that on one side, at least, it is an isolated language. Neither are its other affinities either very decided or very numerous; but, on the contrary, few and miscellaneous. They are greatest, however, with the languages with which it is conterminous. On the west, it is cut off by the ocean. In the direction of Cape Verd it seems to have encroached.

Now comes a group of a miscellaneous, artificial, and provisional character; consisting of certain true Negro languages spoken between the Wolof and Mandingo areas and the Ocean.

Padsade is the name of a vocabulary in Kölle, taken from a native of a town called Udadsa three or four days' journey from the sea.

English.	Padsade.	English.	Padsade.
Man	usia	*Ear*	kunofe
Woman	udsafe	*Tooth*	manye
Head	pofa	*Tongue*	pulema
Hair	pasads	*Sun*	pudyade
Nose	nyasin	*Fire*	nukus
Eye	masa	*Water*	mambea.

The *Biafada*, akin to it, is spoken on some, but not on all, of the islands of the Bissago group.

English.	Biafada.	English.	Biafada.
Man	usa	*Ear*	gunufa
Woman	unali	*Tooth*	akede
Head	buofa	*Tongue*	wudema
Hair	gamboei	*Sun*	wunari
Nose	gandzini	*Fire*	furu
Eye	agiri	*Water*	mambia.

The *Papel*, a representative of a fresh class, lies to the south of the Cacheo and on one or more of the Bissago islands.

English.	Papel.	Kanyop.
Man	nyient	nent
Woman	nyas	nat
Head	bene	behen
Hair	oyele	uel
Nose	bihl	bies
Eye	pekil	kikasi, behen
Ear	kebars	kabat
Tooth	pinyi	iromagi
Tongue	perempte	priamd
Sun	ono	buno
Fire	buro	——
Water	munsop	mleg.

English.	Sarar.	Bolar.
Man	nyient	nyendz
Woman	nyat	nyadz
Head	bugou	bukou
Hair	wel	wuel
Nose	biz	biz
Eye	pugas	pekatz
Ear	kewat	kebadz
Tooth	punin	punyi
Tongue	pundiamont	pndemnt
Sun	onuar	onor
Fire	budua	mel
Water	budo	mel.

The *Bulanda*, akin to the Papel, &c., is spoken in a part of the Bissago archipelago and on the continent.

English.	Bulanda.	English.	Bulanda.
Man	nyendz	*Ear*	gelo
Woman	gnin	*Tooth*	ksit
Head	ko	*Tongue*	demadn
Hair	wul	*Sun*	lehn
Nose	pfuna	*Fire*	kledsa
Eye	fket	*Water*	wede.

Three populations are named *Bago;* one of which —that of the Kalum Bago—speaks a dialect of the Timmani.

English.	Timmani.	Bago.	Landoma.
Man	wanduni	iriquni	oruni
Woman	wunibom	irani	orani
Head	rabump	dabomp	dabump
Hair	rafon	kofon	kofon
Nose	asot	tasot	tasut
Eye	rafor	dafor	dafor
Ear	alens	aranes	alenas
Tooth	rasek	dasek	dasik
Tongue	ramez	damer	damir
Sun	ret	det	keten
Fire	nant	nants	nents
Water	mant	namun	damun mants.

The *Felups* lie along the coast between the Gambia and the Casamanca.

English.	Felup.	English.	Felup.
Man	aneine	*Ear*	gano
Woman	aseh	*Tooth*	finin
Head	fokou	*Tongue*	furcrop
Hair	wal	*Sun*	bunah
Nose	enyundo	*Fire*	sambul
Eye	gizil	*Water*	momel.

Two other languages still stand over for notice; the *Nalu* and the *Bagnon*, spoken on and to the south of the Nunez. Of the Sapi, *eo nomine*, we have no specimens.

English.	Nalu.	Bagnon.
Man	lamkiele	udigen
Woman	lamfai	udikam
Head	konki	bigof
Hair	mileou	dsegan
Nose	minyeni	nyankin
Eye	nkiet	kegil
Ear	mineau	kinuf
Mouth	misole	bure
Tooth	mfet	harl
Tongue	milembe	buremudz
Sun	miyakat	binek
Fire	met	kuade
Water	nual	mundu.

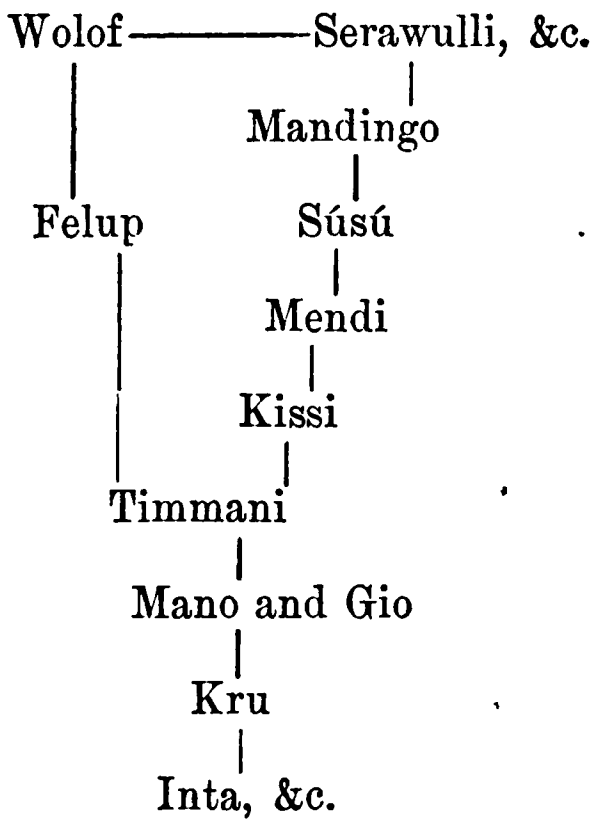
English.	Wolof.	Serawulli.	Mandingo.	Bullom.
Man	gor	yugo	ke	nopugan
Woman	dzhigen	yahare	muso	noma
Head	buob	yime	ku	bol
Nose	bokan	norune	nu	umin
Eye	bot	yare	nya	lifol
Ear	nop	taro	tulo	nui
Mouth	gemei	rake	da	nyen
Tooth	bei	kambe	nyi	idsan
Tongue	lamei	nene	néú	limelim
Sun	dzhagat	kiu	tele	lepal
Fire	sefara	imbe	ta	dyom
Water	ndoh	dsi	dsi	mem.

The system of affinities here is complex. In the Mandingo class the Gbandi, Landoro, and Mendi, appear to lead, through the Kissi, the Timmani, and the Bullom, and through these to the Papel, Felup, Wolof, &c.

The Gbese, Toma, Mano, and Gio lead (as their geography suggests) to the Kru forms of speech; these leading to the Inta tongues of the Gold Coast, &c.

Lastly, the Mandingo Proper points to the Wolof, through the Serawulli.

If so, the classification is that of the following map, table, or diagram :—



Of these the Timmani and Wolof, from the conspicuous character of their initial changes, which, in the latter of the two languages, are well known, have generally been treated as either isolate or South African.

CHAPTER LXXI.

The Hottentot.

WITH the Hottentots, decided philological, coincide with decided anatomical, differences; though, with each, there has been exaggeration. In the Dammara country the difference between the Hottentot and the Kaffir is at its *minimum*.

English.	Bushman.	Korana.	Saldanha Bay.	Hottentot.
Man (homo)	t'kui	t'kohn	——	qûorque
—— *(vir)*	t'na	kŏuh, kauh	——	——
Woman	t'aifi	chaisas	ankona	kyviquis
Head	t'naa	minuong	——	biqûa
Eye	t'saguh	mumh	——	mu
Ear	t'no-eingtu	t'naum	naho	nouw
Nose	t'nuhntu	t'geub	tui, zakui	thuke, quoi
Tongue	t'inn	tamma	tamme	tamma
Hair	t'uki	t'oukoa	——	nuqua-an
Hand	t'aa	t'kŏam	onecoa	omma
Foot	t'oóah	t'keib	coap	itqua, yi
Sky	t'gachuh	——	homma	——
Earth	t'kanguh	——	hũ	kâmkâmma
Sun	t'koara	sorŏhb	sore	sorre
Moon	tkáukăruh	t'kaam	——	toha
Fire	t'jih	t'aib	——	ei
Water	t'kohaa	t'kamma	ouata	kām
One	t'kŏay	t'kŏey	——	q'kui
Two	t'kuh	t'koam	——	k'kam
Three	——	t'norra	——	k'oune.

The sound expressed by *t'* is what is generally known as the Hottentot *click*. It is said to be found in some of the Bichuana dialects of the Kaffir.

CHAPTER LXXII.

On the African Languages in general.

LIKE Polynesia, Africa is connected with Asia by an isthmus; a fact which narrows the range of its philological affinities.

Like South America, Africa is separated from its nearest continent not only by an isthmus but by a narrow pass of water besides; a fact which gives two lines of migration—neither of them either implied or excluded by the other.

In the way of displacement on the frontier between Africa and Asia, the movement has been double. From Arabia there has been an extension northward; from Tartary and Persia an extension southwards and westwards. Add to this that for the whole of northern Africa we have little but the dialects of the Berber and Arabic, and the great width of the separation of the languages on the outcrop becomes evident; for, from Nubia and Abyssinia there is little *in situ* before we reach Caucasus on the one side and the Brahui districts of Persia on the other. Let those, however, who believe that any amount of displacement produces anything like absolute isolation (*i. e.* a language without, at least, miscellaneous affinities,) compare, *en masse*, Beke's Abyssinian and Klaproth's Caucasian vocabularies. Should they put down the coincidences to accident, let them compare the vocabularies of either series with something still further apart and they will find a de-

crease. Whether few or many, coincidences are distributed regularly rather than hap-hazard.

The African and Semitic languages are said to be characterized by a great development of the predicate, the Indo-European by a great development of the copula. This means, so far as it means anything, that whilst certain modes of action, such as the inchoative, frequentative, and the like, are predicative; others, like those involving the ideas of certainty, contingency, and time—those that give us the moods and tenses—are copular. As a matter of fact this is absolutely erroneous: inasmuch as the copula merely denotes agreement or disagreement between the subject and the predicate, having nothing to do with modes of any kind. There are few elementary works upon logic, which fail to tell us this. All, then, that can be said concerning the difference between a form giving a tense or mood, and a form giving an inchoative or a causative verb, is that, though they are both modes, they are modes belonging to different divisions of the genus; and this the grammarian well knows, or, not knowing, acts upon it unconsciously; making words like *now* and *then* adverbs, whilst he makes words like *frequently*, *often*, &c., no more—the one adverbs of time, the other of manner. Whether he be consistent in drawing so broad a distinction between *mood* and tense (*vocavi* and *vocarem*) on one side, and simple *mode*, &c. (*vocito*), on the other, is a different question.

The expression, then, is exceptionable. How stands the fact it is meant to convey? As far as it goes it is real. It is, however, anything but the fact in its integrity. The *dictum* applies to other languages besides the African: indeed, to all in an early stage of their development. In other words, forms like *vocito*, &c., originate earlier than forms like *vocavi*, *vocem*.

Upon the African character here given to the so-called Semitic languages, I should find it necessary to

enlarge had there been any definite criticism applied to the question. However, what with mixing up ethnology with philology and looking out for Indo-European affinities in grammar because the Jews and Arabs are liker to Europeans than to Negroes; what with treating an order consisting of a single genus as a large family or sub-kingdom; what with the fanciful dichotomy between the Semitic and the Hamitic—what with these and similar elements of confusion, the main facts, (viz. those found in the actual examination of the African languages themselves) have been omitted; the researches upon the Berber and Coptic being exceptions. Out of these has come the term *Sub*-semitic; a term which tells its own story. More than this—philologues, like Newman and others, have recognized beyond the pale of the Berber (or Amazig) Berber (or Amazig) affinities; the Hawsa and other languages being what they might (but do not) call Sub-amazig, or Sub-coptic; affinities which, indirectly, extend the Semitic class. Still, unless I read them wrongly, all these observations, however true, seem to be run one way only, *i. e.* they make the Hawsa, the Galla, and their congeners, Asiatic, rather than the Arabic, &c., African.

Yet the system of initial changes with the consonants and of medial changes with the vowels—characters which have always been held Semitic—is far commoner in Africa than it is in Asia, and far more characteristic of many African languages than it is of any Asiatic ones.

Something of the same kind of single-sightedness appears in the criticism upon the Kaffir characteristics. They have been found far beyond the Kaffir area. But the effect has been to get the Fanti, the Grebo, and other languages, called *South*, rather than to get the Kaffir called *North*, African.

The Semitic and the Kaffir (laying aside the Hottentot) are the two classes for which the lines of demarcation have been the strongest. They are, also, those

which I confidently predict that further inquiry will, more especially, break down. Respecting the other groups, it need only be added that Africa is the land which, above all others, requires us to classify by type rather than definition; and that, where the divisions are the clearest, and the isolation the greatest, the evidence of encroachment and obliteration is, sometimes, historical as well as inferential. It is pre-eminently historical with the Fula. It is a most legitimate inference with the Hottentot. It is historical with the Galla. It is a legitimate influence with the Berber.

On the direction in which the languages of the larger groups seems to have extended themselves I have but little to suggest. The uniformity of speech, *primâ facie* evidence in favour of recent diffusion, seems to point in the great Galla class to the Danakil area as the starting-point. The Berber has, apparently, moved from east to west; the Fula from the high regions between the Senegal and Gambia. The Hottentot, probably, has its nearest congeners to the north of the great Kaffir area; but where does this end? The Semitic dialects are, *perhaps*, Abyssinian in origin.

The phenomena of distribution are those of Asia and America, giving large groups, like the Berber and Kaffir, in contrast with moderate, though rarely with excessively small, ones. The difficulty, however, in the present state of our knowledge, of saying where the dialect ends and where the language begins prevents us from generalizing here.

The range of type, as well as the multiplicity of types, is greater in Africa than elsewhere; by which I mean that, if we look to single characters alone, there are more languages in Africa which exhibit strong single characteristics, than there are in Asia, America, or Europe. Of the internal changes of the Semitic, and of the alliterations and prefixes of the Kaffir, languages, notice has already been taken. The Man-

dingo, as far as it is known, is distinguished by the want of them; whilst the Timmani and Wolof exhibit them. The Coptic has long been recognized as pre-eminently agglutinate. The Galla and Kanuri run strongly on *post*-fixes rather than *pre*-fixes. The Yoruba has been called monosyllabic—which it may be in the way that some American languages are, *i. e.* sporadically.

In respect to the *value* of the classes, the Semitic and Berber, on one side, and the Kaffir on the other, may, each, be held as equivalent to all the others put together. Of the languages between the Mobba and Yoruba districts (both inclusive) the affinities are obscure from the linear character of the district they cover. To the south lies a *terra incognita;* to the north the intrusive Amazig. Hence, they have, as a general rule, possible (to say nothing of actual) congeners on their sides only, and, at the extremities of the range, only on one side.

In considering their stage of development we must criticize the African languages from some average series of examples rather than from either of their extremes, such as the Semitic languages on one side, and the Hottentot on the other. Those of central Africa, the Hawsa and Kanuri for instance, are fair ones to go by. They are, undoubtedly, on a higher level than the Polynesian, the Kelanonesian, and the American. They are this, at least, in the greater development of their numeral system, and, apparently, in many other details besides. No wonder. Great contact with the civilization of Europe and South-western Asia has given this as its result; in other words, new wants, new ideas, and an enlarged experience have played their part in Africa as elsewhere. In favour of any inherent superiority or inferiority of the African family African philology supplies no argument. The common-sense doctrine that the development of language follows the development of civilization, and that the development of civilization is

determined by the points of contact between different populations of different habitudes, is the true rule in all these matters.

Blood and language, upon a whole, coincide but slightly. In Northern Africa the difference is pre-eminently great. The Arab blood of the millions who speak Arabic is at a *minimum*. With the Berber this is largely, though to a less degree, the case. The Kaffir, too, must have encroached inordinately on the language represented by the Hottentot. Again, the Galla, the Mandingo, and the Fula are all encroaching languages. Lastly, with Africa as the land, wherein, of all others, slavery has been chronic, the intermixture, on that score only, must be great.

Of the numerous grammatical processes which (though found sporadically, in their fragments, or in their rudiments,) are, nevertheless, found in certain areas with a greater development than elsewhere, Africa is the country wherein three attain inordinate prominence, viz: (1.) internal change of vowels and accents which goes to the extent of altering even the syllables of the words in which they occur; (2.) the system of initial consonantal changes; and (3.) the system of prefixes. The first of these is Semitic, but not exclusively so. The second is Kaffir, Wolof, and much else besides. The third is chiefly Kaffir; but is found elsewhere. On the habit of the Galla and Kanuri to prefer post-fixes to prefixes I lay but little stress. The whole class is, in the main, agglutinate; but I lay little stress on this. With the exception of the languages of South-eastern Asia, represented by the Chinese on one side, and languages like the Greek, Latin, Sarmatian, and German on the other, agglutination is the rule rather than the exception all the world over.

CHAPTER LXXIII.

The Indo-European languages (so-called).—The Skipitar, Arnaut, or Albanian.

THE class which now comes under notice contains as primary groups—(1.) the Skipitar; (2.) the Sarmatian; (3.) the Latin and Greek; (4.) the German; (5.) the Keltic;—the Sarmatian containing the Lithuanic, the Slavonic, and the Sanskrit.

It is submitted that the Keltic division is of the ordinal value of all the others put together; the Skipitar of the ordinal value of the rest of the section; the German of the value of the Sarmatian and Latin and (or) Greek.

Oceanica, America, and Africa, touched Asia by either narrow isthmuses or a strait between two (comparative) points; a kind of contact which defined the lines of their affinities. Europe touches Asia along the whole long stretch of the Uralian range, not to mention the minor points of approximation at the Hellespont and the Crimean Bosphorus. Hence the lines of affinity may vary, *i. e.* there may be one for the north, one for the centre, one for the south. This, however, creates no difficulty. Omitting the fact of the Ugrian tongues being, to a great extent, European, the displacements effected by the Russian and Turk have so thoroughly obliterated everything that could ever have been transitional, that the line of demarcation between

our present class and our second is both broad and definite.

The encroachments and obliterations have been great. They, also, began early. The Herodotean Scythians, or Skoloti, show this for a part of the area. But it may also be inferred, for the remainder, by a consideration of the condition of Asia Minor at the beginning of the historical period. Over the whole of that peninsula the presumptions are in favour of a form of speech akin to the most southern and western of the Dioscurian group having been originally spoken. Still, there was intrusion, upon even this, by the languages of Persia, of Tartary, of Greece, and of the Semitic area. Nor was it one-sided. There is a fair amount of evidence in favour of Europe having projected itself eastward as well as of Asia having projected itself westward.

If we took the whole frontage between the two continents a case might be made out in favour of the nearest congeners of the most western of the Asiatic languages having been either Slavonic or Lithuanic; and, if we took up our line at the end of the notice of the Mordvins, such might be really the case. The Lithuanic and Slavonic, however, have such undoubted European affinities that, even if the conditions were equal, the language with which we now begin is the fit one.

This is the *Skipitar*, Epirot, Arnaut, or Albanian of Albania, with a harsh phonesis, and with (*inter alia*) a post-positional article. It was the language of the ancient Illyrians (in the Greek sense of the word); perhaps the language of the bulk of the Macedonians; a language, perhaps, of the whole of ancient Greece; and a language which was almost certainly spoken far to the north, the east, and the north-east of its present frontiers; in other words, it is a language which has receded.

It falls into two main divisions, the Tosk and the Gheg: is spoken beyond the boundaries of Albania, in Greece, in Calabria, and in Sicily, doubtless with varia-

tions in the way of dialect which have yet to be studied in detail. It is written by means of the Greek alphabet adapted to the Skipitar phonesis. Such, at least, is the common practice. There is, however, a second set of letters restricted to the town of Elbassan ; which, is, apparently, more of a cipher than a true alphabet. Hahn considers that it is of great antiquity ; possibly running back into the times when the spelling on the coasts of the Adriatic was Phenician rather than ordinary Greek. In my own mind it is founded on the Glagolitic. The national songs of the Albanians are numerous ; and one poet, at least, has written classically, *i. e.* as a man with an artificially cultivated taste and after Turkish and (at second-hand) Persian models.

Of the two main dialects it is the Ghegh which lies on the northern, or Slavonic, the Toski which touches the southern, or Greek, frontier ; the valley of the Skumbi, or Stirnatza, between Berat and Elbassan, being (there or thereabouts) the division between the two. In the Ghegh district the Mirdites are Roman Catholics. Of the Tosks, the Lyapid and Tshamid tribes are sub-divisions ; among which are numerous Christians of the Greek Church. The mass, however, of the Skipitar are Mahometans ; though the use of the Arabic alphabet is at a *minimum*.

CHAPTER LXXIV.

The Sanskrit.—Persepolitan.—Pracrit.—Pali.—Kawi.—Zend.

THE Sanskrit is the old literary language of India. Indian, however, as it is in respect to the country in which it was cultivated, the following short tables are amply sufficient to prove that its nearest congeners are the Sarmatian, the Classical, and, to a great extent, the German tongues of Europe.

They give a selection from its inflections—a *selection*. This means that those only are taken which, in form and name, run on all fours with either the Latin and Greek or the Lithuanic. By taking the Slavonic, or even the German, a similar result would have been obtained.

The Latin and Lithuanic best illustrate the substantives and pronouns; the Greek (with special reference to the conjugation in -$\mu\iota$) the verbs.

	Singular.		*Plural.*	
	Sanskrit.	Latin.	Sanskrit.	Latin.
Nominative	agnis	ignis	agnayas	ignes
Genitive	agnes	ignis	agnínám	ignium
Dative	agnaye	igni	agnibhyas	ignibus
Accusative	agnim	ignem	agnín	ignes.
Nominative	pitá	pater	pitaras	patres
Genitive	pitus	patris	pitṛínám	patrum
Dative	pitre	patri	pitṛibhyas	patribus
Accusative	pitaram	patrem	pitṛín	patres
Nominative	naus	navis	návas	naves
Genitive	návas	navis	návám	navium
Dative	náve	navi	naubhyas	navibus
Accusative	návam	navem	návas	naves.

	Sanskrit.	Latin.	Lithuanic.	Sanskrit.	Latin.	Lithuanic.
Nominative	aham	ego	asz	twam	tu	tù
Genitive	mama	mei	mano	tava	tui	tavo
Dative	mahyam	mihi	manim	tubhyam	tibi	tavim
Accusative	mám	me	mane	twám	te	tave.

He. *She.*

	Sanskrit.	Lithuanic.	Sanskrit.	Lithuanic.
Nominative	sas	szis	sá	szi
Genitive	tasya	——	tasyás	tós
Dative	tasmai	tamui	tasyai	——
Accusative	tam	ta	tám	ta
Ablative	tasmát	——	tasyás	tas
Locative	tasmin	——	tasyám	———
Instrumental	tena	tumi	tayá	ta.

They (*Masculine*). *They* (*Feminine*).

Nominative	te	të	tás	tos
Genitive	teshám	——-	tásám	——
Dative	tebhyas	temus	tábhyas	tomus
Accusative	tán	tùs	tás	tàs
Ablative	tebhyas	——	tábhyas	——
Locative	teshu	tůsè	tásu	tosè
Instrumental	tais	tais	tábhis	tomis.

Nominative	yas (*qui*)	kas (*quis*)
Genitive	yasya	kasya
Dative	yasmai	kasmai
Accusative	yam	kam
Ablative	yasmát	kasmát
Locative	yasmin	kasmin
Instrumental	yena.	kena.

Creo, &c.

Singular.		*Dual.*	*Plural.*	
1. sṛijami	creo	sṛijávas	sṛijámas	creamus
2. sṛijasi	creas	sṛijathas	sṛijatha	creatis
3. sṛijati	creat	sṛijatas	sṛijanti	creant.

Creem, &c.

Singular.		*Dual.*	*Plural.*	
1. sṛijeyam	creem	sṛijeva	sṛijema	creemus
2. sṛijes	crees	sṛijetham	sṛijeta	creetis
3. sṛijet	creet	sṛijetám	sṛijeyus	creent.

Creavi, &c.

Compare with Greek Aoristus Primus—(*augmented*).

Singular.	*Dual.*	*Plural.*
1. a-sṛijam	a-sṛijáva	a-sṛijama
2. a-sṛijas	a-sṛijatam	a-sṛijata
3. a-sṛijat	a-sṛijatám	a-sṛijan.

Creavi, &c.

[*Compare with τε-τυφα and mo-mordi.*

Singular.	*Dual.*	*Plural.*
1. sa-sarja	sa-sṛijiva	sa-sṛijima
2. sa-sarjitha	sa-sṛijathus	sa-sṛija
3. sa-sarja	sa-sṛijatus	sa-sṛijus.

	Sanskrit.	Latin.	Lithuanic.		Sanskrit.	Latin.	Lithuanic.
1.	asmi	*sum*	*esmi*	1.	syáma	*simus*	——
2.	asi	*es*	*esu*	2.	syáta	*sitis*	——
3.	asti	*est*	*esi*	3.	syus	*sint*	——
1.	smas	*sumus*	*esme*	1.	asám	*eram*	——
2.	stha	*estis*	*este*	2.	ásís	*eras*	——
3.	santi	*sunt*	——	3.	ásít	*erat*	——
1.	syám	*sim*	——	1.	ásma	*eramus*	——
2.	syás	*sis*	——	2.	ásti	*eratis*	——
3.	syát	*sit*	——	3.	ásan	*erant*	——

Compare with $\phi\hat{\upsilon}\mu\iota$ conjugated as a verb in $-\mu\iota$.

1.	bhavámi	*fui*	*buvao*	1.	bhavámas	*fuimus*	*buvome*
2.	bhavasi	*fuisti*	*buvai*	2.	bhavata	*fuistis*	*buvote*
3.	bhavati	*fuit*	*buvo*	3.	bhavanti	*fuerunt*	——

Upon the whole the Lithuanic is the nearest congener of the Sanskrit, and, after it, the old Slavonic; though, in asserting this, there is a certain amount of assumption. It is assumed not only that the Slavonic languages (especially in respect to their verbs) had a fuller inflection than they have now, but that that inflection delivered reduplicates, verbs in $-\mu\iota$, and (perhaps) augments, which, now, either no longer exist, or exist only in fragments. With the analogies of the Latin and Italian, of the Mœsogothic and English, &c., this is not too much to assume; indeed, it is what, either consciously or unconsciously, most philologues, when they are constrained to compare one language in a late with another in an early stage, do assume. The present assumption, however, is subject to the criticism of professed Slavonic scholars.

In the phonesis, especially with reference to the use of the sibilants rather than *k* or *g*, the Sanskrit is pre-eminently Slavono-Lithuanic.

If this be the case the original *situs* of the Sanskrit must have been in either approximate or actual contact with that of the Slavono-Lithuanic; nor is this a matter upon which there is much (if any) difference of opinion.

The Sanskrit, however, with its congeners, comes from India; the Lithuanic, the Slavonic, the Latin, the Greek, and the German, from Europe; and between the areas of the two groups there is a wide geographical interval.

Has the Sanskrit reached India from Europe, or have the Lithuanic, the Slavonic, the Latin, the Greek, and the German, reached Europe from India? If historical evidence be wanting, the *à priori* presumptions must be considered.

I submit that history *is* silent, and that the presumptions are in favour of the smaller class having been deduced from the area of the larger rather than *vice versâ*. If so, the *situs* of the Sanskrit is on the eastern, or south-eastern, frontier of the Lithuanic; and its origin is European.

As I know of no one else who maintains this hypothesis, and as the opposite doctrine of the Asiatic origin of the so-called Indo-European languages is dominant throughout all the realms of philology, I must be allowed to explain what I mean by it. I do not deny the fact, as it is usually stated, as a fact. It may be one in spite of any amount of presumptions against it. If sufficient evidence be brought forward in favour of it, I am prepared to take it as it is given; just as, upon sufficient evidence, I would believe that sixes with the dice might be thrown two, three, four, five, or any number of times running. The fact may be real; but it is against the chances. To assume it, however, when there is nothing but the chances to go by, is illegitimate.

I may be wrong, however, in asserting the absolute non-existence of evidence; in other words, in holding that the presumptions are, really, all we have to go on. Upon this I am open to correction. I can, however, truly

say, that, if there be evidence on the matter, I have failed, after a careful search, to find it. What I have found in its stead is a tacit assumption that as the East is the probable quarter in which either the human species, or the greater part of our civilization, originated, everything came from it. But surely, in this, there is a confusion between the primary diffusion of mankind over the world at large and those secondary movements by which, according to even the ordinary hypothesis, the Lithuanic &c. came from Asia into Europe. A mile is a mile and a league a league from whichever end it is measured, and it is no further from the Danube to the Indus than it is from the Indus to the Danube. In zoology and botany the species is always deduced from the area of the genus, rather than the genus from the area of the species ; and this is the rule which I go upon here. To the actual fact I do not absolutely commit myself—not, at least, in the present work, which troubles itself more about methods than results.

The fact of a language being not only projected, so to say, into another region but entirely lost in its own is anything but unique. There is no English in Germany. A better example, however, is found in the Magyar of Hungary ; of which no trace is to be found within some 700 miles of its present area. Yet the Magyar is not twelve hundred years old in Europe.

As to the *à priori* presumptions against a language being introduced from Eastern Europe into Western India, they are no greater than those which lie against one being carried from the Jaik to the Danube. No one derives the Fin tongues from Hungary ; though Hungary is the country in which more than half the individuals who use a Ugrian language of any kind, dwell. That this is an important fact is clear ; yet it is nothing when compared with the weightier ones connected with its *situs*. The Magyar stands in contrast with the languages with which it comes in contact. The languages

with which it stands in connection are at a distance. Where they are spoken, they form an order. Where the Magyar is spoken it forms a species.

The relations of the existing languages of India to the Sanskrit have but a slight bearing upon the question. They may, one and all, be her true daughters (though I maintain that none of them are) without the Sanskrit, on that account, being indigenous to the soil. Whether a language introduced from without take sufficient root to retain its identity for a thousand (or ten thousand) years, or merely take root enough to modify the original languages to such an extent as to give them the guise of its own descendants, is a question of degree.

As slight a bearing upon the question has the antiquity of the Indian literature. Those (with whom I unwillingly differ) who carry it high, only make the intrusion of the language in which it is embodied so much the earlier.

At the same time these doctrines, as they are commonly represented, are more for than against the common notion; in other words, they are not against it at all. As far as they are relevant they are favourable. Their relevancy, however, is only apparent.

Treating, then, the Sanskrit in Asia as (with an allowance for its difference of antiquity) the Magyar in Hungary or the English in England might be treated, and taking its locality as we find it; the nature of the memorials in which it has come down to us, along with the question of their date, locality, and authorship, presents itself. And here the uncertainty is great.

The few remains that have either date or place are the best to begin with.

Of the remains of any language belonging to the same class with the Sanskrit with an approximate date, the earliest are the cuneiform inscriptions delivering the edicts of the kings of Persia, ranging from B.C. 470 to B.C. 370—there or thereabouts. Of these

the following specimen is from the tomb of Darius at Naksh-i-Rustam, according to the text and translation of Sir H. Rawlinson :—

1 Baga wazarka Auramadzá, hya im
2 ám bumim adá, hya awam asm
3 ánam adá, hya martiyam adá, h
4 ya shyátim adá martiyahyá,
5 hyá Dár(a)yavum khsháyathiyam ak
6 unaush aivam paruwanám khsháyath
7 iyam, aivam paruwanám framáta
8 ram

The Great God Ormazd, (he it was) who gave this earth, who gave that heaven, who gave mankind, who gave life (?) to mankind, who made Darius King, as well the King of the people, as the lawgiver of the people.

It is the edicts of the Achæmenian kings which this language more especially embodies. In respect to its structure it is closely akin to the oldest Sanskrit. There is no evidence, however, to it having ever been spoken in India, nor yet in the east of Persia. It is on the Kurd frontier and in Fars that samples of it most abound. It is only in inscriptions in the cuneiform character that it is found. Whether these give us the oldest compositions, in the class of languages to which they belong, is uncertain. Most Sanskrit scholars would say that they do not. It is certain, however, that they are the oldest compositions that bear a date.

The next in order of time is the language of the Caubul coins, in an alphabet written, like the Semitic ones, from right to left ; the latest of which are (so to say) overlapped by a second series for the same parts in an alphabet (like the Devanagari) written from left to right. The vocabulary they exhibit is, of course, of the scantiest.

Later than the earliest, but earlier than the latest of the coins, are certain inscriptions bearing the name of *Priyadasi*. We may call them the Priyadasi Edicts. There are four of them—all with the same text ; the

most western of which is the famous Kapar-di-giri inscription from Caubul, the most eastern in Orissa. One in Ceylon is said to exist, but has yet to be discovered.

All these have dates—the coins, that of the kings whose approximate superscription they bear, the Priyadasi edicts, not only the name of Priyadasi (which would be but little), but that of one of the Antiochi. Hence, roughly speaking, we may refer them to the early part of the dynasty of the Seleucidæ.

After these, there are no definite dates until after the Mahometan conquest.

The conquerors found a literature in a native language and a native alphabet—a native literature and a rich one. As such it was, of course, older than their own conquest. How much? The historical portion of this literature was of the smallest, and in what there was of it there was but a *minimum* amount of chronology and topography. Everything in this way was, to say the least, indefinite. Still, there were the real dates of the edicts and the coins, and there were certain names in certain Indian works which could be connected with these important landmarks. There was especially the name of Chandragupta, which was identified with the Sandracottus mentioned by Justin, and, though the true dynasty of consecutive Gupta kings with a real historical coinage lived several centuries later, the identification has passed muster, and serves as an instrument of criticism. The process, then, by which approximate dates are found in Sanskrit is to find some one mentioned within or near the historical, or Mahometan, period, who is stated to have stood in some relation to some one else, who stood in some relation to some third person, who was a contemporary of Chandragupta, who was Sandracottus, whose date is known.

I give this train of argument—the argument which

rests upon external, as opposed to internal evidence, and which, as such, is historical rather than inferential—as I find it. It has been worked with skill, ingenuity, and learning. The facts, however, which it deals with are of the inconclusive kind here indicated.

Similarly inconclusive, though obtained by equal learning, ingenuity, and skill, are the results got by inference. In form (or language), in matter, or both, certain systems of literature, philosophy, or religion not only differ from each other but differ as older and newer. As factors in the appreciation of these differences approximate measures of both the differences themselves, and the average rate of change are required ; that of the latter being founded upon a careful induction from the phenomena presented by languages, religions, and philosophies during periods of change, over the whole world, sufficiently long and sufficiently diversified to give a constant. Add to this the avoidance of the confusion between changes in consecutive time and concurrent changes (by the neglect of which we may make the present Islandic older in the way of actual date than the Danish of the fifteenth century) and a provisional approximation is the result. That more than this is claimed by almost every Sanskrit scholar is well-known.

The difference, however, finds no support on the part of the present writer ; who simply admits that in Sanskrit there is something more archaic than something else.

The term *archaic* is used with a purpose. It means antiquity ; an ambiguous or equivocal antiquity ; one of two kinds, as the case may be. It may mean antiquity in the way that Chaucer is older than Addison, or it may mean antiquity in the way that the Icelandic newspaper of the present week is older than the Copenhagen Morgenblad of the year 1820. Chronological, serial, or linear, antiquity is one thing ; developmental, dialectual, or concurrent antiquity is another.

Still the comparative archaism is a fact. Apply it, and—

The Sanskrit falls into two divisions—

1. The Vedaic of the Vedas, older in language and matter than—

2. The Non-vedaic, classical, or ordinary, Sanskrit. This falls into sub-divisions. There is a Sanskrit drama, and, just as in Molière, certain characters talk Gascon or something else equally provincial and French, so do certain *dramatis personæ* of Asia talk a certain amount of something equally provincial and Indian. These popular dialects are called *Pracrits*.

If we call everything that is neither Vedaic nor classical Sanskrit a Pracrit, a language of, at least, equal political importance with the Sanskrit itself, the *Pali*, is one.

The Pali is the language of *Buddhism;* be it that of the Singalese, of the Burmese, the Siamese, the Mon of Pegu, the Kambogians, the Tibetans, the Mongols, or the Mantshus; the Sanskrit being the language of *Brahminism.* We may call it a Pracrit, if we will, but we can scarcely do so if we attach to the term even the slightest notion of disparagement.

The alphabet of the Sanskrit—Vedaic and Non-vedaic—is the Devanagari; no specimen of it being older than the Mahometan conquest. The later Puranas which are truly Sanskritic, are, as far as form goes, later still. Hence, the triple alternative (if the phrase may be used) which was suggested when the Hebrew of the Holy Scriptures was under notice has its application here. It is merely referred to. It is always repeating itself; and it will again have an application when we come to Greece.

The Sanskrit, as we have it, has a great number of words which re-appear in the existing languages of India. It may be that they are all of Sanskrit origin, and all borrowed by the modern tongues. It may, also, be that

they are all Indian, taken up into the Sanskrit. Either generalization is exceptionable. Each word must be tried on its own merits.

The Sanskrit has a series of true aspirates (*i. e.* aspirates like the *ph*, *kh*, and *th* in *hap-hazard*, *ink-horn*, and *nut-hook*, rather than false aspirates like the *ph* and *th* in *Philip* and *thin*) which are wanting in its European congeners, but which are common in Tibet and the Himalayas. Did it take these in India, or did its western congeners lose it in Europe? I cannot say. I can only say that the doctrine that the Sanskrit takes nothing, whilst other languages lose what they may fail to have in common with it, is illegitimate.

The Sanskrit has a series of cerebral letters common in Southern India but foreign to Europe. To these apply the preceding question.

The expositors of the Sanskrit language are the Brahmins. The evidence, however, that they are the descendants of the men with whom it was vernacular is deficient. They are known to have kept their blood pretty pure for a certain number of centuries. They are, however, presumed to have kept it so for a much longer period, because the documents for which they are repositories enjoin that such should be the case. The importance of this is shown in the question of phonesis. The purity of the source from which the present stream of Sanskrit learning flows has never been shown; and except under undue assumptions, by which alone the objection may be rebutted, the facts of the phonesis are against it.

The cultivation of the Sanskrit language is partial. In poetry with compounds after the fashion of the Orphic hymns it is rich. It has a code of laws, and innumerable logographies. The matter of its philosophical works has commanded attention which it has not disappointed. Its grammar is a very remarkable phenomenon—so remarkable as to have reflected many of its merits on the language. There are approaches to the lan-

guage of common life in the drama. For real common life, however, for history and oratory, it gives us nothing. From what we know of it, it can hardly be realized as a truly vernacular and generally spoken language.

If this be the case, it has no true vernaculars as its descendants: indeed, it is only known to us as a language of either a few dialects or a few stages, with a purely literary cultivation (and that partial), with an imperfect claim for being accurately handed down, with a questionable date, and an uncertain locality.

On the other hand, it gives us a third member to that class of languages which, up to the time at which it began to attract notice, consisted only of the Latin and the Greek, with, perhaps, the addition of the Mœso-Gothic —a class wherein true inflection is at its *maximum;* this inflection being, in the Sanskrit, exhibited in an independent and native grammar. To this add its great political value as the language of Brahminic India, and the mystery connected with its localization in Asia is enhanced by its real importance; which is great, but limited.

After a series of exceptions like the preceding, it is needless to add that the writer is (to say the least) adverse to the whole system on which the well-known merits and importance, as currently claimed for the Sanskrit, are based. That the whole tenor of his mental habitudes and aptitudes is against them is saying too much. There is nothing condemned in the preceding remarks which he has not, at one time of his life, supported. What they are opposed to are his rules of evidence. The fact may be all that the extreme Sanskrit scholars make it, provided the evidence make it so. Upon this, as an advocate (to draw an illustration from the common-sense of the English world at large as shown in the courts of law) he has no authority to speak. The facts lie in the Sanskrit language itself, of which he has no more cognizance than is shown in the foregoing statements. As a judge he has a voice less

important still. The knowledge of the facts and the law combined is, *à fortiori*, beyond him. Still more, *à fortiori* (he might say *à fortissimo*) is the private cognizance of any material *data* which are not vouchsafed to him, in common with the least Sanskrit-minded man in England, by the Sanskrit scholars themselves. His position is simply that (if he may use the word without presumption) of an intelligent jury-man, who, knowing that he is no judge, putting a wholesome distrust in the barrister, and ignoring anything which he may or may not know *aliunde*, simply looks to the evidence; feeling sufficient confidence in himself to trust his judgment in determining whether it bear, or do not bear out, the case. Upon this point, without condemning it, or (what is the same thing) only condemning it provisionally, he pronounces it insufficient for the present.

As far as he goes beyond this, and, instead of being satisfied with a merely negative condemnation on the score of insufficiency, ventures upon an approximation in the way of anything positive, he is not afraid of committing himself to the doctrine that, when philologues make the Vedas 3000 and odd years old, and deduce the Latin and its congeners from Asia, they are wrong to, at least, a thousand miles in space, and as many years in time. Of course, with views of this kind, he looks upon the Sanskrit as a language *towards* which, rather than one *from* which, we are to argue. We are to end, rather than begin, with it.

The last congener of the Sanskrit is the *Zend*, or the language of the Parsi Scriptures. It is written in the alphabet of the Sassanian inscriptions in a cursive form, and with the addition of the Sanskrit system of vowels. It was discovered in the last century by D'Anquetil Perron, among the Parsís of Bombay. Older in form than the Huzvaresh and Parsi, and more decidedly akin to the Sanskrit, it is written in a newer alphabet,

and it was discovered in the eleventh hour, and in India. The notion of its being anything but a genuine language (whatever might have been the case in the last century) finds, at present, but few supporters.

Perhaps, however, certain loose generalizations, concerning what is called the impossibility of forging a language have had much to do with the opinions which are favourable to its antiquity. Fictitious languages, however, are entirely questions of more or less ; in which the nature of the subject, the skill of the forger, and the acumen of the critics are the factors—just as they are in any other forgery. This, however, is merely a suggestion. I put a courteous, and otiose belief in the teaching of the special Zend scholars ; though I know of no one amongst them who has fairly met the difficulties involved in the contrast between the *Ante*-Sassanian structure of the language and *Post*-Sassanian character of the alphabet, combined with the fact of the additions to the alphabet being, like the differentiæ of the language, Sanskrit from a Sanskrit locality.

In the following table the Kawi is the sacred language of Java, which, according to some, is Sanskrit with a mass of Javanese incorporated ; according to others, Javanese with so much Sanskrit superadded.

English.	Sanskrit.	Pali.	Kawi.
Man	manusha	manut	manusa
——	jána	——	jana
——	purúsha	burutsa	purusia
Woman	stri	itthi	istri
——	varángáni	——	warraggana
Head	siras	siro	——
——	mastaká	két	mastaka
Eye	nétra	nét	sótia
——	akshi	akkhi	——
Nose	nāsā	nasā	——
——	ghrana	——	grána
Mouth	mukham	mukham	——
Hair	kesa	késa	késa
Teeth	danta	danto	dánti
Tongue	jivha	jivha	——

English.	Sanskrit.	Pali.	Kawi.
Belly	garbha	——	gerba
——	udara	úthon	——
Hand	hasta	hat-tho	asta
Foot	pāda	pado	pada
Blood	lohitam	lohitam	——
——	raktam	——	rap
——	sonita	——	——
——	rudhira	——	ludira
Day	dinam	——	dinam
——	divasa	——	mera
Night	ratri	ratti	ratri
——	——	——	kulam
Sun	sūrya	súriyo	suria
——	prabáhkara	——	prabang-kara
——	àditya	áthit	raditia
Moon	chandra	pera-chang	chandra
——	sitangsu	——	sitangsu
Star	tara	dara	tara
Fire	agni	ak-khi	agni
Water	jala	khonkha	jalanioli
——	apa	——	——
Stone	sila	sinla	séla.

The following is Sanskrit from a Chinese grammar.

English.	Chinese.	Sanskrit.
He is	po'-po-ti	bhavati
They two are	po'-po-pa	bhavapa
They are	po'-fan-ti	bhavanti
Thou art	po'-po-sse	bhavasi
You two are	po'-po-po	bhavapa
You are	po'-po-ta	bhavatha
I am	po'-po-mi	bhavami
We two are	po'-po-hoa	bhavavak
We are	po'-po-mo	bhavamah
Man	pu-lu-sha	purushah
Two men	pu-lu-shao	purushau
Men	pu-lu-shaso	purushás
Of a man	pu-lu-sha-tsie	purushasya
Of two men	pu-lu-sha-pien	purushábhyám
Of men	pu-lu-sha-nan	purushánám.

It is called Sanskrit rather than Pali from having a dual number.

CHAPTER LXXV.

The Lithuanic Division of the Sarmatian Class.—The Lett, Lithuanian, and Prussian.

LITHUANIC means the languages of the group at large; *Lithuanian* the Lithuanian Proper or the Lithuanian of Lithuania.

The Lithuanic falls into three branches: (1.) the *Lithuanian* Proper, (2.) the *Lett*, (3.) the *Prussian*, or (as the language has been extinct for nearly three centuries) the *Old* Prussian.

The Lett is spoken in Estonia, Livonia, and Cúrland, as well as in some of the neighbouring Governments; the Lithuanian in Grodno, Vilna, and Kovno, and parts of East Prussia. The Prussian is known only through some Paternosters and a catechism of the sixteenth century.

The chief locality for the chief dialect of the Lithuanic is Samogitia.

Encroached upon by the Russian, the German, the Polish, and (perhaps) even the Estonian, the Lithuanian (with all its high philological importance) is a broken and fragmentary language, with only one author who has any pretension to the rank of even a minor classic; but with a large mass of simple popular poetry, little of which is older, in the way of language, than the date of the first collection. This was made A.D. 1745. Hence, there are no stages in the Lithuanian languages, a circumstance which largely subtracts from their value as a

philological study—which in other respects (especially from the affinities between the Lithuanic and the Sanskrit, not to mention others with the Latin and the Greek) is of the highest. Nor does it make up for this want of lineal history through either its local dialects or through its congeners, the Lett and the Prussian. I have met with the statement that the former of these stands in the same relation to the Lithuanian that the Italian does to the Latin—a statement of mischievous inaccuracy. In some points the Lett forms are the older, and throughout the languages the difference of development is but slight. The same applies to the Prussian: which is often called the *Old Prussian;* and, if we only compare the modern Brandenburghers with the ancient Lithuanians, the prefix is a good one. But it is of doubtful fitness if we look to the structure of the language. In some points the Prussian is really the Lithuanic with certain old forms: but in others it is a younger and more advanced language. It has a definite article, which the other Lithuanian languages, as well as their Slavonic congeners, want—an article which has grown, like the article in Greek, out of the demonstrative pronoun.

One language of the Lithuanic class is extinct; the population by which it was spoken having been permanently broken-up as early as the thirteenth century. This bore the name of *Jaczwing* (*Yatshving*), *Jatwag*, or something similar—according as the spelling of it was Polish, Russian, German, or Latin.

All that remains of this language is a few proper names. The external evidence, however, to its having been Lithuanic is sufficient.

The Lithuanian is written in Roman letters; and in an orthography for which the Polish has served as a basis. Unlike most other languages it ignores the principle by which an Englishman, in order to show that the preceding vowel is short, repeats the consonant which follows

(as in *pitted, flitting,* &c.), and has no double letters. It has, on the other hand, an over-abundance of diacritical marks in the way of accents, superfixes, and suffixes. One of these represents a sound which no longer exists, but which must have existed when the modification was first resorted to. The signs of *ą* and *ę*, originally represented nasals. At present, they are sounded as the ordinary *e* and *a*. A change, then, of some importance in the phonesis has taken place since the language was first reduced to writing.

The Lithuanic, as a language, is full of interesting points; though it may easily be imagined that its affinities with the Sanskrit have commanded almost exclusive attention. Its affinities with the Latin and Greek showing themselves every now and then, in unexpected words, are also remarkable.

It has an approximation to the post-positive article, *i. e.* it has a definite inflection of the adjective formed by the incorporation, as an affix, of the demonstrative pronoun. Thus *geras = good, geràm = to good, gero = of good;* whilst *the good, to the good,* and *of the good* are *geràsis, geramjam, gerojo,* the pronoun being *jis, jam,* and *jo.* On the other hand, except in the Prussian, there is no definite article, *eo nomine,* at all.

With a language so fragmentary as the one before us, everything connected with the question of its original diffusion is of value; and one of the points thus invested with interest is this same approximate post-position of the article. The four languages in Europe where it is most conspicuous, are the Rumanyo, the Norse, the Bulgarian, and the Albanian. That the Albanian lies both too far south, and too much *in situ* to belong to an area originally Lithuanic is denied by no one. That the language of the Dacians, before the Roman conquest, was Lithuanic, is held by many, and that on pre-eminently good grounds; its relations to the Scandinavian being more doubtful. Elsewhere the present writer has

given reasons for holding that before Scandinavia became German it was, to a great extent, Prussian or Lithuanic —in other words, he has given reasons for transferring a great many of the conquests of the Goths, usually given to the Germans, to the Lithuanians; who he holds were, at one and the same time, the Gothini of the Marcomannic frontier and the Gothones of the Amber coast; their area being, then, continuous—*i. e.* extended from the most southern point of their present occupancy in Grodno to Gallicia. If so, of the two languages mentioned by Tacitus, one as *Gallica*, the other as *Britannicæ proprior*, the former was *Galician*, the latter Prussian (*Pruthenian*); or, as the informants of Tacitus (who, on other grounds, seem to have been Germans) would have called it, *Pryttisc.*

At present the coincidence between the blood and the language in Lithuania is only partial. The Letts, at least, have encroached on the Fins.

The Lithuanic area, then, originally lay southwards; its direction being from south to north; the south being the quarter in which it has, itself, been the most displaced.

The Lithuanic area lies east of the Slavonic. This is noted because its present relations to the Russian and the German conceal the true character of its early *situs*. The German touches it in the Baltic provinces: the Russian stretches far beyond it into Asia. Both, however, have spread within the historical period. Meanwhile, on the Polish frontier there is an approach to the original relations; whilst, of all the Sarmatian languages, it is the Lithuanic which is in the fullest contact with the Fin.

CHAPTER LXXVI.

The Slavonic Division of the Sarmatian Class.—The Russian, Servian, and Illyrian.—The Slovak, Tshek, Lusatian, and Polish.—The Kassub and Linonian.

THE most eastern, and, by extension, the most northern member of the Slavonic division of the Sarmatian class, the *Russian*, is spoken from Galicia to Kamtskatka, with a *minimum* amount of variation; the reason for this lying in the recency of its diffusion. In the older portions of its area, however, there is the distinction between the *Little* Russian of Galicia and the Ukraine, and the *Great* Russian of Muscovy. This latter, again, falls into subdivisions, of no great value, except so far as they supply information concerning those populations of Ugrian origin whose mother-tongue was displaced by the Russian—for in Russia the coincidence between the blood and the language is, by no means, close. In Archangel and Olonets the Fin words are (I believe) more numerous than elsewhere; and, then, in the Susdalian dialect to the east of Moscow. In Kursk they would probably be found if looked for; and *à fortiori*, in the districts further east. In the White Russian of Smolensko and the Black Russian of Grodno Lithuanian elements may be expected. With the exception, however, of the Malo-Russian, Ruthenian, Russinian, Rusniak, or Little Russian, rich in national songs, none of the dialects of Russia have commanded much attention.

From its nearest congener, the *Servian*, the Russian

is separated by the Wallachian—the Servian, like the Malo-Russian, rich in national songs, being the chief representative round which we may group the Bosnian (spoken by a Mahometan population, and, perhaps, written in the Arabic alphabet); the Herzegovinian; the Montenegrin (where *h* is used in the place of *g*); the Croatian; and the Slavonian Proper of that part of Hungary so-called.

The alphabet of the Servian and Russian is that of the old Slavonic translation of the Scriptures, attributed to the missionaries Methodius and Cyrill. Its basis is the Greek.

The exact dialect which the old Slavonic represents is doubtful.

A priori, and upon geographical grounds, the Bulgarian has the best claims. The Old Slavonic wants, however, the chief Bulgarian characters; a fact which transfers the claim to the Russian or the Servian. Considering, however, the great displacement that has taken place in these parts, it may easily be the descendant of some division or sub-division now extinct.

The *Illyrian* or *Slovenian* of Carinthia and Carniola, closely akin to the western dialects of the Servian group, is the language of the Roman rather than the Greek, church, and is written in Roman characters rather than in an alphabet of Greek origin. I can give no account of its dialects, nor of the links which connect it, with the Croatian and Dalmatian into which it probably graduates. One of these was originally written in an alphabet akin to the Old Slavonic and called the Glagolitic.

In the northern and north-western counties of Hungary, separated from the Poles and Rusniaks of Gallicia by the Carpathians, and from Croatia, &c., by the intrusive Magyar, the *Slovak*, with a *minimum* amount of literary culture, is spoken—the language of Moravia or Bohemia being preached. Into the Moravian it, probably,

graduates ; the details of the Moravian dialects being unknown. The common *Moravian* language differs from the Bohemian in little except name ; the native name for the Bohemian being *Tshek*.

The *Sorb*, *Serb*, or *Sorabian* of Lusatia, and a part of the circle of Cotbus, intermediate to the Bohemian and the *Polish*, falls into two dialects—a Protestant dialect to the north and a Roman Catholic dialect to the south.

The *Kassub* and the *Linonian* (extinct) are fragmentary forms of a near congener of the Polish spoken in Pomerania and *Lune*burg.

The Sarmatian languages may easily have their inflectional character (by which is meant their approximation in the way of stage to the Latin, Greek, and Sanskrit) overvalued. Take their declensions and compare, or contrast, them with the English or Italian, and they look like languages of the classical, rather than the modern, period. Their conjugation, however, by no means, bears out this inference. Taking, however, this view, we must disconnect the participle from the verb, and treat it as a noun ; for the Lithuanic, which has dropped, or is dropping, even the signs of the third person, is pre-eminently rich in participles. Like most other languages, however, these are in different degrees of development in different parts ; a fact which, except with extreme languages like the English on one side and the Latin on another, should caution us against any general predications of *old* or *new*, *synthetic* or *analytic*, and the like, as terms applied to languages in general.

Though it is scarcely safe to compare the Sarmatian tongues with the Latin and Greek, they are nearer the Latin and Greek stage than the Italian or English. Their nearest analogues, however, in this respect, are, the Icelandic and Anglo-Saxon. At any rate, it is unsafe to suppose that they are in so early a stage as to have lost

nothing: a fact which, in comparing them with the Sanskrit, is important. We must think what they were when they had a full conjugation of verbs in -$\mu\iota$, and a system of reduplicate perfects (the latter being a phenomenon which we should never have known to have been German if it were not for the Mœso-Gothic); and what the Sanskrit would have been if it had come down to us after these had (as in the newer German and Latin tongues) been dropped.

The phonesis of all the Sarmatian tongues is peculiar. Less vocalic and liquid than the Greek, they are pre-eminently sibilant. They are this; though their orthography exaggerates their sibilancy. In separate sounds, indeed, they are scarcely richer than the English or Italian; but they do what both those languages eschew. They combine two. To the *ch* in *chest* they will prefix the *sh* in *shire*, so as to give the combination *shtsh*. All this disguises their Latin and Sanskrit affinities. As many of these sibilants represent a *g* or *k*, preserved in German, Latin, and Greek, they must be considered, in this point, at least, as new rather than old. However, as has been stated, they are new in some points, old in others. The oldest Slavonic is not old in the way that Latin is old as compared to Italian. It is rather old in the way that the Mœso-Gothic is old as compared with the Anglo-Saxon—if, indeed, it be this. Still, *Old* Slavonic is the name for the nearest congener of the Russian, Servian, and Bulgarian in its oldest form.

In parts of Poland, in Lusatia, in Bohemia, and Moravia, in the Slovak parts of Hungary, in the Ruthenian parts of Gallicia, in Carinthia, Carniola, Croatia, Bosnia, and Servia, the blood and language coincide. In Muscovy, or Great Russia, the blood is largely Fin.

The original *situs* and direction of the Sarmatian languages now comes under notice. How far did they reach eastwards? How far did they reach northwards?

This depends upon the original extent of the Ugrian

area. For other reasons besides those suggested by the mere similarity of name, I imagine that it may in (say) the time of Herodotus, have stretched as far as Minsk and Pinsk; its southern districts being overrun by intrusive Scythians, or Skoloti—ethnologically Turks. Along the Baltic we may carry it, even at the beginning of the historical period, to the frontier of East Prussia; and upon a few slight facts, at a still earlier period, to the Elbe. This, however, is a point which I do not press. I only remark that if I brought it to the Weser, or the Rhine, I should not be supporting the Fin hypothesis which carries it all over Europe. What is suggested here is merely a question of more or less. That the Pomeranian Slaves, and the Lithuanian Prussians, were on the Baltic before the Christian era is nearly certain. I think, however, that they had reached it from the South, and that there were intruders there as truly as were the Scythians, at even an earlier period, in Southern Russia.

How far did they reach westwards? This depends on the area allotted to the Germans and the Kelts; points which will be considered in the sequel.

CHAPTER LXXVII.

The Latin and the Languages derived from it.—The Italian.—Spanish.—Portuguese.—French.—Romance—Romanyo.

If the views to which the writer committed himself in the last chapter, as to the antiquity of the Slavonic language in the Carnic Alps and the probability of its having extended as far westwards as Savoy, be accurate, we must suppose that, in the first instance at least, either the northern frontier of the class of languages to which the Latin belonged touched the southern frontier of the Slavonic, or that some intermediate class has been annihilated without leaving any sign whatever of its existence. To do this, however, is to assume phenomena unnecessarily.

Imagine, then, that (say) one thousand years B.C. the Slavonic and Latin frontiers touched each other, and that throughout the whole length of the latter—a doctrine which treats the Gallic of Cisalpine Gaul as intrusive and comparatively recent; a doctrine, however, which, though it connects the Latin far more closely with the Slavonic than with the Keltic (or indeed any other language except the Greek), by no means denies the existence of Keltic elements in it.

This, however, is a question connected with the analysis of the Latin language itself rather than with its geographical distribution.

Where the Slavonic ended and where the most northern congeners of the Latin, previous to the Gallic invasions, began is unknown. Neither do we know

what was the philological ethnography of Etruria before the descent of the Etruscans. When Latium first becomes known to us its area is eminently truncate, *i. e.* cut off abruptly on the north by the Tibur; beyond which lay the Etruscan. On the south lay the Volscian, and on the east and north-east the dialects of the Hernici and the Sabines, all three of which appear to have been other than Latin in the strict provincial sense of the term.

The Sabine led from the Latin to the *Umbrian*, wherein the differences were sufficient (the Umbrian being known to us from the Eugubine inscription) to either simulate, or constitute, a fresh language; how far the Umbrian extended beyond the Rubicon being uncertain. In Gallia Togata the intrusive Gallic, the Etruscan, and the (Slavonic) Venetian prevailed.

The third congener of the Latin for which we have any beyond mere glosses is the *Oscan*, known to us through the Bantine and other inscriptions. It was spoken in parts of Samnium and Campania; and probably graduated into the Latin through the Volscian, and into the Umbrian through the dialects of the Peligni, Vestini, and Piceni.

Of the languages of the south of Italy more will be said in the sequel. Among those in the centre of the peninsula, it is manifest that, before the spread of the Latin, the dialects were numerous, well-marked, and in two cases, at least, of sufficient importance to pass as separate substantive languages.

Of the Latin Proper the history, as compared with that of the Greek, begins late: the remains of what may be called the Latin of the Early Republican period being scanty. The details of the changes which took place during the lifetimes of Cæsar and Cicero, and which give us the difference between Virgil and Horace on one side, and Catullus and Lucretius on the other, are obscure; and are, perhaps,

connected with the orthography rather than the language itself. This, however, has now taken its literary, classical, and standard form; and, unfortunately, it is in this form alone that it has come down to us. The analogue of the classical Latin is not the Greek language *en masse,* but the Greek of the Attic, the Ionic, or some single dialect. The language of the cultivated classes of Rome may have differed from the vernaculars of its immediate neighbourhood as the Florentine of Dante differed from the dialect of the nearest Apennines, or as the Athenian of Pericles from that of the neighbouring Megara. The local dialects of the Latin are known less than those of the Greek, and of the common language of the lower Romans and of the army we know nothing. Yet to this rather than to the classical Latin were those forms of speech out of which the modern derivatives of the Latin have been developed, in all probability, akin.

These derivative languages are, roughly speaking, the Italian, the Spanish, the Portuguese, the French, the Romance of the Grison Cantons in Switzerland, and the Rumanyo, or Roumain, of Wallachia and Moldavia. Of these, the last alone is isolated. The others all touch each other on their frontiers. How far they graduate into each other will be seen as we proceed.

In the growth of the modern languages out of the Latin three questions command attention—

1. The condition of the Latin itself, both in respect to the stage of its development, and the class of individuals by which it was introduced:

2. The language or languages with which it came in contact:

3. The changes which have subsequently taken place; especially with reference to the introduction of foreign elements.

In the history of *all* mixed languages these three elements must be recognized. In the Latin, however, and

its derivatives the phenomena with which they are connected are to be studied on a great scale.

The Etruscan, and its own immediate congeners, such as the Sabine, and the Volscian, were the first languages and dialects other than Latin in the limited sense of the term upon which the Latin of Latium encroached—then it touched the Gallic of Cisalpine Gaul and Liguria, the Euganean and Venetian dialects of (?) the Slavonic, the Umbrian, the Oscan, the Greek of the southern extremity of the peninsula, and, perhaps, certain offshoots of the Epirot, Illyrian, and Dalmatian from the opposite side of the Adriatic in the parts between Mount Garganus and the Iapygian promontory. Extended to Sicily it came in contact with the Greek of the colonies, as well as with the original language of the island (so far as it was spoken at all); which was probably Greek, though of a peculiar kind. In Sardinia and Corsica it is difficult to say with what vernaculars it met. They may have been, like itself, Italian. They may have been Gallic, Slavonic, Iberic, African. They may have been some or all of these: dashed, perhaps, with intrusive Greek and Phenician. In Spain, the Keltic and Iberic languages were spoken widely; and, in special localities, the Punic of Carthage along with, perhaps, the Numidian, the Mauritanian, or some other (? Amazig) language of Africa. In Gaul there was the Iberic on the south, the Keltic on the north, and, perhaps, along the Rhine some German; and in Savoy (by hypothesis) some Slavonic. In the Grisons I believe the basis to have been by no means Keltic, but a near congener of the Etruscan; and (as such) Slavonic. That Slavonic was the chief language of Pannonia I have no doubt; though I would not say that Lithuanic forms of speech were wholly wanting. In Dacia I believe that the two existed concurrently: possibly in concurrence with a southern offset of the Scythian—a doctrine for which I have given my reasons elsewhere.

The changes that have subsequently affected the several portions of this area belong to general history rather than to comparative philology. So do the details of the conquests of Spain, Gaul, Dacia, and the like. Between the first and last of these there was an interval of more than four hundred years; and between the character of the different settlers there was a corresponding difference. Dacia, the last to be reduced, was the first to be given up. Nevertheless (as already stated) the Wallachian and Moldavian of the present time is a daughter of the Latin.

Every language that has grown out of the Latin is either decidedly Latin or something else; *i. e.* it is either Latin or French, Latin or Italian, and the like. In other words, there is no such thing as an equivocal or ambiguous language. The earliest French, the earliest Provençal, the earliest Italian, are just as Italian, Provençal, or French as are the latest. In no sense of the term can any of them be called Latin or even Semi-Latin. The Sardinian is believed to have the best claim to this name: but it has only an imperfect one. It is essentially a derivative of the Latin and not the Latin itself.

This absence, however, of intermediate forms is only subjective, *i. e.* it rests upon our want of *data* rather than upon any real fact. The Latin served for the little writing that was wanted so long after it had ceased to be spoken as Latin that every one of its modern descendants may reasonably be supposed to have undergone notable modifications long before the earliest record of them. This want of *data* for the French, Italian, and their congeners during the period between the last days of the pure and simple Latin and the eleventh century (the date of the earliest Provençal compositions) is the great desideratum in the philological history of this great language—in other respects so prolific in valuable details.

That it is the Latin, *eo nomine*, rather than the Umbrian, the Oscan and their congeners, out of which the modern dialects of the Italian in Oscan, Umbrian, and similar localities have grown, is a reasonable presumption: though it is possible that the Oscan and Umbrian, &c., if known in their full details, might fairly be considered to have been the direct progenitors of some of them. Upon this, and its allied questions, much close thinking is wanted—all the more because what may be called the break-up of the Latin language is the great field for the study of all similar break-ups.

In a notice of the numerous and well-illustrated dialects of modern Italy it is convenient to begin with:—(1.) The Sicilian, (2.) The Calabrian, (3.) The Neapolitan, and (4.) The Roman: to which we may add the dialects which (whatever they were originally) are so modified by the influences of the literary Italian, or Florentine, as to be independent of the dialects of the districts around them. This means, in general, those of the towns; a difference recognized by the admission of a Lingua Urbana and Lingua Rustica. The former, as a general rule, means the language of the towns; every one of which is more Italian, even when beyond the proper Italian boundary (a term which will soon make itself understood) than the dialects of the parts around it.

In Tuscany the difference between the rural and urban dialects is at its *minimum*.

Not so, however, in the district circumscribed by the Alps, the Apennines, and (there or thereabouts) the drainage of the Foglia. On the south of this area those strong characteristics which distinguish the literary Italian from the French of Paris on the one side, and the Romance of the Grisons on the other, suffer diminution.

All these dialects are called by Biondelli *Gallo-Italian*, and whether we attribute the name to their belonging to that part of Italy which constituted Cisalpine and Cispadane Italy (Gallic districts) or to the occurrence of French characteristics in the existing dialects, the name (except so far as its compound form makes it cumbrous) is a fair one. It falls into families. (1.) the Piedmontese; (2.) the Lombard; and (3.) the Emilian, these latter lying on the line of the Via Emilia; just as, in England, we might make a group of the dialects lying along the whole, or a part, of the Watling Street. The classification is definitional; in each case, however, it is specially stated that the continuous dialects graduate into each other. A little alteration, therefore, enables us to convert the arrangement into a typical one, the arrangement itself being natural.

To this, add the Ligurian family on the one side, and the Venetian and Carnic on the other; the former giving the Lingue Rustiche for Genoa, the other the Lingue Rustiche for Venice and Fiume. The extreme members of this latter graduate into the Romance; and it is because some of the north-western members of the so-called Gallo-Italian do the same that I make the very slight objections which I *do* make to either the name or the class.

The Emilian dialects which come nearest to the Tuscan and Ligurian in structure seem to be those of the frontier. Of these the following extracts from the Parable of the Prodigal Son (Luke xv.) in the dialect of Bobbio may serve as specimens.

Bobbiese.

11. Un òm u gh' aviva dü fiö;

12. Al pü giùvan d' lur l' à dit so pàdär; Papà, dem la part di ben ch a m' tocca; e lü u gh' à spartì la sostanza.

13. Da lì a pochi dì, miss tütt insèm, al fiö minùr, u s'n' è andàt an l' un pais luntàn, e l' à consümà tütt al fat sò in bagùrd.

14. E cmà l' è stat nett dal tütt, u gh'è vnü na gran caristia in l' quel pais, e a lü u gh' è cmensà a mancà al nesessari.

15. E l' è andàt, e u s' è miss con un paisàn d' quel paìs, ch 'u l' à mandà a la sò campagna apriss ai pursè.

16. E u dessiderava d' impinìss la panz a dle giande ch 'i mangiàvan i giugnèn ; ma nsün gh' in dava.

As we move northwards the dialects of Mirandola and Mantua take us into the Lombard and Venetian areas ; while the Broni leads to Piedmont.

The Lombard family falls into two primary divisions, the western and the eastern, the former represented by the Milanese, the latter by the Bergamasco. Here, as before, I shall take more special cognizance of the Alpine varieties.

The Valteline and Ticino dialects are nearly as much Romance as Italian.

Ticinese (Val Maggia).

11. U jera un um con dü tosói ;

12. El piü piscèn de gnist l' a dič al padri ; atta, dèm al mè part da quel che m' toca ; e lü l' à fèč i divisivi e u gh' l' à dèci.

13. Da li a poc, l' à ramassào el fač sù, e u s' n' é nèč in pais da lunż, e l' à raffabiào tütt coss vivènd da pörc.

14. E dop ch' l' à biü fèč nèt, l' è vegnü in quel pais una gran carestià, e l' à comenzào a senti la sgajosa ;

15. E l' è nèč, e l' à scercào aprèss a un sciór ì da quel pais, e quest u l' à mandào al bosc a cürà i pörč.

16. E u scercava da mangià i giand, ch' à mangia i pörč : ma i un gh' dava gnanc da quìi.

Valtelinese (Val Pregallia).

11. Un òm veva diü fì ;

12. A plü giûvan dgét con sè bap : Bap, dam là mè pärt de roba ; ä 'l lur špartit i sè ben.

13. A poc dì drè, cur ch' al plü güivan vet tüt quant robacä, al get davènt in ür päés lontän, ä là 'l dissipàt la sè roba, menànt na vita dešmresüräda.

14. Ä cur ct 'el vet tüt fat andäal nit na gran famina in quel päés, ä 'l šcomanzàt ä sentì la misèra ;

15. Alua 'l gét, ä s'metét äl servisei pet' ün da qui dal päës, ch' it mandàt in t' i sì fond ä cürä i porč.

16. Ä 'l vés dgiü güdgènt da s' podè saziä da quel ch' a mangiävan i porč ; ma nägün n' i am deva.

The dialect of the valley of the Bormio is peculiar ; it having constituted a separate estate upon certain

conditions; one of which was to have nothing to do with the men of either Ticino or the Valteline.

Bormio.

11. Un òmen el gh' avéa döi fiöi ;

12. E 'l plù gióen de quì al gh' à dit al pà ; Pà, dam la part de roba.

13. E poc dì dop, mess insema tot, al fiöl plù gióen l' è gi in páes lontàn e lì là sciòlt al fat sè, a far al putanèir.

14. E popo che l' a avù consumà tot, l' è vegni fòra una gran penùria in quel paés, e l' à scomenzà a sentir la misèria :

15. L' è gi, e 'l s' è metù con un de qui de quel paés, ch' el l' à mandà fora in un sè löc a past coi porcèi.

16. E 'l desideràa de impleniss ol sè ventro deli giande, che i mangiàan i porcèi ; ma nigùn i gh' en daàn.

The Bergomasco is one of the most marked dialects of Italy.

Bergomasco.

11. Òn òm el gh' ia du fiöi ;

12. E 'l piö zùen de lur l' à déč a sò pàder : Tata, dèm la porsiù de sostansa ch' el me toca ; e lü 'l ghe dividè la sostansa.

13. Dopo poc dé, ol piö yùen l' à regondit töt ol sò, e l' è 'ndač in pais lontà, e là, l' à dissipàt quat al gh' ia a viv de barachér.

14. E dopo ch' el s' è majàt töt ol sò, al s' è, fač in quel pais öna carestéa gajarda, e 'l comensè e èss al bisògn ;

15. L' è 'ndač doca a tac-àss a ü benestànt de quel pais ch' el l' a mandàt fò 'n da sò campagna a fà pascolà i porsèi.

16. E là íl desideràa de impieniss la pansa di giande ch' i mangià a i stess suni ; ma nissü gh' en dàa.

The rustic Brescian from the Val Camunica is as follows.

Brescian.

11. Ön om el gh' ia du matèi.

12. E 'l piö zùen de lur el gh' à dit al parc ; Bubà, dam la part de la sostanza che m' toca : e lü l' à düdit a lur la sostanza.

13. E poc dé dopo, el fiöl piö zuèn, töt sö töta la so roba, l' è 'ndàt en d'ün pais lontà, e là l' à consömàt el fat sò a godisla.

14. E dopo i consömàt töt, el gh' è gnit öna gran caristià en quel pais, e' lü l' a scomensàt a pati ;

15. E l' è 'ndàt a ier con giù de quel pais, ch' el'l' à mandàt en d' öna sò campagna a pasturà i porsèi.

16. E 'l gh' ia via d' empienis el vèter de le giande ch' i majaà i porsèi ; e nigù i gh' en dàa.

The sub-division of the Piedmontese family is into

three primary groups: (1.) the Montserrat on the south, which is especially stated to approach the Ligurian, (2.) the Piedmontese Proper on the east, and (3.) the Canavese on the north. But, besides this, there is a division of the Piedmontese Proper into the dialects of the comparatively level country and those of the Alpine district. I have no hesitation in calling this a cross-division, and in adding that it finds a place in the other two divisions, as well as in the Lombard, the Venetian, and the Carnic families. The extent to which the Alpine division is French may be got from Biondelli himself; the following contrasts being taken from him.

(1.)

Italian	padre	fratello	muojo	tocca
Piedmontese Propèr	pare	fratel	möri	toca
Alpine	pàire	fràire	mùero	tuòccia.

(2.)

Italian	peccato	capretto	cantare	calzare
Piedmontese Proper	pecà	cavrèt	canté	caussè
Alpine	pecià	ciabn	ciantàr	ciaussàr
French	péché	chevreau	chanter	chausser.

(3.)

Italian	detto	fatto	quanti	quinto
Piedmontese Proper	dit	fàit	quanti	riva
Alpine	dič	fač	quanč	giünč.

(4.)

Italian	i porci	i mei amici	le femmini	allegri
Alpine	lus cusciuns	muns amis	les femmes	allégres
French	les cochons	mes amis	les femmes	allegres.

(5.)

Italian	per levarsi	di ritornarmene	per godermi
Piedmontese Proper	pr levèse	d'artornèmne	pr gòdemla
Alpine	per se levàr	de m' entournàr	per me regiùi
French	pour se lever	de m'en retourner	pour me rejouir.

(6.)

Italian	andato	fatto	dato	mandato	stato
Turin	andàit	faìt	dàit	mandàit	stàit
Cureo	andèit	fèit	dèit	mandèit	stèit.

(7.)

Italian	mangiamo	andàvano	facevano	avevano
Piedmontese Proper	mangio	andavo	fasìo	avìo
Corio	màngien	andàven	fasìen	avìen.

(8.)

Italian	dirò	farò	porterò	custodiro
Valdieri	vai dir	vai far	vai portàr	vai gardar
French	vais dire	faire	porterai	garderai.

In the Vinadio the nasals prevail; as does the habit of laying an accent on the last syllable. As far as the specimens go, the pre-eminently French dialects are those of Graglione, Oulx, Viu, Ussèglio.

The Genoese has the sound of *ng* between two vowels, as well as the French *eu* and *u*. The word *lünha* = *luna* = *moon* is a sort of Genoese shibboleth.

Of the Piedmontese dialects those of Garessio and Ormea are pre-eminently Ligurian—being spoken on the frontier.

Less Italian than these, though, perhaps, not more French, is the dialect of the valley of the Soana, as spoken in Ingria, Ronco, Roncato, and Campiglia.

(1.)

Italian.	ha	avesse	viene	era	aveva	voleva	entrasse
Soana.	hat	üsset	vint	éret	avèit	volèit	intrasset.

(2.)

Italian.	fóssero	morívano	màngiano	dàvano	avànzano
Soana.	füssent	crevàvont	cùcunt	donàvant	avànsunt.

Castelmagno.

11. Ün öme avia diü figi ;

12. E tu pü giöve da chisti à dič a sun pàire ; Pàire dùneme la part dia roba ch' me toca. E el à fač tra tur les part dies sostanses.

13. E papà car'che giùrn, büttà tut ensèm, lu figi pü picöt se n' è anà en te d' pais lögn, e isi a l' à consümà tut tu fač sio en d' porcheries.

14. E eart a l' à gü fini tutes es coses, gli es saglì na gran earestio en l'achét pais, e él à cumensà a patir lu fam.

15. En l'achést mentre gli es vengü en t'·la testa d'anàr trubàr ün sitadin d'achét pais, ch' a l' à mandà a gardàr i puerc.

16. Ea l'avia vöglia d'empirse ta tripa dles giaudes che mingiàven i puerc, degün guen donava.

Oulx.

11. Un òmme avie dus eifàns ;

12. Le plü žune d' iéllus di a sun pàire ; Pàire, dùname la purziùn de ben che me revén ; e ié lus à partašà le ben.

13. Còches žurs apré aièn tut rebatà le plü zuve garsrìn parti par l'éitrangi, par ün pai éilunia, e ithi u l' à dissipà sun ben en viven luxürïusmén.

14. Mè aprè ch' ul' à agü tut cunsümà, l' es sürvegü üne grande famine dins qué pai, ejé mèime u l' à cumensà a esse in besùn.

15. Alure u se n' èi anà, e u s' èi attaša a ŭn dus abitàn de qué paï, e setissi l' a mandà a sa mèisùn de campagne, par fä paisse lus cusciùns.

16. Ithi u déisirave rempli sun ventre de las cròfas che mijaven tus cusciùns, e nengü n' i en dunuave.

In Sardinia, with *su* for its definite article, and with its plural ending in *s*, we have, *inter alia*, the elements of, at least, as good a language (as opposed to a dialect) as the Portuguese is to the Spanish and the Danish to the Swedish, or *vice versâ*. It falls into dialects and sub-dialects ; the main divisions being apparently—

(1.) The Southern, represented in its Lingua Urbana by the Cagliari form of speech.

Ruth i. 1.

A su tempus de is giugis candu unu solu fiat autoridadi, est accuntessin unu grandu famini in sa terra. Eun omini de Betlem de Giudas fiat andau a biviri in su paisu de Moab cun sa mulleri sua e cun duus fillus.

Matthew ii. 1, 2.

1. Essendi duncas nascin Gesus in Betlem de Giudas a tempus de su rei Erodis, eccu chi benint a Gerusalemmi is Magus de orienti.

2. Narendi ; Aund'est su, ch' est nascin rei de is Giudeus ? poita nos heus bistu sa stella sua in s'orienti e seus benius a ad' adorai.

(2.) The Central Sardinian.

Ruth i. 1.

Ad sos tempos de unu juighe quando sos juighes guvernaiant, succedesit una carestia in sa terra. Et un' homine de Bethlehem de Juda sind' andesit pro peregrinare in sa terra de Moab, cum sa muzere sua et cum duos fizos.

(3.) The Northern Sardinian.

Matthew ii. 1, 2 (*Logudore*).

1. Essende edducas naschidu Jesus in Bethlehem de Juda in sas dies de su re Herodes, ecco qui sos magos dai s'oriente benzesint a Jerusalem.

2. Narzende : "Ue est su naschidu Re de sos Judeos ? hamus bidu s'istella sua in s'oriente, et semus bennidos a lu adorare."

Ruth i. 1 (*Tempio*).

Alu tempu d'un giudiei, candu li giudiei cuman daani, accadisi una caristia in la tarra. Un omu di Betlem di Giuda andesi a pilligrinà in l'incuntrata di Moab, cu' la mudderi e cu' li so' dui fiddoli.

The plural in *s* is, at least, a point wherein the Sardinian is Spanish rather than Italian.

Through its northern dialects, the Sardinian graduates into the Corsican.

Matthew ii. 1, 2 (*Corsican*).

1. Adunque essendu natu Ghiesù in Betlemme di Ghiuda, in tempu che regnana lu re Erode, eccu che i Maghi arrivonu da l'oriente in Ghierusalemme.

2. Dicendu: Duv' è quellu ch' è nalu re di li Ghiudei? Avemu vistula so setter nel' oriente, e semu ghiunti per adurallu.

Between the Provençal of Southern, and the French Proper of Northern, France, the Loire is generally considered the boundary. The forms of speech themselves are separate languages rather than dialects of any single one. At present the French has the prerogative. It was the Provençal, however, which was first cultivated. The following is the earliest specimen of it.

Oath of the King (A.D. 842).

Pro Deo amur et pro Xristian poblo et nostro commun salvament, d' ist di en avant, in quant Deus savir et podir me dunat, si salverai eo cist meon fradre Karlo, et in ajudha et in cadhun a cosa, si cum om per dreit son fradra salvar dist, in o quia il mi altresi fazet; et all Ludher nul placa nunquam prindrai uni, meon vol, cist meon fradre Karlo in damno sit.

Oath of the People.

Si Loduwigs sagrament, que son fradre Karlo jurat, conservat; et Karlus, meos sendra, de suo part non lo stanit; si io returnar non l'int pois, ne lo, ne nuls cui eo returnar int pois, in nulla ajudha contra Lodhuwig nun li iver.

Vaudois.

Luke xv. 11–15.

11. Un hom avia du fill;

12. E lou pi giouvon di à so paré, "Paré; donne-mé la part de bén que me bén." Et a l' i ha partagià seni bén.

13. E un poc apreu, quant lou fill pi giouvon ha agù tut rabastà, a se n' é anà forca ent un païs lengu; et laï a l' ha dessipà so bén en vivant ent la desbancia.

14. E apreu qu' a l' ha agù tut despendù, una gran fanina é vengùa ente quel païs laï : e a l' é arestà coun rén dar tout.

15. Aloura a se n' é anà, et a s' é buttà à patroun coun un di habitant d' aquel païs, que l' ha mandà ent seui poussés per gardâ li pueic.

Northern French.

Luke xv. 11–14.

11. Un homé avié dous enfans.

12. Lou plus pichoun diquét a son päiré, "Moun päiré, dounas mi ce qué mi reven de vouastre ben ;" Lou päiré faquet lou partagé de tout ce que poussedavo.

13. Paou de jours après, lou pichoun vendét tout se què soun päiré il avié desamparat, et s'en anet dins un pais fourco luench, ounté dissipét tout soun ben en debaucho.

14. Quand aquét ton arcaba, uno grosso, famino arribet dins aqueou päis, et leou, si veguét reduech à la derniero misero.

South-western French.

Luke xv. 11–14.

11. Ain homme avoüait deeux garohéons.

12. L'pus jone dit a sain père, "Main pere, baillé m' chou qui doüo me 'r 'venir ed vous bren," et leu pére leu partit sain bren.

13. Ain n'sais yur, tro, quate, chéon jours après l' pus tiò d' criés déeux éféans oyant r'cuélle tout s'n péritt main, sot' ain voye dains nâin pahis gramair toüon, dù qu'il échilla tout s'n argint ain fageant l' braingand dains chés cabarets.

14. Abora qu'il o eu tout bu, tout mié et tout drélé, il o ónu adonc dains ch' pahis lo ainn 'famaire cruüele, et i c'mainchouait d'avoir fon-ye d' pon-ye.

The Provençal is common to France and Spain ; for, between the Catalonian and the Castilian, there is much the same difference as between the French Proper and the Provençal. Indeed, the Catalonian is, really, Provençal spoken in Spain. Again—the Gallician of Spain is, in like manner, Portuguese—the difference between the Portuguese and the Spanish being, to a great extent, political. Throughout, however, the whole range the general phenomena are those of transition. In Liege the language bears the name of Wallon : and is, as we expect from its locality, an extreme form of the northern French. Contrasted with the French of Paris it is a different language. This, however, may be said of so many other dialects that it means but little.

Catalonian.

Luke xv. 11–15.

11. Un home tenía dos fills:

12. Yl mes petit diqué á son pare: "Pare, donaume la part quem toca de vostres bens." Y ell los repartí bens.

13. Y al cap de poehs dias, juntant lo fill menor tot lo que era seu, seu aná illuny á un país estrany, y allí dissipá tots sos bens vivint dissolutament.

14. Y quant ho hagné gastat, vingué una gran fam en aquella terra y comensá á patu miseria.

15. Llavors seu aná, y s'arrimá á un dels ciutadans d'aquella terra, qui l'enira 's sa granja á guardar porchs.

Spanish.

Luke xv. 11–15.

11. Un hombre tuvo dos hijos.

12. Y dico el menor de ellos á su padre: Padre, dame la parte de la hacienda, que me toca. Y èl les repartió la hacienda.

13. Y no muchos dias despues juntando todo lo suyo el hijo menor se fué léjos à un pais muy distante, y allí malroto todò su haber, viviendo disolutamente.

14. Y quando todo lo hubo gastado, vino una grande hambre en aquella tierra, y él comenzó á padecer necesidad.

15. Y fué, y se arrímó á uno de los curdadanos de aquella tierra: el qual lo envida á su cortijo á quardar puercos.

Matthew ii. 1–6.

1. Habendo pois nacido Xesús en Belen de Xudá reinando Herodes, vé aqué que uns magos viñeron do oriente a Xerusalem.

2. Preguntando: ¿ Ónde está o nacido rei dos Xudios? porque nosoutròs vimos en oriente a su estrella, e habernos chegada con fin de adorarlo.

3. Oíndo esto o rei Herodes, turbóuse, e consigo toda Xerusalem.

4. E chamando a todas os principes dos sacerdotes, e aos escribas do pueblo, purguntáballes ónde tiña que nacer o Cristo *ou Mesías.*

5. Ao cal eles responderon; en Belen de Xudá; que así se ten escrebido no profeta;

6. E ti Belen terra de Xudá, non eres certamente a mais cativa entre as principales vilas de Xudá; pois que é de ti que ten de salir o xefe, que goberne o meu pueblo de Israel.

Portuguese.

Luke xv. 11–15.

11. Hum homem teve dous filhos;

12. E disse o mais moço delles a seu pai, Pai, dá-me a parte da fazenda, qua me toca. E elle repartio entre ambos a fazenda.

13. E passados nào muitos dias, entrourando tudo o que era seu, partia o filho mais moço para huma terra muito distante n'hum paiz estranho, e lá dissipou toda a sua fazenda vivendo dissolutamente.

14. E depois de ter consumido tudo, succedeo haver naquelle paiz huma grande fome, e elle comaçou a necessitar.

15. Returoi-se pois dalli, e accommodou-se com hum dos Cidadãos de tal terra, Este poréin o mandou para him casal seu a guardar os pórcos.

Swiss and Protestant, the Grisons are separated from Italy; the language of the Grisons being called the *Rumonsch* or *Romance.* Its orthography, too, is German rather than Italian. So that it passes for a separate substantive language; as, in its extreme forms, it is. Except in name, however, several of the Italian dialects are Romance.

Of the Romance Proper, the two main dialects are—

1. That of the valley of the Rhine;

2. That of the valley of the Inn—this latter falling, at least, into the Upper and the Lower *Engadino.*

The elements subsequent to the Latin are chiefly German. The language upon which the Latin, chiefly introduced by the conquest of Drusus and Tiberius, encroached, was a near congener of the Etruscan. At the present time the Romance phonesis is largely Slavonic.

Romanese.

Luke xv. 11–15.

11. Ün hum veva dus filgs.

12. Ad ilg juven da quels schet alg bali; "Bab, mi dai la part da la rauba c' aud' á mi:" ad ed parchè or ad els la rauba.

13. A bucca bears gis suenter, cur ilg filg juven vet tut mess ansemel, scha tilá l navent en ünna terra dalunsch; a lou sfiget el tut sia rauba cun viver senza spargn.

14. A cur el vet tut sfaig, scha vangit ei en quella terra ün gronæ fumaz: ad el antshavel a ver basengs.

15. Ad el mà, a sa plidè cun ün burgeis da quella tetra: a quel ilg tarmatet or sin ses beins a parcherar ïls porcs.

Engadin.

Luke xv. 11–15.

11. Un crastien haveiva dos filgs.

12. E 'l plü juven d' els diss al bap, "Bap, da 'm la part dalla raba ch' lm tocca." E 'l bap partit ad els la raba.

13. E pauc dids davo, il filg plü juven, haviand miss insemmel ogni chiaussa, giet el inavaunt seis viadi in pajais luntaun, è qua dissipet el sias facultads, vivana dissoluta maing.

14. E dapo ch' el havet spais ogni chiaussa, vene üna greiva charestia in quel pajais: tal ch' el cumanzet ad havair bsœng.

15. E giet, è s' matel cun ün dals havadaduors da quella contrada, il qual il tramatet sün seis bains, à perchürar ils porcs.

As a division in the class containing the derivatives of the Latin, the Rumanyo, or Roumain, of Wallachia, Moldavia, Bessarabia, and parts of the Bukhovinia, and Transylvania, stands (to repeat a well-worn illustration) as a genus with a single species; being, single-handed, of equal value with all the others. Nor is this wholly due to its geographical isolation. It has true points of internal difference—*inter alia* the post-positive article (*homul = homo ille = il uomo, el hombre, l'homme* elsewhere) like the Bulgarian and the Albanian, to the south, and the Lithuanian and the Norse languages to the north, of it. The change, too, from *c* to *p* is very regular.

English.	Latin.	Rumanyo.
Breast	pectus	pe*p*te
Milk	la*c*	la*p*te
Hip	co*x*a	koa*p*sa, &c.
Night	no*x*	no*p*te.

The glossarial elements which have been engrafted on the fundamental are what we expect *à priori*—Turk, Greek, Slavonic, and German. The remains of the language upon which the Latin itself intruded, would be, if collected, neither more nor less than the original Dacian. That they are Sarmatian is the decided opinion of the present writer as well as of other better judges. So influential an authority, however, as Grimm has persuaded himself, and perhaps others, that the Dacian names of certain plants and animals in Dioscorides are German.

Rumanyo.	*Latin.*
Bela in larga valle amblà,	Puella in larga valle ambulabat,
Erba verde lin caleà :	Herbam viridem leniter calcabat,
Cantà, qui cantand plangeà,	Cantabat, et cantando plangebat,
Quod tóti munti resunà,	Ut omnes montes resonarent :
Ea in genunchi se puneà,	Illa in genna se ponebat,
Ochi in sus indireptà :	Oculos sursum dirigebat ;
Ecce, Asi vorbe faceâ :	Ecce, sic verba faciebat :
Domne, domne, bune domne.	Domine, domine, bona domine.
Mica, fugu, frassinu	Nux, fagus, fracinus,

Rumanyo.	*Latin.*
Mult se certa intra séne	Multine certant inter se.
Nuce, dice frassinu,	Nux, dicit fracinus
Quine vine, nuci cullege.	Quisquis venit, nuces legit,
Cullegend si ramuri frange :	Colligendo ramos frangit :
Vaide dar de pelle a tua !	Væ itaque pelli tuæ !
Da tu fage, mi vecine,	At tu fage, mi vicine,
Que voi spune in ménte tene :	Quæ exponam mente tene ?
Multe fere saturasi :	Multas feras saturasti,
Qui prébéne nu amblasi ;	At haud bene ambulasti :
Quum se an geru apropiat	Quum gelu appropinquat
La pament te an si culcat,	Ad pavimentum te deculcant,
Si in focu te an si aruncat, &c.	Ad focum projiciunt.

In French Philology, the Norman-French, or Anglo-Norman, is simply so much French in an older form. For English Philology it must be treated as a separate language ; the words introduced from it being fuller in form, and, often different in meaning, from their descendants in the present French.

The Latin of the classics, notwithstanding its value, its antiquity, and the fact of its being the standard or typical dialect, is, in the way of bulk, a mere fraction of the language. The Low Latin is full of incorporated words, expressive of new ideas, and of foreign (often of German) origin. Besides this, in Poland, in Hungary, in Croatia, and elsewhere, the Latin has partaken of the nature of a vernacular ; and is, more or less, modified by the true vernaculars along with which it has been concurrently spoken. Even in the Latin of French, German, Italian, and other scholars, who have used it as a learned language, traces of the several native languages are to be found. In this respect it is to be compared with the Hebrew of the dispersed Jews. The Latin is, undoubtedly, of more importance than any two languages put together ; and if it were not for one great *desideratum* would be nearly perfect as a disciplinal study in the field of philological induction. What we miss is the knowledge of the exact nature of that Roman language which has so decidedly impressed itself

on so many of the nations conquered by Rome. It can scarcely have been the only Roman which is known to us, *i. e.* the Latin of the classics. However extreme may be the character of certain opinions, and however illegitimate many of the current statements concerning the differences between the Classical Latin and the *Lingua Rustica* may be, no one believes that every legionary of every legion in every portion of the Roman dominions spoke the Latin of Cæsar and Cicero. Not to mention the very evident fact that many legions bore the name of foreign populations, there were the differences, within Italy itself, of the Samnite, Etruscan, Marsian, Campanian, and what not, as compared with either the Latin of Latium, or the pure Roman of Rome. And that these differences were real, there is a fair amount of historical evidence.

There *must* have been a *Lingua Rustica*, though what this was is unknown ; and, of all the languages of Latin origin, it is the Rumanyo which this question touches the most closely.

CHAPTER LXXVIII.

The Greek.

THE *situs* of the Greek is on the frontier of the Latin. No one who recognizes the close affinity between these two languages can doubt as to their having, at some early period, graduated into one another. If, however, our views concerning the original diffusion of the Slavonic be right, it was only on its southern frontier that the Latin (through the Oscan of Campania) could ever have touched the Greek area; inasmuch as on the east and west lay the sea.

In order, however, to come to what the writer feels to be a philological paradox, viz. that the Greek language, foreign to the soil of Greece itself, was indigenous to Southern Italy and Sicily, and that it comports itself to the Italian of its original, and to the Albanian of its secondary area, much as our own English comports itself towards the German on the one side and the Welsh on the other—the English and the Greek being equally foreign to Greece and England—in order, I say, to have this apparent improbability forced upon us, one of the last vestiges of what may be called the Oriental hypothesis must be cast away. To the inquirer who believes that *both* the Latin and the Greek can be derived from Asia (or, indeed, any other country), or who considers that anything in the way of history is to be got out of the current doctrines concerning the Pelasgi and others, no such necessity suggests itself.

But if the languages of Southern Italy and Sicily were Greek, how came the fact to be unknown to the early Greek colonists in those parts, who treated the aborigines as barbarians? In this lies the main objection to the present hypothesis.

I do not altogether deny its validity. I only remark that, even if it were ever so much of a fact, it would only give the grounds of a slight objection. Let one district supply a colony to another, and let the country thus settled, after even a few generations, *re*-colonize the mother-country, and, what with change, on the one side, the other side, or both sides, the chances are that the original relationship will *not* be recognized. That this is scarcely what we expect *à priori* may be true. It is a fact nevertheless; and it is not, improbably, the rule rather than the exception. The best instance known is that supplied in the Malayan peninsula, where the Malays of Sumatran origin, with the Mahometan religion and with a fair amount of civilization, either overlook or ignore the close affinity between themselves and the aborigines; and, just in this way, may the colonial Greeks have overlooked the fundamental affinity, assumed by the present writer, between themselves and the Siculi, the Sicanians, and their congeners.

The arguments deducible from the Greek character of the local names in Sicily contrasted with the *Non*-Greek character of those in Hellas, and other points of minute criticism, find no place here. In a work like the present, all that is given is a notice of the conditions required for the *situs* of language in hand, and it is submitted that the only possible *situs* for the Greek is Southern Italy—Southern Italy including Sicily.

If this be the case, the analysis of that part of the Greek language which is other than Latin must be made with a special view towards the Albanian.

If this be the case, the affinities of the Greek with the Sarmatian and German will, as a general rule, be

indirect, *i. e.* the Greek will be what is called Indo-European chiefly, so far as it is Latin—chiefly, but not wholly. That such is the case with the German may be seen by any one who will make a list in English, Latin, and Greek. The words which are Greek and English will be Latin also. The words which are English and Latin will not so frequently be Greek. That there are exceptions—such as *θυγάτηρ*, *daughter*, *filia*—is true. The rule, however, is as it has just been given. With the Slavonic the case is somewhat different; the proportion of words other than Latin, but common to the Slavonic and the Greek, being greater. Subsequent, however, to the (hypothetical) Italian conquest of Hellas, there has been (and is) a great amount of Slavonic and Hellenic contact. The Non-latin elements common to the Lithuanic and the Greek, and the Sanskrit and the Greek, though not numerous, are obscure.

If this be the case, some of the differences between the Greek dialect may be due to differences originated on the soil of Italy. That the *Doric* took some of its Doric characteristics is probable: *Ionian*, however, and *Æolian* seem to belong, in the first instance, to the seas and shores of Italy rather than Asia.

If this be the case, there is between the Greek language and the Greek blood a minimum amount of coincidence.

If this view be right, the ordinary views of the Greek dialects are materially affected; and the Ionic and Æolic, instead of having become what they were in the Ionia, and Æolia of Asia, may have become what they were on the shores of the Ionian Sea and the Æolian Islands. At any rate, the fact of there being two Ionias, and two Æolias (one of each being Italian), must not be ignored. Neither must the circumstance of the Italian having been, apparently, the older ones. The Doric, on the other hand, seems to have taken its name, and some, at least, of its characteristics on the soil of Hellas. The evidence

of this, however, lies beyond the pale of the present notice.

Different from the question concerning the local origin of the Greek dialects is the question as to their value. That the division named Doric is of the same ordinal import as the other three is held by few. It is, rather, a co-ordinate of the Æolic Proper, and other forms of speech. If measured by their external relations, *i. e.* by the extent to which they differ, or agree, with other Hellenic dialects, the Attic and Ionic are classes of considerable value. If measured by their contents, *i. e.* by their divisions and subdivisions, they are small ones. In a great degree, however, they are scarcely dialects at all —not, at least, truly vernacular ones. They are literary languages; or, at any rate, literary languages in the way that the Lingua Urbane of Italy are literary languages as compared with the Lingue Rustiche of their neighbourhoods.

The real *data* for anything beyond a general and conventional view of the ancient Greek dialects are the fragmentary compositions of minor writers, glosses, local decrees, inscriptions, and, to a slight extent, theatrical imitations or caricatures. From these, taken altogether, we may safely infer that the true vernaculars of the Athenian frontier and the Ionian area were anything but the Attic of the dramatists, and the Ionic of Herodotus.

The ancient Greek, as it sounded in the ears of the common people, is as little known to us as the Lingua Rustica of the Romans: and it is well to be aware of the extent of our ignorance concerning it. When the details of the *modern* dialects shall have commanded the attention they deserve, the question which has already suggested itself in Italy will suggest itself in Greece. Is this the descendant of the languages of Archilochus, of Pericles, of Sappho, of Epicharmus, or of some obscure dialect, which in the time of the classical writers was

really or nearly a different language? Such is the question which will be asked frequently. Such is the question which is asked (but not answered) now.

With the dialects of the modern Greek, or Romaic, more has been done than I have had the opportunity of studying. I have seen *thirteen* given as the number of them. This is, probably, either too much or too little. It is too much if we look at the primary groups; and too little if we take in the *minutiæ*. The departures, however, in the few dialects I have inspected, from the ordinary Greek of any classical writer are so considerable. that an independent origin must be assumed. There is also a great range in the phonesis; the Lesbian dialect, for instance, being, like the dialects of Northern Italy as compared with the Italian Proper, characterized by a nasal *n* like that of the French.

The form of speech, however, which has most especially stimulated the curiosity of scholars is the Tzakonian (Laconian), spoken in a few villages on the eastern slope of Mount Taygetus. This it is which is more especially set-up as an independent language, a language bearing the same relation to the ordinary Romaic that the Provençal does to the French.

This may be the case. That it is the descendant of some extreme form of ancient Greek—the Cynurian dialects as suggested by Thiersch who has carefully studied it—is certain.

It is from Thiersch that the following extracts are taken :—

Singular.—Nom.	ἐσόυ	ἐχίου	——
Gen.	μί	τί	σί
Dat.	μί	νί	νί
Acc.	ἐνίου	χίου	σί
Plural.—Nom.	ἐνύ, ἐμύ	ἐμου	——
Gen.	νάμου	νιόυμου	σου
Dat.	νάμου	νιόυμου	σου
Acc.	ἐμούνανε	ἐμόυ	——

Of the so-called verb substantive the following is

the conjugation for the Present and Preterite Indicative.

Present.		Preterite.	
Sing.	*Plural.*	*Sing.*	*Plural.*
1. ἔνι	1. ἔμμε	1. ἤμα	1. ἤμαϊ
2. ἐσι	2. ἔστε	2. ἔσα	2. ἔταϊ
3. ἔννι	3. ἴννι	3. ἔχι	3. ἴγχιαϊ

The following for the Aorist and Perfect.

Aorist.		Perfect.	
Sing.	*Plural.*	*Sing.*	*Plural.*
1. γράψα	1. γράψαμε	1. ἐγρᾶβα	1. ἐγράβαμε
2. γράψερε	2. γράψατε	2. ἐγρᾶβερε	2. ἐγράβατε
3. γράψε	3. γράψαϊ	3. ἐγρᾶβε	3. ἐγραβαϊ

The Paternoster.

Ἀφένγα νάμου π' ἔσι 'ς τὸν οὐρανέ. Νὰ ἔννι ἁγιαστέ τὸ ὀνομάντι, νὰ μόλῃ ἃ βασιλειάντι, νὰ ναθῇ τὸ θελημάντι σὰν 'τὸν οὐρανέ ἔζρου ζὲ 'τὰν ἰγῆ. Τὸν ἄνθε τὸν ἐπιούσιον δὶ νάμου νι σάμερε, ζὲ ἄφε νάμου τὰ χρίε νάμου καθοὺ ζὲ ἐνὺ ἐμμα φῖντε τοὺ χρεουφελῖτε νάμου, ξὲ μὴ νὰ φερίζερε ἐμούνανε 'ς κειρασμὸ, ἀλλὰ ἐλευθέρου ἀπὸ τὸ κακὸ.

On the other side of Mount Taygetus the Mainot dialect is spoken, being Messenian rather than Laconian. An offset of the Mainot is spoken by the Greeks of Corsica—of which the following is an extract from the only-known specimen.

Luke xv. 11–19.

11. Ἕνας ἄθρωπος εἶχε δύο ὑούς.

12. Καὶ εἶπε ὁ πλέο μικρὸς ἀπὸ ἄυτους τ' ἀφέδοῦ του, Ἀφέδη, δόμου τὸ μερδικὸ τοῦ προικίου ὁποῦ μοῦ τρέχει. Καὶ τοὺς ἐμέρασε τὸ προικίο.

13. Καὶ ὕστερα ἀπ' ὀλίγαις ἡμέραις μαζομένο πᾶσα πρᾶγμα ὁ πλέο μικρὸς, ἐδίαϊ εἰς μία χώρα ἀλάργου· καὶ ἐκεῖ ἐσκόρπισε τὸ προικίο ζώντα σαρκικά.

14. Καὶ ὕστερα ἀπ' οὖ ἔξοδίασε πᾶσα πρᾶγμα, ἦρτε μία μεγάλη πεῖνα εἰς ἐκεῖνη τὴ χώρα· καὶ ἐκεῖνος ἄρχησε ν' ἄχει χρεία.

15. Καὶ ἐδίαϊ καὶ ἔσμιξε μὲ ἕναν πολίτην ἐκεῖνης τῆς χώρας· καὶ τὸν ἔστειλε εἰς τὰ χωράφιά του νὰ βόσκῃ τοὺς χιούρους.

16. Καὶ ἀγάπα νὰ γομίσῃ τὴν κοιλιὰν τοῦ ἀπὸ τὰ βελάνια ὁποῦ ἔτρώανε οἱ χιούροι· καὶ κανένας δὲν τοῦ ἔδιδε.

17. Ἐρχόμενος εἰς ἑαυτόν του, εἶπε, Τόσοι δοῦλοι τ' ἀφέδοῦ μου χορτένουνε ἀπὸ ψωμὶ, κιὶ ἐγὼ ψοφῶ ἀπὸ πεῖνα !

18. Σηκόνομαι καὶ πάω στ' ἀφέδοῦ μου, καὶ τοῦ λέω, Ἀφέδη, ἔμαρτα εἰς τὸν οὐρανὸν καὶ ἀπροστά σου.

19. Καὶ δὲν εἶμαι πλέο ἄξιος νὰ φωναχθῷ ὑός σου· κάμε μὲ ὡς ἕνανε ἀπὸ τοὺς δοῦλους σου.

Though the earliest specimens of the Greek are earlier than the earliest specimens of the Latin, it by no means follows that the Greek is the older language: indeed, as it rarely happens that any one language is *wholly and in every part* more archaic in its form than another, the terms *older* and *newer* must be used with extreme caution. As far as the Latin preserves the neuter and accusative forms in *-m* (which in Greek become *ν*), along with other characteristics, it is, *pro tanto*, older. With its preterites in *-κα*, its greater amount of verbs in *-μι*, as well as in other points, the comparative antiquity is on the side of the Greek. In its eschewal of consonantal terminations, (no words in the standard language, with the exceptions of ἐκ and οὐκ, ending in any consonant but σ or ν,) the Greek reminds us of the modern Italian rather than the ancient Roman: indeed, for any language but the Greek, its extreme liquidity and vocality would earn for it the character of weakness or something equally disparaging.

CHAPTER LXXIX.

The German Class.—The Mœsogothic.—The High and Low German.—The Anglo-Saxon and English.—The Frisian.—The Norse, or Scandinavian.

THE language belonging to the German group, for which we have the earliest specimens, is known by the somewhat exceptionable name of *Mœsogothic;* wherein we have a large portion of the Gospels, as translated by Ulphilas, in the fourth century, for the Goths of the Lower Danube; along with a few other minor fragments. It is the earliest as well as the latest member of its class. It was spoken by a population projected into a foreign locality, and by a population of which the original locality has been filled up by dialects from another area. Its original area was probably Thuringia. As compared with the modern German dialects (the word being taken in its widest sense, so as to comprise the English and the Swedish), it is old: and it is old even when compared with the Anglo-Saxon, the Icelandic, and the Old German: though not in every point. It has (as stated) no direct descendants.

Then come the languages of Southern Germany, in which we have compositions as old as the eighth century: some being what is called *Alemannic* or German of the Upper *Rhine*, rather than *Bavarian* or German of the Upper *Danube*, and *vice versâ*. They graduate, however, into each other.

The German of the *Middle* Rhine, often called *Frank*, is intermediate in character to the German of the

South and North, the former being called *High*, the latter *Low*, German. And, in their extreme forms, they are so named with propriety. They graduate, however, both in the older and newer dialects, into one another, and can only be separated by an arbitrary line; in other words, by fixing upon some single character—and even that is not constant.

In these two divisions the modern literary German is the cultivated representative of the High, the Dutch of Holland, of the Low group. Neither, however (as is the case with literary languages in general) represents any dialect exactly.

The old standard of the High German is the Bible translation of the reformers; and, as Luther was a Saxon, it passes for being more akin to the language of the parts about Dresden and Leipzic than aught else. When it was pressed upon the Low Germans it was contemptuously called Luther's *Misnian*. Yet the dialect of Meissen is, by no means, either the literary German or its pure and simple progenitor.

The High German dialects are numerous; and it is probable that some are, in complex sentences, mutually unintelligible—especially in certain outlying districts, such as Monte Rosa, the Italian Tyrol, the Sette and Tredici Commune in Venetia, and the Siebenbürgen in Transylvania. The Swiss German belongs to this division; indeed, it is probable that the Swiss, the Suabian, and the Bavarian all form divisions of equal value with that of the High German itself.

At present there is (with one small exception) nothing spoken in Germany Proper but dialects belonging to one of these two divisions. A thousand years ago, however, in the parts about the Sauerland and the Ysel, the language of Northern Germany was *Saxon*. Herein, the most southern dialect was the *Old* Saxon of Westphalia, of which a few specimens have been preserved. To the north and north-east of this lay the *Anglo-*

Saxon, or the English in its oldest form—bounded on the one side by the sea, on the other by the Danish and Slavonic. Little more than a variety, to the west lay the Frisian of Friesland: of which a modification named the North Frisian is spoken in Sleswick. In Saterland, too, one of the fenniest districts of Germany, Frisian is still spoken; and this exception to the general statement that there is nothing in Germany but the German is the one alluded to. The statement itself meant that the Saxon forms of speech have been obliterated. In Holland it is spoken largely.

The Frisian is transitional between the German and the Scandinavian (or Norse) branch of this important class; the Scandinavian or Norse languages being the Icelandic, the Feroic, the Danish, the Swedish, and the numerous dialects of Norway—the literary Norwegian being the Danish. With a post-positive article, and a so-called passive voice (arising out of a middle; itself the result of a fusion between the verb and the reflective pronoun), the Norse languages are sufficiently separated from the German—neither of these characteristics being found in even the Frisian. At the same time they are phenomena of which we may easily overvalue the import. Both are of comparatively recent origin; and in the Danish of Sleswick, the post-positive article is wanting. The other Danish dialects are the Northern and Southern Jute; the island dialects (of which those of Sealand and Fyen are the chief); and the dialect of Bornholm. In Sweden, that of Scaane is sufficiently Danish to have been ascribed to Denmark—probably on insufficient grounds.

North of Scaane the main dialects are those of East and West Gothland, of the island of Gothland, of Upland, Smaaland, and Dalecarlia. More outlying still, is the dialect of the free Swedish yeomen (*fria Svenska bönder*), of parts of Estonia and some of the small islands opposite.

In Norway, where the dialects have met with more than ordinary attention, and where some extreme patriots hope to evolve out of them a literary language by which the *now* foreign Danish may be superseded, the approach to the old Norse, accurately represented by the Icelandic, and approximately by the Feroic, is closer than in any part of Denmark, and (with the doubtful exception of Dalecarlia) any part of Sweden either—the characteristic which has drawn the most attention being a third gender; the feminine. In the literary language there is only a common gender and a neuter.

Among the Norwegian dialects we have specimens of twenty in the curious work of Aasen.

Northern.—Lofoden, Helgeland, Inderöen, Stjördalen, Orkedalen, Nordmör.

Western.—Söndmör, Sondfjord, Sogn, Nordhordland, Voss, Hardanger, Söndhordland, Yæderen.

Southern.—Sætersdalen, Tellemarken, Valders, Hallingdal, Gullbrandsdal, Osterdalen.

It is difficult to arrange these; inasmuch as the specimens are either short narratives taken from the mouth of the common people or descriptions of some locality: the object of the collector being less the exhibition of so many forms of his mother-tongue as dialects, than the collection of materials for the development of a common Norwegian language, as opposed to the Danish now current.

It is evident, however, that they all agree on one point, viz. in approaching nearer than the present literary language to the Old Norse. Generally, if not always, they have a feminine gender; often a dative case. In the use of *a* instead of *e*, at the end of words, many of them approach the Swedish.

For the new Norwegian dialect to be obtained by a free and eclectic use of these materials there are suggested (*inter alia*) an infinitive in *a*, giving *fara*, *döma*,

&c., instead of the existing *fare, döme,* &c., and a feminine gender—a restoration which few Englishmen will mistake for an improvement.

A series of facts upon which the evidence of the Greek and Latin languages is silent, is well exhibited in the history of those of the German group—best, perhaps, and most especially by that of the Norse tongues. This is because (out of it) no fewer than three literary languages have been evolved ; not to mention numerous dialects and sub-dialects. Of these—

1. The modern Icelandic has preserved the old language with a *minimum* amount of alteration ; practically speaking, indeed, the modern Icelandic and the Old Norse are synonymous.

2. The Swedish either changed more slowly than Danish or began its changes later.

3. The Danish either changed more quickly than the Swedish or began its changes earlier. Petersen, to whom the best investigation of these interesting points is due, considers that Denmark was (so to say) about a century ahead of Sweden ; in other words, that if the Danish had reached a given stage in (say) A.D. 1400, the Swedish reached it about A.D. 1500. Meanwhile, the Norwegian remained in a comparatively unaltered condition until the Reformation, when change set in so rapidly that half a century put it on the level with its sisters.

I lay this before the reader not because the statement can be taken strictly and literally (which was, by no means, the author's intention), but, because (being true in the main), it illustrates phenomena, for which we have no superabundance of *data,* but, unfortunately on the contrary, a deficiency—viz. the conditions under which change sets in, and the rate of the change itself. Incidentally, too, they show what is even of greater interest, *i. e.* the regularity with which the same changes are undergone by different forms of speech. Roughly speaking, we may say that in the break-up of the Old

Norse the same inflections are lost, in the same order; and that they are replaced by the same substitutes. The changes (in other words) are the same; the rate only being different.

The blood and language in this family coincide but slightly—the range of the latter being the widest. Before the spread of the German, Scandinavia was Ugrian, and, probably, to some extent Prussian or Lithuanic; Denmark, whether Ugrian or Sarmatian, other than German; all the parts beyond the Elbe, and, possibly beyond the Teutoberger Wald, Slavonic; all the parts to the South of the Mayn (in the opinion of the present writer) the same; Britain, Keltic Roman and mixed. Hence, the original area of the Germans is included by the Teutoberger Wald, the Elbe and Saale, the Mayn, and the Rhine—an area which, small as it is, when compared with the present magnitude of the German, is greater than that of the Latin family.

It should be added, however, that these limitations are, by no means, currently admitted; least of all in Germany itself, and that they are incompatible with two current doctrines—(1.) that all the populations mentioned in the Germania of Tacitus were German, and (2.) that the name *Goth* indicates a German population. His objections to both these doctrines have been given by the present writer elsewhere. The Germans were Goths just as the English are Britons, *i. e.* they took the name when they settled in a country originally Gothic.

CHAPTER LXXX.

The Keltic Languages.—British Branch.—Gaelic Branch.

OF the Keltic Stock there are two Branches.

(1.) The *British*, represented by the *Welsh*, the *Cornish* and the Armorican, or *Breton*, of Britany. It is almost certain that the old British, and the ancient language of Gaul, belonged to this branch.

English.	Welsh.	Cornish.	Breton.
Head	pen	pen	penn
Hair	gwallt	bleu	bleo
Eye	llygad	lagat	lagad
Nose	trwyn	tron	try
Mouth	ceg	genau	guenon
Teeth	dannedd	dyns	dant
Tongue	tafod	tavat	teod
Ear	clust	scovorn	scouarn
Back	cefn	chein	chein
Blood	gwaed	guit	goad
Arm	braich	brech	brech
Hand	llaw	lof	dourn
Leg	coes	coes	garr
Foot	troed	truit	troad
Nail	ewin	ivin	ivin
Horse	ceffyl	march	march
Cow	buwch	bugh	vioch
Calf	llo	loch	leue
Sheep	dafad	davat	danvat
Lamb	oen	oin	oan
Goat	gafr	gavar	chaour
Dog	ci	ky	chy
Fox	llwynog	louvern	louarn
Goose	gwydd	guit	oaz
Crow	brân	bran	vran
Bird	adar	ezn	ein
Fish	pysg	pysg	pysg

English.	Welsh.	Cornish.	Breton.
One	un	onan	unan
Two	dau	deu	daou
Three	tri	try	tri
Four	pedwar	peswar	pevar
Five	pump	pymp	pemp
Six	chwech	whe	chuech
Seven	saith	seyth	seiz
Eight	wyth	eath	eiz
Nine	naw	naw	nao
Ten	deg	dek	dec
Twenty	ugain	ugenis	ugent
Hundred	cant	cant	cant.

The Cornish literature is of the scantiest. A poem called Calvary, three religious dramas or mysteries, and a vocabulary, are, perhaps, as old as the fifteenth century. Then there is another religious drama, by William Jordan—A.D. 1611, a few songs, a few proverbs, a short tale, two translations of the first chapter of Genesis, which Mr. Norriss (the authority for all these statements) says are very poor, translations of the Commandments, Belief, and the Lord's Prayer, one of which is called ancient, the other modern; but this (I again quote Mr. Norriss) without any apparent reason for the distinction.

Cornish.

Deus Pater.

Adam, otte an puskes,
Ythyn a'n nef ha'n bestes,
  Kefrys yn tyr hag yn mor;
Ro thethe aga hynwyn,
Y a thue the 'th worhemmyn,
  Saw na byhgh y war nep cor.

Adam.

Yt 'hanwaf bugh ha tarow,
Ha margh, yw bast hep parow

  The vap den rag ymweres;
Gaver, yweges, karow,
Daves, war ve (?) lavarow
  Hy hanow da kemeres.

In English.

God the Father.

Adam, behold the fishes,
The birds of heaven, and the beasts,
  Equally in land and in sea;
Give to them their names,
They will come at thy command,
  But do not mistake them in any sort.

Adam.

I name cow, and bull,
And horse, it is a beast without equal
  For the son of man to help himself;
Goat, steer, stag,
Sheep, from my words
  To take their names.

Lemyn hanwaf goyth ha yar,
A sensaf ethyn hep par
The vygyens den war an beys;
Hos, payon, colom, grvgyer,
Swan, bargos, bryny ha'n er,
Moy drethof a vyth hynwys.

Y wf hynwyn the'n puskes,
Porpus, sowmens, syllyes,
Ol thy'm gustyth y a vyth;
Leneson ha barfusy,
Pysk ragof ny ura skvsy
Mar corthyaf dev yn perfyth.

Deus Pater.

Rag bones ol tek ha da.
In whed dyth myns yw formyys,
Aga sona a wra:
May fe seythves dyth hynwys.
Hen yw dyth a bowesva
The pup den a vo sylwys;
Yd dysguythyens a henna
Ny a boves desempys.

Now I name goose and fowl,
I hold them birds without equal
For food of man on the earth;
Duck, peacock, pidgeon, partridge,
Swan, kite, crows, and the eagle,
Further by me are named.

I give names to the fishes,
Porpoises, salmons, congers,
All to me obedient they shall be;
Ling and cod,
A fish from me shall not escape
If I honour God perfectly.

God the Father.

For all that is fair and good,
In six days all that is created,
Bless them we will:
Let it be called the seventh day.
This is a day of rest
To every man that may be saved;
In declaration of that
We will rest forthwith.

THE PATER-NOSTER.

Older Form.

An Taz, ny es yn nêf, bethens thy hannow ughelles, gwrênz doz thy gulas ker: Bethens thy voth gwrâz yn oar kepare hag yn nêf: ro thyn ny hithow agan peb dyth bara; gava thyn ny ny agan cam, kepare ha gava ny neb es cam ma erbyn ny; nyn homfrek ny en antel, mez gwyth ny the worth drok: rag gans te yn an mighterneth, an creveder, hag an' worryans, byz a venitha.

Newer Form.

Agan Taz, leb ez en nêv benigas beth de hanno, gurra de gulasketh deaz, de voth beth gwrêz en' oar pokar en nêv; ro dony hithow agan pyb dyth bara; ha gava do ny agan cabmow, pokara ny gava an gy leb es cam ma war bidn ny; ha na dege ny en antail, brez gwitha ny dort droge: rag an mychteyrneth ew chee do honnen, ha an crêvder, ha an 'worryans, rag bisqueth ha bisqueth.

(2.) The *Gaelic* or *Erse* Branch, represented by the present *Irish Gaelic*, the *Gaelic* of the *Highlands of Scotland*, and the *Manks* of the *Isle of Man*.

English.	Irish.	Scotch.	Manks.
Head	cean	ceann	kione
Hair	folt	folt	folt
Eye	súil	sùil	scoil
Nose	sron	sròin	stroin

English.	Irish.	Scotch.	Manks.
Mouth	beul	beul	beeal
Tooth	fiacail	fiacal	feeackle
Tongue	teanga	teanga	chengey
Ear	duas	duas	cleaysh
Back	druim	druim	dreem
Blood	fuil	fuil	fuill
Arm	gairdean	gairdean	clingan
Hand	lamh	lamh	lave
Leg	cos	cos	cass
Nail	iongna	iongna	ingin
Horse	each	each	agh
Cow	bo	bo	booa
Calf	laogh	laogh	lheiy
Sheep	caor	caor	keyrrey
Lamb	uan	uan	eayn
Goat	gabhair	gabhar	goayr
Dog	cu	cu	coo
Fox	sionnach	sionnach	shynnagh
Goose	geodh	geodh	guiy
Crow	feannog	feannag	feeagh
Bird	ban	eun	eean
Fish	iasg	iasg	eeast
One	aon	aon	unnane
Two	do	dhà	dhaa
Three	tri	tri	tree
Four	ceathar	ceithin	kiare
Five	cùig	cuig	queig
Six	sè	se	shey
Seven	seacht	seachd	shiaght
Eight	ocht	ochd	hoght
Nine	naoi	naoi	nuy
Ten	deich	deig	jeih
Twenty	fitche	fichead	feed
Hundred	ceàd	ceud	keead.

The Cornish and Armorican are more closely allied than the Cornish and Welsh.

The Armorican, or Breton, falls into (at least) two dialects, the Breton Proper and the Vannetais of Vannes.

Song of Solomon ii. 1–4.

(1.)

Breton Ordinary.

1. Me eo ar rosen Sharon, hag el lilien ann traouennou.

2. Evel a lilien é-kreiz ar spern, ével-sé é-ma va miñounez é-kreiz a merc'hed.

3. Evel eur wezen avalore é-kreiz gwéz ar c'hoadou, ével-se é-ma va miñoun é-kreiz ar vipien. Dinda*n* hé skeûd ounn bet azézet, hag hé frouéz a oa c'houék d'am genou.

4. Va lékéat en deûz da vo*n*t é ti ar gwîn ; hag hé arwéz dreist-ounn a oa karantez.

(2.)

Breton of Vannes, or Vannetais.

1. Mé zou er rosen Sharon, hag el lilien en douareu-izél.

2. El ul lilien é creis e spern, èl-cé e-'ma me haranté étré er merhèd.

3. El ur huéen-aveleu étré qué er hoédeu, èl-cé è-ma me muian-caret è mèsq er pautred. Azeét é-on bet idan é squœd quet ur vourradiqueah bras, hag è frèh e oè huék a p'en tanhouas.

4. Ean em gassas d'én ty a chervad, hag è arrès, dreist-on, e oè carante.

The following is the parable of the Sower in (1.) the Gaelic of Connaught, (2.) the Gaelic of Munster.

(1.)

Féuch, do chuáidh síoladóir a mach do chur síl:

Agus ag cur an tsíl do, do theut cuid dhe chors na sligheadh, agus tangadar na héànlaith, agus a dúadar é :

Agus do thuit cuid eile dhe a bhfearan chlochach, mar nach raibh móran uire aige : agus do fhás sé go lúath, do brígh nach bhfúair sé dorinhneachd na talmhan :

Agus ar néirghe don ghréin, do dóidheadh é ; agus ar son nach raibh fréumh aige, do shearg sé.

Agus do thuit cuid eile dhe eidir mhuineach ; agus do éirghe an muineach súas, agus do mhuch sé é :

Agus do thuit cuid eile dhe a dtalamh mhaith, agus tus sé toradh, cuid céuduired, cuid trí fichid uiread, cuid a deich fichead uiread.

Gidh bé agá bhfuillia cluása chum éisdeachda, éisdeagh sé.

(2.)

Feuch, do cheiaid síoladóir amach ug cur síl.

Agus ag cur an tsíl do, do thuit cuid de cois na slíghe, agus tháinigh na héanlacha agus d'itheadar suas è ;

Do thuit cuid eile dhe air thalamh bhí lán do chlocha, ait, ná raibh morân cré aige ; agus dfhás sé suas a' urchar, mar ná raibh doimhníos na talmhan aige ;

Agus air éiríghe don ghréin do dóghag é ; agus mar ná raibh aon phreumh aige, do chríon se ;

Agus do thuit cuid eile dhe a measg deilgnídhe ; agus dfhás na deilgnídhe suas, agus do mhúchadar é ;

Ach do thuit cuid eile dhe air thalamh mhait, agus thug toradh uaig, cuid de a chéad uiriod feín, cuid a thrí fichid uiriod, agus cuid a dheich der fhichiod uiriod.

Pé duine go bfuil cluasa chum éisdeachta aige, éisdigheach sé.

1. In Irish there is a peculiar form for the dative plural as *cos* = *foot*, *cosaibh* = *to feet* (ped-*ibus*) ; and beyond this there is little else whatever in the way of *case*

as found in the German, Latin, Greek, and other tongues. Even the isolated form in question is not found in the Welsh and Breton.

2. In Welsh the pronouns for *we*, *ye*, and *they*, are *ni*, *chwyi*, and *hwynt* respectively. In Welsh also the root = *love* is *car*. As conjugated in the plural number this is—

car-*wn* = am-*amus*.
car-*ych* = am-*atis*.
car-*ant* = am-*ant*.

Now the *-wn*, *-ych*, and *-ant* of the persons of the verbs are the personal pronouns, so that the inflection is really a verb and a pronoun in a state of *agglutination*; *i. e.* in a state where the original separate existence of the two sorts of words is still manifest.

3. The Keltic noun changes its initial letter according to its relation to the other words of the sentence; of course subject to rule.

(*From the Welsh.*)

Câr, *a kinsman.*
1. *form*, Câr agos, *a near kinsman.*
2. Ei gâr, *his kinsman.*
3. Ei châr, *her kinsman.*
4. Vy nghâr, *my kinsman.*

Tâd, *a father.*
1. *form*, Tâd y plentyn, *the child's father.*
2. Ei dâd, *his father.*
3. Ei thâd, *her father.*
4. Vy nhâd, *my father.*

Pen, *a head.*
1. *form*, Pen gwr, *the head of a man.*
2. Ei ben, *his head.*
3. Ei phen, *her head.*
4. Vy mhen, *my head.*

Gwâs, *a servant.*
1. *form*, Gwâs fydhlon, *a faithful servant.*
2. Ei wâs, *his servant.*
3. Vy ngwas, *my servant.*

Duw, *a god.*
1. *form*, Duw trugarog, *a merciful god.*
2. *form*, Ei dhuw, *his god.*
3. Vy nuw, *my god.*

Bara, *bread.*
1. *form*, Bara cann, *white bread.*
2. Ei vara, *his bread.*
3. Vy mara, *my bread.*

Lhaw, *a hand.*
1. *form*, Lhaw wenn, *a white hand.*
2. Ei law, *his hand.*

Mam, *a mother.*
1. *form*, Mam dirion, *a tender mother.*
2. Eivam, *his mother.*

Rhwyd, *a net.*
1. *form*, Rhwyd lawn, *a full net.*
2. Ei rwyd, *his net.*

(*From the Erse.*)

Súil, *an eye.*
1. *form*, Súil.
2. A húil, *his eye.*

Sláinte, *health.*
2. *form*, Do hláinte, *your health.*

The following is found in the fly-leaf of a copy of *Juvencus*. It is pronounced to be not Welsh; not Cornish; but *Pict*.

(1.)

Ni guorcosam nemheunaur henoid
Mi telun it gurmaur
Mi am franc dam an calaur.

(2.)

Ni con ili ni guardam ni cusam henoid
Cel iben med nouel
Mi am franc dam an patel.

(3.)

Na mereit nep leguenid henoid
Is discinn mi coweidid
Dou nam Riceur imguetid.

*Translation of Mr. Nash.**

(1.)

I shall not sleep a single hour to-night,
My harp is a very large one,
Give me for my play a taste of the kettle.

(2.)

I shall not sing a song, nor laugh or kiss to-night,
Before drinking the Christmas mead.
Give me for my play a taste of the bowl.

(3.)

Let there be no sloth or sluggishness to-night,
I am very skilful in recitation.
God, King of Heaven, let my request be obtained.

Translation of Archdeacon Williams.

(1.)

I will not sleep even an hour's sleep to-night,
My family is not formidable,
I and my Frank servant and our kettle.

(2.)

No bard will sing, I will not smile nor kiss to-night;
Together . . . . to the Christmas mead
Myself and my Frank client and our kettle.

(3.)

Let no one partake of joy to-night,
Until my fellow soldier arrives.
It is told to me that our lord the King will come.

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* Taliessin; or, the Bards and Druids of Britain, p. 79.

I have given it as I found it. The word *Noël*= *Christmas* is Anglo-Norman. It is not an impossible, though not a *likely*, word to be found in the Pict; though it is quite as likely as the fact of a Pict reading *Juvencus*.

For the details of the early stages of the Keltic languages the valuable work of Zeuss is the great repertorium, the materials being for—

The Irish.—1. Glosses on Priscian, in the library of St. Gallen. They are marginal and interlinear; written in three hands. A few are in the Ogham character; the majority in the ordinary Latin. The seventh century is the assigned date of these glosses on Priscian.

2. The glosses of the Codex Paulinus.—This is a MS. in the library of the University, originally of the Cathedral of Wirtzburg. They apply to the Epistles of St. Paul. The Pauline glosses are possibly as old as the Priscian.

3. The Milan glosses.—These are a Commentary on the Psalms, rightly or wrongly ascribed to St. Jerome. They are, perhaps, as old as the preceding.

4. The glosses on Beda, in the Carlsruhe Library.—Somewhat later than the Milan, Wirtzburg, and St. Gallen MSS.

5. The Carlsruhe glosses on Priscian.—In some parts these are based upon the St. Gallen MSS., or, at any rate, originate in a common source. In others they are independent.

6. The St. Gallen Incantations, or formulæ for effecting charms; more or less metrical, if not poetical, in character.

7. The Codex Camaracensis.—This contains *Canones Hibernii Concilii*, A.D. 684. The MS., however, belongs to the ninth century.

Of works of equal antiquity with these, in the British division of the Keltic tongues, Zeuss gives fewer for Wales than for Ireland. They are—

The Welsh.—1. *Codex Oxoniensis prior* (Bodleian, originally NE. D. 2. 19, now F. 4. 4—32), containing glosses on Eutychius and Ovid's *Ars Amandi*, also the alphabet of *coelbren y beirdd*, along with *De mensuris et ponderibus quædam, Cambrica intermixta Latinis*, pp. 22^h—23^a.

2. *Codex Oxoniensis posterior* (Bodleian, originally NE. B. 5. 9, now MS. Bodl. 572), membranaceus, formæ minoris, res theologicas continens, in medio autem; and p. 41^b, usque ad 47^h persa quædam Latina ad præbendam pueris verborum copiam (ut videtur) cum vocibus Cambricis, quæ scriptæ sunt aut supra vocabula Latina aut post ea in linea cum signo I. glossatorum solito.

3. *Codex Ecclesiæ Lichfeldensis* (antea Landavensis). The Gospels, with certain entries of donations made to the Cathedral of Landaff—adnotatæ sunt Latine, sed cum nominibus vel etiam sententiis Cambricis. Published by Wanley.

4. *Folium Luxemburgense.* Published by Mone, in Die Gallische Sprache Karlsruhe, 1851.

5. *Liber Landavensis.*

6. *Codex Legum Venedotianus.*—The Laws of Howell Dda.

7. *Codex Ruber Hergestensis (the Red Book of Hergest).* In the library of Jesus College. Intermediate between the Old and Middle British.

The Cornish.—1. The Cotton MSS., British Museum, Vesp. A. 14.

2. *Carmen de Passione Christi.*

The Breton.—1. Glosses in the Chartularies of the Monasteries of Rhedon and Landevin.

2. *Vita S. Nonnæ.* A mystery of the twelfth century. Published as the *Buhez santez Nonn*, with an Introduction by the Abbé Sionnet, and with a literal translation by M. Legonidec. Paris, 1837.

The researches of Mr. Whitley Stokes have added to our materials for the Irish, and Mr. Bradshawe, of

Cambridge, has made the important discovery of a specimen of what may be called the *Middle* Scotch Gaelic; in which language there had previously been nothing older than the Reformation.

The following inscriptions are from Gaul (*i. e.* undoubted Keltic ground), and they are treated by Keltic scholars as Keltic—so far, of course, as they are not Latin.

(1.)

ΙΑΡΤΑΙ ⋮ ⋮ ⋮ ⋮ ΛΛΑΝΟΙΤΑΚΟΣ ΔΕΔΕ
ΜΑΤΡΕΒΟ ΝΑΜΑΥΣΙΚΑΒΟ ΒΡΑΤΟΥΔΕ

(2.)

CEΓOMAPOC
OYIΛΛONEOC
TOOYTIOY
NAMAYCATIC
EIΩPoYBHΛH
CAMICOCIN
NEMHTON

(3.)

MARTIALIS · DANNᵀᴬΦᴸᴵ
IEVRV · VCVETE · SOSIN
CELICNON ⁂ETIC
GOBEDBI · DVGIIoNIıIo
⁂VCVETIN:
IN ALISIIA.

(4.)

BVSCILLASOSIOLEGASITINALIXIEMAGALV

(5.)

DOIROS · SEGOMARI
IEVRV · ALISANV⁂

(6.)

LICNOS CoN
TEXTOS · IEVRᵛ
. ANVALoNNACV
CANECoSEDLoN

(7.)

ICCAVOS · OP
PIANICNOSIEV
RVBRIGINDON . .
CANTABOIX . . .

(8.)

ANDE
CAMV
LOSTOVTI
SSICNOS'
IEVRV

(9.)

.....CRISPOS BOVI.....
. . . . . RAMEDON . . . . .
. . . . . AXTACBITIEVs . . . .
. . . . . ϽO CARAÐITONV . . .
. . . . . VTASEIANISEBOÐÐVs . . .
REMIFILIA
. . . . DRVTA GISACICIVIS SV . . .
X X

(10.)

RATN BRIVATIOM
FRONTV TARBEL : INOS
IEVRV

(11.)

IVBRON
SVMELI
VORETO
VIRIVS⁂F

(12.)

. N · H · D
DEO · MERCV
VASSO · CALETI
MANDALONIV
GRATVS · D

(13.)

BISGONTAVRIONANALABISBISGONTAVRION
CEANALABISBISGONTAVRIOSCATALASES
VIMCANIMAVIMSPATERNAMASTA
MASTARSSETVTATEIVSTINA QVEM
PEPERIT SARRA

The following are from Italy, *i. e.* from ground *not* undoubtedly Keltic. Keltic scholars treat them as Keltic, nevertheless.

I.

. . . . . .
. . . S . . V . . . . .
. OISIS · DRVTIF
. RATER EIVS
. INIMVS LOCAVIT
. . ATVITQV .
. . EKNATI · TRVTIK · I
. . . NITV . LOKAN ·· OISIS
. . VTIKNOS

II.

— . . . . . .
MEP · CRVM
. . . . IS
DRVTEIFFRATER
EIVS
MINIMVS LOCAV
IT · ET STATVIT
ATEKNATI TRVT
IKNI · KARNITV
ARTVA⋋KOISIS · T
RVTIKNOS

The range of the Keltic blood is inordinately larger than the range of the Keltic language: the former being found, to a great extent, in the French parts of France, and the English parts of England, and North America.

CHAPTER LXXXI.

The Bask, Basque, or Biscayan.

THIS is the language with which I conclude; and although it is a language which comes at the end of a work which professes to have dealt with nearly all the known forms of speech in the world, it is, in the way of philological importance and interest, equal to any two of the ones which have preceded it. That this interest and importance arise, to a great extent, out of the mystery with which it is enveloped, is easily surmised.

No language stands so much alone as the Basque. To a certain extent this is what we expect. In the first place it is spoken on the side of the vast Atlantic Ocean, with nothing nearer to it, due west, than the languages of America, and with nothing nearer to it on the south than the languages of Africa; for the Spanish, a descendant of the Latin, must, in respect to its origin, be looked upon simply as a language of Italy.

Nor is this all—Spain and Portugal constitute a peninsula rather than an ordinary part of a continent; so that it is only on one side (a broad one no doubt) with which it comes in contact with anything but the speechless sea; and that sea a sea of the extreme west.

More still—on few (if any) portions of the earth's surface have the displacement and obliteration of what, in an earlier period of the world's history, may have been transitional forms, been greater. The Latin has, for above two thousand years, been dominant in Spain. The

Latin has, for more than fifteen hundred years, been dominant in Gaul. Of the original languages of Corsica and Sardinia nothing except what can be obtained by minute trains of inferential instances exists. Nor is the case very different when we go further. Beyond the Slavonic, the Keltic, the German and the Latin, what is there with which the Bask can, in the first instance, at least, be compared? To assume the prior existence of a family or families of languages now lost is to explain the *ignotum per ignotius;* whilst (as has just been stated) the Bask has on the west, the south, and the east nothing but the sea. Many languages, such as those in the centre of a continent, have what may be called *quaquaversal* aspects. Most languages have frontagers on two sides. The Bask never had frontagers except in one direction; and in that direction those frontagers have been displaced.

In all this we have real, material, external and objective elements of mystery. The others are subjective; *i. e.* they relate to our ignorance as it arises from the neglect of our *data* rather than from the non-existence of the *data* themselves. Except for philological purposes, the Baśk has never been a language to command attention; and for philological observation (unless an exception can be made in their favour on account of the researches of the Jesuits upon the rude languages of such pagans as they either failed or succeeded in converting to Christianity) the natives of the Spanish peninsula have never been eminent.

That the Basks themselves should have studied their language is what we expect; but knowing how, until lately, the Keltic tongues were studied by patriotic amateurs in the way of philology, we are fully prepared to find that they have done it with more zeal than criticism.

Much of the Bask area is now covered by the philological descendants of the Latin. The Keltic, that pre-

vailed in Gaul before the time of Cæsar, although the extent of its diffusion has been enormously overrated, was, in Gaul and on the German frontier at least, an encroaching language; so that, even if we should have succeeded in reconstructing the original *situs* of the languages before the time of Cæsar, the reconstruction of an earlier *situs* would still stand over.

Taking things, then, as we find them, the nearest Keltic to the present Bask area is in Brittany, the nearest German in French Flanders, and the nearest Slavonic in Bohemia. The original extension of these languages towards the south, the west, and south-west no one knows in its details. Even its generalities are a matter of surmise and inference.

In all this we find an approximate reason for the great extent to which the Bask has been either separated from other languages or connected with the most improbable ones.

The Fin hypothesis, in the technical sense of the term, and in opposition to the opinion of those who have merely found Fin and Siberian coincidences with the Bask,—the Fin hypothesis, which taught that not only did the Kelts, the Germans, the Sarmatians, the Latins, and the Greeks come from Asia, but that before their advent into Europe there was a population of congeners continuously spread over the whole continent from Hammerfest to Gibraltar, of course, gave much importance to the Basks; giving them also their nearest existing kinsmen in Lapland, in Estonia, and in the Government of Penza—the three points nearest to the Pyrenees which are, at the present moment, occupied by Ugrians. Little has come out of this beyond some incidental assertions resting on an otiose belief in the doctrine. At the same time, it is probable that, as far as there are any positive opinions at all on the matter, they are more or less connected with the Fin hypothesis. Nor is this unnatural.

Of the fifty-six words in Bonaparte's *Specimen Lexici Comparativi omnium Linguarum Europæarum* the isolation of the Basque is most conspicuous; even after we have made due and full allowance for the fact of its being the only member of its class. Herein—

The words like *Spirit, Angel, Paradise,* &c. are, as is to be expected, Latin; being which they may be eliminated.

With the Latin, however, beyond these, there is no Bask word in common. Nor yet with the Greek. Nor yet with the German. Nor yet with the Keltic. Nor yet with the Skipitar. There is nothing, in short, like anything in Southern, Central, or Western Europe. What is more legitimate than to look for them in the parts beyond—at the outcrop, so to say, of the secondary and later layers of populations?

With the Fin there are the following approximations:—

English.	Basque.	Ugrian.
God	jainco	jen, *Zirianian*
Thunder	turmoi	diermes, *Lap*
Night	gau	gi, jy, *Vogul*
Rain	uri, euri	jor, *Tsheremiss.*

And with the Slavonic the following:—

English.	Bask.	Slavonic.
Lake	aintzira	ezero
River	errio (? *Spanish*)	re'ka
Ice	lei	led.

This is little enough: nor do we find much more if we look in a direction, first suggested (I believe) by Leibnitz, viz.: towards Africa: where Semitic affinities, Berber affinities, Egyptian affinities have been noticed. Of these the latter has commanded attention from the remarkable coincidence it gives us in the names for the numerals *one, six* and *seven;* where accident and borrowing seem to be equally out of the question. Add

to these the words for *evening* and *rain*, and the Coptic, the Fin affinities become about equal.

English.	Basque.	Coptic.	English.	Basque.	Coptic.
Head	burua	afe	*Fire*	sua	klom
Hair	illea	bo	*Water*	ur	mau
Eye	beguia	bal	*Rain*	uri	eroou
Ear	belarria	maake	*Cloud*	odei	kloole
Nose	sudurra	sha	*Earth*	lur	kah
Mouth	aboa	ro	*Sea*	itsaso	iom
Tongue	mingaña	aspe	*Bird*	egastia	halet
Hand	escua	tot	*Fish*	arraya	tebt
Foot	oiña	rat	*Egg*	arraultza	soouhi
Blood	odola	snab	*Stone*	arria	al
Bone	ezurra	kas	*Tree*	arrecha	khaf
Beard	bizarra	malt	*One*	bat	ouot
Day	egun	meri	*Two*	biga	snau
Night	gau	eushi	*Three*	hiru	shomt
Sun	eguzqui	ri	*Four*	laur	fto
Moon	illargui	ioh	*Five*	bortz	tiou
Star	izar	siou	*Six*	sei	soou
Morning	goiz	atooni	*Seven*	zazpi	shashp
Evening	arrats	aroupi	*Eight*	zortzi	shmen
Sky	ceru	pe	*Nine*	bederatzi	psit
Wind	aiz	nibe	*Ten*	amar	met.

Amongst the other languages of Northern Africa, with which the Bask could, with any likelihood of success, be compared, I have found no more than is found in the Coptic: and, recognizing the bare possibility of the Alani, who, in conjunction with the Silingian Vandals, invaded Spain in the fifth century, having introduced it, I have brought even the Turk dialects within the range of my comparison; finding as little as I expected. Still, to some slight extent, the ground has been cleared. *Tentavimus hæc ne iterum tententur.*

The African affinities, however, few as they are, create a serious complication. They suggest the notion that the Bask language is not *in situ:* a fact which certain speculations concerning the old Celteberians support; these being to the effect that the Keltic element suggested by the name was the older, the Iberic, the

newer: the Kelts being aborigines, the Iberians intrusive. Hence, even the important preliminary question as to whether the Basque be the original language of the peninsula can scarcely be considered as finally settled; though the significance of the old geographical names therein is strongly in favour of it.

The exact geography of the Bask part of Spain gives us the Caristi and *Var*duli as the most definite ancestors of the present Biscayans and Na*var*rese. Roughly speaking, however, the indomitable Cantabri are fair representatives of the Old Bask spirit—the Cantabri belonging to Asturias rather than Biscay; in which province, however, Bask is still spoken. But the whole of Spain appears to have been what the north was; at any rate, the termination *-ani*, as in Carpet*ani*, *-uli*, as in Turd*uli*, *-bed*, as in the Idu*beda* Mons, and the Oros-*beda* Mons, are generally distributed. More characteristic still are the names of towns ending in *-gurris* and *-beris*, as Cala*gurris* and Illi*beris*: and, in a somewhat less degree, the forms in *-asc-*, *-ucca-*, *-br-*, *-murg-*, *-urc-*, *-issa-*, *-barc-*, *-lambr-*, as Mendascus, Morasgi, Vereasucca, Artabrum, Lacomurgis, Illurco, Nebrissa, Uxamabarca, and Flaviolambris.

With the distribution of these we may compare that of the Keltic elements. That the names for the River *Duria* and the Mons *Vinnius* are the Keltic *dwr* and *pen* is possible. If so, they are Keltic names for natural objects: which none of the others are. There is a town or two, like Seben*dun*um, in *-dun*, and, perhaps, a few places in *-mag*: but, as a general rule, the Keltic names are all of one sort—towns ending in *-briga*: many of which have, for their first element, the name of one of the Emperors, *e. g.* Augusto-*briga*, Julia-*briga*. These look as if they represented military colonies, with Gallic garrisons, rather than true Keltic localities—add to which, that they are found sporadically and indifferently all over the peninsula. Whatever may have been

the Keltic population of Celtiberia, all this is against its having been aboriginal.

As to the area of the Bask in France, there is no need to refine upon the statements which carry it as far north as the Garonne, and as far west as the Rhone. Clim*berris* and Illi*beris* are decidedly Bask names; though they will not carry us very far.

Individually, I think that (early though they show themselves in history) the Kelts of both the Narbonensis and Aquitania were intrusive; and that (say) a thousand years B.C. the Iberic and Slavonic frontiers touched at some point between the Rhone and the Alps. If so, the Keltic and Slavonic languages are the nearest congeners to the Bask which the *situs* suggests—and they are very distant.

Everything, in Bask, is an *af*fix, *suf*fix, or *post*fix, rather than a *pre*fix; *i. e.* the inflection is the preposition incorporated with the theme, and the *pre*position is a *post*-position.

What is roughly called the declension runs thus :—

mendis = *mountain*	mendiren = *mountain-of*
mendik = *mountain*	mendirekin = *mountain-with*
mendiz = *mountain-by*	menditako = *mountain-for*
menditan = *mountain-in*	menditarik = *mountain-from*
mendiri = *mountain-to*	menditarat = *mountain-towards.*

Insert *a* between the theme and affix, and it becomes definite :—

mendia = the mountain	*mendiarekin = the mountain-with.*

It is clear that the number of possible cases is that of the possible affixes. Some of these, however, express notions which are so different from those ordinarily represented by the case-endings of other languages that they are conveniently separated from the declension. More than this, they can themselves be declined; thus from *handi = great*, we get *handiago = greater*, *handishago = a little greater*, *handiegi = too great*, *handisheri = a little too great*, all of which may take the endings

in *tan, rekin, tako,* &c., and comport themselves as nominatives.

Like *mendi* are declined the personal pronouns, *ni* = I, *gu* = *we; niketin* = *me-with; gurekin* = *us-with ;* and, in like manner, *hi* = *thou ; zu* = *ye,* &c.

In this way, too, are declined all the pronouns and all the participles.

The possessive pronouns precede, the adjectives follow, the substantive. The Basks say *mea mater,* but *matres bonæ.*

When a substantive and adjective agree and come together the latter only is declined ; just as if we said in Latin *vir bonis* instead of *viris bonis.*

The possessives—*enia* = *my* or *mine, guria* = *our,* &c., seem to be little more than the pronoun *plus* the letter *a*—the definite article if we choose to call it so : indeed this, the postpositions, and the change from *a* to *e* in the plural seem to be chief, if not the sole factors in the declension. Of course there is great regularity, just as there is great regularity in English in the use of *to, by, on,* &c.

After recognizing the difference between (say) *voco* and *vocito,* let us extend it to many shades of difference between many verbs. That this will give us the basis of a number of moods and tenses is clear. But the form itself is, if not a *mood,* like *vocem,* a *mode.* Let it be called so, and instead of potentials, and subjectives, we may have inchoatives, frequentatives, desideratives, and what not? In this the Bask is rich.

Its deferential conjugation is another characteristic. Deferential modes of address are at their *maximum,* in the Oceanic languages : though found in either fragments or rudiments elsewhere. What is our fiction of treating the single person spoken to as two and saying, *you* for *thou* but this? Still, for a European language though in contact with the Spanish, the deferential style in Bask is highly developed.

The main dialects of the Modern Basque are (1) the Biscayan; (2) the Guipuscoan; (3) the Labourd; (4) the Soule—the first two exclusively Spanish. How they fall into sub-sections is seen from the following extracts of the apocryphal song of the Three Children, from the Bonaparte repertorium of facts on those points.

I.

Ordinary Biscayan.

1. Jaunaren obra guztiak, bedeinkatu egizue Jauna: alabau ta guztien ganetik goratu egizue beti.
2. Jaunaren Angeruak, bedeinkatu, &c.
3. Zeruak, bedeinkatu, &c.
4. Zeruen ganean dagozan ur guztiak, bedeinkatu, &c.
5. Jaunaren birtute guztiak, bedeinkatu, &c.
6. Eguzkia ta irargia, bedeinkatu, &c.
7. Zeruko izarrah, bedeinkatu, &c.
8. Euri ta iñontz guztiak, bedeinkatu, &c.
9. Jaungoikoaren espiritu guztiak, bedeinkatu, &c.
10. Sua ta beroa, bedeinkatu egizue, &c.
11. Otza ta beroa, bedeinkatu, &c.
12. Inoñtzak eta zurdea, bedeinkatu, &c.
13. Leya ta otza, bedeinkatu, &c.
14. Karraldoa ta edurrah, bedeinkatu, &c.
15. Gawak eta egunak, bedeinkatu, &c.

Ochandian.

1. Jaunen obea gustijek, bedeinketu eisuku Jaune: alabau da gustijen ganetik goratu eisube heti.
2. Jaunen Angerubek, bedeinketu, &c.
3. Serubek, bedeinketu, &c.
4. Seruben ganien daosan ur gustijek, bedeinketu, &c.
5. Jaunen birtute gustijek, bedeinketu eisube, &c.
6. Eguskije da iretargije, bedeinketu, &c.
7. Seruko iserrak, bedeinketu, &c.
8. Euri da iñontz gustijek, bedeinketu, &c.
9. Jaungoikuen espiritu gustijek, bedeinketu, &c.
10. Sube da berue, bedeinketu, &c.
11. Otza da berue, bedeinketu, &c.
12. Iñontzak da surdie, bedeinketu, &c.
13. Leije da otza, bedeinketu, &c.
14. Leije da edurrek, bedeinketu, &c.
15. Gaubek da egunek, bedeinketu, &c.

Marquenese.

1. Jaunaren obra guztijāk, bedeinkatu ezigube Jauna: alubau ta guztige ganetik goratu egizube beti, &c.

2. Junnaren Aingerubāk, bedeinkatu, &c.
3. Zerubāk, bedeinkatu, &c.
4. Zeruben gānian dagozan ur gustijak, bedeinkatu, &c.
5. Jaunaren birtute guztijāk, bedeinkatu, &c.
6. Eguzkija ta illargija, bedeinkatu, &c.
7. Zeruko izarrāk, bedeinkatu, &c.
8. Euri ta iñontz guztijak, bedeinkatu, &c.
9. Jaungoikuaren espiritu gustijak, bedeinkatu, &c.
10. Sube ta berua, bedeinkatu, &c.
11. Otza ta berua, bedeinkatu, &c.
12. Iruntzāk eta intzierra, bedeinkatu, &c.
13. Iyotza ta otza, bedeinkatu, &c.
14. Iyotza ta edurrāk, bedeinkatu, &c.
15. Gabāk eta egunāk, bedeinkatu, &c.

II.

Guipuscoan (Central).

1. Jaunaren obra guztiyak, bedeinkatu ezazue Jauna, alabatu eta guztiyen gañetik goratu ezazue beti.
2. Jaunaren Aingerubak, bedeinkatu, &c.
3. Zerubak, bedeinkatu, &c.
4. Zeruben ganian dauden ur guztiyak, bedeinkatu, &c.
5. Jaunaren birtute guztiyak, bedeinkatu, &c.
6. Eguzkiya ta illargiya, bedeinkatu, &c.
7. Zeruko izarrak, bedeinkatu, &c.
8. Euri eta intz guztiyak, bedeinkatu, &c.
9. Jaungoiknaren espiritu guztiyak, bedeinkatu, &c.
10. Suba eta berua, bedeinkatu, &c.
11. Otza ta berua, bedeinkatu, &c.
12. Intzak eta intziarra, bedeinkatu, &c.
13. Izoztea eta otza, bedeinkatu, &c.
14. Izotza eta elurrak, bedeinkatu, &c.
15. Gabak eta egunak, bedeinkatu, &c.

Guipuscoan (2).

1. Jaunaren obra guziak, bedeikatu ezazute Jauna : alabatu eta guzien gañetik goratu ezazute beti.
2. Jaunaren Aingeruak, bedeikatu, &c.
3. Zeruak, bedeikatu, &c.
4. Zeruen gañean dauden ur guziak, bedeikatu, &c.
5. Jaunaren birtute guziok, bedeikatu, &c.
6. Eguzkia ta illargia, bedeikatu, &c.
7. Zeruko izarrak, bedeikatu, &c.
8. Euri eta intz guziak, bedeikatu, &c.
9. Jaungoikoaren espiritu guziak, bedeikatu, &c.
10. Sua eta beroa, bedeikatu, &c.
11. Otza ta beroa, bedeikatu, &c.
12. Intzak eta intziarra, bedeikatu, &c.

13. Izotza eta otza, bedeikatu, &c.
14. Orma eta elurrak, bedeikatu, &c.
15. Gauak eta egunak, bedeikatu, &c.

III.

Upper Navarre (Baztana).

1. Yaunaren obra guziat, benedika, zazue Yauna: lauda eta guzien ganetik goratu zazue beti.
2. Yaunaren Aingeruak, benedika, &c.
3. Zeruak, benedika, &c.
4. Zeruen gañean dirin ur guziak, benedika, &c.
5. Yaunaren birtute guziak, benedika, &c.
6. Iguzkia eta ilargia, benedika, &c.
7. Zeruko izarrak, benedika, &c.
8. Uri eta intz guziak, benedika, &c.
9. Yaungoikoaren izpiritu guziak, benedika, &c.
10. Sua eta beroa, benedika, &c.
11. Otza eta beroa, benedika, &c.
12. Intzak eta izotza, benedika, &c.
13. Izotza eta otza, benedika, &c.
14. Orma eta eturrah, benedika, &c.
15. Gavak eta eguanak, benedika, &c.

Laburtanian.

1. Yaunaren obra guziak, benedika zazue Yanna: lauda eta ororen gainetek alcha zazue bethi.
2. Yaunaren Aingeruiak, benedika, &c.
3. Zeruah, benedika, &c.
4. Zeruen gainean diren ur guziak, benedika, &c.
5. Yaunaren berthute guziak, benedika, &c.
6. Iguzkia eta ilhargia, benedika, &c.
7. Zeruko izarrak, benedika, &c.
8. Uri eta ihintz guziak and benedika, &c.
9. Yinkoaren iziritu guziak, benedika, &c.
10. San eta beroa, benedika, &c.
11. Hotza eta beroa, benedika, &c.
12. Nintzak eta izotza, benedika, &c.
13. Izotza eta hotza, benedika, &c.
14. Horma eta elhurrah, benedika, &c.
15. Ganak eta egunak, benedika, &c.

Lower Navarre (Baigorres).

1. Yaunain obra guziak, beneika zazi. Zazī Yauna: lauda eta oroin gainetik alcha zazi bethi.
2. Yaunain Aingeriak, beneika, &c.
3. Zeriak, beneika, &c.
4. Zerien gainian diren ur guziak, beneika, &c.
5. Yaunain berthute guziak, beneika, &c.
6. Tuzkia eta ilhaigia, beneika, &c.

7. Zeruko izzarak, beneika, &c.
8. Euri eta ihintz guziak, beneika, &c.
9. Yinkoain izpiritu guziak, beneika, &c.
10. Suya eta beroa, beneika, &c.
11. Hotza eta beroa, beneika, &c.
12. Ihintzak eta izotza, beneika, &c.
13. Izotza eta notza, beneika, &c.
14. Khairoina eta elhurrah, beneika, &c.
15. Ganak eta eunak, beneika, &c.

IV.

Lower Navarre (Mixe).

1. Yaunain obra güziak benedika zazie yauna lauda eta oroin ganetik alcha zazie bethi.
2. Yaunain Ainguriak, benedika, &c.
3. Zeriak, benedika, &c.
4. Zerien gañan dien un güziak, benedika, &c.
5. Yaunain berthüte güziak, benedika, &c.
6. Ekhia eta argizaitia, benedika, &c.
7. Zerüko izarrak, benedika, &c.
8. Euri eta izarrihitz güziak, benedika, &c.
9. Yinknain ispiritü guziak, benedika, &c.
10. Suya eta berua, benedika, &c.
11. Hotza eta berua, benedika, &c.
12. Izarrihitzak eta izotza, benedika, &c.
13. Izotza eta hotza, benedika, &c.
14. Kharroña eta elhurrah, benedika, &c.
15. Ganak eta egunak, benedika, &c.

Soule (French).

1. Jaunaren lanhegin güziak, benedik' ezazie Jauna, lauda eta orotan gainti alch' ezazie bethiere.
2. Jaunaren Aingüriak benedik', &c.
3. Zeliak, benedik', &c.
4. Zelietan gañendiren her güziak, benedik', &c.
5. Jaunaren berthüte güziak, benedik', &c.
6. Ekhia eta argizazia, benedik', &c.
7. Zelüko izarrah, benedik', &c.
8. Euri eta ihitz guziak benedik', &c.
9. Jinkuaren izpiritü güziak, benedik', &c.
10. Suya eta berua, benedik', &c.
11. Hotza eta berua, benedik', &c.
12. Thitzak eta izotza, benedik, &c.
13. Kharruntia eta hotza, benedik, &c.
14. Kharruak eta elhürrah, benedik, &c.
15. Gayak eta egümak, benedik', &c.

Soule (Spanish).

1. Jeinaren obra guziah, benedika zazei Jeina; alaba eta guzien gainetik aska zazei beti.

2. Jeinaren Ainguriak, benedika, &c.
3. Zeuriak, benedika, &c.
4. Zeurien gainian danden ur guziak, benedika, &c.
5. Jeinaren birtute guziak, benedika, &c.
6. Eguzkia eta argizagia, benedika, &c.
7. Zeuriko izarrak, benedika, &c.
8. Euri eta aguada guziak, benedika, &c.
9. Jangoikoaren espiritu guziak, benedika, &c.
10. Sua eta beroa, benedika, &c.
11. Otza eta beroa, benedika, &c.
12. Aguadak eta arrosoda, benedika, &c.
13. Iyotza eta otza, benedika, &c.
14. Karroya eta elurrah, benedika, &c.
15. Gayak eta egunak, benedika, &c.

Even with a reconstitution of its grammar the Bask stands alone. It stands alone when all allowance has been made for the effects of displacement and encroachment on its frontier. If *in situ*, it ought to be nearer the Keltic and Slavonic than it is. If African, it ought to be more Berber, Coptic, Hawsa, Sungai, than it is. If introduced by the Phenicians (a bare possibility, but entertained as such in order to clear the ground), it ought to be more Semitic than it is: and if Scythian, introduced by the Alans (a barer possibility still, but entertained for the same reason), it should be more Turk than it is. As far as its grammar and phonesis goes, it is, certainly, more Ugrian than aught else —a fact which is, to some extent, in favour of the Fin hypothesis, and against the views of the present writer. Still, the Ugrians may possibly (though not probably) have covered Western Europe, and, yet, left room for the so-called Indo-European languages in the more central parts. I do not hold this to have been the case. I only hold that such a primeval distribution of them is compatible with the European origin of the European languages. I admit any amount of *more or less* in the question. I only hold that they were never in Bohemia, Italy, Greece, and elsewhere, to exclusion of the Slaves, Latins, and German from each and every part of the wide districts west of the Dardanelles. The Fin hypo-

thesis which requires all Europe for some population anterior to the chief Europeans, and Asia as the home and origin for them, is the Fin hypothesis I oppose.

With the present tendency of certain opinions among the naturalists, opinions which recent speculations upon recent facts have led to favour the claims of the *genus* Homo to a high antiquity, it is scarcely superfluous to say a little upon a question even more transcendental than the Fin hypothesis. They suggest the possibility of certain outlying members of our kind having belonged to certain continents now under water. One of these, or a part of one, was in the parts beyond Spain. If so the Bask area may be the remains of a vast Atlantic system, of which Madeira and the Azores are fragments, belonging to the Miocene period.

If the language belong to this, it forms a class of equal value with all the other languages of the world put together. But the proper geological evidence of mankind having existed at this period is wanting; so that we had better confine our attention to an accurate valuation of the peculiarities which have supplied the text of the preceding overlengthy dissertation—peculiarities which, great as they are, have possibly been exaggerated. Not only may the Bask be liker to other languages than it is considered, but other languages may be liker to the Bask. A Greek grammar which made, out of words like *οὐράνοθεν* and *οὐράνονδε*, cases, (as, upon Fin principles, it might,) would do something towards an approximation. The differences that grammatical manipulation makes it may also unmake. Before this problem is thrown-up as insoluble let some competent Slavonic and Keltic scholar consider what may have been the condition of each of their respective languages in an early period of the agglutinate stage, and then compare it with the Bask.

CHAPTER LXXXII.

General Remarks upon the Indo-European Class.

In several of the preceding notices there is so much at variance with the doctrines of the highest authorities that the present chapter must, perforce, be, to a great extent, purely critical: the points whereon the little that our space allows an opportunity of writing being four in number, viz. (1.) the value of the primary and the subordinate groups; (2.) the European origin of the Sanskrit; (3.) the original area of the Slavonic; and (4.) the stage of the Keltic.

(1.) Of the outlying character of the Skipitar we have a good measure in the fact of its having been, with the doubtful exception of the Keltic, the last to be recognized as Indo-European.

That the value of the classes is *exactly* what it is said to be is scarcely likely. Few such valuations run quite on all fours. It is well, however, to indicate them; inasmuch as nothing is more productive of careless philology than the otiose belief that when once you have got a class of languages it matters little whether one or the other be the nearest congener of a third. It is held, for instance, to be a serious error to treat the Sanskrit at one time as if it were as much Greek as Latin, at another as if it were as much Slavonic as German. This class, like all others, arranges its members round some common centre, and the nearer two languages are

to the two extremes the greater the difference between them. In the present group it is the Slavonic languages which are the centre, from which the Greek and German are, decidedly, more distant than the Latin and the Sanskrit.

The magnitude of the group itself is involved in the doctrine explicitly stated in the first chapter, that the distance of groups from each other is determined by the amount of the actual or hypothetical obliteration of the transitional forms, and implicitly suggested, by almost every page of the work, in the doctrine that, if it were not for these obliterations, forms of speech would graduate into each other. If so, it is clear that it is a mere waste of power for one writer to circumscribe a class of languages by means of a particular denomination, and for another to show that some member of some other class has a certain amount of affinities with it.

That this is done largely is true, and it is a pity that it is as true as it is. Most of the so-called discoveries and generalizations in Comparative Philology consist in some one correcting an overdrawn distinction of some one else's. Hence, it must create no surprise if we hear that certain Asiatic languages have European characteristics of an important kind. Their existence is not denied. It is only asked whether they are numerous enough to make (say) the Armenian or the Fin allied to (say) the Slavonic or the Latin as those two languages are to each other. If they fail in this they fail altogether; being merely facts in favour of the fundamental unity of languages in general; facts of great importance in their proper place, but irrelevant in a question of classification, where we deal not with mere affinities but with affinities in their different degrees.

Those, however, who have not taken this view, have, after making the Persian Sanskrit, made the Iron Persian, and the Georgian Iron. Others have made the Malay Indian: others, the Fin and Armenian, Indo-European

in general. All this (except in the eyes of those who deny an affinity of any kind) is merely raising the value of a class; which is, in other words, merely altering the import of a term. This is legitimate enough, provided that fair notice be given of exactly what is done, and if any good come from the change. All, however, that is, at present, apparent is, that if we take one language into a given class we must take its congeners —and where this will end few know beforehand. The persons of the verbs, especially in the first person, are very permanent. They seem to have been adopted as inflections early, and to have been kept long. They occur in languages which, in other points, differ notably. They are common to the Iron and the Armenian. If this make those languages Indo-European, well and good. But they also occur in the Lap. If this make the Lap Indo-European, better still. But all Caucasus must follow the Iron, and all Siberia the Lap. Then, with the outliers of Caucasus, there are Tibetan, and with the outliers of Siberia, American affinities. When are we to stop? Only when the whole world shall have made one great class which has to be divided afresh. But that is where we begun.

(2.) Of the European origin of the Sanskrit it is held that enough was said when the presumptions against the Asiatic origin of its undoubted European congeners was stated. It showed where the *onus probandi* lay.

Upon its value, however, as a language, much depends upon the relation which it bears to the modern dialects of India. If it be the mother-tongue of them it shares with the Latin, the Greek, and the German, the merit of giving us an older and a newer stage of growth; and, so doing, rivals those languages in value as a philological *datum*. There are no reasons, *à priori*, why it should not do this; or rather (roughly speaking) the presumptions on each side are equal. The Sanskrit may have

fixed itself in India as the Anglo-Saxon did in England. Or it may have fixed itself only after the fashion of the Anglo-Norman. The actual fact must be determined by examination.

A common way of speaking of the modern languages of Northern India is to say that they contain nine out of ten, eight out of ten, five out of ten, or any number out of any other number, as the case may be, of Sanskrit words —the maximum being in either the Hindí or Bengali, the minimum in the Mahratta. This may or may not be the case. The details, however, have never been given, except in the way that the pedant of Hierocles gave the details of his house by showing a brick. Say, however, that the fact is, to a great extent, true. Nineteen-twentieths would not prove a lineal descent unless the field over which the induction extended were sufficiently wide. An Englishman who goes through the letter A in Johnson's dictionary scarcely finds one word in fifty of Anglo-Saxon origin, though in B he finds a preponderance of them, and in K a larger one.

Again, many of the comparisons are founded on the translations of the Lord's Prayer, a series of sentences which pre-eminently requires, in most rude languages, exotic words. The real *data* lie in the unwritten local dialects, of which we know little. Yet the more we know of them the more we find them containing elements other than Sanskrit.

Another assumption is, that everything (with few exceptions) which is common to the Indian vernaculars and the learned language is treated as if the borrowing were all on one side—all on the side of the vernacular, and nothing on the side of the learned, language. Yet such is rarely the case. The only undoubted Sanskrit elements are those which are Greek, Latin, Slavonic, Lithuanic, or German as well. The others may or may not be aboriginal. Some of them, in all probability, *are* so.

In the matter of grammar, the reader of the present work can, to some slight extent, judge for himself. If he know French and Latin, let him compare the grammar of the former language with that of the latter. Let him see how they agree and how they differ ; let him then compare the Sanskrit inflections with the Hindí or Punjabi. Great as is the difference between the French and Latin, the difference between the two Asiatic tongues is greater. What likeness the Mahratta, &c., in the way of grammar, bear to any languages at all, is borne to languages in other quarters.

The relations of the Persian to the language of the Achæmenian inscriptions are by no means the parallel of the relations of the modern languages of India to the Sanskrit. The Persian can be traced through the Parsi to the Huzvaresh. Can the Huzvaresh be traced to the Persepolitan ? The presumptions balance each other. If the Persepolitan can fairly be compared, *à priori*, with the Anglo-Norman in England, it can also, *à priori*, be compared with the Anglo-Saxon. The result lies in the details of the facts. On these, the writer has no means of passing an opinion. Upon the Sanskrit and its Western origin he spoke, not as a scholar, but as a logician. In Persia, however, where there is less play for for the antiquarian imagination than in India, there is less to be condemned on merely general grounds.

Still, it is probable that those points of grammar wherein the Persian is Indo-European are *not* the result of Indo-European descent. They may be of the same kind as the personal endings of the verbs in the Iron, Fin, and Armenian, a fact which connects itself with another, which will be noticed in the sequel. Meanwhile, the classification just suggested is the one which, subject to correction, is adopted in the present volume.

Whether we deduced the Sanskrit from Asia or Europe its affinities with the languages of Armenia and the districts around would be nearly the same. As an Asiatic

language it would touch them on its western, as a European one, on its eastern extremity. Hence, in either case, we get a *situs* which supplies *some* affinities. One of the difficulties in making the Persian Indo-European lies in its relations to the Iron, which is essentially Dioscurian—so much so that, on the strength of these very affinities, Bopp makes the Georgian (which is, undoubtedly, Dioscurian) Indo-European. This is but a different reading of the same fact. To the fact itself it is very decided evidence; though, like many others, it proves too much.

To conclude: it by no means follows that, because a writer doubts as to the modern languages of India being of Sanskrit origin, he, therefore, makes them Tamul. The fact of the Brahui being, at one and the same time, Tamul in its affinities and Persian in its locality, suggests the possibility of even the Tamul family having been originally of foreign origin. Other reasons suggest the doctrine that, at a very early period, the congeners of the Himalayan languages reached from the Ganges to Cape Comorin; so that the Sanskrit belongs to the third rather than the second layer of languages introduced from without. This, however, is a point which, in the present work, is only to be taken as a suggestion. It is certain that, in many respects, the Ghond, Khond, and Kol tongues are largely Himalayan, Tibetan, Nepalese, or whatever the class to which the languages of the northern frontier of India belong, may be called.

(3.) That the early area of both the Lithuanians and the Slaves was very different from what it is at present, has been suggested. The limit of the Slavonic on the south-west has not, however, been considered: the original extent of the Keltic and German tongues eastward and southward being one of the preliminaries to its consideration. I find no occasion for carrying either the original Germans to the south of the Mayn or the Iberians and Gauls much beyond the Rhone. On the con-

trary, I find some reasons for believing that some Slavonic form of speech of which the present Tshek is the nearest existing representative extended both far to the west and far to the south of the present Slavonic frontier.

Indeed, I carry it as far as Savoy; the reasons for which I hope to exhibit in some special monograph. They lie chiefly in the Slavonic character of numerous local names in the Alps: especially in the root *k-m-n* = *rock*, and *k-r* = *boundary*, which I hold to be the etymons of the Val *Camunica*, *Chamouni*, *Ingria*, the Alpes *Graiæ* and many other obscure names. These (two out of many) are given as illustrations of the criticism applied to the question rather than as anything which can be mistaken for even approximate evidence.

(4.) The Keltic, in respect to its stage, I place in the same class with the Ugrian, &c., rather than in that of the English and the French; so that what are fragments of inflection in the eyes of the best Keltic scholars are, in mine, rudiments. That there are minute facts in favour of the opposite opinion which I cannot deal with offhand, I admit. Still, under a general view of the subject the main principles are these. There are a few languages concerning the stage of which there are *doubts*, and there are the modern descendants of the Latin, the Greek, and the old German, of which the advanced character is *beyond* doubt. With these three we may begin as absolute and primary *data*, and with no others. Will anyone, after a due consideration of the real characteristics of the English, French, Romaic, Danish, and Swedish, say that they are to be found in the Gaelic and British? Let anyone generalize the *differentiæ* between a language in the fourth and a language in the second stage, and he will know what to answer.

* * * * * * *

Albanian.	Lithuanic.	Slavonic.	Latin.	Greek.	English.
συ	akìs	oko	oculus	οφθαλμος	*Eye*
γοις	burnà	gęba	os	στομα	*Mouth*
δορε	ranka	ręka	manus	χειρ	*Hand*
μιεχρε	barzdà	broda	barba	πωγων	*Beard*
διτε	diena	dzień	dies	ημερα	*Day*
νατε	naktis	noc	nox	νυξ	*Night*
διελ	saule	stonce	sol	ηλιος	*Sun*
χενεζε	ménů	miesiąc	luna	σεληνη	*Moon*
ιλε	źvaigźde	gviazda	stella	αστηρ	*Star*
μεγγες	rytas	ranek	mane	ηως	*Morning*
μπρεμε	vákaras	wieczon	vesper	εσπερος	*Evening*
χιελ	dangus	nebo	cœlum	ουρανος	*Sky*
ερρε	véjas	viatr	ventus	ανεμος	*Wind*
ουγε	vandů	voda	aqua	υδωρ	*Water*
ζπορρε	snégas	snieg	nix	χιων	*Snow*
μγιερΕουλε	débesis	oblok	nubes	νεφελη	*Cloud*
δε	źiéme	ziemia	terra	γη	*Earth*
δετ	júres	morze	mare	θαλασσα	*Sea*
ζοκγου	pauksztis	ptak	avis	ορνις	*Bird*
πi̋σκοο	źuwik	ryba	pisus	ιχθυς	*Fish*
γοορ	akmů	kamiens	lapis	λιθος	*Stone*
λιισσι	medis	drzewo	arbor	δενδρον	*Tree*
νιε	vẽnas	jeden	anus	εις	*One*
δυ	dù	dwa	duo	δυω	*Two*
τιε	trys	try	tres	τρια	*Three*
χατεε	keturi	cztery	quatuor	τετταρα	*Four*
πεσε	penki	pięć	quinque	πεντε	*Five*
γιαστε	szeszi	sześć	sex	ἑξ	*Six*
̋στατε	septyni	siedm	septem	ἑπτα	*Seven*
τετε	asztuni	ośm	octo	οκτω	*Eight*
νενδε	devyni	dziewięc	novem	εννεα	*Nine*
διετε	deszimtis	dziesięć	decem	δεκα	*Ten.*

Here the English column not only translates the other languages, but stands as the representative of the German group.

PART II.

CHAPTER I.

Language in General.—Stages.

LANGUAGE *begins* with voice. The language of the eyes is a mere metaphor. Gesticulation on the part of men and women is mere mimesis. Movements on the part of the lower animals, however much they may express, are merely dumb show.

Language *ends* with voice. *Written* language, as a *genus* of speech, is a misnomer. It is a mere record, register, or representation; and is as different from real language as a portrait is from the person who sat for it.

Whether every significant vocal sound be conveniently called language is another question. If it be, laughing, crying, and groaning give us language. This, however, may be disposed of by dividing language into *articulate* and *inarticulate*.

As there is no reason to believe that the vocal sounds uttered by the lower animals are destitute of significance, we cannot deny to the great mass of air-breathing animals an inarticulate, or, at least, an imperfectly articulate, language.

Every animal that can make its breathing heard can make an approximation to the sound of *h*. When it does this by drawing-*in* its breath there is an *in*spira-

tion. When it does it by giving it *out* there is an *ex*-piration. *H*, then, though an articulate sound (inasmuch as it can be united with other sounds so as to form syllables) is scarcely a *vocal* one. Its connection is with respiration rather than language. It is common to man and all the air-breathing animals.

Vocal sounds begin with the batrachians. Snakes can utter hisses which are of the same degree of sonancy as the letters which we call sharp or surd, *i. e.* the sounds of *p*, *f*, *t*, *k* and *s*. Sounds of the same degree of sonancy as *b*, *v*, *d*, *g* and *z* they cannot utter; though most of the batrachians can. The other sounds to which the nearest approach is made by the lower animals are those of *b*, *m*, and *n*, by sheep, oxen, and horses, respectively. They are those which require the least special aptitude on the part of the tongue. The sounds of *v*, and *f*, which require the contact of upper teeth and the under lip, are harder. So are those of *t* and *d*, requiring a delicate manipulation of the tongue and teeth.

The nearest approach to a true articulation, *i. e.* the union of one elementary sound to another, is exhibited in the *mu* and *baa* of oxen and sheep.

No animal has the command of two consonantal sounds. No one articulates freely and distinctly.

Domestic animals have the greatest compass; and it is probable that this is due to the imitation of man, rather than to any special organization. Parrots and starlings confirm this position. The simiadæ, which are *not* domesticated, approach man nearer in shape than voice.

Human language begins when the elementary sounds are combined so as to form syllables; in which case they are not only articulate but articulated.

The case of syllables consisting of only a single sound is, here, put out of the question. Indeed, etymologically speaking, they are not *syll*ables. In this case (a hypothetical one) language consists of nothing but interjections: using the term with sufficient latitude to include

commands like *go*, vocatives like *puss*, and demonstratives like *lo !*

A *word* may either coincide with the syllable, or exceed it—*i. e.* it may be monosyllabic or other than monosyllabic. That no word is unnecessarily long is an inference *à priori*, suggested by the rule which forbids us to multiply causes unnecessarily. The deduction from it, that all roots were originally monosyllabic, partakes of this *à priori* character ; and, although it is, to a great extent, borne out by actual investigation, it can scarcely be taken absolutely and applied indiscriminately. In a rough way, however, and provisionally, most philologues, either consciously or unconsciously, act on it.

Syntax, or the combination of words in a state of mutual relation to each other, begins when out of two or more words we deliver either a proposition or the part of one.*

Agglutination begins when one of two words in a syntactic relation to one another, is so subordinated to its fellow that it undergoes a change in either form or meaning—*à fortiori*, when it does so in both.

To this it should be added that the change need not be a change of its component articulate elements. It is enough if it be a change of accent. Indeed, the change of accent is, in many respects, the more important one of the two. A word thus affected becomes *enclitic*. Hence we may say that agglutination begins when one of two words becomes enclitic or suffers any greater change than that term implies.

* I think that the term Syntax may fairly be used here ; because, though even when there are no inflections and no approach to them (so that the phenomena of concord, government, and the like, are out of the question), there is still the necessity for some *Syntaxis* or *Arrangement*. This, of course, consists in the order in which the words follow each other, *i. e.* in position. Without, then, pressing the term, I submit that, in a proposition consisting of two or more words differently arranged, there is not only a difference but a difference of what may conveniently be called Syntax.

When one word in a language is thus affected, the language to which it belongs is, *pro tanto*, agglutinate, and when all the words are thus affected, the whole language becomes so. Between these two extremes there is every intermediate degree. When, however, a notable majority has thus presented the phenomenon of agglutination, the language, unless there are other reasons against it, may be classed as Agglutinate.

Inflection begins when a word originally enclitic loses its capability of being separated from its principal and being presented in an isolated form.

When the word has not only lost its individuality, but is so far transformed as to be incapable of being explained, *i. e.* incapable of having its original form re-exhibited, the inflectional character has taken the most decided form it is capable of taking.

When one word in a language is thus affected, the language to which it belongs is, *pro tanto*, inflectional; and when all the words are thus affected the whole language becomes so. Between these two extremes there is every intermediate degree. When, however, a notable majority of words has thus presented the phenomenon of non-individuality, the language itself, unless there are reasons against it, may be classed as Inflectional.

Inflections may be lost: the loss of them being either pure and simple, or attended with the evolution of some equivalent circumlocution. When one inflection is thus dropped, the language to which it belongs has, *pro tanto*, departed from its inflectional character, and when all inflections are dropped, the whole language has become something else. Some writers apply the term *analytic* to this stage; but there is no good name for it. It is, however, the stage which the English and French, as contrasted with the Anglo-Saxon and the Latin, represent.

Simply considered with a view to their want of in-

flection, languages in their fourth resemble languages in their second stage. The resemblance, however, is only apparent ; in other words, there is no such thing in language as a true anamorphosis, *i. e.* a simple repetition of the same forms. The prepositions and auxiliar verbs which, in many cases, serve as equivalents to the ejected inflections, are of a more general and abstract character than the words used in the infancy of language. Again ; inflections often impress on the main word certain secondary changes, which may remain as effects after the inflection out of which they originated has departed. The difference, however, between the fragments and the rudiments of an inflection has already been noticed.

In whatever way language originated it is by imitation that it is propagated. With the exception of the cry uttered by the infant at birth, which is a purely reflex action, and which is of the same kind for infants of all nations and countries, with the addition of, perhaps, a few others, everything that is uttered by the child is the effect of imitation. He speaks as others speak about him, as he has heard them speak, and as he strives to imitate them. Hence all known philological phenomena are facts in the history of the communication, reception, and representation of language rather than facts in its birth, or origin. They all assume a language as it is—ready-made and previously existing. They are facts of transmission rather than of aught else.

After a time, however, simple imitation ceases, and differences between the speech of two or more speakers develope themselves. Of that particular form of his mother-tongue which any individual uses, the speaker is thoroughly, and in every sense, the master. He uses it as an instrument of his own. He uses it as he uses his arms and legs ; to a great extent unconsciously, but almost always instinctively. He

cannot err in this, so long as he is at one and the same time, unconscious, spontaneous, and intelligible. If he think about grammar, and, by so doing, modify its spontaneity, it is, *pro tanto*, a language influenced *aliunde*. In all cases, however, it is the only language he understands in full. As long as he speaks it simply from his instincts, it is in good grammar; being simply what he makes it. What is called bad grammar is a detail in which he differs from some one else who calls *his* form of speech good grammar. This means that there is no such a thing as bad grammar. For every apparent solecism there is a reason. If it were not so, bad grammar would be a force exerting itself *as such*. That these reasons have been but imperfectly investigated is true, and it is true that the imperfect investigation which has neglected them so thoroughly passes for a good one, as to have obscured the philological truth that *whatever is, is right*. Such, however, is the fact: whatever comes spontaneously comes naturally, and whatever comes naturally is a growth which we must take as it comes, and not regulate by any preconceived notions. The real bad grammar is on the part of those grammarians who venture to lay down rules for the representation of language which they cannot complete, rather than on that of the speakers. To cut down language to grammar is to regulate faces by pictures of them.

The man who, instead of *I am*, says *I are*, so speaks because the unconscious analogies which regulate his expression suggest these words. What he does others will do also. Of such as do so all that can be said is, that they use a dialect which is limited to the illiterate; and, amongst them, only to those who are within the range of a certain set of philological influences. Yet, if these men formed a community by themselves in (say) an island of the Pacific, and were visited by a missionary there, who formed his grammar solely on what

he found, and, by forming such a grammar, had fixed the language, the vulgarism would become classical; for, if the language stood quite alone, there would be no means of seeing that (even in the eyes of the grammarian) it had once been what he would call wrong. No one calls *jeg er*, bad Danish. Yet, word for word, it is the English *I are*. In Danish, as in English, there was the older form in *-m;* and in Danish, as in English, some one spoke what is called bad grammar when he, for the first time, used the form in *-r* in its stead. In Denmark, however, the so-called bad language has prevailed, *i. e.* has become good.

But how was it that the bad preference set in? We cannot say. This, however, we can say—that it was determined by the forces which determine the growth of language; and that, as a force, it is as little to be condemned as the conservative force which would have resisted it is to be praised. Each is simply to be investigated; in the neglect of which investigation lies the real fault, whatever that may be.

It does not follow, however, from this, that there is no such a thing as bad grammar. The term has two meanings. It signifies the actual representation of a language, and the formal scheme of a language. Language, as a fact, must be taken as it is, and represented as it best may be. Nevertheless there is a standard by which it must be measured. In one sense the words *myself* and *himself* are good English; so good that men may be laughed at for saying *his-self*. In another sense, one of them must be wrong. If *self* mean *exactly* the same in each compound, and if the two compounds stand in *exactly* the same ratio to the pronouns *I* and *he*, and if *my* and *him* be in decidedly different cases, there must be something wrong somewhere; the wrong being a formal one.

The rule in English that *two negatives make an affirmative* is, as a rule of language, absolutely incom-

patible with the rule that *duæ aut plures negativæ apud Græcos vehementius negant*, so long as we keep the word *negative* to one precise signification. By making the second negative, however, an expletive, by ignoring it altogether, or by making it express, in some vague manner, the mode of the negation, we can reconcile the two.

Again—whatever may be the origin of the sign of the first person in verbs, it is beyond doubt that, in certain stages of certain languages, it was the equivalent to the first personal pronoun as the name of the subject of the proposition. This is what the *-m* in *am* is: just like the *-μι* in *εἰμί*. When *I am*, then, was first said there was one of four things. The combination meant *the I which is is I;* or *I, I am* with emphasis; or it was a simple piece of tautology; or the *-m* was entirely merged in the *a*. So far as it was purely tautological, it was (so far as grammar is formal) a paralogism. Yet it was, and is, a fact in language; and its evolution was the effect of some philological force which it is the business of philologues to elucidate. Anything short of this, such as the mere condemnation of certain expressions on the score of bad grammar, is only cutting the knot when it ought to be undone. There is, doubtless, wrong somewhere; but the language adopts the wrong, and the language we must take as we find it: in other words, the wrong rights itself. And this (if we may speak in metaphors without coming under the charge of haziness) is the fact. Wrongs in language have a tendency to right themselves; language itself being, at one and the same time, in a state of unstable equilibrium and incapable of disorganization.

Its primary function is to be a medium of communication, and it is impossible to imagine any natural change in it which is not regulated by the conditions herein applied. Men and women may have more or less to say according to the range of their wants

and experience; but if language, at all times and in all places, stands in the same relation to its ideas as an exponent, it is equally good as language. What certain changes do is this—they modify the particular phases of the language, and, so far as they do this, change its individual character.

Lest this should be thought incompatible with the acknowledged fact that languages differ from each other in copiousness, harmony, and development of inflection; lest it should seem to cut at the root of the doctrine implicit in much of what this work is intended to convey, I guard against any misinterpretation of my meaning by saying (what is, perhaps, superfluous) that a language representing a high state of civilization is one thing, the manner in which it represents it is another. All that is here argued is that, given a certain range of ideas on the part of the speakers, all languages represent it with an equal degree of adequateness—the relation of the language, as a medium to the ideas represented, being constant. A picture of a stunted idiot is as good, as a mere representation, as the picture of equal artistic skill of a genius, an athlete, or an Antinöus. The matter alone differs. The relation of the representation, supposing it always to be adequate, (as it is held to be in the case of language,) is the same.

CHAPTER II.

On Classes, and affinity.

OBSERVE, in the remarks upon the several stages in which languages are to be found, the word *classed*. Roughly and practically speaking, a language may be agglutinate or inflectional, and yet, on the first view, cannot be treated as such, without inconvenience. Such is the case when it belongs to a large class, wherein its congeners are in a different stage of development. It is only, however, laxly and superficially that this exception holds good. The real view is, that agglutination or inflection, as the case may be, is to be treated as a single character overbalanced by others. Some of the Ugrian forms of speech exhibit this complication. Their congeners are agglutinate, whereas, the Fin is (in the eyes of many) at least sub-inflectional. Still the original classification holds good; inasmuch as we classify by affinity, rather than form.

Languages, in other respects but distantly related, may agree with each other by being in the same stage: this being agreement without affinity. Languages, on the other hand, closely connected with each other in the way of descent, may be in different stages; in other words, languages are related to each other according to the time at which they are either known or believed to have diverged from some common stock.

Differences in the rate of change, complicate, without altering, this principle.

How far physical conformation coincides with blood, or descent, is another question; a question that belongs to

the ethnologist almost exclusively. It is a question upon which many extreme opinions are afloat; but it is not a question upon which the study of language has any *direct* bearing, though it is one upon which many philologists have committed themselves.

Several of the writers who have done me the honour of either adopting or disparaging my opinions have been pleased to look upon me as an investigator who lays undue value upon the evidence of language as a test of ethnological affinity. Having written on philology before I touched the study of medicine, I may, many years ago, have held opinions that justify this view. I am not, however, aware of having ever expressed them in any published work, or, indeed, of having entertained them at all for upwards of twenty years. In all works on ethnology, philology must preponderate; simply because the facts of language are numerous, definite, and, above all, capable of being studied anywhere and at all times, at first, or second, hand; in the closet, or museum, as well as in the country or open field. But identity of language is, at the most, only a presumption in favour of identity of blood. Being this, it must stand as an important test—a provisional test no doubt; but, still, as a test that is satisfactory and valid so long as nothing is brought against it. It fits, however, but loosely.

It is clear that changes in the physical conformation of a population of speakers and changes in the language they speak may go on at different rates. A thousand years may pass over two nations undoubtedly of the same origin, and which were, at the beginning of those thousand years, of the same complexion, form, and language.

At the end of those thousand years there shall be a difference. On the one the language shall have changed rapidly, the physical structure slowly. On the other the physical conformation shall have been modified by a

quick succession of external influences, whilst the language shall have stayed as it was.

With an assumed, or proved, original identity on each side, the difference in the rate of action on the part of the different influences is the key to the discrepancies between the two tests. The language may remain *in statu quo*, whilst the hair, complexion, and bones change; or the hair, complexion, and osteology may remain *in statu quo*, whilst the language changes.

Apparently this leaves matters in an unsatisfactory condition; in a way which allows the ethnologist any amount of assumption he chooses. Apparently it does so; but it does so in appearance only. In reality we have ways and means of determining which of the two changes is the likelier.

We know what modifies *form*. Change of latitude, climate, sea-level, conditions of subsistence, conditions of clothing, &c., do this; all (or nearly all) such changes being physical.

We know, too (though in a less degree), what modifies *language*. New wants gratified by objects with new names, new ideas requiring new terms, increased intercourse between man and man, tribe and tribe, nation and nation, island and island, oasis and oasis, country and country, do this. It is our business to learn from history what does all this.

In the assumption of an original continuity (running through the whole of this book, though subject to correction from new facts) of allied forms of speech there is, doubtless, hypothesis; and in the doctrine of the obliteration of intermediate forms and the outcrop of affinities there is hypothesis also. How much? In the facts themselves none. The hypothetical element, such as it is, lies in the application of them. For the French, Italian, and Spanish, the former is a matter of history. It has gone on to some extent already. To some extent it is going on before our

eyes at the present time. In like manner, the outcrops of the Fin languages, which lie in fragments like islands in a Russian sea (as aforesaid), are simple facts—without an atom of hypothesis in them. The nearest congener of A is not the contiguous B but distant C. It accounts, then, for something. The present writer makes it account for much; perhaps for too much. Let those who differ with him, then, take exceptions to his several applications in detail, each on the merits of the particular case; not to the primary fact. The primary fact with a partial application is a truism. How far it extends is a case of *more or less.*

Coincidence is an actual fact in more parts of the world than one. As a general rule, however, neither the phonesis of a language, nor the stage of its development, are of much value in a question of relationship —at any rate, they are not of primary importance. Neither is the character of the grammatical structure. Of two nations closely allied the one may prefer prefixes to postfixes, whilst the other uses the postfix rather than the prefix; or, again, two languages may agree in preferring prefixes which agree in little else. In the way of generalizing the phonetic and ideologic character of large groups of languages much good work has been done. For the investigation, however, of affinities a great deal of it is out of place. It is only to a certain, though, doubtless, to a considerable, degree that languages genealogically allied are also in the same stage of development. This means that no single character is worth much.

We may have, however, likeness without a corresponding affinity. Some thousand years hence, when the differences between the English of America and of Australia will have notably increased, the genitive cases in *-s* may still exist. Their history will be known. They will be known to have existed in the mother tongue at the time of the division of the languages, and that as signs

of the genitive case. They will, therefore, represent an inflection ready-made in or before the nineteenth century: facts which will amply account for their existence elsewhere and at a later period. They *might*, however, represent something else. It might be that all that the Australians on their part, and the Americans, on theirs, took with them from their mother-country was a series of uninflected substantives, a short word of which the letter *s* was the main element with a meaning akin to the meaning of the inflectional *s*, and a tendency to combine the two. In this case the combination itself would have been effected within each of the two countries at a period subsequent to the division from the mother-tongue, and independently, as far as the combination went, of the mother-tongue itself.

But it was not *so*: as the critics of the time in prospect will know from history. It was not so; for the inflection was part and parcel of the paradigms and scheme of the mother-tongue. Let us call an inflection of this kind—imported rather than developed—*schematic*.

Schematic inflections tell us that the languages in which they appear broke off from the mother-tongue during a stage of its development sufficiently advanced to be, *pro tanto*, at least, inflectional.

With the other alternative the case is different, and separation took place during a stage of which all that can be said is, that a tendency to inflection existed, and that the elements out of which it was evolved along with the tendency to combine them, existed also. This stage was, of course, an earlier one.

Nevertheless, a separation during the inflectional stage is simulated.

This is no hypothetical case; on the contrary, it is a real one. The root of the Latin *se*, the so-called reflective pronoun, is common to the Norse and Lithuanian languages. It is common to many other forms of

speech besides; but these two are the only ones now under notice. The Lithuanians append it in the way of an agglutination to the verb, making thereby an approximation to a reflective, or middle, voice. The Scandinavians did the same. They did more. Within the historical period we have seen this same reflective pronoun (1.) as a full appendage like *kalla sik* = *call himself;* (2.) as a modified appendage, *kallasc*; (3.) as *kallast*, applying to all three persons, and meaning not only *call himself*, but *call one's self, call thyself, call myself, call ourselves, yourselves*, and *themselves*; (4.) as *kallas* and *kalles*, in which forms it is treated both in Danish and Swedish as an ordinary passive voice. Now, if it were not for the older forms we might never have known all this; and if it were not for the known newness of its origin, we might fancy that it originated at a period when the mother-tongues of the Norse and Lithuanian were one. We might, also, entertain the notable blunder that, as it is wanting in the allied languages of Germany and England, it is the fragment of a full inflection once possessed by the whole class.

Let the Lithuanian and Norse middles be called *isomorphic.*

If isomorphic combinations be something less as signs of affinity than schematic the forms which we are about to call *isomeric* are somewhat less than isomorphic. In Norse and Rumanyo the article is post-positional, *i. e.* the former language has *mand* = *man*, and *mand-en* = *the man*, whilst the latter has *omo* = *man* and *om-ul* = *the man*. The Norse *-en* is *hin*, the Rumanyo *-l-* is *ille*, each being the pronoun of the third person. Here, though the *words* differ, the *logical* elements of the combination are the same. This, in logic, is the parallel to isomorphism. It will never be true isomorphism; but always run parallel with it; *isomorphism* being inchoative, possible, or contingent *schematism.*

But in order to have either isomerism or isomorphism, full and perfect, we must take cognizance of the logical import of the fundamental, as well as of the appended or sub-inflectional, element: inasmuch as it is not only a possible, but a highly probable, phenomenon in language that the same process may give a different result. Let a word be doubled. The result will be different according as the word itself is the name of a substance or an action. I say *man man* or *beat beat* where the parts in combination are the same; or, rather, where there is only one part made two by doubling or gemination. But we can see our way to the results being different. The former may come out the equivalent to *ἄνθρωποι, i. e.* a plural number. The latter may come out an equivalent to *τέτυφα*. In each case we can see our way to the ideas associated. In the first it is that of repetition, pure and simple, which gives a plural at once. In the latter there is the notion not only of repetition, but of repetition combined with continuance, in which idea of continuance that of past time is implicit in the idea of the connection between a beginning and an end. Let this element preponderate, and we have a perfect tense, *i. e.* a tense combining a past with a present meaning. But in order for this to be possible the notion of time must be implicit in the word doubled, *i. e.* it must be a verb.

CHAPTER III.

Analytic and Synthetic View of Methods.—Origin of Derivatives and of Roots—of derived Forms, Voice, &c.

THE difference between Analysis and Synthesis, which is good in so many departments of inquiry is pre-eminently good in Comparative Philology. Each has its own proper ground; each illustrates its own definite portion of the subject; each requires appropriate aptitudes and appropriate knowledge on the part of the investigator.

Analysis, taking language as it finds it, is glad to find it in as advanced a condition as possible; every element of complexity giving it fresh details in the way of material. Its special fields are languages like the English and French with such others as approach them in character. These it traces back to the Anglo-Saxon and Latin; and, beginning at the latest, and working back to the earliest, known point, gets its results. In this all those etymologies which deal with both secondary forms and secondary meanings find their application. So does all the excellent information concerning letter-changes and the like.

Synthesis has its basis in psychology and logic, rather than in proper philology. It strives at a picture of the earliest form of the earliest language, and asks how, by addition after addition, it has become complex. It is to a great extent *à priori* in its arguments: yet not wholly so; indeed, it would be an unsafe method if it were. It owes much to the analytical method,

and is, to a great extent, dependent on it. If we wish to know what language was at first there is no better way of learning than by beginning at the end, and by eliminating such elements of which the comparatively recent origin can be shown, to come to an approximation of the simplicity of its original form. Still, the two methods begin at different ends of the subject, and require different aptitudes and different masses of information. Synthesis is deduction based on previous induction.

Respecting each, there are two facts of primary importance; which are these—each method covers a certain amount of ground, and each leaves an enormous amount of ground uncovered; neither do the two combined, when we consider the width of the field, cover much. Yet there is no third method.

The view taken in the preceding pages was synthetic, *i. e.* it began with the earliest stage of language and went on to the latest. Yet the other might just as easily have been taken, and I might, after writing on the English or the French of the present year, have asked what it was out of which they were developed, and then what it was which preceded—so going backwards instead of forwards.

A competent inquirer should be able to take either line as occasion requires; the advantages which the one has over the other, being different under different circumstances; just as it is in chemistry and elsewhere.

Let us apply this. The palmary problems in Comparative Philology are two, and two only—the mechanism of derivative forms (especially the inflections) and the origin of roots. Everything else is subordinate and auxiliary to these two main questions. Whether all the points concerning them will ever be solved is another matter. It is only certain that they give us the *summa genera* of the inquiry. What do we know about them?

How far are we on the right road for discovering them? It is enough, for the present, to state that the analytic method does the most for the one, the synthetic method the most for the other, department.

The mechanism of derivatives most especially appeals to the analytic method for elucidation. The very fact of a secondary form, or a secondary meaning, implies this.

It is consequently worked from the scholastic, rather than the logical, side; and deals most especially with languages of which we have the longest history and the most stages. Practically, it draws half its facts from the Latin and its derivatives.

Hence, the order in which the primary divisions of the facts which are now coming under notice are exhibited is the reverse of that in which they are exhibited in the general outline.

1. *Roots* are what we began with. They are what the sequel will end with.

2. Then come those modifications of the root which give such differences as those between φλεγω and φλεγεθω, *voco* and *vocito*, &c., modifications which do not affect, or only indirectly affect, the inflections. These give us what is called crude forms or themes—which may, however, as they often are, be limited to the distinct root. The so-called frequentative, inchoative, causal, diminutive, and other modifications, belong to this class.

3. Thirdly comes modification in the way of *Accidence* or *Inflection*. As the ordinary Accidents of the current grammar contain something more than true and proper inflections, this class, like the last, is not strictly defined. As the error, however, is on the side of comprehension, it is excusable. Useless as they are for investigation of the phenomena of growth and development in language, such terms as Voice, Mood, Tense, &c., are such familiar, tangible, and definite terms that, with all the exceptions which lie against them, they will determine the extent of the class: though it is clear that the *-im* in words

like *infimus*, the *-er* in words like *miserrimus*, are as little inflectional as the *-it-* in *vocito*. I admire, then, rather than imitate, the boldness of one of the ablest living philologues, Schleicher, who, in his Lithuanic grammar, has ejected them from the category in which he places the case-endings of Nouns and the persons and tenses of Verbs—recognizing comparative and superlative degrees, only so far as they agree with the positive in its signs of Case, Number, and Gender, the true accidents of nouns.

The boundary in each of these classes is uncertain. Many elements which seem to be adjuncts may really be radical. More elements, apparently radical, will really, when more carefully studied, prove adjuncts. The class of Diminutives more especially simulate radical forms; but the refined investigations of Key and others have put many of them in their true light. The question most especially connected with this class of words is the formation of Decomposites, or words containing more superadded elements than one. Are these elements ever added at once? In the *earlier* stages of languages, though the matter is difficult to prove, *No.* In the *later* stages the compound affixes are common, witness the number of words which, in the present English, end in *-ally*, where the adjective ends in *-ic.* Many a man has said *characteristically* without having recognized such a form as *characteristical.*

Of inflections, the separable ones are the simplest. In many words, however, as in *domin-æ*, a single sound expresses case, number, and gender at once.

To begin with the simpler forms. In the Greek perfects the reduplication gives us a part of the original as a prefix. Here we have a secondary element without a second word to evolve it from. The same is the case with the Malay *orang orang* = *men.*

Again, *tip* differs from *top*, without any second word to give the difference.

That these exceptions are not universally allowed is

probable. Whether any one hold that τέτυφα = τέτυφα τέτυφα (a true reduplication in full) I cannot say. That many hold that changes like *tip* and *top* are secondary results is beyond doubt. No fact is more certain than that many additions effect a change in the contiguous syllables, and that the addition may drop off whilst the change remains. Such, indeed, is the case with our own perfects, which were once, like the Greek, reduplications with a change of vowel. The reduplication is lost; the changed vowel remains. That this explains many apparently simple changes of vowels is certain. How many it explains is another question.

Let us call this *accommodation*. It is of two kinds. Sometimes the vowel of the theme is accommodated to the vowel of the addition. Sometimes the vowel of the addition is accommodated to the vowel of the theme. Again, the addition may be either a prefix or an affix; so that the change may be effected from the beginning and proceed forwards, or from the end and proceed backwards.

Sometimes the vowel may be wholly elided; in which case there is the actual dislocation of the syllables.

Again, the consonant may be changed, as it is in the Keltic and other inflections.

All these processes are factors in numerous important changes of words; and, as a general rule, each is more especially affected by some languages than by others. But they are only factors—not principles.

Subject to exceptions of the kind indicated, I believe that it is now the current doctrine that all modifications in the form of words are the result of secondary changes, and that derivation is only composition in disguise. If so, the disguise must be taken away.

I begin with the verbs.

In many of these the agglutination is simply a matter of history. In combinations like the English

can't, and the Scotch *canna*, the negative has lost its original form.

In the Italian *parlero* = *I shall speak*, the analysis is *parlare* + *ho* = *I have to speak*.

Even in a language in the stage of the Sanskrit the future is the verb *plus* the auxiliary *am*.

1. Srashṭ-*ásmi*,	1. Srashṭ-*ásmas*.
2. Srashṭ-*ási*.	2. Srashṭ-*ástha*.

Equivalent to the Latin

1. Creabo.	1. Creabimus.
2. Creabis.	2. Creabitis.

In the Greek passives, *i. e.* the true ones for the Aorist (all the rest being middles with a passive power), the addition is that of the same auxiliar; the power of the original word being participial.

In *catch'em* and *thank'ee* the name of the object is incorporated with that of the action by which it is affected; these expressions though vulgar being real, and the independent existence of the pronominal elements being concealed by the fact of their amalgamation. Grammarians, it must be allowed, have not admitted these forms into their grammars; but that is merely because their grammars only partially represent the language. In the Italian, similar amalgamations are recognized—indeed greater and more complex ones—such as *darmilo* = *give it me*, where the object conveyed as well as the object to which it is made over is named. In many rude languages these facts are noted; and, when this is done, pass for peculiarities. They merely show that the principles of language are general; the practice of grammarians partial, irregular, and inconsistent.

The formation of much which is called voice is equally agglutinate; so much so that it can scarcely be called an inflection.

The combination of a term denoting an action with

a term denoting the object which that action effects is sufficiently common; though its great prevalence in certain rude languages has been treated as if it were a comparative rarity elsewhere. The ordinary reflective construction, however, supplies its elements—which in the French places the pronoun before, in the Italian after, the verb.

Let us apply this to voice. When two out of the three reflective pronouns, thus brought into contact with the governing verb, have not only been superseded by the third, but have become so far incorporated with the word expressive of the action as to have lost their independent form, the result is a middle voice.

A man who *beats* or *washes* himself is *beaten* or *washed*, and, on the strength of this fact, middles become passives. The palmary illustrations of this, as may be anticipated, are to be found in the Norse languages. Here *sik = se = self*, in its original the equivalent of *him*self, *her*self, or *them*selves. From an extension to *one's-self* it proceeds to represent *myself*, *thyself*, *ourselves*, and *yourselves*, just like ἑ and even ἑαυτον in Greek. This gives, in the oldest Norwegian of *Norway*, from *kalla = call*, *kalla-se = call one's-self*, *myself*, *thyself*, &c.; wherein the change is limited to the elimination of the *i*. In the *Icelandic* of the same period the form is generally (though not always) *-st*: the sense being more middle than passive: thus, whilst *hann var nafnadr* means *he was called*, *hann nefdist* means *he gave as his name*, or *called himself*.

In modern Swedish and Danish the *t* is lost; and words like *kallas* in the one language, and *kalles* in the other, are treated as simple passives, just like *vocor*, or *amor*.

The languages just referred to give some interesting examples of the reciprocal, or doubly-reflective, power of

these forms in *-st*, such as *œttust* = *fight one another*, *drepiz* = *kill one another*, and which, in a later stage, give us such words as *vi slås*, *vi brottas*, *vi mödes*, *vi skilles*, &c. = *we fight*, *we wrestle*, *we meet*, *we part*, &c., isomeric, and, indeed (with the difference of arrangement), isomorphic with the French *se battre*, *se quereller*, &c. This gives us certain, perhaps all, deponents.

The nearest known approximation to a true series of *passive*, rather than middle, verbs is that given by the Aorist Passive in Greek, where ε-τυφ-θ-ην, ε-τυφ-θ-ης, ε-τυφ-θη, τυφ-θ ητι, τυφ-θ-ειην, τυφ-θ-ω, and τυφ-θ-ηναι, shew a verb *plus* the participle of the substantive verb, *i. e.* the addition of ην, ης, ητι, ειην, ω, and ειναι.

Concerning passives not accounted for by either of the preceding two methods I have nothing definite to suggest.

The general nature, however, of the participle, along with that of the infinitive (the two forms wherein the verb passes into the noun or *vice versâ*), demands notice, since it breaks down the distinction between the noun and the verb.

Infinitives are verbs in respect to what they mean, but Substantives in every other respect. They are names of actions with abstraction of the agent. In this respect they comport them like words like *redness*. They are names, though not concrete ones; being the names of substances with single attributes. All we know of a runner, when we know not whether it be a *man* or a *horse*, or what it is, is, that it *runs;* and all that we know of *running* is, that it is the act of a runner. This act may take place in past, present, or future time; so that Infinitives are susceptible of what is called Tense. It may also be an act on the part of one who is more noted for what is done to him than what he does; so that voice is one of these accidents.

These actions may be either singular or plural, or even dual; *two acts of running*, or *a hundred acts of running*, being just as intelligible as one; besides which, they may have the same relations in the way of space that a *town* or a *house* may have, *i. e.* we may go *towards* such or such an action or come *from* it.

In one sense the Infinitive is susceptible of Gender, though not in the way that a Participle is so. The gender of a Participle is that of the agent. This for an Infinitive is as impossible as it is for an ordinary verb; inasmuch as such gender as full verbs are supposed, in some cases, to possess, is only the gender of their participle. But the kind of gender which makes *gladius* masculine and *hasta* feminine may make the same distinction between two kinds of actions. The Greek Infinitives are all neuter; but, *logically*, they might just as well be masculine or feminine, as may be seen from the way in which they are translated into Latin. Though το μισειν = odi*um*, το φθονειν = invidi*a*.

Of person, however, *ex vi termini*, they are essentially destitute; person being the character of the agent from which they are abstracted, or changing the expression, which is abstracted from them.

All this is made plain by reference to those languages which contain true verbal abstracts, one of them being our own. *Cleansing*, from the Anglo-Saxon *cleansung*, is simply a substantive of the feminine gender.

Whether we can think the import of words like βαπτισθηναι, βεβαπτισθαι, &c., exactly as it was thought by an ancient Greek, is uncertain; and it is even more uncertain, from the fact of his having no experience of such recent forms as our own, whether an ancient Greek could think the import of such a phrase as *to have been dipped* exactly like an Englishman. It is only certain that both expressions are substantially one; and we can talk of wishing *to have been dipped*, just as we can of wishing *for a dipping*.

It is not by accident that Gender and Number, though possible inflections of an Infinitive Verb, are either rare or non-existent.

For *gender* the great determinant, viz. the difference of real or supposed sex on the part of the agent is wholly wanting; all that remains being the hypothetical or conventional gender of the action.

In respect to *number*, we must remember that even in words like *redness* plurality is an exceptional phenomenon. Abstracts are essentially one and indivisible; so that such plurals as we have, are, in the *very* strictest sense of the word, no abstracts at all. We can only talk of *rednesses* when we mean either two different shades of *red*, in which we really have two abstracts so much alike as not to be distinguished, or the *reds* of two different concrete substances, in which we have an abstract with a substance in the background.

In respect to what they mean, participles, like infinitives, are verbs; except that, instead of being actual names of actions, they are words which suggest an action and denote an agent; whereas infinitives, whilst they only suggest the agent, denote the action. Hence, the participle has voice and tense to about the same extent as the Infinitive; but case, number, and gender to a much greater. In all these it follows the substantive, towards which it comports itself like an ordinary adjective. As to *Mood*, the Infinitive *is* one; the Participle being without it—or rather, being, in some sense, a mood itself.

Have participles *Persons?* I know of no language wherein the participle, preceded by a pronoun of the first person, has a different form from a participle preceded by a pronoun of the second, or a participle attended by a pronoun of the second person from a participle attended by one of the third. At the same time there is no logical reason against such a concord. From this point of view, participles converted into tenses, by losing their auxiliaries, cease to be participles.

The participle of the middle voice seems to have arisen late, and to have been lost early; such being the inference from the Greek τυπτομενος and the Latin *regimini*, *amamini*, &c.; these last, though nominally persons plural being really for the second person plural just what τετυμμενοι (εισι) is for certain third persons in Greek. In Latin, however, they have lost their auxiliary, and exist only as fragments of a participial inflection—fragments unless we prefer to consider them as rudiments.

In these, as well as in τυπτομενοι, with which they are isomorphic, the sign of the participle (ν) follows the sign of the voice (μ); so that τύπτομενος is newer than τύπτομαι.

Passives like τυφθεις are merely participles upon a participle, just like *having been* in English. Whether τυφθεις or ἐτυφθην be the older form, is not the present question. It is certain that τυφ-θ- is the basis of both.

In the Middle voice, then, the participle is later than the tenses and the persons, whilst in the Passive it precedes them. Indeed, it is (as has been stated) the only element which is truly and primarily passive. As for the ν in τυπτομενος it is *active*, being part of a word denoting an action, in which the complementary noun is both the name of the agent and the person suggested as the object. I am not aware of any successful or even plausible attempt at isolating any participial element and even guessing at what it was as an independent word.

The contrast between the τ in τυφθεις and the *n* in *stricken* is remarkable. In languages like our own, where the Passive Participles stand either alone or without any such agglutinate passives, as ἐτυφθην, &c. in paradigm with them, there is the perplexing fact of such connections as they have at all, being *Active*. Form for form *swum* and *burnt*, the *passive* participles are identical with *swum* and *burnt*, the *active* preterites. In an earlier stage of our language there was a differ-

ence, and whilst the participles were *swummen* and *bœrned*, the preterites were *swummon*, *swumme* or *swam*, and *bœrnde*. Even this, however, is but a slight distinction.

Participles by losing their auxiliars simulate tenses—often tenses with gender. But, then, as before stated, they are something more than participles.

Now comes a short notice of the *Persons*. Many grammarians have suggested that the signs of the persons in the verb might be neither more nor less than the personal pronouns appended, in the first instance, to the verb, but, afterwards, amalgamated or incorporated with it. Mr. Garnett, however, observed that the appended pronoun was not so much the *personal* as the *possessive* one: that the analysis of a word like *inqua-m* was not so much, *say* + *I*, as *saying* + *my*; in short, that the verb was a noun, and the pronoun either an adjective (like *meus*) or an oblique case (like *mei*), agreeing with, or governed by, it.

It is certainly so in some cases. The Magyars, instead of saying *my apple*, *thy apple*, say what is equivalent to *apple-m*, *apple-th*, &c.; *i. e.* they append the possessive pronoun to the substantive, and, by modifying its form, partially incorporate or amalgamate it. They do more than this. They do precisely the same with the verbs in their *personal*, as they do with the nouns in their *possessive*, relations. Hence, *olvas-om*, &c., is less *I read* than *my reading*; less *read* + *I*, than *reading* + *my*.

(1.)

Olvas—om	= *I read*	= *reading-my.*
—— od	= *thou readest*	= *reading-thy.*
—— uk	= *we read*	= *reading-our.*
—— atok	= *ye read*	= *reading-your.*

(2.)

Almá—m	= *my apple*	= *apple-my.*
—— d	= *thy apple*	= *apple-thy.*
—— nk	= *our apple*	= *apple-our.*
—— tok	= *your apple*	= *apple-your.*

From the verb, I pass to the *Article*. If we look to the derivation of the word *article = joint*, it suggests nothing more than one word so united, or articulated, with another as to have lost its own separate existence. Such is the case with *a* which is *an*, *an* being *ane* or *one*. Without a substantive it is nothing: though *one* is a separate and separable word. The same is the case with *the*, which is a derivative of the root of *this* and *that*. Yet it only exists as a prefix: however much its congeners may exist as separate terms. Some years back I found *no* added to the list of English articles, and, at once, admitted that it was one. I have since added *every*. None of these words can exist without a substantive of which they are a concomitant part—separable, inasmuch as the substantive can exist without them; separable, inasmuch as they are full words in the matter of pronounceability; but inseparable, inasmuch as when away from their noun, they are only words *in posse*.

All these words are pronominal in origin, and they are all recognized articles. They form a natural class, inasmuch as they are the terms which play an important part in Logic. They convey the notions of quantity or its absence, of definitude or its opposite. They are a natural class: but it does not follow from this that they constitute the whole of the group to which the term article may apply. Nothing in the etymology of the names conveys this. All that the etymology requires is their non-independent character. It does not even limit them to nouns, still less to pronouns. When the so-called possessive pronouns, instead of constituting a whole term (as in *mine is here, this is mine*), form only a part of one, they change their form, and are just as articular in their construction as *the, a, no*, and *every*. We say *my, thy, our, your, their*, or *her—horse*, but no one says *this horse is my*, or *this hat is thy*. When the article becomes post-positive it becomes a recognized inflection; pre-eminently agglutinate in its origin.

Certain participles simulate (we may say become) tenses. Cases may simulate (or become) adjectives. *Cujum* is a neuter of *cujus*, word for word, *κοῖον*; which in Greek is treated as an actual adjective. Let a case denote a *quality* (and, in the Fin, cases do so) and it may take the gender of its substantive; in other words, agree with, instead of being governed by, it. Which is the case is a mere point of grammatical phraseology. Wallis calls *man's* in a *man's hat* an adjective. It is, and it is not.

The above shows that parts of speech grow out of parts of speech, and accidents out of accidents; yet little or nothing has been done towards even getting to the fundamental inflection.

This alone implies a great deal of work as a mere preliminary to the origin of the primary agglutination.

That all the preceding examples of inflection reduced to agglutination are in reality no cases of inflection is an objection easily made; and it is one which the author admits. When all inflections have been analyzed and reduced, our phraseology may require alteration. The present notices are based on the current language of grammarians as it is found. How far a higher philology than the present will recognize the present grammatical nomenclature, no man can tell. For two sets, however, of languages,—for languages in the most advanced, and languages in the most rudimentary, stage—they are, for the most part, useless or something worse.

Number in some cases arose out of reduplication.

The following from a rude African language, the Tumali, is a suggestive instance of another origin :—

Ngi = *I.*	Ngi-n-de = *we.*
Ngo = *thou.*	Ngo-n-da = *ye.*
Ngu = *he.*	Nge-n-da = *they.*

Da = *with.*

Me-cum = *me.*

The *da* (or *de*) in the second column, is the sign of

the plural number. It is also the preposition *with*. Now *with* denotes *association*, association *plurality*. Hence

Ngi-n-de = *I* +,= *we.*
Ngo-n-da = *thou* +, = *ye.*
Nge-n-da = *he* +, = *they.*

This is just as if the Latins, instead of *nos* and *vos*, said *me-cum* and *te-cum*.

Such are some selected instances out of those recognized inflections which can be traced back to agglutination. Strictly speaking, indeed, they are not so much inflections as agglutinate forms in a language otherwise inflectional.

CHAPTER IV.

Roots.—Attributes and Substances.

HERE we begin with the difference between the Attribute and the Substance.

A yellowish, round, sapid, fragrant object, in a certain place, of a certain size, and one in number, provided it have other characters as well, is an orange. Its colour, its roundness, its sapidity, its fragrance, its place, its size, and the fact of its being of a certain number, are so many attributes. The complex of these gives us a substance; such as the orange under notice, and many millions of other objects besides are known to be. Let us, however, strip it of its attributes one by one, without replacing them by fresh ones. If we begin with its place, the matter is easy. It is abolished at once. It is not in its old, and, by our hypothesis, we find it no new, one. It is nowhere, *i. e.* non-existent. Let this, however, pass. When one after one all the attributes, even to the very last, have disappeared, what remains? This is easier asked than answered. All we need know at present is, that attributes are single, and that (with one exception, which has no bearing upon our present inquiries) substances are complex. These last are the result of a certain number of attributes combined. I do not say that by dint of profound thought in the higher regions of metaphysics this complex character on the part of substances may not be done away with, and that with all their multiplicity of attributes they may not be reduced to unity. They may be looked upon as forms,

ideas, or archetypes; or they may be looked upon as bonds of union, or *nexus* (*nexusses*), by which the attributes are held together. For inquiries, however, like the present, a substance which is other than a complex of attributes is impossible. So much follows from the distinction that the reader's attention is especially directed to it.

More important than the fact that metaphysicians can give unity to a substance is the fact that the language itself does so. It names many of them as if they were the simplest of the simple. *Orange* is as simple a name as *fragrant*, and it is older than *orange-coloured*. A pebble is hard, round, smooth, and heavy, yet no one knowingly calls it *the hard, the smooth, the heavy*, or *the round*. Still less do they call it by a name which implies hardness, smoothness, heaviness, and roundness all at once. Yet, without more than one of some such attributes it is no pebble; and without more than one of some attributes or other no substance is what it is. They are all complex: yet most of them are named as if they were simple. I leave this for the present, and, for the sake of impressing the fact on the attention of the reader, I call it a philological paradox; of course, in preparation for an attempt at an explanation.

Attributes fall into two primary divisions; (1.) Attributes of Quality, (2.) Attributes of Relation. Attributes of Quality tell us what an object is in itself, and without relation to other objects around it; and are characterized by being fixed, permanent, or invariable in meaning, and inconvertible in respect to their application. *Red* and *white* apply to colour: *sweet* and *bitter* to tastes, and what they mean in the mouth of one speaker they mean in the mouth of all others also. Contrast with these such words as *I* and *thou*. The first means the speaker, whoever he may be; the second the person spoken to; and if ten different persons address ten different persons in succession, each word

means ten different individuals. The same with *this* and *that*. Talk of two balls at different distances, and change their relative places, and *this* becomes *that*, and *vice versâ*. In short, attributes of relations give convertible terms, terms of which the import is only temporary; and which may mean *men*, *horses*, *stones*, and what not, *ad infinitum*, and in succession.

Another difference between attributes of Quality and Attributes of Relation is that, while the former can form, by themselves, only the predicates of propositions, the latter can form both subjects and predicates. Thus we can say—

The fire is hot.

but not

Hot is fire.

If we do, we either use *hot* for *heat*, or *hot thing*, or else transpose the order of the terms. Meanwhile we *can* say—

This is fire.
These are hot.

This is in favour of the division being natural. Indeed, it is not only natural, but generally acknowledged.

As to the grounds of this difference of power as measured by the part which the two classes of words play in propositions, they are sufficiently patent. *Hot* means nothing, except so far as it applies to some object endowed with heat; and what this object is no one knows without being told. With words like *this* and *that* it is different. They are never used except when the object to which they apply, either from having been mentioned before, or from being within sight (perhaps within touch), is already known. For this they are, simply, not a qualifying word, but another name—temporary and ephemeral indeed, and, except so far as they are interpreted *aliunde*, obscure, but still neither more nor less than a second name. If John Smith says "*I*,"

he knows well enough who he means, and so does the man whom he addressed as *you*.

Words like *red* and *bitter* are no true names, but only words suggestive of names. Words like *I* and *this* are, if not true names, their equivalents in everything but steadiness of application. In grammar they comport themselves as names.

Attributes of Quality fall into two divisions, which, though they graduate into one another on their confines, are sufficiently distinct when we take extreme, or even medium, instances. In the one, the words express conditions rather than actions, in the other actions, rather than conditions. *The sun is round* gives us an instance of the first; *the sun is scorching* of the second. Between, however, *the sun is shining* and *the sun is bright* the difference is comparatively slight.

Attributes of Relation do the same. *I, thou, he, this, that,* convey Relation in the limited sense of the term. *One, two, three,* and the other numerals convey the attribute of Quotiety, or Howmanyness.

Quantity, as applied to mass, comes between the two primary classes. To the question, What is the size of Lake Superior? we may answer, either as large as Yorkshire, or so many square miles; according as we betake ourselves to mass or numbers.

It is because terms like *this*, &c., are terms of Relation, Relations being changeable, that they are convertible; and it is because they are explained by something within either the context or the actual range of the speakers' senses that they can be used by themselves. The two properties are connected, and their connection makes the division natural. This, however, is not all. Words like *me, thou, this* and *that* must be among the oldest of the languages. More than this. They are words that play an important part in the secondary formations—constituting, as we have seen,

articles, and the personal affixes of verbs, to a certainty —and, probably, much more.

A rose, besides being fragrant, and endowed with a certain form, is *red*, in other words, besides possessing certain other qualities, it has that of *redness*. The idea of *redness* by itself, I get by neglecting the other qualities and contemplating that of redness only. I may also get it by drawing off and throwing aside all the other qualities until redness alone is left, which I take as a residuum. In either case I get *redness*. If I do this without connecting it with any other substance, such as a boiled lobster or a soldier's coat, I get redness *per se*. In the first case, I get it as an abstract proper, by having selected it from so many other qualities, and *drawn it off*. Here it is an abstract properly so called; inasmuch as the process that gave it was one which made it an *abstractum*—*i. e.* a thing drawn off. In the other, as far as the result obtained is the test, it is just the same: only the name *abstract* is less proper. The result is a *relict*, or thing left, rather than an abstract proper. The result is the same (redness *per se*, or redness without any particular thing to which it belongs); but the process in the first instance is one of selection; in the second one of exhaustion. If the logicians, who have most to do with the distinction, find it necessary, they will distinguish between the two when the distinction is needed. Meanwhile, let it be neglected.

Abstracts of the kind in question are common, and very intelligible. We know how to make them. We do it in English by adding *-th*, or *-ness*, as in *length* and *happiness*. The basis is an adjective; and there is no doubt as to what an adjective is. The only question is whether an abstract term is the name of a substance or an attribute. It is the name of an attribute and it is not. It is the name of an attribute, inasmuch as it is

a name which arises out of *red*, which is undoubtedly attributive: and it is *not* the name of any red object, inasmuch as it is an abstract solely and wholly on the ground of its being separated from any object and from all. It is also the name of a substance, and it is not. If qualities be substances, the name of a quality is the name of a substance also. In fact it is substantive without being concrete: and herein lies its peculiarity. As a general rule, substances are substances because they give a concretion of attributes. An abstract, however, must be looked upon as a substance with a single attribute. These may exist, like as corporations sole, or corporations consisting of a single individual, may exist. In this view I differ from so high an authority as Mr. Mill, who states that abstracts are the names of attributes. Is he prepared to deny that a name is a substance? I admit that the vast extent to which concretes and substances coincide (a fact upon which no one builds more than myself) makes substances with single attributes no better than concretes—concretes which have no greater content and extent than an abstraction—and that it reduces the doctrine just propounded to a very near approximation to a philological fiction; and I also admit that for the question which Mr. Mill has to deal with, his own definition may, possibly, be the right one. I insist, however, that in philology substances with single attributes must be recognized. In the way of declension *length* and *redness*, with their genitive cases and plural numbers, are substantives, if not substantial.

I urge, then, the doctrine for philology only: and even here I admit that, when we talk of *length* and *redness* in the plural number, the pure abstract idea is relinquished, and that we mean sorts, kinds, or varieties of redness, rather than the indefinite unity suggested by the pure abstract itself. Substances, then, with single attributes, are admitted laxly, exceptionally, and

as philological fictions. They are admitted laxly, because in some of the substantival forms the strict abstract meaning is departed from; exceptionally, because there are not many of them; by a philological fiction and partially, because it may be that it is only in philology that their recognition is required.

Perhaps, considering the fact that it is only in their being attributes and units that the rudimentary words of which the origin has just been investigated, agree with the true abstracts of the logician, too much has been written upon them. Still, the extent to which extremes meet may have been worth the time spent upon its elucidation. More than this. The opposite to the abstract of the logician is *concrete;* and, though the former term is a word which is of no great use in the infancy of a language, the latter is a very convenient one. Having no ambition to introduce new words before the things to which they are applied are familiar, I have kept the one where it is not wanted for the sake of its fellow which is. I may add that, according to a doctrine exhibited by myself elsewhere, *concrete* is, in respect to its probable etymology, a term of doubtful propriety for its new use. I have, elsewhere, derived it from *cerno*, and connected it with *discrete*. The present use, however, goes upon the common notion that it comes from *cresco*, and means *grown together*. Hence, I use it because it is convenient, rather than because it is unexceptionable.

Again—I shall use it in a wider sense than it has hitherto been used in.

In logic, the term *red* in *red*ness is the name of an attribute taken by itself, *i. e.* as (as has been stated) a term in the abstract—*red* in the *abstract*.

The same word as applied to one of the numerous attributes of which the complexus give us the substantive name *rose*, or *blood*, is *red* in the *concrete*.

In the eighteeenth century we take a substance and by analysis, decomposition, or disintegration of its concretions, pick out the abstract.

For (say) the year 1 of human speech, we attempt to reverse the process, and beginning with a single attribute, by a process of synthesis or construction, consider the conditions under which it can be made to form a concretion which shall constitute a substance. The simple reversal of the process tells us what to do. We have to add to it just so many other attributes as, in a later stage of language, we took away. The orange which we made into no orange by subtraction, we make into an orange by adding, to any one of its attributes, the remainder or complement. Doing this, we get a long compound; as long, perhaps, as the long word in Aristophanes. Or, I should rather say, that we should get this if we wasted our time on the process: for a waste of time it most certainly would be. Substances, in the way of name, were not built up by a mere reversal of the process by which they can be pulled down. How were they? Was there a system of short-hand, by which every name of an attribute had its most essential element taken out and combined with a similar element from the attributes of the complement? There might have been this in Laputa amongst a body of philosophers. Was there a long series of names in the mind of the first speakers which were given to the objects around them as occasion demanded? Upon sufficient testimony we might believe this; but it is scarcely the doctrine at which we arrive by inference. Were names given, as a man might put a mark on a door, either drawing a figure haphazard, or after mature deliberation as to which was the best suited for the purpose? Upon sufficient testimony, we might believe this, as we believe upon sufficient testimony even the most incredible statements (if we do not believe them the testimony is insufficient); but we shall not get at it by inference. We may safely pretermit all such supposi-

tions as these: adding, with unfeigned reverence, that until inference has been exhausted we should not have recourse to intervention from above; or rather we should say that if this cutting of the knot be our first step, scientific inquiry is out of place, and the problem is either no problem at all, or an historical, rather than an inferential one.

Attributes are essentially simple, and the names of, at least, the primary attributes are simple also. Substances are essentially complex; yet the names of them are fully as simple as, and, in some cases, simpler than those of the attributes. Both classes, as far as the names go, equally give us the names of unities.

I submit, then, that in the name of a substance, the donotation of its complex of attributes cannot, at one and the same time, be simple and significant; meaning by *significant*, being in the category of those names of attributes which will soon come under notice, *i. e.* capable of being reduced to some intelligible connection between the speaker and the environment.

If *redness*, which is a substantive, be a name, *red*, which is an adjective, is not one. It suggests *redness*. It applies to a *red object*. But it is something different from each. Like all adjectives (and every adjective has either its real or its possible abstract) it is a word which suggests a name, but which is, itself, no name. Mr. Mill, with whom I again unwillingly differ, treats it as a name. But, surely, *name* is a correlative word, and wherever there is one, there is a thing named. But there is no such thing as *a red*; or, if there be one, the fact of its existence makes *red* a substantive. I write, however, again as a philologue. The question is one as to the definition of the word *name*, and there is no necessity for its being the same in philology and logic.

In philology we must understand most distinctly that adjectives are words suggestive of names rather than names themselves, and that abstracts are the names of

substantives with a single attribute—if necessary we may (fictionally and exceptionally) call them concretes without concretion.

Whatever they are, they are mentioned at the present time, not because they are made much of, but because they are neglected, or even ignored. They are noted as exceptions, to be got rid of for the sake of clearing the ground. They belong to the later stages of language, and what is now under notice are the earlier ones. They are all derivatives; and what we are now considering is roots.

You may get an actual building-stone by picking one out of a ready-made castle: but you may also get a building stone *in posse* from the first quarry you meet with. With this, as an illustration for the difference between what may be got in the way of a simple element from a thing constructed and a thing in the process of construction, let us turn to the opposite end of our inquiry, and ask how far an abstract can be got from a language under a course of formation.

As far as it is *attributive* it can certainly be obtained. Whether it can be got as the *name of an attribute* is another question. The date of our inquiry is, perhaps, too early for names. A child burnt by putting his hands too near a stove in a dark room, or dazzled by opening his awakening eyes to the burning sun, has certain sensations, and these sensations are referable to the *attributes* of heat and light. He has an impression. His expression in the lowest form is a scream or a whimper. If it go further, and an attempt be made to communicate his feelings to a second person, a name is approached. Never mind how imperfectly; it is the attribute which has suggested it—the attribute by which the feeling was created. Of the other attributes connected with the cause he takes no cognizance: so that the cause, though his elders know it to be substantial, is simply attributive. In other words, his intellect

has taken cognizance of nothing, and all that his senses have perceived is an attribute. As he grows older he knows that suns and fires do something else besides burning and dazzling, and that other objects, besides fires and suns, dazzle and burn. Hence, he separates them, and understands why they have different names accordingly. This, however, is knowing them as substances. So long as he knows nothing of them but their respective heats and lights he knows nothing but attributes.

Say that this attribute has a name—is that name an abstraction? It is, and it is not! Etymologically, it is not. Though pure and simple, it is got out of no analysis, decomposition, or disintegration. It is got neither by selection nor exhaustion. It belongs to the rudiments instead of the climax of language; to the infancy rather than the manhood of the mind; to the senses rather than the intellect. It can only be called an abstraction, for want of a better name, and a better name will, doubtless, be got for it when needed. Nevertheless, it is attributive, and it is a unity; and in this way the extremes meet.

The notions of any one who writes upon cases like this must, perforce, be obscure and vague. The simple fact of his being able to write at all removes him from that state of mind in which alone they approach distinctness. And in this state of mind no cognizance can be taken of them. Savages, children, and the men and women who lived when language was in its embryo, alone felt them; though, feeling them, they could not think upon them. Hard as it is for a Papuan to compass a modern abstraction, it is nearly as hard for a German or an Englishman to understand these rudimentary abstracts of our nonage. What we know about them belongs to that inferential kind of knowledge which we have in all purely psychological inquiries; inquiries in which the subject examined is itself the conductor of the exa-

mination. Nay, it is harder. It should be compared with the investigator scrutinizing himself as a child.

Three facts, however, concerning what we may call these representative abstractions, with all our ignorance, we *do* know.

1st.—That they are simple.

2nd.—That they strike the senses and excite the emotions rather than the intellect.

3rd.—That between impressions on the senses, and the external expression of them, there is always a conceivable, and often an intelligible, relation.

And these facts are of paramount importance.

Of the first two propositions no further notice will be taken at present. Upon the third there is something to be said. Between simple sensations and the emotions in their extreme form there is a broad difference: little, however, on the confines of the two. We must prepare, then, for transitional phenomena, a debateable land, and a doubtful boundary. I shall put down to the account of simple sense all cases where the feeling is one of neither pleasure nor pain, neither satisfaction nor dissatisfaction. Where there is an element of the latter it will give an emotion: and anything that implies a wish (either directly or indirectly conveyed) for change will pass as emotional. This will be carried so far that a man's pointing-out to something (whether he want it or not) providing he does so with an indistinct feeling that he is trying to make himself understood, will be considered as a man desiring something—*i. e.* as a man unsatisfied in some point.

The very simplest, even the non-articulate utterances in this way have characteristics enough to make them the representatives of a class: for groans and screams agree in being independent of imitation and independent of memory. A certain stimulus provokes a certain sound, even when that sound has not been uttered before; or,

if uttered, forgotten. That the emotions give us those inarticulate sounds which are imperfect imitations of articulate ones is clear. They also give us our interjections. But this is little. I claim for them, however, another class of words which is an important one. I submit that when we point out anything with (say) the finger, and at the same time utter a word, the word so uttered is the result of a definite consensus between the tongue and the hand. I can not only easily conceive that, when the hand goes forward, the tongue does the same, but I am sure, from examinations in the field of actual language, that such is sometimes the case.

We now go to the next class: and begin with purely imitative sounds. As long as these are inarticulate they are unimportant. They grow into importance when they become articulate and representative, or (as, availing myself of the difference of language which gives us the distinction between a *botanist* and a *florist*, I shall call them) *mimetic*. *Hum*, *buzz*, *whizz*, *fizz* are the types of this class; some of them, as *mew* for the noise of a cat, *tictac* for that of a watch, being nearly imitative. Herein the word is a sound addressed to the organ of hearing, and is the result of an impression made on the same organ; the expression and impression being homogeneous. But what if they be heterogeneous?

There is a well-known statement, which has done some service in its time, that Cheselden couched a man for a cataract, who on seeing a piece of scarlet cloth said it was like the sound of a trumpet. Whether he really said what he thought, whether Cheselden said that he said so, whether the fact were true, are matters of indifference. All that is needed is the fact that every one who meets with the anecdote sees (to use a common expression) that there is something in it. We can understand the man thinking so. We can fancy that we might ourselves, in the same situation, have said the same, and that we should *not* have said so of a puce-

coloured piece of silk; any more than we should have compared the blind man's piece of scarlet to the murmur of a rivulet. One, to be sure, was a colour and the other a sound. For all that there was an analogy.

Now, if this fact were the only one of the kind under notice, it would explain something; however little. It would tell us how the man who had developed a word for the sound of a trumpet upon the principle that he had called the sound from a bee-hive a *hum* would, *mutatis mutandis*, use an equivalent expression upon seeing something very bright and very red.

That biologists can carry this train of reasoning further than it has been dreamt of being carried I believe, and with them I leave the question—to return to a distinction between attributes of quality and attributes of relation, which is one of primary importance. Attributes of quality, the moment they take part in the formation of a substance, however simple that substance may be, are always more than one in number; whereas attributes of relation, however complex, heterogeneous, and numerous may be the elements of which the substance which they help to build-up consists, are, in number, one, and no more than one. A *stone* considered as a *stone* has weight, or some other quality, *plus* something else. A *stone* considered as *this* or *that* has nothing but its *thisness* or *thatness*.

Yet *this* and *that* are its names. They may be its names for a moment only, disappearing or changing when the relations of the stone to the speaker are altered; but, for the time, they are names; temporary names, convertible names, variable names, non-essential names, equivocal names if we like to call them so—but still names. All relations, however, end (or begin) with the speaker: so that in relational names there is what we may call an *egoist* element; *i. e.* every relational name has either a direct or an indirect connection with the person who uses it. With *I*, or *me*, this is plain;

and with *thou*, and *he*, it is equally so. They are in the relation of the object spoken to, or spoken of. *This*, is nearer ; *that*, further from the speaker. Even words like *same* and *other*, gravitate, so to say, to him : though the connection is indirect. They denote something that is related to him by its relation to some third object, of which he has already measured the relation borne by it to himself. If so, every word has two names, one taken from the complex of its qualities, another taken from its relations for the time being ; one permanent, one mutable. And such is the fact, of which grammar has taken cognizance : inasmuch as the relational names give the important, though small, class of Pronouns ; the names based on the complex of the permanent attributes the larger, but not more important, class of Substantives.

From this it follows that all the difficulties alluded to above, the difficulties connected with the conflict between the simplicity of name and the complexity of attribute, in the case of substantives, vanish when we come to the pronouns ; so that if they were the only ones, the philology of the pronouns would be easy.

Can substantives grow out of pronouns ? Can the mystery connected with the antagonism between the complexity of substances and the oneness of attributes be explained by any of the attributes of relation ? Definite and patent facts, sufficiently certain to be taken as a basis for further trains of reasoning upon this point, have yet to be found.

Can the converse take place ? Can pronouns grow out of substantives ? or, changing the form of the question, can substantive names, with all their complexity, become simply attributive, their attribute being that of relation ? To this the history of the numerals says Yes—the difference between the cardinals and the ordinals being the point which most demands attention. The cardinals as compared with the ordinals are certainly abstract, and, as such, ought, at the first view, to be

the newer terms. They ought also to be derivative. Yet the converse is the case. The concrete ordinals are derivative, the abstract cardinals simple. To understand this let us notice a distinction.

Objects which are designated as *this*, *that*, *yon*, are also objects which can be designated as *first*, *second*, *third*. Of a series of objects submitted to the process of numeration the *first* = *this*. The *second* is another *this*. The first, however, has ceased to be *this*, and is what it is through its relation to the second. In this way each object is *this* for the time being. With *third* the ideas of relation get complicated, there being first the relation of *third* to *second*, and next that of *second* to *first*. *Third*, however, is what it is from being preceded by *second*. In other words, *order* is necessary to our notions.

Let this mode of forming a series of numeration be called the *relational* method; the place of each number in the sequence, series, or system being determined by its relation to the ones by which it was preceded and followed. It is clear that such a phenomenon as the idea of a *fifth* before a *third*, a *third* before a *second*, is impossible. In this way, then, number is order, and things numbered are objects to which *ordinal* numbers are applied.

Again, except with arithmeticians and algebraists, there is no number without an object to which it applies; just as there is no *this* or *that* without an object characterized by what we call its *this*-ness or its *that*-ness. But words like *thisness* or *thatness* are abstracts which languages in their earlier stages may and do dispense with. At any rate they originate out of the concrete term, with its special, definite, and often palpable, application. Now, there or thereabouts, *ten*, *nine*, &c. are to *tenth* and *ninth* as *this*-ness and *that*-ness, or *near*-ness and *far*-ness are to *this* and *that*. Why, then, are the forms so simple?

Because they are really the older and more original words; and they are the older and more original words because the otherwise natural evolution of numbers in the way of *order*, and as concrete *ordinal* terms, is traversed by the existence of certain natural *monads*, *duads*, *triads*, *tetrads*, *pentads*, the effect of which has been to give us what may be called the *representational* method of numeration in addition to the *relational*.

The number for which we have the most natural symbol is *five*—the symbol, or natural pentad, being the *hand* (= *five fingers*). If so, the following phenomenon, impossible with the relational, is possible with the representational, method. There may have been a name for *five* before there was one for *four*, *three*, or *two*. Without asking how far this is a real fact or imaginary illustration, let us deduce from it the inference that although the representational system of counting may be more natural than the relational it is less scientific. We may also add that though it may give us numeration it gives us numeration of a very equivocal kind, *i. e.* numeration without order, and (as such) possibly no numeration at all. More *natural* than the relational method it is; inasmuch as investigation tells us that language has adopted it to the total, or nearly total, exclusion of the other. But it is natural only from what we call the accident of the existence of certain natural *monads*, *pentads*, &c.

Of all these *monads*, *duads*, *triads*, &c. (words for which we want a general term, and for which I suggest the word *tosad*) the most natural, as aforesaid, is the *hand with its five fingers*. In other words, the *pentad* is the most natural of the *tosads*; but if the number of our fingers had been variable, it might never have existed.

Next to this, perhaps, is the *duad*. In certain of the North-American tongues the names for a *pair of shoes*,

a *pair of snow skates* = *two*. In our language we have *brace*, *pair*, *couple*, synonyms for *two*; whilst, for *three*, we have only the word *leash*, for four nothing.

The *triad* is less of a natural *tosad* than the *duad*, and the *tetrad* less of one than the *triad*—the *triad* being, generally, two + one, the tetrad two + two. In other words, the natural tetrad is generally two duads.

Just as a tetrad is two duads, a decad is two pentads —but as there is such an object as *a pair of hands* = *a decad of fingers*, the decad is one of the very natural *tosads*.

An *eikosad* is also natural = the *fingers* and *toes*. Amongst the Caribs *one hand* = five, *two hands* = ten, *a hand* + *a foot* = fifteen, *a whole man* (*i. e.* two hands and two feet, or ten fingers and ten toes) = twenty.

Now it is clear that a system of numeration may consist of those numerals only for which there exist the natural *tosads* for two, five, ten, fifteen, and twenty—the others being wanting. It is equally clear that it is only in the eyes of the savage that this is a system of numeration at all. To the arithmetician it is only a series of names for a few out of many collections of units: and for the purposes of his science one which is wholly useless, being deficient in the great element of order.

The three classes of words which give the *minimum* amount of complexity and the nearest solution of our problem are (1) the verbs and adjectives, the latter being connected with the former through the participle; (2) the pronouns. Both give unities; the former the unity suggested by a single permanent quality which, when it is contemplated as an element of a substance in a given state, is adjectival, but which when contemplated as an element of a substance affecting the senses, or, in motion, is verbal; the verbal element being the primary one, *i. e.* the one which most affects the observer.. The attribute of relation gives us pronouns.

Both are unities, and, by being this, they limit the question to the simple consideration of their origin.

The substantives give the names for certain complexes of attributes, superadding to the question of origin, the second and more difficult one by which we try to reconcile the complexity of constitution with the singleness of name. In other words, they give us concretes with simple names—the main mystery in the question.

That pronouns may become substantives is possible; though unproven. That substantives become pronouns is a fact verified by the history of the numerals. Still, the evolution of substantive names out of pronominal ones would (if proven) explain but little. The only hypothesis that covers much ground is the one which holds that the name of some permanent attribute grew into a representative of the whole complex or concretion.

Being this, it would undergo changes, and that both in form and meaning.

Word for word, *eveque* and *bishop* are the same, yet they have not a single letter in common.

Idea for idea, a *deal* at cards is the same as *deal* = *plank of wood.*

Where is the connection on either side?

For the first, we have the Latin *episcopus*, or the Greek ἐπίσκοπος, with the intermediate *evesque.*

For the second *a great deal;* where *deal* = *part*, the German *theil*, the Danish *del.*

We here see then the links. The psychologists explain the *hiatus.* Concept A may agree with concept B, but B shall be linked with C, by some element not common to it and A. The same applies to sounds.

Hence, even if we knew the original phonetic expression of the primitive concepts, there are the phenomena of transition to be explained. Induction helps in both, and the further it goes the less mysterious language becomes.

In the laws which regulate these changes superadded

to the cognizance of the names of the primary attributes, the application to the relations between the organization of the speaker and its environment, and the process by which they could be extended from the representation of a unity to that of a concrete, lie the problems of the Terra Incognita—a wide one, no doubt, but not hopelessly beyond investigation.

As unities, the abstracts of the nineteenth century agree with the primitive word out of which the substantive concretes, by hypothesis, grew. These can scarcely be called abstracts. At best they are *abstracts before the concretes*, which are, etymologically, no abstracts at all. Still, they are unities ; they give the key to the origin of the chief elements in language. It is not easy to realize their import. Still, they command our attention. According to the present writer, the primary problems of language are these or none.

If, out of the two methods exhibited above, the synthetic only explain the origin of the words *hum*, *buzz*, and the name of the *cuckoo*, it does something ; and if the analytic only tell us that both *bishop* and *eveque* come from *ἐπίσκοπος*, it tells us what is worth knowing. Each covers *some* ground. It may be a small plot, a mere cabbage garden in a hemisphere. Still, some ground at each end is covered ; and the only question is, *how much ?* And common-sense tells the looker-on thus much ; viz., that it is less than the defender of his own domain claims and more than is allowed him by the claimant at his antipodes. Let the two, however, work and work until something like an approximation, by which the vast *terra incognita* which intervenes may be covered, is effected. When the limit on either side is attained we shall probably know that it *is* a limit, and *why* it is one—just as we know, not only that the circle has not been squared, but that its quadrature is impossible.

I conclude with a few remarks upon the claim of Com-

parative Philology to be called a Science. It may and it may not. At any rate it is an approximation to one. To a certain extent, however, the answer depends upon the country in which the question is put. It must do so perforce; inasmuch, as to a great extent, it is a matter of definition. In England, where we pique ourselves upon being a practical country, anything is Science which is neither Art nor Literature: and, assuredly Philology, in its higher branches, is neither the one nor the other.

As a department of human knowledge, as a province in a map, as an element in an organon, it is neither more nor less than a branch of anthopology, or the natural history of man as distinguished from the lower animals, with a special bearing on ethnology or the history of the varieties of man as a species. What this is, and how it stands in its relations to descriptive anatomy on its material, and to ontology on its spiritual extremity, psychologists are the proper persons to determine. As an art it is an adjunct to the art of learning foreign languages, living or dead; and it is unsatisfactory to think that many admirable linguists and accurate scholars know it in this aspect only. As an applied science (to use a current term) it is an instrument in what we may call prehistoric, ante-documental, or ante-monumental, history; especially in ethnology. But this does not either make or unmake it as a science.

That words apparently identical are distinct; that words without a letter in common are only one; and that they can be shown to be so by irrefragable and refutation-tight lines of argument, are facts of an undoubted scientific character. So is the fact that nothing is arbitrary or accidental. But this is not enough. Where *is* there accident? If the absence of it suffice, everything is scientific.

More relevant are the facts that depend upon the

character of mind which is required for the successful pursuit of any given study.

The study of language is one thing, that of languages, another. They are different; and the intellectual powers that they require and exercise are different also. The greatest comparative philologists have, generally, been but moderate linguists. A certain familiarity with different languages they have, of course, had; and, as compared with that of the special scholar, their range has been a wide one; but it has rarely been of that vast compass which is found in men after the fashion of Mezzofanti, &c. —men who have spoken languages by the dozen, or the score; but who have left comparative philology as little advanced as if their learning had been bounded by their own mother-tongue.

In stating this, no opinion is given as to the comparative rank or dignity of the two studies; no decision upon the nobility or ignobility of the faculties involved in the attainment of excellence in either. The illustration of a difference is all that has been aimed at. There is a difference between the two classes of subjects, and a difference between the two kinds of mental faculties.

Upon the intellectual differences, however, of the extreme *literateur*, and the extreme *savant*, it is needless to enlarge. The one is strong in the history of opinions, isolated facts, authorities and the like; the other in principles, concatenated phenomena, and forms: the model mind, in which the two strengths are exactly balanced, being

"The faultless monster that the world ne'er saw."

That Comparative Philology requires scientific rather than literary aptitudes is certain: though in ordinary scholarship, where language is the object of an art, the exact reverse is the case.

Stronger still in favour of the application of the term Science are the inferences from the method of philo-

logical investigation. In this respect, with its arguments from effect to cause, from the later to the earlier, from the known to the unknown, it has exactly the method of Geology—that typically palæontological science. At the same time, like geology, comparative philology is a history. It is a record of events in sequence, just like a common history of Rome or Greece. It covers more ground, and it goes over a greater space: but this is a question of degree rather than kind. It is a material history rather than a moral one: but this also is only a difference of degree. It is *not*, however, History in respect to the way in which its facts are obtained: inasmuch as, whilst current history gets them from testimony, and proceeds in its *narrative* from the earlier to the later, palæontological history reverses the process, and, proceeding from the later to the earlier, *infers* as it recedes. Now for this method, scientific rather than literary aptitudes are required.

As little, however, as the absence of the accidental and the arbitrary, will the existence of scientific aptitudes or the palæontological method make a science, in the strict sense of the term; although it may make both an actual approximation to one, and a science *in posse*. Neither will simple certainty. The knowledge a man has of his own existence, whether material or immaterial, subjective or objective, at the moment he is thinking about it, is certain enough for anything, but it is not a scientific certainty. The knowledge, of another kind, that a logically-constructed syllogism gives a logically-true inference, like the knowledge that two and two make four, is equally certain: but the certainty is formal rather than scientific; and, if the word philosophy were not at a discount in England, truths of this kind might be conveniently treated as truths in philosophy rather than as truths in science.

For Science, as a term, to be sufficiently limited to be useful, it must (I submit) imply knowledge beforehand,

i. e. law and prevision, or rather prevision through law. No mere record can become a law. A law looks forwards; its essence being the anticipation of contingent cases.

The question is, of course, one of definition, and I think that both etymology and practice justify the suggested limitations.

Let, then, the position of any given branch of human knowledge, as a science, be determined by the number and the generality of the laws which it exhibits—laws which imply a force, and which, doing this, are notably different from the mere forms and conditions of the mathematician and logician; from which they are to be distinguished on the one side, just as they are to be distinguished from the method of the geologist on the other. If this be the case, the physical sciences, properly so-called, are the typical ones. From the standard suggested by these, comparative philology is, without doubt, far distant; so that, just in proportion as these are our measures, comparative philology is other than scientific. On the other hand, so far as the methods of the geologist, or the forms of the logician, are scientific, comparative philology is scientific also. At any rate, its method is that of the geologist. Add to this that its results are those of the historian, and that its application is in the domain of the psychologist. All beyond is a matter of definition rather than fact.

In respect to its bearings upon other branches of knowledge, over and above those general and indirect ones which every study exerts over every other, comparative philology has several definite and special claims to attention. In what we may call pre-historic history it is of primary importance. Upon logic it bears decidedly, and strongly. No logician has yet written at all who would not have written better with even a smattering of comparative philology. That language is the instrument as well as vehicle of thought, is a state-

ment to be found in most logical works. Without a single detail in the way of illustration, this is, at present, little better than a platitude. Without the phenomena of language, logic is a mere *à priori* symbolism. Perhaps, in its properly-purified form, it *is* this. But why talk about instruments when even the names of the chief tools are unknown?

As a disciplinal study we get its measure in the extent to which it finds a place in the English educational *curriculum;* where, though denuded of principles and with an eminently artificial grammar, it still predominates: asserting its intrinsic value in spite of inordinate disadvantages.

In psychology, on one side, and in special scholarship on the other, it finds its chief auxiliaries. Only, however, will these become important when special scholars and psychologists, each in their own department, shall have combined, with their proper subjects, the instructive study which gives generality to the one and great masses of relevant facts to the other.

ADDENDA AND CORRIGENDA.

Page 131.

Motorian and Koibal vocabularies; from the *Asia Polyglotta.*

English.	Motorian.	Koibal.
Head	namban	ulu
Mouth	agma	an
Hair	ipti	apte
Ear	kuma	ku
Eye	sime	sima
Tooth	tyme	tyme
Tongue	kashta	seka
Hand	udam	oda
Nose	eyem	piya
Blow	kern	kam
Foot	hoi	musta
Bone	le	le
Day	kain	dziàla
Night	inde	po
Sky	num	num
Sun	kaye	kuya
Moon	kishtit	kuii
Star	kindzhekei	kynsygei
Fire	tuek	siü
Water	bu	bu
Tree	kha	pa
Hill	biya	myya
Earth	tshia	dzhia
Fish	kele	kola.

Page 160.

Since the notice of the Liefs was written an elaborate posthumous monograph of Sjögren's, on the Lief language, has been published in St. Petersburg, edited by Weidemann.

Page 270.

Specimen of the Georgian, from the *Asia Polyglotta*.

English.	Georgian.	English.	Georgian.
Man (homo)	kâẓi	*Sun*	mse
Man (vir)	kmari	*Moon*	mt'are
Head	t'awi	*Star*	warsk'lawi
Tooth	k'bili	*Fire*	zezkhli
Tongue	ena	*Water*	tzquali
Ear	quri	*Wind*	kari
Nose	zkhwiri	*Rain*	tzwima
Eye	t'wali	*Sand*	kwisha
Mouth	piri	*Earth*	mitza
Beard	tz'weri	*Hill*	mta
Hair	tma	*River*	mdinare
Blood	sishkli	——	tzquali
Hand	kh'eli	*Egg*	kwerzkhi
Neck	geli	*Fish*	tewsì
Bone	dzwali	*Milk*	rdze
Day	dge	*Snow*	t'owli
Night	g'ame	*Stone*	kwa
Sky	za	*Bird*	prinweli.

English.	Georgian.	Mingrelian.	Suanic.	Lazic.
One	erthi	arthi	es'gu	ar
Two	ori	shiri	jeru	dzur
Three	sami	sumi	semi	dshumi
Four	othchi	otchi	wors'tcho	atch
Five	chuthi	chuthi	wochus'i	chut
Six	ekhwssi	apchs'ui	usgwa	as'
Seven	s'widi	'sqwithi	is'gwit	s'kit
Eight	rwa	ruo	ara	ovro
Nine	zehru	c'choro	c'chara	c'choro
Ten	athi	withi	je'st	wit.

Page 427.

Specimen of the Heve or Eudeve, from a translation by Buckingham Smith of a Spanish grammar in MS.

English.	Heve.	English.	Heve.
People	dohme	*Face*	vusva
Woman	haquis	*Mouth*	tenit
Head	zonit	*Tooth*	tanus
Heart	hibes	*Nose*	dacat
Eye	vusit	*Blood*	eràt
Ear	nacat	*Beard*	himsi

English.	Heve.	English.	Heve.
Belly	siquat	*Fire*	te
Arm	nocat	*Water*	bat
Finger	mamat	*Rain*	duqui
Hand	mamat	*River*	haquit
Leg	morica	*Earth*	tovat
Day	taui	*Sand*	sa
Night	chugoi	*Stone*	tet
Sky	teguica	*Snow*	sutepri
Sun	tuui	*Tree*	cut
Moon	metzat	*Dog*	chuchi
Star	sibora	*Egg*	aiavora.

Pages 430–434.

Mexican, Maya, and Otomi vocabularies.

English.	Huasteca.	Maya.	Mexican.	Otomi.
Man	tlacatl	inic	uinic	nxîhî
Woman	cinatl	uxum	ixal	bēhhiâ, danxu
Head	totzontecon	oc	hool	nâ, nâxmu
Hair	tomitt	jugul	tzotz	xi, xtà
Eye	ixtololotli	ghual	nich	daa
Nose	yacatl	zam	ni	xínû
Mouth	camatl	huy	chi	ne
Tooth	totlan	camablce	ca	tzi
Hand	maitl	cubac	cab	ye
Foot	iczitl	acan	uoc	gua
Blood	eztli	xihtz	kik	ghi
Sun	aquicha	kin	tonatuih	hiadi
Moon	aytz	——	citlali	zana
Fire	——	k'akk	tleti	dehè
Water	labtayâ	——	atl	dehe.

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Additions and corrections for the languages of Africa.

English.	Ako.	Nufi.	Ashanti.
Man	okuri	bage	obaramba
Woman.	obiri	isagi	owesia
Head	ori	eti	eti
Hair	eru	tinyi	ehui
Face	odsu	eye	enimu
Nose	imo	eye	ehui
Eye	odsu	eye	enyua
Ear	eti	tugba	aso
Mouth	eru	emi	anu
Tooth	eyi	ika	ese

English.	Ako.	Nufi.	Ashanti.
Tongue	iwo	dseritara	tekerema
Blood	osi	edsa	bogia
Sun	oru	eyi	eiwia
Fire	ino	ena	ogia
Water	omi	nua	insuo
Day	oso	eyali	adeaki
Night	oru	eyasi	adeaza.

English.	Timbuktu.	Hawsa.	Fula.
Man	har	namidsi	gorko
Woman	woi	madsi	debo
Head	bono	kai	hore
Hair	hamber	gasi	dsukuli
Face	nigine	fusga	yeso
Nose	nine	handsi	kinal
Eye	mo	ido	yitere
Ear	hana	kunne	noru
Mouth	me	baki	hunduko
Tooth	hinije	hakoli	nyire
Tongue	dene	halisi	dengal
Blood	kuri	dsini	gidsam
Sun	woina	ana	nange
Fire	nune	wuta	yite
Water	hari	lua	ndiyam
Day	dsari	lana	nyaloma
Night	kigi	dele	dsemma.

English, man (people).
Bangba, *dinga* (*man*).
——— *bernea* (*people*).
Munio, *kangoa=man*.
Nguri, *kangoa*.
Kanyop, *nent*.
Pepel, *nyient*.
—— pl. *baent*.
Sarar, *nyient*.
—— pl. *bient*.
Bola, *nyendz*.
Gbandi, *siena*.
Landoro, *hinga*.
Mendi, *hindo*.
Toma, *zunu*.
Whida, *sunu*.
Dahomy, *sunu*.

English, head.
Bangbay, *daigelles*.
Bornú, &c., *kala*.

English, eye.
Bangbay, *kamtô*.
Bornú, *sim*.
Kanem, *dsim*.
Bagherru, *kami*.

English, ear.
Bangbay, *dudu*.
Bamom, *atot*.
Balu, *ntud*.
Mandingo, *tulo*.
Kanyika, *didu*.
——— pl. *matu*.
Runda, *didsh*.
——— *madsh*.

English, water.
Bangbay, *inji*.
——— *man*.
Bulom, *men*.
Mumo, *engi*.

English, rain.
——— rainy season.
Bengbay, *injiketar*=rain.*
——— *bar=rainy season.*
Bulom, *ipon=rain.*
Munio, *engie alabi=rain.*
English, sun, sky.
Bangbay, *kar=sun.*
—— —— *tar=sky.*

Kru, *giro=sun.*
Yoruba, *oru.*
Ntere, *tari.*
English, moon.
Bangbay, *mai.*
Udom, &c., *me.*
Boko, *mo.*
Bute, *mao pfonti=new moon.*

English.	Pika.	Karekare.
Man	momosi	mezi
Woman	mondu	mendo
Head	ko	ka
Hair	sowo	sago
Nose	wunti	wunten
Eye	ido	idau
Ear	kumo	kuno
Tooth	udo	utu
Tongue	lisi	lusu
Sun	poti	pati
Fire	wozi	yasi
Water	ama	amu.

English.	Aukaras.	Wun.
Man	ompen	owude
Woman	okanto	okanto
Head	bu	bo
Hair	iwa	iwa
Nose	nomo	nomo
Eye	ne	ne
Ear	kono	nano
Tooth	kanye	kanye
Tongue	nunume	numume
Sun	ibande	yanyo
Fire	munturo	nutugo
Water	nyo	nyo.

* This=*Sky-water.*

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ERRATA.

Page 154, line 1—*for* mulvvénnet *read* muvvénnét; *for tiědavas read* tiědavas.
2—*for* gïat *read* gïät; *for* Muvvénét *read* Muvvénnét; *for* kivi ruŏpahilla *read* kivi-ruŏppahilla.
3—*for* muădda *read* muăda.
4—*for* muassa *read* muässa; *for* Païvazén *read* Païvazén; *for* uurdunuŏt *read* uŭrdunuŏt.
6—comma after muălla.
Page 643, line 22—*for* accuntessin *read* accuntessiu.
23—*for* Eun *read* E un.
26—*for* nascin *read* nasciu.
28—*for* nascin *read* nasciu.
29—*insert* comma after s'orienti, and *for* ad'adorai *read* dd'adorai.
Dele (3) The Northern Sardinian.
In Matt. ii. 1, 2, *dele* (*Logudore*); *substitute* comma for full-point at end of v. 1, and *dele* inverted commas in verse 2.
Page 644, line 1—*Insert* (3) Northern Sardinian.
In the Tempiese version of Ruth i. 1, *for* Alu *read* A lu; *for* giudiei (in two places) *read* giudici; and *for* cuman daani *read* cumandaani.
Matt. ii. 1,—*for* regnana *read* regnava; and *substitute* comma for full-stop at end.
Verse 2—comma between quellu and ch'; *for* nalu *read* natu; *for* vistula *read* vistu la; and *for* setter *read* stella.
Page 646, *insert Galician* at the head of the version of Matt. ii. 1-6.
Matt. ii. 1-6, verse 1—*for* aqué *read* aquí; comma at end for full-point.
2—*for* Xudios *read* xudíos; *for* su *read* sua; *for* habernos *read* habemos; *for* chegada *read* chegado; and *for* adorarlo *read* adoralo.
4—*for* todas *read* todos; *for* principes *read* príncipes.
5—*commence* Ao cal eles responderon: En Belen, &c.
Page 656, Corsican Greek, verse 12—*for* ἀπὸ ἄντους *read* ἀπὸ δ' ἄντους.
Page 667, verse 1—*for* traouennou *read* traouiennou.
2—*for* a at end of first line *read* ar.
Page 668, verse 3—*for* wezen *read* wézen; *for* avalore *read* avalou; *for* ével-se *read* ével-sé; *for* genou *read* génou.
4—*for* karantez *read* karantez.
Vannetais. verse 2—*for* e-'ma *read* é-ma.
3—*for* qué *read* gué; *for* è *read* é in two places in first line; in the second, *for* Azeét *read* Azéet; *for* quet *read* guet; *for* vourradiqueah *read* vourradigueah; in the third, *for* è *read* é; *for* frèh *read* fréh; *for* oè *read* oé.
4—*for* oè *read* oé; *for* carante *read* caranté.
Page 683, Ordinary Biscayan, No. 7—*for* izarrah *read* izarrak.
14—*for* edurrah *read* edurrak.
15—*for* Gawak *read* Gauak.
Ochandian, No. 1—*for* obea *read* obra; *for* eisuku *read* eisube.
Marquenese, No. 1—*for* alubau *read* alabau; *for* guztige *read* guztijen.
Page 684, 2—*for* Junnaren *read* Jaunaren.
4—*for* gānian *read* gañian; *for* gustijak *read* guztijāk.
8—*for* guztijak *read* guztijāk.
9—*for* gustijak *read* guztijāk.
13 and 14—*for* Iyotza *read* Izotza.
Guipuscoan Central, No. 4—*for* ganian *read* gañian.
9—*for* Jaungoiknaren *read* Jaungoikuaren.
Guipuscoan (2), No. 5—*for* guziok *read* guziak.
Page 685, Upper Navarre, No. 1—*for* guziat *read* guziak; *for* ganetik *read* gañetik.
4—*for* dirin *read* diren.
14—*for* eturrah *read* elurrak.
15—*for* Gavak *read* Gauak; *for* eguanak *read* egunak.
Laburtanian, No. 1—*for* gainetek *read* gainetik.
2—*for* Aingeruiak *read* Aingeruak.
3—*for* Zeruah *read* Zeruak.
8—*dele* and.
9—*for* iziritu *read* izpiritu.
10—*for* San *read* Sua.
12—*for* Naintzak *read* Intzak.
14—*for* elhurrah *read* elhurrak.
15—*for* Ganak *read* Gauak.
Lower Navarre (Baigorres), No. 1, line 1—*for* zazi. Zazī Yauna *read* zazī Yauna.
2—*for* zazi *read* zazī.
No. 6—*for* Tuzkia *read* Iuzkia.
Page 686, Lower Navarre (Baigorres), No. 7—*for* izzarak *read* izarrak.
13—*for* notza *read* hotza.
14—*for* Khairoina *read* Kharoina.
15—*for* Ganak *read* Gauak.
Lower Navarre (Mixe), No. 4—*for* un *read* ur.
9—*for* Yinknain *read* Yinkuain.
15—*for* Ganak *read* Gauak.
Soule (French), No. 4—*for* gañendiren *read* gañen diren.
6—*for* argizazia *read* argizagia.
7—*for* izarrah *read* izarrak.
12—*for* Thitzak *read* Ihitzak; *for* benedik *read* benedik'.
13—*for* benedik *read* benedik'.
14—*for* elhürrah *read* elhürrak; *for* benedik *read* benedik'.
15—*for* egümak *read* egünak.
Soule (Spanish), No. 1—*for* guziah *read* guziak.
Page 687, „ 4—*for* danden *read* dauden.
12—*for* arrosoda *read* arrosada.
13—*for* Iyotza *read* Izotza.
14—*for* elurrah *read* elurrak.

A DEFENCE

OF

PHONETIC SPELLING;

DRAWN FROM

A HISTORY OF THE ENGLISH ALPHABET AND ORTHOGRAPHY;

WITH A REMEDY FOR THEIR DEFECTS.

BY R. G. LATHAM, M.A., M.D., F.R.S.

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A DEFENCE OF PHONETIC SPELLING.

SECTION I.

PREFATORY REMARKS.

The present contribution to the cause of Phonetic Spelling is separated from its predecessors by an interval of more than thirty-five years. Between the beginning of 1834 and the end of 1835 three short works upon the same subject were published in quick succession.(1) Signs of zeal of this kind stand in strong contrast to the silence by which they were followed. It is not, however, without a purpose that they are referred to; for the dates are meant to show that I am neither a recent convert nor a laborer of the eleventh hour. Indeed I may truly say that, from first to last, the subject has rarely been out of my mind; so that I have watched with interest what others more courageous than myself effected during the interval. Much was done then; more, however, has to be done now: for the present time not only encourages additional exertion but imperatively demands it.

It is not, however, as a mere observer that I trouble the reader with this introduction, though the difference between the state of opinion in 1872 and 1835 is sufficient to command our best attention, and to awaken our most sanguine expectations. What I more especially wish to show is that, if I have not been able to form something like a matured judgement on the question, it has not been for want of either time or opportunity.

Again, I have no system of my own either to advocate or abandon.

Taking these two facts together we have, perhaps, the elements of a dispassionate criticism.

1. "An Address to the Authors of England and America, on the Necessity of Permanently Remodeling their Alphabet and Orthography," etc. By R. G. Latham, B.A., Cambridge, 1834.

"Abstract of Rask's Essay on the Sibilants, and his Mode of Transcribing Works in the Georgian and Armenian Languages, by Means of European Letters; with Remarks." By R. G. Latham, B.A., Cambridge, 1834.

"A Gramatical Sketch of the Greek Language." By R. G. Latham, B.A., Cambridge, 1835.

possessive, or genitive, case. It spelt *plucked* as *pluckt*, and *father's*, etc., as *fathers*. There was no want of good reasoning in favor of the change, which was indeed so far from being a radical or revolutionary innovation that it was a restoration of the orthography of a better age; and, as such, wounded no one's conservatism. Nevertheless, it was, after a short trial, abandoned by its distinguished proposers. One part of the paper in support of it was the absolute annihilation of the doctrine that the *'s* of the genitive was the *his*, in combinations like "Christ his sake." It clenched the last nail in the coffin of this venerable grammatical error.

Now the interference on my own part with the received spelling was extended to—

1. *C* with the power of *s*. This was changed into *k*; giving us such combinations as *obskurest*, *kalkulate*, and the like.
2. The substitution of *kw* for *qu—kwestion, ekwalli.*
3. The same in respect tu *gu—langwages.*
4. *I* final for *y—ekwalli, properti.*
5. The substitution of the semivowel *y* for *i* in diphthongs; one of the leading principles of the work being that the number of vowels in a word should in no case exceed the number of syllables *—neynteenth, descreybing, leyk, wreyters, leyf*, etc.
6. The same principle substituted *w* for *u* in *abowt, amownt, pronownce*, etc.
7. For *p* was written *f—frases, filosofi.*
8. For *x*, *ks—ekspress.*
9. For *probable, middle,—probabl, middl.*

I am not now prepared to say that, if nine alterations were to be made, these were the best to begin with; yet I think that, as a group, they made a legitimate collection of samples.

My defence for thus investing my lucubrations with this parti-colored dress (or undress) was on the principle so well laid down in a short illustration of, I believe, Eastern origin:—"If you have a handful of truths, open it by one finger at a time." This was probably a mistake. For the introduction of the whole body of the wedge it was too little; for merely the thin edge, it was too much. Of course, the body of the pamphlet consisted mainly of the anticipation of objections, and the suggestion of the nature of the new signs required for the completion of the English Alphabet. From anything like the entire creation of a new letter I shrank, either from an acquired knowledge of its difficulty, or instinctively. Indeed, I had no inducements to aim at originality at all. For the *u* in *but* I proposed either the Greek *ʊ* or an inverted v "ʌ." For the *a* in *fate*, and the *o* in *note*, I suggested *æ* and *œ*; both of which I now condemn. For the *a* in *fat* "ӕ," i.e. the diphthong *minus* the line which connects the extremity of its right-hand bend with the central column. This I abandon. So, also, I abandon *i* without the dot, ("ɪ") for the *i* in *pit*; and so, also, *ü* (*u* with two dots) for

the *oo* in *food*. The only sign which I at present should care to defend is ɯ for the *sh* in *shine;* and, even here, the aid of a committee of printers would be required to put it into form. I think now, as I thought then, that if we could only get the small letters, the capitals might be left to develop themselves; holding, however, most decidedly that the small must be equally as well fitted for writing as for printing.

But even in the case of the new letter I have suggested, I am prepared to take the facts of the present time as I find them. The Phonetic Alphabet of the *Phonetic Journal*, I accept as it stands; with a few exceptions, which I leave to the judgement of time.

The only new letter then which, under any circumstances, I should feel inclined to defend, I leave undefended. It was no creation of my own; but a sign taken from Rask's "Essay on the Sibilants," which I was then translating.

This Essay and the Greek Grammar belong to Metagraphy or Transliteration, rather than to Phonetic Spelling in the strict sense of the term. The former will be alluded to in the sequel.

Such were my early but forgotten productions,—still-born innocents. The writers of the Gulielmian age, of whom so much had been asked, did, of course, just nothing at all for them. Indeed, for my own part the little I know about them is as follows:—

One copy of the Essay on the Sibilants was certainly sold; for, some years afterwards, it appeared in a sale-list with the rest of the library of Mr Forskal of the British Museum.

Of the "Address" I heard that a copy was ordered by a circulating book-club in the country, and that "three weeks" were allowed to each member for the reading of it. It was republished by Mr Pitman, in his *Phonetic Journal* for July, 1859.

Thirdly, for the Greek Grammar in English letters, there was an actual wholesale order. It was given by a friendly bookseller at Eton who remembered me as a boy. I thought it was done for old acquaintance' sake, and was sorry to hear that the venture had been an unsuccessful one. But the sad truth came out at last. He had taken it for a *comic* Greek Grammar, and was both surprised and hurt when the few premature and precocious purchasers complained of it as an imposition. "They could not, for the life of them, see the fun in it." Nor, when stock was taken, did he.

I may perhaps be allowed to quote here the opening and concluding paragraphs of the "Address to the Authors of England and America," which attempted something—in a field that has since been diligently and profitably cultivated—and effected nothing.

Messieurs and Mesdames,

The obscurest individual amongst you, as well as the most celebrated, works equally, though in a different degree, towards the production of what may be called the literature of the age we live in. I think it highly probable, that in describing the modes of thought of the nineteenth century, some future historian may express himself in phrases like the following:—

"About this time, knowledge ceased to be the exclusive property of the learned

and the secluded. What Socrates did for philosophy, the writers of the Gulielmian age did for every kind of knowledge; they brought it down into common life, and men then began to form themselves into societies, not for the sake of pursuing, but of diffusing it; and works written professedly for the people came to be distributed at prices which a few years before would have appeared incredible. These productions of the press were meant for the information of the lower—they succeeded only in enlightening the middle classes. It never struck the promoters of such liberal schemes, that the chief embargos upon knowledge consisted not in the scarcity of books, or in the abstruseness of such of them as had been written with no especial view of being adapted to the most uninformed apprehension, but that the cause of the evil was more deeply rooted, namely, in the excessive difficulties which presented themselves in the first approaches towards knowledge, which arose from the complexity of the mode of spelling then in use, sufficient to give a distaste for every thing which books could teach, to all such beginners as were not gifted either with iron assiduity or instinctive genius. It never struck them, that although there was no royal road to knowledge, it was by no means incumbent on them to keep the usual one clogged up with unnecessary obstacles; and the amount of the distaste for studies such things tended to create, none seemed to have taken the trouble to calculate."

The following pages contain an attempt to obviate such remarks, and to render the very elements of mental improvement of as easy attainment as the nature of the things will allow, by the substitution of a complete for an incomplete orthography: and I address it to those in whose hands alone lies the power of introducing or rejecting alterations.

The author's proposals were then detailed at length, and the subject was urged upon the attention of the writers for the press by the following concluding remarks:—

A change from the present to a better state of things is not to be brought about suddenly, nor is it desirable that it should be so. Innovations must succeed each each other slowly, but they would take place, and they would in the end succeed, if every man, in the least degree awakened to what ought to be done, would either himself introduce, if he be a writer, some alteration; or, if he be a reader, hesitate to condemn such authors as do so. A mighty change might be effected, with very little additional trouble given to the reading public, if even half those who appear in print would exert themselves to differ from the received orthography, even no more than Mitford does in his history of Greece, Hare and Thirlwall in their translation of Niebuhr, or Oliver in his critical grammar of the English language, or the author of the present work in the sheets now perused. Thus one might confine his innovations to the substitution of *z* for *s* in the plurals; another may write "ʌ" for *oo* in such irregularly written words as *blood, flood;* and a third use the semivowel for the vowel in such diphthongs as *house, oil.* But the true adaptation of the letters of a nation to its language will begin with the introduction of one of the new signs ð, þ, *etc.* We must not, however, shut our eyes to the fact, that be such a change brought about as it may, the present and the next generation will have two alphabets to learn: this I think is the maximum of the inevitable evil which attends all innovations. To such as ask in what degree the present change is to be oonsidered a final one, I can only answer that I see at present not the most distant prospect of the growth or introduction of anything like a new sound; but I will neither deny that the observations I have made on the use of the letters *r* and *u* involve some idea of a change in the pronunciation of the combinations those two letters form; nor that future innovators may arise and argue that it is abstractedly right that such letters as we have derived from other alphabets, should in our own keep that force, and that force only, which was given by the nation that invented them; nor that, for the sake of making our language of easy attainment to foreigners, and foreign

languages as little difficult as possible to ourselves, it may be practically advantageous that such sounds as the majority of European nations agree in attributing to certain letters we attribute to the same letters ourselves. In the first of these cases, *y*, as the descendant of *v*, a vowel sound, will be ejected from a language where the sound it was invented to represent is wanting; and in the second, a substitute will be procured for *j*, and *j* be sounded as *y* is at present, on the plea that the present power we give to *j* is unique and singular: and if the plea, that in printing diphthongs, the true elements must be given, avail, *æy* or *æj*, *a°y* or *a°j*, and *aw*, will be substituted for *ey*, *oy*, and *ow*. Greater changes than these I can conceive no innovator who will venture to propose, or any alterations in our language which it will demand. But for fear lest I be considered to overvalue the evils of a thing so apparently unimportant as the fact of having twenty-four letters instead of thirty, or three modes of spelling a word instead of one, I must observe that the full weight of the embargo, both upon the attainment of information in respect to individuals, and the diffusion of it over masses of population arising therefrom, is all the less evident, because it is exactly in proportion as a man is possessed of literary acquirements or mental capabilities, that the difficulties he had to get over before he was enabled to read, and therefrom arising narrowness of his escape from a distaste to study, are less vividly impressed upon him. In his attempts to calculate such things, he can hardly be said to proceed upon any experience in regard to feelings he has forgotten; he must infer, as it were *à priori*, that such difficulties as he finds our alphabet to cause, would create so much discouragement in a child's mind, just as he would determine that all such practical knowledge as that *fire burns*, *ice chills*, etc., is the fruit of a series of unpleasant though forgotten experiments. Many early feelings must be re-embodied by my readers before they will be able to appreciate the arguments on which most of what has been written depends. As to the value of my own evidence on such subjects, I may truly say that I am possessed by no such blind enthusiasm as would shut my eyes to the difficulty of effecting such a change as the one proposed; still less am I conscious of having one iota of that feeling which too often prompts people to exhibit plans, not in order that the public may value them for the good they work, but for the specimen of acuteness they may display on the part of the projector. Moreover, the system I would introduce is far from being so exclusively my own as to generate any undue parental partiality. The investigations which led me to it lay among the works of writers the least likely to communicate their enthusiasm: whilst the admission that forming a system with reference to nothing but the standard of perfection, and adapting new improvements to an imperfect state of things previously existing, are things entirely different, I am less unwilling than unable to remedy imperfections arising from the nature of the alphabet I have to, as it were, engraft them upon, should prevent the giving to the thing proposed even a *primâ facie* appearance of its being a mere theory.

If I thought my attempt destined to share the fate of many such as have gone before it and been similar to it, and that it was doomed to be raked up from the pit of oblivion only in order to be held up as a warning to others of the futility of such like efforts as the present one, I should most certainly withhold it from the public, valuing, as I ought to do, their time and my own: but I am encouraged by finding, that of the many who have expressed a wish for alterations, few have in the smallest degree *adopted* any; and of those who have adopted any, few have detailed their reasons for doing so. The public, most naturally, place little reliance on a person who embodies his abuse of an alphabet in words spelt literatim in the mode he complains of, and still less on one who, if he does not leave too much to their penetration, seems to pay too little deference to their usages.

It is but equivocal advantage that the present attempt is in no wise a party cause, as, if it were so, men might be brought to think upon it, and their feelings might be enlisted on the side of their judgement; but so much is it the common

interest of every man who speaks English, that it is the business of everybody—which is nobody; and the idea of its being this is what ought especially to be guarded against. Great as the change from wrong to right is, it may be brought about without either the aid of academies or orthographical societies, if only a majority of those who read and of those who write would not so much convince themselves of the necessity of such a reform, but of the power each individual has to promote it; and the exertions necessary thereto consist in little more than the conquering of a prejudice, and the acting upon their conviction.

To transmit the birthright of civilisation which we derived from our ancestors unimpaired, and, if it may be so, improved to our posterity, is a social duty; and when the trouble each individual will have in clearing away the rubbish on the high road to knowledge is not greater than that of accustoming himself to write or read such a change as there is from *cat* to *kat*, at such intervals as may allow the innovations to accumulate until confirmed by custom, and the full necessary change have taken place—I say that that man is selfish who will not submit to it.

And be it remembered that the introduction of new letters touches with us no national prejudice, as it did with the Danes, with whom *a°* was objected to as a substitute for *aa*, on the ground of its being Swedish; nor is our present *a b c* entwined with any ideas of national glory and triumphs gone by, as is that of the Greeks. Our own alphabet, even in the best of times, was at best but a transfer from the Latin; the only original parts of it, Þ and Ð, are rejected: the alterations it underwent in the Norman times are tokens not of our glory but our subjugation. The natural shortness of life is not more curtailed by waste of time on the part of ourselves, than the unattainableness of universal knowledge is aggravated by the multiplicity of its unnecessary obstacles. The division of labor is as important in literature as in manufactures; and if we of this age are bound to do for our posterity what our ancestors have done for ourselves; and if each era has its own peculiar modes of thought, and the universal culture of the intellect be so much a feature of the present one as to lead the many to confound it with superficialness, is that man who labors to exhibit in the most intelligible point of view that which is already discovered, serving mankind and earning their gratitude, one whit less than his fellow, who, with no greater genius, but more ambition, seeks to add to the stock of knowledge, leaving its diffusion to others? Both employments are undoubtedly of the highest nature, and neither must be raised at the expense of the other; but the one who, by rendering dark things light, and good things common, makes two intellectualists where before there was but one, adds to the number of laborers in the vineyard of knowledge; and by multiplying the quantum of thought in operation, finally, though indirectly, not only spreads wisdom more upon the earth, but also brings down more from heaven.

I confess I know no poetry equal to the contemplation of that intuitive and instinctive acquirement, and that unbounded substitution of intellectual for physical power, which must and will take place when there is not in any one branch of any one kind of wisdom any other let or hindrance than those which lie either in the nature of the subject itself, or in the insufficiency of the mind working thereon.

SECTION II.

THE VALUE OF THE PRESENT TIME FOR ACTION AND CO-OPERATION.

It has been indicated in the preceding section that a time has now come which differs from the days which went before it, in being exceptionably favorable. This is not a matter of degree, but of kind. The question of simple education has been long before us. The present, however, is a time of *compulsory* education. It is more

than this; it is a time of *subsidised* education. More still, it is a time of *self*-subsidised, *self*-sustained, and *self*-supporting education: education which must be its own great reward; and education to which every one who is benefited by it must contribute. This brings it within the domain of the Chancellor of the Exchequer, and the Commissioners whose business it is to make the most of all existing educational endowments. Great powers are claimed for raising new, and utilising old funds; the old endowments are to be diverted, and new rates to be laid, for the sake of the one great object of education in general.

The end justifies the means. But the means are (what, to the same extent, they have never been before) exceptional; and the very fact of their being so must be taken as an element in the price paid for an inordinately superior advantage. Nevertheles, it creates a second party in the affair: and it does not follow that, because we get a great boon or profit, we are precluded from looking closely into the details of the bargain.

Here, except as an item which always commands attention, I put the money element out of the question. The incidence of the taxation falls on the more valuable article time: for time, so valuable to all, is of double value to the working man. If education, however, is made a matter which takes from him double, treble, four times, etc., the amount which is absolutely necessary, a wrong is inflicted upon him; and this unnecessary waste may easily induce him to prefer the existing state of acquiescent ignorance to that of compulsory enlightenment. Perhaps he may be burning the candle at both ends; or, be himself a ratepayer paying rates out of the money which his son, when dismissed from bird-tending, fails to earn. Such is his condition. The skilled artisan of the towns, himself, to a great degree, in the same predicament, may, perhaps, teach him a broader view of such matters;—may, indeed, persuade him that all is for the best. Let us assume that he does so. There is still a point on which both can agree; namely, that whatever be given in return for the immediate loss should be given in return for as slight a sacrifice as possible.

Here I pause. The moment it is shown that the art of reading and writing can be obtained at the price of so many shillings or so many days less than the amount which the constrained education of his son charges, he has a matter which touches him most closely. The particular case may be phonetic spelling, or it may be anything else. At any rate, it is a matter for a large class to look to, and, as the day has now come when this class can not only judge for themselves, but have a voice in the decision, I submit that I am justified in speaking of the present time as one which we have not seen before, and one which we should not allow to pass by.

SECTION III.

THE "FƟNETIK NUZ," AND THE "PLEA FOR PHONETIC SPELLING."

The publication of the *Fønetik Nyz* was the first practical appeal to the public. It let them know what a radical reform really was. It told them that our alphabet was completed, and showed them what the completion led to. It was, in short, an accomplished fact. It attracted attention; and the question was permanently set afloat. It was canvassed, upon the whole, fairly. The objections fell under two heads.

Everyone thought there was some particular letter which might be improved; and when twenty different persons picked out twenty different letters, the whole alphabet was broken up in detail. It was like the Mahometans who eat the whole hog; each by abstaining from some particular part while they made free of the remainder. Still more like was it to the immortal coat in the Tale of the Tub; where each brother preserved what the others relinquished, and relinquished what the others chose. It was soon found out, however, that letters were not easy things to extemporise: and that the alphabet, if taken at all, must be taken as it was found. Upon this principle the present treatise is written. We have got our tool, and no good workman will complain of it until he has been lucky enough to supply himself with a better.

Other objections lay against the principle. Upon this Mr Ellis's "Plea" may speak for itself. (§ 31). He gives them all in detail. There is (1) the *Etymological Objection;* (2) the *Homonymical Objection;* (3) the *Pecuniary Objection;* (4) the *Linguistic Objection;* (5) the *Conservative Objection;* (6) the *Pronunciative Objection;* (7) the *Double Trouble Objection;* (8) the *Strange Appearance Objection;* (9) the *Vocalistic Objection;* (10) the *Book Dearth Objection;* (11) the *Typical Objection;* (12) the *Phonetical Objection;* (13) the *Inutility Objection;* and (14) the *Partial Success Objection.*

At the present time every one of these objections is abated; and I may add that, when the "Plea" was written, every one of them was anticipated.

Of the theoretical ones, the *Etymological* is the only one which is at all formidable; and it is this more on account of the intellectual culture and influence of the class of writers who maintain it, than from its own intrinsic validity.

The practical ones have answered themselves. The *strange-appearance objection* is so much a matter of taste as to be unfit for argument: though it is well to recognise its existence. The *conservative* and *inutility objections* are mere negations. The *double-trouble objection* must be dealt with according to the teachings of experience; for it turns upon the question as to what we pay as a price and what we gain as a benefit. Upon the answer to this every

advocate of Phonetic Spelling has, of course, made up his mind. On the other hand, he must, if he desire to make proselytes, convince others. The *book-dearth*, *typical*, and the *partial-success objections* no longer exist; not, at least, in the way they existed when the "Plea" was written. There is now no *book-dearth* at all; and there is a great deal more than a *partial success*.

The *Homonymical objection* lies midway between the two divisions. It applies to words like *wright*, *write*, *rite*, and *right*; and to others besides. If they were all written alike, how could we distinguish them? But how do we distinguish them when they are used in conversation, and address themselves to the *ear* only, without fear; that is, when they are all *spoken* alike. Easily enough. The context is a sufficient guide. But suppose that it be not so? We may reply to this question that "when a case of real ambiguity occurs, it will be time to think of the remedy." If this be ignored as a mere haphazard answer, another, of a more general character, may be substituted for it. It is the function of writing to *represent* language, not to improve it: just as it is the business of a portrait-painter to take the features of his sitter as they are presented to him by the proprietor as he sits. He must take each with his own proper character for the time being; wholly irrespective of any differentiation between him and his *alias*. If the principals or their friends do not know which is which, it is their business. They will probably, if a distinction be really needed, find means of discriminating between them. I do not, however, say that in some very poor languages, and in some exceptional instances, some diacritical mark may not, on rare occasions, be needed. I have heard of such things in China. I have read of such things in the language of the Arrapahos of North America; but I have tried to find an instance of it in English, and failed; though, of course, if a person taxed his ingenuity to invent one, he would probably succeed.

Thus far the question is a point of practice; and I by no means deny the possibility of its being, in some extraordinary instances, a practical one.

In theory, or from the scientific view, the matter stands on a different ground. *Rite*, *right*, *write*, and *wright* are words originally different; and this original difference may be a fact, not only worth preserving, but going out of our way to preserve: for it is a detail in the history of four words—interesting to say the least of it; possibly instructive. Be it so. But the *fusion* of the four into one, is just as historical, just as interesting, just as instructive. And this the present spelling entirely conceals. One piece of history, in short, is exhibited at the expense of the other. It is doubtful, however, whether any good reason for the preference can be given. Surely, then, instead of raising a discussion upon the doubtful point as to which of two facts should be sacrificed to the preservation of the other, it is better to keep aloof from the question altogether; and this we may do by the simple principle of limiting the spelling

to its proper and exclusive function—the representation of the sounds of which it consists.

Upon the *Pronunciative objection* something will be said in the sequel, when the merits and demerits of the French orthography come under notice.

In one point and in one point only, Mr Ellis's classification seems imperfect. Perhaps he meant it to belong to the *double-trouble objection*; but according to his narrative there was no trouble at all. Miss Mitford told him that at two years old she read the newspaper, showing off her ability in doing so. No one was likelier to have done such a thing if it could be done at all. Mr Ellis, however, may have been too polite a man to say this. He might, however, have said that if she read the paper of the day in the twenty-fourth month of her infancy she would have read the *Fonetik Nyz* in the twelfth. All that this anecdote proves is that Miss Mitford was not as other children are. Upon the ease with which our ordinary spelling may be learned by ordinary readers it is no evidence whatever.

The time for enumerating and exposing the numberless redundancies, defects, and inconsistencies of our alphabet has, probably, gone by. Denunciation and ridicule may, possibly, have done their duty; for there is a time for all things, and, except on the platform, there is now but little inducement for a reformer to be either funny or indignant. Hard names and strong epithets have, doubtless, done good service in their time, and may, perhaps, do it again. At present, however, there is no one in particular to be blamed, for it is no one's fault that our alphabet is as bad as it has been proved to be. Nor is it the fault of the alphabet and the orthography themselves, though it is their misfortune. The vices of our system have either grown with its growth, or have been forced upon it; and, in the opinion of the present writer, the best way of convincing the public of their existence is to trace them to their origin, and note the stages of their development. By doing this we account for them; perhaps we may be said to excuse them. But what argument is so decisive as to the existence of an evil as the exhibition of the circumstances under which it attained its dimensions, and the evidence of its being neither more nor less than the natural result of the conditions by which it was preceded? Or what is more condemnatory than the excuse which coincides with, and even anticipates, the accusation? Whatever may be the case in other respects, it is certain that, when we take the subject from this point of view, we put ourselves in the place of our opponents, and, in doing this, are in the best position for a clear understanding of the matter under discussion.

SECTION IV.

THE ENGLISH SYSTEM OF SPELLING AT LEAST TWELVE HUNDRED YEARS OLD—OF LATIN ORIGIN.

The single point upon which all who have taken the pains to form an opinion agree, is the bad pre-eminence of the English language in respect to its spelling. Upon this the most conservative defenders of the existing system and the most advanced innovators are of one mind. In the eyes, perhaps, of the most partial of the former, the French orthography may be backed against our own for badness. The respective demerits, however, are scarcely commensurable. However artificial may be the system of expedients by which the French attempt to combine Etymology and Phonēsis, the application of it is comparatively regular, consistent, and systematic. That the system is long in learning is beyond doubt. Nevertheless, when once mastered it can be used. It is not pretended that this is the case with English. At any rate we have this remarkable fact before us, namely, that of these two among the leading languages of civilised Europe being the two in which the representation of a fine form of speech, and a valuable literature, is the most imperfect. We may deplore this, or we may be unwilling to say too much about it. We may look about for a remedy, or we may give up the case as hopeless. Sometimes we may take the pains to expose the more egregious defects of the alphabet of Shakspere and Bacon; and sometimes we may find a grim, malicious pleasure in ridiculing them. Out of all this good of some kind may come; for the public at large may be thus informed of the extent of the evil, and the essential conditions of a reform may be thus established.

It is better, however, (though the attempt may be mistaken for a defence,) to inquire into the causes of such a result. What makes the French orthography so much worse than the Italian or the Spanish? What makes the English so faulty, as compared with the German or the Danish?

One answer to this presents itself at once. The English alphabet, with its corresponding orthography, is, if not the oldest, one of the oldest of the class to which it belongs—the class being that of those languages whose alphabet is derived from the Latin; namely, those of Germany, Holland, Scandinavia, England, and America; of Wales, Scotland, and Ireland; of France, Portugal, Spain, and Italy; of Poland, Bohemia, and Dalmatia; of Lithuania and of Finland;—in other words, the languages of Western Europe in general; as opposed to the Servian and the Russian, of Greek origin. This division, which nearly coincides with that of the Roman Catholic and Protestant forms of Christianity on the one side, and the Greek Church and Mahometanism on the other, is thoroughly natural. And, as the division is natural, so is the distinction between a Latin and a Greek framework important.

Though this comparatively high antiquity of the English alphabet

is a matter which scarcely requires proof, it is one which is very likely to be overlooked. Compared with the alphabets of Greece and Rome, *all* the alphabets of modern Europe are of recent origin. The English, however, is older than most of them. It had, probably, taken form, and been applied to spelling, as early as the first quarter of the seventh century, if not earlier. The general rule in the history of the introduction of an alphabet into the languages of modern Europe is that it coincides with the introduction of Christianity; so that where the Gospel enters, civilization and literature follow. Now this means something more than the mere art of spelling. It means the cultivation of the language to which the alphabet is applied; and as this may take place under very different circumstances, it is very uncertain in its extent. In the great countries of France, Italy, and the Spanish Peninsula, where not only the alphabet but the language was Latin, the practice of *writing* the native tongue came late: for, though the use and the value of the alphabet were known, the only language that was written by means of it was the *Latin*. Such being the case, we can scarcely compare the alphabets and orthographies of France, Spain, and Italy, in point of antiquity, with our own. The alphabets themselves were, doubtless, as old as the Roman conquests of the different countries. The application, however, of them to the vernaculars of the land was, in all cases, comparatively late.

The first specimen of the language of Gaul, or France, dates from A.D. 842. It is the oath taken by Charles the Bald, the son of Charlemagne, by which his quarrel with his brother Ludwig was checked. It is a hundred years later than a very well spelt fragment of an Anglo-Saxon specimen quoted by Beda. It is Provençal rather than French. Still, it stands alone, nearly two centuries earlier than any succeeding piece of either French or Provençal of equal length. It is fairly spelt; the spelling, however, is not French in the ordinary sense of the term. Except, however, in the combination *dh* in *ajudha* and *cadhuna*, it is Latin orthography applied to a Latinising language.

Pro Deo amur et pro Xristian poblo et nostro commun salvament d'ist di en avant, in quant Deus savir et poder me dunat, si salvarai eo cist meon fradre Karlo, et in ajudha et in cadhuna cosa, si com om per dreit son fradre salvar dist, in o quid il me altresi fazet: et ab Ludher nul plaid nunquam prindrai uni, meon vol, cist meon fradre Karle in damno sit."

In Britain and in Germany the case was different; for in Britain and Germany the languages were not of the Latin, but of the Keltic, and Teutonic families. In Britain, then, and in Germany the Latin alphabet was applied to the native languages earlier than elsewhere. The Polish, Bohemian, Lithuanian, Fin, and the other less important alphabets of Latin origin are of much later introduction; the conversion of the countries to which they applied being later than that of either Germany or the British Isles.

Our A.B.C, then, has been in work for upwards of twelve hun-

dred years; though this as compared with the age of the Latin and Greek alphabets is a short period, it is a long one compared with many others. But this, though manifestly true as a matter of fact, is of too general a nature to be explanatory: and a more specific reason is required. We shall find this, to great extent, in the diference already alluded to between the Greek and Latin alphabets as models, or frameworks, for the several secondary alphabets derived from them. The Greek was decidedly more phonetic than the Latin. Where the Latin made no distinction between the long and short *A* and *O*, the Greeks had their *Epsilon* and *Eta* (ε and η) along with their *Omikron* and *Omega* (ο and ω). Where the Latin spelt the sound of *th* with two letters, or by means of an artificial combination, the Greek wrote θ or Θ (theta). Thirdly, the Greeks used the letter κ (kappa) wherever it was wanted: the Latins eschewed it, and used *C* instead. What this eschewal has led to we shall see in the sequel.

Though the Latin was the worst of the two models, there were degrees in its inferiority; or, to speak more correctly, there were some countries in which there was a Greek influence as well, and, by means of this, either improvements in the adaptation of the Latin letters were effected, or certain faults were avoided. In continental Germany, for instance, the *k* not only got admitted into the alphabet, but kept, and continues to keep, its ground. The first German alphabet, however, was of *Greek* origin. In Britain the influences were more exclusively Latin, and the *k*, though admitted, so to say, upon sufferance, was long treated as a stranger. At the present time, indeed, it is recognised; but whoever turns to a dictionary and counts the words which begin with it, will find that they are far fewer to the eye than to the ear, the reason being that more than half of them are found under C. At first, however, *k* was kept out of our alphabet altogether: simply because it was avoided by the Romans. But even in the Latin spelling it presents itself exceptionally. In fact, though a letter which, in all the alphabets of Latin origin, lies under disadvantages, it is one which, sooner or later, shows itself. At present, however, it is sufficient to connect its absence in a system of spelling with the Latin origin of the alphabet.

SECTION V.

THE ALPHABETS AND SYSTEMS OF SPELLING WITH WHICH THE ENGLISH MUST BE COMPARED.

The English alphabet, then, is an old one, and, more than this, an old one which from the beginning was formed upon an indifferent model. This was the Latin; but in the Latin, as a model or a framework, there were degrees. There was the Latin pure and simple, with no second influence to disturb it; and there was the Latin in certain quarters where Greek influences might, possibly,

be at work by its side. From the Latin in its more exclusive form the English art of writing was, probably, derived. This brings us to closer inquiry as to the details of its origin; for all that has hitherto been said about it has been of a very general nature. The Latin origin has been indicated; this, however, was done chiefly with the view of contrasting it with a Greek one. The question whether it was got directly from the Latin, or through some secondary language, still stands over; and though twenty years ago the inquiry would scarcely suggest itself, it is, at the present time, an important one.

Again; the beginning of the seventh century was only given as an approximation. All it meant was this,—that the English language was one of the older ones of Europe. How it stood in this respect with certain languages was only indicated. The antiquity of the alphabets of the languages of the German (Teutonic) and Keltic families, as compared with those of the languages derived from the Latin, and those of the Slavonic and Lithuanic families, was put prominently forwards; or changing the expression, the application of the Roman alphabet to the Italian, Spanish, Portuguese, and French languages was shown to be recent. These, then, were eliminated from the field of comparison, which was thus narrowed to two families.

Of these (1) the Keltic gives us *two* alphabets, orthographies, or systems of spelling, both derived not only from the Latin, but from the Latin in its more exclusive form. They were both, of course, applied to languages other than Latin,—the British (Welsh) and the Irish (Gaelic). They were both connected with the same form of Christianity, that of the British Church. They were both, as far as we can judge, originally formed on the same principles, though afterwards they diverged, and are now to be contrasted, rather than compared with one another. We must take a very extreme view of the unimportance of the Early British Church, unless we assign to the Irish and Welsh orthographies a very early date. In any case, they are as old as the English; and probably, older. It will scarcely, however, be maintained that either of them has been subjected to the same amount of modifying or disturbing influences. Add to this that one of them, the Welsh, has been remodeled; so that, although at the present time the Welsh orthography is, in some respects, one of the best in Europe, it is not one which can be said to have either a long and active, or a sustained and continuous history.

2. *Three* alphabets may be assigned to the Teutonic or German class of languages, (*a*) our own, the English; (*b*) the German of Germany; (*c*) the Mœso-gothic. Of these it may safely be said that the third in the order here given is the oldest. But the whole literature of the Mœso-gothic consists in the remains of a translation of the Gospels, along with fragments of a fuller version of (probably) the whole Bible, and a few short records of certain sales or bargains

under the reign of the Gothic kings in Italy. The whole era, however, of the Mœso-gothic alphabet lies between A.D. 370 and A.D. 700 —this being an over-liberal estimate. Any comparison, then, of the Mœso-gothic, notwithstanding its antiquity, as a practical working alphabet, with the English is out of the question and, as much will be said of it hereafter in connection with other parts of our subject, this is enough for the present.

In respect, then, of anything like equal antiquity, combined with an equally continuous history, it is only the German alphabet and orthography that can be compared with our own: and it is probable that if we knew the dates of the first-written specimens of either the German of the Continent, or the German of Britain, (that is, the Anglo-Saxon,) we should find but little difference between them. Each has been subjected to the influences of not less than thirteen centuries. In their relative exposure, however, to influences from without, there is no such agreement. There is no such fact in the history of the German language as that of the Norman conquest in England, by which a second language was introduced, a concurrent literature encouraged, and the cultivation of the native language, for more than two centuries, kept in abeyance. As for the mass of foreign words thus introduced, there is no approach to equality: for let us say what we may about the Gothic, the Teutonic, or the German structure of our tongue, it is as decidedly a mixed language as the German is a homogeneous one. Lastly, in respect to their grammatical structure, the English is in a different stage from the German. Notwithstanding, however, all this, the German orthography, though open to much improvement, is one of more than average goodness, while the English is, to say the least, more bad than indifferent.

SECTION VI.

THE PRONUNCIATIVE OBJECTION. THE DEFECTS OF FRENCH ORTHOGRAPHY.

The French, the second worst language in the world for its system of spelling, though far behind our own for badness, owes its faults to a different cause. It was not, like the English, a language belonging to a different family from that of its alphabet; though, like the English, it was founded exclusively on a Latin basis. Two other causes favored its badness.

1. The French of Paris was not the dialect to which it was originally applied: for the Provençal of the South and South-East was cultivated before the French of the North: in fact the Provençal and the French were, and are, two different languages.

2. The language, when first written, was in such a transitional state that it retained at the time when the alphabet was first applied to it, an inordinate number of forms which afterwards became ob-

solete. Yet who could say at what time the change had gone so far that the spelling ought to be accomodated to it? No one. So the language changed while the spelling remained as it was.

Now this brings us to the *Pronunciative objection*. There is a difficulty in selecting the right pronunciation out of several conflicting ones. This, however, is the business of the speaker and not that of the speller: it is a point not of orthography but of orthoepy. All that spelling has to do is to represent such or such a sound, or combination of sounds. Whether it be the right one is to be settled by time. The *Pronunciative objection*, as Mr Ellis truly remarks, is a fault of the language, which it is not the function of the Phonetic speller to amend. Herein it agrees with the *Homonymical*.

And the two agree in this. They are not to be condemned on a mere inspection. Each inculcates the necessity of judgement and circumspection. It is possible that, in some exceptional cases, homonyms may create a deficiency which the context may not remove. And it is also possible, (indeed very probable) that real difficulties may arise which invest with a certain amount of validity the objection under notice. That it is desirable that spelling should have something to do with giving stability to a language few deny. But where and when is the fixation to begin? We are not, on the one side, to stereotype a language until the end of time; nor are we, on the other, to stamp the fictitious sanction of an *Imprimatur* on a word of which the form may be ephemeral or evanescent. These, and a few others, are the points wherein it well becomes us to consider the objections closely, seriously, with a sense of responsibility, and with the free admission of their legitimacy within a proper limit. The questions of *Homonymy*, of *Pronunciation*, and of the extent to which a phonetic orthography may be used for the secondary and subordinate purpose, (for such it undoubtedly is) of what is called the *fixation of a language* are, pre-eminently, those where the innovator must take certain objections from the objector's point of view. He must do so, to some extent, in the matter of etymology; but here he must do so most especially—perhaps, also, in the spirit of compromise.

SECTION VII.

THE REPRESENTATION OF LANGUAGE NEVER KEEPS PACE WITH THE CHANGES OF LANGUAGE ITSELF. THE BADNESS OF THE FRENCH SYSTEM OF SPELLING.

It is well to illustrate the leading causes of the badness of an orthography by giving prominence to the systems of spelling which are most decidedly affected by them. The English is bad, so is the French. Each, however, owes its badness to a different cause.

To a reader who is, at one and the same time, a good Latin scholar and a confirmed upholder of the etymological principle, the

French spelling may, possibly, be rather laudable than the contrary. It preserves the old forms, even though the modern language has rejected them. Thus, though it fails to represent the language as it is, it succeeds to admiration in telling us what it has been; and this in the eyes of an etymologist passes for a merit. Upon this, however, it is enough to say that the etymological objection against phonetic spelling is of more value in France than in England. It is certain also that though phonetic spelling is perhaps less required in France than in England, it would, if applied, disguise the language more;—as far, of course, as the eye, accustomed to the usual orthography, is concerned. This is because, in France, there are two languages,—one for the ear, the other for the eye. But as the two are simply the same form of speech in different stages, there is (great as the contrast between them may be,) a principle, or the shadow of a principle, to give regularity to the system of their difference. The written French is Old French, even as Anglo-Saxon is Old English. In England, however, we have no such consolation, defence, or semblance of a system. In France, if twenty different words are found to differ from each other according as they are spoken or written, or as they are read or heard, there is a class to which each may be referred, and for each of such classes there is a rule. In England there is no rule at all. In this lies the great difference between the two languages in the valuation of their demerits. Yet the English and the French are among the leading languages of the world; second, to say the least of them, to none. But they are, *facile primi*, the first two in bad spelling. The French has been the least disturbed. It has also the advantage of its alphabet and its language belonging to the same family,—the Latin. But this is the main reason for its defects. It has kept up that kind of continuity with the mother-tongue which made the retention of old forms of spelling, long after the language itself had ignored them, so much of a habit as to end in its being a necessity.

This, then, shows what happens when changes of language are not accompanied by corresponding changes in the representation of it; and, as this is one of the main causes of bad systems of spelling, the French language has been chosen as an illustration. At present this is the sole reason for our reference to it, though, when we come to details, it will be again referred to.

SECTION VIII.

THE ETYMOLOGICAL PRINCIPLE.

Much more will be said about this hereafter, because, (as has already been mentioned,) it is one of the great practical points in the phonetic question; not so much on account of its own merits as because it enlists in its defence at least three-fourths of the scholarship of the kingdom. It is here merely foreshadowed in its

generalities, and that because this is its proper place. It is closely connected with what has just preceded it, because the extent to which speech changes rapidly, while the representation of it changes slowly, was well—pre-eminently well—illustrated in the French language. The *old* forms which are still preserved with an appearance of life and reality in the *present* spelling—dead as they are—are preserved on etymological or historic grounds.

In the present section, however, the principle is dealt with in its more general form; for it may exist independently of any change in language whatsoever. It may exist in the most original orthography in the world. It may present itself in a language hitherto unknown; or, when known, absolutely isolated. If so, the accommodation of the spelling to obsolete forms is out of the question. So is it, also, in respect to words derived from other languages; for, in the supposed instance, there is no language with which it can be compared. To illustrate this, and at the same time to show that the case is not an imaginary one, let us suppose that the languages of (say) Tierra del Fuego and of the Andaman Islands are reduced to an alphabet, into which the Scriptures, or some part of them, have be translated. A word which begins with the sound of *s* will have an *s* as its first letter. It will, in no case, begin with a *c*. Why? The ordinary system of representing a single sound by a single letter will take its course, inasmuch as there is nothing to contravene it. In English, however, *sity* might be (as it is) spelt *city*, and we know the reason why. It is derived, indirectly, from the Latin *civitas*. But with the languages here mentioned there is no such thing as a derivation of this kind. Every true native word is spelt as it is sounded.

Nevertheless, there may be, even in languages of this kind, ample room for the introduction of the etymological principle; indeed, it may have existed in the very first language ever reduced to an alphabet.

This, of course, leads to a distinction. Connections in the way of etymology fall under two heads.

1. There are derivations of which the several elements are contained in *different* languages. Such is the connection between *city* and *civitas*.

2. There are others in which they are contained within the *same* language. Such is the connection between *wife* and *wives*.

The former is impossible in languages either actually isolated, or, if derived, of unknown origin.

The latter may exist in the most isolated language existing.

Of each of those kinds we have ample illustrations in our own language. Of the first we find any amount of instances under the simple letter *c*. Why is this letter used when *s* would do as well? Take the word already used as a specimen. *Civis* is the Latin for a *citizen*, *civitas* for a *city*. No matter how the *c* was originally sounded. It was, no doubt, at some time or other, pronounced as

k. But this time went by, no one exactly knows when. After the change into *s*, it passed into the French language. From the French the English took it, but they took it with the French sound or power. And as they found it written, so they themselves wrote it. How or why it was changed is a question which, at present, is unimportant. The simple fact of its changes, and the adoption of the spelling which it gave rise to, are all that is at present under notice. It explains what is meant by the etymological principle as applied to words *not* belonging to the language in which the etymological spelling is found.

We may follow the principle further. The number of words wherein *c*, followed by *e*, *i*, or *y*, is sounded as *s*, may be so great, that the practice of thus sounding it may become universal. Hence it is extended to words where it is followed by *a*, *o*, or *u*. This ended in *k* being practically excluded from the Latin language. Hence, again, as our alphabet was of Latin origin, and as *k* was never formally admitted as a Latin letter, we have come to spell the thoroughly English words *can* and *could* with a *c*, though in German and Scandinavian (or Norse) they begin with *k*. But *ken* (*know*) is the same word as *can*, in a different tense—this and nothing more. *Ken*, however, if spelt with *c*, would run the risk of being sounded as *sen;* and this it is which has brought in the irrepressible *k*, the result being that *ken* is the English spelling of one tense of the verb *can*, and *can* the English spelling of another tense of the verb *ken;* for *can*, though it now means ability, originally meant power or ability *obtained by knowledge*. *Ken* = I know = *can* = I have known, that is, I know, or am able, at the present time.

The words *ken* and *can*, then, show two things; and for this reason they have been brought forward. The etymological principle brought in the *c* instead of *k*, and *can* was spelt as we have just spelt it. But *ken* could not have been so spelt, and *k* was resorted to. Nothing proves better the imperfection and the inconsistency of this so-called principle. It is resorted to in the case of *city* and *civitas* to *show* the connection between the two words; in *can* and *ken* it *conceals* it.

An additional illustration of this principle is seen in *cat* and *kitten*.

3. The etymological principle as it is suggested by forms found within the limits of one and the same language, of which the words *wife* and *wives* have been given as an example, is most conspicuous in two large classes of words, alike in form, though different in respect to their places in grammar. These are the genitive (or the possessive) cases and the plural numbers of substantives, both of which end, so far as the eye is concerned, in *s;* the possessive cases in *'s* (or *s* with an apostrophe), the plurals in *s* pure and simple,—*father*, *of a father*, *the father's son*, *the fathers of the families*. For the *genitive* plural the sign is *s'*, that is, it is the genitive (or

possessive) singular, with the place of the apostrophe transposed, *e.g. the ship's sail, the ships' sails*, according as one or more than one is spoken of. All this has found its way into the ordinary grammars, and is known to even the readers of Lindley Murray. The history, however, of the apostrophe, and the double sound of the final *s*, has not, until lately, had due attention bestowed upon it; neither is it so prominently exhibited in even the better class of teaching books as it ought to be.

It is simple enough. The possessive case in Anglo-Saxon ended in the *syllable "es,"* the plural in the *syllable "as"*—as, *wulf, wulf-es, wulf-as; brid, bridd-es, bridd-as = wulf, wulf's, wulfs; bird, bird's, birds;* where there is only the addition of a letter, and no extra syllable at all. As for the old genitive (possessive) plural it was *wulf-a* and *bridd-a*, so that the English form in *s'* is merely an extension of the *'s* of the singular.

Now as long as the *s* was preceded by a vowel and belonged to a different syllable from that of the main body of the word, the speaker was free to pronounce it in a uniform manner. It might always be sounded as the *s* in *sin* or the *ss* in *ass*. As soon, however, as the vowel was dropped and the two consonants came into contact, the action and reaction between them created a second sound. When the consonant which preceded it was *p, f, t, th* (as pronounced in *thin*,) or *k*, the original sound was retained, and words like *taps, chaffs, gnats, laths*, and *backs* were spelt as they were sounded. When, however, the preceding consonant was *b, v, th* (as in *thine*,) or *g*, the *sound* was that of *z;* and the spelling by which it was represented would give, as the plurals of words like *stab, slave, lad, lathe*, and *nag, stabz, slāvz, ladz, lāthz*, and *nagz:* the change being the necessary result of the contact of two consonants of different degrees of what is called hardness and softness, a change which is by no means a matter of choice on the part of the speaker. The two consonants must be in the same class, one of them being accommodated to the other. In the words before us, the latter is accommodated to the former, and *stag* gives *stagz*. The converse, however, *might* have been the case, and the former have been accommodated to the latter: in which case the plural of *stag* would have been *staks*. *Z*, however, seems to have been a favored sound. The plurals and genitives of words ending in vowels and liquids (where the pronunciation is optional) are all, to the *ear*, formed by the addition of *z:* for, whatever may be the spelling, *hamz, henz, hillz, barz, blowz, fliez*, etc., are the sounds we utter in pronunciation.

This is the etymological principle as applicable, or applied, to words within the pale of the same language. The English forms in *-s* well illustrate it, for they fall into two classes, the genitive (or possessive) cases originating in *-es*, and the plurals originating in *-as*. The past tenses and participles, according as they end in *t* or *d*, belong to the same system; and along with these a few other words, which, as they form smaller classes, are of less importance.

SECTION IX.

ORIGINAL INSUFFICIENCY OF LETTERS—ORTHOGRAPHIC EXPEDIENTS.

The insufficiency of letters, or the want of proportion between the number of simple single sounds for which signs are required, and the actual number of such as are found in alphabets, is one of the commonest causes of bad, or indifferent, spelling. It is the fault, or misfortune, of most languages; perhaps of all: for, though in many alphabets of comparatively recent origin the evil is reduced to a *minimum*, it can scarcely be said to be absolutely abolished: indeed, when such is the case, and when to a sufficient system of letters the merits of uniformity in their application is superadded, we have, as far as the mere analysis and representation go, a full and perfect phonetic alphabet. Even then, however, the signs or letters may be faulty. They may, for instance, be too clumsy to be written with ease, too slightly distinguished from one another to be easily read, and thirdly, so unlike each other in the general character of their structure as to present to the eye of the reader a strange and inharmonious whole when printed or written in pages. Saving however, this, and a few other minor objections, it is clear that, when we have got an alphabet which is, at one and the same time, complete in the number of its letters, and uniform in the application of them, we have nearly all that is wanted. As this, however, has never yet been found in any language wherein the orthography has been left wholly to itself, it follows that merits of the kind under notice are, pre-eminently, the characteristics of the more modern alphabets; indeed, it is only in those that have been specially, purposely, and, at the same time skilfully reformed, that they are found at all. We have the same result, of course, when, for some language hitherto unwritten, a competent constructor has succeeded in reducing it to writing. This, however, is the making, rather than the growth or development, of an alphabet.

As a fair proportion between the sounds and the signs by which they are expressed, is the prerogative of the more recent alphabets, so is the contrary the great demerit of the older ones: though the rule is by no means universal. There are old alphabets with an adequate number of sounds, and there are new ones where the want of them is miserably and mischievously great. Upon the whole, however, the difference is real. Moreover it is natural. In respect to the first alphabet,—a wonder of an invention,—it is a great thing that it existed at all. We expect that it will be incomplete. We shall soon see that it was so. Unfortunately, however, we shall also see that the deficiencies of the infancy of orthography were most insufficiently rectified as alphabets grew older; and that, when the more important alphabets of the world had attained their majority they were in a very unhealthy condition.

The natural result of this system of insufficiency is the creation of a whole series of makeshifts, or, as they are called by philologues, orthographical expedients. A few instances of this kind are enough to show how they work. A letter is wanting. This means that one sign has to do the work of two. Nothing illustrates this better than certain details in the history (and it forms a history by itself) of the letter *c*. In the French language it reigns predominant. It excludes *k* altogether. There was no *k* in Latin, and, as the French keeps up its classical traditions, there is none in the language of France. To a great extent, the rule that *c* before *e*, *i*, or *y* is pronounced as *s* is sufficiently regular and general to help the learner; though why there should be such a rule at all is not very clear. In like manner, the rule, that *c* before *a*, *o*, or *u* is sounded as *k*, is valid up to a certain point; for the sound of *s* before a broad vouel (*a*, *o*, *u*) in a word, which, etymologically, ought to be spelt with *c*, is rare. Still it occurs. To shew, then, that *c* is not *c* but *s*, we make a mark like a comma under it; which really means that we make a new letter; though not one recognised in the alphabet and in the arrangement of dictionaries. It is not *c*; which, in such cases, is *k*. It is not *s*; because it is, as a letter, a mere modification of *c*. What then is it? It is *c* in a *non*-natural sense; a makeshift; an orthographical expedient.

On the other hand, the rule that *c* before a small vowel is *s* is valid up to a certain point: for the sound of *k*, which, before a small vowel (*e*, *i*, or *y*) ought to be spelt *ke* etc., is comparatively rare. Still it occurs. But the French cannot write it. In Italian we might write it *chi*: but in French the combination *ch* is used with another power —used-up, so to say. It stands for the English *sh*; as in *charade*, *chaise*, etc. We have, then, no resource in the *h*. So the spelling is done by means of *q*+*u*; which gives us *que*, *qui*, *quillet*, etc. In Spanish, otherwise a well-spelt language, we have the same difficulty. How can a Spaniard express the sound of *k* before *i*? Not by *c*; for that has a different sound. Not by *ch*, for that, as in French, is used with another power. What, then, can the Spaniard do? He must even do as the Frenchman does—have recourse to *q*+*u*, and a very indifferent one it is.

Now the word *chimæra* is, at once, English, French, Spanish, Latin, and Greek. In the last named language it is spelt χιμαιρα, in Latin *chimæra*, in English *chimæra*, in all of which languages the *ch* is pronounced as *k*. In French it is *chimere*; where the *ch*=*sh*. But in Spanish it is pronounced as in Greek, etc,. and retains either its true sound, or a near approximation to it. Yet in Spanish it is spelt *quimera*: of all impossible spellings for a Greek, the most impossible.

Such is one out of many of the long list of orthographical expedients. How little the system favors a true etymological representation is easily seen, Yet it is out of a supposed adherence to etymology than it grew. The preference of *c* to *k* is etymological or nothing.

It will be shown in the sequel that, *mutatis mutandis*, the series of insufficient makeshifts which has been illustrated by a reference to *c* repeats itself with *g*; where in words like *rogue* the *u* is needed in order to show that the *o* is long. Write it *rog*, and the vowel runs the risk of being sounded short (*rŏg*). Write it *roag* and you disguise its Latin origin, from *rogo*. Write it *roge*, and the *g* may be sounded as *j*, or as the *ge* in *George*.

This is sufficient to show what is meant by an orthographical expedient, and how it is connected with the insufficiency of signs; or, in other words, with the incompleteness of the alphabet.

SECTION X.

WRONG CLASSIFICATION—DISTURBANCE AND CONFUSION, ETC.

To one of the three preceding heads more than three-fourths of the redundancies, deficiencies, inconsistencies, and other admitted faults of alphabets in general may be reduced. The minor faults may be noted in a more summary manner; or be indicated as they occur.

Singularity in the use of any particular letter can scarcely be blamed when we consider an alphabet as what it is when taken by itself. There is no principle generally recognised which binds the speakers and spellers of one language to use the same letters that are used by others: and still less to use them with the same power. Every alphabet must be considered on its own merits. If the Englishman chooses to use *c* where the German uses *k*, it is no fault of the alphabet of either of them. The practice of either one or the other may be peculiar, exceptional, or even eccentric. Still, this is no reason against it. It is no part of one language to suit its spelling to that of another: though, at the same time, the greater the agreement between them the better. Absolute uniformity amounts, of course, to a universal alphabet; an admirable thing in itself, but one which we must wish for rather than expect. Nevertheless, extreme eccentricity in the use of a letter is a blemish. Nor is it a very common one. *P*, *b*, *t*, *d*, *k*, *s*, *l*, *m*, *n*, *r* are used with great uniformity throughout all the alpabets of Latin origin. The Hungarian, however, though in many respects a model alphabet, stands, I believe, alone in its use of *s*. In Hungarian it stands for *sh* as in *shire*; the *s* as in *sire* being represented by *sz*.

The misconception of the relation of sounds to one another, is a more serious evil. The English stands almost alone in treating the *i* in *fine* as the long sound of the *i* in *fin*: it is, really, that of short *ee* in *feet*; whereas our long *i* represents a shortened form of the combination of *a* (as in *father*) with *y*=*ay*: the sound of the *ai* in the German word *Baiern*=Bavaria. This is, doubtless, broader than the *ei* in *meine*=*mine*, but is equally compound; a compound made out of the same elements. So, too, with the *ou*, in *noun*, etc. Its real ele-

ments are *a + u (oo)* ; or, as some say, *o + u*. In this mistaken view of the relation of certain vowels to each other, and the erroneous view as to the composition of our diphthongs, the English language is more than usually blameworthy. Then there are the faults which arise from the external relations rather than the intrinsic demerits of an orthography ; such as extraordinary accumulations of words of foreign origin, mixture of dialects, intrusion of a strange orthography, and the like. These are the elements of what we have already called the wear-and-tear of a language, and of these the English has had more than its fair proportion.

Such, with the exception of a few additional *minutiæ*, are the chief reasons why alphabets and systems of spelling (we cannot always call them orthographies, but rather the contrary,) are insufficient for the purpose for which they are naturally intended—the representation or reproduction of language. They will now be summarised, and that in the reverse order to the one in which they have been exhibited.

1. Upon wear-and-tear, in a general way there is nothing more to be said.

2. Upon the original incompleteness of the alphabet, and the want of any uniform principle in its application, thus much can be said ; namely, that it is remediable. This can be said without reservation ; and, for the purpose under notice, it is saying everything ; for it means that a palpable and notorious evil ought to be remedied.

3. The etymological principle should, perhaps, have been put in a more general form. The inordinate preponderance, however, of the etymological objection over all others, especially in reference to the influence of the quarter from which it proceeds, makes it the representative principle of its class. A little consideration, however, shows us that the system upon which we distinguish the meanings of *rite*, *right*, *write*, and *wright* by the spelling, (our object being to indicate to the eye a difference of import when the sounds are identical,) comes under the same category—only its definition must be widened. Let us say, then, that the sacrifice of pure and proper Phonetic representation, when made for either the purpose of showing the origin of a word, or manifesting the difference of import between words similarly pronounced, (the differentiation principle,) are members of a higher class, the principle of which lies in the attempt to make spelling available for secondary and illegitimate objects, or to apply it to purposes for which it is neither intended nor appropriate.

It is possible, indeed, that by exploring the whole domain of language a few instances may be found where such a secondary object may, *when not bought at the price of the sacrifice of anything else*, be worthy of consideration. The cases, however, are yet to be found, and when found, have to be considered as exceptional, and (at best) excusable.

4. The extent to which the retention of old forms in the spelling,

when they have ceased to exist in the speaking, of a language, is desirable, is the question which is the least capable of being determined off-hand. As long as change goes on, there is always a period when it is difficult to say when the change on one side ought to be adopted to meet a change on the other. Sooner or later it may be made, but the right moment is difficult to determine. Here, then, more than elsewhere, are the innovators bound to place themselves, as much as possible, in the same light as the conservators.

If these divisions be natural, it is clear that there are degrees in the validity of the objections on one side, and in the claims for alteration on the other. The completion, however, of the alphabet, and the uniformity of its application are primary and absolute necessities. The limitation of the alphabet to its true function of representing a language differs from this so slightly that the difference has only been indicated for the sake of showing that it has not been overlooked. The fixation of a fluctuating pronunciation is a matter which must be left to settle itself. It is really a question of orthoepy rather than orthography.

SECTION XI.

AN ENGLISH GOSPEL TRANSLITERATED INTO THE LANGUAGE OF THE KORAN.

With all these elements of imperfection developed in an inordinate degree, it is not strange that the art of learning to read English should be a difficult one. An Englishman, indeed, is apt to underrate its difficulties. Foreigners, however, are generally candid enough to own that, what with the multiplicity of its rules and what with the number of its irregularities, the approaches to it are, to say the least, discouraging.

As an instance of this I will lay before the reader an account of an attempt to teach it by the method of transliteration; and I will tell the story as slowly as I can, in order that, between the beginning and the end of the narrative, he may exercise his ingenuity in guessing at the explanation of it. I have never yet found anyone to whom I told it succeed in doing so.

About fifteen years ago a friend sent me a copy of one of the Gospels (John) in the ordinary English text but in Arabic characters. I took it, at first, for a mere curiosity, though without pretending to see my way to the object of it. Even a professed Arabic scholar could not have read it off-hand. Letter for letter he could have spelt it, and would thus have arrived at something like something he had heard or seen before. However, the Preface told me what this was, and what was stranger still, told me that the work was one of a real practical value; that it was meant to be useful to certain men who, so far as the Arabic language was con-

cerned, were no Arabs at all, but, on the contrary, as far as the English went, very good Englishmen ; men, indeed, of one language only, and that the English. This they spoke as their mother tongue, and they spoke nothing else. They could not, however, be taught to read it in English letters, and according to the English orthography. Put the words in Arabic characters, and they could read with pleasure and profit. I repeat it—I never found anyone who could guess who these strange English Arabs might be. Yet the explanation was simple enough. How much Mahometanism there is in the purely African and Negro parts of Africa is well known. The Mandingos and the Fulahs are more Mahometan than the men of Mecca themselves. In Bornu and Howssa the Arabic is to the native what Latin used to be to the Pole and Hungarian. It is, to them, not only the learned language, but, practically, the only written one. Those who use it are, of course, Mahometans, and where there is Mahometanism there is the Koran. And now we have only to think of the slave trade, and to turn to the Southern States of North America. Most of the negros of the plantations are pagans, and the descendants of pagans, men of many different languages and little knowledge of either reading or writing. Some, however, are either Mahometans, or of Mahometan blood ; and for these the Gospel was thus transliterated from English into Arabic, in order to secure the means of representing its pronunciation.

SECTION XII.

THE ALPHABET IN ITS EARLIEST FORMS.

Let us now ask how far we can trace the imperfection of our spelling backwards ; not, however, with an intention of giving anything like a natural history of the alphabet. This would lie beyond the scope of the present pages. Something, however, like a general view of the conditions under which the alphabets which have had the closest connection with our own were developed, may help us in the path of improvement, by showing how and when and in what directions the straight line of progress was abandoned.

The primary or primitive alphabet (the word "original" is often used in a different sense,) is generally attributed to the Phœnicians. We find it in a fuller form in the Hebrew, and hence it will often be called "Hebrew" in the present work. How are we to denominate such an alphabet? Was it an invention, or was it a discovery? Was it a mere application of something previously applied to something else? It was none of these things exclusively. The first sign, or letter, if made out of the first author's brain, and out of nothing else, was more than an invention. It was a creation. If the sign, however, existed with another import, it was an application. It is only, however, in respect of the letters themselves that

the term invention applies. The signs of the alphabet may or may not have been invented. That, however, which led to them is more akin to a discovery, and this the most important ever made. It was the discovery that conversations could be resolved into words, and words into their elementary articulations. This is the great fundamental fact in the history of the alphabet; the mere representation of these articulational elements, though a great matter, is one of only secondary importance. Out of these two elements the primitive alphabet emerged, but the former of the two is the more essential or fundamental.

The primitive alphabet, whatever else it may have been, was a combination of a marvelous symbolization subsequent to a still more marvelous analysis. The only thing to be analysed was floating conversations; for these are implied by the simple fact of the alphabet being primitive or absolutely original. So far as there was anything of the same kind antecedent to it, it was not primitive but derivational or imitative. All honor to the unknown inventor. As Carlyle says of the mysterious author of the great German poem the Nibelungen-lied, "What matters it to him or to us that the particular letters which composed his name be lost: his work remains." And the work of this our unknown analyst will remain to the end of time.

To attach to one man the full glory of having, single-handed, elaborated the whole fabric, from first to last, out of nothing, is to overwhelm a mere mortal with more than the honors of mortality. In some way or other, though we can scarcely see how, the thing grew. The analyst of spoken sentences may have been one man, the translator between the ear and the eye another. The signs may have been current with another import; may have served, for instance, to denote numbers. The analysis of sentences into words may have been done more or less completely by hieroglyphics. The further analysis of words into elements may have begun. Nevertheless, the earliest known approximation to an alphabet was a whole.

The first process was, as stated, an analysis as pure and simple as the taking to pieces of a watch. And this would begin with sentences. The resolution of these into their component words implies something like the germs of a grammar: for two words in one combination could only be treated separately, after cognisance had been taken of their separation in another. Analysis, up to this point, may exist for any length of time without leading to any scriptorial application, though without it an alphabet is scarcely possible.

The class of words with which it is the easiest to deal are the Interjections, the Numerals. the Personal Pronouns, the Affirmative and Negative Participles, inasmuch as these stand oftenest alone. The less the nouns and verbs were inflected the easier it would be. The process, too, would be easy in proportion as the language was monosyllabic, and strongly accented.

The analysis being carried to the isolation of the several elementary articulations of which the language consisted, the next step in the process was the translation of the symbols that spoke to the ear and passed away with the fleeting sound, to one which addressed the eye and was capable of being fixed. Any combination of lines and points would supply the signs by which this was to be done. How far these were quickly written, easily distinguished, or pleasantly read, was a matter of detail. If, as aforesaid, there were a set of monograms for some other purpose already in existence, the work of the alphabetographer would be facilitated.

The signs, however, for the sounds with which they corresponded (so far as the analysis was made) were either invented or transferred from some other application; and when the words which they composed were arranged in lines, the writing was from right to left; not as with us, from left to right.

Each letter had its *name—aleph* = A, *beth* = B, etc.; from these, when they became changed into the *alpha* and *beta* of the Greeks, the word "alphabet" is derived. In English we, for the most part, have no names of this kind. We merely say *bee*, *cee*, *dee*, etc.; *eff*, *aitch*, and *zed*, however, are true names—and very old ones too. They are the Hebrew *vav*, *heth*, and *tsaddi* respectively. The principle upon which these names were given has been a matter of speculation. Some have held that certain letters were named after certain objects, from their shapes resembling them; others that the name was taken from objects which themselves had a name beginning with the letters under consideration. Thus, *beth* was called *beth* because it was like a house (*beth*), or it was so called because the name for *house* began with *b*. In the history of the adoption of alphabets these speculations have their value; their bearing, however, on its origin is of the slightest. It is one thing for a child to be born, another for it to be named. When were these names given? Almost certainly before the application of the Phœnician alphabet to the Greek, inasmuch as, in the two languages, they are essentially the same.

The arrangement of these names, as we find them in dictionaries, gives the *order* of the alphabet. It is not accidental. It has the appearance of being both regular and scientific; but it is, also, so artificial that it requires some attention to understand it; and even then it is by no means square and clear. It can be illustrated, however, by our own A, B, C as well as by the Hebrew or Greek. Let us take the vowels first. Instead of coming together, they are found at intervals; *a* at the beginning, *u* nearly at the end of the alphabet; *e*, *i*, and *o* in the intermediate part of the series but not in contact with one another. There is something like regularity in the distances between them. After noting this let us look at the classification of the consonants: premising that only those letters will be noticed which are common to our own language and the Hebrew. This is not the scientific method. It is, however, convenient; and

for the object in hand, namely, the proof that the arrangement is systematic rather than arbitrary, sufficient. *B*, *f*, *p*, and *v* are allied letters; members of the same class; in the language of the Eton Greek Grammar *inter se cognatæ*. So are *k*, (*c*), and *g*, and with its origin power, *q*. So are *d* and *t*. Let us call the class represented by *b*, etc. number one; that represented by *k*, etc. number two; that represented by *d* and *t* number three. Now it may be found by simple inspection that the members of each class stand in the same relation of succession to each other and to the vowel. Thus:—

A ... vowel	E ... vowel	I ... vowel	O ... vowel
B ... class 1	F ... class 1	. . . .	P ... class 1
C ... „ 2	G ... „ 2	K ... class 2	Q ... „ 2
D ... „ 3	. . . .	. . . .	T ... „ 3

with *t* the Hebrew alphabet ended. The first of these quaternions, (*c* being treated as *k*), is clear and definite; the other three are irregular; the third being greatly interfered with by the liquids *l*, *m*, and *n*; and the fourth by *r* and *s*. The relation, however, *as far as it goes*, is absolute. It may be said that it does not go far, which is granted. It is only submitted that it goes farther than mere accident would carry it. The date of this runs back, at least, as far as the adoption of the names of the letters by the Greeks.

We now know what to call the alphabet. It is the result of a very complex series of processes and operations. The analysis of sentences into words, and of words into syllables, and so on, is a great thing; but greater still—humanly speaking a wonderful instinct or intuition of genius, or, speaking the language suited to the thoughts of a higher sphere, an inspiration—is the conception that such an analysis was possible. Then comes the translation of the signs addressed to one sense into signs addressed to another; the process by which we speak to the eye and the process by which we write to the ear. To this, observation has mainly been subservient. For the particular signs, so far as such or such a letter was formed out of a new combination of lines and points, limited on every side by the conditions of reading and writing, invention was required; and that of the highest kind; and even when signs previously in use for other purposes were made available for a new purpose, acumen, tact, and judgement were demanded. How far all these conditions were complied with, or anticipated, by a single individual we shall never know. All that is here indicated is the complex nature of such an alphabet as has just been described. There is the great idea of the possibility of an analysis, and a representation. There are details of the analysis, and the details of the representative signs. There is the naming of them, and the arrangement of them. The alphabet, then, in its full form, is a system, a structure, a *construction*.

The only element in this construction to which we clearly see our way is the order of the letters. These served a double purpose. The letters were, in Hebrew and Greek, numerals as well. Why *a*

should precede *b* we cannot say. Why *a* should stand for 1, and *b* for 2 we cannot say. But, given the fact that such were their original powers as numerals, the order in which they stand is transparently intelligible.

SECTION XIII.

IS THERE MORE THAN ONE PRIMITIVE ALPHABET?

The process by which an alphabet is constructed has now been exhibited. Taking it *as a whole*, was it ever repeated? Was there ever a second alphabet invented, discovered, developed or constructed; equally primary, primitive, original, and independent with the one which has just been investigated? I think not. I think that the conception of decomposing the complex combinations of spoken sounds into their elements, and fixing them by visible signs, never entered into the head of any one but the original discoverer, except so far as he learned from others that the thing could be done, and (to some extent) the way of doing it. That men of genius have effected great things of the same kind is not denied. It is only suggested that they had some previous knowledge of the processes required for the result. There is, for instance, the Cherokee alphabet, of which more will be said in the sequel. There is the language called Vei, the alphabet of which has attracted a fair amount of attention. The "Vei Phonetic" appeared a few years back on the title-page of a volume of Travels; as a rival of the "Fœnetik Nuz" in respect to mystery of its import. "Vei," however, is the name of a dialect of the Mandingo language, spoken on the north-west coast of Africa, which enjoys the prerogative of having a native alphabet. The originator of it, himself a native, is, perhaps, still alive. The details of what he did have been stated on fair authority. He knew that white people could write, and he framed an alphabet for his countrymen. Hence, whether he could himself write or not, he had seen writing, had been the bearer of letters, and had admired the mystery of their import. I know of no nearer approach to invention than this. Nevertheless, I deny that this is the invention of writing. It wants the great element of independence; the self-born conception, without any precedent to guide it, of translating one kind of sign into another. This independent conception of a possible end, even more than the acumen displayed in the details of the instrument, constitutes in my mind the true basis of the construction of an alphabet.

In asking what alphabets have the best claim to an independent origin, we must eliminate those which are other than alphabetic in the ordinary sense of the term: and this means the Chinese, and the old Egyptian or Hieroglyphic.

With this limitation, those for which, either directly or indirectly, an origin other than Phœnician, has been claimed are—

1, 2. The Corean, and Japanese.

3-10. A remarkable group applied to certain languages of the Malay family; used either in time back or at present in the Philippine Islands, in Celebes, in Lombok, and (to the number of three) in the island of Sumatra.

11. Those of Southern India.

12. Those of Northern India.

These, it may be seen, are all found within the same geographical area, the South-Eastern division of Asia. They all originally belonged to the languages of either the Buddhist or the Brahminic religions. The Corean, the Japanese, and the alphabets of India do so still. Those, however, of the Malay group have a history of their own. They are sufficiently like each other to pass, with most critics, for members of a single family. The opposite view, however, has been taken; and the extreme opinion that they are all of independent origin has had its upholders; of which the most influential was one of our best Malay scholars, the late Mr Crawfurd. They are very unlike all other alphabets: and can be connected with those of India only by the assumption of an inordinate amount of alteration. When we bear in mind the language to which they applied; the rudeness of the tribes which used them; and, above all, the nature of the material on which they were written, (or sometimes, as on the stem of the bamboo, scratched or scraped,) this assumption is, in the mind of the present writer, legitimate. Still it is a point on which opinions differ. Be this, however, as it may; they have all dropped their connection with the religion through which they were introduced,—the Brahminism of India. The Battas of Sumatra have relapsed into something like their primitive paganism. Still they preserve their alphabet: and, as they are man-eaters, the combination of literature with cannibalism is remarkable. The three other Sumatran alphabets, those of the Rejang, Korinchi, and Lampong dialects, are used by a Mahometan population; so that they have the Arabic alphabet of the Koran to contend with: and to this they will probably give way altogether. In the Philippines, the dominant alphabet is that of the Spanish missionaries. In Lombok the literature seems to have always been as scanty as it is at present. The creed, however, is Mahometan, and the ordinary alphabet Arabic. In Celebes, however, though the creed is Mahometan, the native alphabet is still in use. It is written. More than this, it is printed.

This is as much as need here be said about them. Whatever may be their claims to an independent origin, they have no connection with our present investigation. Some, indeed, of our readers may possibly think that in the question of phonetic spelling for England we need not go so far as even Phœnicia. It is only certain that we need not go no farther.

SECTION XIV.

CAPITAL AND SMALL LETTERS—MONUMENTAL, CURSIVE, AND PRINTED STYLES.

The original Phœnician alphabet, in its Hebrew form, though it gives us the germ and principles of all the alphabets derived from it, by no means gives us a notion of the changes which each letter was destined to undergo, in its transfer from country to country and from language to language. These, in many cases, end in absolute transformations. The history of them, however, is but imperfectly understood; the little that is actually known being known only of the earliest and the latest forms—or the two extremes. We know thoroughly the difference between the small letters and the capitals, and we know the difference between writing and printing, for these belong to our own times, We have also a fair knowledge of the early alphabet as it occurs in inscriptions. We know, in short, the alphabet of inscriptions and coins, the Lapidary alphabet, and the Numismatic alphabet; and we know that this was an alphabet of capital letters. But of the early Cursive alphabet for parchment or paper, we know but little. That the capitals took forms approaching those of the small or cursive ones, we know in certain particular cases. But all these are of a comparatively late date. And so it is when we come to the middle of the fifteenth century. We know how, when printing was invented, the cursive alphabet became an alphabet of stamps.

The difference, however, between capital and small letters was developed during the interval; only, however, in certain alphabets. In the printed Hebrew, and the printed Russian, all the letters are still capitals. In the Arabic they are all small, or cursive. Except then in the cases where either the capital or the small letter is predominant, there are, virtually, two alphabets—determined by the differences of the material for which they were intended, though, so far as they were of the same origin, only one.

And this difference of material is important. For incision we want straight lines and angles; for writing we want curves: whereas, for printing we can use both. A cursive letter, then, is something more than a capital of lesser growth; and, though the distinction need not always be acted on in the coinage of new letters, its existence must be recognised.

So much for the *two* alphabets, the small, (or cursive,) and the capital; and their connection with ordinary writing on the one side, and with coins and inscriptions on the other. When printing, however, was invented, these *two* became *four*, and every letter had four forms; a capital and a small one for the typefounder, and a capital and a small one for the penman.

SECTION XV.

THE PHONETIC AS OPPOSED TO THE ETYMOLOGICAL PRINCIPLE.

There is another point upon which a remark may now be made. The alphabet more especially under notice, that employed in the *Phonetic Journal* by Mr Pitman is, in every sense of the word, Phonetic. As such it stands in contrast with the present incomplete alphabet with its corresponding faulty orthography. It is phonetic from first to last. It limits letters to the representation of sounds; to this and nothing else. Secondary objects, such as the suggestion of the etymological history of a word, as the differentiation of the meanings of words sounded alike, (with, however, a few exceptions, as *in, no* = "*in, nɔ*," and *inn, know* = *ín, nó*) and as the fixation of the language, it utterly ignores. It not only ignores all this, but it goes to the length of doing away with all that has already been attempted in any of these directions, or with any of these intentions. To use a favorite expression of Sir William Hamilton's, it is "Thorough-going." As compared, then with the existing orthography it is phonetic in the highest degree, and the ordinary system is its opposite. Nevertheless, it does not follow that the ordinary system, notwithstanding this opposition, is wholly wanting in phonetic elements. It has them to a great extent; indeed no alphabet, and no orthography can exist without a phonetic element as its basis. It is only when they are so far warped by other influences as to become something different from that for which they were originally intended, that the opposition suggested by the word in its present sense becomes real. The Phonetic Principle is one thing: a Phonetic System of Spelling, consisting of an alphabet and its corresponding orthography, is another: and, in the forthcoming pages, the former—the Phonetic Principle—will mean the limitation of spelling to the representation of sounds only, and the exclusion of all secondary objects: generally, however, with special reference to the principle to which it is the most opposed—the Etymological or Historical Principle.

SECTION XVI.

ALPHABETS UNDOUBTEDLY DERIVED FROM THE PHŒNICIAN.

(a) THE EASTERN OR ASIATIC GROUP.

1. The Phœnician Alphabet itself is known only through coins and inscriptions; the great part of which are Punic rather than Phœnician, in the geographical sense of the word. *Punic* was another name for *Phœnician*, and Carthage was a Phœnician colony. Africa and Spain are the countries where Punic remains most abound. A specimen of the language of Carthage occurs in a play of the Latin comic writer, Plautus; where one of the characters, *Pœnulus*, or the

Little Carthaginian, speaks the language of the country. The writing, however, is Latin. The Phœnician alphabet, then, so far as we know it, is known only in respect to its capital letters.

2. The Samaritan alphabet, also, is written in capitals only. This is the alphabet of the famous copy of the Pentateuch; which is Hebrew in language and Samaritan in spelling. The so-called Samaritan Chronicle is, like the Pentateuch, in respect to its letters, Samaritan; though Arabic in language. This means that the Samaritan has obtained its original Lapidary character for more than a thousand years at least. It gives us the nearest approach to the original primitive alphabet of any alphabet at present in use.

3. The Hebrew of the Old Testament, although the alphabet of which the most is known, is, by no means, in respect to the shape of the letters, a good representative of the original. Yet it consists of capitals only. They are not, however, of the sort required for inscriptions. They are meant for writing. Nevertheless, they are wholly deficient in the cursive character. This is, doubtless, because they were not meant to be written as ordinary letters; but as Holy Scriptures. There is a boldness in their lines, and a squareness in their outline which has given them the name of the Quadrate Character. Written, or almost drawn, with a pious patience and observant care, they undergo but little change so long as they remain the letters of the holy text. As the Chaldee of the later writers, and a secular literature, they lose their massive regularity, and become more or less cursive. Still, in printing, there is but one sort of letter—the Capital.

Such is the Hebrew alphabet when written with the original twenty-two letters and no more. How inadequate this was to the representation of the vowel sounds has been already stated. This evil, however, is remedied in what is called the Masoretic text of the Old Testament. Here we have a full representation of the vowels: and, in the strict sense of the term, every sign thus superadded is a new letter. The Masoretic signs, however, of the vowels are not letters in the ordinary acceptation of the term. They are marks consisting of either short lines (– ᵀ), or dots (: ∵ ⁖) written over or under the consonants with which they combine; and as such are adjuncts or appendages, rather than true letters. Another use of the dot was to add it to certain consonants wherein two closely allied sounds had only one sign. These were true diacritical marks. The vowel-signs were something more. In the orthography of the class of languages now before us both play an important part. The Hebrew, with its direct derivatives, is the alphabet of Judaism.

4. The Syriac is, pre-eminently, the alphabet of Christianity—early Eastern Christianity. With the same framework of twenty-two consonants it has the same system of superadded vowels. These, however, are only three in number, and are borrowed from the Greek. There is no distinction between the small letters and the capitals in

writing; all the letters being small. In inscriptions, however, they are all capital, and that of an archaic character, that is, they approach the Phœnician. From the Syriac of the Nestorian missionaries we get the Uighur, or alphabet of the Turks of Central Asia; before their conversion to Christianity: and from this the Mongol, and from the Mongol the Mantshu. These two represent the languages of Buddhism, and are the most outlying, eccentric, or metamorphic of all the members of the class. All the letters are small; the lines run neither from right nor left, to from left to right, but from the top of the page to the bottom.

In the South-East where existed the pagan civilisation of the fire-worshippers of the Euphrates, the Tigris and the Syrian Desert, the alphabet, best represented by the inscriptions of Palmyra, gave origin to that of the Persians anterior to their conversion to Mahometanism. This is, at the present time, the alphabet of the Parsees.

5. In the Arabic, the alphabet of the Koran, the present Persian, Turkish, Hindostani, and Malay languages are written; all having, previous to the introduction of Mahometanism, been written in proper alphabets of their own. The Arabic, a growth out of an early form of the Syriac, is formed wholly for writing; the lapidary or inscription character being at a *minimum*. All the letters are small rather than capital, and as much as possible they are made to run into one another. Hence, most of them have three forms; one for the beginning, one for the middle, and one for the end of a word. The vowels, when written at all, are inserted, or rather superadded, on the Syriac principle. The fundamental consonants are few in number, indeed only the original twenty-two of the Hebrew alphabet. Hence, there is a necessity for diacritical dots.

6. The Abyssinian alphabet stands alone in its class. It is the alphabet of a so-called Christian country. It is written from left to right. Finally, it is a syllabarium rather than a series of simple signs for simple sounds.

SECTION XVII.

ALPHABETS UNDOUBTEDLY DERIVED FROM THE PHŒNICIAN.

(*b*) THE WESTERN OR EUROPEAN GROUP. THE GREEK AND ITS DERIVATIVES.

Whatever may been the number of elementary sounds in the Phœnician language, it was greater than that of the letters. The alphabet, then, was inadequate to the demands of the language for which it was constructed. Much more would it be so for a strange one. Fortunately, when extended to Greece, it fell into the hands of such a nation as the Greeks, for they had pre-eminently the capacity of improving, developing, and adorning whatever they touched.

With the Phœnician they agreed:—

a. In keeping the *order* of the letters.

b. In keeping their *names*.

Thus far, then, the Greeks were conservative: and no harm was done by their conservatism. Much good, on the other hand, was done by their innovations. The results of these were that, when the Greek alphabet became a model for others, it had the following form, and was applied to the language on the following principles:

1. Its letters in writing ran from the left to right. The Hebrew writing was from right to left.

2. Its capital letters were clearly distinguished from the small ones, and *vice versâ*. In some cases there was a mere rounding or softening down of an angle: so that a letter, previously fitted for inscriptions, became adapted for cursive writing. In others, the change amounted to the formation of a new letter.

3. Signs which were not wanted had disappeared, so that three letters which belonged to Hebrew, and which were at first adopted by the Greeks, no longer found a place in their alphabet. These were

(*a*) The Hebrew *vau*, or *vaf*, with the power of *v* or *w*. It was the sixth letter in both the Hebrew and the Greek alphabets, and, in the latter, when it ceased to be used as a *letter*, it was retained as a *numeral* = 6. It was called the *Di*gamma, being, in form, like two *gammas*, one on the top of the other. As the Romans retained it, it still keeps its place in the alphabets of Latin origin, with a change of power and form; in other words, it is the Digamma which is the origin of our own letter *f*, its name *ef* being from the original *vav*.

(*b*) The Hebrew *kof*, *koph*, *quof*, or *quoph*. This, also, from having been retained by the Romans, has become the English *q*.

(*c*) The history of the letter known as the Doric *san* is more complex. Word for word, it seems to be the Hebrew *sin*, which is the name of the ordinary *s*, its place being between *r* and *t*. The Greek letter, however, which has this place and power is not called *san* but *sigma*, which seems to be, word for word, the Hebrew *samech*. *Samech*, however, is the name of another letter, one which has its place between *n (nun)* and *o (ayn)*, and which, in Greek, so far as its place is concerned, is represented by *xi* (Ξ ξ). This *samech*, which in the Greek alphabet is thus transformed, seems, in the Latin to have been, *at first*, either rejected or allowed to become obsolete—*afterwards*, however, to have been admitted; its place, however, was at the end of the alphabet, where it now does duty as *x*.

4. A fourth letter underwent a more important change than any of the preceding. In the Hebrew alphabet it stood eighth. If we count the Digamma, it stands eighth in the Greek as well. Eighth, also, it is in the Latin, in the English, and, probably, in all alphabets of Latin origin. Its Hebrew name is *heth*, its English *aitch*, the two being, as word and word, the same. Now, whatever may have been the exact sound of this Hebrew *heth*, it is universally admitted to have been one akin to that of the modern *h*, that is, a breathing, an aspiration, or the like; or, if not this exactly, some

such sound as the German *ch*, at any rate a sound of the *k*, *g*, *h* series. The name of this letter the Greek converted into *hēta;* its shape they put into the form of the present H, but its sound, or power, they absolutely transformed. The Greek (H η) is a vowel; the *ee* in *feet*, or the long sound of the Epsilon (E ε) or *e* in *fen*. On this change from a consonantal or semi-consonantal, to an undoubtedly vocalic sound, more will be said hereafter; inasmuch as *heth* was not the only letter thus transmuted.

5. But there is a further innovation connected with this same *heth*. As a *letter* under the name of *hēta* it did, for the Greeks, the work of a vowel. What, however, did it do in its capacity of an aspiration or breathing, or as the origin of the Latin *h?* It became a mark. Perhaps we may call it a diacritical mark. At any rate it became an appendage to a letter rather than the body of the letter itself. As an appendage, its proper place was before the vowels: and the vowel *upsilon* (Υ υ) was *always* preceded by it. Moreover, with a slight extension of its powers, it became a regular concomitant of consonant *r*, just as if, in English, we never wrote *ra* or *re*, etc.. but always *rha* or *rhe*. There can be but little doubt that, here, it denotes a vibration of the tongue rather than a simple breathing. Now, with the power of an *h*, this sign (ʻ) was, to a great extent, a letter also. It was, doubtless, very abnormal and exceptional in its form. Nevertheless, there is nothing in the conception of either a letter or an alphabet which prevents any two signs being of different sizes: though, at the same time, every alphabet requires some approach to symmetry. Still, (ʻ) never passed for a letter in Greece; because, as the letters were numerals also, a disturbance in the order would have been the result.

That it was amply sufficient for the purpose it was meant for is evident. Practically, a vowel is either preceded by a breathing or it is not; so that when once we have a sign for the presence of one we have no need of a second in order to denote its absence. Upon this principle, the (ʻ) itself might have been dispensed with; for a mark attached to the vowel of the non-aspirated division would have made it unnecessary.

6. The Greeks, however, thought otherwise, the result being that a second mark of the same kind was adopted. This was the same comma-shaped prefix with its tail turned. *Hagios* was written ἁγιος; and *ago* appeared as ἀγω. Unwilling as we may be to impute error to the Greek orthographists, we can scarcely commend this superfluity of signs indicative of *h* and no *h*.

7. The Greeks saw, or seem to have seen, the true nature of the sounds of the *ph* in *Philip*, the *th* in *thick*, and the *ch (kh)* in the German *auch*, *noch*, etc. We call them Aspirates, and as an aspirate is a breathing, and as a breathing is represented by *h*, and as the three sounds are, respectively, connected with *p*, *t*, and *k*, we see nothing wrong in writing them as if they were *p* + *h*, *t* + *h*, and *k* + *h*: an egregious blunder which we may lay to the charge of the

Latin alphabet, as may be seen ere long. And this is why I say that the Greeks "saw, or *seemed to have seen*, the true nature," etc. Of the *h* they saw nothing at all. Of its equivalent the ' they saw a good deal. But whether they saw that π + ' was *not* φ (the sign for *f*) is doubtful. What they really saw of this supposed aspiration which converted the sound of *p* into that of *f*, etc., was just nothing at all. And this was the very best thing that could be seen. They corrected no blunder. They rose above no confusion. They simply formed their alphabet before either blunder or confusion had taken birth.

8. They recognised the principle of compendiums; for they wrote Ξ ξ and Ψ ψ for *ks* and *ps*. The two signs, however, are not in the same class. Ξ ξ belongs to the main body of the alphabet, for it stands in the place of the Hebrew *samech*, between *omikron* or *ayn*. Ψ, relegated to the end of the alphabet, was a later addition.

9. Their crowning merit, however, was that, in the case of *e* and *o* they drew a distinction between the long and the short vowel: and well had it been had they gone further in this direction. As it is, the differences between the long and short *a*, *ι*, and *υ*, are unexpressed.

11. For expressing the shortness of a vowel of doubtful length or quantity they doubled the consonant that followed, *Thalassa* or *θαλασσα=sea.*

11. The last great change made on the original alphabet by the Greeks, is, perhaps, one which outweighs all the other improvements. It has already been foreshadowed, but due prominence must now be given to it. Whatever may have been the actual sounds of the Hebrew vowels out of which *a*, *e*, *i*, *o*, and *u* originated, they were not decidedly and universally vocalic. They were rather breathings, gutturals with the character of an exaggerated breathing, or nasals. They were, perhaps, as much consonantal as vocalic. At any rate, we have seen that in the Hebrew Bible for ordinary reading they have the signs of the true and genuine vowel superadded. Whatever may have been its nature, there was a shortcoming in the orthography in this respect which needed amendment; and this the Greeks made. The *heth*, which they converted into an unequivocal long *e*, is with us *h*. The other vowels, however, have preserved their character, and that to the infinite benefit of mankind.

The Greeks have certainly done great things in the history of the alphabet. The incidental errors such as that of the Ψ, the two breathings, and the expression of the shortness of the preceding vowel by the doubling of the consonant by which it is followed, are venial offences. The elimination of useless letters, the partial completion of the alphabet by the formation of new letters, and above all, the unequivocal character given to the vowels are great and unmixed benefits.

It is almost invidious to ask what they did *not* do: nor, with our imperfect knowledge of the more minute details of their system of

sounds can ~~be~~ we say with certainty how much or how little they neglected, This, however is certain that, if the vowel *o* had a third power, if *a i* or *u* had a second, if the language contained the sounds of *v*, of the *th* in *thine*, of *gh ;* of the *sh* in *shine*, or of the *z* in *azure*, (and some of them, it doubtless, had) they constructed no signs by which they might be expressed. Thus far, then, and no farther, go their sins of either commission or omission.

Let due attention be paid to the four letters Ω ω, Φ φ, Χ χ, Ψ ψ. They are the first instances, in any derived alphabet, of any new character.(2)

Number.	*Greek Letter.*	*Greek Name.*	*Hebrew Letter.*	*Hebrew Name.*
1	α′	Alpha	א	Aleph (Alef)
2	β′	Beta	ב	Beth
3	γ′	Gamma	ג	Gimel
4	δ′	Delta	ד	Daleth
5	ε′	Epsilon	ה	He
* 6	ϝ	Digamma	ו	Vau
7	ζ′	Zeta	ז	Zayn
8	η′	Eta	ח	Heth (orKheth)
9	θ′	Theta	ט	Teth
10	,α′	Iota	י	Yod
11	,β′	—	—	—
12	,γ′	—	—	—
13, etc....	,δ′, etc....	—	—	—
20	κ′	Kappa	כ	Kaph (Kaf)
21, etc....	κα′	—	—	—
30	λ′	Lambda	ל	Lamed
31	μ′	Mu	מ	Mem
50	ν′	Nu	נ	Nun
60	ξ′	Ksi (Ξι)	ס	Samech
70	ο′	Omikron	ע	Ayn
80	π′	Pi	פ	Pe
—	—	—	צ	Tsaddi
* 90	ϙ	Koppa	ק	Koph
100	ρ′	Rho	ר	Resh
200	σ′	Sigma	ש	Sin (or Shin)
300	τ′	Tau	ת	Tau
400	υ′	Upsilon	—	—
500	φ′	Phi (Fi)	—	—
600	χ′	Chi (Khi)	—	—
700	ψ′	Psi	—	—
800	ω′	Omega	—	—
* 900	ϡ	Sampi	—	—
1,000	,α	—	—	—
2,000	,β	—	—	—
3,000, etc....	,γ	—	—	—
10,000	,ι	—	—	—
20,000, etc....	,κ	—	—	—
100,000	,ρ	—	—	—

2. Without the mark (′) these signs are letters; with it, numerals.

The first language to which the Greek alphabet was extended was the *Coptic* or *Egyptian*; the Coptic being the oldest language of Greek origin. It consists of thirty-one letters, of which the first twenty-four are Greek both in shape and name—*Alpha, Bita, Gamma, Dalda,* etc. In respect to their power as numerals there is a curious change. The Greek sign for 90 was the letter which corresponded with the Hebrew *Qof*, that is, *Koppa*; but this, as the sign of a sound, was obsolete in the Greek. The Egyptians, then, who only adopted the true letters had no numeral for 90. So they expressed it by the *second* of their additional ones, that is, by the twenty-sixth, thus throwing the agreement between their letters and numerals out of form. It was as if in English we counted thus

Letter	15	...	O=70	
„	16	...	P=80	
	...	...	Q	(Supposed to be wanting.)
„	17	...	R=100	
„	18	...	S=200	
„	19	...	T=300	
„	20	...	U=400	
„	21	...	V=500	
„	22	...	W=600	
	...	...	X	(Supposed to be wanting.)
„	23	...	Y=700	
„	24	...	Z=800	
„	25	...	... ...	(In Coptic, no numeral power at all.)
„	26	...	... 90	

The remaining signs having no numerical power at all, there is no letter expressive of 900. There *was* one in Greek: but like the sign for 90 it had dropped out of the alphabet *as a letter* before it was introduced into the Egyptian. This is the only clue we have as to the date of the Coptic alphabet. The two languages came in contact with one another as early as the seventh century B.C., when Cyrene was colonized by the Greeks. The only compositions however, which have come down to us are subsequent to the introduction of Christianity.

The second alphabet formed after the model of the Greek was the *Armenian*: yet, if we look at the shape of the letters only we see no signs of the connexion. They are not Greek. They have no resemblance to the Greek. They have no resemblance to anything of Greek extraction. Sign for sign, they are as unlike those of Greece as the Greek letters are unlike the Sanskrit. They are thirty-six in number. Their names, however, are of Greek origin; and these, along with the circumstances connected with their history, point to Greece. Besides which, they are equally unlike anything else. If so, the system is that of an absolute metamorphosis or transmutation; so complete as to exclude the very notion of identity. Yet the Greek origin of the Armenian alphabet is universally admitted.

These thirty-six letters are evidently the construction of a single

workman; and he who made the signs, probably effected the analysis of the language to which they applied. But the great difficulty in doing this, as is abundantly shown by our numerous missionary alphabets, is only wonderful when it is done for the first time. Its great element is the conception that such a thing is possible. As for the letters themselves we can only say, when we look at them, that such a man as the constructor of the Armenian alphabet is just the very one that is now wanted: the man who would meet and rebut and perhaps anticipate, what Mr Ellis calls the *strange-appearance objection*. It is certain, however, that he would disappoint our expectation.

Miesrob, for that is the name of this Armenian Cadmus, had he an alphabet like the English to deal with, would probably have failed in constructing a single letter; for he would have had to make it in harmony with those already made. It is possible that, individually, I exaggerate the difficulty of doing so. At any rate, I feel sure that Miesrob felt it. The whole to him seems to have been easier than the part. What, then, did he do? He made a whole alphabet of thirty-six letters at once; and I firmly believe that, in so doing, he found his work comparatively easy.

The *Georgian* alphabet, letter for letter, is as unlike the Armenian as the Armenian is unlike the Greek; yet it is the Armenian on which it is founded. It has the same number of letters, for nearly the same sounds. In shape, however, the letters are curvilinear, whereas the Armenian are angular. Like the Armenian, it seems to be the work of a single constructor. These two alphabets, so far as the number and the adequacy of their letters are concerned, are two of the best in existence. The Armenian, however, is very trying to the eye; the interspaces between the lines that form the letters being but little wider than the lines themselves. Of late, the Georgian has been used by the Russian philologues in their alphabets for the numerous, hitherto, unwritten languages of Caucasus. These abound in strange gutturals and sibilants; and when the ordinary letters and diacritical marks are exhausted, recourse is had to the Georgian.

We now come to the alphabets of the *Slavonic* languages. Where the creed is that of the Eastern Church—the Greek Church as it is often called—the alphabet is of Greek origin. Such are the Cyrillian and the Glagolitic. The first belongs to the Servian and Bulgarian languages; the construction of which is attributed to the missionary Cyrillus in the seventh century, and is the foundation of the Russian. The second is, at present, obsolete: since the dialects to which it applied, those of Dalmatia, Carinthia, and the Slavonic districts of the old Roman province of Illyricum, are Roman Catholic.

The Slavonic alphabets of Greek origin are formed upon the capital rather than the small letters, and are by no means so pleasant to read as the Greek itself. On the other hand they are all

formed on the principle of new signs for new sounds: so that they rank among the best for completeness. Notwithstanding this, the Greek alphabet itself has not been adapted to the changes which several of its letters have undergone. Thus the Beta and Delta have long been sounded as *v* and *dh*, (that is, as the *th* in *thine*): yet for *b* and *d*, when they occur in words of foreign origin, there are no better signs in modern Greek than Μβ, and Ντ. Again, certain vowels and diphthongs have merged their originally independent powers into that of the *ee* in *feet*; nevertheless, the full number is still kept up. Hence, though we know how to sound a word when we read it, we doubt as to the spelling of it when heard.

The Greek alphabet, with diacritical marks, is extended to the language of Albania.

In like manner, the Servian is used for the language of the Danubian Principalities; a language of Latin origin. Of the Mœso-gothic notice will be taken hereafter.

SECTION XVIII.

GENERAL VIEW OF THE FOUR CLASSES OF ALPHABETS— THE PHŒNICIAN GROUP.

We may now look back and take a general view of the three primary classes into which the alphabets of the world are reducible; and, at the same time, by anticipating, take notice of the fourth; though, as this last is the one which bears exclusively and directly on our subject, the full understanding will be best got from the working of it. To appreciate, however, its relations to the other three, something must be said about it now.

The characteristics of the Phœnician family are palpably conspicuous. It is only in this class that we find, after their earliest infancy, the system of writing from left to right. Here, too, and here only, occurs the still more eccentric practice of writing vertically, or from the top to the bottom of the page. Here, too, do we find oftener than elsewhere alphabets consisting of capitals only, or of small letters only. Here, also, we find the earliest syllabarium: at any time a rare form. Above all, here it is where we find an alphabet originally consisting of consonants, or imperfect vowels only, and, as a result of this, the whole system of vowels delegated to a system of supplementary (we must not call them diacritical) marks,—points, dots, or what not. The details of this system are admirably given in the Masoretic text of the Hebrew Bible; indeed they have never been given better or so well. But their merits are more than counterbalanced by the mere fact of their being supplementary. They are no integral parts of the system of writing. They can be, and are dispensed with. In the derivative alphabets only, a few of them are retained. In fact, the recognition of the paramount importance of the vowels is exceptional throughout

the whole Phœnician family or group. The original defect of the alphabet, which was, at once, consonantal and incomplete even in its consonantality, seems never, except in one exceptional instance, which will be noticed hereafter, to have been remedied: for, though, as in the Arabic, the number of letters may be nearly doubled, there is no thoroughly new sign. One old one is made into two or more new ones, new ones by diacritical marks; and these are so much part and parcels of the several letters to which they appertain that they can scarcely be called diacritical.

SECTION XIX.

GENERAL VIEW OF THE GREEK GROUP.

There is no comparison between the Greek and the Phœnician in respect to the number of secondary alphabets to which they have given origin; nor yet in respect to the geographical area over which they have spread. The single fact of the Arabic being the alphabet of the Koran, has extended its domain from the Straits of Gibraltar to Sumatra; has carried it, as the medium of the Hindostani language, into the very heart of India; and, as that of the Turkish, into the South-eastern parts of Europe. The only language that has a tendency to increase in area, to which an alphabet of Greek origin has been applied, is the Russian; and this is, doubtless, an important one. The Coptic language is no longer a spoken one; while the Georgian, the Armenian, and the Albanian are spoken over small areas only.

The difference in respect to the figures of the letters in the different languages of this group is great. The Coptic makes the nearest approach to the original. The Georgian and the Armenian recede the farthest from it.

It is the Greek group in which the most new signs have been constructed; we may say, indeed, that it is here, and here only, that freedom has been the rule, and restriction the exception. So it was when the modern Russian, the latest member of the class, was constructed; so it was when the signs Υ *υ*, Φ *φ*, Χ *χ*, Ψ *ψ*, and Ω *ω* were added to the primitive Phœnician. So, too, it was when the distinction between the long and short *e's* and *o's* was first indicated.

SECTION XX.

GENERAL VIEW, ETC.—THE ALPHABET CONCERNING THE ORIGIN OF WHICH OPINION IS DIVIDED.

The class, in so far as it is characterized by a negative element, is convenient rather than natural. Neither is it, for the present question, important. The alphabets which belong to it are mainly connected with the Brahminic and Buddhist religions; the Sanskrit and the Pali being the chief of them.

They are old; the earliest application of an alphabet of the class dating from B.C. 280.(3)

With the alphabets of Latin origin, or those of the class to which our own belongs, they have no direct relation: except so far as the transliteration of the languages of India is a matter of importance to the rulers of India. With those of Greek and Phœnician origin the relations are closer. The Zend and Pehlevi, or Huzvaresh, the alphabets of the Parsee religions are so Sanskritic in respect to their vowel-system as to invest them with a character at variance with that of the class to which they belong, or the Phœnician.

The Sanskrit is the only language of this class which will again be referred to.

SECTION XXI.

GENERAL VIEW, ETC., ALPHABETS OF LATIN ORIGIN.

The alphabets of Latin origin are simply the Latin alphabet itself, with certain omissions and modifications; for genuine additions there are none. The diphthongs "æ" and "œ" are the nearest approaches to a new letter; but they are only approaches. The cedillac "ç" and other variations of figure are the same. Of these, however, and the like of them, along with diacritical and other marks, there is an abundance.

They are, in respect to their geographical distribution, the alphabets of Western Europe; but this means the Europe of the Western division of the Roman Empire, which again means the Europe of which the Christianity is that of the Western Church. In this we have the reason of their uniformity. They were extended from one language to another on a system, and under similar conditions; the influence being in most, perhaps in all cases, that of the Church. In writing then, we of course, take no cognizance of those languages and countries to which the extension of this alphabet is of wholly recent date; the cases which here present themselves being mere details in the history of some modern language, Spanish, French, Dutch, or English, as the case may be.

The languages which are thus represented belong to the following families—

1. The Latin itself—these being the Italian, the Spanish, the Portugese, and the French; and, of less importance, the Provençal and the Romane (Rumonsch) of the Grison districts of Switzerland. The Rumany of the Danubian Principalities belongs to this group. Its alphabet, however, is of Servian; that is, of Greek, origin. An attempt to change it for a modified form of the Latin is going on at the present moment; indeed it is in the Danubian Principalities

3. For the alphabet and the coins of this period in the north of Persia and the north-western parts of India, the reader is referred to Wilson's "Ariana Antiqua."

that the greatest experiments connected with phonetic spelling is going on. At the same time, it is an experiment in Transliteration, or Metagraphy, rather than in pure Phoneticism.

2. The British and Irish Gaelic of the Keltic class.

3. The German, Dutch, English, and Scandinavian forms of speech; the class to which they belong being the Teutonic.

4. The languages of the Roman Catholic populations of the Slavonic family, that is, the Bohemians, the Poles, the Carinthians and Dalmatians, etc.

5. The Lett and Lithuanic of Livonia, Curland, and Lithuania.

6. The Magyar language of Hungary; the word *Magyar* meaning *Hungarian* in the most limited sense of the term. The languages of Hungary, if we use the word in either its geographical or its political sense, are, taken collectively, other than Magyar: and so are the alphabets. Thus the Slovak of the North West is Tshek, or Bohemian, in respect to its writing, and nearly so in respect to its spoken language; in other words it is a provincial form of speech of which the Bohemian is the standard. On the North East the Ruthenians, whose language is that of Little Russia are numerous. On the South East there is a strong Servian element; while, in Croatia the language is akin to that of Dalmatia, and, when it is written at all, written like the Dalmatian and the Carinthian. Besides these, there is the German of the towns, and the Wallachian of the country districts of Transylvania. The *Magyar*, then, is the language of the Hungarians Proper; and it has long been known as a language of the Fin or Illyrian family; with its nearest congeners in Northern Europe and Siberia.

The alphabet, however, is more Slavonic than the language. Its letters are Latin; but the principles by which they are combined into diagraphs is more Slavonic than aught else. In the use, however, of the letter *s*, the Magyars stand alone. It is sounded as *sh*; so that in order to denote the ordinary sound, recourse is had to a combination; and this is *sz*.

7. Of the Fin, Lap, and a few other alphabets of this class, notice will be taken hereafter.

SECTION XXII.

THE LATIN ALPHABET.

The Phœnician prototype from which the Greek originated, was also the original of the Latin; the Latin, however, was only one alphabet out of four, or perhaps five or six, which extended beyond the Adriatic. There are inscriptions in Spain which indicate what is properly called an *Iberian* form of the Phœnician. There was, probably, a similar modification of it for *Gaul;* unless this, as is very probable, was simply the Greek of Marseilles. There was an *Etruscan* alphabet for Italy; the language to which it was applied

being of uncertain origin; but which, from no point of view, was Latin. Lastly, there were either three alphabets, or three modifications of the same alphabet, for the allied dialects of the Oscan, the Umbrian, and the Latin; and besides these, certain alphabets for certain inscriptions, the language and import of which have yet to be determined.

The two points connected with the Latin which are, at one and the same time, sufficiently general and sufficiently separated from what follows to claim notice here, are—

1. The separation of the numerical from the phonetic power of the letters. *A* was simply, in Latin, the sign of a sound. In Greek it was the numeral 1 as well. How much the notation of the number lost by the practice of the Italian method of substituting such clumsy signs as I, II, III, IV, etc. for letters, it is for the mathematician to decide. It was certainly a gain to the alphabet; indeed, the alphabet for the first time, now came to be purely alphabetic. The result of this was, that, in the Latin alphabet, the condition of order or sequence in the arrangement of the A, B, C ceased to be imperative. As the Latin arrangement is that of ninety-nine dictionaries and Encyclopædias out of a hundred, we may say that the "*dictionary* alphabet" is the Latin alphabet.

2. The Latin is the alphabet of the printing-press.

All beyond this will show itself as we follow the other characteristics of the Latin in the investigation of the details of its application.

SECTION XXIII.

THE LATIN ALPHABET—THE ORDER OF THE LETTERS.

Both the Greek and the Latin alphabets must be supposed to have originally ended with the letter *tau*, or *t*: for so the Hebrew alphabet ends. But beyond *t* there are the five additional letters Υ υ, Φ φ, Χ χ, Ψ ψ, Ω ω, in Greek; and in Latin, U, u: V, v: X, x; Y, y; Z, z. How the Greek got them is doubtful; for the doctrine that they can be ascribed to certain specified inventors is insufficiently supported by evidence; though the claims of Simonides to have been an innovator or improver, deserve attention. In Latin the last four seem to have been introduced from the Greek; and, as they formed no part of the original alphabet, to have been relegated to the end. This is manifestly the case with *z*, as the Greek *Zeta*, or the Hebrew *Zain*, stands seventh in those alphabets. The Romans could venture on an alteration of this kind with impunity; inasmuch as their alphabet consisted of letters only, whereas those of the Greeks and Hebrews consisted of both letters and numerals; or rather, of signs which served in both capacities; and for which some regular order was a necessity.

Z, *z*, is the letter to which this explanation applies most conspicuously. With *Y*, *y*, the case is less clear. *Y* agrees exactly

with the Greek ψ in place. It agrees, to some extent, in form. In power it disagrees altogether. Nevertheless, the two signs are connected in origin, though signs of a different import. *X*, *x*, iz the Greek ξ (*xi*) the Hebrew *Samech*, which, in the first instance, the Latin alphabet either ignored or neglected to keep. It took the *form*, however, of X, χ (*Khi*,) the letter with which it corresponded in place, though with a different import. For the two remaining letters, Φ, φ, and *V*, *v* and ϒ, *υ*, *U*, *u* we may probably claim an independent origin in each alphabet, or, at any rate, an early one of obscure origin; for notwithstanding the extent to which *U*, *u* and *V*, *v* seem to be mere varieties of the same letter, (one for the purposes of ordinary writing, the other for inscriptions,) I cannot but think that they stand in the same relation to one another as *υ* and φ in Greek.

More important, however, than the consideration of the order, is that of—

SECTION XXIV.

THE MERITS OF THE LATIN ALPHABET.

The merits of the Latin Alphabet are as follows:

1. It emancipated itself from the connexion with the numeral system; but the freedom thus created for the classification of the letters according to their affinities was never carried onward toward its legitimate results. A thorough classification of this kind is found in the Sanskrit only.

2. It improved the diacritical mark (') as the sign of a breathing, or as an aspirate, into the truly alphabetic letter *H*, *h*. This is the only genuine new letter it has given us. It was, however, bought at a price. By gaining a sign for the aspirate they lost one for the short *e* (*Epsilon*.)

3. It kept the letter wanted thus preserving, for subsequent use in Western Europe, the letter *F*, *f*; which was the Hebrew *Vau*, which the Greeks allowed to become obsolete as a letter, though they kept it as a numeral.

4. It rejected, in the first instance at least, the compendium *X*, *x*: though, under Greek influence, it took it back afterwards. Upon *Q*, *q* more will be said hereafter.

Subject to these reservations, all these were movements in the right direction.

SECTION XXV.

THE DEMERITS OF THE LATIN ALPHABET.

The very fact of new letters being introduced from the Greek for the purpose of spelling words of Greek origin, tells us, in unmistakeable language, that the Etymological Principle has now been recognized.

The loss of the sign for the Greek *Epsilon* was, as has just been stated, the price of the letter *H, h*. The difference between the long and short *O, o*; the *Omikron* and *Omega* of the Greek, was in like manner left unexpressed.

The letter *H h*, so long as it kept its proper place, was a good servant; when it got beyond it, a bad master. The misapplication of it has been the source of three serious evils; for it has spread from the Latin to most of the languages derived from it; where it has affected not only the native words, but even such Greek ones as may have been introduced into it;—words in the spelling of which it is singularly inappropriate.

1. *Simple misrepresentation.*—For this it is when we imagine that the sound of the *ph* in *philosophy*, etc., is really the result of a *bona fide* combination of *p* + *h*, etc. That it is allied to the sound of *p* is true; but it is equally true that, neither wholly nor in part, is it the same. Nor is the difference the result of any addition of *h*; though the prolongation of the breathing has something (much indeed) to do with it. The sound, in short, is a simple one; one incapable either of being decomposed into its parts, or built-up out of the combination of any two independent articulations. If it were otherwise, and if the letter *h* accurately represented the difference, the sound which stands in the same relation to *b* should be spelt on the same principle; and *v* be expressed by *bh*; in which case *vase* would be written *bhase* even as *fase* is *phase*. We know that, practically, this is not the case with *b*; but we should, also, know that it is not the case, theoretically, with *p*.

2. *The diversion of the combination from its real power.*—When the *real* sound of a consonant followed by *h* has to be represented, confusion arises. Such is the case in words like *haphazard, inkhorn, nuthook* and *hogshead*; where the second element begins with an aspirate. That this ambiguity can be abated by the insertion of a hyphen between the two contiguous letters is certain; for we can write *hap-hazard, nut-hook*, and the like. The expedient, however, simple though it be, is one which is unnecessarily forced upon us.

In compounds where not only the second element begins with an *h*, but the first *ends* in one, the objection is stronger. In words like *Bathampton* (so far as the elements are *Bath* and *Hampton*), *Southampton*, the *h* does double duty; and, in more cases than one, uncertainty as to the true elements of the compound has arisen.

3. *The establishment of a precedent for digraphs.*—This is

——— the head and front of the offending.

The preceding evils have been mere matters of detail. The one now under notice is the establishment of a vicious and pernicious principle. The combinations *ph, th,* and *ch,* as the Latin equivalents to Φ, Θ, and Χ, are the fathers of all subsequent digraphs; the protoplasts of the family of the Makeshifts.

SECTION XXVI.

THE SUBSTITUTION OF THE LETTER C FOR K—K AND S AS SOUNDS.

How *c* came to be used in the Latin Alphabet to the practical exclusion of *k* is a matter connected with the history of the alphabet which need not at present be gone into. We shall best appreciate the full import of the substitution by seeing what it has led to.

C by no means stands alone. This we cannot too closely attend to. What applies to *c* applies to other letters as well: in short, *c* as a letter, is pre-eminently a representative one.

In both the compendiums of the English alphabet, *q* and *x*, the sound of *c* enters.

In *most* digraphs we have either *c* or *h*, or both.

In the system of orthographical expedients, *c* is more conspicuous than all the other letters put together.

Let us begin with what is a good groundwork in all questions of the kind, provided that we can get it; a fact of Language; of Language itself as opposed to spelling, or the mere representation of language; a fact in the history of speaking, not merely of writing, a fact appertaining to the real object rather than to the picture of it. Let the language be what it may, it is a fact that wherever we have the sound of the *k* as in *king*, it is always likely, sooner or later, to be converted into the sound of the *s* in *sing*; or if not this exactly, into something akin to it,—into that of the *ch* in *chest*, or the *j* in *jest*, or something wherein the sound of *s* or its fellow-sibilant *sh*, enters. For what is the *ch* in *chest* but *tsh*, and what is the *j* in *jest* but *dzh*; and what is *sh* but *s* with a modification, or *zh* but a modification of *z* which is a sonant *s*? To *s*, then, in some shape or other every sound of *k* in existence has a tendency to be reduced. The process may be slow, or it may be quick. There are words in which it has not yet been completed; there are words in which it has not yet begun; and there are words in which it never may begin, or words which will be sounded with *k* until the language to which they belong is extinct. Still there is the tendency; while, on the other hand, there are words in which the *k* may have been changed three thousand years ago, or before the oldest alphabetical record in existence.

The change, then, or the tendency towards it, is a fact in language; the representation of it is a fact in orthography. The two may or may not coincide. If they do not, there is the risk of confusion sooner or later. At present, however, the fact in language is the only one under notice.

The first step in the investigation of this lies in the difference between the broad *k* and the small vowels—*a, o, u* on the one side, and *e i*, (and *y*) on the other. We know what happens to these empirically. Before the broad ones, *c* is sounded as *k*; before the small

ones as *s*. But they were not always so pronounced. If they were, why was the *s* used in spelling? The *s* sign existed. Why was the *c* necessary? Because words which once had the sound of *k* no longer retained it; and because words which now have that of *s* had it not when they were first spelt. There is something, then, *non-*-natural in this use of *c* = *s*: and the reason of it lies in the fact that the change of sound and the expression of it in spelling have not coincided. At present, however, the difference between a broad and a small vowel upon the sound of the letter by which they are preceded is the question in hand.

K before a small vowel has a tendency to become *s*. Has *k* the same tendency before a broad one? I think not. *Kop* will not *directly* become *sop*, *shop*, or *tshop* (*chop*); and the same applies to *ka* and *ku—not directly*. But here comes in the influence of the semi-vowel *y*. Now there *is* a tendency to say *kyard* for *kard* (*card*); and *kyind* for *kind*, even with a small vowel. The result may be a vulgarism, a Cockneyism, or the like. But, be it what it may, the change may be either introduced or kept up by so many speakers as to constitute a difference of dialect; and if that dialect happen to become the dialect out of which the literary language is developed, it becomes an error which corrects itself, a wrong which, by precedent and prescription, ends in constituting a right. It is a prophecy which fulfils its own accomplishment. Such, with the letter *h*, is the case with no smaller a language than the Italian. The literary Italian is the Florentine or Tuscan. But the Florentines (so to say) dropped their *h's* (*Aitches*). Before, however, the practice was noted and condemned as a vulgarism the dialect had become predominant, and the practice established. Hence, while it is a shocking thing to "*exasperate*" an aitch in English, it is equally objectionable to sound one in Italian.

But *y* after *k* comports itself as a small vowel; so that, when once *kard* (*card*) is sounded *kyard*, it is in the same predicament as *kird*. That the subsequent details of the change are different for the two combinations will be shown in the sequel: nor will the whole of them be exhibited. *Kyard*, does not, *directly*, become *sard*. It rather becomes *ksard* and *tshard*. It is submitted, however, that, as a fact in language, this is an adequate notice of the principle by which it is determined.

What we have now to investigate is the result of these tendencies, and the extent to which they may affect a language. This depends, mainly, upon the proportion which the sounds of *k* and *s* bear to those of the rest of the alphabet. The greater the share they take in the formation of any particular tongue the greater is the amount of their possible changes; so that here again we are about to be engaged with a fact of language as opposed to one of orthography.

C has already been called a representative letter. But it is this mainly on the strength of its two-sided relations towards *k* and *s*.

It is in these that we must seek the realities of the question before us. *K* and *s* represent actual articulations, true elementary sounds, genuine consonants. *C* merely stands for *s* or *k* as the case may be. *C*, taken by itself, has no reality; and, except so far as its sounds are those of *k* or *s* it has no relations to any other letters. On the other hand, however, the relations of *k* and *s* are those of *c* also: and we shall now see that these are numerous. *K* has its congeners, and so has *s*, so that each forms part of a system.

Herein, *k* stands to *g* (as in *gate*), as *p* stands to *b*, and as *t* to *d*.[4]

But *p* and *b*, *t* and *d* have, respectively, and as pairs, certain relations to *f*, *v* and *th* (both in *thin* and *thine*). Such relations, also, have *k* and *g* to a specific pair of sounds, to which they stand, each to each, as *p* to *f*, and *b* to *v*, etc. These sounds are not found in the English language: neither are they the sounds of the so-called gutturals *ch* and *gh*. What they are will soon be seen.

The *P*-series, as we may conveniently call it, runs through *v* into *w*, and thence, into *u* and the *broad* vowels.

The *K*-series runs, through the two un-English sounds, into *y*, and thence, into *i* and the small vowels.

More than this, the aspirate *h* is allied to both *k* and *g*. In English, then, we have the sequence *ha*, *ka*, *ga*, (—), (—), and *ya*; allied sounds. They are five in number; and, if we had the analogues of *f* and *v*, they would amount to seven. Now every member of this group shares with *k* its tendency to change according to the character of the sounds with which it comes into contact.

S stands alone as little as *k*; being part of the series *sa*, *sha*, *za*, *zha*.

Followed by *y*, *s* and *z* have a tendency to become *sh* and *zh*; as *syoor=shure*, *zyoor=zhure*. This is common in English, though the spelling conceals it. *U*, however, in *sure*, and *z* in *azure*, are sounded *yoo*. *K*+*y*, and *g*+*y* have a tendency to become *ksh* and *gzh*. This, however, is not well exemplified in English; though the change is so important that it will command much of our attention in the sequel. *T*+*y* has a tendency to become *tsh*. The *u* in *nature=yoo*, and the sound is *na-tshur*.

D+*y* has a tendency (though not so strong as it was in the preceding instance) to become *dzh* (or *j*). The diphthong *ew*, when pronounced *yoo*, gives us not unfrequently the sound *jew* for *dew*. This is a vulgarism; but the allied change in *nature* is very good English, or if not, the change by which it is brought about is a genuine process of language in general, and not a peculiarity of any one dialect or language in particular.

Such, then, is the basis in philology of the changes which the sound of *k* may undergo, and of the extent to which an adequate or inadequate, accurate or inaccurate, representation of them by letters may affect the orthography of a language. It is manifest that in

4. Here, as elsewhere, there is sacrifice to conciseness. *K*, *g*, or *p*, etc., means the *sound* of *k*, *g*, or *p*, etc.

k and *s*, taken separately, we have the elements of a series of changes which may extend itself to more than half the consonants of the alphabet; a change which, without any additional elements of disorder is one of vast magnitude.

For the orthographical expression of this the one thing needful is simplicity and singleness of purpose; by which I mean an absolute neglect of every secondary aim: such as that of indicating the history or origin of a word as well as its sound. The simple representation of this would tax the resources of the very best of alphabets. For anything beyond—anything in the way of etymology, a price must be paid, and the little that is gained on the one hand is more than counterbalanced by a loss on the other.

If *k* and *s*, then, even when they stand alone, create difficulties; what will it be when a third letter, *c*, is introduced (so to say) between them; and, with no definite power of its own, is sometimes the equivalent of the former, sometimes of the latter? It will represent each of them in their numerous relations to the other members of the sound-system; and, in doing it, it will just become a letter of more importance than all the others of the alphabet put together. I do not wish to have either the credit or the contrary, of deducing that enormous amount of disorder and confusion which is the undoubted opprobrium of the English system of spelling, from any single cause; or, indeed, from a few causes. I have no ambition of showing that everything which the orthographical reformers complain of is the misfortune rather than the fault of our alphabet, which if it had not been derived so exclusively from the Latin, and if the speakers of that language had not been so prejudiced against the letter *k*, would have been a very tolerable one. Least of all do I imagine that by simply ejecting *c*, or by using it with a change of import, the thousand-and-one chronic and complicated evils of our orthography would be dispelled. All I pretend to indicate is the extent to which a single letter may contain within itself the faults and demerits of many. This means that having dealt with the power of *k* and *s* as *sounds*, we have now to consider *c* as a *letter*; by which, under certain conditions, sometimes the one, and sometimes the other of the two is represented.

SECTION XXVII.

THE SUBSTITUTION OF *C* FOR *K*—*C* AS A LETTER.

We shall see, to some extent, what *c* is as a letter by contrasting it with any of the ordinary ones, let us say with *b*. *B* is *b* always and everywhere. It is this at both the beginning and the middle of *Babel*. It is this at both the beginning and the end of *blab*. Having nothing to do with what it either precedes or follows, it is always a self-sustained and self-supporting letter,—just what a letter should be. The most that can be said against it is, that it is some-

times silent, as in *subtle*, and *debtor*. Even here, however, it is either *b* or nothing: in other words it has nothing equivocal or ambiguous about it. *C*, on the contrary, is nothing of the kind. It depends on its place and its relations for its power: the letter with which it may best be compared being *q*.

Q, if we take it as we find it, as a mere letter in the alphabet, (spelt *cue*,) is nothing as a part of a word. Its power, as such, depends upon what follows: and it is always followed by *u*. This is, perhaps, the only rule in English spelling to which there is no exception. *Q*, then, is no genuine letter. It is merely a part of a combination. But it is scarcely even this. The *u* must be followed by a vowel. We can pronounce *queen*, or *quick*; but we cannot pronounce *qun*, or *quck*. *Q* then is not exactly *q*+*u*. It is rather *q* *plus* half of *w*. Should this seem a piece of over-refinement, the main fact still stands out conspicuously. *Q* is no self-sustained and self-supporting letter. It is a part of a sign which depends upon what follows it.

And so it is with *c*, though, of course, with a difference of detail. *C*, by itself, is nothing; or, what is much the same, it is one of two things. Followed by *a*, *o*, or *u* (a broad vowel) or by a consonant, it is *k*. Followed by a narrow, slender, or small vowel, that is, by *e*, *i*, or *y*, it is *s*. It is nothing when it stands alone; nothing without its determinant. *C*, writes Johnson, "has no *determinate* sound—and never ends a word," a statement which has been enlarged on by Nares in his Orthoepy, and by Todd who criticises Nares. Nares, after remarking that Johnson reduces his own theory to practice, and always writes *frantick*, *musick*, etc., suggests that the better reason is to be found in the old habit of writing *e* at the end of words as *sticke*, *blocke*, and *musicke*. But this does not account for the final *e* itself. In words of French origin it may be attributed to the *e* mute. In words of Anglo-Saxon origin it may be the sign of the dative case in substantives; or it may represent the *-an* of the definite adjective; for the adjective in the language of Alfred and Ælfric ended in *-an* when it was preceded by the definite article; a point of great importance in the reading of Chaucer. This became *-en*, and later still *e*. Eventually it became mute: but not till after the time of Chaucer. Still there was no final *e* in the nominative case, and in many other situations; so that, when it is found here, it must be considered as the extension, by a false analogy, of the sign of the dative termination. However, Nares writes, "As long as that vowel retained any sound, its regular effect, without the intervention of *k*, would have been the softening of the *c*, even if doubled." Hence, he finds in *ck* "a compromise between the sound and etymology." Nevertheless, the principle, as he ventures to prophecy, is not destined to stand against the power of custom; so that he approves the forms *demoniac*, *prosaic*, *music*, *antic*, etc. The longer the word the sooner the change will prevail; because in monosyllables, like *stick*, *sick*, etc., where

"a single letter forms the fourth or fifth part of a word, the eye is not easily reconciled to the loss of the *k*." He, then, gives a list of *dis*syllables,—*arrac*, *barrack*, *haddock*, *paddock*, etc., observing that most of them end in *-ock*; and that in trisyllables the *k* is wholly dropped; compounds like *candlestick*, *laughingstock*, *planetstruck*, etc., being, so far as the final *s* is concerned, monosyllabic. This, upon the whole, is sound criticism; and, what is more, the remarks are suggestive. When Nares tells us that Johnson kept his own rule in practice, he tells us something of the extent to which the lexicographer wrote as a logician rather than as a philologist. He is uniform in the use of the *k* after the *c* in words like "frantic*k*, music*k*, comic*k*," and the like. The practice, of course, was what he found, but he applied it consistently. As a scholar, however, he did it with his eyes open. He well knew the valid philological reasons against it. He knew that, whether derived directly or not from the Latin, the words, as members of a class, were radically, fundamentally, and originally Greek. He knew that *-ic* was a Greek formative. He knew that, as the representative of a Greek sound, *k* was the right and *c* the wrong sign or letter. He knew that the *ĭ* was short; and that, on both Greek and Latin principles, the fact of its being followed by *two* consonants would make it long by position. Yet, for all this, he used the two letters; one of which was a Greek one. It is impossible to say that he may not have thought that this was the best method of showing that the *ĭ* was short: and that if he had written "com*ic*, mus*ic*," etc., the words might have been read "com*eek*, mus*eec*;" a danger by no means imaginary; inasmuch as the *French* (Latin at second, and Greek at third, hand) orthography gave us "com*ique* and mus*ique*." All this, I say, he *may* have thought. He appears, however, to have acted (as has been suggested) on the logical principle. If *c* has no *determinate* sound of its own, and if the doctrine to that effect is to be of general application, it must *always* be followed by something —even at the end of a word: since *c* without a following is *c* without a determinant. Hence, even when not wanted, something must be tacked on to it: so that, when final or followed by nothing, it must not be allowed to exist. This seems to me to have been Johnson's principle. At present, however, we write "mus*ic*, com*ic*, frant*ic*," and the like; having so far departed from Johnson's rule, as inferred from his language and practice (for we do not find it *totidem verbis*,) as to treat *c* when followed by *nothing*, as if it were followed by a broad vowel, *i.e.*, as *k*. *K*, then, we may consider to be its natural sound; as is, doubtless, the case.

I have called Nares's views suggestive; and the remark which has just been criticised suggests Johnson's way of looking at the question; and the opinion of Johnson is no small matter. We should do our best to see what it rests on; especially when, as in the case before us, his practice has been set aside. It is just possible that if some timid innovator, from the north of the Tweed, or from the sis-

ter island, had ventured to suggest that the simple *c* best preserved the etymology, and had received for an answer some such sentence as, "Nonsense sir; clear your head of cant, sir; you don't see your way, sir; *c* has no determinate power as a letter, sir, and when there is no determinant there is no letter for you to talk about;" and if such an answer had come down in the pages of Boswell, we might be writing "musi*ck*," and "comi*ck*," and "franti*ck*," and what not, at the present moment. It is not what is right or wrong, but what certain men choose to say about them that (for a time at least) determines greater events than the use of *c* at the end of a word.

In his remarks on the combination *ck* at the end of a monosyllable, Nares saw something beyond the mere fact of the word in which it occurred being a short one. A vowel followed by a single consonant *looks* longer than one followed by two; inasmuch as it constitutes a larger part of the syllable. In *tic* or *tik* the *i* is one-third of the whole combination; in *tick* it is a fourth. It is only to the reader that it does this, and it is only to the eye that the difference is made sensible. To the ear, *tic*, *tik*, and *tick* are identical. It is to the eye, however, to which spelling, writing, or orthography, addresses itself; and in the investigation of the origin of the practice of indicating the shortness of the vowel by doubling the consonant which follows, the *visible* relation of a vowel to the remainder of the syllable is a very important consideration. Whether Nares's suggestion applies to the particular words under notice is another question.

Unfortunately for the reader the question is one on which there is much more to be said. It is necessary, however, to put the real conditions of it in their true form. There *is* something—indeed, there is a great deal—in Nares's distinction between monosyllables and the longer words. It is referrable, however, to another class of facts. As a general rule the monosyllables and dissyllables in *c* or *k* belong to different languages, and are amenable to different rules in the way of grammar. As a general rule, the monosyllables are English; and as a universal rule they are radical, fundamental, or (if we prefer the term) crude, forms: or in other words, they have no secondary elements attached to them. Yet to the attachment of such elements they are pre-eminently liable. The commonest of these are *ish* and *y* for adjectives; *ing* (as in the present participle) for verbs. Now these three begin with a small vowel, and they constitute, with a few more, nearly the whole class. It follows then that if *bleak* or *break* be converted into "bleak-*ish*" or "break-*ing*," etc, and be spelt with a simple *c*, they run the risk of being read "blea*s*-*ish*, brea*s*-*ing*;" whereas if they be written "blea*ck*," or "brea*ck*," we have a conflict between the two opposing principles; of that by which we indicate the *longness* of a vowel by either doubling it or combining it with another, and that by which we indicate its shortness by doubling the consonant which follows it. When the vowel is actually short we must, perforce, do this, hence "thick, thick-*ish*."

The words of more than one syllable however, are, as a rule, of Latin or Greek origin, and the second syllable is non-radical: as (for example,) "com-*ic*," the adjectival derivative of *κφμη*. Here, then, we have the adjective ready made: and the only danger that lies before us is that of a secondary affix being required which shall begin with *i* or *e*. Such would be the comparative or superlative degree; "comic-*er*, comic-*est*;" wherein there is a danger of their being sounded as *s*. The danger, however, is unreal. We abstain from such comparatives and superlatives. We eschew them. We ignore them. We say "*more comic*," or "*most comic*," instead. The degrees of comparison, however, are not the rocks on which we may possibly split. From every adjective we may get an adverb to match. What if it begin with a small vowel? The danger threatens us again. But the sign of the English adverb does *not* so begin. It is the affix *ly*; so that we may say if we like, *comicly*; and that without fear of risks. But we do not, though we may, do this. We say "comic-*ally*;" taking as our basis, not the actual Greek form *κῶμικος*, but the possible Latin form *comicalis*; a form which may or may not exist.

There is nothing to fear then, in letting *dis*syllables end in *c*, but a great deal to fear in letting *mono*syllables do so.

It is scarcely necessary to guard the reader against taking the last statement at more than it is worth. It is, in no respect, a defence of the *c* in words like "comic" in general. It neither states nor hints that *c* is as good a letter as *k*. All that it means is, that "comic" is a better spelt word than "comic*k*:" and the illustration it supplies is one of the text of Nares exclusively. *C* is better than *ck*. This is what applies to the particular question under notice; and it applies to nothing else directly, So far as it has any secondary application it must be taken with what accompanies it, and with much of what will follow it. It is an instance of what is required if the short-comings of the present manner of spelling are to be made good by the exposition of rules. That they are reducible to rules is admitted. But the rules themselves, even in the most compendious expositions, would take up more space than the whole of the rest of the grammar. Neither are they either applicable or intelligible without much previous knowledge of a wide and discursive character. Hence, when we get them, the only students whom they help are those to whom help is superfluous. So far, however, as the exposition of the complex and unmanageable character of the system of orthographic expedients goes—a system which first gives us *c* in place of *k* for the sake of indicating a fact in etymology, and then an artificial combination to prevent it being sounded like *s*, and then a host more of the same kind,—we are far from the end of it. When the vowel is *short*, as in *thick*, we must use two letters; since either "thic-*ish*" or "thik-*ish*" would run the risk of being sounded "thike*ish*." Akin to this are words like "convo*ke*," "provo*ke*," etc., where there is but one vowel and that a *long* one. Write

"convo*k*" (or "convo*c*") "provo*k*" (or "provo*c*") and the length of the vowel is uncertain. The result is the choice of certain expedients. You may double the *o*; but the *o* so doubled has every chance of being sounded as *ū*. You may prefix an *a* as in "co*a*l;" and so get "prov*oa*k," a form which has actually existed, though now obsolete. "Provo*ke*," etc., has superseded it; so that it and its congeners stand, at the present moment, as monuments of the vitality, usefulness, and indispensability of the irrepressible *k*.

Naturam expellas furcâ, tamen usque recurret.

You may, however, take refuge in *q*, and after the French fashion, write "provo*que*," There are plenty of expedients. The best use, however, we can put them to, is to leave them alone—to make ourselves independent of them. The real remedy for complications of this kind is the sign for a short vowel, as opposed to a long one.

This relative or conditional power of *c* is a fact which affects other languages besides the English: indeed, the disposition to use it at the expense of *k* is no genuine characteristic of any German language. Taken by ourselves we have no prejudice against *k*. When we avoid it, it is because Latin influences have warped our natural impartiality. The extent, however, of this predilection for one letter, combined with the eschewal of the other, will show that, in some cases, at least, it has not been in favor with the etymological, derivational, or historic principle in spelling. In some languages the rule that *c* before a broad vowel, is *k*, and before a small one *s*, is absolute, or nearly so: so that "*c*an, *c*on," or "*c*un," is always "*k*an, *k*on," or "*k*un," and "*c*en, *c*in," or "*c*yn," always "*s*en, *s*in," or "*s*yn." When this is the case all goes smoothly. But sometimes *c* before *a* is sounded as *s*, and sometimes before *i* or *e* as *k*. We have seen what comes of this in the French. In order to spell *sa* with a *c*, recourse is had to the cedilla "ç:" and in order to spell *ki* at all, nothing short of *qu* will suffice, as in *qui*, *quitter*, etc.

Such is our notice of *c* so far as it displaces *k*. But it also does the same with *s*, though only exceptionally, accidentally, and in a few cases. The words which illustrate this change fall into two small classes:—

1. Those like "on*ce*" and "when*ce*."
2. Those like "mi*ce*" and "pen*ce*." Each of these divisions is subdivided.

1. (*a*) *Once*, *twice*, and *thrice* are simply misspelt forms of *ones*, *twies*, and *thries*, the ordinary genitive or possessive cases of *one*, *two*, and *three*. In syntax they are of course adverbs, but adverbs originating in cases have long been recognised. "Unawar*es*, toward*s*, backward*s*, need*s*," (of necessity, as in "Needs must go when the devil drives,") are words of the same class.

(*b*) In like manner "when*ce*, hen*ce*," and "then*ce*" are from "when*nes*" (or "wha*nnes*"), "hen*nes*" and "then*nes*," the only difference between them and "on*ce*," etc., being that the numerals

are derived from the root itself; the words denoting direction in place from a previous case—*when*, *hen*, and *then*.

2. (*a*) In *mice* and *lice*, the plurals of *mouse* and *louse*, the *s* which the *c* represents is not the *s* of "fâther*s*, book*s*," etc., *i.e.*, not the *s* which stands as the sign of the plural number. The plural, or rather collective, character of the form is denoted by the *i*, or rather by the change of vowel in general: the *c* is the *s* of the root.

(*b*) In "di*ce*" and "pen*ce*" the origin of the *c* is different, for it *is* the sign of the plural or collective number, as truly as if the words were written *dyes* and *pennies*.

The explanation of this substitution of *c* for *s* is not very distant. If the words under notice, after the loss of the vowel *e*, etc., were spelt in the ordinary manner, *i.e.* as *on's*, *two's*, *three's*, *when's*, *hen's*, *then's*, *lyes*, *myes*, *dyes*, and *penns*, they would run the chance of being pronounced *on'z*, *two'z*, *threez*, *whenz*, *penz*, *thenz*, *lyez*, *myez*, *dyez*, and *pennz*, like the sound, though not the spelling, of *boys*, *hens*, and a whole host of other words. Now *c* suggests no such confusion. But *c* standing alone is either *k* or nothing. To fit it, then, for doing duty, the mute *e* is appended, the result being that *-ce* spells *s*.

The result of all this is manifest. The true pronunciation of the adverbs and the first two plurals is preserved, while *dice* and *pence* are, respectively, differentiated from *dyes* (for coining) and *pennies*: in other words, a collective rather than plural form is developed. Such being the results, we infer from them something like conscious contrivance on the part of some one; yet so dark is the history of it that we are almost tempted to look upon it as the growth of language itself, working through some such abstraction as the soul, spirit, or organic force of its orthography: in other words, some such an abstraction as an orthography without orthographists.

Now if this unnecessary use of *-c-* were abolished, it would not rise to the dignity of a Phonetic reform. On the other hand, it would be something better than the mere correction of a blunder. Upon ordinary principles the spelling is defensible: inasmuch as, upon ordinary principles, the only objection to it is that it is an unnecessary expenditure of power. As it happens, *se* would have done as well; for *onse*, *whense*, and *mise*, would have been pronounced like *geese*; in which the *s* retains its true power. We do not call *geese* *geeze*, nor should we call *mise mize*.

Most of these forms may be condemned at once, simply on the ground of being unnecessary and gratuitous. But we may go further, and denounce them as violations of the etymological system. This, however, at the first view, we are forbidden to do; for of that system we are the impugners rather than the upholders. Be it so. We denounce them, nevertheless, as blunders; as violations of the system to which they are meant to be subservient. But this is not all. It is not pretended that the etymological principle is an evil in itself. On the contrary, if out of two ways of spelling a word pho-

netically, one will give us the etymology as well as the sound, the one which does so is the better of the two : the only condition being that nothing in the way of Phonēsis be sacrificed to it. With the words under notice, however, there is not only a sacrifice, but an unnecessary one ; indeed one which, according to its own principles, has a tendency to mislead us. "Who*se*" stands for the genitive, or possessive case of *who :* the real spelling, according to existing principles, is "who*'s*" or (perhaps) "who*es* :" for *'s* is the sign of the genitive case all the world over, and it is, to say the least, a very strange etymology to spell as if it ended in *e*.

When *c* before a small vowel is preceded by *s*, the combination, so far as its sound is concerned, is simply that of *ss*, which is that of *s* singly. *Sciatica, science, sciolist*, etc., may, as *sounds*, be spelt with *s* alone, or *c* alone : *i.e.* either *ciatica, cience, ciolist*, or *siatica, sience, siolist*. The function of *c*, however, is to suggest the Latin or Greek origin of the words ; though when the word is *directly* from the Greek it is out of place. The pronunciation here is pretty regular ; indeed when the word is actually Latin, as in *scire facias, scintilla*, etc., the *c* is silent. The second letter, no matter whether *c* or *s*, is merely a superfluity ; and its presence is noted simply because it gives us a piece of etymological spelling with a *minimum* sacrifice of the primary object of orthography. It is an example of the combination of the two principles in its most harmless form : and as such it has been recognized. Even here, however, it involves the necessity of a rule. Is *sc* always equal to *s?* Only before the small vowels. We can do nothing, then, without a qualification ; nothing even in the least obnoxious of combinations.

This, then, though the simplest and the most innocent of all the agents in the etymological system, requires a preliminary statement of certain conditions before it can be put into operation. But, even here, there are complications. It is only in the more modern orthography that this uniformity is preserved. When *skeleton* was spelt with a *c*, as it was in the days of men who were scholars as well as anatomists, and who knew that it came from the Greek word σκελος, as well as they knew the names of the bones of which it was composed, there was a notable difference between the powers of the first two letters. At that time *c* was sounded as *k* ; and the foregoing rule was inoperative ; or, at least, had a certain exception to it ; a fact which makes it no rule at all. However, the men who used the word kept up the connexion with the Greek, not by the means, but in spite, of the orthography ; and now the *k* has come out in its proper form. The mathematicians held less closely to the tradition and the etymology : and an isos*c*eles is called an i-sos*s*eles triangle. Yet both the name of the triangle, and the name of the bony framework of the body, come from the same source. It is, probably, by the association of ideas as determined by the identity of subject-matter that s*k*ull, originally s*c*ull, is now spelt with a *k*. It would be difficult to reduce this to a rule of any practical value. The

reason for it—a very different matter—has perhaps been suggested. At any rate, it gives us another instance of the irrepressibility of *k*.

SECTION XXVIII.

THE SUBSTITUTION OF *C* FOR *K* CONTINUED—*C* AS THE ELEMENT OF A DIGRAPH.

It is now time to consider *c* as the element of a digraph. Followed by *h* it gives us the combination *ch* as in *churl*, *chest*, *each*, etc. In *pitch*, *itch*, etc., it has exactly the same sound; though preceded by a *t;* in other words the combinations *ch* and *tch* are pronounced alike. In *witch* as opposed to *which*, the *t* serves to distinguish the name of a female wizard from that of the relative pronoun. In *pitch*, etc., we have no such differentiation.

In expressing the sound under notice by a combination of letters rather than by a single sign no harm is done, and no error committed: for there is no doubt as to its double character. For the *c* in "witch" write *s* and the real elements present themselves: viz., *tsh*, giving *tshest* for *chest*, *tshurl* for *churl*, and *eatsh* for *each*. For the digraph *sh* substitute a single sign and the word is spelt properly. It is only, however, in one language of the class under notice that this can be done; for there is only one in which *sh* is expressed by a single letter; that being the Magyar or Hungarian. Here *t* has its ordinary power; while *s* = *sh*. Hence *ts* = *tsh*, or the *tch* in *witch*. On the other hand, in German, where the equivalent to the English *sh* is *sch*, the combination runs up to four letters, and what we write *Dutch* appears in the fuller form *Deutsch*. In French, where *sh* is written *ch*, the combination *tch* is rare; indeed, it is only found in foreign words. When found, however, it represents the sound under notice. In Dutch and Swedish it is spelt *tj*; so that we may safely say not only that the real elements are *t* and *sh*, but that the *t* element, at least, is pretty generally recognized.

If this be the case why is it in Russian, and in more phonetic alphabets than one, treated as a single sound, and expressed by a single sign—*Ч* in Russian, and *Ć*, *ç* in the alphabet of the *Phonetic Journal?* The answer to this is part of a more general question than the one now under notice: and for the discussion of this it is reserved. All that is of present importance is the analysis of the combination, and the recognition of the sound of *t* as its chief element. It is *tsh* beyond doubt: though whether it should be treated as *tsh*, a single sound, or as *t* + *sh*, two sounds, is not so indubitable.

If such be the case, what, in the digraph *ch*, is represented by the *c*, and what by the *h?* Place for place, *c* = *t*; and place for place, *h* = *sh* or its equivalent. The connexion on either side is obscure. A connexion, however, actually exists, though it lies somewhat far back. It is founded upon a fact of generality in *language*, and not upon a mere arbitrary orthography.

Let us remember what often happens in words like *kind, kin, cow,* and others, where the sound of *k* is followed by a vowel. There are few of us who have not heard some one among our acquaintance insert the sound *y*, and say *kyind, kyin, kyow* and the like. Public men, especially on the stage, indulge in the practice, and *Punch*, with his fraternity, has more than once bantered them for doing so.

Now when once this habit has fairly set-in, and spread itself over a considerable portion of a language, a further change takes place, and the sound of *y* becomes that of *sh*. Hence, words like *kyind, kyow*, etc., become *kshind, kshow*. That this, at present, is a very rare combination in English is manifest: indeed we can scarcely get it at all without picking the *c* out of one syllable and the *sh* out of another: as is sometimes done with *election* = el-*ek*-*sh*un. In the Sanskrit, where one letter is thus sounded, *election* thus dissected (*ele-kshun*) is, in more than one grammar at least, the word which supplies the example.

The best, however, are to be found in the Scandinavian; not, however, the Danish of Denmark: though in the Danish of both Denmark and Norway the combination *kj* (= *ky*, or *cy*) is common —indeed conspicuously so. Its power, however, varies with the language.

There is not much room for rules here; nor, perhaps, much need of them; inasmuch as the words themselves thus spelt are not numerous; and, as such, may be learned in detail as easily as through the comprehension of a principle; the inculcation of which has never been, and apparently never will be, a favorite method with teachers. Nevertheless, the character of the combination is worth a short notice, the power attached to it being two-fold. The analysis, of course, gives us the sound of *s* + that of *ch*. But *ch* has, at least, two sounds, that of the *ch* in "patriar*ch*," and that of the *ch* in "*ch*est," the former being that of the simple *k*, the latter that of *t* + *sh*. Now as the *ch* which is sounded *k*, is held to represent the Greek X *Khi* (*Chi*, χ) it is fair to suppose that, to those at least who know Greek, the true pronunciation will present itself both naturally and uniformly; and such, indeed, is to a great extent, the fact. Words, however, like "*arch*bishop," tell us that even here there are exceptions. Saving these, however, we may see our way to something like a rule: and we know how to pronounce the word *school*. We may, indeed, congratulate ourselves in keeping closer to the Greek than the Germans, who sound it *shool*; though, like ourselves, they spell with a *ch* = *schule*. It is only, however, when the vowel is *broad* (*a, o, u*) that this pronunciation prevails. What is the practice when the vowel is a small or slender one,—when it is *e*, or *i*, or *y*? At the first view of this question it seems an easy matter to say that, in such a position, the sound of *k* disappears, and that the original rule as to the sound of *c* before a small vowel re-asserts itself, and takes its course; so that whatever else the digraph *ch* may denote under other conditions, it denotes nothing at all here.

It stands in the spelling, no doubt, but it has no orthographical function whatsoever; indeed, it addresses itself to the eye only, and to the eye it suggests a connection with the Greek letter Χ χ (*Chi*, *Khi*). If to this statement any explanation of the principle upon which the combination *sk* (spelt *sch*) when followed by a broad vowel is stable, whereas when followed by a small one, it is variable or evanescent, could be added, something like a rule, something indeed like a principle, would be arrived at.

The example by which this doctrine is illustrated is, of course, the word *schism*, with its derivatives *schismatic* and *schismatical*: and it is amply sufficient for an illustration. But will it give us a rule? Certainly not. The word *scheme* tells us this. The very most that *schism* gives us is a rule for the sound of *sch* before the particular vowel *i*. It is no rule for its power in other combinations. It is not even a rule for the small vowels; since it will not even apply to the *e* in *scheme*. How, then, does *ch* preceded by *s* comport itself? In *schism* it is simply ejected. When and under what conditions does it take its place? If it keep its place, what will be its power? If it disappear will it go alone, or will it carry with it the *h* by which it is followed?

In respect to the first part of the question, it may be said at once, that it will not retain its ordinary sound of *tsh;* though there is no very cogent reason why it should not do so. *Stshool*, and *stsholar* are, by no means, unpronounceable words; and although it is the practice in the English language to eschew the combination of the simple and compound sibilants, it is common enough in Russian, Polish, and their congeners of the Slavonic family. The German forms of speech, however, avoid the combination. This is well illustrated by the Swedish, where the combination *tj* is sounded *tsh*. In words, however, like *stjerna* = *star*, where it is preceded by *s*, the obnoxious combination presents itself: the result being that the three letters are pronounced like the English *sh*, that is, *stjerna* = *sherne*. It is not easy to say what has really been the fate of the *tj* in this change. It has not vanished wholly. If it had, the word would be sounded *serne*. It has not been changed into an *h*; for the *h* itself would be a piece of cacography. Somehow or other it has converted the sound of the first consonant, *s*, into that of the first in *shire*, and that is all that can be said about it. Such is the process in the Swedish: and it is to a certain extent a double one. It gives the sound of *sh*, but it might also give us the simple *s*. It may be, indeed, that such is actually the case; for it is quite possible that the practice of the Swedish language is not uniform, and that sometimes *stj* may develop *sh* and sometimes *s*. If so, it is so much the worse for those who learn to read Swedish; in other words, there is one complexity more; and the orthography is, *pro tanto*, the worse for it. However, in the Swedish this is *not* the case: so that in Swedish the reader who can spell out the sound of *stjerna* can spell out that of the words like it. Is this the case in English? The rule itself is

not unlike the Swedish one. In pronouncing *schism* and *schismatic* as *sizm* and *sizmatic* we ignore the *h* and sound the *sc* as in *scissors*. But does this establish a rule? We have seen that it fails to do this with *scheme* where the *ch* = *k*. Will these two words between them give us a rule; that is, will *scheme* tell us the power of *sche* wherever it may occur? We naturally expect that it will. But it will not. What do we learn from the word *schedule?* We certainly learn that the power of *sch* is very variable. The ordinary pronunciation gives, I believe, *shedule;* but both *skedule* after the manner of *scheme* and *seddule* have their supporters. *Schist*, a geological term, and as such, one of recent introduction, is certainly sounded *shist*; though, as in *schism*, the *ch* is followed by *i*. It is probable that the time at which the particular word was introduced into our language, the language from which it was *directly* and *immediately* taken, and the class of speakers who first approved and promulgated it, have more to do with the particular power which this unmanageable combination assumes, than anything relating to the constitution of the language itself. These, however, are just the conditions which it is most difficult to reduce to rule.

SECTION XXIX.

THE SUBSTITUTION OF *C* FOR *K* CONTINUED.—THE PARALLELISM BETWEEN *C* AND *G*, *CH* AND *J*.

Having hitherto treated *c* in its capacity of a substitute for *k*, as a single letter, we have said as much as is required concerning it; and, evidently, we have said a great deal. And we can see the reason why. We can see that if *c* had never come into the alphabet at all, a great many complexities and contrivances would have been avoided. We may believe that if it had come in concurrently with *k*, some of these might have been avoided. We may see, moreover, that either with *k* or without *k*, it would have been less effective, for bad, if it had been admitted without any reference to its use in indicating the connection of words like *city*, etc., with *civitas*, etc., that is, made subservient to the secondary object of etymology.

We have seen, however, that neither *k* nor *s* stands alone; and, also, that the nearest congeners of *k* are *g* and *z* respectively. Of these the former most especially commands our attention, because, to a certain extent, its history is parallel to that of *c*, and in certain points of detail, diverges from it. Both *c* and *g*, however, change their sound according to the broadness or slenderness of the vowel which follows them. The change, however, of *c* is the more constant. In *gig* and *gibberish* for instance, the *g* is sounded as in *gun*. Again, *c* as we know, changes to *s* (*city* = *sity*), and if the parallelism were perfect *g* would become *z*. On the contrary, however, it becomes *t* or *dzh*, which I hold to be the same in both cases. With

this we must compare *tsh*, or the sound of the *ch* in *chest*. And here I hold that the changes in the two cases run parallel:

1. *Ka, kya, ksha, tsha.*
2. *Ga, gya, gzha, dzha.*

Now, I am not at present investigating the actual history of either of the English sounds *ch* or *j*. I am merely indicating the extent to which the sounds of *k* and *g* are affected by the character of the vowel by which they are succeeded. Each gives birth to a compound sibilant; and, I believe, each, when it does this, goes through the same sequence of changes: by which I mean that every *k* which ends in becoming *tsh* has been, during the process of transformation, both *ky* and *ksh*; and that every *g* in like manner becomes, in the first instance, *gy*, and in the second, *gzh*. I do not, however, hold that every *tsh* and every *dzh* have been originally *k* and *g* respectively, inasmuch as they can be developed out of *t* and *d* as independent roots. For instance:

1. *Ta, tya, tsha.*
2. *Da, dya, dzha.*

Now we have *tsh's* and *dzh's* of both kinds in English, but they are treated very differently in our orthography. The sound given to *u*, *yoo*, and *ew*, after *t* and *d* as in *nature*, *verdure*, *dew*, when pronounced *natshur*, *verdzhur*, and *dzhew*, has already been noticed. That this is condemned as a vulgarism I admit. I may also add that, according to the information of Mr Pitman, who, from having exhibited the so-called vulgarism phonetically, and subsequently recognised the ordinary pronounciation, is a good authority on the matter, the practice of so sounding the combination is on the decrease—perhaps passing away altogether. It may be so. It is possible that with so many of us reading and writing and cultivating our pronunciation, the influence of the orthoepists may succeed in checking the tendency to change; and if they do this they will, to some small extent, have succeeded in what is called the fixation of some part of the language. I do not care to prophecy upon this point. I only know that *ka* and *ga*, *ta* and *da* at the beginning of the series, and that *tsha* and *dzha* at the end, are, comparatively speaking, stable combinations; and that *ky* and *ksh*, *gy* and *gzh*, *ty* and *dy*, in the middle, are, comparatively speaking, remarkably *un*stable ones. If then, I were to prophecy at all, it would be in favor of the vulgar pronunciation eventually winning. Hitherto, however, the compound sibilants, (the *ch's* and *j's*,) which have arisen out of *t* and *d*, have been left alone; indeed we may say that their claim to a spelling of their own has been ignored. The existence, however, of two converging series of phonetic processes by which we get a double origin for our compound sibilants should be recognised. Thus much, however, may probably be said with safety, and to the credit of *ch* and *j*, namely, that wherever we find them we may assume that the original simple consonants out of which they were developed were *k* and *g*, not *t* or *d*.

The lines, however, which we have just traced are, by no means, the only ones. From the sound of *k* we get that of *s*, simply. From that of *g* we get, in an equally simple form, the sound of *z*. In their tendencies to undergo this kind of change the two sounds vary. *Both*, as we have seen, pass into the compound sibilants, *tsh* and *dzh*. *K*, however, pásses into *s* as well. *G*, on the other hand, has no such tendency to become *z*. There is want, then, of parallelism here. It can, however, be explained. *G* has an affinity which *s* has not; one which attracts it in another direction. The tendencies of *g*, when they are not towards *dzh*, are towards *y*, *(ga, ya)*.

With this view of the phonēsis it is mere surplusage to condemn the use of *ch* and *j* on philosophical grounds. One of them is a digraph; the other a single letter; and it is impossible that both can be right. Each, indeed, may be wrong.

C enters into the composition of both our compendiums *x* and *q*; and, in each, it is brought in comparison with *g*. Of *x*, the sound is that of *ks* or *gz*, as the case may be. At the beginning of syllables, where it is found in only a few words, such as *Xenophon*, *Xerxes*, *Xylography*, it is sounded as *z*. The charge of ambiguity against a compendium like *x*, is a grave one. *Ks* we can understand, and *gz* we can understand, when they are written separately. *X*, too, as a single sign, we can understand when we know that it represents either *ks* or *gz* exclusively. But we cannot understand it when it sometimes stands for the one, and sometimes for the other. And this is what *x* does in English. The action and re-action between *c* and *g* is shown in the words which end in *ue*, as "anti*que*," and "uni*que*" on the one side, and "ro*gue*" or "prorogue" on the other. The *qu* in these combinations represents *cu*; so that the two forms run parallel. The use of these forms is purely conventional, artificial, and *non-natural;* especially that in which *g* appears. It is, also, as far as our own language is concerned, of French origin. The precedent was established by the forms in *c (q);* which in words like *loquor*, *liquor*, and others, belonging to the Latin language, seemto have represented a real sound, seem to have had a basis in reality; and the words just quoted may have been sounded nearly as they are spelt. The same was, probably, the case with the *gu* in *anguis*. Still, the *g* was separable from the *u;* which the *q* was not. The tendency of this was to invest *qu* with the character of a single letter when it preceded a small vowel as in *que*, *qui*, (*ke*, *ki*); with that of the combination *cw* when followed by a broad one, as in *quoi*, *quand*, etc. This, again, is an assertion of the old law, by which the character of the subsequent vowel, determines the power, or import, of *c*. One step more, however, is wanted, before the parallelism between the final *c* and the final *qu* becomes complete. This is a determinant, like the *k* in "frantic*k*," as it has been explained in Section 25. It has no sound of its own; but it fixes the sound of the consonant which precedes. The mute *e* does this; making words like "anti*que*, prolo*gue*," etc., sound as if they ended in *-ic*, *-ōg*. At the same time

the combination indicated the longness of the vowel. Such is the history of the terminations *-oque* and *-ique*. *Mutatis mutandis*, it is that of *-ogue* and *-igue (intrigue)* also.

Now this we may take as the typical instance of what we have called an orthographical expedient; a remedy for, or a palliation of, some fundamental deviation from the plain straightforward line of phonetic representation. I do not think that the word non-natural is too strong a term for such manœuvres or manipulations. There are, doubtless, expedients and expedients: there are expedients of different degrees of conventionalism, artificiality, or non-naturalness. Of these the combination *sc*, may, possibly, be the most innocent. The forms in *que* and *gue* are certainly the least so. One merit, indeed, they possess. They are un-English. They are French. So that we got them ready-made; and when we have said this in their favor we have said all. Let us measure the non-naturalness of the combinations before us. If any rule in phonetic spelling be thorough-going, it is that the number of syllables should, in no case, exceed the number of vowels. The diphthongs are no exception, inasmuch as in the sounds of *i (a+i)*, *ow (a+u)*, *ew (i+w)*, and *oi (o+i)*, the second sound is not that of the fundamental vowel, but of a corresponding semi-vowel, *y* or *w* as the case may be. This, of course, gives us *ay*, *oy*, *iw*, and *aw*; so that the rule is adhered to. In the *Phonetic Journal* this is not the orthography. Taking his cue from the old alphabet, Mr Pitman prints *ī* and *ū* by single letters, and *ou*, *oi* by two letters. Granting these two exceptions, which arose, I am informed, from the difficulty of inventing new and homogeneous forms of letters, and the necessity of not extending the alphabet beyond the number of letters absolutely necessary for the phonetic representation of English, the number of the vowels and the syllables agree. What, however, are we to say to such a form as *antique*, where the number of syllables is *two*, that of the vowels four? In Greek, the word would be spelt *αντηκ*; and what can be done in Greek can be done in English,—"antik."

Now it is not too much to say, that every detail that can be found in this and the preceding sections on the subject,—every detail connected with the substitution of *c* for *k*, is non-natural. The details themselves are numerous and complex enough; but their badness lies less in the number than in their non-natural character. Such, indeed, is the predominant character of everything connected with the letter under notice.

SECTION XXX.

THE REDUCIBILITY OF NON-NATURAL MODES TO RULE, OF LITTLE PRACTICAL VALUE.

But it may be said that all these expedients can be reduced to rule. Be it so. We have hitherto said much of certain vowels

which are called broad, and others which are called small or slender. We have not, however, done so as if the terms were merely indicative of some abstract quality. We have generally told the reader that the broad vowels are *a*, *o*, and *u*; the small, or slender ones, *i* and *e*. The letter *y* belongs to the same class; but as it is not always a true vowel, it has not, as a rule, been mentioned. It is a semi-vowel as well; and as it takes its place in a dictionary as such it has been classed, along with *w*, (which is never a vowel) as a consonant; at any rate, as something intermediate between the two classes. I believe that the number of true vowels in English is generally counted as five. We make it six by counting *y*; but, then, there will be only one semi-vowel; and of these there are two, *w* and *y*. Hence, *y* is an occasional or accidental vowel—not a true, not a thorough-going, not an invariable one. Be this, however, as it may, we have the fact that *a*, *o*, and *u* belong to one class, *i* and *e* to another; and that broad and small (or slender), indicate these classes.

I use, then, these words; and instead of naming five vowels in detail, give the names of two classes over which they may be distributed; the one of which consists of three members, the other of two. But, before I can make any use of the more general term, I must explain what it means. This, however, is not done in a moment. Perhaps, between the explanation and the remembrance of it, it takes up, between the teacher and the learner, more time than would be taken up by the simple exhibition of details; which, after all, are only five in number. What, then, is the value of the rule; or how far is it more compendious or general than the items which it comprehends in detail? I answer this by saying that it is better or worse as the case may be. In a treatise like the present it is better; because the present treatise is addressed to those who, to some extent, know beforehand what the terms mean; and who take them without either explanation or definition. But when we teach a child to spell they are worse. To him, who sees the letters for the first time, it is far easier to remember that before *a*, *o*, or *u*, *c* is pronounced as *k*, and before *i* and *e* as *s*, than to understand how *a* differs from *e*, or *o* from *i*. Generally speaking, rules save trouble; but this implies that they are known beforehand, and are specially applied as the case presents itself. It also implies that they cover more details than could be remembered with equal ease without the rule. But what is a rule to a child? What, indeed, is the value to an educated adult when it covers only five cases? But what if neither the rule nor the details which it comprises are wanted? What if the supposed necessity for them be wholly artificial, unnecessary, and gratuitous? What if the exposition of either one or the other, be the mere result of something which only wanted to be left alone? What if the evil be created, or kept-up, for mere sake of the abatement; or the disease for the mere trial of the remedy? Such a thing would be strange. Yet it is no more than what we find in the case before us.

The argument upon this point is simple. Let the question be one of simply teaching the art of reading; and let *k* mean *k*, and *s* mean *s*,—nothing beyond, nothing short of this. Let *c* be nowhere; either absolutely ejected from the alphabet, or used with another power. At least, let it be made wholly independent of both *k* and *s*. Let each word beginning with the proper sound of these two letters be spelt accordingly, or in the natural manner: or, changing the expression, let *can* and *contrary*, be spelt like *kill* and *kettle*, as *kan* and *kontrari*. In like manner let *city* and *cider* be spelt *siti* and *sider*. What happens when the child is taught to spell these words? Simply what happens when he is taught to spell *tabby* or *tippet*, *lily* or *loving*. *K* is to him as *t*; and *s* as *l*. What knows he, or cares to know, or ever dreams of being expected to know, anything about any difference between the vowels which may, or may not, follow? Enough if he knows *i* or *a*, *e* or *o*; for what they are in and of themselves. Whether they affect the sound of the consonant which precedes them, he never thinks of asking. And it is well that he does not. Provided that the alphabet and the orthography are merely what they are meant to be, phonetic, he has no need to ask.

It is clear that, in this case, *k* and *s* are simply in the position of *b* and *t*, *p* and *d*, or any other letters: and it is equally clear that when *c* is introduced it is in a different one, and this a non-natural one.

Now once again be it stated that it is not in behalf of readers, but for children learning to read, that this treatise is written. Phonetic spelling, and phonetic spelling alone, suits these. It suits others besides: but it is enough to show that for those who learn to read it is a necessity. Yet the arguments are not addressed to children. True, they are addressed to those in whose hands the education of the present generation of the children lies; and among them it may (it is hoped) be said without discourtesy that there are many objections, which, to say the least, require to be reconsidered.

SECTION XXXI.

THE DEMERITS OF THE OTHER CONSONANTS COMPARED WITH THOSE OF *C.*—NONE OF THEM NON-NATURAL.

The fault of non-naturalism is co-extensive with the influence of the *c* as a substitute for *k*: and is limited by it. The other consonants are, one and all, open to exceptions; but they are of a different and a more venial kind. Let us take them in order, beginning with the Liquids.

The Liquids, as a class, are very regular in their import, and where they are not so the explanation of their irregularity is evident. Thus, when either *l* or *r* loses, or changes, its natural sound, it is when it follows a vowel; the sound of which has been, to some

extent, modified by the contact. With *l* we find this in such words as *falcon* and *salmon*. We know here that, though the presence of *l*, according to the current pronunciation of these words is, phonetically, objectionable, it was at some earlier (and that not a very distant) period not only justifiable but natural and necessary. The consonantal sound has since been softened down, and that of the vowel only remains In "*fal*con" (*faucon*) it is in the first stage of its change; in "*sal*mon (*sammon*) the change has gone further. To those, however, who say *saumon* the two *l's* are in the same category.

R as has just been stated, agrees with *l* in changing its consonant character for that of a vowel. But this is, also, a natural, and explicable change.

The sound of the *a* in "*f*ather," or of the *a* of the French and German languages, differs from that of the *a* in *fate* and the *a* in *fat*, in the same way that the *sound* of *aw* in *bawl* differs from that of the *o* in *note* or *not*. The *e*, too, at the end of such words as *meine*, *deine*, etc., in German = *mine*, *thine*, is of this character. It is not mute like the French *e*. It is not sounded like *y*, as it would be, were it sounded at all, in English. It is not sounded like *er*, as the Germans sound it; for between the pronunciation of *meine* and *meiner* they make a decided and important difference; and one that often puzzles an Englishman. Nine Englishmen out of ten, especially if they come from the southern counties, think that, if they are told to pronounce the *-e* in *meine*, but not to pronounce it as *meini*, *meinee*, or *meiny*, they have no alternative but to pronounce it as *meiner*. And, in one sense, their opinion is correct. The sounds of the two words are alike; but it is not the vowel *-e* which he pronounces as *er;* but the liquid *r* which he pronounces so lightly as to make it undistinguishable from the simple vowel.

Against the other two liquids, *m* and *n*, the little that can be said is that one of them is occasionally mute. They might both be so; if it were not for a mere accident in the English language. *N* after *m* is silent; and "condem*n*" is sounded as if it ended in *m* only. The combination *nm* happens not to occur in English, otherwise *m* would be mute also; and the statement that *m* and *n* could not come together at the end of the same syllable might take a place in our grammars.

This, again, is bad spelling that has once been good. When *condemn* was a Latin word, it was, at least, a word of three syllables; in which case, *m* and *n* which are now crowded together might be what we may call *distributed*; *e.g.* "condem-*no*, condem-*natus*. However, as the *-o* and *-atus* here are no parts of the original root, but removeable or changeable affixes, and as in the English language they are ignored, the contact of *m* and *n* gives an unpronounceable, or, at least, an inconvenient combination.

The next class consists of the three sonants *b*, *v*, and *d*. At the present time there is nothing at all against *v;* whatever may have been the case when it was written instead of *u*. Nor is there more

than one charge against *b*; and this is the fact that in certain words like "su*b*tle, de*b*tor, dum*b*," it is mute. This, however, like the combination *mn* is obsolete rather than vicious orthography. *D* would be as unexceptionable in its character as *v* and *b* if it were not the fact of being what would be called by a Hebrew grammarian a *servile* letter; *i.e.*, a letter which is not only found in the body of a word but is made subservient to its inflection. Such is the case with *d* in "plant-*ed*, mov-*ed*, call-*ed*," etc., *i.e.* in the past tense and in the passive participle of our verbs, of which it is what is called the sign. How this affects the steadiness and regularity of its sound is best considered when we come to the notice of *s*.

To the three surds *p*, *f*, *t*, we may add *s*; for although this last letter, being connected with *c*, is, strictly speaking, foreign to the present notice, it touches the present group at a point too important to be overlooked. Of *p*, taken by itself, it may be said that, like *b*, it is occasionally silent, as in *psalm*: to which it is scarcely necessary to add that in *psalm*, as in *debtor*, it is only out of place in the present stage of the language. Of *p*, *t*, and *s*, collectively, it may be said that in the combinations *ph*, *th*, and *sh* (the so-called aspirates) they are out of place altogether. Of *t*, in particular, something more may be said; viz., that when it is sounded as in *the*, *thine*, etc., it is doubly so: inasmuch as if the combination with *h* were legitimate, the combining consonant should be here not *t* but *d*.

Now here we have a rough sketch of the elements in the way of spelling of no less than ten letters of the English alphabet; against which we set those of the nine connected with *c*: and we see, at once, that the difference between the two classes is enormous. In some sense, indeed, it is a balancing of *c*, by itself, against nearly half the consonants; inasmuch as the other letters of the class which it represents are, to a great extent, what they are, on account of the connection. The exact nature, however, of the comparison is not worth either enlarging or refining on. The reader has a general view of the relations of the two classes with which it deals; and it may safely be said that no undue charge has been laid against the *c* series. We can scarcely say as much of the other. In this series have been placed the three non-natural combinations of *p*, *t* and *s*, with *h*, so as to form three digraphs for sounds that should only be denoted by single signs. It is probable, however, that this is not the right place for them. It is not with the three mutes that the offence lies. It is rather to be charged upon the *h*: indeed of the consonants which precede it, each is in its right place, provided only that *h* be; i.e., if *f* is to be spelt by means of *h* and any second letter, *p* is the letter that is required. And so it is with *sh*. It is the *h*, then, that has no business to be where it is. If, however, it were otherwise, the *s* would stand where it ought to do. In *th* as a sign for the first sound in *thine* (*dh*), there is a genuine error; since *t* is in a place where, under any circumstances, it is an intruder.

And other abatements may be added. With both *l* and *r* it is

a question of orthoepy rather than of orthography: and there are many who may argue that words like *falcon* and *salmon* are not so much mis-spelt as mispronounced. At any rate, there are plenty of speakers who say *saumon;* and this is one degree nearer to the spelling. Meanwhile, the naturalist, who has often to deal with the word in its more primitive form, always pronounces the *l* in "sa*l*mo" and "sa*l*monidæ." So long, then, as there is a notable portion of the community which says *saumon,* where the remainder says *sammon;* or a similar body of speakers which calls a *faucon* a *falcon,* the question of spelling is merely one of choosing between two pronunciations. A wrong choice may be made; yet, nevertheless, the spelling may be strictly phonetic. This applies in a still greater degree to *r* as it is sounded, or rather *not* sounded, in *farther.* They are many who absolutely make no appreciable difference between this word and *father.* The same persons, in most cases, if they have no knowledge of any language but their own, would, if required to write down the sound of the French, German, and Italian *a,* write *ar.* Foreigners who have asked for my own initials, and on being told that it is R. G., have, more than once, written A. G. On being corrected the answer has been,—"Oh, yes! it is *err.*" The evidence, however, as to the fact is ample. Nor is the explanation that the difference between the *a* in *father,* and the *aw* in *bawl,* and *ar* and *or,* is merely a matter of degree, difficult. With the exception of the tongue, the different parts of the mouth are in the same position in respect to each other. With *r,* however, the tongue vibrates between the lower part of the mouth and the palate. These vibrations may be of any degree of strength or weakness; and when they become evanescent the sound of *r* disappears. After a short vowel, the same result may be expected; so that *er* as sounded in the German "mein-*er*," becomes (the German) "mei*ne*," in the mouth of an Englishman who speaks without due care. And, what is worse, *ŭ,* and *ĭ* are sounded as *ĕ,* giving *ber* as the sound of both *bŭr* and *fĭr.* This is a fact which embarasses the phonetic reformer; for it is a serious thing to eliminate the *r,* yet it must be done if we will carry out phoneticism to the extreme. At present it is enough to say that this softening, or reduction, of the sound of *r* till it absolutely disappears is not universal, however widely it may be prevalent.

There is, then, no undue over-weighting of the *c* series; but rather the contrary. The *c* series is non-natural: the other, faulty, but natural. Let us measure the comparative ease or difficulty with which these several details can be explained, by asking how they would strike an intelligent child, or anyone, indeed, learning to read;—the special persons who have a paramount interest in the matter. Should he have before him a word like *debtor,* or *climb,* and ask how it came to pass that, though the *b* was not to be pronounced, it was still used in the spelling, a very moderate amount of common sense on the part of the teacher would furnish an intel-

ligible answer. The inquirer could be told that, when the word was first spelt, the *b* was actually sounded, but that, in the course of time, some persons left off pronouncing it, and then others, and, at last, everybody contrived to pass it over. This he could certainly understand; and he would, also, when he tried to say "*d*-*e*-b-*t*-*o*-*r*," and "*c*-*l*-*i*-*m*-b," letter for letter, see that the *b* was really in the way, and that, as it was an awkward sound to utter in certain situations, the easier forms *dettor* and *clime* took the place of the others. He might probably say—"Just what I should do myself. If I were talking in a hurry, I should certainly drop the *b*." The omission, then, of the silent letter he could understand; nor would it be difficult to complete the explanation. It is not to be expected that the changes in spelling and writing can be accommodated at once to those of speaking and pronunciation: especially when it is not likely that all the people in England would agree upon a change at the same time. The process is gradual. The change in speech comes first, that in spelling follows after. I do not say that this is the clearest way of putting the matter; nor yet that every learner would fix his attention upon the explanation at length. There are degrees on both sides. There are teachers who are indifferent at explanations, and there are learners who can never attend. I only submit that the difficulty is one in which a very simple appeal to the understanding is sufficient. The same applies to the *r* in *farther* and the *a* in *father;* though in this case it is possible that no questions would be asked. They are few who, in the first instance, are conscious of sounding the two combinations alike. The eye misleads them; and they believe in the difference because they *see* it, and because the meanings of the words are different. At any rate the answer is easy. It is simply true that the habit of identifying them is, by no means, general, and that, thousands and thousands, sound the *r* fully, and differentiate the sounds. Some, without doubt, do it with an effort, on the strength of their studies in orthoepy. But many do it unconsciously. Well, the answer to this is that the difference is real, but that so many people neglect it, that it looks as if the spelling were in fault. With slight variations, an explanation of this kind will carry us over nine-tenths of the difficulties created by these mute or silent letters, when the fact of their being obsolete is the cause of their being mute. Now this is the simplest explanation of a *non*-phonetic form of spelling in the whole domain of orthography; and it applies to the consonants of the class under notice generally. On the other hand, no rule of equal simplicity applies to *c* and its congeners. Here the rules rest on two wholly distinct bases; (1) the fact of *three* signs being used in the expression of *two* sounds, one that, of itself, requires explanation; and (2) the conditions under which each of them is used. That this is far more complex, and far less capable of being elucidated by a mere appeal to the common-sense of the learner than the other, is evident; and it cannot be argued that the simpli-

city of details makes up for the complexity of the original question. In these the fact which carries us the farthest is the difference between the broad and small vowels; and, though it is not denied that perhaps every detail connected with them can be reduced to something like a rule, the subject is so cut-up into divisions and sub-divisions, and each rule covers so few instances, that the whole machinery is of little practical value. The character of a few of the orthographical expedients, the result of this system, has been already indicated. Now this applies to the present system of spelling; and it is meant to show not only that there are degrees in its imperfections, but that the imperfections are so connected with certain classes of letters, as to be susceptible of a natural arrangement: indeed this is so natural that, we may to some extent, arrive at it *a priori*. We know upon what letters the chance of being dropped in pronunciation will fall; for, independent of other causes, we know that certain combinations are practically unpronounceable, and that even out of combinations originally pronounceable the loss of a vowel may reduce them to an unpronounceable condition. Thus it is that *condem-no* becomes *condemn;* and *domino*, if the *i* be ejected becomes *domn*. *K* is as subject to this as *b* or *p;* and, consequently *c*, when it represents *k*, is the same, *e.g.*, in "*victuals*." We know, too, that, let the third letter be what it may, when two sounds have to be distributed between three signs, something like a system of orthographical expedients will be the result. But the domain of orthographic expedients reaches far beyond the influence of the letter *c*. When we express the shortness of a vowel by doubling the consonant that follows, we betake ourselves to a make-shift,—an orthographical expedient. When we denote its longness by doubling the vowel itself we do the same. When we use a second and a different vowel, as in *coal* or *bait*, we are again playing a variation on the same familiar instrument. So we do when we eschew such a doubling of the consonant as *thikk*, and, writing *thick*, yield to the interfering influence of *c*. When we affix a mute *e*, as in *note*, as if in love with variety and ambiguity for their own sakes, we apply a third expedient when one would be sufficient. When we keep up *both* systems, and, having one way of indicating shortness, tack on another to denote longness, we again abuse the variety and multiplicity of our resources; for common-sense tells us that when we have one sign for either shortness or longness, (no matter which,) no second one is needed; inasmuch as what is not the one must needs be the other. Yet we do all this: and when the very number of our expedients makes one neutralise another, we get such combinations as *antique* and *prorogue*, and "all that ends in *que* or *gue*." And what, when we have done all this, if certain old combinations lose their original power? Why, then, we get such results as the well-known powers, or want of power, of the combination *-ough*, which may be sounded as in *enough*, *cough*, *plough*, *through*, and what not: the result of which is the English orthog-

raphy, (no harder name need be given to any form of cacography,) and that for the language of Hooker and Milton.

It is plain, then, that the foregoing sketch of a classification of two classes in our system of consonants, though certainly natural, and, to some extent general, has no pretence, and is never meant to be considered exhaustive. Nor is it meant to be a mere vehicle of attack upon the unfortunate letter *c*; still less as one upon the Latin language.

One of the commonest letters that finds a place at the end of words in English is *y*. It is not the letter we expect when we treat it as a semi-vowel. On the other hand, as a vowel it has no very definite import. When sounded as *ī*, (the German *ei*,) it is a diphthong. In French it is "the Greek *y*"—"*y* Grec." In Latin it represents the Greek *υ* rather than any native sound. In Danish it is the German *ü*, where it is pre-eminently vocalic; an exceptional circumstance in its application to language in general. In our tongue, its sound in *quantity* and *quality* is that of *i*; or, as we write it, *e*. In *quantify* and *qualify*, it sounds as *ei* (in German). So it does in *fortify*, *magnify*, etc. With the first sound it represents the French *é*: with the second, the French *-ier*: which points to the Latin *fio*, and the root of *fac-io*. Whether, however, it gives us the substantive or the verb, the spelling is the same, though the sound is different. In *mighty*, *twenty*, and other words of English origin, it is sounded as in the substantive *quantity*, etc. There is something to reflect upon here. So far as it stands for the French *é*, it gives us an orthographical expedient; inasmuch as the accented *é* is foreign to our language, while the unaccented *e* would run the risk of being dropped as a mute. But this is not the case with the verb *qualify*. Here, we ought, on English principles, to write *i*. But we do not. This is an orthographical fancy. Why do we eschew *i* at the end of a word? The English examples help us to our answer. The *y* in *twenty*, *mighty*, etc., represents a "g" (German *zwanzig*, *machtig*): and the tail or flourish of the so-called *y* with which we round-off our final syllables is really the tail of the Anglo-Saxon and old English "g" (in form "ȝ"). The precedent being thus established, seems to have extended itself to the substantive and the verb;—as an orthographical expedient in the former, as a piece of ornamentation in the latter. In some of the manuscripts of the fifteenth century, we find this "ȝ" in the shape of "z" at the beginning of words. Here the tail is cut off, and it takes the shape of another letter, "z." Hence *zong*, which is, word for word, *young*, has been read as if it began with that letter; and grave scholars have treated the change from "ȝ" to *z*, as a real change of sound; and attributed it to a peculiarity of some specific dialect. There are ambiguities then, in the *form* of, at least, one letter.

Now in this use of *y* at the end of words, where *e* or *i* would be the better sign, we find something that bears on what Mr Ellis calls the "strange-appearance" objection. I think that if we ejected it,

and substituted for it the proper vowels, the eye would be offended. I think it would be as much offended as if we substituted a wholly new letter: provided always (and the proviso must not be under-rated,) that the substitute tallied with the other letters as well as *i* or *e* does. At present, however, I believe that such a new letter is impossible —*at first*. After a time a worse sign might pass without shocking us. It is not, then, the actual form of any suggested letter, and its relations to the rest of the alphabet, that alone constitute the difficulty; though it has much (very much) to do with it. The mere difference of the distribution of an existing letter would, to some extent, disturb our sense of sight.

So much, then, for the prejudice against the two small vowels at the end of a word; though the two which compose the class are in different predicaments. The exclusion of *i* is a mere fancy. For that of *e* there is a better reason. This is an expedient. The danger of its being treated as a mute, so that *quantity* would be sounded *quantite*, is a reason of some kind or other; not, indeed, a valid one, but still a reason. Be this, however, as it may, between the two—between the fancy and the expedient—both the small vowels (for *y* is a semi-vowel,) are forbidden to be final; and, as this looks something like a rule, it may suggest that the broad vowels are *not* so excluded; in other words, that the prejudice or fancy is extended to only a certain division of the vowels. Let us ask how far this is the case? Perhaps we shall find that the prejudice, fancy, or whatever else we may call it, extends to the whole system. We may limit ourselves, however, to the consideration of the monosyllables; for what applies to the shorter, will apply to the longer words as well. And the monosyllabic combinations we may exhaust; as *ba*, *be*, *bi*, *bo*, *bu*; *sla*, *sle*, *sli*, *slo*, *slu*, etc. Now, read phonetically, nearly all these constitute real words: words as they are sounded, or as they are recognised by the ear. What are they, however, to the eye? *Ba* and *bo*, as extempore interjections, may be said to be capable of being spelt as they are spelt here; but great authorities (if there are such things in so small a matter,) probably agree in writing *baa*, to denote the bleating lamb, and say *boh* to a goose. Upon matters, however, of this kind, it behoves us to speak with caution.

Now what are monosyllables that are really spelt with a vowel for their last letter? We can take them in order.

1. *Be*, the verb substantive. In *bee*, the insect, the second *e* is the *e* in *fate*, or the mute *e*, rather than the *e* in *seek*, which is the double *e*. It seems to distinguish the two words from one another. This is, certainly, its use, and it may have been its object.

2. *To*, the preposition. In *toe*, the *e* is mute. The *o* in *too* (*too* much) gives the sound of "ū."

3. *Do* = the Latin *facio*. Here the sound is that of "ū" as in *too*. The *e* in *doe* is the *e* in *toe*. Now here, if anywhere, there is a call for the principle of differentiation. Yet it is wholly overlooked. The *do* which = the Latin *facio*, is one word. The *do*

which equals the Latin *valeo* = *be sufficient, be fit, suit*, is another. He *does this that he may succeed*, gives us the first; *this does well enough*, the second. The former is the German *thun*, the latter the German *taugen;* and, also, the Danish *duge*. There is, in Danish, no such word as *do* = *facio*. The word in that language is *gjöre;* in Scotch *gar;* as *It gars me greet* = *It makes me weep*. The past tense of *thun* is *that* = *did*. The past tense of *taugen* is *taugede;* which in English is *do-ed*, a form which no longer exists. Yet, by analogy, it is a right word; though he would be a bold man who either uttered or wrote it. The fact is that, in English, the two words have been hopelessly and irretrievably confounded. It cannot, however, be said that phonetic spelling would have succeeded in keeping them asunder.

4. *Tho* exists only as short for *though*.

5. *Go* stands on its own merits.

6, 7, 8. *So* does the same, as do *lo* and *no*.

Where two consonants precede, the vowel ending is never found. We write *sloe* and *throe;* not *slo* and *thro*.

It is safe, then, to say, that for some reason or other, the presence of *any* vowel at the end of a word is exceptional. There are, doubtless, reasons why it should be so; and none better than that of the sound itself being rare; in other words, there is a fact in language for it to rest upon. There is no doubt about this; since even where the spelling gives us such forms as *slow, blow, lay, say*, and the like, the semi-vowel represents an original consonant; and this is, perhaps, the fact which suggested the exclusion. Whether the retention of the consonantal element can be justified on the etymological principle is another question. On the first view we are inclined to answer in the affirmative. But, a fact which seems to be either overlooked or ignored is that of the etymological principle being an instrument which cuts in two ways. It professes to help us to the history of a word. But it does so in one direction only. By investing a dead sound with a posthumous show of life, it preserves likeness; but by neglecting the record of a change it conceals difference. The assumption that the one object is to be studied to the exclusion of the other, is wholly gratuitous. That we cannot get both, is self-evident. The real etymologist, however, can scarcely say which of the two should be sacrificed for the sake of the other. More upon this point will be said in the sequel. At present, it is sufficient to suggest that the phonetician has nothing to say to either process. He invests his alphabet and his orthography with only one function, that of representing the sounds of words as he finds them; and, so long as he holds to this, his position is impregnable.

All this prejudice, whatever may have been its foundation, is of comparatively recent origin. It is a growth rather than a fabrication. In the Anglo-Saxon it was simply impossible; since, in the Anglo-Saxon, a whole series of words, such as *steorra, tunga* = *star*,

tongue, etc., not only ended in a broad vowel, but is classed by grammarians in a separate declension. Others formed their plural in *u*, as *scip* = *ship*, *scipu* = *ships*. Earlier still, certain verbs formed their first persons singular in *o* and *u*. In the Northumbrian dialect, the terminations in *a* were conspicuously numerous; for one of the commonest terminations of the ordinary Anglo-Saxon of Wessex was *-an;* and this, in Northumberland, became *a*. In both the north and south, however, as the language grew more modern, each ending changed into *e;* and when the Norman Conquest introduced the French, and, with it, the mute *e*, the distinction between the original *e* of England which was sounded, and the exotic *e* of France which became silent, created a confusion; the extent of which, known to many, is pre-eminently well known to the investigators of the metres of our older poets; and a great deal of trouble it has given them, as anyone who opens a commentary upon Chaucer may see.

But neither the rarity of vowel endings (especially when the vowel is broad,) in the more modern stages of the language, nor the frequency of them in the older, is peculiar to the English. They are common in the Mœso-gothic, and in the Icelandic; and here the spelling represents them clearly, visibly, and naturally. In the German and the Danish they are now fused into the sound of *e;* and both in the Danish and the German, the letter *e* (not mute,) is common; though *a*, *o*, *u*, and *i* are rare. In the Swedish only, where the change has been less rapid, does the broad vowels appear at the end of words, and show their real strength and their true proportion to the other sounds of the language; the result being that the Swedish looks to the eye as it sounds to the ear: a language of less massiveness than the German, but a language of more freedom, breadth, and volume.

Of the semi-vowels little need be said; indeed, one of them, *y*, has already had its full share of notice. We have seen what it is at the end of words. Here it is either a vowel or diphthong, never a semi-vowel; though often, as in *lay*, *say*, etc., silent. Here, however, it represents a consonant; *g* or *k* as the case may be. At the beginning it is used invariably as a semi-vowel. In the middle it has no place except in words of Greek origin, where it represents *υ* or *hypsilon*.

W, like the mutes, is often silent; as in *write*, *wrist*. *C*, or rather *k*, is the same, and under the same conditions, that is, at the beginning of words,—*knight*, *knife*. In both cases their presence is defensible on the etymological principle; and can, moreover, as *write*, *rite*, *wright*, *right;* *knight*, *night;* be defended on the principle of differentiation. At the end of words, as in *blow*, *swallow*, etc., it represents an obsolete consonant,—*f*, *v*, or *g* for the most part. It is in its proper place in the diphthongs, *ow* and *ew*, though not combined with the proper vowel.

The vowels still stand over for notice; and the vowels, as we

shall soon see, have a great deal to answer for. They are, however, best considered in detail when we treat this part of the subject historically. The little that need be said about them, at present, applies to the general character of their demerits, which, in the great majority of cases, are referrable to two heads.

1. The common, indeed, the universal fault of the vowel system, in England, as in other countries, is its primary and original incompleteness. Of *a* and *o* there are the three sounds, allied, yet different; capable of being exemplified, described, and classified. They are, also, susceptible of being named; though there is so little uniformity and system in the terms applied to them that I hesitate to use them. The *a* and *o* in *fat* and *not* are called short; the *a* and *o* in *fate* and *note* are called long: and these are words which are pretty generally adopted. But the difference between the *a* in *father* and *aw* in *bawl*, when compared with the *a* in *fate* and the *o* in *note* (with which it agrees in being long,) is not very uniformly denoted. Let us call it, for the present, the open sound of certain vowels; though the term is one which, in the French and Italian languages we must either abandon or use in a different sense. Now for each of these three modifications, a separate sign is required. It may be a wholly different letter, or it may be the original letter modified in form. We have, however, nothing nearer than *eta* and *epsilon*, and the *omega* and *omicron* of the Greek. This is as much as need be said about the original incompleteness of the vowel system. It is less deficient in some languages than in others, but, more or less, it is deficient in all. So far, then, as it occurs in English it is, by no means, a fault peculiar to that language. It is rather one which we share with the rest of the world. This is not the case with the faults of the second group.

It is one thing to have no signs at all for a pair of allied sounds; it is another thing to have, and to misdistribute, them. Thus, the Greeks have the four signs *η*, *ε*, *ω*, and *ο* for *ē*, *ĕ*, *ō*, and *ŏ*, and they know how to use them. What, however, if *η* were treated as the long sound of *ο*, and *ε* as the short sound of *ω*? This would be an abuse, a blunder; a blunder and an abuse arising out of a misconception of their true affinities. Now some languages make this blunder, and some do not. What orthography is the freest from it, is doubtful. It is certain, however, that English is the most affected by it. The best example of it is our treatment of the sound in "*f*ine." It is really a diphthong, as in the German *feine*. With us it is the long form of the *i* in *fin*.

Now, in calling combinations like these orthographical expedients, I do not say that they are contrivances; or, at any rate, that they are always such. I hold that, in most cases, they were not framed with a definite sense of their future functions, or, that they were not consciously constructed as means towards an end. I merely state that their effect and operation is just what it would have been if they had been so constructed. They are expedients to

all practical intents and purposes. They need not have been meant as such; they need not have been made at all. They seem to have grown: though how we get the results of design with nothing but the mere growth of a system of spelling as the designer I do not pretend to say: nor do I think anyone could explain it without getting within the region of abstractions.

In like manner, I do not consider that in calling these expedients non-natural I make them artificial. In many cases their origin has been, as has just been stated, spontaneous. They developed themselves under certain conditions of language; rather than out of the conscious working of any particular individual; though of this they may be instances. The process by which letters become mute is one of a much simpler character, and the explanation of them may generally be found within the words wherein they occur. Most of the expedients are connected with the letter *c*. That part of our spelling which lies within the immediate and remote influence of this exotic and unnecessary letter we may liken to a tree of foreign origin and southern growth, transplanted on the soil of England: that has brought with it a parasite, by which it is encumbered. The parasite may not be without its uses; for it may indicate to the observer the original country of the tree. It may serve, too, for some subordinate purposes of ornament. But it checks the natural growth of the tree; warping, nipping and distorting both trunk and branch, and weakening their fibre till the whole tissue becomes fragile, corrupt and mouldering. On the other hand, the parts constituted by the original consonants, though neither undying, nor self-renewing, are free from such an incubus as this. The worst that can befall them are the ordinary evils of growth,—old age, and decay. Here and there a branch loses its vitality, and, so long as it remains in its place, encumbers the tree. The remedy, however, is occasional inspection; and a clearing away of the dead wood is all that is needed for a strong, healthy and natural revival of their true vitality.

We have thus exhibited, in a general way, the characteristics of two classes of letters according to their use and power in the spelling of the English language, as illustrative of the principles of the present orthography; in doing which great stress has been laid upon the fact of each group being a natural one: inasmuch as the faults of each division not only differed in number and gravity according to the letters upon which they were charged, but were referrable to a different origin, and amenable to different remedies. There were degrees, then, of faultiness, and, in these degrees, varieties as to the extent to which the faults were more or less easily abated. Nevertheless, under the most favorable view of the more favored of the two classes there was a certain amount of deficiency, redundancy, and inconsistency, of which the best that could be said was that there were certain principles at the bottom of them; that, on these, certain rules could be constructed; and that, above all, there were connected with the system, certain secondary advantages which might be considered as

a set-off to the admitted evils of the system. That there are some such advantages is admitted by the advocate of the Phonetic system; just as his opponent admits that there are some demerits in the existing system. The demerits are both numerous and important. Hence, the question is one of comparison. What is the price at which the advantages of the present system are bought? The phonetician insists that there is no equality, nor even an approach to it, between them.

Now, however much it may be the case, that the complexity of the present system is different for the different parts into which it is divided, and that in one of them it may be much less than in the other, the phonetic system is wholly free from complexity of any sort. In this it differs from the existing orthography not merely in degree but in kind. The extent to which this is the case is so great that it almost degrades the Phonetic principle to a truism. It is too simple, and too natural, to be really a system at all. And, perhaps, such is actually the case. Yet it is purely, simply, and absolutely neither more nor less than the present system divested of its extension to secondary and subordinate purposes. It is simply a translation of the audible sounds of which the ear is the organ that takes cognizance, into the visible signs which appeal to the eye, and which, by so doing, are made permanent. Surely this is sufficient. Surely this is something that can be allowed to stand or fall by its own merits. Surely this is an aim and object which wants no recommendation from any secondary aims to which it may be made subservient. If it cannot stand alone it cannot, and ought not to stand at all.,

Let, then, the simplicity and singleness of this aim be the characteristic; and, as an expansion of this, let the utter absence of all secondary aims be taken as the result. Under these conditions spelling is reduced to the three following operations:

1. The resolution of any word, as the speaker utters it, to its elementary articulate sounds. This, however, as far as the speaker is concerned, is already done; and the signs which denote them are letters.
2. A familiar knowledge of the forms of them.
3. The way of putting them together.

The result is a spelt word: the spelling of which is as pure a matter of certainty as the sum in a series of numbers in arithmetic. This process with letters as the symbols, is not, does not profess to be, easier than the corresponding process in arithmetic. It requires care, and a sustained attention; probably to the same degree. It is not learned with equal ease by every learner. But it is equally simple, and its results are equally sure.

Does it then make bad spelling impossible? It does so in the way that bad addition is impossible. The operator may be careless; or he may manage his tools in an unworkmanlike manner. This, however, is his fault; not that of the system: and for faults of this

kind we must allow in our teaching just as we do in the teaching of the rule of addition. Can as much be said of the present system?

But the learner may pronounce his words wrongly. Be it so. All that the phonetic system requires is that—given the right pronunciation of a word, the right spelling of it shall follow as a matter of course. With a learner from the provinces there are many pronunciations, which, as a matter of standard orthoepy, are wrong. With the best educated men in England the pronunciation of a certain number of words is doubtful. Phonetic spelling does not profess to teach pronunciation or orthoepy. It merely professes to supply an orthography. It takes a certain pronunciation, whether right or wrong, and represents it. The present system does the same; but it misrepresents it. The difference between the two is a matter not of degree but of kind.

SECTION XXXII.

THE PHONETIC PRINCIPLE.

We have hitherto considered the principles of phonetic spelling exclusively in respect to its opposition to the existing systems now prevalent, both in England and elsewhere: and it may, probably, have struck some of our readers that it is only so far as it is antagonistic to something else that it has any existence, or, at any rate, any claim upon our attention. This, however, is far from being the case. If phonetic spelling were as prevalent as it is now exceptional, indeed if it were dominant throughout the whole domain of language, and if the opposite systems were non-existent, there would still be more than one question of some practical importance connected with it. The rule that the representation of the sounds of language is not only the primary but the exclusive function of orthography, though it carries us far, does not carry us all the way.

Upon the analysis of sentences into words, of words into syllables, and of syllables into their ultimate elementary articulations or breathings the whole basis of spelling and writing rests. No analysis, no letter. This is the rule. But analysis, wherever it occurs, or whatever it may be applied to, is essentially a matter of degree. It may stop after the first subdivisions of the subject matter, or it may be carried onwards and onwards, and farther and farther, until not only nothing remains to be separated from anything, but until the last sign of composition has disappeared. At the same time, it by no means follows that this extreme form of analysis is necessary: and, when this is needless, the extension of the phonetic notation is equally so.

Now the reduction of a sentence into its constituent parts may stop at words; or it may go on to the analysis of the constitution of an elementary sound. How far, then, are we to follow it in our notation? There may be sounds that, while they vary from one

another, vary so slightly as not to be worth the sign that should express their difference. There may be sounds that though manifestly compound have their parts combined with different degrees of closeness. In the one case there may be contact, and contact only. In another the contact may amount to continuity, unity, confluence, or fusion: so that when two sounds come into juxtaposition, the combination, to borrow an illustration from chemistry, may be either mechanical or chemical. There are limits, then, to the application of the principle under notice; and it is better that they should be indicated by an upholder of the system than by an impugner.

We must not expect to get much out of any definition of the term phonetic; neither must we argue too much from its derivation. In ordinary conversation, in controversial discussion, and even in scientific investigation, the several derivatives of the Greek word φώνη = *voice*, have, by no means, exactly the same import. That such laxity should exist in the use of so important a series of words is, doubtless, a matter of regret: but such laxity throughout the whole length and breadth of both the English and the other languages of the civilized world is the rule rather than the exception. Those who merely think in a general way that the difference between the spoken and the written language of their countrymen is an evil which should be abated may use the word with the proper amount of generality, and call any alphabet which brings us nearer to the actual phonēsis of our language Phonetic. But if, besides doing this, he be familiar with the question from the controversial point of view, and, learn from it, as he cannot fail to do, the extent to which the English letters are forced to represent something other than the *sounds* of the English language; and that the chief reason for so forcing them is the supposition that certain etymological, historical, or grammatical facts are, thereby, obtained, he soons forms the habit of attaching to the word *phonetic* a meaning which is little more than the opposite to *etymological*. It is probable that when the term is applied to our orthography in general, and when we talk or write about phonetic spelling, this use of the word is the most usual one.

Then, there are those who neither know nor care to know anything about either Phonēsis or Etymology; and these ignore both words. Their name is legion. On the other hand, there are the few who employing themselves in the study of the elementary sounds either of one language in particular or of language in general, look at the term from a purely scientific point of view. The relation which the elementary sounds bear to each other; their classification, the names applied to their divisions and subdivisions; the purely anatomical question of the conditions of the speech-forming organs required for the formation of each particular sound; and, higher still, the purely physical investigation of the nature of tone, pitch, and all that belongs to the theory of vibrations,—all this suggests such a word as *Phonetics;* a word which is no adjective at all but a substantive; a substantive, too, in the same class with Mathemathics, Physics, and

more especially, Acoustics with which it is connected in respect to its subject-matter as well as its form. Questions of phonetics consist, in the first place, of an application of Acoustics and Physiology to a particular point in the formation of articulate sounds; and, in the second place, of the particular relations of such sounds to one another, and the general character of the system that results from them. Now all this is very independent of spelling, or the notation of sounds; so much so that a man may care a great deal about Phonetics, but very little about phonetic spelling. On the other hand the connection between phonetic spelling and phonēsis, or the sound-system of a language is of the closest: indeed the two terms stand to one another as Orthoepy and Orthography. No one should know better the differences between an all-sufficient, or a scientific, alphabet for the English language, and a practical, or an adequate one, than the present reformers. And, indeed, they know it well. If it were not so, they would never have done a tenth part of the work that has been done by them. An alphabet that shall represent the whole compass of the Phonesis of our language must deal with our provincial dialects; and everyone knows that in these we find sounds absolutely foreign to those of the written, or rather the literary, language of our country. Sometimes they are as alien to the classical or standard English as the German *ch* or the French *eu*, and we know that the accurate pronunciation of these is not learnt from mere inspection, not learnt in an hour or day; sometimes, when either the teaching or the ear is deficient, never learnt at all. Nevertheless, we find something very like the one in our northern, and something very like the other in our western, forms of English. Yet for these sounds we find, both in the literary German and the literary French separate expressions; not, indeed, in the shape of new letters but of special and appropriate combinations. For the more refined departments of pure Phonetics a still greater amount of refinement is needed. In short, an alphabet for the ordinary purposes of primary education is one thing; one for the English Phonesis of the language in its fulness and integrity, another; while different from both is the one that is required for the more abstruse questions in Phonetics. Now what is wanted for the purposes of the present treatise is the first; and that only. Its principle is that of the other two, but it is not to be carried so far. It may, indeed, be said that, in this case, the language and its medium should coincide; indeed, the practical test of phonetic spelling is—given the right pronunciation of a word, its accurate representation by spelling should follow as a matter of course; or, to put the case more strongly—given a correct orthoepy, an incorrect orthography shall be impossible. But this implies that the orthoepy should be that of the standard pronunciation. We know, however, that this is not the case, and we also know that if we wait until it is, we shall wait till the Greek Kalends.

I will now illustrate, perhaps over-amply, the distinction, already

foreshadowed, between mere contact and fusion; and it shall be by a combination which, as it is pretty common in our own language, carries with it a presumption in favor of its being of some practical importance. Whether, in the matter of spelling, and for the purpose of teaching, is the easiest, to add so many new letters to an alphabet, and to lay them before the learner as such, or to spell their respective sounds by a pair of letters, already known as parts of the English language, and to show that, by putting the same together the same sound is adequately expressed? The word *adequately* is, of course, used with foresight. The answer, on the first view, is at hand. A single letter in the place of two is only the old story of the compendiums over again. It is merely *x* instead of *ks;* and this we have rejected. It is merely *k+s* written short: and that *x* is *k+s* every one can see: indeed it is seen so plainly that *x* is already unanimously banished in Phonetics.

This is making short work of the matter. But what if the work be *too* short? Why is it wrong, in spelling, that it is simply phonetic to write words like *philosophy* and *Philip* with *ph* to represent *f?* The fact of the letters *not* being the result of the combination *p+h*. The fact that there is no combination at all. The fact that the sound, being a simple one, is properly represented by *f*, or by some equivalent sign equally simple. *F* is allied to *ph;* but it is not made up out of *p* and *h*, nor yet out of *p* and anything else.

Let us now consider the *sound* of the *ch* in *chest*. It has, doubtless, a fair claim to be put in the same category with *ph* for *f*. It is spelt by means of a single letter in Russian, and that with practical advantage. On the other side, either it or something so like it as to be distinguished from it by only a trained ear, is spelt in German by no fewer letters than four. The German for "*German*" is "*Deutsche.*" The *-tsch* is the *-tch* in *Dutch;* which is the *-tch* in in *witch;* which is the *-ch* in *which;* which is *tsh*. Of these two extreme forms, which is the better? The German form, before it can be compared with our own, must be, so to say, purified, or reduced to its lowest terms, by the ejection of the *c*. This brings it to *Deutshe*, which when the *c* in *witch* is reduced to *s*, makes the two words alike, according to the ordinary English spelling. Phonetically, however, the *sh* is *ʃ:* so that the true orthography becomes *tʃ*, (*tʃest = chest*): and of the *t* in *tin* and the *sh* in *shin* the sound is, indubitably, made. But it is written in the most advanced orthographies by a single letter,—in the Russian and in the phonetic English as we have seen. Why is it thus exceptional? Why is the rule which, without a second thought, eliminated our *x*, thus apparently transgressed? Why, too, is the rule violated under which *ph* was converted into *f?*

The reason lies in the fact that, though the sound is as truly compound as that of *x*, the compound is of a different character; or rather in *x* we have no compound at all. Instead of this, we have a combination. In *x* we have *k+s* in a single sequence. The *s* fol-

lows the *k*. The *s* touches the *k*. But sequence with simple contact is one thing; sequence with partial fusion another. And with the *ch* in *chest* we have fusion: and this it is which differentiates the $x = k + s$, and, $ch = t + sh$.

There are few ears which cannot distinguish between the two sounds; few that fail to appreciate some difference between the *t-sch* in *Deutsh*, as pronounced by a German and the *tch* in *Dutch* as pronounced by an Englishman. How it is effected will be seen hereafter.

As the *ch* in *chest* is to $t + sh$ so is the *j* in *jest* to $d + zh$—sound for sound. Both are what are called *sibilant* or *hissing* letters. *S*, *z*, *sh*, and *zh* are the simple, and *tsh* and *dzh* the compound, sibilants; and in these six sounds there is either a system or the part of one.

Now this is merely given as an example of the difference between mere contact, and fusion more or less complete. Whether the representation of the sounds of the *ch* in *chest*, and of the *j* in *jest*, be best given by two letters or one, is a matter of *adequacy*, upon which, at present, I commit myself to no opinion; leaving it to those who have more familiarity than myself with the practice of primary education.

I add, however, that what applies to the compound sibilants among consonants applies also to the diphthongs among vowels; indeed, the combinations are, in each case diphthongal, and I see no reason against the recognition of consonantal, as well as vocalic, diphthongs.

SECTION XXXIII.

LIMITATIONS OF THE PHONETIC PRINCIPLE CONTINUED—ITS INFLUENCE ON A *LARGE* SCALE.

We have hitherto considered the limitations of the phonetic system from one point of view only; or only so far as we were led to them by the process of analysis; only so far as they shewed themselves, so to say, *in minimis*: i.e., in the resolution of certain combinations wherein we could discover the elements, but found them so blended together that they took the garb of simple sounds. But the process may be reversed; and we may take the subject from a different point of view. What if, instead of being found in the ultimate elements of a word, this process of amalagation be found to affect two different words? Is this a real or an imaginary case? We shall find it to be real. We find, indeed, something like it in English. We find *syllables* affected by it. Let us take a word beginning with *con-*. They are certainly numerous enough for all intents and purposes. Betake yourself to a dictionary; and count the words (all of which are compounds) which begin with this favored prefix. Count even the columns; count even the pages that are required to contain them. They are more than all the entries under

several of the less important letters put together. Then take the compounds beginning with *com;* i.e., after counting the words like *contend,* count those like *combustion;* remembering, at the same time, that when *con-* comes before the sound of *k,* and is accented, it is sounded as *-ng.* Observe, too, that before *r* it slips out of the word altogether, and the *r* is doubled; the same being the case when it is followed by *-l* or *-m,* as *collect, correct, command,* etc. The rules that regulate these changes need only to be indicated. The fact, which is here only applied for the purposes of illustration, is universally recognized. The words thus beginning are, as a rule, of Latin origin; and the meaning of their first syllable is *with.* Its form, as a separate word, is *cum.* Before, however, words beginning with *t* the *m* becomes *n;* before *k, ng;* before *m, l,* or *r* it becomes silent, but doubles (to the eye at least) the consonant which it precedes. This is a law of what is called euphony, or harmonious speech; and, as we have seen, is at least common to the Latin and English languages. But it exists, in a more developed form in the Greek as well; and probably, in every language under the sun; provided only that the necessary apparatus of changeable consonants be at hand; that the combinations be sufficiently close to constitute a single compound word; and, thirdly, that the compound be of sufficiently long standing in the language where it is found to have, so to say, shaken down into its true form. They have done this in English, French, and other tongues; whether taken up as Latin words, or put together after the precedents of the earlier examples. They have, also been recognized in the spelling; and both the spelling and the speaking are the better for it.

But what if this practice of euphonic accommodation, adaptation, or assimilation be extended from syllables of the same word, to different words? What if the letters at the end of one word affect those at the beginning of another? The least that can be said of such a case is that it would disguise the real nature of the second; and make the references to an ordinary dictionary a matter of some difficulty.

It may be said, however, that this is a case beyond the pale of the English language; that it does not affect us; and that it is an extreme, if not an imaginary instance. It is *not* the latter: though it *is* the former. For general statements, however, extreme instruments are the legitimate and recognized tests: and the principle now under discussion is the universality of the application of the phonetic system in orthography.

Now the language in which this process of spelling is recognized is no less a one than the magnificent, venerable, and well-spelt Sanskrit. The following extracts, illustrative of this, are from two of our most recent grammars. The process, however, is equally recognized in the older ones.

The change illustrated by the sentence, *Rara avis,* etc., and the change illustrated by the words *συγγνωμη,* are essentially the

same: and, as the connexion, as we shall see, is called *sandhi*, there are two kinds of it, (1) the *internal* which affects the middle, and (2) the *external* which affects the extremities of words.

We are accustomed in Greek and Latin to certain euphonic changes of letters. Thus *rego* makes, in the perfect, not *regsi*, but *reksi* (*rexi*), the soft *g* being changed to the hard *k* before the hard *s*. Similarly, *veho* becomes *veksi (vexi)*. In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *ἐν* with *λάμπω*, *ἐλλάμπω*. . . . These laws for the euphonic junction of letters are applied throughout the whole range of the Sanskrit grammar; and that, too, not only in uniting different parts of one word, but in combining words in the same sentence. Thus, if the seneence *Rara avis in terris* were Sanskrit, it would require by the laws of *Sandhi* or combination, to be written *Ráravirins tirrih*; and might even be joined together thus, *Ráravirinsterrih*. The learner must not be discouraged if he is unable to understand *all* the laws of combination at first. To attempt to commit to memory a number of rules, the use of which is not fully seen till he comes to read and construct *sentences*, must only lead to a loss of time and patience.—*Monier Williams; Practical Grammar of the Sanskrit Language. Chapter* 2.

In Sanskrit every sentence is considered as an unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. The coalescence of final and initial letters) of vowels with vowels, of consonants with consonants, and of consonants with vowels) is called *Sandhi.*

As certain letters in Sanskrit are incompatible with each other, *i.e.*, cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate the pronunciation. The rules, according to which either one or both letters are thus modified are called the Rules of *Sandhi. Max Müller; Sanskrit Grammar for Beginners.* Chapter 2.

The Sanskrit is a dead language; so that the exact appreciation of the extent to which this system of *Sandhi* either helped or impeded the reader is impossible. Much, however, as its novelty may strike us, the practice is more or less common in many languages; though, as Wilson remarks, the change is prosodial rather than grammatical.

Contrivances for avoiding the concurrence of harsh or incongruous sounds, or the unpleasing hiatus which arises from keeping sounds apart that are disposed to coalesce, are not wanting in all languages. They are in general, however, rather poetical or prosodial than grammatical; such as the elision of a final *e* before an initial *e*, in such a concurrence as "the etherial height of heaven," which it was formerly the fashion to write, as the measure demanded, "*th*' etherial;" to say nothing of the synalepha and ecthlipsis of the Latin verse "Monstr' horrend' inform' ingens," etc. Other instances of regard for euphony, however, do occur, independent of prosody, and especially in Greek, in which many of the euphonic changes are analogous to those provided for in Sanskrit.—*H. H. Wilson; Introduction to the Grammar of the Sanskrit Language.*—Chapter 2.

SECTION XXXIV.

THE PHONETIC SYSTEM—ITS OCCASIONAL LIABILITY TO BE APPLIED PREMATURELY. ITS INFLUENCE UPON THE FIXATION OF A LANGUAGE.—HISTORICAL VIEW OF THE TWO SERIES *K-TSH* AND *G-DZH*.

The question as to the extent of the applicability and the universality of the application of the Phonetic System has thus far been illustrated by two classes of facts; those that relate to the analysis of certain combinations, and those that relate to the effects of the Euphonic Principle: and it is clear that the two groups are very different. The limitations that they illustrate are what we may call Formal; inasmuch as it is with the particular forms which such or such an orthography may take that they are specially connected. In the division of the subject now coming under notice the question of Form will be wholly out of sight: for the question will be one of Time rather than aught else: time meaning that particular stage in the development—that date in the lifetime of a language—for which the application of the phonetic principle is, comparatively speaking, well or ill adapted. The introduction of an alphabet, and along with it, a reduction of the language to which it applies to writing is, of itself, a boon of such unparagoned value that there is no possible time or season at which it can, under any circumstances, be other than a good. It is one of those blessings which can never come either too early or too late. At the same time, the period during which the language, either wholly or partly, is, more or less, in a transitional state, is not the best time for its introduction. There are, probably, in all languages, at every period, certain words of which the pronunciation is not absolutely fixed; and that, not so much because certain speakers have not come to an agreement as to the way in which certain doubtful words are to be sounded, as because there are (as facts of language) certain combinations of an unstable character: *unstable*, be it noted, being a word which we have seen before, and one which we shall see again; a word of no slight importance in both this and the following section. The term was applied to the series

1. *Kia, kya, ksha, tsha:*
2. *Gia, gya, gzha, dzha,*

and no series better illustrates it: and no series better shows what would happen to an orthography which was introduced either just when the pronunciation of *ka* or *ga*, began to grow unsteady, or just when *kya* or *gya* was beginning to change into *ksha* or *gzha*; or these sounds, one or both, into *tsha* or *dzha*—where, for the first time we get a *stable* combination. The least that can be said of them is that they would run a chance of being very soon altered: and though this is an objection of very little weight it is sufficient to show that there are certain times in the lifetime of a

language, when either the introduction of a new, or the change of an old, combination, is less likely to be permanent than at others: a remark which we may now conveniently illustrate by the actual history of these two series—not, however, for a reason which may have already suggested itself, so closely and so exactly as we wish. Nevertheless, by referring to one language for one, and to another for another, part of the process, we arrive at a reasonable conclusion; and invest a sequence of changes which has hitherto been based on *a priori* notions, with something like the reality of history.

We begin with the two extremes. There was a time when the *c* in words like *chest* and *Chester*, was sounded as *k*: and of this time, there is, in most cases, ample and superabundant evidence. Had the *c* to which we *now* give the power of *s*, always been so sounded, it would never have been introduced in any language where a sign for the genuine and original *s* existed. What, indeed, would have been its use? If words like *city*, had always, or when they were first derived from words like *civis*, been sounded *sity*, how would they differ from words like *save*, *slave* and the like; and, if not differing, why would they require a special sign or letter? Again, if the original sound were not that of *k* why would the letter *c* be assigned to them? For *c*, to a great extent, is the same as *k*. It it needless, however, to limit ourselves to the consideration of the presumptions of the case when there is evidence enough to make them unnecessary. It is admitted that the *c* in such a word as *city*, was once sounded as *k*. Thus much, perhaps, would hardly have been denied by a respectable philologue in the days of our distant ancestors. At the present time it is insisted upon; in some instances to the extent of changing the existing pronunciation of English-Latin; or Latin as it is taught in England. Upon this, it is needless to enlarge.

Now if the evidence of the Latin language be condemned as insufficient there is that of the Greek in the background. With words like *κητος* and *κιστη* to give us the old sound of the *c* in *cetaceous* and *chest*, we may, if necessary, dispense with the evidence of the Latin language altogether. Do I hold, then, that in the Italian where the *c* before *i* is sounded just as it is the English *chest*, it has grown out of that of the *k* in *κιστη*, and that the connection between these two extreme forms is that of the sequence *ke*, *kye*, *ksh*, *tsh*, with an unstable, transitory, or even ephemeral *ksh*, as a missing link, may have had a function and played a part—a short but important one? Such is my belief: indeed, it is already to be found, implicitly, in what I have already written. If *tsh*, then, have been *ksh*, and *ksh* have been *ky*, and *ky* have been *k*, and the changes from one sound to the other have gone on more rapidly than the corresponding change in the spelling, it is possible that one or more than one of the intermediate forms may never have been recorded; never, indeed, indicated or even hinted at. It is more than possible. It is almost certain that such has been the case.

That the *c* in Latin, at some comparatively early period, was sounded as *k*, is certain; certain, too, it is that at a comparatively late period (*i.e.* the present time) it is sounded both as *tsh* (in Italian) and as *s* (in French and English). The power, however, of the letter during the intermediate period is by no means certain; and the longer that period is the greater the chance of some intermediate stage falling within it. It does not, then, follow that because the Latin *c* = *k* at one era of the Latin language, it may not have been something else at another, namely, *tsh* or *ksh* as the case may be—*tsh* at a late date, *ksh* at an intermediate one. In our own language I hold that in some words we have the series of changes in full; from simple *k* to complex *tsh*. The simple *k* we get in the Latin *castrum* or *castra*. The West-Saxon spelling, however, is "*ce*aster;" where the *e* = the German and Scandinavian *i* or *j*; which, in its turn, is equivalent to English *y*. Hence, *ceaster* = *cyaster* = *kjaster* in Norse and German. But the Norwegian reading of a word thus spelt is (approximately) *kshaster*, which, in Swedish, is *tshaster*. At one time the word under notice was sounded *kyaster*, at another *kshaster*, at another *tshester*—the change from *a* to *e* being no part of the present question. That *Chester* is now called *Tshester* is certain. That the poet *Ceadmon* called himself either *Kyadmon* or *Kshadmon*, and that his contemporaries said either *kyaster* or *kshaster*, I hold to be nearly certain. But, how some scores of words were sounded in this or that district, at this or that time, during the intervening period, I cannot say. I cannot say when an older form died out, nor yet when a newer one started into life.

If *g* stands to *dzh*, as *k* to *tsh*, the history of the two series

Ka, kya, ksha, tsha
Ga, gya, gzha, dzha

may be expected to run parallel to each other. But we have already said that this is the case only on the first view of the subject. In reality the lines diverge; the reason being, as has already been stated, the affinity, in an opposite direction, between *g* and *y*. Hence, while *ka* almost always runs through *kya* to *ksha*, *ga* often runs through *gya* to *ya*.

Now the actual exhibition of these changes is not an easy matter: and we know the reason why. The chances are that a sound which changes quickly may pass away without ever being recorded; and without leaving any visible sign of its existence; more especially is this likely in languages where there is no sign for the sound of *sh*; as is often the case. The best illustration known to me is to be found in the triple history of the combination *k* + *y* in the three countries of Denmark, Norway, and Sweden. The ordinary spelling is *kj*; *j* being, as in German, the sign for the semi-vowel *y*. In Denmark this is sounded sometimes as *k* simply, sometimes as *ky*. In Norway it is *ky*, and something very like *ksh*. In Sweden it is *tsh*. Whether, or when, the Danish will go farther in the direction of *tsh*, remains to be seen. The Swedish has attained that final goal.

The Norwegian gives the transitional form. But there is no use in concealing the complications of the question. The transitional character of the Norwegian *kj* is itself transitional: and it is only dealing fairly with the reader to show the extent to which this intermediate sound is, or is not, found in Norway. The present writer may, also, add that, upon the nature of it, he is not only an exposition, but a witness, and not a mere second-rate authority. The connection of the Norwegian *kj*, with *ksh* cannot be seen by mere inspection. The Norwegian language, unlike the Swedish, has no specific grammar of its own; because, though the Swedish is treated as a different language from the Danish, the Norwegian, so far as the written, literary, classical, or standard language is concerned, is simply Danish. The explanation of this is found in the political history of the two countries; a point which needs only being indicated. There is, indeed, at the present moment, a movement in Norway to develop out of the provincial dialects an eclectic form of speech which shall, at one and the same time be non-Danish, non--Swedish, Sandinavian, Norse, Norwegian aad national; in short an artificial language: an attempt upon which we pass no opinion. Hence, as literary languages, the Norwegian and Danish are the same: and, though such may exist, I know of no grammar which makes the peculiar Norwegian sound of *kj*, the object of any special treatment. It is not, then, on the surface that this peculiarity is to be found. Yet everyone who has any practical knowledge of the Norwegian Danish knows that in words like *kjöre* = drive, and *Kjöbenhavn* = Copenhagen, etc., the sound of the first two letters is different in the two languages, dialects, forms of speech or whatever we choose to call them. Sometimes, indeed, they are identical, but, in this, the influence of the written language plays a part. But, even when the difference is manifest, the pronunciation of the differentiated combination is not constant. Sometimes it is that of the true continuous surd of the *k* series;—a rare sound. Upon the whole, however, it is a sound which is to *ksh* as the *ch* in *chest* is to *tsh*. I speak upon the point as a witness, because I am not aware of this very important fact in phonetics having hitherto had more than a cursory notice—if it has had this. But, at the same time, I speak with the diffidence of one who is pronouncing upon a sound foreign to his own tongue; and as I make no secret of being suspicious of other persons in such cases, it is only right I should, to some extent, draw attention to an opinion of my own. I have, however, made a point of checking it by that of natives; and, although I cannot say that an Englishman who sounds *kjöre* exactly as *kshöre* will speak exactly like a Norwegian, I have no hesitation in saying that he will utter the sound into which *ky* ran, and out of which the Swedish *tsh* arose. This I believe, in the special pair of languages before us, it preceded, as a cause precedes an effect. I believe, also, that it has done so in many other languages; in other words that the order of sequence is a fact of very general occurrence. Upon its univer-

sality I see no need of delivering an opinion. Practically, however, I hold that the presence of *tsh*, connected with the *k*-series, implies a previous *ky*; and that *ky*, wherever it occurs, is a *tsh in posse*. Yet the evidence to the reality of this sequence of changes is so indefinite that, even in the best illustration I have been able to hit upon, the line of argument is circuitous and indirect. No wonder. The same fact in language which makes *ky* and *ksh* unstable combinations, exposes them to the risk of not being orthographically represented.

But the Norwegian forms of the Scandinavian or Norse, tell us something more. Instead of *gy* running parallel with *ky* it diverges. Instead of running into *gzh* it runs into *y*; so that, while *kjöre* = *kshöre*, *gjente (wench)* = *yente*: a difference which has already been indicated.

There are two other sounds of the *k* series which still require notice: viz., the two which stand to those of *k* and *g*, respectively, as *f* and *v* stand to *p* and *b*; or as the *th* in *thin* and *thine* stand to *t* and *d*. There is much more to be said about them than is to be found in the ordinary grammars; in many of which there is much that requires correction. Neither is it very easy to write about them concisely; inasmuch as the terms which apply to them are less definite than they should be. In describing or classifying the *mutes* of either the English or any other language, it is barren work to talk of them as lenes and aspirates, or as hards and softs. But, as they actually form a system, and as that system must be exhibited, four terms at least are required. *Explosive* and *continuous* (sometimes, more conveniently, *explodent* and *continuant*); *sonant* and *surd* will be the terms used here: the last two from the grammars of the Sanskrit grammas, *explosive* and *continuous* from the older writers in general; especially those who treated the classification of articulate sounds as anatomists or physiologists. The *b* in *ba*, when pronounced separately from the vowel, is explosive, and sonant; explosive because the sound, as that of a consonant only, cannot be continued; and sonant because its sound is uttered at the ordinary pitch of the voice. *F* on the other hand is continuous and surd; for the sound itself can be prolonged; but, whether prolonged or not, it is uttered as a whisper. Hence the following system:

EXPLOSIVE.		CONTINUOUS.	
Surd.	*Sonant.*	*Surd.*	*Sonant.*
p	b	f	v
t	d	th (in *thin*)	th (in *thine*)
k	g	?	?
—	—	s	z
—	—	sh	zh.

In the *s* series there are no explodents; so far, however, as sonancy and surdness go, it agrees with that of *p*, *t*, and *k*. If it were otherwise, and if we could add the surd and sonant continuants of the *k* series, or, changing the expression, the sounds which stand to *k* and *g* as

f and *v* to *p* and *b*, etc., we should have a full and perfect quarternion; or four series of four similarly modified forms. As it is, we have only an approach to it. The class, however, as far as it goes, is natural. The sounds which constitute it are more closely allied with each other than they are with the sounds of any other group; yet, at the same time they have relations with the rest of the alphabet *V*, related to *f*, on the one side, is related to *w* on the other; through *w* to *u*; and, finally, through *u* to *o* and the vowels in general. Then there is an affinity between *m* and *b*; so that the full sequence runs

m, b, p, f, v, w, u, etc.,

with a liquid at one end and a vowel at the other.

We have nearly the same sequence in the series beginning with *k*; and, if we had, on our language, the continuants of *k* and *g*, we should have it entirely. Now what are these sounds? They are *not* those of the so-called gutterals, *i.e.*, *kh* (or *ch*) and *gh*; sounds which, though foreign to our own language are common enough elsewhere: as in the German, the Welsh, and the Gaelic. These are *not* the continuants here under notice; though often confounded with them. The place of the continuants in the sequence is that of *f* and *v* in the *p* series; and that is between the explosives and the semi-vowels; a fact which connects them with *y*, just as *f* and *v* are connected with *w*. Now these are conditions which are not fulfilled by the so-called gutturals.

The sound is a rare one. It is certainly found as one of the pronunciations of the Norwegian *kj*. It may be heard occasionally, and sporadically, in England. There are certain speakers who, when they use the word *h-u-m-o-r* never say, exactly, either "*hew*-mor," or "*yoo*-mor," but something like *oo* preceded by a sound intermediate to that of *k* and *y*. With stammerers, as far as my own observation goes, this practice is common. Now this is the sound in question, or the continuant of *k*. It is not, of itself, an easy sound; still less so when we have to compare it with its nearest congener, the continuant of *g*. In fact, the latter generally runs into *y*. It may be heard, however, in more than one of the Low German dialects. Like *ky* and *gy*, to which it is closely allied, it is a very unstable sound; and, as such, rare.

Thus much has been written upon the question of Unstable Combinations; and it has been written with a special view to the following question. Admitted, that an alphabet with its corresponding orthography is, in and of itself, an undeniable benefit to a language, can there be such a thing as certain times, dates, or stages in the growth, or development of that language in which the introduction of it is less opportune at one season than at another? Instances have been given to show that something of this kind exists. The next question is whether they be the only ones; and then follows the question, as to the extent to which they occur in English; and, if they do, what they account for in the way of objectionable spelling.

SECTION XXXV.

THE ENGLISH LANGUAGE AS ADAPTED FOR A PHONETIC ORTHOGRAPHY.

Over and above the particular stage of a language into which a phonetic alphabet is introduced, is there anything in the structure of the language itself, upon which either an objection or a recommendation can be grounded?

We have said already much about the facts of language; treating them as potent, influential, and sometimes irresistible forces which determine certain results independent of any artificial or spontaneous conventionalities in the way of representation. It would, then, be a suicidal argument to hold that any language in the world was so constituted as to make a natural and simple orthography, an orthography limited to the mere representation of sounds and combinations as they actually exist, impossible. On the other hand, however, it would be a wilful neglect of patent and well-known facts to deny that, in the adaptibility of languages to such an expression, there are degrees. Some languages lend themselves to it spontaneously, others are not amenable to its treatment; except at the price of a contrast between one modification of a word and another. Thus, a language that, for instance, forms its genitive in the syllable *es* or *is* is less disturbed in the spelling of its inflections than one which merely adds the single letter *s*. This is because, in the former case, it does not matter in what kind of a consonant the radical part of the word ends. Whether the root end in *b* or *p*, *t* or *d*, *k* or *g*, we can add *is* without superinducing any further change. If, however, we merely add the sound of *s*, a change must take place, and one of the two consonants must be accommodated or assimilated to the other; in other words, we must, if the word be *slab*, write either *slabz* or *slaps;* if *knot* either *knots* or *knodz*. Combinations like *knotz* or *knods* can be, without doubt, written and seen, but they can neither be heard nor uttered. Such is our first instance of the Law of Assimilation, and we shall see that it goes a long way. Now the operation of this gives us one of the commonest and most prominent facts in the English language. It is the rule of the formation of both the genitive case and the plural number of our substantives. Yet we dispense with the phonetic exhibition of it, and write *stags* for *stagz*. Here, then, is a fact which would undoubtedly complicate the rules for the formation of two of the most important inflections in our language if they extended to our spelling; but it is, also, one which, as far as several centuries of experience teach us, we may ignore in our speaking. Doubtless, it is neither more nor less than an instance of the insufficiency of our orthography. As far, however, as it goes, it is evident that we can get a large amount of work out of an insufficient one; and this is an argument that a conservative may fairly make use of. But the antagonism

may go farther. There may be cases where the letter *s* (that is, the sound represented by it) may be tacked-on, *immediately*, to a word in *b* or *d*, while the sound of *z* is wholly wanting to the language itself. In such a case it is evident that the latter of the two sounds cannot exist; so that no change, accommodation or assimilation can be effected in that direction. Hence the *b* must be changed into *p*, and the *d* into *t*. But this affects the radical, or fundamental, part of the word, and, by so doing, does much towards disguising its nature; since the combination must now come out *slaps*, etc. The English language does not, indeed, go so far as this. If it did, however, the result would be as has been indicated. Now this is the way by which the *last* part of a word, if such be the habit of the language, may be metamorphosed.

Let us now ask whether the *middle* part of a word can be thus affected? The best way of illustrating this is to take some language which gives us such affections as a general rule. By this we measure the extent of its influence. The following is from Euren's "Finlandic Grammar." It is not exactly an extract; it is rather an abstract. It gives us, however, the real details of a very important and relevant process.

The *hard* (this is the Swedish term) vowels are, *a, o, u;* the *mild, ä, ö, y;* the *light, e, i.*

The Vocal Harmony (*vokal harmoni*) means that the *hard* vowels (*a, o, u*) can never follow or precede any *mild* one (*ä, ö, y*), in a non-compound word. The *light* ones *(e, i)* can follow or precede both; but a *light* vowel in the radical part of the word requires to be followed by a *mild* one: as *talolla, ottavat; tylsällä, kyntävät;* and, from *tie, mies, tie-llä, miehe-nä.* Hence, words have two kinds of endings; one with a *hard,* and another with a *mild* vowel; *i.e.,* with *hard* vowels in the root a *hard* ending, and with mild ones either a *mild* or a *light* one.

The *light* vowels are our old friends the *small* or *slender* ones.

Here the character of the vowel which follows is determined by that of the vowel which precedes.

But in the Gaelic the influence is reversed, and *small* endings give rise to *small* vowels in the root: a process which affects the middle syllable. Thus—

A, o, are called *broad* vowels, . . . *e* and *i small* . . . The poets, in latter ages, devised a rule, which prescribes that the vowel which goes before a consonant, must be of the same class with that which follows that consonant, *i.e.,* both broad or both small. *Neilson's Introduction to the Irish Language.*

That this assimilation is not found in the older manuscripts is specially stated; but it is not stated that this is not a fact in the spoken language as well as in the existing orthography. And in both it *is* a fact. The same change, in a more artificial form, occurs in the German under the names of "*um*laut," or "*about*-sound;" and this, like the Irish assimilation, is not found in the Mœso-gothic, or the German in its oldest known form.

This, then, tells us how the *middle* part of a word may be affected.

Now let us ask what the Keltic languages teach us as to the alterations of the next *beginnings* of words. Any elementary work on the Welsh (where there are no true case-endings) tells how the first consonant of a word is modified according to its place in a sentence. Thus—

Cār, *kinsman.*
dy Gâr = *thy kinsman.*
fy Nghâr = *my kinsman.*
ei Châr = *her kinsman.*

Pen, *head.*
dy Ben, *thy head.*
fy, Mhen, *my head.*
ei Phen, *her head.*

and so on, with variations according to the consonant with which the word begins. Now the Welsh, phonetically, is one of the best-spelt languages in the world. But, if we can bring ourselves to imagine what it would have been had it been written in the manner of the English, and (what is a lighter effort) imagine that the reform had been deferred till the present moment, it is evident that the Welsh conservative might appeal to the etymological doctrine with more cogency than the English one. There are degrees, then, in the validity, or, as the Phonetician would say, in the plausibility of the objections on the score of etymology; the etymology being that which is limited to the single language to which it applies. There is nothing in any one of these instances which touches the question of the propriety of spelling *city* with a *c* on the ground of its representing the *c* in the foreign word *civitas*. Of the ground, however, to which it is limited, it covers a great deal.

Now the orthography of an allied language, the Irish, has not been reformed; and here we find an attempt to combine the etymological principle with the phonetic. The Welsh sacrifices the former to the latter, and *changes* the radical consonant. The Irish *preserves* it; but prefixes the letter, or its equivalent, (which in Welsh displaces it,) and gives us a rule by which it is said to be *eclipsed*; i.e., written, but treated in speaking, as if it were non-existent. Hence, the following table,

b	is eclipsed by	*m*, ar mbaile, *our town*, sounded *ar maile*
c		*g*, ar gceart, *our right*, sounded *ar geart*
d		*n*, ar ndia, *our God*, sounded *ar nia*
f		*bh*, ar bhfearran, *our land*, sounded, *ar bhearran*
g		*n*, ar ngearran, *our complaint*, sounded *ar nearran*
p		*b*, ar bpeín, *our punishment*, sounded *ar bein*
s		*t*, ar tslat, *our rod*, sounded *ar tlat*
t		*d*, ar dteine, *our fire*, sounded *ar deine*

Now, however meanly we may think of the value of the etymology which connects two words from different languages, like *city* and *civitas*; we must allow that, when we come to changes within the same languages, the etymological objection improves; and when we see such transformations in the radical parts of words as the pre-

cêding, we must admit that its validity, or, to say the least, its plausibility, may vary with the language. I am not writing this to show that in any language it is actually valid. I am only showing that different languages are in different predicaments in respect to its applicablility. And I only do this with the view of asking how the English stands in this respect. I submit that in respect to any of the above-mentioned languages, or as tested by any of the above-mentioned processes, it stands high. So far as the mixed character of its vocabulary goes, it is in a worse position. The phonetician condemns the etymological system *in toto*. It is well, however, that he should know how his own language, in the eyes of an opponent, and from his point of view, comports itself. The English is fitter for the application of the phonetic system than most languages; and, even when we weigh its demerits against its merits, as fit as any.

SECTION XXXVI.

ANALYSIS OF THE ETYMOLOGICAL PRINCIPLE.

The bearing of the instability of certain combinations, and certain points connected with the structure of numerous and important languages, has now received its full share of consideration; and, it is evident that upon the most important of the current objections to Phonetic Spelling—the Etymological—they have a very decided bearing. The number of scholars who hold that, though the phonetic system may suit some languages it is but ill-fitted for the English, is considerable. Now just so far as the English is a language in which there is a foreign element, this objection is plausible; and, as there *is* an inordinate proportion of foreign words in our tongue it has, to say the least, sufficient importance to command attention. Beyond this, there is but little in it. I have, perhaps, gone farther in this same etymology than usual; but I now wish to show that I have not gone farther than is necessary. Much that has been written, as the contents of the last four sections, has, perhaps, appeared irrevelant. But it is not this. The facts exhibited and the trains of reasoning suggested may, perhaps, have some import in themselves. But the main object of their exhibition is to show that they are only parts of a whole; only means to an end. However much they may, at the first view, appear to be something different, they are, in fact, preliminaries to the question as to the value of the etymological objection.

It will now be submitted to the reader that the ordinary objections which are involved in the word etymological, as it is generally applied, are mere fractions of the import of the term in its more general and more legitimate sense. The current objections are etymological so far as they hang loosely on the great subject of etymology; but as the representatives of etymology in its wider sense

they are mere chips in porridge. Nay, I will go farther than this; and add that they are objections which many an adept or master in the subject would hesitate to acknowledge. The distinction thus suggested, is of no small importance. There are two obstacles to Phonetic Reform which are of sufficient weight to counterbalance all the rest: and these are (1) the practical objection based upon the antagonism of an existing system; and (2) the theoretical, or scientific objection the name of which has already been often enough before us.

1. The first is so purely practical that the motto of its defenders might be, "Possession is nine parts of the law." There is an alphabet with its corresponding orthography that we are asked to either unlearn, or allow to fall into desuetude. This is a question of ejectment; a question with which the abstractions of the proposed system have less to do than the number and strength of the supporters of the principle, which they propose as a substitute. These will be considered; but not at present.

2. The Etymological Principle, on the other hand, is one which is only criticized for the sake of disarming, or neutralizing, a certain amount of opposition. Its upholders are more remarkable for their influence than their numbers. They are, as a rule, men who speak with authority; and it cannot be denied that some of them have spoken both plainly and decidedly. The man who knows neither Latin nor Greek may oppose any innovation on the simple grounds of conservatism: pleading his unwillingness either to learn a strange, or to unlearn a familiar, alphabet: and against such a one there is but little room for argument. The etymologist, on the other hand, urges that the alteration is a bad thing in itself: that, it violates one of the conditions under which the present system works advantageously. He may, or may not, object to what Mr Ellis calls the "Double-trouble" difficulty. And, just in the same way, the man to whom etymology is only known as a name, may invoke it so far as it suits his own supineness. But these are mere accidents in the determination of both of them. Each goes on a different principle; and each on one which is characterized by the class to which its supporters belong.

Now etymology is a very wide field, and it will not be denied that the most of those who have been the readiest with the etymological objection have cultivated but a very small corner of it. Whether they would speak in the same tone if they were familiar with the whole domain is doubtful. Those who are inclined to speak of the ordinary strictures of the movement in favor of Phonetics with respect, and even tenderness, cannot but admit that nine-tenths of the current criticism is of a very insignificant and common-place character. It is compatible, indeed, as we know from experience, with considerable acumen, respectable powers of argument, and accurate scholarship: but it is also found in company with mere dilettanteeism and sciolism;—sciolism and dilettanteeism in which a little

Latin and less Greek go a long way. Now it is the authority which rests upon such grounds as these that we wish to reduce to its proper dimensions: and that by showing that it is the result of that dangerous and two-edged tool—a little learning. Let us see what it is; and then ask what we find in Etymology in its wider and fuller sense.

It is not urged by even the most zealous etymologist (so-called) that any appreciable advantage is derived from the existing system for more than three languages; the French, the Greek, and the Latin—the three foreign languages which most affect the English vocabulary: and a little consideration will tell us that, essentially, these three are one—the Latin. It is *from* the Latin that we finally deduce the greater part of our French, and *through* the Latin that we deduce the greater part of our Greek words. In nine cases out of ten when, by some sacrifice of the representation of an English sound, we make the French origin of a word a *visible* fact, we are only half-way in our history; since it has to be traced from the French to the Latin. If the spelling of the characteristic letter remain as in *cité* from *civitas*, unaltered and visibly recognizable—well and good. If, as in *chaine* from *catena*, it undergoes a change—it is not so well. Hence, between the Latin and the French we get an imperfect representation in our etymology. "Only, however," it may be answered "in a slight degree. Though we change the representation of the sound from *ch* to *c*, we preserve the *c*; and the *c* is the great Latin characteristic; the very key to the connection, the outward and visible sign of the ancestry, the blazon of the pedigree. How much better this than spelling *chain* with a wholly new combination; such as *ch* in English, or by some new invention of a single sign!"

We get the same thing over again when, from the Latin, we trace a word upwards to the Greek. Sometimes the characteristic letter is retained; but, sometimes, it is changed. This is notably the case with words which in their older form are written with Greek κ (*Kappa*). These in Latin are written with *c*. In this case the etymological principle, certainly, suffers an abatement: in fact it ends in merely giving us the language from which the word was *directly* and *immediately* introduced: a fact worth taking as a gift, but scarcely worth buying at a price.

But even if we are prepared to pay for it, by making the connection between the sound and the sign by which it is expressed obscure, who gains by it? Certainly not the reader who knows neither French nor Latin, neither Latin nor Greek. To him the change is merely gratuitous, or, in the original meaning of the word, impertinent. To him who knows the particular language from which the word is derived it is, unless his ear is so deficient as to need the help of his eye, a superfluity. This is a point upon which we cannot too strongly insist. In order to get any real or supposed advantage out of any orthographical expedient in the way of etymology of this

kind, a certain amount of an etymological character is required: and, in most cases, the amount of this is such as to make the supplementary aids and helps unnecessary. It is not, perhaps, always the case; for there are, doubtless, some who have raised the voice in defence of what is to them a real necessity; some who actually want the little extra assistance which a piece of unphonetic spelling may, occasionally, drop on their way. I do not, however, find that they tell us so: and it is possible that many of them might not like to be accused of being personally interested in the matter. It is in behalf of others that they profess to fight the battle. The others, however, are, as a rule, neither the better nor the worse for their advocacy. Upon the whole, however, we may say that those who cry most for these aids to etymology least require them.

But when we get them, to the extent (at least) that we have them in English what do they amount to. We have seen, or rather we have tried to see, whom they benefit. But what are they in themselves? It is not pretended that they extend to more than three languages; and we have seen how inconsistently they present themsent themselves in these. With every language, where the alphabet is wholly different from ours, they are, of course, out of the question: and, all what are called the oriental languages are in this predicament. The one, among these, which is of most importance is the Arabic; because from this we get several words connected with chemistry and astronomy: and, besides these, a few, through Spanish or Portuguese of general meaning, e.g., *alcove*. Now, small as this latter class is, it is large enough to raise a question, and to introduce a distinction: for *alcovè*, on etymological principles should be spelt with a *c*: inasmuch as though Arabic in origin, it comes to us *via* Spain. But how are we to write *Alkali?* Speaking in the present year, we may, probably, say that the orthography is settled, and that *k* is the right letter. But we could not have said so at the beginning of the century; nor, indeed, for many years later: since *c* was then in favor. But even this will carry us no great way. What are we to do with the guttural variety of the letter? I cannot say. I only know that *alcohol* and *almanac* are perplexing words.

Surely then, we may say that the etymological objection, as we find it in the arguments of most of the objectors, is applied to, and based upon, a very small portion of the subject. Now the evidence upon this point is what the last four sections have prepared us for. They have been far more etymological in their character than they look. More than one of the limitations of the phonetic system has been thoroughly so,—for instance, the transformation of *avis* into *avir* in Monier Williams's illustration of the Sanskrit rule of *Sandhi*. The whole question of Unstable Combinations has the same character. They both deal with the changes that certain parts of certain words undergo, and what is this but a question of etymology, of history, and of descent; or, to put it in a more general form, of

the likeness or unlikeness with which different degrees of descent are accompanied?

Now, for readers who are wholly ignorant of any language but their own, the etymological system is useless; except so far as by degrading certain conventional modes of spelling (e.g., the *ch* in *archdeacon*, the *sch* in *schism* and a few others) to the rank of a prompter's cue, or a printer's catchword, and telling the reader that, whenever these combinations are found he may lay odds in favor of the word in which they occur being of Greek origin, we get a little rough information out of them: and this we now remark, is the characteristic of that particular form of etymology which deals with words belonging to more languages than one. The class is natural; as we see by the contrast it exhibits with its opposite in this very respect. Where the connection lies within the limits of a single language—that language being, of course his own—there is an etymology which an unlearned man may understand; for etymology here means the different forms which the same word may take according to its change of meaning. But it is just this kind of etymology that few care to defend. The connection between *ken* and *can* is left to take care of itself: whereas, that between *chain* and *catena* must be taken care of by its friends. There is inconsistency in this. But it is not wholly inexplicable. There is a difference between a common-place piece of knowledge and an accomplishment. There is a difference between useful work and dilettanteeism. There is a difference between the kitchen furniture and articles of *virtu*. There is a difference between the useful arts and the fine arts. Now it is with the fine arts and with the objects that interest the virtuoso that classical scholalship takes its place; and the class is a high one. It may be said, however, without offence, that in the fine arts there is more display than in the useful; and the same is the case with classical, as opposed to domestic, etymology.

This difference, then, between domestic and foreign etymology is, if not overlooked, at least undervalued. The former, which is of twice the importance of the latter, gets less than half the consideration. Domestic, however, is a term which with a little latitude we may conveniently extend to the languages of the German family in general,—the languages more especially allied to our own. Of these we may say that what applies to *ken* and *can*, applies to *can* and *kennen* (German) and *kjende* (Danish). But it is simply a waste of time and paper to show that, in the case of *c* and *k*, the precedents established by the Teutonic and Scandinavian languages in favor of the latter sign far outweigh those deducible from the Latin in support of the former.

Again, it has been already stated that when we go out of our way and divert orthography from its proper function of symbolizing a sound to that of suggesting an etymology; and when we flatter ourselves that, in so doing, we are preserving the history and registering the changes that such or such a word has undergone, we simply

deceive ourselves with a half truth. We preserve the likeness; but we conceal the difference: a preservation which, of course, gives us only half the real history of the word. The spelling which will give us the whole has yet to be discovered. This, however, is certain, that when we betake ourselves to a letter which has no value as the sign of an existing sound, for the sake of showing that the word in which it occurs has preserved enough of its former self to be recognizable, we use the alphabet for a secondary purpose; and, when we do this to the detriment of its proper functions; we misuse it. On the other hand, when we simply take a word as we find it, we have no need of any such detrimental makeshift. We have simply to spell a word as it is sounded. It may have gone through many, or it may have gone through few changes. It may not have been changed at all. At any rate, so long as we have nothing beyond its present pronunciation to express we have nothing to do but to put our alphabet to its proper use.

Now it is possible that, with the whole field of etymology before us, we might find good reasons not only for not upholding the ordinary etymological objection—the objection founded on the concealment of likeness—but for condemning it as one-sided and injurious; in which Phoneticism would be enlisted on the side of etymology. I cannot say to what extent this view will actually be taken; for, at present, it commands little attention. I am only sure of this; that those who take it will take from their knowledge rather than their ignorance; and that it will not be defended by arguments which can be contemptuously set aside. "I," says Caius, "condemn the proposed innovations because they would obliterate the connection between the different stages in the history of a word; and, by so doing, fail to give us those permanent characters which indicate its origin." And "I," says Titius, "condemn the existing system because, by concealing the full extent of the change that such words have undergone, it invests a combination with a show of permanence as a fact in language, which is wholly unreal." There are two aspects, then, for this part of the subject.

The bearing of the remarks upon the instability of combinations still stands over for explanation. They are closely connected with the etymological principle; and through this they lead to a question of some difficulty—that of the Fixation of a language. It is clear that if the tendencies, not only towards change but towards change in a certain direction, which were pointed out in the series *ka*, *kia*, *kya*; *ga*, *gia*, *gya*, etc., be true, and still more if they are capable of being generalized, we have something like the means of guessing with some approach to accuracy not only what a word *has* been, but what it *will* be; or, to use the words of a great scholar, we may say not only whence a word is come but whither it is going. There is, then, the etymology that simply reads the past history of words, and the etymology which constructs their future. In respect to the results of the two methods, there is not so much difference as we

may expect. The prospective etymology is more conjectural; but, with the present deficient record, there is plenty of conjecture in our retrospects. Neither is there much difference between the amount of acquired knowledge and mental aptitudes required for the respective studies of the prophet and the historian. It is possible that the prophetic may be the higher faculty. It is manifest, however, that the etymologist who looks in both directions is a better judge of what is good and bad in an alphabet in respect to its application or non-application to his subject, than the etymologist who sees only what lies behind him. I may do the objectors injustice; but the faculty of looking both towards the past and the future has not yet made itself conspicuous in their objections.

SECTION XXXVII.

REPRESENTATION AND FIXATION.

When the phonetic system is carried on to its ultimate results there is nothing to be said about such a thing as the Fixation of a language. Representation is the sole function of phoneticism. It is representative or nothing: and, when it is exclusively representative, fixation is simply a contradictory term. On the other hand, if representation mean, purely and simply, the reproduction to the eye of the sounds that fall upon the ear; and that without respect to the number or the influence of the speakers that utter them; and, also, without respect to their permanence, we can scarcely call this the representation of a *language*. Those who most love individuality well know that for a language to be worth spelling at all, it must possess *some* unity and *some* permanence. With fluctuating pronunciations it will have something to do: with transitional ones much. Ephemeral ones it will treat as such. Obsolete ones it knows how to deal with. With premature ones it has a difficult task. The general tendencies of a language will, sooner or later, get their own way. What comes from interference with them them is better shown than I can show it, in the following extract; which gives us the opinions of two critics. There is more in Dr Ingleby's notice than in Morgan's letter (for it is founded, partly, on one to the *Athenæum*); but I have the best authority for saying that, while it *represents* the opinion of the author of the notice, it does not *mis*-represent that of the subject. A premature stereotype of a transitional pronunciation has a re-action as well as an action; for it helps to fulfil its own accomplishment. It interferes with the natural tendencies of the language—in all cases, I believe, for a time only. But the interference, itself, is an interruption. It is not, however, an unmixed evil. It gives, as a set-off, a register of the change. This, however, is a sacrifice to etymology.

I think that, with this admission, the *pro's* and *con's* of this very perplexing case are fairly weighed against one another. The ex-

tract is from "Modern Logicians—The late Augustus de Morgan, by C. M. Ingleby, and it runs thus—

The practical had a charm for De Morgan. Many projects he viewed with favor, to which, however, he would give no support, because he regarded them as impracticable. The decimal system of coinage received his advocacy because he believed it was feasible, as well as theoretically good. To duodecimals, he gave no encouragement, because he believed that they could never be made to supersede decimals, notwithstanding his conviction that, if adopted, they would prove more convenient than the prevalent numerical system. Though strongly given to the archæological parts of literature, he was no blind opponent to the system of phonetic spelling, inaugurated by the *Phonetic News*. As a practical man he recognized but one objection, viz., the existence of the present system. His way of explaining himself was that on the theoretical side of the question there were no objections; if the thing could be got it should be got. He not only looked with favor on the scheme of *visible speech* put forth by Mr A. Melville Bell, but joined with Sir David Brewster and Mr Alex. J. Ellis in recommending its adoption. He was not imposed upon by the extremely shallow objection to any phonetic scheme, that its adoption would endanger the historical continuity of the language it is employed to represent. De Morgan saw plainly that the English language is undergoing a revolution of the worst kind; not so much from the introduction of vulgarisms, Americanisms, or neologisms, as from pedantic orthoepisms. Every child who is taught to read augments the prevailing tendency to pronounce strictly according to the spelling in vogue, *i.e.*, to introduce arbitrary sounds never heard before in any stage of development of the language. Such sounds are not determined by the laws of speech, but by a remote chain of causes, acting through the laws of combination of certain written symbols, and therefore not adapted for the purposes of speech. The only two courses by which this mischievous tendency can be arrested are these—to prevent children from learning to read; or to give them a phonetic literature.

Now in cases of this kind the Man for the Hour is the one who looks forwards as well as backwards. He cannot tell us, for the actual moment, which pronunciation prevails. But he can tell us which (if we *must* do anything in the way of fixation) is the one to choose. One gives us the language of, at least, some of our contemporaries, and, perhaps, some of our ancestors; the other gives us that of our posterity. Neither may be permanent. Which, however, will last the longest is self-evident.

SECTION XXXVIII.

THE EARLY ALPHABETS OF THE BRITISH ISLANDS.

Here begins a new division of our subject; one mainly historical. It treats of the conditions of time and place when the first alphabet of Latin origin was introduced into Western Europe. We must look for the country of its introduction in the west and north, rather than in the south and east; because, in the latter, the language or at least the literary one, was more or less Latin. This brings us to Germany and the British Isles. The oldest German alphabet (of which more will be said in the sequel) was *Greek:* but this applies only to the German of the continent. In the British Isles there

was a British Church, and this, whatever else it may have been, was earlier than the Anglo-Saxon.

We may, then, safely begin with the statement that the language of Western Europe which has the oldest alphabet, exclusively of Latin origin, is either the Welsh or the Irish; in other words, the oldest alphabet of this class that we know is that which is due to the British Church in its most general form; *i.e.*, the church of the British Islands, the church of the insular Kelts, the church of the Britons or the Gaels—one or both. This is, in the first instance, (save certain exceptions standing over for notice) an inference from the universal connection between the introduction of Christianity and the introduction of the alphabet, but it is strengthened by the evidence of history, and by the agreement between the Keltic and the Anglo-Saxon alphabets. In continental Germany we find the letter *k* instead of *c*. In the British Isles, whether Great Britain or Ireland, we find *c* in the place of *k*. We find the same in the earlier Icelandic manuscripts; though, at present, as the result of German influences, *k* has superseded it. Whether this Anglo-Saxon alphabet was taken from the Latin direct or from one of the British forms of it is a question upon which we may profitably pause a little; for it suggests a distinction. The actual form of the letters is one thing, the principle upon which they were extended from the Latin to the Keltic is another. The first of these points is unimportant: for the independent existence of the Irish as a separate alphabet had not lasted long enough to engender any notable discrepancies between the copy and the prototype. The principles, however, of of its application to either the Irish or the British language are matters upon which much depends.

We must not, now, be surprised if the two irrepressibles again display themselves—*k* and *c:* if between two alphabets of Latin origin there may be a difference: inasmuch as one may have been formed upon a model so purely and exclusively Latin as to ignore the *k* altogether, whereas the other may have been formed under circumstances where the recognition of the *k* was possible.

Now it is submitted that it was upon a Latin model of the extreme and exclusive character that rejected the *k*, that the Anglo-Saxon alphabet was founded; while that of the Germans was founded upon one which contained it: and this means that what we may call a false start at the very beginning is one of the main causes of the bad conditions of the English orthography in the present advanced stage of its history. It was framed upon the worse of two imperfect models, the Greek and the Latin; and, in the Latin group, from the least fit of its members. This was the case whether the Anglo--Saxon alphabet was derived directly from the Latin, or indirectly, *i.e.*, through the alphabet of what we may call the Keltic Church; British or Irish as the case may be.

Now, at the present moment, both the Irish and the English have, as far as the details connected with the shape of the letters go, two

alphabets—one old, the other new. There are Anglo-Saxon works, which institutions so modern as the Society of Antiquaries and the Record office, have printed in the Anglo-Saxon characters; though the less conservative publishers write Anglo-Saxon with the exception of the two distinctive letters, Þ = *th*, and ð = *dh*; and print in the ordinary English letters; just as some of the Germans and Danes print in both the old black letter, and the more modern italic. The Swedes, however, have nothing to say to the black letter, and use the italic either exclusively or as the rule. The Irish do the same as the Germans and the Danes; and sometimes print in the older, sometimes in newer type. It is, I believe, a sign of nationality to use the former; and sometimes we may see the strange contrast in nominally English printing, of the words common to both languages in the modern, or Saxon, and the proper names, characteristic of Ireland, in the old, or native type. Whether the result be a handsome page or the contrary is another question. The fact to which attention is directed is that of the old Irish type and the Anglo-Saxon being convertible. It would not, perhaps, be difficult to say whether a work of King Alfred were printed in type meant for the meridian of Dublin, or in one for that of London. The general form, however, of the letters is so nearly identical, that Anglo-Saxon may be read in Gaelic and Gaelic in Anglo-Saxon types.

The native Irish, Erse, or Gaelic alphabet has—

1. No *h*. No Irish word begins with it; and, though we find more than enough of it, in the Anglo-Irish type as a sign of the so-called aspiration, it is only in this equivocal character that it presents itself. What the Anglo-Irish type gives as *bh*, etc., the true Irish of the manuscripts gives as *ḃ*. This, at first, looks like the Greek (῾): but this it is not. It came in by degrees; *i.e.*, some letters took it before others.
2. No *j*.
3. No approach, from first to last, to a *k*.
4. No *q*.
5. Nothing beyond *u*.

This, which reduces the Irish letters to seventeen, suggests that the framers of the alphabet took from Latin just the unequivocal and unambiguous letters; just the letters they could not do without; the letters which they could manage, without difficulty, and without either refinements or expedients. This, though a good principle to begin with, is a bad one to go on with. We have seen how the (·) over certain consonants, came to pass as a sign of aspiration, and out of this the later grammarians devised a class of mutable consonants, from which only *l*, *n*, and *r* were excluded. Then came the distinction between broad and small vowels; and then the law of assimilation: upon which we have already enlarged. Then came, what has also been enlarged on, the expedient of ecthlipsis: in all of which we see the elements of a very complicated orthography. The necessity of the alternative between phonetic spelling and

some such expedient as the one just mentioned was the misfortune rather than the fault of the Irish orthography. It was due to the nature of the language. But the worst of all was the particular form of the vocalic assimilation. The law of assimilation for the vowels of different syllables, following or preceding one another, was Small and Small, Broad and Broad. If this only meant that one vowel was to be substituted for another the case would have been neither better nor worse than that which we illustrated from the Finlandish. But instead of simple substitution the original vowel was, in many cases, retained, and an adventitious or supererogatory vowel added to it. The effect of this was to convert half the vowels in the language, so far as the eye was concerned, into diphthongs: and when, at point of contact between the two syllables we get, at the same time, an ecthlipsis, the result is startling. Thus *lam'*, or *lamh* = *hand;* while *geal* = *white;* and the Gaelic for *white-handed* is *laimheal.* The effect of this was, (so to say) to make vowels cheap: one or two more or less in a syllable being of no great consequence. No wonder, then, that in an Irish grammar (Neilson's is the one I quote from, which, for this purpose, is all the better for being an old one) we have such entries as the following.

There are thirteen diphthongs:—

Sound.	*Example.*
ae long, as *ai* in *pain*	lae, *of a day*
ai long and distinct	cáin, *a fine*
short, as *i* in *fight*, etc.	mait, *good*, etc.

Now, as the short vowels are not counted in the thirteen, the whole number amounts to twenty-one.

Then, there are five triphthongs, *aoi*, *eoi*, *iai*, *iui*, and *uai:* the great merit of which is that they are always long.

The vowel part is the worst part of the Irish alphabet. There are no rules for it. Ecthlipsis, indeed, is bad enough; but for this there *are* rules.

The cause of all this imperfection is manifest. There was no misappropriation of letters. There was no sacrifice to the etymological principle as taken in its ordinary sense. There was simply incompleteness of the alphabet. Yet, as compared with the English, the Irish is almost a well-ordered orthography, and this is mainly because the etymological principle was eschewed. It took *c* no doubt; but it excluded, and still excludes, *k*. In this it has its advantage over the English. In having no antiquated forms to retain, it has the advantage over the French.

SECTION XXXIX.

THE EARLY ALPHABETS OF THE GERMAN—THE MŒSO-GOTHIC ALPHABET.

We now turn from the early alphabets of the British Isles to those of Germany; where we shall find a noble landmark in our chronology—the Ulphiline Gospels. Ulphilas was born between A.D. 325, the year of the Council of Nice, and A.D. 348; and he died at Constantinople A.D. 388. He was a bishop of the Goths. These Germans were the Germans of the districts on each side of the Lower Danube. They had cut their way thus far eastward. They had firmly fixed themselves in parts of Moldavia and Wallachia, and had founded a kingdom, or, at least, under Hermanrik had become a formidable and independent nation. But they were pressed upon by the Huns, and in the reign of Valens, A.D. 376, were, either wholly or to a great extent, constrained to cross the Danube. Here they spread themselves over the province of Mœsia, from which they afterwards extended themselves, either as Visigoths, or as Ostrogoths, to Italy, to Gaul, and to Spain; in all three of which countries they founded kingdoms.

Of these Goths, Ulphilas was the bishop; and to some extent he was their missionary as well; thongh the details of their conversion as a nation, are obscure. They were Arians.

Of the languages of Germany the first that was reduced to writing was that of these Goths—the Goths of Mœsia as they are often called; their language being called the Mœso-gothic. And the one great Mœso-gothic writer is Ulphilas. Of a translation, by him, of the whole or a large part of the Bible, though much is lost, the Gospels, in an incomplete state, have come down to us. There are other portions of the Scripture as well; but these are mere fragments. Over and above these there are a few other fragments; chiefly referrable to the times of the Ostrogothic rule in Italy. The language and the alphabet are the same throughout: and, upon the latter, there is much to be said. The manuscripts which contain the Uphiline gospels, the pride and glory of the library of the University of Upsala, is one of the most famous in the world. It is entirely in capitals—large, bold, and standing apart from each other like those of a well-cut inscription. So marvelously regular is the writing that it has been supposed that each letter was separately *stamped;* and, although the evidence of those who are familiar with printing has set aside this doctrine, it required more than ordinary care to discover any difference between them. The manuscript itself is a tinted vellum—of a purple or mulberry colour. The letters themselves are silvered, and at the beginning of sections, gilded over with great care and regularity. Such is the famous Codex Argenteus, which contains the Ulphiline translations of the Gospels in the language of the Goths of Mœsia.

The language itself is old not only in respect to the age of the writing by which it is illustrated, but old in respect to its structure; though the statement that it stands to the modern German and Dutch in the same relation as the Latin to the Italian and Spanish is an exaggeration. It ceased, however, to be cultivated, and, possibly to be spoken, after the middle of the seventh century; and, as we know it only as the language of certain districts conquered by the Goths, we are unable to say, to a certainty, from what part of Germany it was derived. The dialects which come nearest to it are held to be those of Thuringia; but there are none which stand to it in a direct and undoubted line of descent.

Neither Mœsia, then, nor the country beyond the Danube (Moldavia and Bessarabia) was the native country of its German occupant; and as both lay within the limits of the Eastern Empire, and were governed from Constantinople rather than from Rome, the Mœso-gothic alphabet is of Greek origin. The Goths, however, who adopted it on the Danube might easily have carried it with them westwards, even to the Rhine: for we know that in Italy, Spain and Gaul, there were Gothic kingdoms. Now the recognition of the *k* in the *Frank* alphabet as opposed to its exclusion from the Anglo-Saxon, I mainly refer to the existence of the Mœso-gothic literature, (scanty as it was,) and the connection between the histories of France and the districts on the Lower Danube in which the first Gothic converts to Christianity were settled.

Not much later than the Goths of Mœsia, the Burgundians received Christianity; and, then, the Franks. The Burgundians were Arian; the Franks orthodox. Of the Burgundian alphabet we know nothing; indeed we only infer its existence from the fact of Burgundy being Christian. It is possible, then, that the Franks may have learned the art of writing from the tribe which, though Arian, had an earlier orthography than their own. But it is also possible that they may have taken it direct from the Latin; ignoring their brethren as heretics. This question, will repeat itself in Britain.

We thus see that the Christianization of Germany and that of Britain, must have run nearly parallel in time: and this, with the alphabet which is assumed to be concurrent with it, would give us an incipient British literature, as early as the fifth century.

The *names* of the Mœso-gothic letters are unknown. Their order is that of the Greek; and, as dependent upon this, their value as numerals. The Greek Digamma was represented by a letter of which the sound was that of *q*; the Greek Eta by H—a Latinism. Theta, Θ, was written Ψ, and Psi, or the letter that stood in its place, as Θ; a pair of forms which suggest a transposition. In the place of *xi*,—60 as a number,—stood a letter with the shape of the cursive capital *G*; and the sound of either that letter or of *y*. Omicron, with a change of form, had the power of *u*—so that we now see that between this letter and H for Eta, the Greek distinction between the long and short vowels has disappeared. For *q*

stood a letter, like the Russian *Y*, of uncertain import. We know, however, its position by its numerical power—90. Sigma was written *S* as in Latin. Hypsilon, with its pointed base, was more like a *V* than a *U*, and, is considered to have been so sounded; or, if not as *v*, as *w*. *S* has the form of the *Latin* letter.

Now Ulphilas, to whom these Goths owed their alphabet, died during the fourth century; and within the first ten years of the fifth, the Visigoths had founded their kingdoms in the south of Gaul and in Spain. The conquerors of Italy about fifty years later were the Ostrogoths, and it is universally admitted that the language of this division was that of the Ulphiline Gospels. The evidence that the language of the Visigoths, in Gaul and Spain was the same is less conclusive. There is no reason, however, to doubt the fact of its having been so. The conversion of the Anglo-Saxon population of Britain is referred to the last year of the fifth century, and to the influence of Frank teachers. But before this there was, in Britain considered as a country, the Christianity of the British Church. Now in connecting this old British alphabet—Welsh and Irish—with the Anglo-Saxon, I do not do so as against the Latin. The Anglo-Saxon might, doubtless, have been founded exclusively on the Latin. It might, also, have been founded on the British; but subjected to modifications from the Latin. This implies a second influence; and, in respect to this, I merely urge that this second influence, if it existed, was not Frank, but British. I hold that the early alphabets of Germany, of which the Frank must have been the most important, had Greek elements which the British and Anglo-Saxon had not.

SECTION XL.

THE ANGLO-SAXON ALPHABET.

There are two ways by which an alphabet may make its way into a country. It may, like the Mœso-gothic or Armenian, be introduced as a systematic whole; or it may grow up imperceptibly, without any definite system, and with no particular constructor. In our own time this latter mode of development is scarcely possible, because it is the practice of missionaries to address their hearers, as much as possible, in the language of the country to which they belong. Neither do they press upon them their books in English, so much as tracts and translations in their own vernacular. The missionary system of Rome was different. Such reading as was taught was in Latin; and the reading of anything other than Latin was exceptional. This practice was unfavorable to the composition of purely native works. There was a way, however, by which Latin composition could be partially popularized: and this was by something partaking of the nature of a translation, but yet falling short of one;—a system of interlining, in which there was every degree of closeness or

laxity. Sometimes there was a full translation of a sentence : sometimes the mere interspersion of an occasional Gloss. A very little system would suffice for an alphabet of this kind. The form and power of a certain number of letters might be picked out of the Latin text : and used just as the occasion presented them. The commonest would be most in use ; and rarer ones wholly unrecognized. In this way a systematic alphabet would be a long time in growing ; and, so doing, exist in its rudiments long before it came to be recognized in its integrity.

Between A.D. 400, when the Mœso-gothic alphabet may have been known in Gaul, and A.D. 600, when the Frank missionaries preached to the Anglo-Saxons, there was room for the gradual formation of more alphabets than one ; though of none is the exact origin known : the Mœso-gothic of which alone this can be predicated being of Greek origin. The earliest specimens of both the Irish and the British vernaculars are in the form of Glosses ; and very nearly the same may be said of those of the German and Anglo-Saxon.

The following table enables us to compare the four alphabets :—

	English.	*Latin.*	*Anglo-Saxon.*	*Irish.*
1.	A a	a	a	a
2.	B b	b	b	b
3.	C c	c	c	c
4.	D d	d	d	d
5.	E e	e	e	e
6.	F f	f	f	f
7.	G g	g	g	g
8.	H h	h	h	h
9.	I i	i	i	i
10.	J j	j	—	—
11.	K k	k (rare)	—	—
12.	L l	l	l	l
13.	M m	m	m	m
14.	N n	n	n	n
15.	O o	o	o	o
16.	P p	p	p	p
17.	Q q	q	—	—
18.	R r	r	r	r
19.	S s	s	s	s
20.	T t	t	t	t
21.	U u	u	u	u
22.	V v	v	—	—
23.	W w	w	w	—
24.	X x	x	x	—
25.	Y y	y	y	—
26.	Z z	z	—	—
27.	—	—	þ	—
28.	—	—	ð	—
29.	—	—	æ	—

The sufficiency, or insufficiency, of the Anglo-Saxon alphabet must be measured by the number and nature of the sounds which it had to represent. This is scarcely to be done without a certain amount of hypothesis and speculation. The opinion of the present writer who, unwillingly, differs from many of his predecessors, is that the proportion of letters to the sounds is not below that of the average alphabets; certainly above that of Irish; and, perhaps, comparable with that of the Mœso-gothic. But this view implies that about the seventh century the sounds which we now represent by *j* and *z*, were, then, either non-existent or rare: in other words that they have been developed in the interval. With the sound of *tsh* the same is held to have been the case; and, unless several of the preceding sections have been written in vain, the process by which a word spelt *Ceaster* has now become *Chester* has been foreshadowed. But this is not even now spelt with a single letter. *J* and *z* at the beginning of words, are now confined to those of foreign origin: and *z*, which is only a common sound as the sign of number in the plurals like *stagz*, and the existence of which is ignored in the present spelling, has been accounted for. *Y*, probably, existed in the oldest forms of our language; but the difference between such a combination as *ee-o* and *yo* is of the slightest. Besides this, *y* grows out of *g*. So much for the sibilants, both simple and compound.

The guttural sounds of *kh* and *gh*, have, probably, been lost: at least, in the literary English.

Y as a semi-vowel seems to have been unknown. As a vowel it appears interchangeable in spelling with *i* and *e*, as in *gyt* = *yet*, *gehyrsam* and *gehirsam* (in German *gehorsam*) = *obedient*. Whether it had the sound of the French *u*, German *ü*, and Scandinavian *y* is doubtful. The analogy of the allied languages is more in favor of this than the orthographical conditions under which it occurs. So far as it is a semi-vowel it seems to have been represented by *e*—*eow* = *you*, *eorl* = *earl* = Danish *jarl*, where the *j* = *y*. This is a point upon which I unwillingly differ from Mr Ellis. He argues against the semi-vowel power of *e* from its interchangeability with *ea*. But this assumes that it had only one power. He also argues against it from the small number of words beginning with *e*, followed by a vowel, where the sound is now that of *y*. This is true. But it is not from *e* as an initial that the point is to be determined. It is rather from the combination of *e* with *s*, *c*, and *sc* preceding it—as in *seo* = *she*; *sceat* = shot, (as in *pay your shot*; in *scot and lot*, the *k* sound is preserved,) and *Ceaster* = *Chester*. It is on this that the present writer mainly insists. Mr Ellis, however, is so far consistent that he thinks that the change to *sh* and *tsh* can be accounted for differently; by what he calls palatisation. This is the point upon which we are at issue. *Q* was expressed by *cw*; and *k*, in the original alphabet, was nowhere. The difference between *f* and *v* was not represented. Though *q* was ejected as super-

fluous, *x* was not. It had its present power of *ks—ricsian*, being sometimes written *rixian*.

The unsteadiness of the two sounds by which we denote the *th* in *thin* and the *th* in *thine* is a serious charge. So far as the signs were separate from one another, and both single, all was well. There were two sounds, and each of them was a simple one. There were, also, two letters; and each of them was simple also. But there was no steadiness in their import: inasmuch as either sign might be used for the expression of either sound; so that, of the two continuants of *t* and *d*, each had two signs. This is the very last inconsistency that we expect; for the origin of ð is, evidently, the letter *d*. Yet so it is. Of the two sounds the sonant is, in the present stage of language, the rarer: being, at the beginning of words, nearly limited to the words *that*, *these*, *those*, *thy*, *they*, *theirs*, *them*, *then*, *there*, and the article *the*. Yet in the Anglo-Saxon and Icelandic the spelling is with þ, as *þú* = thou, *þær* = there. Are we to suppose, then, that the sound has changed? Rask answers in the affirmative; for he remarks that though *þat*, = that, when written at length, is spelt both ways (i.e., *þæt* and *ðæt*) the abbreviated form is always þ. Upon this he lays more stress than, in my mind, it will bear. That þ is always found at the beginning of words, and that both in Anglo-Saxon and Icelandic, is more important: but even this fails to carry us over the whole difficulties of the question. "Some," writes Rask, "have considered one of these letters as superfluous, and Lye, who, however, bows to the opinion of Spelman and Somner, that ð was the hard (surd), and þ the soft (sonant) *th*, nevertheless considers them as the same letter." Later, indeed within the last two years, Mr Ellis admits the difficulty of the question. "What," he writes, "were the precise meanings of þ, ð, or rather how the meanings (*th*, *dh*) were distributed over them, it does not seem possible to elicit from the confused state of existing manuscripts."

If these views be true the demerits of the Anglo-Saxon alphabet are, so far as the consonants go, not above the average. In the vowels there seem to be some very serious deficiencies, both of omission and commission; and one, probably, as serious as all put together in the matter of mistribution; by which I mean classing two widely different sounds under the same head; or as the (so-called) long and short sounds of one another. This applies to the vowel *i*. I said *probably*; because as the case stands it is, by no means, certain. If we only knew how the contemporaries of Alfred sounded such words as *tíd* and *wín*, all would be clear: but he would be a bold man who would answer the question in either one way or another. Individually, I think that the words were sounded as we now sound them; or as *tide* and *wine*. So they are sounded in Germany—*zeit* and *wein*. But in Scandinavia the pronunciation is *teed*, and *veen*; or *tid* and *vin*, *tīd* and *vīn*. In the Scandinavian languages the diphthong (*ei* in German, *i* phoneti-

cally) is rare *as an independent sound:* though it is common enough as an educt from *-eg:* but this is only a secondary diphthong. We know that it has originated in a combination of a vowel and a consonant; and we know what the consonant is. We have no knowledge of the origin of the *i* in *tíd* and *wíf*: and there are numerous words besides of which we may say the same. Whether, however, the mistribution be Anglo-Saxon or not, it is certain that we have it in the present English—and a very grave one it is.

Then there was a minor sort of confusion between *i* and *y*, already noticed; and another, also already noticed, between *i* and *e*.

With all three of the broad vowels there was also confusion. Whether the language, or whether the ear of the framers, or upholders of the alphabet was at fault is uncertain: but between either the actual sound of the vowels or the representation of them, there was great indistinctness somewhere. It, probably lay with the language. In respect to *a*, the Scotch say *bane* and *stane*, the English *bone* and *stone*. In the Anglo-Saxon the spelling was *bán* and *stán*. When the vowel was short, there was the same indistinctness, and *hand* was, and has long continued to be, written *hand* and *hond*. In one of the latest contributions on the pronunciation of the Runes, the late Professor Munch of Christiana has shown that, even in the oldest, there was the same ambiguity. In both the present Danish and the present Swedish the sound of what is meant to be the genuine *o* is spelt with *a*—in Danish *staae*, in Swedish *stå*, *båt*. Meanwhile the ordinary *o* is intermediate to the English *o* and *oo*.

A notice of the Latin alphabet as the foundation of either the Anglo-Saxon or the German of the continent would be incomplete without a recognition of certain letters to which influential authorities have assigned a higher antiquity, and a more independent origin, than is here allowed; though, here and elsewhere, considerable importance is attached to them—the German and Scandinavian, or Norse, Runes. The Runes (and it is in Scandinavia where they are best studied) fall into two classes; those which are anterior to the introduction of Christianity, and those which are subsequent to it. The former are sixteen in number. The latter are the same as the older ones so far as they go; but with certain additions to make up the number of the letters of the Latin alphabet which they are coined to represent. They are formed out of the earlier ones by diacritical marks, generally dots; so that the older alphabet consists of the unpointed, the newer of the pointed and unpointed, Runes. As *Run* means a *secret*, or something whispered in the ear, it is probable that the art of reading them, was, at first, known to but few. The earliest are assigned to the ninth century A.D. The original Runes consist solely of straight lines; as if they were meant for inscriptions and for nothing else.

Of the Runes the most important is the third: Þ = *th*; by name *Thurs;* and also *Thorn;* for out of this grew the Anglo-Saxon

letter þ = the Greek θ, the English *th*; as we have already seen. The sign for *w* is also believed to have a similar origin.

The Ogham characters, which in some degree bear the same relation to the Irish as the Runic does to the Anglo-Saxon alphabet, inasmuch as both are invested with a certain halo of mystery and antiquity, are of a very artificial construction; and are more truly of the nature of cyphers in the way of cryptography, or secret writing, than their German analogues. The Ogham characters, moreover, remind us of musical notation rather than of ordinary alphabetic writing. There is a long straight horizontal line, like those we see in copybooks; and upon, under, or across (*i.e.*, both under and over) this are certain short ones, equally straight, which according to their grouping by ones, or twos, or threes, etc., and by their relation to the base line, take their import as letters. Of those that lie both above and below the line some lie across it at right angles, others obliquely. The two alphabets which have commanded the most attention are (1) the *Beith-Luis* and (2) the *Bobel-Loth;* named after the letters with which they, respectively, begin. These letters are *twenty-four* in number, like the Latin; indeed, in this respect more so than the genuine practical vernacular one. So far, then, as this goes, the old Irish had *two* alphabets. The names of the letters are extremely fanciful. *Beith* = birch, and *Luis* = mountain-ash; and as these, so are the rest of the letters—named after trees. The *Bobel-Loth*, on the other hand, takes its names from the Bible; and *Bobel, Loth, Foronn, Davith, Talemon, Qualep*, etc. = *Babel, Lot, Pharaoh, David, Solomon, Caleb*, etc., figure as the names of letters.

Add to these the numerous inscriptions, both in Latin and Greek characters, sometimes found on stone monuments, but oftener on coins, (where we also get a date,) and we have a fair view of the condition of the alphabets of Western Europe between the middle of the fourth and the middle of the seventh century.

The little that need be added concerning that part of the Anglo-Saxon orthography which relates to accents I give in the words of Dr Bosworth, than whom no one has paid more attention to the subject. The evil influence of the French system of spelling, introduced by the Norman Conquest is here indicated; and certainly it is not exaggerated.

As the simplicity of the Anglo-Saxon accentuation has frequently been overlooked, or involved in a complicated system, it will tend to remove false impressions and to make the matter clear, by recollecting that the Anglo-Saxons only used one accent, which always indicated the long sound of the vowel over which it is placed. Our complicated system of English vowels arose from the Norman scribes, who first confused the Anglo-Saxon accents, and then attempted to supply their place by a multiplicity of vowels, which we have adopted, as will be seen by the following examples:—Cwén, *a cween;* fét, *feet;* gés, *geese*, etc:—Díc, *a dike;* líc, *like;* lím, *lime;* wín, *wine;* etc:—Bóc, *book;* fór, *fore, before;* gód, *good;* gós, *a goose;* etc:—Dú, *thou*, hú, *how*, hús, *house;* mús, *mouse*; etc:—Brýd, *a bride;* fýr, *fire;* mýs *mice*. In all the instances the Anglo-Saxon is quite

plain and consistent, expressing the same sound by the same accented vowel, while the English employs different vowels for the same purposes as in c*ee*n, g*ee*se;—g*oo*d, g*oo*se, f*o*re; th*ou*, h*ow*,, h*ou*se and m*ou*se. The greatest complication of vowels is seen in our expression of the long open sound of *o*, heard in n*o* and b*o*ne. We use *oe*, *oa*, and *o* with a silent final *e*, while the Anglo-Saxons, in all cases, merely accented the *o* as—Dá, *a doe;* fó, *a foe;* tá, a toe.—Bát, a b*oa*t, ác, an *oa*k, fám, f*oa*m, etc.—Bán, a b*o*ne, stán, a st*o*ne, etc. The super-abundant employment of English vowels is troublesome to natives and most perplexing to foreigners. On the contrary, the Anglo-Saxon system of accenting the long vowels is plain and definite.

SECTION XLI.

HISTORY OF THE ANGLO-SAXON ALPHABET.

In Dr Bosworth's remark upon the ignorance of the Norman scribes, we shall find nearly the whole of the remainder of the history of the Anglo-Saxon alphabet and orthography. We have indicated the faults in the original construction of it; we have seen how old a system it is; and we have hinted at the inordinate amount of wear and tear to which it has been exposed. This constitutes its history, as what we call a working alphabet; and, in tracing it, the single event of the Norman Conquest is all in all. It plays much the same part in the history of English spelling as the well-abused letter *c* does in the construction of the alphabet. I am not so much in love with two great landmarks, and the simplicity with which they invest our examination, as to distribute the whole mass of the orthographical mischief entailed upon the present generation under these two heads exclusively. There are certain faults common to all systems of spelling, and such when they occur in English, cannot, of course, be imputed to either of these causes. But so long as our spelling has nothing worse than these, it is no worse than that of other countries. It is by the inordinate amount of faultiness peculiar to itself, that it especially afflicts our language; and of this, I think that nine-tenths, at least, are due to these two causes. We must understand this. There are other countries in which they use *c* instead of *k;* but there are none in which the antagonism of the two letters exists as it exists in England; and the antagonism, be it remembered, is that of two systems, the Latin, and the German. There are other countries too, which have been conquered by an army of foreigners, and have, therefore, had their languages inundated by words of foreign origin; but such a history as that of the British Islands during the two centuries which followed the battle of Hastings, we find nowhere except in England.

There is not much to be said about the influence of the Danes. In the charters of Canute and Edward the Confessor, the use of the *k* becomes conspicuous. For this there are two reasons. (1) the original Frank influence dating from the beginning of the seventh century, or the introduction of the Christianity of the Frank missionaries as opposed to that of the Irish, or British church; and (2)

that of Northern Germany upon Denmark, and through Denmark upon Scandinavia in general. Between these two we explain the difference between the orthography of the charters immediately preceding the death of Edward the Confessor and those of Alfred, Athelstan, and Edgar. We are not always sure of the date of the Anglo-Saxon Charts. We may learn, however, by mere inspection, that the derivations from the original spelling are numerous in proportion as they approach the time of the Norman Conquest. We must be careful, however, not to overvalue the Danish influence. There is adequate evidence of this in the Codex Ævi Saxonici. But it must be read with the caution that, though Kemble, as a general rule, marks the chartas of doubtful antiquity with an asterisk, he, so far as he is other than wholly unexceptionable, favors antiquity.

Then comes the Norman Conquest—our great epoch—and, after that, comes a break. For neatly two centuries there is but little written in either English or French. Latin prevails. The exceptions are well known. There is the continuation of the Anglo-Saxon Chronicle. This comes down to the death of Stephen. This is certainly Anglo-Saxon, as opposed to English in its orthography. But it must be remembered that it is the continuation of an Anglo-Saxon work; wherein the spelling of the earlier parts may have served as a model for that of the later ones. Under Henry I., however, the English was depressed; while the French was rather in a state of formation than formed. The court, however, the nobles, the priests, and the lawyers were French. We must see how, in the reign of Henry II., the English emerges after its period of disgrace and abeyance. It still passes, however, for Anglo-Saxon rather than English; and, though it is doubtful whether the language of the few compositions we have of the twelfth century be that of the common people, it is certain that their spelling is that of the bookmen, who looked backwards, rather than that of the speakers, whose natural tendencies were to take the language as they heard it.

But we may now consider the history of the Anglo-Saxon alphabet from a different point of view. We may ask what it would have been if left to itself. I believe this view to be one that has either not hitherto been taken; or, if taken, not considered historically. The conversion of the Anglo-Saxon orthography into an orthography so unlike its former self as the present English, is not the only continuation of its history. It was what we call a mother alphabet; one out of which others were formed; or, to say the least, one by which others were largely influenced. For the first of these we must look to Westphalia, This is because, in Westphalia, we are in the old Saxon country; in what is called Lower *Saxony*. The Franks *before* the time of Charlemagne were Christians. The Saxons, *after* his time, were Pagans. England, meanwhile, had been Christianised. It was the business of these Christianised Englishmen to send missionaries into the old country—Westphalia, Friesland, and Northern Germany in general. And here their ef-

forts were successful. In England the Northern Germans were called the *Old* Saxons; *Eald*-Seaxan, *Antiqui-Saxones;* their instructors being the *Anglo*-Saxons. These last took with them their own proper alphabet; and out of this grew a comparatively creditable body of compositions. Some of them hardly deserve the name of literature; for they are mere muniments, or rolls of certain convents, *i.e.*, of Essen and Frekkenhorst. But the *Heliand, Healer,* or *Savior,* a metrical harmony of the four Gospels, giving us the history of Christ during his ministry on earth, is a work of no small importance. Being written without any metrical divison of the lines, it was, at first, mistaken for a narration in prose, and for one composed in the Danish parts of England; by which supposition its divergence from the ordinary Anglo-Saxon was accounted for. It is now known to be a poem. As for its language it is amply explained by the doctrine that it was the *Old* Saxon of the original mother country in Germany. Add to this the fact that it is that of the rolls and muniments of the Westphalian convents already mentioned, and the evidence is complete.

Here, then, we have the Anglo-Saxon alphabet in Germany, where it may re-act on that of the Franks, just as that of the Franks acted upon the English. It is essentially Anglo-Saxon with differences. The Anglo-Saxon *w* is *uu*. The *c* is strictly adopted. The only word I remember as spelt with *k* is the proper name *Isaak*. The same claim, of having supplied either an alphabet as an actual model, or a standard to which writers might refer, may be made upon Scandinavia. In the present Icelandic, Swedish, and Danish we know that the *k* is paramount. *C* appears oftenest in the Swedish; but it is only when it precedes a *k*, for the sake of indicating the shortness of the vowel which it follows, as *dricka,* in Danish *drikke.* Here the function of *c* is just what it is in *thick*. But in the older Icelandic manuscripts, though *c* is non-existent in the print, *k* is exceptional; or rather it is found subject to the rule we can so easily anticipate; the one connected with the broadness or smallness of the vowel by which it is followed. Thus while the print of the Völuspa runs:—

Hljóðs bið *ec* allar
Helgar *k*inder,
Meiri o*k* minni,
Mögue Heimdallar,
Vildu at e*k* Valfödrs
Vél framtelja,
Fornspjöll fira,
Þau er e*k* fremst um man

The manuscript on which it is founded runs:—

Hlioðs bið *ec* allar *k*inder meiri miNi mango heimdalar vildo at *ec* ualfaþ uel ƿýr telia ƿorn spioli ƿira þæ e' ƿremst ū man.

But, even here, when *two* vowels follow, the spelling is with *c* as—

Sol *sk*ein sunnan
A′ salar steina,
þá var grund gróin
Grœnum lau*k*i.

in the manuscript—

Sol scein suNa a salar steina þa var grvnd groin grSunō lauki.(5)

The earlier Anglo-Saxon prototype and the latter modifications of it are here manifest. In the Codex Regius, assigned to the beginning of the fourteenth century, *k* appears before *n* as *kna*. Upon this, however, Munch remarks that "*c* is used oftener than *k*." In the Arne Magnusson Codex the *k* is exclusively used.

From the Icelandic, or Old Norse, the present alphabets of Denmark, Norway, and Sweden are derived. They are of average merit; and such we may suppose the English would have been had there been nothing to interfere with it.

SECTION XLII.

HISTORICAL SKETCH OF ENGLISH SPELLING SUBSEQUENT TO THE NORMAN CONQUEST.—THE MUTE *E*.

Though the mute *e* is mainly of French origin we must not suppose that it is wholly and absolutely foreign to our language. It appears, for the first time, after the Norman Conquest; and, at present, it is in words introduced from France that it chiefly occurs. So far, then, as it is conspicuous and prominent it is French; but it is probable that, even if no such an event as the Battle of Hastings had occurred, we might have mute *e*'s to some extent at least, of native origin and independent growth. In all words where the penultinate vowel is long, and the last is the letter *e*, (which in this case is sounded,) there is always a chance of the *e* becoming, sooner or later, obsolete; in which case it drops out of the pronunciation. If then, as generally happens, the spelling fail to keep pace with the pronunciation, and if the vowel be preserved in writing after it has been dropped in speaking, a mute *e* is the natural result; and as the syllable which precedes it is already long, the connection between the two vowels in the way of orthography, is invested with a character to which it has no claim. The two vowels look as if they belonged to a system, or a method, or had some connection with a principle, or a function, namely, that of indicating longness. The combination, however, has, as we have seen, a different origin; and is in fact, so far as the expression of quantity is concerned, merely accidental.

Now the extent to which a final *e* became thus obsolete in the earlier stages of our language was inordinately great; greater, perhaps, than in French, as may be seen by the merest inspection of an

5. Den Ældre Edda—P. A. Munch. Christiania. 1847.

Anglo-Saxon grammar. In our language anterior to the Norman Conquest, there was a whole declension of substantives, in which the nominative case ended in *-n*, and the oblique cases in *-e*;—an *e* which was as clearly sounded as it is in the present German, or Danish. This was the case with *heortan*, *tungan*, *eage*, *hearts*, *tongues*, *eyes*, etc. Here the first step in the change was the ejection of the sound of the final consonant; then came that of *e;* which was long preserved in writing.

Besides this, there was a double inflection of the adjective. When it followed the definite article, *-n* or *-e* was the ending. Hence, there came a Definite, as opposed to an Indefinite, Declension; and this, also, at the present moment occurs in German. So important is this real and organic *-e* with its subsequent disappearance in speech, that it gives us one of the rules for the pronunciation of the adjective in Chaucer; where (whatever may be the case in other words) we are safe in treating it, for the purposes of metre, as sounded where it is Definite, or preceded by *the*. In this, then, to go no farther, we get a measure of the degree to which the Anglo-Saxon orthography had, within itself, the germ of what we may call the mute *e* system; for it is the doctrine of the present writer that the final vowel was written, at least, as long as it was pronounced, and the hypothesis (we may almost say the certain fact) that it was retained in the writing after it had been dropped in the pronunciation are equally legitimate deductions from the history of our orthography. Hence, when, from two different causes—the one derived from our own language, and the other from the French, the two modes of spelling became confluent or united, the predominance of what looks like a very artificial way of expressing the length of a vowel, is explained by the very natural process of a change in language preceding the appropriate change in spelling; or the retention of a letter in writing after its proper function had become, both literally and figuratively, a *dead* letter. Then, when *e* final was made mute, the necessity of expressing it when sounded, led to orthographical expedients; and this, (as was shown in our remarks on the words *quantity*, *quality*, etc., which are spelt in French with an accented *é*, whereas with us, the accent was not recognised,) to say the least, favored the practice of writing *y* at the end of words; a thoroughly non-natural termination.

As for the mute *e* itself with a consonant between it and the vowel with which it was supposed to be associated, the orthographic process in which it plays its part is so exceptional, that the English and the French are the only two languages in which it is found. Its origin (as has been shown) was, to some extent, natural. It soon, however, became artificial; consciously, and designedly artificial. One of the worst instances of this is the word *whose*. The Anglo-Saxon was *hwæs*. Here, the *e* presented itself in the diphthong. Then came *hwaes*; then the transposition; in which there is nothing natural; nothing even French. It is purely and simply artificial;

and when considered with reference to its natural import, a combination of which the true signification is as different as can be from its conventional; in other words, it is an artifice of the worst kind. *Pence* is much such another word as *whose, i.e.*, an example of the mute *e* in its most objectionable state.

SECTION XLIII.

HISTORICAL SKETCH, ETC. *(continued)*. THE APOSTROPHE (') AS A SIGN OF THE GENITIVE CASE.

The *e* mute, which presented itself at the *end* of words was dropped; or fell off. The *e* which preceded the *s* in words like *scipes* = *ships*, and served as part of the sign of the genitive case, was *elided; i.e.*, it lay in the middle of two other letters and slipped out from between them. Hence, it became obsolete as a *sound:* and so long as it was used in spelling was, as a *letter*, mute. In the plural number where there was the same termination in *-s*, the original vowel which preceded it was *a;* as *wulfas* = *wolves*. Both vowels, however, suffered elision: the result being the use of the so-called apostrophe; as in *the man's hat, the children's father, the ships' sails*,—three different forms, each of which is a bad one, and each bad in a manner peculiar to itself. They deserve, however, notice; because of all the orthographical expedients with which the English language is overloaded, this use of the apostrophe has the least foundation in anything like a philological fact; while it presents on the other hand, the most decided signs of a conscious adaptation, invention, or construction. It is not, however, a mere sign of elision in general; for, if it were so, we should find it in the nominative and accusative plural as well as in the genitive singular. But in the plural it is conspicuous from its absence; and is meant to be so: for it is a sign not only of elision but of differentiation or distinction between two elided sounds. It is not, then, so much the sign of a vowel in the genitive case which has dropped out, as that of a difference in case and number between the word *lions* in such clauses as the following (1) *the lion's den* and (2) *the lions are let loose*. Now in respect to this expedient we may fairly say that, supposing an expedient of any kind to be needed, it is, as we here see it before us, one of more than average merit. All expedients, in the eyes of the Phonetic speller, are bad. But this is among the least bad. As a construction it is simple and natural; and as a sign adequate to the work it has to do; so that the only objection to it is its superfluousness.

Here, however, we must stop. Its extension to the genitive *plural* is utterly indefensible. Except in the few words like *men, women, children, oxen*, where we actually say *the men's memories, the women's children, the children's parents, the oxen's horns*, the *s* has no real

existence: and as there is no genitive in *'s* there is no elision; and that for the simple reason that there is nothing to be elided. Hence the *s'* represents nothing. No one supposes that there were ever such words as *ships-es*, *fox-es-es* and the like; or that such a sentence as "the genitive plural is formed from the nominative by the addition of *-es*" ever existed as a real rule. The Anglo-Saxon genitive plural ended in *-a*, and when this became narrowed into *-e*, and the *-e* became mute, there was no sign of any case in the plural number except the nominative. This, however, is by no means, an intolerable condition for a language to be reduced to. The French has no sign for a genitive case in either number; and, by means of the preposition *de*, does very fairly without one. By a similar application of *of* we might have done the same: indeed, it is the opinion of the present writer, that in nine cases out of ten this is what we do. Still we have such constructions as the *children's bread* and the *ships' sails;* and the explanation of them is easy. Taken by itself, the notion that the genitive plural may stand to the nominative of that number in the same relation that genitive and nominative cases singular stand to each other, is one which when a language is (so to say) in difficulties and reduced to an alternative, naturally presents itself. The actual formation, however, of the new cases is, by no means, so simple. Thus—the English nominative plural has already a sign; *stone*, *stones*, just like the Latin *lapis*, *lapides;* and before we can *substitute* another for it (for the the process is one of substitution rather than of addition) this sign has to be got rid of; for, it is clear, that we can no more say *stones-es*, than the Latin can say *lapides-um;* though something like it is done with the word *its;* where *t* is the sign of the neuter gender, and *s*, the sign of the genitive case, is tacked on to it. Let this difficulty, however, be got over, a second remains. The signs of the cases, the nominative plural and the genitive singular, are alike; both ending in *s*. Yet we do not say *ships'es*, and still less *fox-es-es*. What then does this *'s* represent? The best that can be said of it is that it represents a confluence, fusion, amalgamation, or unification of two *ss*'es, with different powers, and belonging to different numbers, and though this, being a purely historical fact, is not capable of being represented in speech, it is the high prerogative of orthography, in cases like these, to make good the want of a real distinction by an artificial one; and that, in the case before us, the apostrophe of the genitive singular with its change of position in respect to the *s*, does this. With the few words in *n (men's, oxen's)* the addition is real; and, so far as there is a genitive plural at all, these are the words in which it occurs, Here, however, no (') is wanted. There has been no elision; and there is nothing with which the forms can be confounded: the singular genitives being *man's*, *woman's*, *child's*, *ox's*.

The apostrophe, then, in the genitive plural is much less defensible than that of the genitive singular. Neither is laudable; though the latter is less blameworthy than the former. It is the misfor-

tune, however, of this unlucky sign to have been woefully misinterpreted. We all know what it was for a long time supposed to represent; viz.: the pronoun *his*. We know, too, the chief texts, ("Christ *his* sake" and others,) upon which this belief rested. The rectification of this error took place by degrees. The objection that lay closest at hand was, of course, the fact that it was only for the masculine gender of the singular number that this explanation was available. We do not, it was urged, say "The Queen, *her* Majesty" nor yet "the children, *their* bread." This, however, was soon condemned as insufficient: inasmuch as, though nothing like so common as *his*, both *their* and *her* are used in the corresponding constructions. A better objection, however, was found in the word *hi-s* itself; because, here, the *s* could not possibly be made (so to say) out of itself. The most conclusive argument, however, was, at the same time, the shortest, and this was the fact of the *s* in "father*s*" being simply the *s* in the Latin "patri*s*," the Greek πατερ*ὸς*, the *s*, indeed, of all the Indo-European languages.

This is as much as need be said about the two most prominent conventionalities which followed the Norman Conquest. The rest may be considered more briefly: indeed they need only be indicated.

(*a*) The doubling of the vowel, as in *feet*, to show that its sound is long, is one which is so natural that we only wonder at its not having become practical and prominent at an earlier period; *i.e.*, in the Latin stage of the alphabet. It is foreshadowed by the Greek Omega Ω, ω, which is, really, a modified, lengthened, and enlarged Omicron, Ο, ο. The whole doctrine of the Greek Isochronism, or Equality of Time, pointed in the same direction. The statement that two short *syllables*, equalled one long one, and *vice versâ*, had only to be extended to the vowel, and the doubling of the vowel as a sign of longness followed. The Anglo-Saxon, though imperfect and inconsistent, promoted this result.

(*b*) The combination of *different* vowels in the same syllable is due to other, and less simple causes. The Anglo-Saxon combinations *ea* and *eo* (though here the smaller vowel preceded the broader one, and was often semi-vocalic) had the effect, to say the least, of accustoming the eye to the presence of two vowels in the same syllable: and be it remarked that, in English, the sequence is that of the Anglo-Saxon stage; *i.e.*, *e* comes before *a*. *I*, however, is rarely found in the same place: and this is because it was, when followed by a vowel, diphthongal; or, in the eyes of those who failed to recognise its diphthongal character, long; and, as such, less likely to suggest coalescence. In Dutch the *e* follows the broader vowel; and here is, so far as mute letters are tolerable, the mute *e* in its right place; or would be if it had a place at all.

(*c*) Combinations like *oa* as in *coal* are probably due to another cause, and have no connection with the expression of longness. They seem to be the result of the original indistinctness (already noticed) between the sounds of *a* and *o*.

(*d*) The same applies to *oo* = *ū*, an indistinctness which has also already been indicated.

(*e*) *I* after *a*, (as in *snail*,) in words of English origin, almost always indicates an original *g (snægel)*, which is first changed into *y*, and then, being eliminated, brings the two vowels in juxta-position.

There is enough in these examples to show that in the actual contact of two vowels in the same syllable, much as it may offend against one of the primary laws of Phonetícism, there is little non--natural or arbitrary. But is this all? No. We have written as if these anomalous forms of spelllng were only detrimental so far as they were anomalies. But this is not the fact. They are inconsistent as well; for the *oo* in *foot* is short: and that either the second vowel as the sign of longness, or the second consonant (as in *spotted*) as a sign of shortness is superfluous, has already been stated. Hence we have, in addition to an inordinate amount of anomalies, a notable amount of inconsistencies and redundancies as well.

SECTION XLIV.

DIALECTS OF THE ANGLO-SAXON AND OLD ENGLISH.

These redundancies and inconsistencies might have been prevented by a certain amount of rigidity or uniformity in the practice of our spelling. But no such conditions existed. It is still a matter of uncertaintyas to the particular dialect which the orthoepy and orthography of the present literary English represent. It was *not* that of the literary Anglo-Saxon; not that of the dialect which prevailed anterior to the Norman Conquest. Nor is it unnatural that such should be the case. The present High German is not that of the parts which most especially constituted the Germania of Tacitus. The Castilian of Spain is not that of the great mass of the Spanish peninsula. The Italian is that of Florence rather than of Rome; the French that of Northern France; anything, indeed, but that of the district wherein the first language of Gaul was both spoken and written; indeed, so far as the place of its first successful cultivation is concerned, the French originated in England rather than in France. Just, then, as it would be a mistake to suppose that the present Italian was a continuation of some Sicilian or South Italian form of speech; the Castilian one of the Catalonian or Valencian; the German one of that of Westphalia or the parts about Cologne, and the French that of Provence; so it would be an error to suppose that, between the language of Alfred and the language of Dryden, there was any literary continuity. In short, in England, as elsewhere, the points which coincided with the cultivation of the earlier and the later English literatures shifted.

Now the cultivated dialect of the Anglo-Saxon period was the West Saxon, or the Saxon of Wessex; the English of the counties

of Dorset, Wilts, Berks, and Hants. The nearest approach to a concurrent literary language was in Northumberland. We may call this form of speech, if we choose, Angle rather than Saxon, though the term is anything but unexceptionable. Both, however, were *English*. Then there was the great intervening tract formed by the Midland and Eastern counties, which we may call Mercia and East Anglia. Of the Mercian, however, and the East Anglian dialects the cultivation was, practically, *nil*. The little we know about them tells us that they differed from one another less than the West Saxon and Northumbrian, and that they differed in small and negative, rather than in great and positive, characters.

Now as an origin of the present literary English, the claim on the part of Northumberland is no better than that of Wessex. Nor is there one for East Anglia as opposed to Mercia. Individually I hold, with the generality of investigators, that the *Mercian* is the dialect which the present written language most especially represents: and to Mercia I assign London. I prefer this to fixing upon any particular county as the district from which we are specially called to deduce it. Mercia gives us the counties wherein we find the smallest amount of provincialism, and, also, those to which the two Universities belong.

Be this as it may, the history of our literature gives the West Saxon dialects a predominance until the middle of the fourteenth century. Over and above the writers of the proper Anglo-Saxon period we have for Wessex, Layamon, and the author of the Ancren Riwle, Nicholas of Guildford, the author of the Ayenbite of Inwit (a native of Kent, but a writer whose language is nearly as Devonian as that of Devonshire itself,) Robert of Gloucester, William of Shoreham, Langland, the author of Piers Plowman's Vision, Trevisa, (both these somewhat later than their predecessors) and others, either anonymous or of less importance. Against these there is little to be set, except the conclusion of the Anglo-Saxon Chronicle, which is assigned to the parts about Peterboro'; the Ormulum, and Havelok the Dane, which are assigned to the Danish parts of England; Robert Manning, or Robert of Bourne, a Lincolnshire man; and Rolle, or the Hermit of Hampole, the author of The Prick of Conscience, a Yorkshire man.

Chaucer and Gower and Mandeville, in the latter part of Edward III.'s reign were Londoners. Wycliffe's language was probably that of the university of Oxford, rather than of his birthplace, Yorkshire. By the beginning of the fifteenth century there is a fair proportion of writers from the more central districts—London being included herein. Great changes now take place. The most Northern dialects of Northumberland, which, philologically, extended to the Forth, are now the dialects of a literature of no ordinary merit; for just while the English is in a degenerate and chaotic state, the Scotch is advancing. But we must not call it Scotch, not even Lowland Scotch. We must call it what the speakers themselves called

it, English. They were constrained, perhaps unwillingly, to do this; but they had no choice in the matter. It had to be distinguished from the Gaelic of the Highlands; even at the cost of some national distaste to the name. The English, however, of Northern England is not the English of our classical writers.

In other respects, too, the first three quarters of the fifteenth century form a notable epoch. The antagonism between the English and the Norman French has ended in the predominance of the former. The age, too, is an age of manuscripts. Printing is about to begin; but just in proportion as the vocation of the copyist approaches its end, the mass of materials has accumulated; for the manuscript stage of our literature and orthography is now in its ninth century; and there is more than ever there was before to be transcribed. Neither are authorship and transcription limited to any particular districts. We have now manuscripts from the borders of Wales. We have now, in Capgrave and Lydgate, writers from East Anglia; and both these, Shropshire and Norfolk, are quarters to which, hitherto, but little has been assigned. There is, indeed, a diffusion of the practice of both composing and copying to an extent hitherto unknown: of uniformity, or any directing authority, very little. It was no part of the business, then, of the transcriber of a work in a dialect different from his own to adhere to the very words and letters of his author. *Translation* from one local form to another is too strong a word. But, though the transcriber did not translate, he *accommodated* the minor details of spelling and grammar from one part of England to that of another—the one to which he himself belonged. That this was done largely we know from ample evidence. How much confusion it created we can more easily imagine than calculate.

SECTION XLV.

EXTENSION OF THE PHONETIC PRINCIPLE AND SUBJECTS ALLIED TO PHONETIC SPELLING, AS SPECIALLY APPLIED TO THE ENGLISH LANGUAGE.

The Phonetic Spelling, so far as it has hitherto been discussed, is that of the English language. The term, however, has a wide import; and, there are certain varieties in the application of the phonetic principle which are sufficiently akin to the subject of the present treatise to call for a slight notice.

The first of these is Metagraphy,[6] or Transliteration. This

6. This is a derivative from *μετα*, in its sense suggestive of action and reaction, or interchangeableness, and *γράφω* = *I write*. I can safely recommend the word, inasmuch it is not one of my own construction; but one suggested nearly forty years ago by one of the best scholars in Cambridge. It is not held that, except so far it is somewhat shorter, Metagraphy is a better word than Transliteration: and it is admitted that Transliterate is a much better word than Metagraphize. On the other hand, however, Metagraphic is a better word than Transliterational. There is room for, and need of, both.

means the substitution, sign for sign, of some letter in an alphabet comparatively known (say the English, or any one of Western Europe) for one in an alphabet comparatively strange; as for instance the Sanskrit, or the Hebrew; indeed, any Oriental alphabet whatever. If the latter be, itself, phonetic, the two principles coincide. This, however, is merely a happy accident. If the English alphabet were transliterated into the Greek it would be no more phonetic than it is at present. The Greek reader would get a series of letters somewhat less unfamiliar to him than the English are at present. The faulty spelling, however, would still remain. As between a Greek and an Englishman this would be but a small boon. Where the orthography, however, is of a moderate badness, and where the difference of the letters is considerable, the boon is a great one: and, in all cases, there is some advantage.

We have now only to ask whether a letter which will stand for a sound in one language, can stand for the same sound in another; and, if the answer be given in the affirmative, the question of a Universal Alphabet dawns upon us. What the answer is, and what it may lead to, is another question. The three questions have been suggested for the sake of showing how they are connected, and how they differ; and further than this we are not called to go.

Out of a mixture of Metagraphy and Phonetic Spelling we get the most difficult of the problems connected with our subject; namely, the transliteration of dead languages so far as their pronunciation is known, combined with the attempt to represent the true sounds of the letters and combinations of which the import is doubtful. In the Latin, where the letters are the same as our own, this is merely phonetic spelling. In the Greek it is phonetic spelling with metagraphy superadded. Important as these questions are, they need not, in a treatise like the present, detain us beyond the mere indication of their place in a full view of the general system of Orthographical Reform.

For a different reason I say nothing about the extension of Longhand Phonography to Shorthand. I know so little of it that I am constrained to take its merits upon trust. Nor is this the place to publish the unanimous verdict that I have heard in favor of the extension. It is part, however, of the system, and those who know it best put the highest value upon it.

Lastly comes the notice of what, when it was done for the first time, was the greatest benefit ever conferred on mankind; namely, that analysis of sentences into words, and of words into their articulate elements, without which the sign that speaks to the eye is impossible. Here there is nothing but Progress to report. Not a year goes by without our hearing of some language, barbarous as it may be, being reduced to writing, generally by the missionary, but sometimes, from the mere love of his subject, by the philologue. To bring the results of all this into harmony, is the duty and pleasure of the systematic student. The English and the Russian languages

show the greatest amount of admirable work in this field; the English and American missionaries from every quarter of the world, the Russian *savans* from the Babels of Caucasus and Siberia. I am unwilling to travel beyond the wide domain of the Anglo-Saxon tongue; but, with accumulations of new material, in all cases requiring a phonetic representation, it is impossible to abstain from the expression of a hope that it is not too late to put the whole system of Phonēsis on as broad a basis as possible. For the leading languages of the world a universal alphabet is but the dream of an enthusiast. For the languages recently reclaimed from barbarism, and, still more, for those where the reduction of an alphabet is either in progress or prospect, some approach to harmony and unity may be effected.

SECTION XLVI.

REVIEW OF THE QUESTION.

Such is the exposition of that part of the subject which the writer has thought himself best justified in laying before the reader; and it is plain that it forms but one division of the question. Upon the general character of the defects of the most insufficient system of writing in the world, there are works both old and new; not, indeed, in excess of the demands of the subject, nor yet proportionate to them; but still numerous enough to form a small literature; —one, however, of which it is certain that the dimensions must increase. Few who have written on the matter will feel themselves disparaged by a special reference to the work which, in conjunction with the earliest Journal printed in phonetic types, first succeeded in fixing public attention on the reform of which the writer was the advocate,—Mr Ellis's "Plea for Phonetic Spelling." This was, mainly, a classification of the actual, and an anticipation of many possible, objections to it. Between these and its successors (for the greater part, contributions to our periodical literature) little is now left to be done, either in the exposure of the thousand-and-one faults of the present system, or the exposition of the advantages of a phonetic one. It is probable, that, as so many matters of simple fact, they are admitted by even the foremost defenders of things as they are. If so, the time for the enumeration of them is going by. At any rate, I have considered myself justified in taking them for granted. Neither have I cared to go out of my way to denounce them: for it is possible that, flagrant as the demerits of our spelling may be, they have been stripped and whipped according to their deserts. I have, then, taken them, as aforesaid, for granted. Considered as obstacles in the way to knowledge no one thinks worse of them than I do; yet I am sensible that, at the first view, the present treatise, may be mistaken for a palliation, perhaps, for a defence, of them. It tries to account for them; and to account for them is to show

that they are neither less nor greater than we should expect to find them; or, in other words, that, given the conditions under which they arose, they are only what they ought to be. This, however, in the most decided way that an admission can be made, admits their existence, so that if further proof of it were required, it would be found in the criticism that explains it. And this method carries us farther than it seems to do. The great theoretical objection is the Etymological; and this, the *historical* view of the origin of the present system, most especially enables us to meet; for what is the etymology of a word but its history? what its history but its etymology?

Important, however, as this branch of the question may be, it is not the one which touches us the nearest. The mere theoretical objections to a change are a trifle. The "lion in the way" is the existing system, and those who should assail it are those whom it most affects—the million, the masses, or whatever else they may be called; the thousands of the present, the tens of thousands of the rising generation, those to whom time and money are of importance, and that to such an extent that even a boon like primary education may be purchased too dearly. It is these who are, or ought to be, most in earnest in favor of a change; and there is far more danger in their apathy than in the opposition of the learned. There are several facts by which Phoneticism may be recommended; just as there were several upon which objections could be founded. But, just as there was one objection, the etymological, which outweighed all the rest as a point for theoretical discussion, so is there, also, one recommendation which—for the class now addressed—is all-in-all; and that is, its value in primary education, or, to put it in humbler language, the teaching of reading. Symmetry and consistency, and the rational representation of articulate sounds, and other matters of the same kind, may gratify the scholar and the etymologist. Etymologists, however, or comparative philologists, as they best like to be called, unless they have either to teach the alphabet to their own children, or have grown-up sons who may be plucked for dictation, care much more for Metagraphy than for Phonetic Spelling *per se*. Anything like enthusiasm must be got from them in their character as educationists; and the two attachments by no means, of necessity, go together. The enthusiasm of Mr Ellis and the still unabated perseverance of Mr Pitman, are not likely to be again combined.

Not but what everyone of these subordinate applications, and these amateur tastes, has its value in the promotion of the greater end. They are the smaller springs, the ornamental rivulets, which help to swell the impetus of a grand stream which must owe both its main waters and its definite direction to a more unfailing source, and to a stronger power. It is the business and the interest of others to make it both broad and deep, and to direct it towards the machinery for which it is most specially demanded. The

Glossic system of Mr Ellis is, in this respect, a good help, though a bad substitute. Of the Shorthand Phonography of Mr Pitman I know less; but I can easily see that, when Mr Ellis tells us that those who have learned shorthand phonetically, will not learn long-hand on the present system of spelling, he simply tells us the truth. Metagraphy, and the aspirations for a universal alphabet help us in the same direction; but the paramount power is the one which, founded as it is in the value of Phoneticism for the purposes of primary education, must be derived from the union and the sagacity of the vast masses which it interests.

SECTION XLVII.

THE WORKING ALPHABET.

It has been no part of the present writer's aim to exhaust the subject; still less has it been either within his aim, or his authority, to write in the character of a director or an adviser. What he has done is to exhibit the faults of the present system from a point of view which is, to some extent, a new one. He has assumed that they exist; and that, to an extent which those who have most earnestly impeached the current orthography have not over-rated. He has assumed their existence, and, to a certain extent, excused it. But the excuse has been a condemnation. How these inordinate faults, both of omission and commission are to be rectified, is a matter for the consideration of those whom it affects most. These are not the learned Few who have got over difficulties which they have forgotten, but the unlearned Many who have yet to learn: and to say this is to say that it is, solely and wholly, as a matter of Primary Education—in other words the arts of reading and writing—that the question has been treated. The treatise itself is, probably, that of an etymologist. The object, however, is that of the educationist—that of one who looks to the value of the phonetic system in *primary* education only.

The working-out of the special details of such a change as those involved in Phonetic Reform is as different from the theoretical part of it as Administration is different from Legislature; the aptitudes for one, being, by no means, synonymous with the aptitudes for the other. Hence, I have never presumed to give advice—advice, at least, of a positive kind. "Do this" or "do that" are forms of the imperative mood which have not found a place in the treatise; nor will they. At the same time there are certain things which may be recommended *not* to be done. The first, and foremost of these is—

(a) Don't do nothing.—It is implied in what has preceded that, bad as is our present orthography, it is no worse than the present generation has a right to expect. If, however, with its full knowledge of all these deficiencies, the present generation bequeath it to the next; if those who are most concerned in amending it, either

leave the work to be done by others, or to do itself, no such extenuation can be pleaded. If we not only take it as we find it, but are satisfied to keep it as we take it, it is pretty clear that, bad as it is, it is as good a one as we deserve.

(*b*) *Don't keep out of the water till you have learnt to swim:* this meaning, *Don't wait until you have got a Phonetic Alphabet which pleases everybody.* An Alphabet is, of all things in the world, the most equivocal. It partly belongs to Science; partly to Art. It is, to a large extent, dependent upon the powers of analysis and comparison, on the part of the constructor; to an extent equally large on his taste for the harmonious and the symmetrical. How often, or rather how rarely, these two qualities in the highest degree are combined in one and the same individual, the history of human thought tells us very plainly. Of the two great divisions, however, the latter presents the more important difficulties. The decomposition of the several words into their articulational elements is a point upon which, in all the cultivated languages of Europe, the work is already done. What remains is the choice, or the invention, of the particular signs by which these are expressed. Now, in its most general terms, an Alphabet of this kind is one of which a cynical sciolist might say that it is an achievement which anyone above six years of age can accomplish. "He could," he might say, "dash down three dozen different combinations of straight lines, curves, and dots, and the thing would be done." He might, perhaps, if he meant to be very contemptuous, say that "the aid of color could be invoked, and that, with only twelve original signs, he might draw them in red, blue, or brown, by making one color denote one dozen of articulations, and another another, and do the whole thing out of twelve combinations. He might, too, by bringing in all the colors of the rainbow, reduce the number of really invented (or applied) signs to a *minimum*, and so bring printing to the condition of painting."

We know that this is neither more nor less than puerile trifling, but there is excuse for introducing it; inasmuch as it shows how easy the construction of an alphabet is from *one* point of view. Alphabets, under such a freedom from limitations, may, possibly, be constructed at the rate of a letter per minute.

Let us, however, take the opposite view. Then, the difficulty becomes as conspicuous as the ease has hitherto been. Paradoxical as it may sound at first, the statement that, so far as the question of new signs (letters) is concerned, construction is easier than improvement, is both true and important: important because, without seeing its full bearing on the present question, we cannot duly appreciate the difficulties with which the modern reformer must contend. With (say) between thirty and forty letters, all coined out of his own brain, he can ensure a due amount of symmetry or harmony among them; so that he has, consequently, nothing to fear from the perception of incongruity on the part of the reader. With a frame-

work, however, of (say) twenty characters as parts of a well-known alphabet already in use, he has the unsatisfactory task of adapting the new to the old; to avoid what Mr Ellis has called the Strange--appearance objection; an objection which of all the ones that have ever been made against Phonetic Spelling is the hardest to refute. Where a character is too complex or too cumbrous for writing; where it is too indistinct in its outline to be a good indicator of difference; where, from being either so unlike the letter to which it is allied in sound, or so like others with which it has no such affinity, as to suggest an incorrect view of the Phonēsis of the language to which it applies, (not to mention other shortcomings of less importance,) there is something definite and tangible upon which an objection may be made, or a defence founded. But the Strange-appearance objection is mainly a matter of taste; and when, of two disputants, one says that such or such a combination of lines displeases, and the other that it pleases, his eye, there is little more to be said on the subject. There is something, indeed, that a dispassionate looker-on might suggest; for he might urge that familiarity or unfamiliarity with the combination might have more to do with its congruity or incongruity than the actual details of its outline. This, no doubt, is true; but the proportion which the two elements bear to one another is not a matter that we can either weigh or measure. Neither is the system itself with which a new letter has to be brought into conformity a simple one: inasmuch as it gives us a great deal more than the mere twenty-five or thirty letters of any particular alphabet. The number of these, whatever it may be, has to be multiplied by four—*i.e.*, for capitals and for small letters, for printing and for manuscript. Respect, too, must be had to the alphabets of other languages; though this is not one of the more important complications: for, upon the whole, our motto in England should be, "English principles for English spelling." Still, where the original orthography is so peculiar as to be exceptional and eccentric when compared with that of other countries, a derivation from the national principle in its strictest form is not only pardonable but imperative. In no part of their work have the constructors of the Phonetic Alphabet shown a sounder judgement than in their treatment of the English vowels. Of *a*, *i*, and *u*, as letters, our pronunciation is pre-eminently exceptional. There is no better proof of this than the abnormal way in which we pronounce what we may call English-Latin, or Latin as it is taught and read in England. General, however, as this eccentric pronunciation may be within the Four Seas, it has been ignored; and the ordinary power given to the exceptional vowels on the Continent has been recognised. There is, in this, not only an anticipation of the charge of imperfect scholarship, but sound sense and legitimate conservatism. When the English is spelt properly, English-Latin will be pronounced, so far as the vowels go, in the only way in which, *out of England*, it is pronounced at all.

Be this, however, as it may, the preceding instance tells us that there are cases where "England for the English" is not an absolute rule. It leads, however, into further complications: for it enlarges the sphere of the system to which every new letter may have to adapt itself. In an alternative, for instance, between two signs, the constructor who holds that, if one letter has a certain currency in certain important languages, while another has not, the latter should go to the wall, there is much to be said on both sides. For what are the languages which are of sufficient importance to demand this abatement of the original rule? Is the practice of the French, the Italian, the Spanish, the Portugese, and, above all, the Latin on one side, sufficient to outweigh that of the German, the Dutch, the Danish, the Swedish, the Icelandic, and the Greek on the other—supposing that *c* or *k* be the letter in question? We know that on this point doctors have disagreed; and, individually, I have a strong opinion that the decision in favor of *k* is the right one. But the question is a complex one. Now the more comprehensive and more ambitious a reformer's view may be, the greater the amount of the complications that embarrass him. No one doubts as to the advantages of a Universal Alphabet—*optandum magis quam sperandum*. Other things, then, being equal, the spelling that favors it should prevail. For the present purpose, I am neither comprehensive nor ambitious; but, if I were so, I should certainly be perplexed in more cases than one, as to my choice of a sign or letter.

Then there is another complication. It seems to be a matter of almost instinctive unanimity that vowels within the same degrees of longness and shortness (so called) should be represented by signs of some appreciable similarity. No one would propose a letter like the Greek *xi* (Ξ ξ) for a vowel. How far is this principle to extend?—for it *is* a principle, though no definite reason for its existence or its limitations has been given with any adequate exposition. What are we to do with sounds like the *th* in *thin* and in *thine?* Are they to be *t* and *d* with a difference?—for such is the phonetic relation: or are they to be as unlike as *f* and *p*, *v* and *b?* I can only say, that though it is not upon any *a priori* principle at all that this or that sign will be constructed, the very suggestion of a principle of any kind suggests a corresponding choice of alternatives.

Again—and as I am only writing for the sake of illustration, and that for the third and last time,—what are we to do with our superfluous letters, such as *c*, *x*, and *q*, which even the ordinary grammarians admit to be redundant? Are we to eliminate them altogether, or are we to use them up—utilise them as the word is—as old signs with a new import?

"Utilise them, by all means," says A, "because it will save the excogitation of a new letter."

"Fling them away off-hand, and have done with them," says B, "because the new power will give us the trouble of unlearning the old one."

Who will decide on the comparative value of these two recommendations and the two reasons by which they are accompanied?

Surely, then, if from one point of view the construction of an alphabet is a light matter, it is, from another, a very grave one. But all this may, possibly, be got over; for every one of the preceding questions can be reasoned on. So can certain points connected with the forms of the several letters. A printer may decide that one of a pair is better for the press; a copyist that it is better for the pen; a reader may say whether it is or is not sufficiently distinct. But what are we to say to the Strange-appearance objection? We have already said that next to nothing can be said about it by any third party. The common sense of the body of readers must decide upon it; and the decision cannot be delivered *extempore*.

An alphabet must have had a certain amount of existence, must have lived so long, must have been submitted to so much trial, must have undergone so much wear and tear before a single vote can be given either in confirmation or condemnation of it. The inference from this is self-evident. We must take the best working alphabet as we find it. To wait for one which will, on mere inspection, satisfy all the world is to wait, like the clown at the river, till the water becomes, of its own accord, and for his special accommodation, dry land.

This is, naturally, the introduction to what follows, viz., the prelude to the only working alphabet, that, lying ready for us, precludes us from any excuse for waiting till some other alphabet which shall please everybody is constructed. To wait for this is to fold our hands and live in expectancy *sine die*. It was not extemporised. On the contrary, it is the result of much consideration and practice extending over a quarter of a century. It does not pretend to be a construction which, by mere inspection, satisfies every inspector upon every point. And this the constructors tell us implicitly; for they say with truth that the test is to be found in the attempt to make a better one. It is needless to say that the primary details of the analysis of sounds is complete, and that there is no room whatever for improvement in this matter. Of the rest the reader must judge for himself. It is perfectly impossible for one reader to say how such or such a character may strike the eye of another. He has only to urge three cautions in the criticism of the general character of the alphabet as it is about to be presented to him; or, rather, he has to repeat (and the caution will bear repetition)—(1) the difficulty of improvement; (2) the fact of the alphabet being not only ready-made to his hands, but in actual use; and (3) the simple fact of novelty and unfamiliarity; which has nearly as much to do with what is called the Strangeness of Appearance, as the individual forms of the several new letters themselves.

THE PHONETIC ALPHABET.

The phonetic letters in the first column are pronounced like the italic letters in the words that follow. The last column contains the names *of the letters.*

CONSONANTS.

Mutes.

P	p	ro*p*e.....	pi
B	b	ro*b*e.....	bi
T	t	fa*t*e	ti
D	d	fa*d*e.....	di
Ꞓ	ç	*ch*eap ...	çɛ
J	j	e*dg*e	jɛ
K	k	lee*k*.....	kɛ
G	g	lea*g*ue...	gɛ

Continuants.

F	f	sa*f*e	ef
V	v	sa*v*e.....	vi
Ħ	ɬ	wrea*th* ...	iɬ
Ⅎ	ɕ	wrea*th*e..	ɕi
S	s	hi*ss*	es
Z	z	hi*s*.....	zi
Σ	ʃ	vicious ...	iʃ
Ȝ	ʒ	vi*s*ion...	ʒi

Nasals.

M	m	see*m*.	em
N	n	see*n*.....	en
Ŋ	ŋ	si*ng*	iŋ

Liquids.

L	l	fa*ll*.....	el
R	r	*r*a*r*e.....	ar

Coalescents.

W	w	*w*et.....	wɛ
Y	y	*y*et.....	yɛ

Aspirate.

H	h	*h*ay	ɛç

VOWELS.

Guttural.

A	a	*a*m.....	at
Ⱥ	ɐ	*a*lms	ɐ
E	e	*e*ll	et
Ɛ	ɛ	*a*le.....	ɛ
I	i	*i*ll.....	it
Ɩ	ɨ	*ee*l.....	ɨ

Labial.

O	o	*o*n.....	ot
Ω	ω	*a*ll.....	ω
Ȣ	ȣ	*u*p.....	ȣt
Ơ	ơ	*o*pe.....	ơ
U	u	f*u*ll.....	ut
Ш	ɯ	f*oo*d.....	ɯ

DIPHTHONGS: Ɨ j, Ʉ ɥ, OU ou, OI oi.

as heard in b*y*, n*ew*, n*ow*, b*oy*.

ELEMENTARY EDUCATION.

The writer of the following letter, which appeared in the *School Board Chronicle* for 2nd September, 1871, is Mr Edward Jones, master of the Hibernian Schools, Liverpool.

Dųriŋ ðe diskɤʃonz whiç presided ðe pasiŋ ov ðe Elementari Edųkeʃon Akt, ðe Rįt On. W. E. Forster, Vįs-Prezident ov ðe Edųkeʃon Department, med ðe folœiŋ stetment az tu whot çildren ov ðe wɤrkiŋ popųleʃon œt tu bi tœt in prįmari skuulz befœr enteriŋ ɤpon a lįf ov lebor:—

It me bi teken for granted ðat wi œt not tu rest ɤntil in ðis įland ov ourz everi Iŋgliʃ çįld haz an elementari edųkeʃon. Ðát minz ridiŋ sœ ðat hi kan ɤnderstand whot hi ridz, and ðiŋk about it, rįt sœ ðat it kan bi red, and sįferiŋ sœ ðat ðe figųrz kan bi ov sɤm ųs. Ðiz ar nesesitiz. Ðen ðer ar ðe kɤmforts ov edųkeʃon: sɤm nolej ov gramar, sɤm nolej ov ðe erƭ on whiç wi liv, and sɤm nolej ov ðe histori ov our œn kɤntri. Gœiŋ a litel fɤrðer, tu whot me bi kœld biznes, ðœ ðiz œlsœ wil bi kœld nesesari, sɤm nolej ov politikal ekonomi, sɤm nolej ov ðe rudimentari prinsipelz ov sįens, sɤm nolej ov ðe laŋgwej nekst mœst ųsful tu ourz—ðe Frenç. Ðen it wud bi a puur skuul in whiç ðer woz not sɤm tįçiŋ ov atenʃon tu indɤstri, dilijens, ebidiens, order, and polįtnes; and, mœr important ðan ðiz, a nolej ov rįt and roŋ, and ðe mœtivz tu du rįt and tu avoid roŋ.

Ðis woz Mr Forster'z estimet ov ðe standard ov edųkeʃon whiç ʃud bi emd at in prįmari skuulz.

In ðe repœrt ov ðe Edųkeʃon Department for last yir, whiç berz ðe signatųrz ov Mr Forster and Lord Ripon, ðe folœiŋ akount ov ðe atenments ov ðe çildren in inspekted skuulz iz given:—"If wi aplį tu ðe çildren atendiŋ our skuulz eni test ov ðer atenments at œl prœpœrʃond tu ðer respektiv ejez, wi ʃal fįnd ðat ðe rezɤlts ar far belœ eni standard ðat kan bi aksepted az satisfaktori." Ðe repœrt prœsidz tu giv ðe nɤmberz ov çildren huu past ðe ekzamineʃon in ðe veriɤs grædz. Ðe nɤmber huu past ðe Siksƭ Standard, in whiç ðe pųpilz ar rekwįrd tu rid a ʃort pasej from a nųzpeper and tu rįt ðe sem wiƭ korekt speliŋ, iz given at 28,000—œmitiŋ ðe od nɤmberz—whiç iz œlmœst įdentikal wiƭ ðe nɤmber ov masterz, mistresez, and pųpil-tiçerz emploid. Ðát iz tu se, ðe tiçerz nou emploid in inspekted skuulz ar ebel tu tɤrn out wɤn pųpil apis per anɤm ebel tu rid an ordinari pasej from a nųzpeper wiƭ fer intelijens, and tu spel

ðe sem wiθ akɥrasi. Wel mɛ Mr Forster and Lord Ripon ekspres ðer dissatisfakʃon wiθ ðiz miger rezʊlts!

Whɥ ar ðiz rezʊlts sʊ ʊnsatisfaktori? Mʊç, doutles, iz ʊiŋ tu ðe brʊken atendans ov ðe çildren and ðe erli ɛj at whiç ðɛ ar wiθdrɷn from skuul; bʊt ðis wil not akount for ɷl ðe defiʃensi.

ɷl tiçerz ar agrid, houever, in trɛsiŋ tu ðe irregɥlaritiz ov ðe orθografi veri mʊç ov ðe bakward stɛt ov edɥkɛʃon in our skuulz. Her Majesti'z Inspekterz from tɥm tu tɥm point tu ðis az a sʊrs ov ðe grɛtest perpleksiti tu lernerz. In ðe repʊrt jʊst pʊbliʃt, Dr Morél riiterɛts ðe oft-repited komplɛnt on ðis sʊbjekt; and it wud bi izi tu fil a volɥm ov prʊtests agenst ðe anomaliz ov Iŋgliʃ speliŋ bɥ meni ov ðe mʊst eminent rɥterz in ðe laŋgwɛj. Ðe indɥtment ov ðe Prɥm Minister iz perhaps ðe mʊst emfatik ov ɷl ðe çarjez whiç hav bin leveld agenst ðe orθografi. Mr Gladstʊn, in wʊn ov hiz spiçez, sed:—

Ɨ am afrɛd our laŋgwɛj boðerz a forener dredfuli. Ɨ ofen θiŋk ðat if ɥ wer a forener and had tu set about lerniŋ tu prʊnouns Iŋgliʃ ɥ ʃud gʊ mad. Ɨ onestli kan sɛ ɥ kanot konsɨv hou it iz ðaṭ a forener lernz hou tu prʊnouns Iŋgliʃ, when ɥ rekolekt ðe tʊtal absens ov ruul, meθod, sistem, and ɷl ðe ɷkziliariz whiç pipel jenerali get when ðɛ hav tu akwɥr sʊmθiŋ ðat iz difikʊlt ov atenment.

Ðiz difikʊltiz, ov kʊrs, mʊst bi enkounterd bɥ ɷl Iŋgliʃ çildren in lerniŋ tu rid and tu rɥt and spel ðer nɛtiv tʊŋ, and ðɛ ar not les formidabel tu ðem ðan tu ðe "intelijent forener."

Meni atempts hav bin mɛd tu prʊvɥd a remedi for ðis ɨvil, whiç iz ɥniversali felt, til ðe pʊblik ar ɷlmʊst wɨrid wiθ ðe kwestion; and yet in eni edɥkɛʃonal efort ðis irrepresibel difikʊlti ɷlwɛz krops ʊp, houever ʊnwelkʊm and houever insolɥbel ðe problem mɛ apɨr tu bi. Nou wi apɨr tu hav kʊm tu a ded-lok, edɥkɛʃonali spikiŋ, for if wi komper ðe *ɥdial* ov Mr Forster, kwʊted at ðe komensment ov ðis pɛper, wiθ ðe *rial* stɛt ov θiŋz az ʃʊn in ðe last repʊrt ov ðe Department ʊver whiç Mr Forster sʊ ɛbli prezɥdz, wi si ðer iz a grɛt gʊlf betwin ðe tú; and ðis wil giv ʊs an ɥdia ov ðe magnitɥd ov ðe task whiç lɥz befʊr ʊs az tiçerz, and memberz ov Skuul Bʊrdz, and ðe frendz ov edɥkɛʃon jenerali.

Akordiŋ tu ðe repʊrt ov ðe Rejistrar-Jeneral, it apirz ðat about 400,000 çildren pas from ðe skuul ɛj tu ðe wʊrk ɛj anɥali—ðát iz, from ðe ɛj ov θertin tu fʊrtin. Ov ðiz, 30,000 ʊnli, akordiŋ tu ðe last repʊrt ov ðe Edɥkɛʃon Department ar tʊt tu rid a nɥzpɛper ɳd tu spel wiθ akɥrasi in ðe Gʊvernment skuulz θruout ðe kʊntri.

In order, ðen, tu ɵvertɛk ðis moderɛt standard, ðe efiʃensi ov ðe prezent maʃineri mɔst bi inkrist mɵr ðan tenfɵld, tu sɛ nɔʧiŋ ov ðe "hi̯er sɔbjekts" agrid ɔpon tu bi tɷt in pri̯mari skulz bi̯ ðe Lɔndon Bɵrd, whiç ɷl wil admit tu bi mɔst dezi̯rabel, ɷlðɵ mɔst edu̯keʃonists wil bi dispɵzd tu konsider ðat ferst ov ɷl wi ɷt tu devi̯z sɔm minz bi̯ whiç ɷl our çildren mɛ bi tɷt tu rid ordinari buks.

Hou iz ðis speliŋ difikɔlti tu bi met? Dr Morél and Mr Miklejon prɵpɵz, bi̯ konstrɔktiŋ skul buks in whiç ðe anomalɔs wɔrdz ar kept out ov si̯t til a leter stɛj ov ðe çi̯ld'z prɵgres, tu get ɵver ðe difikɔlti in sɔm mezur. Bɔt it iz wel nɵn ðat sɔm ov ðe mɔst pɔzliŋ wɔrdz tu çildren ar ðe nemz ov ʧiŋz "familiar in ðer mouðz az houshɵld wɔrdz," az *ni*, *tɔŋ*, *i̯* (*knee*, *tongue*, *eye*), and ɔðer wɔrdz in konstant u̯s, sɔç az *hi̯*, *ri̯t*, *nɷ*, *tú*, *ɛt*, *frend*, *kof*, *rɔf* (*high*, *right*, *know*, *two*, *eight*, *friend*, *cough*, *rough*), ets. And it wud bi difikɔlt tu frɛm sentensez in ðát natural, fləiŋ sti̯l whiç çildren deli̯t in, wiðout kɔmiŋ akros wɔrdz li̯k ðiz.

But ðe fetal objekʃon tu ðis plan iz ðe tasit konfeʃon whiç iz impli̯d in it, ðat it iz hɵples and u̯sles tu atempt eni revizɷn ov Iŋgliʃ ɔrʧografi. ðe ɵnli anser tu sɔç a doktrin nided iz a kategorikal stɛtment ov whot meni pipel inwardli ʧiŋk—ðát iz tu sɛ, ðat speliŋ iz a mater tu bi steriotɨpt for ever in ðe prezent faʃon. Tu ðis wɔn sɔbjekt ðe lɷ ov fɨnaliti iz tu bi apli̯d; speliŋ iz akordiŋ tu ðe lɷz ov ðe Midz and Perʃianz, a ʧiŋ whiç çenjeʧ not!

Güd hevenz! ðe ʃed ov Kadmɔs and ðe gɵst ov Kakston wud bi ʃokt at sɔç a doktrin ɔterd in ðe later hɔf ov ðe ni̯ntinʧ sentu̯ri, and nɵwɔn wud bi mɵr sɔrpri̯zd ðan Dr Samu̯el Jonson tu lern, ðat hi woz tu bi instɷld az a literari Pɵp in perpetu̯iti ɔnder a nu̯ dogma ov leksikografikal infalibiliti. ðiz iz ðe mɵr sɔrpri̯ziŋ stil when it iz konsiderd ðat Iŋgland iz about ðe ɵnli kɔntri in Ɯrɵp whɛr ðe ɔrʧografi haz not bin revi̯zd bi̯ sɔm rekogni̯zd ɷʧoriti, and ðat speliŋ iz about ðe ɵnli sɔbjekt in Iŋgland whiç haz not bin adapted tu modern rekwi̯rments.

Tɛk our sistem ov wɛts and mezurz. ðe adopʃon ov a beter meʧod iz nou ɵnli a kwestion ov tɨm and jeneral konviniens. Iz ðer eni argu̯ment in fɛvor ov an impruuvd sistem ov wɛts and mezurz whiç dɔz not apli̯ *a fortiɵri* tu impruuvments in speliŋ? Ar ðer eni objekʃonz agenst a revizɷn ov ðe ɔrʧografi whiç wud not bi aplikabel in a stroŋger degri agenst a revizɷn ov ðe Skriptu̯r transleʃon, or, indid, agenst eni impruuvment whotever?

ðE SPELIŋ DIFIKƆLTI.

Mis Ejwərθ sez:—"Leriŋ tu rid is ðe məst difikəlt ov hyman atenments; a dredful task tu lern, and, if posibel, a mər dredful task tu tiç."

Ser Bulwer Liton sez:—"A mər ljiŋ, round-about, pəzel-heded deluʒon ðan ðát bį whiç wi konfyz ðe klir instiŋkts ov truʃ in our akərsed sistem ov speliŋ woz never konkokted bį ðe fəðer ov fulshud. Hou kan a sistem ov edykeʃon flərij ðat beginz bį sə monstrəs a fulshud, whiç ðe sens ov hiriŋ səfizez tu kontradikt?"

Rev. D. C. Ginsbərg, LL. D.—"Ɨ hav had məç tu du wiθ speliŋ and literari wərk, and, az ekzaminer in several θiolojikal kolejez, į hav got ekzamineʃon pəperz from hįli-edyketed stydents—səm ov ðem gradyets in ðe yniversitiz—in whiç ðe speliŋ səmtimz krieted perfekt amyzment. ðe speliŋ simz an insərmountabel difikəlti in ðer ljf."

Ser C. E. Trevelyan, K.C.B.—"ðe Iŋgliʃ sistem ov speliŋ (į prətest agenst its biiŋ kuld *orθografi*) iz a labirinθ, a keos, an absərditi, a disgres tu our ej and neʃon. It formz ðe prinsipal difikəlti ov our laŋgwej—whiç iz ðe mər prəvəkiŋ, az ðer iz nəθiŋ in ðe strəktyr ov Iŋgliʃ whiç kuldz for it—and kuzez tu anyali-inkrisiŋ milionz in ul ðe fər kworterz ov ðe gləb an enorməs ənnesesari ekspendityr ov valyabel tįm, and stil mər valyabel temper. ðe amount ov vekseʃon and diskərejment and los ov tįm whiç iz kuzd everi yir, espeʃali tu forenerz (and tu məltitydz ov juvenįl forenerz tu ðe wərld ov leterz in our ən land), bį ðe ekstrimli inkorekt we ov speliŋ nou in ys iz inkalkylabel."

Maks Müler.—"Ɨ ut not tu əmit hir ["Lektyrz on ðe Sjens ov Laŋgwej," deliverd at ðe Roial Instityʃon, Lərndon, 1863, sekond siriz, 8və., pej 97], tu menʃon ðe valyabel servisez renderd bį ðəz hu, for nirli twenti yirz, hav bin leboriŋ in Iŋgland tu tərn ðe rezəlts ov sjentifik reserç tu praktikal ys, in devįziŋ and propageting a nų sistem ov 'Brif Rįtiŋ and Tru Speliŋ,' best nən ənder ðe nem ov ðe *Fənetik Reform*. Ɨ am far from ənderretiŋ ðe difikəltiz ðat stand in ðe we ov səç a reform, and į am not sə sanggwin az tu indəlj in eni həps ov siiŋ it karid for ðe nekst θri or fər jenereʃonz. Bət į fil konvinst ov ðe truʃ and rizonabelnes ov ðe prinsipelz on whiç ðát reform rests, and az ðe innet regard for truʃ and rizon, houever dormant or timid at tįmz, haz ulwez pruvd irrezistibel in ðe end, eneblin men tu part wiθ ul ðe həld məst dir and sekred, wheðer korn luz, or Styart dįnastiz, or pepal legets, or hiðen įdolz, į dout not ðat ðe efit and kərəpt orθografi wil folə in ðer tren. Neʃonz hav befər nou çenjd ðer nymerikal figyrz, ðer leterz, ðer kronoloji, ðer wets and mezurz; and ðə Mr Pitman me not liv tu si ðe rezəlts ov hiz perseviriŋ and disinterested ekzerʃonz, it rekwįrz nə profetik pouer tu persiv ðat whot at prezent iz pu-puid bį ðe meni, wil mek its we in ðe end, ənles met bį argyments stroŋger ðan ðəz hiðertu leveld at ðe *Fənetik Nyz*. Wən argyment whiç mįt bi səpəzd tu we wiθ ðe stydent ov laŋgwej, nemli, ðe obskyreʃon ov ðe etimolojikal strəktyr ov wərdz, į kanot konsider veri formidabel. ðe prənənsieʃon ov laŋgwejez çenjez akordiŋ tu fikst luz, ðe speliŋ iz çenjd in ðe məst arbitrari maner, sə ðat if our speliŋ foləd ðe prənənsieʃon ov wərdz, it wud in rialiti bi a greter help tu ðe kritikal stydent ov laŋgwej ðan ðe prezent ənserten and ənsjentifik məd ov rįtiŋ."

Out ov 1,972 felyrz in ðe Sivil Servis Ekzamineʃonz, 1,866 kandidets wer pləkt for speliŋ.

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AN ELEMENTARY

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FOR THE USE OF SCHOOLS.

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PREFACE.

BETWEEN the end of the third and the middle of the sixth century a language different from both the original British and the Latin of the Roman period was introduced into England. It was the mother tongue of the present English. We know the direction in which it spread; because in Wales and Scotland the original Celtic still keeps its ground. And we know that about A.D. 600 it was firmly established in the Eastern half of South Britain as the *English*. Two names of two divisions of the German family, *Angle* and *Saxon*, are also known to us. But the date of its first introduction, the rate at which it encroached upon the earlier forms of speech, along with the exact way in which it has extended itself, are points about which we know very little.

This is, doubtless, a matter of regret. On the other hand, however, if we look upon the study of the English Language purely and simply as grammarians, we can dispense with the study of its external history; or, at least, the two branches of investigation can be kept separate. As to the essentially foreign and German character of the English, the language speaks for itself. We know it familiarly as it is spoken at the present moment. We have specimens of it as old as the eighth century, and we have a rich intermediate literature. Moreover we have the present German,

and allied languages of Holland, of Denmark, of Norway, of Sweden, and of Iceland, with which we can compare it. Hence, even when loaded with additions from the Latin, the French, the Greek, and other languages, its genuine German character is undoubted.

I am not prepared to say that with this we may not be satisfied. In this case we may begin at once with the details of our language and its affinities to the German dialects of the Continent. The presumptions deduced from the little that we know of its external history may coincide with its known structure; or they may differ from it. They may lead us to suppose that our language should be as free from British or Latin elements as it actually is. Or they may lead us to expect more remains of the languages which it displaced than we find. But upon these questions we may abstain from speculation. In other words we may take our language with its German character as we find it, and pronounce it to be what it is, either with the presumptions in favour of its being so, or in spite of them.

Much may be said in favour of this mode of treatment. It is usual, however, to say something about its introduction; about the parts of Germany from which it came; about the import of the terms Angle and Saxon; about the relations of the dialects of Germany Proper and Scandinavia; and, above all, about the extent to which the blood and the language of the English nation coincide.

All this—as has just been stated—may be avoided by limiting our consideration to the language itself. Nevertheless, one thing is certain: viz., that if the question of its introduction is to be gone into, it must be gone into thoroughly. If we write about it at all, we must write fully.

In a work like the present this is impossible. But the present is only the forerunner to a larger one; in which the subject is treated more comprehensively. Still there are special pieces of evidence with which the reader cannot make himself familiar too soon, and on this principle the chief notices in the way of evidence are laid before him. Even when taken altogether they are neither numerous nor long. The selected texts in the present small volume may be counted on our fingers. They fall, however, into two classes—the first containing the incidental allusions of the *cotemporary* Latin and Greek writers; the second the account of the Venerable Beda in the eighth century. Each class has its merits, and each its weak points. But if we give one, we must give the other also: for it is certain that they do not coincide. Of this the reader should be aware; though it is not necessary that on the very threshold of his studies he should either fix upon the class he prefers, or trouble himself to reconcile the two. But—as said before—he should know from the very first the nature of the scanty materials he has to deal with.

The Saxons came from Southern, the Angles from Northern, Germany; the former introducing the dialect in which the chief works of the times anterior to the Norman Conquest are composed. The latter brought with them the dialects of the parts between the Humber and the Forth; and these culminated in the literary languages of Scotland under the first five Stuarts. The former is represented by the present dialects of Dorsetshire, Devonshire, and the West of England, and is called Westsaxon; the latter by the Lowland Scotch and the English between the Tweed and the Humber. This is called Northumbrian. Out of the intermediate dialects arose the present literary English. These, though all three *dialects* of the German

of England, have as fair a claim to be called different *languages* as the Danish and Swedish, or the Spanish and Portuguese; and each has its several stages.

But besides this there are stages of the English language in general; and it is necessary to separate the two histories.

In Part II., which treats of *Orthoëpy* and *Orthography*, there is little which is not found in the earlier editions.

And the same may be said of Part V., which treats of *Prosody*.

In the Third and Fourth Parts, which give us *Etymology* and *Syntax*, the general principle which distinguishes them from one another is clear and precise. Where we have words like *father* and *fathers*—*write* and *wrote*—*call* and *called*—we have, in each pair, *one* word and no more. This is Etymology. The second word is a slightly altered form of the first. Still it is a *single* word.

In combinations like—*of a father*—*I have written*—*I am calling*, and the like, we have *more words than one*. This is Syntax; *i. e.* two, three, or (it may be more) words in combination. Sometimes one of these governs the other. Sometimes they are in concord or agreement. But, in all cases, they are two words in combination. Hence the name Syntax.

On the first view nothing is clearer, or more distinctive, than this. There are, doubtless, cases where the place of a word is equivocal; *e. g.* in compounds. Terms like *oak-tree*, *Thursday*, and hundreds of others are of this class; and it cannot be denied that they may belong to *either* Syntax or Etymology. They belong to Syntax so far as they are *two* words. But they are combined together and treated as one: and, so far, may be referred to Etymology. Still the class of compounds is not the one that need

detain us longer. It raises a slight objection to the principle here laid down; but not one of much practical importance. When we say *all blǎck bírds are not blǎckbirds*, it is easy to see that in the first pair, we have two *separate* words; in the second, two words compounded into one.

The class which has a tendency to perplex us is represented by such combinations as *the hand of a man* when compared with *a man's hand*, *the skin of the lion*, &c. &c. Here the words *man's* and *lion's* are, according to every test, Genitive Cases, and, as such, single words belonging to Etymology; whereas *hat of a man* and *skin of the lion* are combinations of words, and, as such, belong to Syntax. In sense, however, they are so nearly identical that we are tempted to treat them as such. At any rate, we say that *of* is the sign of Genitive case. Yet *lion* is not a Genitive case at all. The true fact is somewhat different; and the accurate expression is—not that *lion* is a Genitive Case of which *of* is sign—but that there is a combination of a wholly different character with a meaning equivalent to a Genitive Case.

In the Verb the tendency to confusion is greater, and the influence of the Latin Grammar has much to do with it—that of the Greek a little. But the Latin is sufficient for our illustration. Where the Latin gives us *scribam* = *I shall write*; *scribebam* = *I was writing*; *scripsi* = *I have written*, and the like, it gives us a true Future, a true Imperfect, and a true Past Tense; and, as such, a form in Etymology. The English equivalents in sense, which are all combinations of different words, in every sense, belong to Syntax.

In the Passives we get a still more decisive influence. *Amor* = *I am loved*, *amabar* = *I was loved*, *amabor* = *I shall be loved*; all of which are Etymological Tenses. But

in the same table *amatus sum = I am loved*, is treated exactly in the same way. It is called the Perfect Passive Tense: whereas it is really a combination of the Substantive Verb with the Past Passive Participle. The difference in the way of form and expression is clear; but the meaning is that of a true Tense.

It is not, then, strange that combinations so accurately coinciding in sense as *I shall write* and *scribam* should be placed in the same class, and treated as *Tenses*.

This, perhaps, is enough to illustrate the difference between true Inflections like *fathers*, *wrote*, *patris*, *scripsi*, and the like, and combinations like *of* (*a*) *father*, *have written*, *shall write*, *was writing*, &c. There is a true Case or Tense in one series; a combination of different words as its substitute in the other.

It is only necessary to add that I have carefully kept these two classes distinct; referring the first to Etymology, the second to Syntax; I have done this not merely here and there, but generally and thoroughly; and I believe that no competent critic will deny the propriety of my doing so, as a matter of pure and simple Grammar; or that he will condemn the distinction as wrong in itself. Some, perhaps most, of them recognise it partially; and, perhaps, I may suggest that they would go further in the same direction, if the practice to the contrary were less prevalent than it is. Sooner or later, however, the thoroughgoing character of the distinction must prevail, and, in my mind, the period of transition and compromise is coming to a close.

This difference between true Inflections like the signs of Case and Tense in words like *patris*, *fathers*, *scribam*, *scripsi*, &c., as opposed to combinations like *of* (*a*) *father*, *will write*, &c., concerning which thus much has already been said, has another bearing upon our grammar. We have

seen that for the former the latter may be substituted. But are we sure that this is an accurate way of speaking? It is certainly accurate when we translate from Latin into English; for then we render an original single word like *scripsi* by the combination *have written*. But what if we translate *I have written* into *scripsi?* In such a case the combination is the original form, and the Inflection the substitute. This, however, is a point upon which we need not dwell. What we must most especially understand is that, so far as meaning goes, certain inflections have certain combinations by which they may be represented, and *vice versâ*.

For these two modes of representation there are two names. Forms like *scripsi*, *scribam*, *scribebam*, *scripturus*, &c., where we have but one word, are called *Synthetic*. Their substitutes, such as *I have written* or *I wrote*, *I shall write*, *I was writing*, *I am about to write*, &c. are called Analytic. Languages in which the single word prevails are called *Synthetic*; those in which the combination of more words than one prevails are called *Analytic*. But this is not all. The same language which is Synthetic in one stage may become Analytic in another; the Latin for instance is Synthetic, its daughter (the Italian) Analytic. More still—the change is, as a rule, in one direction. The Synthetic stage is always the older of the two; *i. e.* Synthetic languages become Analytic as they become modern. The converse never takes place. In the Synthetic languages the signs of Case, Tense, Mood, Person, Voice, and the like are numerous, and well marked; so that if we see a word with its signs of Case and Gender, we know that it is a Noun, even if it stands alone. And if we see it with the marks of Person, or Tense, we infer that it is a Verb. When this is the case it is easy to say what it is as a Part

of Speech. But when all these outward and visible signs are gone, we have no such criterion.

Now the English is the most Analytic Language in the world. It has so few inflections of any kind that there are few words in it which we can distinguish from one another as Parts of Speech, except by observing what place they take in the construction of a sentence; and we can only do this by applying the rules of Syntax. Hence, it is in the Syntax rather than in the Etymology that the differences between the several Parts of Speech—Noun, Pronoun, Verb, &c.—are explained.

Nearly all this, however, is already exhibited in my earlier Editions, and, to some extent, recognised. In other matters the alterations are limited to particular details.

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Erratum.

Page 4, § 11, *for* 'Mamertinus' *read* 'Eumenius.'

AN

ELEMENTARY ENGLISH GRAMMAR

FOR THE USE OF SCHOOLS.

PART I.

HISTORICAL INTRODUCTION.

CHAPTER I.

§ 1. THE English Language was originally foreign to the British Islands; and *Germany* was the country from which it was introduced.

§ 2. It spread gradually; indeed, at the present moment, there are remains of the original languages in Wales, in Scotland, in the Isle of Man, and in Ireland. There was a similar fragment in Cornwall during the last century.

The English language, then, extended itself over the British Islands more than thirteen hundred years ago, just as it extended itself over North America in the Seventeenth, and over Australia, Tasmania, New Zealand, and the Cape in the present, century.

§ 3. *The names under which it extended itself.*—The two most conspicuous names in the German invasions were those of the *Angles* and the *Saxons*. From the former we get the words *England* and *English*, from the latter the syllable *-sex* in *Essex*, *Middlesex*, *Sussex*, and *Wessex*=*East*, *Middle*, *South*, and *West Saxons*.

The notices of these two names fall into two classes. The first contains those authors that speak about them simply and exclusively, as applying to certain parts of Germany; and without any reference to Britain. The second contains those that connect them with the soil of Britain.

§ 4. *Early notices of the Angles.*—Of these there are two, and two only.

Tacitus.

After mentioning the Langobardi, or Lombards, Tacitus writes thus:—

Then come the Reudigni, the Aviones, the *Angli*, the Varini, the Eudoses, the Suardones, and the Niuthones, protected by either rivers or forests. There is nothing remarkable in detail, for these nations; though, in common, they worship Herth, *i.e.* Earth the Mother.

Reudigni deinde, et Aviones, et *Angli*, et Varini, et Eudoses, et Suardones, et Niuthones, fluminibus aut sylvis muniuntur; nec quidquam notabile in singulis, nisi in commune Herthum, id est Terram Matrem colunt, &c.—*Germania*, § XL.

Ptolemy.

Of the nations of the interior, the greatest are those of the Suevi *Angli* (who be east of the Langobardi, stretching northwards to the middle course of the river Elbe), and of the Suevi Semnones, who reach from the aforesaid part of the Elbe, eastward to the river Suebus, and that of the Buguntæ in continuation as far as the Vistula.—*Lib.* II. *c.* XL.

§ 5. *Early notices of the Saxons.*—Of these there is only one, that of Ptolemy; for Tacitus says nothing whatever about them.

The Frisians occupy the sea-coast beyond the Busacteri as far as the river Ems. After these the Lesser Chauci, as far as the river Weser; then the Greater Chauci, as far as the Elbe; then in order on the Neck of the Cimbric Chersonese, the *Saxons*; then the Sabalingii, &c.; and after the Saxons, from the river Chalasus to the Suebus, the Pharodini. —*Lib.* II. *c.* XL.

In another part of the work there is a notice of '*Three Islands of the Saxons*,' but without comment or explanation.

§ 6. *Both* Tacitus and Ptolemy wrote *after* the reduc-

tion of Britain as a Roman Province; but *before* the time when the Germans became formidable to Rome, and attracted notice as enemies on the coasts both of Gaul and Britain. The interval between the Saxons of Ptolemy and the Saxons of the next writer who will mention them is nearly two hundred years; and with the Angles it is still longer. For this reason, I pause at the two earlier notices. The division is natural; for the populations of Tacitus and Ptolemy had nothing to do with Britain; and there is a considerable interval between the two classes of authorities. For the greater part of the second and third centuries the history of both the Angles and the Saxons is a blank; and when they re-appear, they are more connected with Gaul and Britain than with Germany.

§ 7. *Languages with which the English came into contact.* The original language of *South* Britain was the *British*; now represented by the Welsh of Wales, and, in the last century, by the Cornish of Cornwall.

The original language of *North* Britain was the *Erse* or *Gaelic*; now represented by the *Erse* or *Gaelic* of the *Highlands* of Scotland, of Ireland, and of the Isle of Man.

Both belonged to the *Keltic* family.

But, besides these two, there was a third: the Latin. This was because, when the Germans invaded it, Britain was a Roman Province.

§ 8. The extent to which the Latin was a spoken vernacular language now comes under consideration; for we must know not only that the German was an intrusive language, but the languages upon which it intruded.

Upon this point Beda is our authority; for, although he did not write till near the middle of the eighth century, he gives us the philology of his own time.

The first of the following extracts makes the number of languages *Five*. The second implies that the *Latin* was the language of the Church, rather than the people at large; and, so doing, reduces the true vernaculars to Four.

Thus much, for the present, according to the number of the books in which the Divine Law is written, explores and confesses the one and same knowledge of supreme truth in the language of five nations: viz., the *Angles*, the *Britons*, the *Scots*, the *Picts*, and the *Latins*, which from the perusal of the Scriptures is made common to all the others.

In the next he tells us what was the import of the word *Latin*:—

He received in surrender all the nations and provinces of Britain, which are divided into the four languages—that is, of the Britons, the Picts, the Scots, and the Angles.

§ 9. *Rate and date of the introduction and diffusion of the English Language.*—The *rate* at which the English spread itself over Britain is uncertain; indeed, it is closely connected with a question which is more uncertain still, that of the *time of its first introduction.*

§ 10. The evidence upon this point falls under seven heads.

a. The coinage of Carausius, and the notice of Mamertinus.

b. The first notice of the Saxons in *Gaul.*

c. The first notice of them in, or connected with, *Britain.*

d. The notice of Eutropius as to the *Littus Saxonicum.*

e. The subjection of the *Britains* under the Saxons.

f. The *Angles* of Procopius.

g. The Mission of St. Augustin.

§ 11. *a. The Franks of Mamertinus.*—In the reign of Diocletian the coast of Gaul was entrusted to a Menapian named Carausius. The enemies who seem to have been most especially formidable were *Franks*. Carausius, however, betrayed his trust, and succeeded in making himself independent of the government in Rome. As far as the Emperors Diocletian and Maximian were concerned, he kept his position; and medals are still extant on one side of which are stamped the joint Emperors with the inscription: '*Carausius and his brothers*,' and on the other Imperial Peace, Peace of the Empire, or Peace between the Emperors. This recognition, however, was not achieved without a contest.

To this we have an allusion in the following extract from Mamertinus in a Panegyric delivered before Maximian, the colleague of Diocletian in the Empire:—

By so thorough a consent of the immortal Gods, O unconquered Cæsar, has the extermination of all the enemies whom you attacked, and of the *Franks* more especially, been decreed, that even those of your soldiers who, having missed their way on a foggy sea, reached the town of London, destroyed promiscuously and throughout the city the whole remnant of that mercenary multitude of barbarians which, after escaping the battle, sacking the town and attempting flight, was still left—a deed whereby your provincials were not only saved, but delighted by the sight of the slaughter.

This extract gives a Frank army in the parts about London A.D. 290; and its value upon this point is unimpeachable. The evidence is that of a panegyrist, and, as such, cotemporary with the events alluded to; moreover, it is addressed to hearers who had taken part in them. Whether the victory was as glorious as the orator makes it, or whether the arch-pirate Carausius, on whose side the Franks were manifestly engaged, was much injured by it, are matters of minor importance.

But the Franks, though Germans, are neither Angles nor Saxons; neither is their history in Britain from this time at all continuous. Still they are named by Mamertinus; and, what is more to the purpose, the *Saxons* are *not* named by him; either in the extract under notice or elsewhere. Neither are they mentioned by any cotemporary of Mamertinus, or by any historian under the long reign of Diocletian's successor, Constantine the Great.

§ 12. *b. The first notice of the Saxons in Gaul.*—The first notice of the Saxons *in Gaul* is the *second* notice of them *anywhere*. The only writer who has mentioned them before is Ptolemy. They are, *then*, in *three islands*, and on the *Neck of the Cimbric Chersonese* (*Holstein*), as we have seen.

The authority now is the Emperor Julian, who not only writes from personal experience, but states that he does so:—

The Franks and *Saxons* of the nations on the Rhine and the Western Sea are the most warlike of nations . . . . this I know, not from hearsay alone, which is unsafe, but I have thoroughly learned it by the proof itself (*αὐτῇ πείρᾳ τοῦτο ἐκμαθὼν οἶδα*).—*Opp., ed. Spanheim*, pp. 34, 56.

§ 13. *c. The Saxons in connection with Britain.—The Limes Saxonicus.—The Notitia Utriusque Imperii* is referred, from certain points of internal evidence, to the interval between A.D. 369 and A.D. 408. It tells us that there was a tract in Britain called *Limes Saxonicus*; that it was under the administration of a *Comes Limitis Saxonici*, and that it consisted of the sea-board from the Wash to the Southampton Water:—

Sub dispositione viri spectabilis Comitis Limitis Saxonici per Britanniam—

Præpositus numeri Fortensium Othonæ.
Præpositus militum Tungricanorum Dubris.
Præpositus numeri Turnacensium Lemanis.
Præpositus equitum Dalmatarum Branodunensis Branoduno.
Præpositus equitum Stablesianorum Garionnensis Garionno.
Tribunus Cohortis Primæ Vetasiorum Regulbio.
Præpositus Legionis II. Aug. Rutupis.
Præpositus numeri Abulcorum Anderidæ.
Præpositus numeri Exploratorum Portu Adurni.—Cap. lxxi.

There was a similar and corresponding *Littus* in Gaul, in which we find the German word *March* (= *Limes*).

Sub dispositione viri spectabilis Ducis Belgicæ Secundæ
Equites Dalmatæ Marcis in Littore Saxonico.—C. xxxvii. 1.

§ 14. *d. The notice of Carausius by Eutropius, &c.*—The preceding extracts have given us *cotemporary* evidence. The present will *not* do so. There are special reasons, however, for submitting it to the reader:—

Carausius apud Bononiam per tractum Belgicæ et Armoricæ pacandum mare accepit, quod Franci et *Saxones* infestabant.—*Eutropius*, ix. 15.

It is well known that a very important use has been made of this passage. With few, if any, exceptions, the histories of England, when they treat of the German Conquest, give very little prominence to the *Littus Saxoni-*

cum; and, when they notice it at all, they generally add that *Saxonicum* need not be supposed to mean '*inhabited by Saxons*,' but simply '*harassed, or threatened, by the Saxons*,' or '*exposed to the ravages of the Saxons*.' That this meaning is, to some degree, a forced one, few deny; but it is probably admitted, on all sides, that, from one point of view, it is not unnecessary. The authority of Beda, supported by that of the Anglo-Saxon Chronicle, makes the history of the German Conquest begin with Hengist and Horsa, Vortigern and Vortimer, and their cotemporaries; and it is clear that if this be the case, the *Littus Saxonicum* must be explained away. This, to say the least, excuses a construction which, under other circumstances, might be condemned as non-natural.

This passage of Eutropius does more. It makes it almost natural. It suggests that the *Littus Saxonicum* may date from the time of Carausius, and that it was because the Franks and Saxons had to be *kept away from it*, rather than because *they occupied it*, that it took its name. Whether this would have any definite bearing on the main question is doubtful; because we have seen that, however much, *in the first instance*, Carausius was opposed to the Franks, he afterwards took them into his service.

But it is the value of Eutropius as an authority for the word *Saxon*, rather than the application of his evidence, that is now under notice; and it is the opinion of the present writer that he took the word *Saxones* as connected with the name of Carausius, not as it was in the time of Carausius himself, but according to the meaning it bore in his own time.

§ 15. There are three periods in the early history of this perplexing word *Saxon*:—

1. That of the Saxons as occupants of the Cimbric Chersonese, in which they are simply items in the geography of Germany, and in no connection whatever with the rest of Europe. This is given in the single notice of Ptolemy.

2. That of the Saxons as formidable seamen during the decline of the Roman Empire, especially along the coasts of Gaul and Britain.

3. That of the Saxons in Germany subsequent to the establishment of the Frank Kingdom.

§ 16. The second period is the one under notice; and I submit that it had *not* begun in the time of Carausius. That there may have been Saxons among the pirates against whom Carausius was employed is likely. It is also likely that the Saxons, single-handed, may have been as formidable as the Franks themselves. But it is certain that, in the Panegyric of Mamertinus, no such name as *Saxon* is to be found. The difference between the Saxon element in a piratical population and the other elements had yet to be made. As far as our evidence goes, Julian is the first who does this. He is the future Emperor of the *East*; and it is in the writers of the Eastern, rather than the Western Empire, that it is found. By the time of Eutropius their ravages had become frequent and persistent, and, when he wrote, the name of Saxon had become familiar in Constantinople. Under this influence, then, it is submitted that Eutropius wrote; identifying the Saxons of his own time with the marauders of the time of Carausius. This is Gibbon's opinion, who writes that Eutropius 'used the language of his own times.'

This is why, when every other piece of evidence in the present work has been (upon principle) given only when it is cotemporary with the event, this notice of Eutropius has been recognized. It is *not* the evidence of a cotemporary. If it were, it would be evidence of extraordinary value; for it would put the state of both Gaul and Britain in the time of Carausius in a much clearer light than that under which we find it; and, what is more, it would tell us not only that the term *Saxon* was then in use, but what were the relations of the men who bore it to the British and Gallic coasts. It is *not*, however, evidence of this *kind, but of a much* inferior character.

§ 17. *c. The Subjection of the Britains under the Saxons.*—The settlement of a German population in Britain is one thing; the evacuation of the island by the Romans is another. Yet they are closely connected. Germans on the soil of Britain we have already found; but Germans as the dominant population, Germans unchecked by either the legions or the navy of Rome, we have yet to find.

Who the Saxons of the *Saxon Shore* actually were is uncertain. The ordinary meaning of the term is, undoubtedly, a coast *occupied by a Saxon population*; but, in the present case, it is (as we have seen) held to mean a coast *threatened or harassed by the Saxons, and*, as such, *defended against them.*

It is nowhere suggested that this is the natural import of the term; it is only maintained that it is, if needed, a legitimate one. And, provided we take the accounts of Beda and the Anglo-Saxon Chronicle as genuine history, it *is* needed. It is needed if the accounts of the Hengists, Ellas, Cerdics, and other Anglo-Saxon heroes are to be taken not only as permanent settlements, but as the *first of the kind*; and that so exclusively as to make it necessary to put upon the words *Littus Saxonicum* a construction which would never suggest itself spontaneously, and of which no second instance has ever been adduced.

Whether these two statements be accurate or the contrary is a matter upon which the reader must judge for himself. He need only understand, as a preliminary, that it is in no respect a point of scholarship. Whether *Coast* or *Shore* be the better translation of the word *Littus* is a matter of indifference. '*Saxonicum*' there is but one way of translating. Hence, in respect to the import of the four words, there is no difference. We can do nothing with the words *Littus Saxonicum* in Latin, that we cannot do with *Saxon Shore* (or *Coast*) in English. If '*harassed*' or '*threatened*' or '*frequented* by the Saxons' be a forced interpretation of '*Saxon Shore*' as an English term, it is

equally forced in the Latin *Littus Saxonicum*. Those who have noticed the way in which several influential writers usher in this secondary sense of '*Saxonicum*' will not condemn the present remark as superfluous. Either consciously or unconsciously, a great many of them suggest that in the Latin phrase there is more latitude and pliability than in the English.

§ 18. *e. The Evacuation of Britain by the Romans.*—The following extract from Prosper Tiro is one that, in the mind of the present writer, has had scant justice done to it.

The date is A.D. 441.

The Britains, up to this time torn by various massacres and events, are reduced to the dominion of the *Saxons*.

Britanniæ, usque ad hoc tempus variis cladibus eventibusque laceratæ in ditionem *Saxonum* rediguntur.

I submit that these *Saxons* of Prosper Tiro are the Saxons of the *Littus Saxonicum*.

The date is earlier than that assigned to Hengist and Horsa, but it is later than that of the withdrawal of the legions by Honorius, A.D. 409. That Honorius withdrew the exclusively military legions, or rather that they were withdrawn by Constantine and the British pretenders who fought their battles in Gaul, is likely enough. The question is whether he withdrew the dockyards, the arsenals, and those sailors who chose to remain where they were; and on this point there is not a particle of evidence. Failing this, we must look to the *Littus* of Gaul; and here it seems to have been left as it was. At any rate we hear of the Saxons of Bayeux—the *Saxones Bajocassini* of Gregory of Tours, and of others—long after the Imperial character of the Littus has disappeared, and long after the Merovingian Franks had become strong enough to keep off intruders. Still, it must be from either fresh intruders from the North, or from the remainder of the *Littus*, that the Saxons of Gaul, of the Fifth, Sixth, and Seventh centuries, are to be deduced.

The word Britannia during the Fifth century means not only Britain, but Brittany, or Armorica. Hence, it is probable that these two countries are the *Britanniæ* of the extract. Still, there is in Britain a Britannia Prima, and a Britannia Secunda; while even in Gaul there is, besides the Armorican Brittany, a notice of certain *Britanni* on the Loire. It will be seen in the sequel that there are other ambiguous words connected with this period.

The gist of these remarks is to put the evidence of Prosper Tiro, *at least*, on a level with that of Beda and the Saxon Chronicle; and if the present work were one upon the general history of England during the fourth and fifth centuries, instead of a mere introduction to the details of the structure of the language, more would be said on the subject. Objections would be anticipated, and the result of the difference between the two authorities indicated. As it is, however, the solitary date of Prosper Tiro is simply preferred to the details of Beda and the writers who follow him.

§ 19. The well-known letter to the Roman general Ætius, in his third consulship, sometimes quoted as 'The Groans of the Britons,' in most works (and in none more than my own) finds its place, A.D. 449. It is now excluded from the text, and that purposely. This is to show that the omission is not accidental. It runs thus:—

To Ætius, thrice Consul, the groans of the Britons. The barbarians drive us to the sea. The sea drives us back to the barbarians. Between these arise two sorts of deaths. We are either slaughtered or drowned.

Ætio ter consuli gemitus Britannorum. Repellunt nos barbari ad mare; repellit nos mare ad barbaros. Inter hæc oriuntur duo genera funerum. Aut jugulamur, aut mergimur.

It is doubtful whether the Britons of this epistle, instead of being Britons of Britannia, are not the Bretons of Armorica (Brittany). When Ætius was in Gaul, St. Germanus was in Britain. On his return he passed through Armorica. The Armoricans at that time had offended Ætius, and he sent his ally, the barbarous king of the Alani, to chastise them. The barbarians, then, are the Alani.

Read from this point of view, the letter has a significance which it

wants if we read it as an application from Britain. The Britons are pent up between the enemy on the land on one side and the sea on the other. This might, or might not, have been the case with the Saxons. The Alans, however, *must* have pressed on the Bretons from the *land* side, and the more they pressed westwards, the more the latter retreated, the more stringent the alternative of the surrounded population would become.

§ 20. *f.* The following extract gives us a new name—that of the *Frisians*. It is a name that has long been recognized, and one that we may undoubtedly add to those of the Angles, the Saxons, and the Jutes. It is not to be found in Beda. In the following notice where it *is* found there is no such word as *Saxon*. The inference from this, that some Saxons were Frisians under another name (and *vice versâ*), suggests itself at once; and, if we knew no more about the Frisians than what we learn from our present authority, it might pass without comment. Indeed, it is probable that, to some extent, such is the case. There is much, however, connected with the Frisians which points to the Angles and the Danes rather than to the Saxons.

From Procopius.

Three nations extremely populous occupy the island of Britain. One king is at the head of each. The names for these nations are *Angli*, Phrissones, and (of the same name as the island) Britons. Such is the manifest populousness of these nations, that every year, in great numbers, they migrate from thence, and with their wives and children go over to the Franks.

Βριττίαν δὲ τὴν νῆσον ἔθνη τρία πολυανθρωπότατα ἔχουσι. Βασιλεὺς δὲ εἷς αὐτῶν ἑκάστῳ ἐφέστηκεν. Ὀνόματα δὲ κεῖται τοῖς ἔθνεσι τούτοις Ἀγγίλοι καὶ Φρισσόνες καὶ οἱ τῇ νήσῳ ὁμώνυμοι Βρίττωνες· τοσαύτη δὲ ἡ τῶνδε τῶν ἐθνῶν πολυανθρωπία φαίνεται οὖσα ὥστε ἀνὰ πᾶν ἔτος κατὰ πολλοὺς ἐνθένδε μετανιστάμενοι ξὺν γυναιξὶ καὶ παισὶν ἐς Φράγγους χωροῦσιν.

Bellum Gothicum, iv. 20.

§ 21. *g. The Mission of St. Augustin.*—This is loosely identified with the introduction of Christianity in England—in *England*, as opposed to *Britain*; for into Britain, as a Roman province, Christianity had found its way before. The time is the last three years of the seventh century, say

A.D. 600. Ethelbert is king of Kent; his queen is a Frank princess. Gregory I., then Pope, enjoins a Frank mission to promulgate the Christianity of the Franks. The Frank King sends interpreters, and St. Augustin is at the head of the mission. The evidence of this is the Papal letters. They did not reach England till later, when Nothelm brought them over. Now Nothelm was an early cotemporary of Beda's, and as such belongs to the latter half of the seventh century; and, so doing, brings us to the time of Beda himself.

Hence, A.D. 697 there is no doubt as to the fact of the mother-tongue of the present English having become thoroughly established in Britain; in the southern parts at least. It was a language, too, intelligible to the Franks; at least to the Franks of the western division of the Frank kingdom.

§ 22. If full justice is to be done both to Beda and the earlier authorities with whom he is at variance, his account may be divided into three parts.

1. *The Century in which he wrote.*—Here he writes of what was to be found in England during the time of his own life; and, doing this, writes with an authority which it would be vain to impugn.

2. *The Seventh Century.*—This gives us, within a few years, the introduction of Christianity and several of its immediate results, one of which would be the use of the Latin language as that of the Church, and (unless it existed before) the use of the alphabet. Under these conditions we get the elements of a truly historical record; and, although *we* have no remains of it, it is probable that Beda may have had the opportunity of availing himself of it. More than this, for the latter half of the century, there were the early cotemporaries of Beda, to whom he may have applied. This we know to have been the case. We know, too, that there was a fair amount of literary activity during the period. One of the Christian duties of the recent converts to Christianity in England was that of

preaching the Gospel to their near kinsmen on the Continent, who, in the parts north of the Rhine and Ems, were still pagans. This they performed honourably. They called the Germans of these districts *Old* Saxons; an important name, because it shows that the descent of the English from them was recognized. It is also a convenient name, because it means the Saxons of the Continent as opposed to the Saxons of England. These latter, even in Beda's time, are called *Anglo*-Saxons.

Between Beda and his cotemporaries we get trustworthy evidence for at least the latter half of the seventh century, especially as the cotemporaries whom we appeal to are not imaginary or merely possible ones. Beda himself tells us, not only that there were some of them to whom he applies, but he tells us who they were and upon what points they instructed him. Thus he mentions by name Albinus and Nothelm for Kent; Bishop Daniel for Sussex and the Isle of Wight; the monks of Lestingham for Mercia and part of Essex; with Cyneberct and others for Lincoln. For the province of Northumberland Beda was his own authority.

For the *first* half, however, of the century the value of Beda's statements decreases, though not to any great degree. There is still, without doubt, some learning in the country, and some records. Hence, when Beda writes that Eadwin, king of Northumberland, defeats Ethelfrith, and soon after invades the little kingdom of Elmet (in the West Riding of Yorkshire), and that Elmet is, then, not only independent, but British, we should not only not demur to his evidence, but adopt it as one of the best statements we have for calculating the *rate* at which our language extended itself.

This, then, is a *third* point in the history of our language upon which Beda speaks with authority. The other two we have are (1) the four (or five) languages of Britain, and (2) the existence of the Jutes in Kent and the Isle of *Wight (for which see* § 25).

The *fourth* point, however, is the most important of all. It is in Beda that we first meet the word *Angle* in connection with England and the English.

§ 23. *Beda's Evidence for the Sixth and Fifth Centuries.*—For what Beda tells us here, especially for the *fifth* century, we must look less to the account he delivers than to the question as to how he got his information. The middle part of the period is one of almost total darkness. The time for the influences of the early English Christianity with its concomitant civilization has not yet come; and the time for information from the Latin writers of the last days of Roman greatness has gone by. That Beda took more than ordinary pains to obtain his information from his older cotemporaries we have seen; but we know nothing of the sources on which *they* relied. The century and a half under notice is nearly destitute, not only of historical records, but of statements capable of either contradiction or confirmation. To say that nothing whatever can be found for the period would be an overstatement.

§ 24. Farther than this in the way of cotemporary evidence we cannot go. But Beda must also be considered as a geographer; for it is manifest that, in the following extract, there are two questions involved—viz. that of the particular Germans who came over to Britain, and that of the particular districts of Germany from which they came:—

Advenerant autem de tribus Germaniæ populis fortioribus, id est de Saxonibus, Anglis, Jutis. De Jutarum origine sunt Cantuarii et Vectuarii, hoc est ea gens quæ Vectam tenet insulam, et ea quæ usque hodie, in provincia Occidentalium Saxonum, Jutarum natio nominatur, posita contra ipsam insulam Vectam. De Saxonibus, id est ea regione quæ nunc Antiquorum Saxonum cognominatur, venere Orientales Saxones, Meridiani Saxones, Occidentales Saxones. Porro de Anglis, hoc est de illa patria quæ Angulus dicitur, et ab eo tempore usque hodie manere desertas inter provincias Jutarum et Saxonum perhibetur, Orientales Angli, Mediterranei Angli, Mercii, tota Northumbrorum progenies.

The extent to which these notices by Beda were recognized, not merely as sufficient but as standard authorities,

may be seen by their reappearance, in the same form, in Alfred and elsewhere; even out of England. Nor were there, until the tenth and eleventh centuries, the data for criticizing them, even in the parts which were most open to objection; these being the parts connected with the geography of the Angle and Jute districts.

§ 25. That there may have been *Angles* in the *Angulus* is not unlikely. But the *Angulus* of Beda is the present district of Anglen, a nook of land, no larger than the county of Rutland, lying on the *eastern* side of the duchy of Sleswick between the Slie and Flensburg. *Some* Angles may have come from this district, but it would be wrong to treat it as the true Angle part of Germany, when both Tacitus and Ptolemy, our only authorities, place it on the middle Elbe.

The Jutes of Beda, in the opinion of the present writer, were not Jutlanders from Denmark, but *Goths* from the opposite coast of Gaul, then a powerful *Gothic* kingdom.

The chief point, however, in the comparison of the evidence of Beda and that of the earlier writers, is the extent to which one *excludes* the other. If the Saxons of the times of the Hengists and Ellas are to be not only so many Saxons on English ground, but so exclusively the first of their nation as to justify us in putting constrained constructions upon cotemporary texts, the criticism is sure to become unduly one-sided; and that this one-sided character characterizes the early history of England throughout few deny.

§ 26. *The Danes, or Northmen, in Britain.*—The importance of the Danish influence in England may be measured by the trouble it created in the reigns of Alfred and his successors, and the culmination of the Danish power in that of Canute.

Who were the Danes? What was the date of their first settlements? In what way have they affected our language? These are the questions that are more especially *connected* with them.

In respect to the first, we may say that they were the Danes of Jutland and the Danish Isles. But they were this and a great deal more. They were the Danes of Denmark proper, and they were the Norwegians of Norway as well.

The date of their first recorded inroads is to be found in the Anglo-Saxon Chronicle, A.D. 787.

How far they have affected our language is the third question, and it is full of difficulties. It would be no difficult task to make lists of one, two, three, four, five, or even more, hundreds of words which are either Norwegian or Danish. But, unless it can be shown that they are not German, such lists would be worthless; and the proof upon this point is the proverbially difficult task of proving a negative proposition.

This, however, applies to *common* names only; with *proper* names it is different. The termination *-by*, in words like Grims*by*, &c., is a *Danish* word. *Caster*, in the place of *Chester*, is a Danish form. *Skip-*, *Carl*, *Orm-*, and *Kirk*, imply Danish occupancy. Hence, where the English parts of Britain give us Charl*ton*, Dor*chester*, *Ship*ton, and *Worms*head, the Danish forms are *Carlby*, An*caster*, *Skipton*, *Orms*head, and *Ormskirk*. Any ordinary map supplies the list of these. They are the most numerous in Yorkshire, especially in the East and North Ridings; but Yorkshire is an inordinately large county. For its size, Lincolnshire gives us the most. Then, at a great distance, Leicester, Nottingham, Derby, and Northampton. We lose the word *by* in the south at Rug*by*, and on the north in Durham—Ra*by*. It is to be found, in patches, in Norfolk and Suffolk. Elsewhere, on the eastern side of England, they are either undiscovered or undiscoverable. From Yorkshire, however, they follow the western feeders of the Ouse to its watershed, which they cross, and then reappear in Cumberland, Westmoreland, Lancashire, Cheshire, the Isle of Man, and North Wales; at least in such names as *Orm's* Head.

In Ireland, we have a new instrument of criticism. In Carling*ford*, Strang*ford*, and Wex*ford*, the final syllable has not its ordinary import. It means an arm of the sea; in short, it is the Norwegian *Fjord*. And so it is in the *Firth* of *Forth* in Scotland. In this country the distribution of the *bys* is remarkable. We have it at Duncans*by* Head in the extreme north, and we have it in Eskdale and Annandale in the south-west. Otherwise the *bys* are exceptional. As *proper* names, these give us a long list. But they are not *common* names. They are all proper names, the names of geographical localities.

It may be expected that where we find these, we shall find *common* names also. But such is not the case. If true Danish common names exist in one part of Great Britain more than another, it is in Scotland; but that is just where the local names give us the fewest signs of Danish occupancy. This anomaly, however, has been explained. Mr. Worsaae, in his 'Danes and Northmen,' has shown that it is only the Danes of Denmark proper that exhibit this inordinate partiality for villages ending in *-by*, and that in Norway they are rare. In Iceland, pre-eminently a Norwegian colony, they are not to be found. The admitted inference is that it was Norwegians who assailed and circumnavigated *Scot*land, but Danes who assailed *Eng*land; and, from the parts about Kirk*by* Lonsdale, &c., crossed the watershed, and gave us the numerous *-bys* of Cumberland and Selkirkshire.

This, at least, is the inference from the distribution of the termination. It is far more Danish than Norwegian, as may be seen from comparing a map of Iceland and Norway with one of Jutland or Denmark.

With this division in geography between the proper Danish and the Norwegian settlements, we no longer expect that, as a matter of course, they will agree in time. Lincolnshire is preeminently Danish.

In parts of Caithness, and the Orkneys, the language was Norwegian. In Shetland a Norse dialect was spoken *in the last century.*

§ 27. The earliest specimens of the English language, so far as they are dated at all, belong to the first half of the eighth century. They are known as the *Fragment of Ceadmon* and the *Death-bed Verses of Beda.*

Ceadmon was born at Whitby. The long and important poem which has come down to us in his name is in the *West*-Saxon dialect; and this has engendered the notion that the original has been lost and re-cast. The following lines, however, which have been preserved by Beda, are admitted to be genuine; for of Beda Ceadmon was an early cotemporary.

Older Text.	*Later Text.*
Nu scylun hergan . . .	Nu we sceolon herigean
Hefaen ricaes uard . . .	Heofon-rices weard
Metudæs mæcte . . .	Metodes mihte
End his modgithanc . .	And his modgethanc
Uerc uuldur fader . . .	Werc wuldor fæder
Sue he uundra gihuaes . .	Sva he wuldres gehwæs
Eci drihten	Ecé drihtin
Ord stelidæ	Ord onstealde
He ærist scopa . . .	He ærest scóp
Elda barnum	Eorðan bearnan
Heben til hrofe . . .	Heofon tó rofe
Halig sceper	Hálig scyppend
Tha middun-geard . . .	Da middangeard
Moncynnes uard . . .	Moncynnes weard
Eci drihten	Ece drihten
Æfter tiade	Æfter teóde
Firum foldu	Firum foldan
Frea allmectig . . .	Freá ælmihtig.

The Death-bed Verses of Beda.

Fore the neidfaerae . .	Before the necessary journey
Naenig uuirthit . . .	No one becomes
Thoc snottura . . .	Wiser of thought
Than him tharf sie . .	Than him need be
To ymbhycganne. . .	To think about
Aer his hionongae . .	Before his hence-going
Huaet his gastae. . .	What for his spirit
Godaes æththa yflaes . .	Of good or evil
Æfter deothdaege . .	After death-day
Dœmed uuieorthae . .	Doomed shall be.

These, however, partly from their shortness, and partly from their containing few of the inflections which give us the best characteristics of the Northern dialect, are of more importance in the history of Anglo-Saxon Literature in general than as specimens of any particular dialect: though the dialect of both Beda and Ceadmon was the *Northern* or *Northumbrian*.

§ 28. That this Northumbrian dialect was the first cultivated is probable. By the end, however, of the Ninth Century, it is, as compared with the West-Saxon, obsolete as a vehicle of literature. Nearly all that we know of it is from *Glosses*. Of these:

1. The Glosses of the *Rushworth Gospels* are referred to the end of the Ninth or the beginning of the Tenth Century.

2. The Glosses of the *Durham or Lindisfarn Gospels*.

3. The Glosses of the *Durham Ritual*.

4. Inscriptions in Runic characters near Ruthwell in Dumfriesshire, and Bewcastle in Cumberland.

5. Glosses on the *Psalms*—known as the '*Psalter*,' but not universally admitted to be *Northumbrian*.

§ 29. For nearly the whole of the eleventh, twelfth, and thirteenth centuries no specimens of any dialect north of the Humber are known: yet the Northern boundary of Northumberland is, not the Tyne, but the Forth. After, however, an interval of 300 years it will, again, appear in the County of Durham. The Northern Version of the '*Cursor Mundi*' is a valuable specimen of a literature which is common in the Old English period, viz., an adaptation of the dialect of one part of England to that of another part. We can scarcely call works of this kind translations, yet they are more than mere transcriptions. The work under notice is one of these; and that without doubt, since the author expressly tells us as much.

> In a writte this ilke I fand
> Himself it wroght, I understand,
> In suthron Englys was it drawn,

And I have turned it till urr awn
Language of the Northern lede,
That can non other Englis rede.—*Cursor Mundi.*

This, for its date and place, is easy to read: in other words it is very modern. But it is also very Scotch. Indeed, the classical time of the true national literature of Scotland is now about to begin. During the Thirteenth Century, however, the Northumbrian dialect of the middle period will still continue to be represented by compositions from the district between the Tyne and Humber, rather than between the Tweed and Forth. I write between the 'Tweed and Forth,' rather than between the 'Tyne and Forth,' because, in the way of records, Northumberland, as the *County* so called, contributes little or nothing. Yorkshire belongs to the old Northumberland; and of this Durham is the representative County. This means, of course, that what is here treated as Northumbrian English is, to a great extent, Lowland Scotch. To distinguish this from the present Gaelic of the Highlands, the Scotch themselves called their language *English*; and that during the Fifteenth Century; when, as far as politics and nationality went, the difference between the Scotch and the English was a matter of life and death. At the time of the Reformation the word *Scotch* took its present meaning—not much before.

A little later than the Cursor Mundi in its Northern form comes Hampole's Pricke of Conscience, along with other works by the same writer. These represent the Northumbrian of Yorkshire, for the parts about Doncaster, and they are quite as Modern, and English, and quite as North British, or Scotch, as the Cursor Mundi.

§ 30. With the Fourteenth Century begins the classical time of North British literature; English by name, Scotch in reality. This is introduced by James I., the cotemporary of Henry IV. in England. Dunbar, who divides with Burns the honour of being the great poet of Scotland, continues it; and it is further continued till the times of

the Reformation, by Gawain Douglass and Sir Thomas Lyndesay; but it begins to be called *English*. After this it is Scotch, more or less Anglicised. Wyntoun, Blind Harry, and Barbour, are early cotemporaries of James the First. No known Scotch *manuscript* is older than 1397.

The Northumbrian dialect has been considered at length, because it has certain perplexing peculiarities of its own. It begins early, but it breaks off early. It then presents us with a long blank. It then comes to its climax of cultivation in the fifteenth century; after which it begins (in Scotland) to be Anglicised. Moreover, though it is in politics, nationality, and geography Scotch, it is called, and is, *English*.*

§ 31. *The West-Saxon Dialect.*—This, as the dominant and classical language of the times before the Norman Conquest, began with the latter half of the ninth century. The few examples of our earliest English that go further back have been noticed already, and they were Northumbrian rather than West-Saxon, though not in a very decided form. Rich as the West-Saxon is in detail, the greater part of its literature is dateless and anonymous. But two great names represent it, those of Alfred and Ælfric.

Its ascendancy begins with the reign of Alfred. It ends in wholly displacing the Northumbrian. It is continued with diminished lustre till the thirteenth century, when we first meet with undoubted *Midland*, or Mercian, compositions. It is continued through the thirteenth and fourteenth centuries, concurrently, however, with the Northumbrian and Midland. It passes into the condition of a provincial form of speech about A.D. 1550, or, to speak more generally, at the time when the two new influences of the Printing Press and the Reformation came into action.

* All the complications connected with the thorough *English* character of the *Northumbrian English* of the *South of Scotland* are admirably unravelled in Dr. Murray's *Dialect of the Southern Counties of Scotland*, 1873.

The West-Saxon chief works of the thirteenth and the earlier part of the fourteenth centuries are :—

Layamon's Brut; from Worcestershire, or the Worcestershire and the Gloucestershire border.

The Ancren Riwle; from Wiltshire.

Robert of Gloucester; from Gloucestershire.

Trevisa, a cotemporary of Chaucer's, is also West-Saxon in its original form. But when Caxton reprints his work, he has to adapt it to the current form of speech; though not to any very great extent.

Chaucer is West-Saxon (we may now say Western); at least as opposed to Northumbrian.

There are other West-Saxon writers of this period of less importance. But one work is of special importance. It was written in Canterbury A.D. 1340. It shows that, though Kent is the most eastern county south of the Thames, its dialect was *Western*. The *Ayenbit of Inwit*, or *Remorse of Conscience*, is its title. It is, doubtless, to some extent, a provincial, rather than a classical, composition. The spelling, however, makes it look more provincial than it really is; for it is that of the present provincial spelling for Devonshire: *i.e.* with *z* and *v* for *s* and *f*.

§ 32. *The Midland, or Mercian, Dialect.*—The *Ormulum* is the work of a writer named Orm; and this points to the Danish parts of England.

Havelok the Dane does the same. Neither are either strictly West-Saxon or strictly Northumbrian. But the Mercian, or Midland, characteristics are of a negative rather than a positive character.

Robert of Bourne was a native of Lincolnshire. He is a cotemporary of Robert of Gloucester and of Hampole, so that the three together represent the three dialects, now written concurrently. They all belong to the reigns of Henry III. and Edward I., *i.e.* the beginning of the fifteenth century.

What the Midland, or Mercian, literature more espe-

cially resembles (for we have already remarked that its characters are negative, and may now add that its geographical position is intermediate between the two extremes) is the literary, classical, or standard English of the present time; though as a standard literary language it does not take its place until later.

This is only another way of saying that the present literary English is not the lineal descendant of the classical West-Saxon. And we may go further. We may add that it is less like the West-Saxon than it is like the Northumbrian, but it is not Northumbrian. It is Midland or Mercian.

§ 33. These three leading dialects have each their own history. With the dialects of Shropshire, Cheshire, Lancashire, Westmoreland, Cumberland, and the West Riding of Yorkshire this is not the case. None of them have ever become classical. Neither is their relation to the other three groups manifest. Nor should we expect it to be so. It varies with the frontier. They have been called *West Midland*. The name, however, is merely provisional. It is only certain that they have mixed and heterogeneous characteristics.

§ 34. It is customary to cast the English language into chronological divisions, or, as they are called, *Stages*. At first the process began with the broad distinction between the times of Alfred and his immediate successors, and those of the modern writer. This made to some extent the Anglo-Saxon one language, and the ordinary English another. The difference, however, was that the former was what is called a Dead, the other a Living language. But where the history of a language, and indeed the language itself, is continuous, the distinction between the two vanishes. No one who bestows any thought upon the subject can imagine that because one language is called Dead and the other Living, or because one is called Anglo-Saxon and the other English, they are different languages in the way that Latin differs from the German, or the German from the French. The English of the present time is simply the Anglo-Saxon in a later,

the Anglo-Saxon the English in an earlier form or stage. Nevertheless, the fact that the one is understood at once, while the other has to be learned, is a fact that conveys (along with a considerable amount of likeness) a difference of some kind or other. It is not, however, the difference between two parallel and distinct languages.

As languages begin to be studied in their intermediate stages, this difference ceases to be felt; and when any notable changes take place, divisions and sub-divisions suggest themselves, and *stages* of a language are the result.

When this takes place there will always be two questions. Where is the division to be made? and what is the name to be applied to it? It is too much to expect that any line of demarcation, or any series of names, can be wholly satisfactory, or wholly permanent. The characteristics by which one stage is determined may change their value; or new principles of division may be established. There is, beyond all doubt, a tendency to change either the actual divisions, or the names which indicate them (one or both) at the present time.

§ 35. The divisions and names, however, which were adopted by the scholars of the last generation should be known; and, whether they are to be upheld or rejected, the principles upon which they were given should be understood. These were—

1. The *Anglo-Saxon* stage, from the earliest known compositions, of English origin, to the Norman Conquest and a little beyond it.

2. The *Semi-Saxon*.—Middle of the 11th to the middle of the 12th century (there or thereabouts).

3. *The Old English*.—This means the English of the latter part of the reign of Henry III., and the reign of the first two Edwards (there or thereabouts).

4. *The Middle English*.—From Chaucer to the time of Henry VIII. (there or thereabouts).

5. *The New, or Recent, or Modern English*.—From Henry

VIII. (say Sir Thomas More) to the time at which the divisions were suggested.

Of these terms, *Semi-Saxon* is the newest.

§ 36. We may approve of these or we may not; but, as they are still current, we must understand them. Otherwise there will not be a work on English philology of ten years' standing that we shall be able to read with ease.

We must know, too, how certain works, especially for the three middle periods, are to be distributed.

§ 37. The first important composition which is called transitional or Semi-Saxon is *the concluding part of the Anglo-Saxon Chronicle*—especially the reign of Stephen, the last of the kings it contains. This is reasonably referred to the earlier part of the reign of his successor Henry II. But it is a difficult work to fix. In the first, it may be somewhat more Anglo-Saxon than it would be were it not the continuation of a genuine Anglo-Saxon composition. In the second, it is considered to be, to some extent, Mercian rather than pure West-Saxon.

Layamon's Brut.—*West*-Saxon (as we have seen) in dialect, *Semi*-Saxon in date.

The Ancren Riwle.—West-Saxon (as aforesaid) in dialect, *Semi*-Saxon in date.

The Ormulum.—Mercian in dialect, generally considered *Semi*-Saxon in date. It has been thought by some that its language is too modern for the antiquity assigned to it. The modern character, however, may be due less to date than to the dialect.

§ 38. *Of Old English*, as opposed to *Semi-Saxon*, the *Proclamation of Henry III. to the People of Huntingdonshire* passes for the earliest specimen. The date is 1258.

The following are the titles of the more important ones. They are selected from a Glossary* especially dedi-

* *A Glossarial Index to the Printed English Language of the Thirteenth Century.* Published by the Philological Society. Edited by H. Coleridge. 1859.

cated to English of the *thirteenth* century; which shows how decidedly the term *Old English* excludes the *Semi-Saxon* on one side, and English of Chaucer's time on the other.

Havelok the Dane	The Owl and Nightingale
The Early English Psalter	Robert of Gloucester, &c.

Havelok the Dane is Mercian; the Early English Psalter is Northumbrian. The rest are chiefly Western.

§ 39. This division is very artificial; and it is not likely that it will be permanent. Neither will the term *Old English* as applied to it: inasmuch as those who disapprove of the word *Anglo-Saxon* propose the word *Old English* as its substitute. However, the Proclamation to the Men of Huntingdonshire gave a convenient date; while the scantiness of our literature in the reign of Edward II. made the conclusion of the division pretty definite. This is about all that can be said in favour of it.

§ 40. *Middle English.*—This division, so far as it gives us such writers as Chaucer and Mandeville in contrast to Robert of Gloucester and Layamon, is natural; and it is probable that, as Chaucer is read by the English of the present period, the division is a convenient one. But when Chaucer dies, England, as compared with Scotland, is, at least, on the decline. The time of the three Henrys is one when the West-Saxon has ceased to represent the Anglo-Saxon period, and when the Midland has yet to become the literary English of the present time. For the time of the four Henrys (or that of the five Jameses), the best middle English is the English of Scotland. This is doubtless compatible with the use of the term; but it was not the meaning that was given to it by the scholars who originally applied it.

§ 41. It is probable that this arrangement will not satisfy many of my readers—least of all those who have gone through the preceding remarks on the Dialects of our language. Indeed, more than thirty years ago it was

complained of by the earlier investigators of them; and now, when each of our three leading dialects is acknowledged to have a corresponding literary language, the impropriety of massing them together as one, and treating them as uniform in their continuity, is manifest.

§ 42. What we know of the English *in general* is that it is the mother-tongue of three well-marked forms of speech out of which three literary languages have grown. One of these is the West-Saxon, one the Scotch, and one the present literary English. There is also a fourth class of indefinite limits, but which has never culminated in a literary language; viz., that of the north-western counties of South Britain. Each of those has its peculiar and proper history, which may or may not be susceptible of divisions in the way of growth or development.* But the stages of the *three* cannot be dealt with as if they were *one*.

§ 43. Still we know something akin to the stages of our language in general. We know that there are certain epochs at which the language in mass of the whole island was, or might be, affected.

Such a one is the time from the reign of Diocletian, at the end of the third century, to the middle of the fifth, when we know that some Germans of some sort or other had set foot in our island.

Such a one is the time from the middle of the fifth century to the beginning of the seventh, when the history of our language was a blank. But we know that it was to a great extent German.

Such a one was the time from A.D. 600 to the death of Beda; for which we have a few lines in English, and these we know belong to the *northern* rather than to the *southern* form of speech.

Such a one is the time from the death of Beda to that

* For the characteristics of the Middle English Dialect, see Dr. Morris's *Specimens of Early English*, and Prefaces to his Editions in the 'Early English Text Society.'

of Alfred, where we know that the northern literature is declining. Under Alfred and his successors the classical *West-Saxon* literature was formed. But a fresh influence was introduced by the Norman Conquest.

§ 44. From the Norman Conquest to the death of Richard II. there is a period out of which many subordinate stages may be made. There are the reigns of the two Williams, Stephen, Henry II., Richard, and John, in which the West-Saxon still is the predominating dialect; but there is very little of it. Then, under Henry III., there are compositions other than West-Saxon. Those that are Northumbrian are representatives of an old, though diminished literature in a new shape after a long arrest. Hence we have the Northumbrian form of speech re-appearing, but with no continuity in its history.

There are, also, Midland dialects, which are represented in this century, but they have no anterior history.

Meanwhile the West-Saxon declines.

For this period there is no continuity for any one of the forms of speech of which the English language consists; nor can we expect one of the language in general.

§ 45. In the Fifteenth Century—under the three Henrys—the English Language is no longer represented by the West-Saxon, but by the Northumbrian of Scotland; which is itself destined to be displaced by the Mercian of the middle district of England.

Upon both of these the Invention of Printing acts as an influence of inordinate power, and brings us to something like the present English. But this is the history of a third form of speech, in the history of which the Northumbrian and West-Saxon forms of speech are left out of sight.

§ 46. '*Anglo-Saxon*' *as opposed to* '*Old English.*'—'*Anglo-Saxon*' has till within the last half century been used generally, and perhaps universally, as the name for that stage of the English Language which preceded the Norman Conquest.

It has meant the English of England in its oldest known form, and it has meant nothing more. That it has denoted a different language from the most modern form of the present language has never been imagined. But, of late, there has arisen the opinion that it has a tendency to engender the notion that the Anglo-Saxon is one language, and the English another; or, at least, that it is a term which disguises the identity and the continuity of the two. It is difficult for a mere looker-on to say how far this error is real, or how far imaginary; whether it is held by the many or the few; and finally whether it is held by those whose obliquity of understanding need be humoured. It is certain, however, that no small amount of attention has been paid to the question; and that the claims of the term 'Old English' have been advocated with some learning, and with much zeal.

As early as 1852 a writer in the Gentleman's Magazine (April and May) proposed the following change: that—

1.	From A.D.	550 to 1150	the Language	should be called	*Old* English.
2.	,,	1150 to 1350	,,	,,	*Early* English.
3.	,,	1350 to 1550	,,	,,	*Middle* English.
4.	,,	1550 to 1852	,,	,,	*New* English.

That the use of the term *Anglo-Saxon* in its *original* sense has any chance of being abandoned, is, in the opinion of the present writer, improbable. Its original sense was the 'Saxon of *England*' as opposed to the 'Saxon of *Germany*;' and this last is called *Old* Saxon, or the language *Antiquorum* Saxonum, by Beda himself. Paulus Diaconus uses *Anglo-Saxon* for the *Saxon of England*.

As the name of the English of Alfred and Ælfric—the classical or standard English of the times before the Norman Conquest—it can be more easily dispensed with; and so it can for the few extant remains of the *Northern* dialect. For these the terms *West-Saxon* and *Northumbrian* may be used with advantage; and Kemble, for one influen-

tial writer, has already used them. For the *Midland* dialects the word has never been used; inasmuch as there are no early Midland compositions.

§ 47. But, besides this, there is the new term *Semi-Saxon*. The class itself being divided between two different dialects (for the Ormulum is Mercian, while the other two are West-Saxon), is so little likely to be permanent that the merits of the name scarcely claim investigation.

That the term *Anglo-Saxon* will always be opposed to *Old* Saxon is probable; and it is also probable that, where the more special terms West-Saxon or Northumbrian are unsuitable, it will hold its ground as the most convenient term in numerous general and indefinite questions. What these are is best known to those who have to investigate them.

When the matter is thus put in the simple form of a question of convenience, there should not be much to say about the comparative merits of the two terms in the abstract. That the existing name for the language is *English* is beyond doubt; but whether it is applicable to every stage and form of the language represented by the occupants of South Britain is a matter on which the Scotch and Americans, not to mention the philologists, have something to say.

That the Lowland Scotch was called English in the fifteenth century to distinguish it from the Gaelic of the Highlands we know; but we also know that it is not called *English* now.

Semi-Saxon is, in my mind, a useful word. It certainly favours the notion that *Anglo*-Saxon is more of a different language from the current English than it really is; but, on the other hand, it indicates the connection between the two. It also gives us the first undoubted instance of a Non-West-Saxon composition (the Ormulum) interfering with the predominance of the *West*-Saxon. The period itself, too, is a convenient one. It is separated from the *concluding*

part of the Anglo-Saxon Chronicle by the whole reign of Henry II.; and it contains, at least, three works of bulk and importance with well-marked transitional characters.

There is another period, also, which is certainly more natural than either the *Old* or the *Middle* English: the reign of the three Henrys; or the interval between the brilliant reign of Edward III. and the Invention of Printing. It coincides with a marked decline of English, and a rapid culmination of the Scotch. It begins with the deaths of Chaucer and Gower; the latter of whom is the last writer who composed a work of any magnitude in French. It coincides with a decided preponderance of Northumbrian and Mercian compositions over West-Saxon.

§ 48. The English as a member of a family of languages is only one of a large group.

Of the allied forms of speech on the Continent, the *Old* Saxon of Westphalia is the nearest. Only, however, so far as it is known; and this is but imperfectly. The Old Saxon should be compared with the English in its West-Saxon form.

Next to this comes the *Frisian*. This we know in three stages—the Old, the Middle, and the New. It is only the Old Frisian and the Old English that need be compared. Any one who can read the English of the times before the Norman Conquest can read the Old Frisian. It is more like the *Northumbrian* English than the West-Saxon. Where it differs from the West-Saxon, it, in many points, agrees with the Norse or Scandinavian. This is what we expect from its geographical position.

The *Norse* or *Scandinavian* includes the literary languages of Denmark and Sweden, with their several dialects. It is best represented in its oldest form by the Icelandic. The Feroic of the Farö Isles belongs to this class. The affinities between the Norse and the Frisian, and of both with the Northumbrian of Great Britain, have introduced many complicated questions in the history of the English in general; especially in reference to the Northern dialects.

§ 49. The Old Saxon area is bounded by the Frisian and Danish on the North and West, and by the *High* German on the South and East.

This means that the Old Saxon is *Low* German. It lies nearest to the *Dutch* of the Netherlands, and to the *Platt-Deutsch* dialects of Northern Germany.

The present literary language of Germany, or the High German, is less closely allied to the English than the *Platt-Deutsch* forms of speech.

All these forms of speech are divided into stages; and it is in their oldest stages that they are most advantageously compared with the English in *its* oldest stage—Northumbrian or *West-Saxon*, as the case may be.

§ 50. The Norse differs from the languages of Germany Proper and England by having a Passive Voice, and what is called a *Post*-positive Article. Thus:—*a*. *En* Sol is *a* sun. Sol-*en*—*the* sun. *Et* Bord is *a* table. Bord-*et*—*the* table.

This is not a mere *transposition* of the same Article. The *In*definite *en* is the Numeral; *et* is its Neuter form. The Definite Danish *en* is the English *he*; *et* is the English *it* (*hit*), *i.e.* the Masculine and Neuter forms of the Demonstrative Pronoun.

b. Jeg kal*le*=*I call*. Jeg kalle-*s*=*I am called*;—as voco and voc*or* in Latin. The final *s* is the Reflective Pronoun *sik*, abbreviated and incorporated.

§ 51. *The Mœsogothic*.—There is another branch of the German family which, notwithstanding the opinion that it is to be classed as *Low* German, I prefer to place in a class by itself. Of its importance there can be no doubt.

It is the oldest of all the German forms of speech: for it was written as early as the last quarter of the 4th century. This applies to the mere date of the earliest specimens of it.

It is equally the oldest if we look to its structure.

But it is known in one stage only. It begins with the

Fourth Century, and by the end of the Seventh every vestige of it has disappeared. There is no dialect throughout the whole of Germany of which we can say, 'This is a modern, or middle form of the Gothic;' for so the language under notice is named—Gothic or Mœsogothic.

Moreover it has never been definitely and unanimously traced to the soil of Germany. It is German, but in what part of Germany it originated no one knows. At least there is no unanimity of opinion.

Nevertheless, it is the representative of the German Language in its oldest form, and there is no language in the German family which can be explained in some of its important details in the way of Inflection without a reference to it.

Such is a sketch of its general character, and such the reasons for giving it what at first may appear an undue prominence.

What we know of its external history is as follows:—

At the beginning of the Third century a German population was known on the northern side of the Lower Danube, in what was then called the Province of Dacia; now the Danubian Principalities, or Wallachia, Moldavia, and Bessarabia. The Goths became formidable to the Romans. They crossed the Danube, and invaded the north-eastern provinces of the Empire. They defeated the Emperor Decius in a great battle. They ravaged the coasts of Greece and Asia Minor. They continued formidable; and the Province of Dacia, to the North of the Danube, was surrendered by the Emperor Aurelian to the so-called Barbarians. Here the Goths establish a Kingdom; and we know, in respect to its geography, that the valley of the river Dniester belonged to it:—that it was probably the central part of it. They break up into two divisions—each with three names. They were called Ostrogoths or Visigoths from their geographical positions; Amalungs or Baltungs from the name of the *royal dynasty*; and Grutungs or Thervings from the names

by which they seem to have designated themselves. However, collectively, they are called, by the Romans, Goths.

In the last quarter of the fourth century they cross the Danube; nominally by permission of the Romans, but actually as a nation of warriors going forth to conquer. By A.D. 412 they have sacked Rome under Alaric; and initiated one Kingdom in France, and another in Spain. This division is that of the *Visi*goths.

In the latter half of the century the Ostrogoths, under *Theodoric*, make themselves masters of Italy.

But, though conquerors in three countries, they lose their language in all. It is smothered (so to say) by the Latin of the three conquered countries.

They are never heard of, from first to last, in Germany.

By the end of the Fourth Century these Goths were converted to Christianity—the Christianity of the Greek Church and of the Arian heresy.

This conversion was accompanied by a translation of the Scriptures: the Alphabet being founded on the *Greek*.

Of the translation, dating from the last quarter of the Fourth Century, we have remains, viz., the greater part of the Four Gospels.

The particular division of these Goths who seem by their conversion to have been transformed from warriors into peaceful villagers, settled in a district near Philippopolis in the Roman Province of *Mœsia*. The translation of their Scriptures is attributed to their Bishop, Ulphilas.

Hence, *Mœsogothic*, or the language of their *Ulphiline Gospels*, is the ordinary name for the chief fragment (the most important, though not the only one) of the language of these great Gothic conquerors.

§ 52. Its exact place in the classification of the German forms of speech is of less importance than the structure of their language.

1. It has a sign for the Nominative case; like the Greek and Latin. The Old High German and the Ice-

landic have the same. But it is wanting elsewhere. However, in both the High German and the Icelandic the sign is *-r*. In Mœsogothic it is the older form *-s*.

2. It has a reduplicate Perfect Tense also, like the Latin and Greek.

3. It has a Passive Voice. So have the Scandinavian languages. But this (as aforesaid) is really a Middle, which was originally a Reflective.

§ 53. The German Class, although so large and comprehensive, is itself but a single member of a large Class, Group, Family, or Order: the oldest name for which was Indo-Germanic; the next in order Indo-European; the newest Aryan.

Of this group there are, at least, five divisions besides the German which are referred to, as a matter of course, in all works upon any German language; and, *vice versa*, works upon the Slavonic, Lithuanic, Latin, Greek, or Sanskrit refer to the German. These members of the Indo-European Class not only mutually illustrate each other, but are so frequently used in illustration that even in so special a work as the present they must be noticed. About the exact dimensions, however, of the class nothing will be said. There are certain points connected with it upon which there is no absolute unanimity of opinion. Upon the place of the six groups under notice there is no doubt whatever.

§ 54. *The Slavonic.*—The Slavonic division is represented by the Russian and the Polish, as the languages of which the general reader hears most. But the *native* language of Bohemia, the *Czekh* (pronounced *Tsẖekh*), as it is called in opposition to the Germans, is one that has, of late years, greatly risen in both political and literary importance. Then comes the *Servian*, from which, notwithstanding the close geographical contact, we must separate the *Bulgarian*, which is a very well marked form of speech. Like the Russian and the Servian, it is written in an alphabet of Greek origin. To the languages of this division belongs the *Old* Slavonic,

or the language in which the first translation of the Scriptures was made. The Servian language is one that is not so definitely divided from the Russian on one side, and the Slavonic dialects of the Austrian Empire, as the other languages of the family are from each other; and when we trace the Servian of the Eastern Church westwards, we find that the division is political rather than philological. The alphabet, however, of the Austrian Slavonic is of Roman, as opposed to Greek, origin. The Austrian provinces here under notice are Istria, Dalmatia, Carniola, and Carinthia. In the two latter the people call themselves Slovenzi (or *Slovenians*), and this word may be used for the whole group, though from its resemblance to *Slavonic* it is not a convenient one. These Slovenians to the south of the Baltic must not be confounded with the *Slovaks* and *Ruthenians* of Upper Hungary and Gallicia. The *Slovak* is a form of the Tshekh (Bohemian) of Moravia; the *Ruthenian* is Russian.

Besides these languages there are two others which, like the Cornish of Cornwall in the last century, are mere fragments of an older language; which in the ninth century was spoken over the whole of the districts to which they belong. The first is the *Sorb*, or *Sorabian*, of Lusatia and part of Brandenburg, falling into two dialects. The second is the *Kassubic*, spoken in a few villages of the eastern part of Pomerania. This is wholly separated from the great area of the rest of the family.

Lastly, there was spoken in the last century, in the parts about Kostrow, Lüchow, and Danneberg, a fragment of the old Slavonic of the Duchy of Lunenburg.

§ 55. *The Lithuanic Language.*—This class falls into divisions: (1) the Lithuanic, and (2) the Let.

(1.) In the fifteenth century the Lithuanic language extended as far westwards as the Vistula, so that *East* Prussia, at least, was Lithuanic. Of the Lithuanic of East Prussia, or the *old* Prussian, we have only a Catechism, the Lord's Prayer, and Creed, dating from the time of the

Reformation. The great centre of the Lithuanic language at present is Samogitia, or the Russian Government of Kovno. The next great Lithuanic occupancy is the north-eastern part of East Prussia, the parts about Insterburg, Gumbinnen, and Tilsit. There are also fragments of the language in the governments of Vilna, Vitepsk, Polotsk, and Grodno.

(2.) Courland, Livonia, and parts of Estonia are the Let districts.

§ 56. *The Latin Family.*—Important as is the Latin in itself, it is still more so in its descendants; for the Latin is the mother-tongue of the following forms of speech.

The *Italian*; of which some of the dialects are *philologically* languages, e.g., the Sardinian, and more than one of the Piedmontese dialects.

Of the *Languages of the Spanish Peninsula* the chief are the Spanish and the Portuguese; but between these as *languages*, the difference is political rather than philological. Meanwhile the form of speech in Catalonia and Valencia is provincial rather than either Spanish Proper, or Castilian, or Portuguese.

The French.—Politically this includes all the so-called dialects of France; but the Provençal of the south is, philologically, a different language from the true French of the north.

The *Rumanyo.*—This is the language of the Danubian provinces (Wallachia and Moldavia), Bessarabia, and parts of Transylvania and Buckovinia, *i.e.*, the old Roman province of Dacia.

The *Romance*, Rumonsch, of the Grison districts in Switzerland.

§ 57. *The Greek.*—Upon this it is not necessary to enlarge. In its modern form it is called the *Romaic*.

§ 58. *The Sanskrit.*—This is the literary and religious language of *Brahminical* India: the literary and religious *language of the Buddhists* of Ceylon, Burma, Siam, Pegu,

Cambojia, and Tibet being the *Pali*, a closely allied form of speech. The *Zend*, or language of the Zendavesta, the great canonical book of the old Persian creed, is another member of this group. From the antiquity of its structure, and from the richness of its literature, a very high value is put upon the Sanskrit. Its form, or stage, is that of a language of great antiquity, and so is that of the Pali and Zend. Upon the extent to which this class illustrates the change from an older stage to a newer, there has of late risen a difference of opinion; and it is clear that the matter is an important one. Is the Sanskrit a language like the Latin, the Greek, or the English, which we can trace through a long series of periods and point to certain recent forms of speech as its lineal descendants, or is it a language, like the Mœsogothic, that ends in the same condition as it begins, with no lineal descendants, or no languages that stand to it in the same relation as the English to the Anglo-Saxon, or the Italian to the Latin? Are the existing languages of Northern India derivatives of the Sanskrit, like the French from the Latin, or are they languages of a different origin into which an inordinate amount of Sanskrit elements has been introduced? The older opinion, and the opinion at present of a decided majority, is in favour of the former of these views; that of a recent and comparatively small minority is in favour of the second. In the present work it is sufficient to speak of this very important class as constituted by the '*Sanskrit and its derived languages, whatever they may be.*'

§ 59. Something has been said about the original languages of Britain as opposed to the alien language introduced from Germany; and more would have been said if the work were a larger one. Something, too, has been said about the language of the Roman conquerors who held the island for upwards of four hundred years. With both these the Germans, or English, came in contact. What came of this contact? What was the action and re-action between the languages thus brought side by side? Was it

much or little? Was it attended with intermixture of blood? If so, to what extent? It is well known that on this point there are extreme opinions, and that some of them run far beyond the domain of philology. Are we a mixed race? Were we conquered wholly, or only half denationalized? Does our language help us in the investigation? If it do, what does it tell us? This is a question with which the present work has, fortunately, little to do. Upon the character, however, of the language which resulted, either through or in spite of the contact, there is but one opinion. The English is not an equivocal or ambiguous language; it is not Keltic and German mixed in such proportions as to make its character indefinite. It is, in this respect, scarcely a mixed language at all. Nothing short of the minutest philology can trace any Keltic element in it. It contains much that is not German. But this is not Keltic; and neither the other extraneous elements nor the Keltic besides can make the speech of England other than English—and English means German.

PART II.

ORTHOËPY AND ORTHOGRAPHY.

§ 60. In *speaking*, we represent our ideas and thoughts by means of *words*; which words are composed of certain elementary *sounds*. In the word *go* there are two such; in the word *got*, three; and so on. As long as we limit ourselves to speaking, these elementary sounds are all that require notice. They address themselves to the *ear*.

They are capable, however, of being represented by certain signs called *letters*; by which we are enabled not only to speak, but to *write*. Letters address themselves to the *eye*. In the word *go* the letter *g* is the sign of its first, the letter *o* the sign of its second, sound.

Orthoëpy signifies the right *utterance* of words. It deals with language as it is *spoken*, and determines how a word is to be *pronounced*. *Orthography* signifies the right use of *letters*. It deals with language as it is *written*, and determines how words should be *spelt*.

All languages were spoken long before they were written; and, at the present moment, there are numerous forms of speech which have never been reduced to writing at all. Hence, letters come later than the sounds they express, and orthography is subordinate to orthoëpy.

But as a picture never exactly represents the object from which it is taken, so the orthography of a language never exactly represents the orthoëpy; in other words, there is always some difference between language as it is spoken and language as it is written. Sometimes there are more

sounds than letters. Sometimes words change their pronunciation as they pass from one people or from one generation to another; whilst no corresponding change is made in the manner of writing them. Sometimes fresh sounds from other languages are introduced; and, as no fresh letters are brought to represent them, they must be represented, as they best may, by the letters already in use.

§ 61. The elementary sounds in the English language as at present spoken are as follows:—

Vowels.—*A.*—1. The sound of the letter *a* in *ah*, *father*, &c.

2. The sound of the letter *a* in *fate*, *bate*, *ale*, *pale*, *bait*, *ail*, *snake*, *snail*, &c.

3. The sound of the letter *a* in *fat*, *pat*, *bat*, *that*, *hat*, *patting*, &c.

E.—4. The sound of the *e* in *bed*, *beck*, *less*, *net*, *netting*, &c.—This is a short quick sound. It is expressed by the letter *e*.

I.—5. The sound of the *e* in *feet*, *need*, *seed*, *seek*, *leak*, *seat*, *beat*, &c.—This sound is often considered as allied to the preceding one and as a long variety of it. It is, however, the long form of the vowel sound next about to be mentioned; namely,

6. The sound of the *i* in *tin*, *pity*, *pitted*, *stick*, *kick*, &c.—This sound is often considered as allied to the sound of *i* in *pine*, *shine*, &c., and as a shortened variety of it. It is, however, a shortened form of the sound of *e* in *feet*.

U.—7. The sound of the *oo* in *cool*, and of the *o* in *move*, *prove*.

8. The sound of the *u* in *bull*, *full*, *pull*, &c.—Although these two last-mentioned sounds are expressed in spelling by different letters, they are evidently allied in utterance. They are both varieties of one and the same sound, pronounced rapidly in the one case, and slowly in the other. The two sounds bear the same relation to each other as the *a* in *fate* bears to the *a* in *fat*, and the *ee* in *feet* to the *i* in *fit*.

O.—9. The sound of the *aw* in *bawl*, of the *au* in *haul*, and of the *a* in *hall*, *all*, *talk*, &c.—This sound is generally expressed by the letter *a*, either alone, as in *all* and *ball*, or combined with some other letter, as in *haul* and *bawl*. The expression, however, is faulty, and conceals the true nature of the sound. Its real relation is to the two sounds that will next be mentioned, to which it stands in the same relation that the *a* in *father* does to the *a* in *fate* and the *a* in *fat*.

10. The sound of the *o* in *note*, *boat*, *float*, *no*, *so*, &c.

11. The sound of the *o* in *not*, *knot*, *knotty*, &c.

12. The sound of the *u* in *but*, *nut*, &c.

Semi-Vowels.—13. The sound of the letter *w* in *wo*, *will*.—This sound is evidently allied to the sound of the *oo* in *cool*. Some writers consider it identical, and assert that the words *will* and *oo-il* are sounded alike. It is, however, convenient to consider the *w* in *will* as a separate independent sound.

14. The sound of the letter *y* in *ye*, *yes*, *yet*.—This sound is evidently allied to the sound of the *ee* in feet. Some writers consider it identical, and assert that the words *yet* and *ee-et* are sounded alike. It is, however, convenient to consider the *y* in *yet* as a separate independent sound. The sounds expressed by *w* and *y* are called *semi*-vowel (*i.e. half*-vowel) sounds, or *semi-vowels*.

Mutes.—*P*, *B*, *F*, *V*.—15. The sound of the letter *p* in *pin*, *pit*, &c.

16. The sound of the letter *b* in *bin*, *bit*, &c.

17. The sound of the letter *f* in *fin*, *fit*, &c.

18. The sound of the letter *v* in *van*, *vane*, &c.

T, *D*, *TH*, *DH*.—19. The sound of the letter *t* in *tin*, *tip*, *teal*, *neat*, &c.

20. The sound of the letter *d* in *din*, *dip*, *deal*, *need*, &c.

21. The sound of the letters *th* in *thin*, *thick*, *through*, *cloth*, *moth*, &c.—It is here necessary to mark the difference that exists between the speaking and the spelling. The

sound of the *th* in *thin* is a simple single elementary sound, and, as such, should be expressed by a simple single elementary letter. Instead of this, it is expressed by two letters, or by a combination; so that, although a simple sound to the ear, it has the appearance of being a compound one to the eye.

22. The sound of the letters *th* in *thine*, *them*, *than*, *clothe*.—Respecting this sound the reader's attention is called to two points:

1st. That like the sound last mentioned, it is a simple single elementary sound, expressed, not by a simple single elementary sign, or letter, but by two letters, or a combination.

2nd. That, although different from the sound last mentioned, it is spelt precisely in the same way.

The *th* in *thin* is allied to the sound of *t*, as in *tin*.

The *th* in *thine* is allied to the sound of *d*, as in *din*.

K, *G*.—23. The sound of the letter *k*, as in *kill*, *keep*, *oak*, &c.

24. The sound of the letter *g*, as in *go*, *gun*, *log*, *egg*, &c.

25. The sound of the letter *s*, as in *sin*, *seal*, *yes*, &c.

26. The sound of the letter *z*, as in *zeal*, *buzz*, *blaze*, &c.

27. The sound of the letters *sh*, as in *shy*, *shine*, *short*, *ash*, *bush*, &c.

28. The sounds of the letter *z* in *azure*, *z* in *glazier*, and the *s* in *pleasure* are identical.

NG.—29. The sound of the letters *ng*, as in *king*, *sing*, *ring*, &c.

H.—30. The sound of the letter *h*, as in *hot*, *hear*, *hop*, &c., consists of a simple breathing.

Liquids.—31. The sound of the letter *l* in *leg*, *kill*, &c.

32. The sound of the letter *m* in *mat*, *cram*, &c.

33. The sound of the letter *n* in *net*, *none*, &c.

34. The sound of the letter *r* in *row*, *bear*, &c.

Here ends the list of the *simple* single elementary sounds in the English language.

Compound Sounds.—Of these, there are six; four are compounded by means of a vowel, and two by means of a consonant.

The compound sounds formed by vowels fall into two divisions.

Compounds formed by means of a vowel and the semi-vowel *w*.—These are two in number:

1. The sound of the letters *ou* in *house*, *mouse*, &c.—The nature of this compound is disguised by the spelling. It consists of the sound of the *a* in *father*, followed by that of the *w* in *will*, rapidly pronounced.

2. The sound of the letters *ew* in *new*. The nature of this compound is disguised by the spelling. It consists of the sound of the *i* in *pit*, followed by that of the *w* in *will*, rapidly pronounced.

Compounds formed by means of a vowel and the semi-vowel *y*.—These, also, are two in number:

1. The sound of the letter *i* in *pine*, *fine*, *find*, *mind*.—The nature of this compound is disguised by the spelling; since it is represented by means of the single letter *i*. The real elements of the sound in question are generally considered to be the sound of the *a* in *fat*, followed by that of the *y* in *yet*, rapidly pronounced.

2. The sound of the letters *oi* in *voice*, *noise*.—The nature of this compound is sufficiently, although not exactly, represented by the spelling. Its real elements are the *aw* in *bawl*, and the *y* in *yet*.

The compound sounds formed by the union of a *vowel and a semi-vowel* are called diphthongs.

The compound sounds formed by the union of two *consonants* are two in number:

1. The sound of the letters *ch* in *chest*.—This is really the sound of *tsh* rapidly pronounced.

2. The sound of the letter *j* in *jest*.—This is really the sound of *dzh* rapidly pronounced. The letter *g*, as in *gibbet*, also represents this sound.

§ 62. When the passage of the air is either free, or only partially closed, the stream of air passes without interruption, and so forms the sound which we call the *vowels*. The vowels can all be pronounced with the mouth partially open and with the breath in an uninterrupted stream.

The elementary sounds called *consonants* have the following peculiarity. They are unable to form even the shortest word or syllable without the aid of a vowel. Thus, the vowels *a* or *o* are capable of being used as syllables, and so are the combinations *ba* or *lo*. But the single sounds of *b'*, or *l'*, if taken by themselves, cannot form a word, or even a syllable.

In order to understand this difference, it is necessary to take some mute consonants and to pronounce them as independently of any vowel as it is possible to do. We must try to give a sound to such single consonants as *p'*, *t'*, &c. In attempting this, we shall succeed in making an imperfect sound.

Now, if the mute consonant so taken and uttered be one of the following, *p*, *f*, *t*, *th* (as in *thin*), *k*, *s*, or *sh*, the sound will be that of a *whisper*. The sound of *p*,' *t*' is that of a man speaking *under* the natural pitch of his voice.

But if the mute consonant so taken and uttered be *b*, *v*, *d*, *th* (as in *thine*), *g*, *z*, or *zh*, the sound will be that of a man speaking at the *natural pitch of his voice*.

§ 63. Those that are sounded like *p*' and *f*', &c., are called the *Surd* mutes.

Those that are sounded like *b*' and *v*', &c., are called the *Sonant* mutes.

Surd.								Sonant.							
p	.	.	f		k	.	.	—	b	.	.	v	g[2]	.	.	—
t	.	.	th[1]		s	.	.	sh	d	.	.	th[3]	z	.	.	z[4]

Rule.—When two mutes of different degrees of sonancy come together in the same syllable, they form a sound that is incapable of being pronounced.

[1] As in *thin*. [2] As in *gun*. [3] As in *thine*. [4] As in *azure*.

This rule may be verified by practising a few combinations according to the arrangement of the preceding table; wherein it may be observed that the surd mutes are arranged on the left, the sonant mutes on the right hand. Having clearly recognized the distinction between the two, let us proceed.

Surd.						Sonant.					
p	. .	f	k	. .	—	b	. .	v	g[2]	. .	—
t	. .	th[1]	s	. .	sh	d	. .	th[3]	z	. .	z[4]

Taking whatever letter we may from the one side of the double line, and joining it immediately, in the same syllable, with any letter whatever from the other side of the double line, we find the combination unpronounceable.

aba,	*avt,*	*abth,*	*avth.*
agt,	*agp,*	*agf,*	*ags.*
apd,	*afb,*	*apv,*	*afd.*
atb,	*akd,*	*akz,*	*akb.*
asd,	*ashd,*	*asg,*	*ashg,* &c.

Of course, combinations of this sort can be *written*, and they can be *spelt;* they cannot, however, be pronounced, each sound remaining unchanged.

In order to become *pronounced*, a change must occur; one of the sounds must change its character, and so accommodate itself to the other. This change takes place in one of two ways; either the first of the two sounds takes the degree of the second, or else the second takes the degree of the first. Thus, *abt* becomes pronounceable either by *b* becoming *p*, or by *t* passing into *d;* in other words, it changes either into *apt* or into *abd.* So on with the rest.

av	becomes either	*aft,*	or	*avd.*	*apd*	becomes either	*apt,*	or	*abd.*
abth	„	„	*apth,*	„	*abdh.*	*asd*	„	„	*ast,*	„	*azd.*
agt	„	„	*akt,*	„	*agd.*	*ashd*	„	„	*asht,*	„	*azhd.*
ags	„	„	*aks,*	„	*agz.*	*asg*	„	„	*ask,*	„	*azg.*

This change is necessary and universal. It holds good not for the English alone, but for all languages. The only

[1] As in *thin.* [2] As in *gun.* [3] As in *thine.* [4] As in azure.

difference is, that different languages change different letters; that is, one language accommodates the first letter to the second, and so turns *agt* into *akt;* whilst another accommodates the second letter to the first, changing *agt* into *agd.*

§ 64. There is no fact that requires to be more familiarly known than this; since there are, at least, three formations in the English language where its influence is most important. These are the Possessive forms in *-s*, the Plurals in *-s*, the Preterites in *-d* and *-t.*

The *s* in the word *stags* is surd; the *g* in the word *stags* is sonant. Notwithstanding this, the combination *ags* exists. It exists, however, in the *spelling* only. In *speaking*, the *s* is sounded as *z*, and the word *stags* is pronounced *stagz.* Again, in words like *tossed*, *plucked*, *looked*, the *e* is omitted in pronunciation. Hence the words become *tossd*, *pluckd*, *lookd*, &c. But this combination exists in the *spelling* only; since the preterites of *pluck*, *look*, *and toss*, are, in *speech*, pronounced *pluckt*, *lookt*, *tosst.*

§ 65. Next to knowing that two mutes of different degrees of sonancy cannot come together in the same syllable, it is important to know that two identical sounds cannot come together in the same syllable.

In illustration of this, we may take a word ending in *p*, *t*, or *s*, such as *tap*, *bat*, or *mis*. To add a second *p*, a second *t*, or a second *s*, is impracticable. At the first glance this statement seems untrue. Nothing, apparently, is commoner than words like *tapp*, *batt*, *miss.* However, like the combinations indicated above, these are, in reality, combinations in *spelling* only; they have no existence in pronunciation. We have only to attempt to pronounce *bat't*, *sap'p*, &c. to prove this.

§ 66. To express these twenty-eight sounds in writing, there are, in English, the following twenty-six letters: *a e i o u w y p b f v t d k g s z h l m n r j c q x.* It is, therefore, easy to see that there are in English more sounds to be expressed in writing than there are letters to express them by.

From these twenty-six letters, however, we must subtract the following—

1. The letter *j*, as in *jest*; since it is not one of the twenty-eight *simple* elementary sounds that this letter is the sign of. The subtraction of the letter *j* reduces the number of letters expressive of the *simple* sounds to twenty-five:

2. The letter *c*; since it expresses only what is as well expressed by either *s* or *k*. The words *city* and *can* are pronounced *sity* and *kan* respectively. The subtraction of the letter *c*, reduces the number of letters expressive of the simple sounds to twenty-four:

3, 4. The letters *q*, and *x*; since *q* is only *kw*, and *x* is only *ks*. The words *queen* and *box* are pronounced *kween*, and *boks*, respectively. The subtraction of the letters *q* and *x* reduces the number of letters to twenty-two.

We have now seen that for * twenty-eight simple elementary sounds there are only twenty-two simple elementary letters; consequently, six of the simple elementary sounds have no sign or letter corresponding to them. These are,

1. The *u* in *but*.
2, 3. The *th* in (*a*) *thin*; in (*b*) *thine*.
4. The sound of the *sh* in *shine*.
5. The sound of the *z* in *azure*.
6. The sound of the *ng* in *king*.

§ 67. The English Alphabet is,

1. *Redundant*. It contains three superfluous letters, *viz*. *c*, *q*, and *x*.

2. *Deficient*. It wants signs for the six sounds mentioned in § 66.

3. *Inconsistent*. It expresses the double sound of the first letter in *jest* (*dzh*) by a single sign, and the single

* See § 68. Here the list gives *forty* sounds: eleven of the vowels, however, are reducible to modifications of *a*, *e*, *i*, *o*, and *u*; whilst the last six sounds are *Diphthongs*.

sounds of the first letters in *thin*, *thine*, and *shine*, by two signs (*th* and *sh*).

There are other faults in the English Alphabet and the English method of spelling, which it is not necessary here to enlarge upon. For many of these a sufficient, though not satisfactory, reason can be exhibited.

§ 68. Recapitulation.

Vowels.	1.	The sound	of the	letter	*a*	in	*father.*
,,	2.	,,	,,	,,	*a*	,,	*fate.*
,,	3.	,,	,,	,,	*a*	,,	*fat.*
,,	4.	,,	,,	,,	*e*	,,	*bed.*
,,	5.	,,	,,	,,	*e*	,,	*glebe.*
,,	6.	,,	,,	,,	*i*	,,	*pin.*
,,	7.	,,	,,	,,	*o*	,,	*prove.*
,,	8.	,,	,,	,,	*u*	,,	*full.*
,,	9.	,,	,,	letters	*aw*	,,	*bawl.*
,,	10.	,,	,,	letter	*o*	,,	*note.*
,,	11.	,,	,,	,,	*o*	,,	*not.*
,,	12.	,,	,,	,,	*u*	,,	*but.*
Semivowels.	13.	,,	,,	,,	*w*	,,	*well.*
,,	14.	,,	,,	,,	*y*	,,	*yes.*
Mutes.	15.	,,	,,	,,	*p*	,,	*pain.*
,,	16.	,,	,,	,,	*b*	,,	*bane.*
,,	17.	,,	,,	,,	*f*	,,	*fane.*
,,	18.	,,	,,	,,	*v*	,,	*vane.*
,,	19.	,,	,,	,,	*t*	,,	*tin.*
,,	20.	,,	,,	,,	*d*	,,	*din.*
,,	21.	,,	,,	letters	*th*	,,	*thin.*
,,	22.	,,	,,	,,	*th*	,,	*thine.*
,,	23.	,,	,,	letter	*k*	,,	*kill.*
,,	24.	,,	,,	,,	*g*	,,	*guns.*
Sibilants.	25.	,,	,,	,,	*s*	,,	*seal.*
,,	26.	,,	,,	,,	*z*	,,	*zeal.*
,,	27.	,,	,,	letters	*sh*	,,	*shine.*
,,	28.	,,	,,	letter	*z*	,,	*azure.*
Nasal.	29.	,,	,,	letters	*ng*	,,	*king.*
Breathing.	30.	,,	,,	letter	*h*	,,	*hot.*
Liquids.	31.	,,	,,	,,	*l*	,,	*low.*
,,	32.	,,	,,	,,	*m*	,,	*mow.*
,,	33.	,,	,,	,,	*n*	,,	*no.*
,,	34.	,,	,,	,,	*r*	,,	*row.*

Diphthongs.	35.	The sound of	the	letters	*ou*	in	*house.*
„	36.	„	„	„	*ew*	„	*new.*
„	37.	„	„	letter	*i*	„	*pine.*
„	38.	„	„	letters	*oi*	„	*voice.*
Sibilants.	39.	„	„	„	*ch*	„	*chest.*
„	40.	„	„	letter	*j*	„	*jest.*

The last two sounds of this list are *Compound Sibilants*; inasmuch as they are made up out of those of *tsh* and *dzh* respectively. They are, in fact, *Consonantal* Diphthongs, though the term Diphthong is generally limited to *Vowel* combinations.

§ 69. *Accent.*—The following words are accented on the first syllable—*ánchor*, *árgue*, *hásten*, *fáther*, *fóxes*, *smíting*, *húsband*, *márket*, *vápour*, *bárefoot*, &c.

In *brigáde*, *preténce*, *harpoón*, *reliéve*, *detér*, *assúme*, *besoúght*, *beréft*, *befóre*, *abroád*, *abóde*, *abstrúse*, &c., the accent is on the last.

I. Words where the unaccented syllables are to the accented syllables as one to one:

a. Accent on the first syllable,—*ánchor*, *árgue*, &c.

b. Accent on the second syllable,—*harpoón*, *brigáde*, &c.

II. Words where the unaccented syllables are to the accented syllables as two to one:

a. Accent on the first syllable,—*fórtify*, *mérrily*, *cheérily*, *pítiful*, *déstitute.*

b. Accent on the second syllable,—*disáble*, *endeávour*, *repúlsive*, *replénish.*

c. Accent on the third syllable,—*cavaliér*, *disembógue.*

d. Words with their accent on the *fourth syllable from the end* are rare; because, quadrisyllables have generally two accents, as *Eúropéan*; or one on the third syllable from the end, as *inquísitive.* Still, there are a few words, like *orthodoxy*, &c., where the accentuation is *órthodoxy*, and not *órthodóxy*. *Three*, however, as a general rule, is the greatest number of syllables for which a single accent is sufficient.

§ 70. Words like *harpóon* and *cavaliér*, where the accent

is on the last syllable, are comparatively rare in English. This is because the ordinary place of the accent is on the most fundamental syllable of the word to which it belongs; secondary additions, whether affixes, like the *-ly* in *mánly*, the *-ness* in *neárness*, &c., or prefixes, like the *be-* in *bespéak*, the *with-* in *withóut*, &c., being unaccented.

As *af*fixes, or additions to the end of a word, are commoner in English than *pre*fixes, or additions at the beginning of one, the tendency of our grammar is to throw the accent *back*, *i.e.* towards the beginning of words of more than one syllable, rather than towards their end.

§ 71. The same was the case in Latin; where, as most words ended in an inflectional, or some similar superadded syllable, the accent was thrown back. In the Latin, however, before it became French, many of these unaccented syllables dropped off; and words like *civíl-is*, *natión-is*, and many others, became *civíle*, *natión*, and the like. The French, then, abounds in words whereof the last syllable is accented; and, hence, it will be found that most of the words like *cavaliér*, *brigáde*, and the like—words with their accent on the last syllable—are of French origin.

The derivatives of the word *týrant* well illustrate the conflict between the claims of the most fundamental part of the word to keep the accent, and the difficulty of throwing it as far back as the fourth syllable from the end: (1) *týrant*; (2) *týranny*, not *tyránny*; (3) *tyránnical*; (4) *tyránnically*. Nevertheless, we say *tyránnic*, not *týrannic*; probably on the precedent of *tyránnical*. Here we have as many as *three* manifestly superadded syllables.

§ 72. Certain words, in other respects identical, are Nouns when the accent is on the *first*, Verbs when it is on the last, syllable—*e.g.*, *an ábsent man* as opposed to *I absént myself*; *aúgment*, *augmént*; *cómpound*, *compoúnd*; *súrvey*, *survéy*; *tórment*, *tormént*; &c., &c.

PART III.

ETYMOLOGY.

§ 73. *Etymology of two kinds.*—There are two kinds of Etymology.

(1.) One treats of such connections as that between words like *pater* and *father*; *patres* and *fathers*. These belong to different languages, and are not derived from one another. The *-s* in both is the sign of the same case; and the radical parts of the two are the same. But their history is that of two *concurrent* forms; and the common origin must be sought in some older form of speech. This is Comparative Etymology.

(2.) The other treats of such connections as *patres* and *pater*; *fathers* and *father*. Here one of the two words is derived from the other, and both forms belong to the same language. This is Grammatical Etymology; with which the present treatise will have the most to do.

Etymology deals with *single* words and the various forms they may take. It is, in doing this, opposed to *Syntax*, which treats of two or more words in combination.

§ 74. But, as two words are often combined into one, we have a department of grammar intermediate to the two divisions. This is called Composition. It is sometimes difficult to say where the combination of two separate words ends, and the fusion of the two into one begins. Composition, however, is generally and properly considered to belong to Etymology.

Composition takes place when two separate words are joined together so as to form a single word, as

day-light	dog-star	English-man
nut-brown	father-like	pea-cock.

§ 75. *Derivation* takes place when a word is either changed by the addition of some new elementary sound, or by the alteration of one previously existing.

hunt-*er*	drunk-*ard*	*be*-spoke
wood-*en*	spin-*ster*	chick-*en*.

Composition implies the addition of *whole words*; Derivation, the addition of *parts of whole words*, either real or possible.

§ 76. Certain Derivatives are called *Inflections*. These present themselves in nouns and verbs only. They are the forms by which we determine gender, number, case, voice, mood, tense, and person, and will be considered in detail in the sequel.

The Inflection of a noun is called its *Declension*. Nouns are *declined*.

The Inflection of a verb is called its *Conjugation*. Verbs are *conjugated*.

§ 77. *Transitional forms.*—All these divisions run into one another; though not to an extent which should embarrass us if a few preliminary notices are borne in mind.

Grammatical combinations may be made in such a manner that it is difficult to determine whether two separate words are in contact with one another, and combined by the rules of Syntax, or in a state of Composition. Thus in *all blúck bírds are* not *blúckbirds*, what is *blackbird?* Is it a pair of separate words or two words combined into one? Again in *Thursday*, is the combination one like *man's hat* in which the *-s* is the sign of a genitive case, and the case is one of Syntax; or is *s* a mere connected link by which the two elements of a compound are united? It may be either. In questions of this kind it is the *accent* helps us. In the

ordinary syntactic combination each word keeps its own accent, as *blác̀k bír̀d*. In composition one gives way to the other—*blác̀kbird*, *Thúrsday*.

Composition often simulates derivation when, after the union of two distinctly separate words, one of them either changes its form or becomes obsolete. Thus *manly* looks more like a derivative than a compound. But it is only a shortened form of *manlike*. Again, the *ric* in *bishop-ric* is no longer current as an ordinary term in English. Yet, when it was first attached to the word *bishop*, it was as truly a separate word as *kingdom*, *domain*, or *jurisdiction*, or any other substantive.

With instances like those just given the process of reducing derivation to composition is an easy matter. All that is required is a certain amount of knowledge of the language in its earlier stages. This is wanted for *bishopric*. But in the word *manly* less than this will be enough. We have only to *consider* a little, and its connection with *manlike* strikes us at once. The words *gentlemanly* and *gentlemanlike* are still more to the purpose. With a little knowledge, then, and a little consideration, we can do much—so long as the word is a *dis*syllable—for we can separate its component parts, even if we do no more. But *mono*syllables may also be, in respect to their origin, compounds. Here the analysis is more perplexing. Words like *not*, *such*, and *which* are not easily picked to pieces. Yet, common words as they are, and monosyllables as they are, they are *compounds*. *Not* is a compound of the negative element *n'*, and *whit* (as in *not a whit*). It is *n' aught*, which is again compounded of a prefix *â-*. *Which* is, in Scotch, *whilk*; in German, *welch*; and *such* is in Scotch *swilk*, and in German *solch*, where the *lk* (*lch*) is the word *like*. Here, we get derivation, as opposed to composition in its most characteristic form.

In Frisian the form is simpler still; the elements *so* and *like* being reduced to *sok*. From *thilk*=*the like*, found

both in Scotch and our provincial dialects, the *l* is similarly ejected, and *thec* in the local dialects of the South-western counties represents the compound.

Composition.

§ 78. Substantives preceded by Substantives.—*Day-star, land-slip, light-house, fir-tree, goose-grass, sea-man, collar-bone, earth-nut, fire-wood, moon-light.*

Substantives preceded by Adjectives.—*Blind-worm, free-man, half-penny, grey-beard, quick-silver, holy-day.*

Substantives preceded by Verbs.—*Turn-spit, dare-devil, turn-coat.*

Substantives preceded by the form in *-ing*.—*Turning-lathe, sawing-mill.*

Adjectives preceded by Substantives.—*Sin-ful, thank-ful, blood-red, eye-bright, coal-black, snow-white, nut-brown, heart-whole, ice-cold, foot-sore,* &c.

Adjectives preceded by Adjectives.—*All-mighty, two-fold, many-fold,* &c.

Adjectives preceded by Verbs.—*Stand-still, live-long.*

Verbs preceded by Verbs.—*Hear-say.* Rare.

Present Participles* preceded by Adjectives (with an adverbial power).—*All-seeing, all-ruling, soft-flowing, fast-sailing, merry-making.*

Past Participles preceded by Adjectives.—*New-born, free-spoken, fresh-made, new-made, new-laid.*

Present Participles preceded by Substantives.—*Fruit-bearing, music-making.*

Past Participles preceded by Substantives.—*Heaven-born, bed-ridden, blood-stained.*

Verbal Substantives preceded by Substantives.—*Man-eater, woman-eater, kid-napper, horn-blower.*

Verbal Adjectives preceded by Substantives.—*Mop-headed, chicken-hearted.*

* See §§ 140–144. These will explain a difficulty which is only indicated here, viz., the ambiguous import of the termination *-ing*.

Verbal Adjectives preceded by Adjectives.—*Cold-hearted, flaxen-haired, hot-headed, curly-pated.*

§ 79. **Adverbs entering into composition are of two sorts:**

1st. Those that can be separated from the word with which they combine, and, nevertheless, appear as independent words; as *over*, *under*, *well*, **in** *over-do*, *under-go*, *well-beloved*, **&c.**

2nd. Those that, when they are separated from the verb with which they combine, have no independent existence as separate words; *e.g.* **the syllables** *be-*, *un-*, *a-*, **in** *be-hove*, *be-fit*, *be-seem*, *be-lieve*, *be-lie*, *be-smatter*, *be-smear*, *be-get*, *be-labour*, *be-do*, *be-gin*, *be-gird*, *be-hold*, *be-mourn*, *be-reave*, *be-deck*, *be-think*, *be-mire*, *be-rhyme*, *un-bind*, *un-do*, *un-loose*, *un-lock*, *un-wind*, *a-light*, *a-rouse*, *a-rise*, *a-wake*, *a-wak-en*, *a-bet*, *a-bide*.

Derivation.

§ 80. **Addition of a Vowel.**—*Ba-by* **from** *babe*—*Dogg-ie*, *lass-ie*, *mous-ie*, *wif-ie*.

Addition of L.—*Gird-le*—*mick-le*—*spark-le*.

Addition of R.—(1) *Laugh-t-er*, *slaugh-t-er*; (2) *gan-d-er*; (3) *lay-er*, *fodd-er*; (4) *hunt-er*, *sinn-er*.

Verbs—*Hind-er*, *low-er*.

Addition of N.—**Substantives.**—*Maid-en*, *mai-n* (**as in** *might* **and** *main*). **That the** *-n* **is no part of the original word in** *mai-n*, **we see from the word** *may*. **The idea in both** *may* **and** *mai-n* **is that of** *power*.

Adjectives.—**Words of this sort express the circumstance of the object to which they are applied, being** *made of the material of which* **the radical part of the derivative is the name: thus,** *gold-en* **is a derivative from** *gold*, **the material of which** *golden guineas* **are made. So, also,** *oak-en*, *ash-en*, *beech-en*, *braz-en*, *flax-en*, *gold-en*, *lead-en*, *silk-en*, *wood-en*, *wooll-en*, *hemp-en*, *wheat-en*, *oat-en*, *wax-en*.

Addition of the sound of O, originating in *-ow* **or** *-ov*, **and spelt in the present English** *-ow*.—**By comparison with**

shade and *mead*, the forms *shad-ow* and *mead-ow* are shown to be derivative.

Addition of T.—1. Substantives.—*a.* Words which in A. S. ended in *-t*, *gif-t*, *shrif-t*, *thef-t*, *wef-t* (*weave*), *rif-t*, *drif-t*, *thrif-t*, *fros-t* (*freeze*), *gris-t* (*grind*), *fligh-t*, *sigh-t*, *draugh-t* (*draw*), *weigh-t*.

b. Words which in A. S. ended in *-ta*. The compounds of the word *wright* (from the root *work*, in the old past tense *wrought*); such as *cart-wrigh-t*, *wheel-wrigh-t*, *mill-wrigh-t*, &c.

2. Adjectives.—*Tigh-t* (*tie*).

Addition of D.—Substantives.—*Bran-d* (*burn*, *brenn*, obsolete), *floo-d* (*flow*), *mai-d* (*may* in Lowland Scotch), *see-d* (*sow*), *bur-d-en* (*bear*).

2. Adjectives.—*Col-d* (*cool*).

Addition of TH (A. S. þ as sounded in *thin*).—Substantives.—*Dea-th*, *bir-th* (*bear*), *heal-th*, *leng-th*, *bread-th*, *heigh-t*, *dep-th*, *mir-th*, *tru-th*, *weal-th*, *fil-th*, *til-th* (*tillage*, or *tilled ground*), *ki-th* (as in the phrase *kith and kin*).

2. Adjectives.—The syllable *-cou-th* in the compound word *uncou-th*. This word originally means *unknown*, originating in the word *ken*=to *know*.

Addition of TH (A. S. ð) as sounded in *thine*. *Bur-th-en*, derived from *bear*.

Addition of the sound of the Z in *zeal* and the S in *flags* (*flagz*).—Verbs.—*Cleanse* (*clenz*), from *clean*. In A. S. *clæn-s-ian*.

Addition of the sound of K.—*Hill-ock*.

Addition of the sound of the vowel E (as in *feet*), originating in *-ig*, and spelt in the present English *-y*.—All the derivative adjectives that now end in *-y*, ended in A. S. in *-ig*; as *blood-y*, *craft-y*, *drear-y*, *might-y*, *mist-y*, *mood-y*, *merr-y*, *worth-y*, of which the A. S. forms were *blôd-ig*, *cræft-ig*, *dreór-ig*, *might-ig*, *mist-ig*, *môd-ig*, *myr-ig*, *worth-ig*.

Addition of *-en*, or *-in*.—*Vix-en* = *female fox*.

Addition of the syllable *-ing*.—*Farth-ing* (¼), *rid-ing* *

* As the *Three Ridings of Yorkshire*.

($\frac{1}{3}$, a corruption from *thrith-ing*). Also, *cleans-ing*, *dawn-ing*, *morn-ing*. In these words the *-ing* was originally *-ung*; as *clæn-s-ung*, *dag-ung*, A. S.

Addition of the syllable *l-ing*.—*Gos-l-ing* (*little goose*), *duck-l-ing* (*little duck*), *dar-l-ing* (*little dear*), *hire-l-ing*, *found-l-ing*, *fond-l-ing*, *nest-l-ing*, &c. The words of this class are generally diminutives, or words expressive of smallness.

Addition of the syllable *-kin*.—*Lamb-kin* (*little lamb*), *man-i-kin* (*little man*). Words ending in *-kin* are chiefly diminutives.

Addition of the syllable *-rel*.—*Cock-erel* (*little cock*), *pick-erel* (*little pike*).

Addition of the syllable *-ard*.—*Drunk-ard*, *stink-ard*.

Addition of the syllable *old*.—*Thresh-old*.

Addition of the syllable *-ern*.—*East-ern*, *west-ern*, *north-ern*, *south-ern*.

Addition of the syllable *-ish*.—*Child-ish*, *Eng-lish*, *self-ish*, *whit-ish*. The original form was *-isk*; *cild-isc* (*child-ish*), *Engl-isc* (*Engl-ish*), A. S.

Addition of the syllable *-ness*.—*Good-ness*, *bad-ness*, *wicked-ness*, *bright-ness*, *dark-ness*, *weari-ness*, *dreari-ness*, &c.

Change of the sound of a *consonant*.—*Price*, *prize*; *cloth*, *clothe* (pronounced *clodhe*); *use*, *use* (pronounced *uze*); *grass*, *graze*; *grease* (pronounced *greace*), *grease* (pronounced *greaze*). In each of the pairs of words given above, the former is a substantive, and the latter a verb.

Change of the sound of a *vowel*.—*Rise*, *raise*: *lie*, *lay*: *fall*, *fell*: *sit*, *set*. The generality of these words are verbs. There are, however, a few nouns; as *top*, *tip*; *cat*, *kit*.

Here the sense is generally that of a Diminutive.

§ 81. The termination *-ry* in words like *rookery*, *fishery*, &c., presents some difficulty. It is clear that the *-r* forms no part of the original word; for, though there is such a word as *fisher*, *fisherman*, there is no such word as *rooker*. Neither does *fishery* mean a collection of *fishermen*, but one of *fishes*. *Yeomanry* and *Jewry* are words of similar

origin and meaning. They carry with them the idea of a collection, or assemblage. The words *Englishry*, *Danishry*, and *Welshery* are to be found in old authors. They are, however, at present obsolete. *Eyrie* is generally said to mean the nest of an eagle. It rather means a *collection of eggs*, or *eggery*; for such is the old form of the word.

What, however, is the *-r?* In the old Dutch and other allied dialects, we find a kind of plural in *-r*. Thus *cealfru=calves*; *lambru=lambs*; *eggru=eggs*. Indeed, in one word it occurs in provincial and archaic English, viz. *childer=children*. Out of this *-r*, with the addition of the sound of *-y*, has the termination *-ry* in the words above given originated.

In other words, however, this origin is inadmissible; and the idea of collection or assemblage is either obscure or non-existent. Such are *foolery*, *prudery*, *bravery*, *slavery*, *witchery*, *stitchery* (*needlework*), &c. In all these the *-ry* has originated out of a false analogy.

§ 82. Derivation by means of the addition of the syllable *-ster.*—*Song-ster*, *pun-ster*. Originally words in *-str-* were limited to the names of females, and were opposed to the substantives in *-er*, the names of *male* agents. Thus, in A. S.,

sangere, a male singer	were opposed to	sangestre, a female singer.
bæcere, a male baker		bæcestre, a female baker.
fidelere, a male fiddler		fidelestre, a female fiddler.
webbere, a male weaver		webbestre, a female weaver.
rædere, a male reader		rædestre, a female reader.
seamere, a male seamer		seamestre, a female seamer (or *seamstress*).

The single word *spin-ster* still retains its feminine force.

Inflection.

§ 83. Inflection is a special part of Derivation. It consists of (1) the Declension of Nouns, and (2) the Conjugation of Verbs. We begin with Nouns.

The declension of a noun gives its signs of (1) Gender, (2) Number, (3) Case.

The words *boy* and *girl*, *father* and *mother*, *horse* and *mare* are the names of living beings of different sexes—*boy*, *father*, and *horse*, the names of males; *girl*, *mother*, and *mare* of females.

In grammar, however, instead of saying that the word *boy* is a *male* word, and the word *girl* a *female* word, we use the terms *masculine* and *feminine*; and we say that *boy* is a word of the masculine gender, and *girl* a word of the feminine gender. But besides such objects as *boys* and *girls*, which are either male or female, there are in the world a vast number of objects, such as *swords*, *bows*, *shoes*, *iron*, &c., that are neither male nor female. These objects have names, and these names are very often neither masculine nor feminine, though they are sometimes supposed to be endowed with sex, and made either males or females. Words of this sort, that are neither masculine nor feminine, are said to be of the neuter gender. We may say then that there are three genders; the masculine, the feminine, and the neuter. The masculine denotes males; the feminine, females; and the neuter *things*, or objects that are neither male nor female. We can now apply this to the words mentioned above. In the English substantives and adjectives there is no true Inflection indicative of Gender; words like *man*, *woman*, *he-goat*, *she-goat*, &c., being approximations only. In Anglo-Saxon, however, this Inflection existed, and even in the language as it is spoken at the present time, exists among the Pronouns. Thus—

The two words *him* and *her* are of the same number, in the same case, and from the same nominative. Yet they are different words, and they differ in meaning; the first being applied to *males*, the second to *females* only.

Have you seen your brother?—Yes, I have seen him.

Have you seen your sister?—Yes, I have seen her.

Now this difference of form gives a true inflection of

gender, and it is one of the peculiarities of pronouns to be changed, not only in the way of case and number, but in the way of gender also.

§ 84. *Number.*—In the following phrases we speak of a single object; that is, of one object and of no more than one; *a father, my father, this father, one father; a son, my son, this son, one son; a horse, this horse, that horse, my horse, one horse.* Here the words *father, son,* and *horse,* appear in a simple form, without the addition of any letter or syllable whatsoever. But this is not the case with words like *these father-s, these son-s, these hors-es,* &c. Here we speak of more objects than one; that is, of *two* (or more) *fathers,* of *two* (or more) *sons,* and of *two* (or more) *horses*; and hence the letter *s* is added to the words *father, son,* and *horse* respectively. Now in the Latin language the word *singularis* means *single;* so that the forms without *s,* such as *father, son,* and *horse,* denoting respectively *one father, one son, one horse,* and no more, are called *singular* forms, and are said to be in the *singular* number. On the other hand, in the Latin language the words *plus* and *pluralis* mean *more* or *many;* so that the forms with *s,* like *father-s, son-s,* and *hors-es,* denoting respectively *two* (or more) *fathers, two* (or more) *sons, two* (or more) *horses,* are called *plural* forms, or are said to be in the *plural* number. In the English language we may therefore say that there are two numbers, the singular and the plural. The singular speaks of one (*a father*), and the plural speaks of more than one (*fathers, books*).

§ 85. *Case.*—We may arrive at a knowledge of the nature of cases by examining the structure of the following propositions.

He is striking him;—these words form a proposition, of which *he* is the subject, *is* the copula, and *striking him* the predicate. Now *he* and *him,* although the same parts of speech, of the same gender, and of the same number, appear *in* different forms. In one there is the presence, in the

other the absence, of the letter *n* (*he*, *hi-m*). The reason of this is because the two words are in different cases. The same takes place with *they are striking them*. We cannot say *him is striking he*, nor yet *them is striking they*. We cannot even say, *him is striking*, *them are striking*. If we examine farther, we shall find that *he* and *they* can, by themselves, form terms; since we can say not only *he is striking*, but *this is he*, and *these are they*. On the other hand, *him* and *them* can only form *parts* of terms: as *he is striking them*, *they are striking him*. Such is the difference in meaning between the words *he* and *him*.

When the words differ from each other in meaning in the way that *he* and *him*, *they* and *them* differ, it is the habit, more or less, of languages to express this difference of meaning by a difference of form. This is done with the words just quoted; where *he* and *they* take one form, and *him* and *them* another. Differences of this sort, expressed by difference of form, are said to constitute cases. The word *he* is in one case (the nominative), the word *him* in another (the accusative or objective). So it is also with *they* and *them*.

A noun is said to be in the nominative case when it can by itself constitute a term. The words *he* and *father* are nominative cases; since we can say, *he is speaking*, *father is coming*, *this is he*, *this is father*.

They fought with a sword.—Here there is the substantive *sword* accompanied by the word *with*. In many languages, however, the word *with* would be omitted, and the word *sword* change its form. The Anglo-Saxon for *they fought with the sword*, was *feohton sweord-e*, where no such word as *with* appeared in the sentence, but where the additional syllable *-e* served instead. This constituted in Anglo-Saxon a particular case.

This is a picture of John.—Here there is the substantive *John* accompanied by the word *of*. In many languages, however, the word *of* (or its equivalent) would be omitted, and the word *John* would change its form. This would

constitute a fresh case. The meaning of the sentence *this is a picture of John* is, *this is a picture of which John is the subject* (or *original*).

§ 86. These three inflections, viz. Gender, Number, and Case, belong to the declension of nouns. They are true Inflections, which the following are *not*.

Difference of sex expressed by composition.—

Male.	Female.
he-goat	*she*-goat
cock-sparrow	*hen*-sparrow
man-servant	*maid*-servant.

Here objects of different sexes are expressed by *partially* different words, and the result is a compound.

Difference of sex expressed by derivation.—The words in the first column are the names of males, those in the second of females.

Male.	Female.	Male.	Female.
actor	actr-*ess*	duke	duch-*ess*.
lion	lion-*ess*	peer	peer-*ess*.

Here the names of females are formed from those of males by the addition of the syllable *ess*. The result is an ordinary derivative; of *French* origin.

When we come to the *conjugation* of *verbs* we shall meet with other Inflections, viz., those of Person, Tense, and Mood. Of these the first two are the most truly Inflectional, in the present English. The Infinitive Mood has lost its original termination *-en*; and so has the Conjunctive. Of this mood the signs for all the Persons except the Third Singular are the same as those of the Indicative. The difference between *he speaks* and *if he speak* is neglected; and, even adhered to, it gives us only a *negative* sign of Mood, i.e., the omission of the *s* of the Indicative.

Inflection, etc., of Pronouns.

§ 87. *The Pronouns—why considered first.*—The pronouns come first under notice on account of the fulness of their declension. They are not, however, in this respect all alike.

Words like *some*, *same*, *each*, &c., have no more signs of gender, numbers, or case than the adjective; and this means that they have none at all. *Self*, *one*, and *other* are declined like substantives.

But the (1) demonstrative, (2) interrogative, and (3) relative pronouns, which are all declined on the same principle, have a true distinction of gender, and, at least, three oblique cases.

The demonstrative, interrogative, and relative pronouns have all a neuter in *t*, a possessive in *s*, objectives in *m*, *n*, or *r*, according to the gender; *it*, *what*, *his*, *whose*, *him*, *whom*, *when*, *her*, *where*. *I-t*, *tha-t*, and *wha-t* are true neuter signs; *t* being the original sign of the neuter gender. In the present Danish, Swedish, Norwegian, and Icelandic, and in the old Norse and Mœso-Gothic, *all* neuter *adjectives* as well end in *-t*.

§ 88. Demonstratives.—The demonstrative pronouns derive their name from the Latin word *demonstro*=*I show*, or *point out*.

Of demonstrative pronouns there are three varieties, viz.:

1. True demonstratives.—*This*, *that*, *yon*.

2. Demonstratives which partake of the nature of the personal pronouns—*he*, *she*.

3. The definite article, *the*.

True demonstratives.—*This* applies to comparatively near; *that* to comparatively distant; *yon* to remote objects.

Yon is undeclined. *This* and *that* are declined in respect to number only.

The old and proper plural of the demonstrative and definite article *þe*, *þio*, *þæt*, was *þá*, *þæ*, *tha*, *thea* or *tho*, without any sound akin to that of the semivowel *y*, as in *they*. This was when *he* had a plural number (*hi*, *heora*, *heom*) of its own; now superseded by *they*, *their*, *them*. When this plural of *he* became obsolete, a double change affected the plural of *þe*: (1) the vowel *á* became *-eɜ*, *-ɛ̀i*, or *-ey*—

þeȝȝ, *thei*; (2) þá, þo took the affix *-s*, the forms *they* and *those* being the result.

He is found in the singular number only.

	Masculine.	Feminine.	Neuter.
Nominative:	*he*	—	*it.*
Possessive:	*his*	*her.*	*it-s.*
Objective:	*him.*	*her.*	*it.*

She is now undeclined.

The nature of the demonstrative pronouns is only understood through their history. In the older stages of our language, the words *this* and *that* were fully declined and had both possessives and objectives. More than this, they had two other cases; the dative and the instrumental. To say that this inflection is wholly lost, would be inaccurate. It still exists, though in an altered form and as a different part of speech.

Certain words, which at the present time are adverbs, were originally demonstrative pronouns. Thus:

There was a dative case, of the singular number and feminine gender, meaning *in that direction;* the word *direction* being understood.

Then was in the objective case, masculine gender, and singular number. It meant *at that time; time* being understood.

The word *the* in such expressions as *all the more, all the better, the more the merrier,* is more remarkable still. It means *by so much;* and was, originally, an instrumental case. The Anglo-Saxon form was þy (*thy*); corresponding in power to the Latin *eo* (*eo majus*). Its present identity of form with the definite article is accidental; the origin of the two words being different.

In like manner, *here* was the dative feminine of *he;* and meant *in this direction* or *place.*

It, in its present form, has no evident connection with *he;* of which, however, it is the true neuter. The older form is *hit.*

Its is a strange word and a new word. The original neuter possessive was *his* for the masculine and neuter genders. From a comparison by Mr. Watts of the different versions of the Bible it appears that 'so lately as 1611—the date of the issue of the authorized version—the word did not exist, or, at all events, was not considered to belong to that elevated portion of the language regarded as suitable for the translation of the sacred writings.'

And thei shulen take the iacyntyn mantle with the which thei shulen cover the candelstik with the lanterns and *her* (*their*) toonges & snyters.—*Wicliffe.*

Thei schulen also take a meatie of iacynt, with which thei shulen hile (cover) the candelstike with these lanternes and tongis and snytels. —*Purvey.*

And they shall take a cloth of jacyncte and cover the candelstick of light and *her* lamps and *her* snoffers and fyre pans and all *hir* oyle vessels which they occupy about *it*, and shall put upon *her* and all *her* instrumentes a couerynge of taxus skin and put it upon staues.—*Tyndale*, 1530.

And they shal take a yalowe clothe and cover the candelsticke of light therwith, & *her* lamps with *her* snoffers, and outquenchers.—*Coverdale*, 1535.

And they shall take a cloth of iacincte and cover the candelstycke of lyght and *her* lampes and *her* snoffers and fyre panes and all her oyle vessels which they occupy aboute it, &c.—*Mathews*, 1537.

And they shall take a cloth of blue and cover the candlestick of the light and *his* lamps & *his* tongs, and *his* snuffdishes, and all the oil vessels thereof wherewith they minister unto it.—*Authorized Version.*

The feminine of *he* was *heó*. This has been lost. In Anglo-Saxon, however, the inflection was—

Masculine.	Feminine.	Neuter.
He	*heó*	*hit.*

Beside which there was an accusative form *hine*. *Him* was originally dative.

In the plural the changes have been greater still. Instead of *they*, *their*, and *them*, the Anglo-Saxons said *hi*, *hira*, *hem*; all of which forms were true inflections of *he*, and all of which are now lost. To make up for them, the existing plurals have been borrowed from another quarter.

She was originally the feminine of *se*, and served as the definite article; as *se hlaford=the lord; seo hlafdige=the lady*. At the present time the masculine *se* no longer exists, whilst, in the feminine, *she* stands in the place of the Anglo-Saxon *heo*.

These changes being understood, it is easy to see how inaccurate it is to talk of *she* being the feminine, and *they* being the plural, of *he*. The different words belong to different systems, and are no more the masculines and feminines of one another, than (to use a well-known illustration) *puss* is the vocative case of *cat*.

§ 89. Of the two powers of the pronoun *who*, the *Interrogative* is the older; its use as a *Relative* being secondary.

The neuter form is *what;* the possessive, *whose;* and the objective, *whom*

The adverbs *where* and *when* were originally dative and accusative cases from *who;* in other words, the remarks that applied to *here*, *there*, and *then*, apply to *where* and *when*.

Again,—*why* was originally the instrumental form *hwi;* meaning, *for what reason;* in Latin, *quâ causâ?*

Which is no true neuter, no true inflection. It is a compound of the radical of the relative and the adjective *like*.

The Scotch form still possesses the *l*; as *whilk*. So does the German *welch-e*. *Such* is a similar compound from *so-like*, in Scotch *swilk*, in German *solch*.

Whose.—This is the way of writing *whoes* or *who's*. It disguises to a slight extent the nature of the word, which is, in respect to its sound, as regular a possessive case as *father's* or *man's*.

The relatives, as already stated, differ from the interrogative only in their syntax.

§ 90. *The true personal pronouns*.—*I*, *me*, and *we* denote the *speaker*. *Thou* and *ye* the person *spoken to*.

I is found in the nominative case and singular number only.

Me has no nominative case. Its possessive is *my*, its *objective me*.

Forms of the *first* personal pronoun, *singular*—*I*—*me*, *my*.

Forms of the *first* personal pronoun, *plural*—*we*, *ours*, *us*.

Forms of the *second* personal pronoun, *singular*—*thou*, *thee*, *thy*.

Forms of the *second* personal pronoun, *plural*—*ye*, *you*, *your*.

The true possessive pronouns.—*This is my book; this is a book of mine.* In each of these propositions we make an assertion as to the nature of a *book*. We state what the book is in regard to ownership or *possession*. We assert that it is *my book*, that it is a book belonging to *me*, that it is a book of *mine*, and not any other person's.

Between, however, the words *my*, *thy*, *our*, *your*, *her*, and *their* on one side, and *mine*, *thine*, *ours*, *yours*, *hers*, *theirs* on the other side, there is the following difference. *My*, *thy*, *our*, *your*, *her*, and *their* signify possession, because they are possessive *cases*. *Mine*, *thine*, *ours*, *yours*, *hers*, *theirs* signify possession for a different reason. They partake of the nature of adjectives, and in all the allied languages are declined as such.

In opposition to the words *my*, *thy*, *our*, *your*, *her*, *their*, they may be called the true possessive pronouns. Respecting the difference between these two classes of words, more may be seen in the Syntax. Those who are familiar with the classical languages may at once comprehend the distinction. *My* and *thy* are the equivalents of *mei* and *tui*; *mine* and *thine*, of *meus* (*mea*, *meum*) and *tuus* (*tua*, *tuum*); and, like *meus* (*mea*, *meum*) and *tuus* (*tua*, *tuum*), *mine* and *thine* were once declined.

In *hers*, *theirs*, *ours*, *yours*; or *her-s*, *their-s*, *our-s*, *your-s*; the analysis is *he-r-s*, *thei-r-s*, *ou-r-s*, *you-r-s*. Although adjectival in meaning, these *forms originated as cases*; and that since the Anglo-Saxon period. The *-s* is the *s* of the genitive case; so that, in these words, we have a case formed from a case.

§ 91. *One* and *man*.—These are what are called the indeterminate pronouns. The latter has been entirely superseded by the former. Yet they both have the meaning. The one, however, is a word of French, the other of German origin.

a. *One* is the French *on*, as in *on* dit = one (*i.e.* the world at large, or Man in general) says. The older form is *homme*, which is the Latin *homo* = man.

b. Before the Norman Conquest, or during the true Anglo-Saxon period, the word was *man*, just as it is at the present time in German, where *man sagt* = *dit* = *one says* = they say. It presents itself as *mc;* the vowel being changed and the *n* dropped; the dropping of the *n* being conspicuous in the Frisian as a rule, and of the West-Saxon in this particular word; where it is *me*.

The *reflective* pronoun *self* is chiefly connected with syntax. In respect to their etymology, *self*, *other*, and *one* are declined as *substantives*.

	Singular.		
Nominative	self	other	one
Possessive	self's	other's	one's
	Plural.		
Nominative	selves	others	ones
Possessive	selves'	others'	ones'.

That some of these forms are rare is certain. Such expressions, however, as *one is unwilling to put one's friend to trouble*, or *my wife and little ones are well*, or *these are my two little ones' playthings*, are common.

§ 92. The *-s* in *this*, *these*, and *those*.—These three words are *compounds* of the roots *the* and *se*; both Demonstrative. In the word *those* (§ 88) the *-se* is a late addition. In *this* and *these*, however, it is found in the oldest specimens of our language.

Numerals.

§ 93. *Cardinal Numbers*.—It rarely happens that the *whole of the* Cardinal Numbers are, in any language, de-

clined throughout. *One* is naturally singular; so that it has no need to take any particular form in order to distinguish it from a plural. In like manner the rest of the numbers are naturally plural, so that words like *five* and *six* have no need of taking any particular form to distinguish them from singulars. These facts do away with the necessity of any forms expressive of number. The expression of case and gender is not so naturally superfluous; and, hence, in many languages the earlier numerals are declined. In the present English all the cardinals are undeclined. One antiquated word, however, preserves a trace of an earlier Anglo-Saxon declension. The word *twain* was originally the Accusative masculine of *twá* (*twá-n*, A. S. *twegen*).

§ 94. As a *Number*, the word *first* is the ordinal of *one*. As *words* they have no connection. There is no such word as *on-th*; while *fir-st* is a derivative from *fore*. This difference between the Cardinals and the Ordinals of 1, *as words*, is common throughout the class to which the German class of languages belongs. German *ein*, *erste* (derived from *ere*=before); Latin *unus primus*, Greek ἑῖς πρῶτος.

As a *Number*, the word *second* is the ordinal of *two*. As *words* they have no connection. *Second* is the French *second*, from the Latin *secundus*; which is, itself, a form of *sequundus*, from *sequor*=I follow. In English there is no such word as *two-th*. There *is*, however, in German *zwei*, *zweite*. Hence the difference: the Cardinal and Ordinal which we have noticed as very general in the *first* numeral, is less so in the second.

In the word *third* and those that follow, no such differences will occur. The Ordinal will be formed from the Cardinal by the addition of *d* or *th*, subject to slight variations.

§ 95. *Numerals from* 13 *to* 19 *inclusive.*—Here the affix *-teen* is another form of *ten*. It denotes *Addition: i.e. thirteen*=3+10.

§ 96. *Numerals from* 20 *to* 90 *inclusive.*—Here the affix *-ty* is, also, connected with the word *ten*, though not so closely. The fuller form of *ty* is *tig-*; and the *g* in *tig* is the κ in the Greek δεκ-α, and the *c* in the Latin *dec*-em.

Tig means a Collection of Ten, or a Decad, and, so doing, denotes multiplication; *i.e. twen*-ty=2 × 10, or two tens.

Nom. Fjórir tigir manna=4 decads of men.
Acc. Fjóra tiga manna =4 „ „
Dat. Fjorum tigum manna=to „ „
Gen. Fjögurra tiga manna=of „ „

§ 97. *Possessive and Objective as names of English cases.*—*Possessive* is the English name for the *Genitive* case in Latin, Greek, and other languages; and, in English, the two terms are sometimes used indiscriminately. But the alteration is an improvement. In the vast majority of cases the English form in *-s* denotes Possession; thus the *man's hat* means the hat of which the man is in *Possession*. The case is sometimes, perhaps often, used in other senses; but to this of Possession it is *mainly* restricted. It ends in *-s*, *i.e.* takes *'s* as its sign; and, if this were all, there would be nothing more to say about it. But this is not the case. Practically the *man's hat* means the *hat of the man*, and *vice versâ*. Confusion comes out of this. The word *of* passes for the *sign* of the Possessive Case; and there are few who have not considered it as such. But the true sign of the Possessive Case is *'s*; and, in the combination *hat of the man*, the word *man*, whatever else it may be, is *not* a Possessive Case.

The fact is that in *the hat of the man* we have no case at all, but a combination of words instead of one—which is a very different thing. This, alone, is an instance of confusion. But it may be said that *of* governs a Possessive Case, and that, for this reason, the Combination is as truly Possessive as the Inflection. It may or not be this. If it were, however, we should expect, instead of the form *man*, *the Possessive* form *man's*—which we do not find.

This will be further considered in the sequel. At present it is enough to say that *of* is not the sign of a Possessive or Genitive Case, in the way that *'s* is.

§ 98. *The Objective Case.*—Objective, like *Possessive*, is a new name. The innovators, however, who introduced it showed good judgment. They preferred it to the old word Accusative. This was because, though the Objective Case *in the main* coincided with the Accusative, it was, to a considerable degree, made-up out of other Cases as well. The Objective, then, is an Accusative and something more.

§ 99. *Virtual Inflections.*—There was, then, a time when the single case which is now called *Objective* consisted of two, three, or perhaps more cases, each with a name of its own. One of these was, certainly, an Accusative; and another Dative. Indeed, at the present moment, a third case still survives, though only found in Pronouns—*he, his, him.* This last word is called an Accusative. In Anglo-Saxon, however, it was no Accusative, but a Dative; and of the Dative rather than the Accusative *m* was the sign. The sign of the Accusative was *n.* Hence, the form that corresponded with the Latin *eum* was *hene*, whereas *him* =*ei.* Again, in a few old words a genuine Instrumental Case is to be found. All these are now massed together under the general name Objective. Still, there are times when it is necessary to ask to what particular division of the Objective such or such a word should be referred. Few would deny that in such phrases as *give it him, it is like him*, the original Dative character of the form still maintains itself. Such cases may be called Virtual.

Substantives.

§ 100. A Substantive is an *invariable* name, capable of forming, by itself, either the subject or the predicate of a proposition. The Pronoun, as we have seen, can do the same; but the Pronoun differs from the Substantive in being a variable name. See §§ 192–200.

The Declensions of the Substantive are those of (1) Number, and (2) Case.

The Numbers are two—the Singular and the Plural.

The only *Case*, with a distinct sign, is the Possessive; and even this does not distinguish it from the Plural Number—not, at least, in the language as it is *spoken*. This is because both the Nominative Plural and the Possessive singular end in *-s*; so that, when a word like *fathers* or the like stands alone, we have no means of knowing of what the sound *s* is a sign. When it stands in a sentence, and in the relation with other words, its import is more easily seen —for the context helps us. Still there is always the possibility of ambiguity of some kind. In *writing* we remedy this by the insertion of the so-called Apostrophe, *i.e.* an inverted comma. Hence, whilst the *fathers of the families* gives us a Plural Number, the *father's children* means the *children of one father*, and is a Possessive Case. This, however, is not so much a process of Language as an artificial contrivance in the way of a substitute. In unwritten languages it can have no existence.

But the ambiguity in the spoken language did not always exist. The Anglo-Saxon sign of the Possessive was *-es*, *e.g. cyning=king—cyning-es, king's;* while that of the Plural was *-as*, *e.g. cyning-as, kings.*

§ 101. *The Possessive Plural.*—This, like the Apostrophe in the Possessive Singular, is, to a great extent, artificial. In the Anglo-Saxon there was, certainly, a sign of the Possessive Plural; but it was *-a*—not *-s*, as *cyninga=kings'= of kings=reg-um*. Here the present English again addresses itself to the eye, and by altering the place of the Apostrophe we get such forms as the *fathers' children=the children of different fathers.* But between this Plural *s'* and the Singular *'s* there is this notable difference. The Singular *s* is a real one. The *s'* of the Plural has no existence at all; for the *s* in words like *fathers'* is simply the *'s in the s of* the Nominative. If there were a true sign of a

Possessive Case, the full forms would be the *father-s-es children*; the *master-s-es men*, &c. It is probable that if such combinations existed, we should soon drop them, on account of the accumulation of *esses*. But it is also probable that they never existed. In the few words where the Plural does *not* end in the sound of *s*, we have a true Possessive sign—*e.g.* *men's*, *children's*, *oxen's*; and, so far, they are real, rather than artificial.

§ 102. The result of these uses of *s* is that, with few exceptions, it stands for two cases and two numbers. Indeed, as a sign of Inflection, it is the only one which the Declension of the Substantive supplies. Even here, it speaks more to the eye than the ear. We spell it as if it were *s*; but, in the great majority of cases, we sound it as *z*.

In some cases we are obliged to do so—

1. Thus: *slabs*, *slaves*, *lads*, *blades*, *dogs*, &c., are words which we can spell, but which we cannot pronounce. We pronounce them *slabz*, *slāvz*, *ladz*, *blādz*, *dogz*, &c.

2. Words like *hills*, *drums*, *hens*, *bars*, *days*, *fleas*, *bows*, &c. we *can* pronounce as they are spelt; but we do not. The *s*, in all these words, and in all words like them (*i.e.* all words ending a liquid or a vowel), is sounded as a *z*.

3. If the last sound of the singular be that of *s*, *z*, the *sh* in *shine*, or the *z* in *azure*, the addition is that of the sound of the syllable *-ez* (spelt *-es*); as *loss-ez*, *kiss-ez*, *blaz-ez*, *haz-ez*, *blush-ez*, *lash-ez*, spelt *loss-es*, *kiss-es*, *blaz-es*, *haz-es*, *blush-es*, *lash-es*.

The true rule, then, for the Inflections of the Substantive is that it consists of the addition of the *sound of s modified according to the termination of the root.*

§ 103. *Plural of certain words in* f.—The following words end in the sharp mute *f*—*loaf*, *half*, *wife*, *life*, *calf*, *leaf*. Now, according to § 102, their plurals should be formed by the addition of the sound of *s* in *seal*, and so be *loafs*, *halfs*, *wifes*, *lifes*, *calfs*, *leafs* (pronounced *loafce*, *halfce*, *wifce*, *lifce*,

calfce, *leafce*). This, however, is not the case. Their plurals are formed by the addition of the sound of *z* in *zeal*, and are *leaves*, *halves*, *wives*, *lives*, *calves*, *leaves* (pronounced *loavz*, *halvz*, *wivz*, *livz*, *calvz*, *leavz*); the sound of the *f* being changed into that of *v*. Respecting these words we must observe:

1. That the vowel before *f* is *long*. Words like *muff*, where the vowel is short, form their plurals by means of the sounds of the *s* in *seal;* as *muff*, *muff-s* (pronounced *muffce*).

2. That they are all of Anglo-Saxon origin. In the words *mischief*, *chief*, *handkerchief*, *grief*, *relief*, the plural is formed as in *muff*; that is, by the addition of the sound of *s*; *mischiefs*, *chiefs*, &c.

Putting these two facts together, we can use more general language, and say that

When a word ends in the sound of *f*, preceded by a long vowel, and is of Anglo-Saxon origin, the plural is formed by the addition of the sound of the *z* in *zeal*.

To this rule there are two exceptions.

1. *Dwarf;* a word of Anglo-Saxon origin, but which forms its plural by means of the sound of *s*—*dwarfs* (pronounced *dwarfce*).

2. *Beef*; a word *not* of Anglo-Saxon origin, but which forms its plural by means of the sound of *z*—*beeves* (pronounced *beevz*).

If we ask the reason of this peculiarity in the formation of the plurals of these words in *-f*, we shall find that it lies with the singular rather than the plural forms. In Anglo-Saxon, *f* at the end of a word was sounded as *v*; and it is highly probable that the original *singulars* were sounded *loav*, *halv*, *wive*, *calv*, *leav*.

§ 104. *Plural forms in* -ce.—1. The word *penny* should form its plural by means of the sound of *z* in *zeal*. It does so, and consequently, there is the plural form *pennies* (*penniz*). But, besides this, there is the form *pence*.

Now there are two plurals to the word *penny*, because there are two meanings. *Six pennies* means *six separate penny-pieces*. *Six pence*, or *sixpence*, means a *single coin equivalent to six penny-pieces*. This last sense is Collective rather than Plural.

The plural *pence* has a further peculiarity. According to § 102, it ought to end in the sound of *z* in *zeal*, which it does not: it ends in the sound of *s* in *seal*. This serves to distinguish it from the plural of *pen*, which is *penz* (spelt *pens*).

2. *Dice*.—This word ends in the sound of *s* in *seal*, instead of that of *z* in *zeal*. This serves to distinguish *dice* for play from *dies* (*diez*) for coining.

§ 105. *Equivocal forms from Singulars* in s.—The number of the following words has always been a matter of discussion amongst Grammarians.

1. *Alms*.—The -s is no sign of the plural number, but part of the original singular, like the *s* in *goose* or *loss*. The Anglo-Saxon form was *ælmesse*. Notwithstanding this, we cannot say *alms-es* in the same way that we can say *loss-es*. Hence the word *alms* is, in respect to its original form, singular: in respect to its meaning, either singular or plural.

2. *Riches*.—The *-s* is no sign of the plural number, since there is no such *substantive* as *rich*; on the contrary, it is part of the original singular, like the *s* in *distress*. The form in the original French, from which language it was derived, is *richesse*. Notwithstanding this, we cannot say *riches-es* in the same way that we *can* say *distresses*. Hence the word *riches* is, in respect to its original form, singular; in respect to its meaning, either singular or plural: most frequently the latter.

3. *News*.—The *-s* here is *no* part of the original singular, but the sign of the plural, like the *s* in *trees*. Notwithstanding this, we cannot subtract the *s*, and say *new*, in the same way that we *can* form *tree* from *trees*. Hence the

word *news* is, in respect to its original form, plural; in respect to its meaning, either singular or plural: most frequently the former.

4. *Means.*—The *-s* is no part of the original singular, but the sign of the plural, like the *s* in *trees*. The form in the original French, from which language the word is derived, is *moyen*, singular; *moyens*, plural. If we subtract from the word *means* the letter *s*, we say *mean*. Now, as a singular form of the word *means*, with the sense it has in the phrase *ways and means*, there is, in the current English, no such word as *mean*, any more than there is such a word as *new* from *news*. But, in a different sense, there *is* the singular form *mean*; as in the phrase *the golden mean*, meaning *middle course*. Hence the word *means* is, in respect to its form, plural; in respect to its meaning, either singular or plural.

5. *Pains.*—The form in the original French, from which language the word is derived, is *peine*. The reasoning that has been applied to the word *means* is closely applicable to the word *pains*.

6. The same also applies to the word *amends*. The form in French is *amende*, without the *s*.

7. *Mathematics*, *Physics*, *Metaphysics*, *Optics*, *Politics*, *Ethics*, *Pneumatics*, *Hydraulics*, *Hydrostatics*, *Mechanics*, *Dynamics*, *Statics.*—All these words are plural in form; in sense they are either singular or plural.

The words just noticed may be called equivocal forms. In words like *alms* and *riches* the original *s* of the singular is confounded with the *s*, the sign of the plural. In the remainder the *s*, the sign of the plural, is taken for a part of the original singular. This confusion prevents the words in point from having either true singulars, like *new*, *mean*, *pain*; or true plurals, like *riches-es*, *alms-es*.

If the reason of this confusion be inquired into, it will be found,

1. That all the words in question are of foreign origin.

2. That in sense they are partly singular and partly plural. *Alms* means either *a number of separate donations taken severally*, or *a number of separate donations dealt with as a single act of charity*. In the first case the plural, in the second the singular, sense predominates.

§ 106. *Signs of Number not ending in* -s.—Besides the usual plural forms in *s*, there are four other methods in English of expressing a *number* of objects.

§ 107. *Change of vowel.*—This class consists in the present English of the following words:

1. *Man*, singular; *men*, plural. The vowel *a* changed to the vowel *e*.

2. *Foot*, sing.; *feet*, pl. The vowel *oo* (sounded as the *ou* in *could*) changed to the vowel *ee*.

3, 4. *Tooth*, sing.; *teeth*, pl.: *goose*, sing.; *geese*, pl. The vowel *oo* (as in *food*) changed to *ee* as in *feet*.

5, 6. *Mouse*, *louse*, sing.; *mice*, *lice*, pl. The diphthong *ou* changed to the vowel *i* (as in *night*). The combination *ce* used instead of *se*, for the same reason as in *pence* and in *dice*, *i. e.* lest, if written *mise*, *lise*, the words should be pronounced *mize*, *lize*.

§ 108. *Addition of* -en *or* -n.—In the present English the word *oxen* is the only specimen of this form in current use. In the older stages of our language the number of words in *-en* was much greater than at present.

hos-en	=	*hose or stockings*	*scher-en*	=	*shire-s*
shoo-n	=	*shoe-s*	*doghtr-en*	=	*daughter-s*
ey-ne	=	*eye-s*	*sustr-en*	=	*sister-s*
bischop-en	=	*bishop-s*	*uncl-en*	=	*uncle-s*
eldr-en	=	*elder-s*	*tre-en*	=	*tree-s*
arw-en	=	*arrows*	*souldr-en*	=	*soldier-s.*

§ 109. *Childer.*—Here the analysis is child-*er*-*en*, the *en* being the *en* in ox-*en*, and the *er* or -*r*, that of child-*er*, which is the ordinary Northumbrian form. In A. S. the *r* was followed by an -*u*, the sign of the nominative case in the

declension to which the word belonged. *Æg=egg*, *lam=lamb*, *cealf*=calf were thus declined, the plurals being *ægru*, *lambru*, *ceafru*; *eggs*, *lambs*, *calfs*. From the first we get the word *eyry* or *eggery*, applied to the nest of the eagle. To the second we owe the *b* in lam*b*, which is no part of the original word: for when *lam-*, after becoming *lam-er-u*, undergoes contraction, the euphonic insertion of *b* between the *m* and the *r* takes place, and then, because the letter *b* presents itself in the plural, it passes for a part of the simpler singular form.

§ 110. *Combination of two of the preceding methods.*—Three words occur in this class.

1. *Kyne=cows*; a plural formed from a plural by the addition of *-n*; as *cow*, *kye*, *ky-ne*. *Kye* is found in provincial English, and *cý* in Anglo-Saxon.

2. *Children*; a plural formed from a plural by the addition of *en*; as *child*, *child-er*, *child-er-en=children*.

3. *Brethren*; a plural formed from a plural by the addition of *-en*; as *brother*, *brether* (?) or *brethre*, *brether-en=brethren*.

§ 111. When the singular ends in *o*, the plural ends in *oes*; as *cargo*, *cargoes*.

When the singular ends in *y*, preceded by a consonant, the plural ends in *-ies*; as *lady*, *ladies*; *quantity*, *quantities*.

In *youth*, *oath*, *truth*, and *path*, the *th*, though sounded in the singular as in *thin*, is generally sounded in the plural as in *thine*. You*th*, pronounced you*dhz*, not you*thce*. Tru*th*; pronounced tru*dhz*, not tru*thce*. Path, pronounced pa*dhz*, not pa*thce*.

In *house*, the *s*, though sounded in the singular as in *sin*, is sounded in the plural as *z*. *Houses* is pronounced *houzez*.

The plural of *woman* is pronounced *wimmen*.

§ 112. *Current and obsolete processes.*

By adding the sound of the *s* in *seal* to the word *father*, we change it into *father-s*. Hence the addition of the sound in question is the process by which the word *father* is

changed into *fathers*. The process by which *ox* is changed into *ox-en* is the addition of the sound of the syllable *-en*.

Let us suppose that from the Latin, Greek, French, or some other language, a new word is introduced; that it is a substantive; and that it has to be used in the plural number. The formation will be in *-s*, and not in *-en*—the habit of forming plurals in *-s* being *current* or usual, the habit of forming them in *-en* being *obsolete*.

In all languages there are two sorts of processes, those that are in operation at a certain period, and those that have ceased to operate.

§ 113. *The Possessive Case.*—In the language as it is *spoken*, the possessive case singular is the same as the ordinary nominative plural—both ending in *-s*.

Such is the rule, to which there is only one class of exceptions. Words in *f* form their possessive case in the sound of *s* in *seal*; as *loaf's*, *wife's*, *calf's*, and *leaf's*, &c.; sounded *loafve*, *wifve*, *calfve*, *leafve*, and not *loavz*, *wivz*, *calvz*, *leavz*. We say *the wives are good-tempered*, but *the wife's temper is good; the loaves are well-baked*, but *the loaf's baking is good; the calves are well-fed*, but *the calf's feeding is good; the leaves are changing colour*, but *the leaf's colour is changing*.

§ 114. The possessive case singular is distinguished, in the language as it is *written*, from the nominative (or objective) case plural by the insertion of an ' between the last letter of the original word and the letter *-s*; as *father*, *father's*, *fathers*; *the father's son*; *the fathers are speaking*. This, however, is merely a point of spelling. It does not affect the spoken language.

Athough at the present time identical, the possessive case singular and the nominative case plural were originally distinct. The first ended in *-es*, as *endes=end's*; the second in *-as*, as *end-as=ends*. The ejection of the vowels (*a* and *e*) reduces the two words to the same form.

The possessive case plural, when it is formed at all,

is formed, in the *spoken* language, from the nominative case of the same number, in the same way as the possessive case singular is formed; that is, by the *addition* of the sound of *-s*; as *children, children's; oxen, oxen's: the children's bread; the oxen's horns.*

It is rare, however, that in the *spoken* language the possessive case plural differs at all from the nominative case. As the nominative plural generally ends in *-s*, and as the possessive is also formed in *-s*, there would be too many sounds of *s* accumulated in a single word; *e.g.* the possessive plural of *trees* would be *treeses*, and the possessive plural of *fox* would be *fox-es-es;* as the *foxeses tails*. Hence, in the *spoken* language, the nominative and possessive cases plural are alike whenever the former ends in the sound of *-s*.

In the *written* language the difference between the nominative (or objective) case plural, and the possessive case plural, is expressed by the addition of an ' *after* the letter *-s; the trees are in leaf*, but *the trees' leaves are coming out; the ships are in full sail*, but *the ships' sails are spread.*

Adjectives.

§ 115. A word capable, by itself, of forming the predicate, but not capable of forming the subject of a proposition, is called an adjective.

An adjective is not exactly the name of anything, though something akin thereto. In such an expression as *snow is white*, it cannot be said that *white* is a name. That it is a word is certain. It is also certain that it denotes a quality, or attribute. Yet it is not the name of that quality. The name of that quality is *whiteness*. Neither can it be said that *white* is quite equivalent to *white thing*.

White, then, and adjectives like it, are not names. They are, rather, words that suggest names. The true name is the Abstract, *white-ness*.

§ 116. An adjective shows that the substantive with *which* it is united possesses a certain quality. To say that

glass is smooth, clear, brittle, and *bright,* is to say that it possesses the qualities of *smoothness, clearness, brittleness,* and *brightness.*

Qualities may be possessed in different degrees. One piece of glass may be *brighter* than another, another may be *brighter* still, and a third the *brightest* of all. English adjectives, therefore, have degrees of comparison, viz. :—

1. The *positive;* which gives the word in its simple form: as *bright:*

2. The *comparative;* formed from the positive by the addition of *-er;* as *bright-er:*

3. The *superlative;* formed from the positive by the addition of *-est;* as *bright-est.*

§ 117. The sign of the comparative degree is equivalent in meaning to the word *more.* In the word *bright-er,* the syllable *-er* is the sign of the comparative degree; and the word *bright-er* is equivalent in meaning to *more bright.*

The sign of the superlative degree is equivalent in meaning to the word *most.* In the word *bright-est,* the syllable *-est* is the sign of the superlative degree, and *bright-est* is equivalent in meaning to the words *most bright.*

§ 118. The comparative degree is formed from the positive by the addition of the syllable *-er:* as *cold, cold-er; rich, rich-er; dry, dry-er; low, low-er.* We have, also, just seen that *brightest* is the superlative of *bright,* or, we might say, of *bright-er.*

The following positives have no comparative, and also no superlative forms:—*good, bad, evil, ill.* There are in the current English no such words as *good-er, badd-er, evill-er, ill-er;* or *good-est, badd-est, evill-est, ill-est.*

The following comparatives (and superlatives) have no positive forms: *worse, worst; better, best.* There are in the current English no such words as *wor* and *bett.*

The comparative form elder.—The positive form *old* has two comparatives; *a*) *old-er; b*) *eld-er.* A knowledge of the following facts will account for the latter form. In

Anglo-Saxon there were several words, which, besides adding the syllable *-re*, changed the vowel.

A.S. Positive.	A.S. Comparative.	A.S. Superlative.	English.
Lang	Leng-re	Leng-est	*Long*
Strang	Streng-re	Streng-est	*Strong*
Geong	Gyng-re	Gyng-est	*Young*
Sceort	Scyrt-re	Scyrt-est	*Short*
Heah	Hy-rre	Hyh-est	*High*
Eald	*Yld-re*	*Yld-est*	*Old.*

The Anglo-Saxon form *yld-re*, then, explains the English form *elder*. The word *elder* is often used as a substantive. We say *the elders of the people.*

§ 119. *Latter.*—The word *late* has two forms for the comparative degree: (1) *later*, (2) *latter.* In the first the vowel is the *a* in *fate;* in the second, the *a* in *fat.*

More.—As late as the reign of Queen Elizabeth we find the positive form *moe.* From this *more* (*mo-er*) is regularly derived.

Nether.—The positive form *nith* is obsolete. From this, the comparative form *neth-er* (in A.S. *niðere*) is regularly derived. In phrases like *the Netherlands, the nether regions*, the word *nether* means *low*, or *lower.*

Less, lesser.—This form is not satisfactorily accounted for.

Near.—This word, although, in meaning, an adjective of the positive degree, is, in respect to its form, a comparative. The *-r* is no part of the original word. The Anglo-Saxon form is *neah* for the positive; *nea-rre*, *nea-r*, and *ny-r* for the comparative. Speakers who would be shocked at calling an *idea* an *idear*, say *near* for *neah* without misgiving. Hence,

Nearer is, in respect to its form, a double comparative, *nea-r-er.*

Further.—This means *more in front*, or *more forward.* It is derived from the word *fore*, as found in *foremost.* Besides the change of the vowel from *o* to *u* (*fore, fur-th-er*), there is the addition of the sound of *th.* This sound was inserted

in an early stage of language. It occurs in the Old High German forms *vor-d-aro*, *for-d-oro*, *vor-d-ero*, *for-d-ar*, *fur-d-ir*, and in the A.S. *forð*, and English *forth*.

Farther.—This means *more far*, or *more distant*. It is derived from the word *far*, which appears in the following different forms: *fairra*, Mœso-Gothic; *vërro*, *vër*, *fër*, Old High German; *feor*, Anglo-Saxon; *fiarri*, Old Norse. The proper comparative is formed without the *th*; as *vërr-ôr*, *vërr-ôro*, Old High German. In the English word *far-th-er* the *th* is inserted, either because *far-er* is inharmonious, or from the word being confounded with *fur-th-er*.

Former.—A comparative from the original word *fore*. For the insertion of the *m* (*for-m-er*) see § 124.

§ 120. It is necessary to know that in the Mœso-Gothic the comparative degree was formed differently from the comparative degree in Anglo-Saxon, English, and the other allied languages. Instead of being formed by the addition of the sound of *-r*, it was formed by the addition of the sound of *-s* or *-z*.

Positive.	Comparative.	English.
ald	ald-iza	old, old-er
sut	sut-iza	sweet, sweeter
blind	blind-oza	blind, blind-er.

In the latter stages of languages this *s* became *r*.

In the word *worse* we may suppose that there is a remnant of the old comparative in *-s* or *-z*. The Mœso-Gothic form is *váirsiza*, the Anglo-Saxon *vyrsa*.

§ 121. The Superlative degree may be formed from the positive by the addition of the syllable *-est*; as *cold*, *cold-est*; *rich*, *rich-est*; *dry*, *dry-est*; *low*, *low-est*. This is the manner in which the greatest part of the English superlatives are formed.

§ 122. *Best*, *last*.—By comparing these with the words *bett-er* and *lat-er* (or *lait-er*), we discover that the sound of *t* has been lost. The full forms would be *bett-est* and *lat-est*.

Least.—The nature of this form has not been satisfactorily determined.

First.—A superlative from the original word *fore.*

Worst.—By referring to § 120, we shall see that the comparatives in Mœso-Gothic were formed in *-s* or *-z*. We have also seen that the Mœso-Gothic is supposed to exhibit the oldest forms of the languages allied to the English. Hence it is considered that the oldest process for forming the comparative degree consisted in the addition of *-s* or *-z*; and that it was during some later period that the sound of *-s* or *-z* became changed into that of *-r*.

By referring to § 121 it will be seen that the superlative is formed from the positive by adding *-st*, or *s* followed by *t*. Such is the view that in the present English, and in most of the allied languages, it is necessary to take. It is clear, however, that, if the comparative were formed by adding to the positive *s* instead of *r*, a different view might be taken. If the comparative degrees of words like *sweet* and *blind* were *sweet-es* (or *sweet-ez*) and *blind-es* (or *blind-ez*), just as they really were in Mœso-Gothic, we might then say that the superlative was formed from the *comparative* by adding *t*, instead of saying that it was formed from the *positive* by adding *-st*. Now this is the view really taken by J. Grimm, who, on all these points, is a high authority; in which case the word *worst* is a superlative regularly formed from the old comparative form *worse.*

§ 123. *Most.*—See § 119.

Nearest.—See § 119.

Next.—The superlative of *nigh*, contracted from *nighest.* The Anglo-Saxon forms were *neah*, *nyh-st*, *neh-st*, *nyh-ste.* In A. S. the letter *h* was pronounced strongly, and sounded like *g* or *k*. This fact is still shown in the spelling; as *nigh*. In the word *next* this sound is preserved, slightly changed into that of *k*; *next=nek-st.*

Furthest.—See § 119.

Farthest.—See § 119.

Eldest.—See § 118.

§ 124. *Upmost*, &c.—Words like *upmost* look as if they were compounds formed by the addition of *most*.

The Anglo-Saxon language presents us with the following forms; which show that the *m* has nothing to do with the word *most*.

Anglo-Saxon.	English.
innema (inn-ema)	inmost
ûtema (ût-ema)	outmost
siðema (sið-ema)	latest
lætema (læt-ema)	latest
niðema (nið-ma)	nethermost
forma (for-ma)	foremost
æftema (aft-ema)	aftermost
yfema (uf-ema)	upmost
hindema (hind-ema)	hindmost
medema (mid-ema)	midmost.

From the words in question there was formed in Anglo-Saxon, a regular superlative form in the usual manner; *viz.* by the addition of *-st*; as *æfte-m-est*, *fyr-m-est*, *læte-m-est*, *sið-m-est*, *yfe-m-est*, *ute-m-est*, *inne-m-est*.

Hence the *m* is the *m* in the words *innema*, &c.; whilst the *-st* is the sign of the superlative. Hence, we should write

mid-m-ost	*not*	mid-most	fore-m-ost	*not*	fore-most
ut-m-ost	,,	ut-most	in-m-ost	,,	in-most
up-m-ost	,,	up-most	hind-m-ost	,,	hind-most

In *neth-er-most*, &c., there is a superlative super-added to a comparative.

VERBALS AND VERBS.

§ 125. The Verbals are names of actions and of agents.

Hunt-*ing* is the act performed by a hunt-*er*, or the agent.

The Verbal in *-ing* is identical in form with the Present Participle. But it is this only when we compare the later forms of the two words. The Verbal Abstract

in Anglo-Saxon ended in *-ung*, as clæns-*ung*=cleans-*ing*. The Participle ended in *ande*, *ende*, or *-inde*: as clæns-*iande*.

For the present this is nearly all that need be said. We are passing from one of the chief parts of speech to another, from the Pronoun, the Substantive, and the Adjective, to the Verb and Participle. Which class is the most important is difficult to say. The Verb, by many grammarians, is looked upon as the primary part of speech, and from this view it derives its name. The Latin *verbum* means *word*, and the Verb has been held to be pre-eminently *the word* in language. Whether this doctrine be right or wrong need not now be asked. The object of the present remarks is to show that the difference between the two great classes is by no means very great; and, in order to do this, an apparent deviation from the right line of investigation has been resorted to. The Verbal is evidently derived from the Verb; and the Verb is the basis of the Verbal. Yet the Verbal, though a secondary and derived form, has been taken first. However, by thus taking it, we show more clearly the connection between the Verb and the Substantive.

§ 126. A Verb can form, by itself, *both* the Predicate and the Copula of a Proposition; as *I call*; *he speaks*.

Verbs can be resolved into their elements, and that part which coincides with the Predicate can be separated from that which coincides with the Copula. *I call*=*I am calling*; *he speaks*=*he is speaking*.

That part of the Verb which gives the Predicate is called a Participle. *Calling*, *speaking*, *called*, and *spoken* are Participles.

The words which give the Copula are *am*, *art*, *is*, *are*, *was*, and *were*.

In such propositions as *I am speaking*, *thou art writing*, *he is singing*, the words *am*, *art*, *is*, *are*, *was*, and *were* connect the subjects *I*, *thou*, *he*, *she*, *it*, *we*, *ye*, &c., with the predicates *speaking*, *writing*, *singing*, &c.

§ 127. Verbs express actions. Actions are either Intransitive or Transitive.

Intransitive actions imply an agent and an act; as *I sleep*, *I walk*, and *I live*.

Transitive actions imply an agent, an act, and an object acted on; as *I strike the ball*; *he loves his parents*; *Brutus killed Cæsar*.

Certain Transitives have Intransitives with which they correspond, and from which they are formed by changing the vowel. Thus *rise*, *lie*, *sit*, *fall*, *drink*, are Intransitive; *raise*, *lay*, *set*, *fell*, *drench*, Transitive. To *rise* is to *raise oneself*. To *fell* is to *make to fall*.

§ 128. In respect to their inflection Verbs are (1) related to the Substantive, (2) related to the Adjective, and (3) characterized by peculiarities of their own.

So far as the Verb is related to either the Substantive or the Adjective it is Declined. So far as it is characterized by peculiarities of its own it is Conjugated.

The Declension of the Verb in Anglo-Saxon was fuller than it is in the present English.

In Anglo-Saxon there was a true Infinitive Mood which ended in *-an*, as *bærnan = burn*, *lufian = love*. When this was preceded by *to*, *-an* became -enne; as *to lufienne = to love*, *to bærnenne = to burn*.

This will perplex no one who has gone through the elements of the Latin grammar, and knows what is meant by an Infinitive Mood or a Gerund. Such a reader will at once compare *lufian = love* with *amare*; and *bærnan = burn* with *urere*; whilst *to lufienne = to love* he will compare with *ad amandum*; and *to bærnenne = to burn* with *ad urendum*.

Verbs, when Conjugated, have Number, Person, Mood, and Tense.

§ 129. *Number.*—When we say *he read-s*, we speak of an action performed by one person. In this case the Verb is Singular. But when we say *they read*, we speak of an action performed by more than one person. In this case

the Verb is plural. When there is a positive distinction of form between verbs singular and verbs plural, there is a positive sign of Number. In Latin, *voco=I call*; whilst *vocamus=we call.*

§ 130. *Person.*—In the words *thou speakest*, the pronoun *thou* is of the Second Person, and the verb *speak*, when taken along with it, has attached to it the syllable *-est.* The syllable *-est* is an ending or termination. It shows that the word is taken with a pronoun of the second person. It is a positive sign of the Second Person. The sign of the Third Person is *-s*; as *he speaks.*

§ 131. *Tense.*—The forms *call* and *call-ed* are different. The presence of the *-d* is one sign, its absence another—the former being positive, the latter negative. A word with the sign of past, present, or future, time, is said to be in a certain *Tense.* The word *call* is in the Present, the word *call-ed* in the Past Tense.

§ 132. *Mood.*—When we say *John walks*, we state something as a fact. We say positively that the action of walking is going on.

When we say *John! walk!* we give orders for something to take place; *viz.* the action of walking. We do not say that the action of walking is positively taking place, or going to take place. We only express a wish, or give a command, that it should do so.

When we say *if John walk fast he will fatigue himself*, we use the word *walk* in a third sense. We do not say that the action of walking is taking place, or has taken place, or will take place. Neither do we deliver an order that it may take place. We say, however, that *if* it do take place, something else will take place also; *viz.* that the person who causes it to take place will fatigue himself. Now in this case there is the idea of conditions and contingencies. John's fatigue is contingent upon his walking fast.

In *John begins to walk*, the word *walk* is in a different

sense from any of the preceding; for it depends neither upon John, nor upon any conditional conjunctions. It depends upon *begins*. Hence—

In *John walks*, the verb is in the *Indicative Mood*.

In *John! walk!* it is in the *Imperative Mood*.

In *if John walk fast, he will fatigue himself*, the word *walk* is in the *Conjunctive Mood*; in which case the words *he will fatigue himself* form one proposition; *John walks fast*, another. The word *if* connects or conjoins the two, and this connection changes the mood.

In *John begins to walk*, the verb *walk* merely states what the action is that *John begins to perform*. And this is an action without any *direct* agent. That *to walk* is *indirectly* connected with *John* is true. It is also true that the person who *begins to walk* is a *walker*, whilst in such expressions as *John refuses to walk*, or *John ceases to walk*, there is no *walking* at all. All that John does is *to refuse*, or *to cease* to do something; and it is upon the verbs *refuse* or *cease*, *not* upon the substantive *John*, that the *Infinitive to walk* depends.

How slight, however, is the difference between *refusing to walk* and *refusing the action of walking!* Equally slight is the difference between a verb in the Infinitive Mood and a Noun. Slighter still is the difference between *he begins to move, he begins a movement, he begins motion.*

This makes the Declension of the Infinitive Mood, which was prevalent in Anglo-Saxon, and which is still to be found in a fragmentary form in the present English, intelligible. At the present moment the Infinitives like *to err*, though preceded by a Preposition, and originating in an Oblique Case, are, for all practical purposes, Nominatives. When we say—

To err is human; *to forgive*, divine:

we really use—

To err = error; to forgive = forgiveness.

Signs of Number.—§ 133. In the words *a-m*, *speak-est*, *speak-s*, the sounds of *-m*, *-est*, and *-s* denote a difference of person. They also denote a difference of number, since they are found only in the singular. But this they do in a secondary way. They are truly the signs of *persons*. Hence, the only real sign expressive of a difference of number occurs in the past tense of the indicative mood of the verb substantive.

Singular.	Plural.
I was.	We *were*.
Thou wast.	Ye *were*.
He was.	They *were*.

In Anglo-Saxon there were other Verbs that thus changed their vowel in the Plural.

Ic arn, *I ran*.	We urnon, *we run*.
Ic ongan, *I began*.	We ongunnon, *we begun*.
Ic span, *I span*.	We spunnon, *we spun*.
Ic sang, *I sang*.	We sungon, *we sung*.
Ic swang, *I swang*.	We swungon, *we swung*.
Ic dranc, *I drank*.	We druncon, *we drunk*, &c.

Hence, there were no such forms as *ic*, *swumm*, or as *we swammon*. This distinction of number is not adhered to in the present English. It is the author's opinion that the writers and speakers who say *I sang*, say also *we sang*; whilst those who say *we swum*, say also *I swum*.

Signs of Mood.—§ 134. The only instance in English of a verb in one mood being distinguished from a verb in another by any *positive* sign, occurs in the conjugation of the word *was*.

Indicative.		Subjunctive.	
Singular.	Plural.	Singular.	Plural.
I *was*.	We were.	If I *were*.	If we were.
Thou *wast*.	Ye were.	If thou *wert*.	If ye were.
He *was*.	They were.	If he *were*.	If they were.

Note.—Although in *John walks*, as compared with *if John walk, he will be fatigued*, there is a difference between the two verbs; the difference is only a *negative*, and conse-

quently scarcely constitutes a true distinction in form between the two moods.

Signs of Person.—§ 135. *Sign of the First Person Singular.*—In the word *am* (*a-m*) the *m* is no part of the original word. It is the sign of the first Person Singular Present Indicative. Beyond this, no word in English has, in any mood, tense, or number, any form of termination for the First Person.

§ 136. *Sign of the Second Person Singular.*—The usual sign of the Second Person singular is *-st* (originally *-s*), as *thou call-est.* It occurs both in the present and past tenses; *thou called'st, thou spakest.* Like the pronoun *thou*, it is rarely used except in formal discourse.

§ 137. *Sign of the Third Person Singular.*—The usual sign of the Third Person Singular is the sound of the syllable *-eth*, or of the letters *s*, *z* (or *es*); as *he call-eth*, or he *call-s.* The first of these two forms is only used in formal discourse. The Third Person is only found in the indicative mood, and in the present tense. We cannot say *if he speaketh*, or *if he speaks*; neither can we say *he called-th*, or *he called-s*, *he spak-eth*, or *he spake-s.*

Whether the addition be the sound of *s* in *seal* (as *hit-s*), of *z* in *zeal* (as *call-z*), or of the syllable *ez* (as *hiss-ez*), depends upon the same circumstances as the use of the same sounds in the possessive cases, and the nominatives plural.

Throughout the whole of the plural there are no signs of the persons; *i. e.* no changes of form:—*we call, ye call, they call*; *we called, ye called, they called.*

§ 138. In respect to Person the following peculiarities deserve notice.

Forms sungest and *sangest.*—In Anglo-Saxon, the word *sing*, and a great number of words like it, took in the past tense a different vowel for the second person from the one found in the first and third; *e. g. Ic sang=I sang, he sang =he sang*, were the forms for the first and third person

singular. But the *second* person singular was *þu sunge*= *thou sungest.* In this way were conjugated, amongst others, the following verbs:—*þu swumme, þu on-gunne, þu sunge, þu sprunge, þu runge, þu sunce, þu drunne, þu runne*=*thou swummest, thou begunnest, thou sungest*, &c., &c.; and on the other hand, *Ic* (or *he*) *swam, Ic* (or *he*) *ongann, Ic* (or *he*) *sang, Ic* (or *he*) *sprang, Ic* (or *he*) *rang, Ic* (or *he*) *sank, Ic* (or *he*) *drank, Ic* (or *he*) *rann*=*I* (or *he*) *swam, I* (or *he*) *began*, &c., &c. There were no such forms in Anglo-Saxon as *Ic* (or *he*) *swumm*, or as *þu swamme.* Now this distinction of person is not adhered to in the present English, since it is the author's opinion that the writers and speakers who say *I* (or *he*) *sang*, say also *thou sangest*; whilst those who say *thou sungest*, say also *I* (or *he*) *sung.*

§ 139. *Second Persons not ending in -st.*—In five words the sign of the second person singular is not *-est*, but *-t*; *viz. ar-t, was-t, wer-t, shal-t, wil-t.* There are no such words as *ar-est, was-est, wer-est, shall-est*; and the word *will-est*, when used at all, is different in sense from *wil-t.*

§ 140. Verbs have now been considered in respect to their mood, their number, and their person, especially with respect to the last two. This is because it is by its number and person that the verb in its most characteristic form is distinguished. Where there are no persons and no numbers the verb begins to be something else. It becomes participial, and participles are, at least, as closely connected with the adjective as with the true personal verb. On the other when the verb is in the infinitive mood, a mood in which there are no persons, it is very like a substantive.

To err is human; *to forgive*, divine.

§ 141. As for the forms in-*ing*, they are so thoroughly substantival, that we shall soon see that the whole class of the so-called Present Participles is endangered: indeed, it is for the sake of preparing for this doctrine that I am in the present remarks drawing attention to the connection. A

Verb is, beyond doubt, a name; and so far as it is this, it is as good a Noun as a substantive or a pronoun, and a better noun than an adjective. Still it is not a substantive, for it is not the name of anything that has a substance, actual or conceivable. It is not a word like *fire*, *water*, *stone*, &c., that applies to an object with certain visible or conceivable attributes by which its substantive character is determined. The verb is a word which denotes a *state* or *act* of some such agent. A *horse* may run or a *man* may run. The horse may be in the act of *running* to-day, or the man may have performed the act of *running* yesterday. Or the horse or man may be *about to run* at some future time. But if I wish to have the notion of *running* as an act independent of the person who runs, I get a result of a very abstract character. I treat, however, the word *running* as a name, as the name of an act or state, as so far as it is this it is a noun. Such a noun is '*to err*' (or '*to forgive*)' in the line just quoted. Such nouns preceded by their article, but ending like a verb, are the Greek combinations—*τὸ φθονεῖν*=*envy* in the nominative case; *τοῦ φθονεῖν*=of *envy*, or *envy's* in the genitive, and *ἐν τῷ φθονεῖν*=in *envy* dative. All this we get when we consider any state or act in the abstract or independent of either its object or its agent.

§ 142. And for such states or acts there are names. In English they end in *-ing*, and can be formed, as occasion requires, from the verb: as *hunt*, *hunt-ing*, &c. These are called Verbals. They are, however, unquestionably substantives.

For the agents in such actions there are also names, which, like the preceding, are derived from the verb. In English these end in *-er;* as *hunt-er*=the person who *performs the act of hunting* or *hunts*.

But what if the name of the agent *coalesce* with that of the action, so that the two together form but a single word? This, at the first sight, looks like a very clumsy and improbable piece of machinery; and if we suppose that it

means that *every* Nominative Case coalesces with its Verb is absurd. But, it is clear that, countless as are the number of known and conceivable actions, each one with its agents, the whole incalculable host of the latter can be reduced to *three* classes. Everything that has or will be done, or is capable of being imagined as a deed, is done by one out of three doers. It is done by either (1) the speaker, (2) the person spoken to, or (3) some one of the innumerable objects spoken about; and if each of these classes has a short and adaptable name, a coalition with the verb is a very natural result.

§ 143. Be this as it may—when such a coalition *has* taken place, the whole character of the verb is changed. It loses to a great extent its abstract and indefinite character. It becomes 'invested with circumstances;' for it is no longer the name of a bare action, but the name of an action *plus* that of the actor.

When verbs arrive at this condition, there is a great tendency to separate them from the noun; and, indeed, when they thus become *personal*, the difference is a great one.

As the infinitive and the gerunds are thus *impersonal*, they retain their abstract character; and may be, as they sometimes are, called *impersonal*. But the commoner names are *infinitive* and *finite*.

§ 144. A *finite* verb, then, when it gives us persons, gives us not only the action, but the agent. Doing this, it does all that is done by the impersonal verb, and much more beside. It is a combination of the impersonal verb and something else, and what this second element is likely to be has been suggested. That, in some form or other, it was a personal pronoun has long been the current opinion—an opinion right in the main, but deficient in preciseness and speciality. That there was a personal pronoun the world at large admitted. Whether it was the nominative or any *one of* the oblique cases was a question not gone into.

It is chiefly with the name of the late Mr. Garnett, among whose numerous contributions to the higher departments of philology the present doctrine stands, perhaps, the first in value, that it is most especially connected. Mr. Garnett, however, with his usual justice towards his predecessors, has indicated a suggestion of the famous Keltic scholar Edward Lhuyd.

The verb, according to Mr. Garnett (who henceforth will speak for himself), is not so much a finite verb as a verbal, i.e. a word like *teaching* or *moving*, rather than one like *teach* or *move;* the pronoun which invests it with personality being not in the nominative case, or in concord with the verb, but in the possessive case, while the verb itself is in a state of regimen or government.

'Grammarians have not been able to divest themselves of the idea that the subject of the verb must necessarily be a *nominative*; and when it was ascertained that the distinctive terminations of the verb are in fact personal pronouns, they persisted in regarding those pronouns as *nominatives*, abbreviated indeed from the fuller forms, but still performing the same functions.'

'The personal terminations in Welsh are pronouns; but it is an important fact that they are evidently *in statu regiminis*, not in apposition or concord; in other words, they are not nominatives, but oblique cases, precisely such as are affixed to various prepositions. For example, the second person plural does not end with the nominative *chwi*, but with *ech*, *wch*, *och*, *ych*, which last three forms are also found coalescing with various prepositions, *iwch*, "to you," *ynoch*, "in you," *wrthych*, "through you."

'Now the roots of Welsh verbs are confessedly nouns, generally of abstract signification; as, for example, *dysg* is both *doctrina*, and the second person imperative *doce*. *Dysg-och*, or *-wch*, is not, therefore, *docetis* or *docebitis vos*; but *doctrina vestrum*, "teaching *of* or *by* you." This leads to the important conclusion that a verb is nothing but a *noun* combined with an oblique case of a personal pronoun, virtually including in it a connecting preposition. This is what constitutes the real *copula* between the subject and the attribute. *Doctrina ego* is a logical absurdity; but *doctrina mei*, "teaching of me," necessarily includes in it the proposition *ego doceo*, enunciated in a strictly logical and unequivocal form.'

The Syntax of the Prepositions greatly strengthens the

argument; and hence the following table improves the evidence on this point.

Prepositional Forms.		Verbal Forms.	
er-ov . .	'for me.'	*car-ov* . .	'I will love.'
er-ot . .	'for thee.'	*car-ot* . .	'thou wilt love.'
er-o . .	'for him.'	*car-o* . .	'he will love.'
er-om . .	'for us.'	*car-om* .	'we will love.'
er-och . .	'for you.'	*car-och* .	'you will love.'
er-ynt . .	'for them.'	*car-ont* or *car-wynt* .	'they will love.'

'No one capable of divesting his mind of preconceived systems, who compares the Welsh prepositional forms with the verbal forms, will deny the absolute formal identity of the respective sets of endings, or refuse to admit that the exhibition of parallel phenomena of languages of all classes, and in all parts of the world, furnishes a strong *primâ facie* ground for the belief of a general principle of analogy running through all.'—*Philological Essays*, pp. 289–342.

Such is Garnett's doctrine; and it is given in his own words.

§ 145. *Tense.*—The question of Tense now presents itself; and of this I must say explicitly what, I hope, shows itself in almost every page of my chapters on Etymology and Syntax, viz., that by Tense I mean an Inflection.

Collections of *different* words, like *I am speaking*, are *not* true Tenses.

Collections, like *I shall go*, are *not* true Tenses.

Collections, like *I have slept*, are *not* true Tenses.

They are combinations of certain words which serve in the place of true Tenses; just as combinations like *of a man*, *to a man*, *from a man*, &c., are combinations that take the place of true cases.

They are not Tenses like γέγραφα=*I have written*, in Greek; nor Tenses like *monui*, *I advised* (or *have advised*), in Latin. They are rather like such combinations as *amatus sum*=*I have been loved*, in Latin; or γράψας ἔχω=*I have written*, in Greek.

They are *combinations* of more words than one; and not one single, separate word in a changed, modified, or determinate state; so that they belong to Syntax rather than to Etymology.

What, then, is the number of the Tenses in English, and what are they? There is, certainly, a Present Tense; and there is, certainly, *not* a Future Tense. Whether there be one or two Tenses of *Past* Time depends upon what we mean by the term.

If Tense mean the Time, and the Time only, to which the action or state conveyed by the verb is assigned, the Past Tense in English is one and indivisible; and words as different as *moved*, and *spoke*, inasmuch as they denote the same period of Time, are both in the same Tense.

On the other hand, however, if fundamental differences of Form are considered to make different Tenses, the Past Tenses in English amount to two.

§ 146. Upon this point the *History* of the forms may guide us; for it may tell us that the antagonism between the difference of form, and the identity of meaning, is not irreconcileable. It may tell us that the identity of meaning is due to the modern, recent, or advanced stage of the language in which it occurs, rather than to the language in its older form. And this certainly tells us something.

In words like *moved* from *move*, the Tense is indicated by the addition of the sound of *d*, *ed*, or *t*. In words like *spoke*, there is no addition of anything; but there is a change of the vowel. The great majority of existing Tenses belongs to the first class, a majority so overwhelming that, for the practical purposes of teaching, it may be excusable to call the exceptions *Irregular*. Still it is well to know wherein the irregularity lies. It manifestly lies not in words like *spoke*, *swam*, *drank*, &c., being irregular forms of a single Tense, of which words like *moved*, &c. are the regular ones; but in the fact of two different Tenses having merged their two distinctive imports into one.

One element in this distinction we can see with great clearness. We can see how there are two sorts of Past Time. We can see, within the limits of our own language, the difference between *I wrote a letter* and *I have written a letter*. The former makes the writing simply a past action. The latter connects it with the time at which the sentence is uttered. It means *I have written the letter you are asking about*; or the *letter which I promised to write*; or the *letter which I am now ready to forward you*. These and other similar illustrations show that the letter is by no means done-with at the time of speaking; but that something is still connected with it. This is called *Past Time continued up to the Present*. Sometimes, when the combination is treated as a Tense, it is called the *Perfect* Past, or the Preterit; *Perfect*, or, simply, the *Perfect*.

§ 147. The Greek language helps us to the next step. It gives us for the Perfect *Time*, a definite, separate, and truly inflectional Tense; and, as it has, also, an equally true one for the more indefinite Past Time, it shows us how the two Tenses may co-exist in the same language. Thus γέγραφα = *I have written*; ἔγραψα (ἐ-γραπ-σα) = *I wrote*.

The Latin carries us a step farther. Like the Greek, it has not only two forms, but two forms of the same construction—e.g., *mo-mordi*, from *mordeo*, where, as in γέγραφα, from γράφω, the form is attained by doubling the initial vowel of the root, and *rexi* (*rec-si*), which, like ἐ-γραπ-σα, is formed by the addition of *-s*. The two Latin forms, however, like the English, have only one meaning. The identity not only of the two meanings, but of the two modes of expressing them, must be borne in mind. *Momordi* not only means *I have bitten*, but it expresses its meaning by the same process; viz., the reduplication of the first letter of the root. Between the two forms, the conclusion that, so far as the *process of formation goes*, the Greek and Latin Reduplicate Perfects belong to the same Tense is legitimate. With *scrip-si*, and ἐ-γραπ-σα, there is

a difference of another kind; but it is only a matter of detail. The Greek prefixes ε; the Latin ignores it. Yet both agree in the use of *s* as the distinctive sign of the two Tenses of Past Time. Surely the two Tenses of the same.

Such would be the case if the Latin and Greek were identified, or separated from one another in the way of Tense, on one principle only. But such is not the case. In Greek, a word like γρά́φ-ω has, as a matter of course, *two* Tenses of Past Time; and, as such, γέ-γραφ-α, and ἔ-γραπ-σ-α, are classified in Greek grammars. Each has its proper form, and each has its appropriate meaning; and no one thinks of their being the same Tense in a different Conjugation, still less of one being an irregular or exceptional form of the other. There are, simply, two forms with two corresponding meanings. But in Latin (and here begins the antagonism) there are *two* forms, but only *one* meaning; which, so long as we hold that difference of Tense implies difference of Time, suggests that there is but *one* Tense.

§ 148. It may be replied, that two meanings in the way of Time, if they are sufficiently near one another, may be treated as one, and that they will, then, meet the real or apparent difficulty.

But this is not all. As a general (though not an universal) rule, the words in Latin which have a Past Tense in -*s*, have no Tense at all formed by a reduplication; and *vice versâ*. There are a few exceptions. *Mordeo* has the so-called double form *mor-si*, and *mo-mordi*. *Pango* has, in like manner, *pang-s-i* (*panxi*) and *pe-pig-i*. But, generally speaking, the exception confirms the rule, *i.e.*, it shows that, in Latin, some words had both forms.

Be this, however, as it may be. It is easily intelligible that, when two forms were invested with the same meaning, one would predominate and exclude the other in some words, while some would do the same in other; and this explains the difference between the Latin and the Greek grammars. The Greek found two forms with two different

meanings to match; and treated the forms as two different Tenses. The Latin found two forms, but only *one* import; and treated the two as belonging to the same Tense.

§ 149. *The Mœsogothic Reduplication.*—What the Greeks and Romans did in the way of Reduplication, the Germans did also. That the Mœsogothic gives us the earliest form of the languages in general of the German family has already been stated: but, upon this peculiar point, it gives us the most valuable point of its information. It gives us the Greek Reduplicate Perfect.

Sometimes it gives it after the manner of *curro=I run*, and *cu-curr-i=I have run* (or *ran*); or *mord-e-o=I bite*, and *mo-mord-i=I have bitten* (or *I bit*); *e.g.*—

MŒSOGOTHIC.

Present and Past.

Salt-a, sái-salt=I leap, I leapt.
Háit-a; hái-háit=I bear the name; I bore the name,

without a change of vowel.

Elsewhere it gives us the same Reduplication *with a change of vowel; e.g.*—

Slép-a, sái-slép=I sleep; I slept, or *have slept.*

Thirdly, it gives us the form which presents itself in *spoke*, *swam*, *sang*, *rose*, and the like, as opposed to the forms in *-d* or *-t*, or the forms like *mov-ed* and *wep-t*: forms in which the Reduplication has disappeared.

In English, as in Latin, the verbs which have forms like *spoke* have, as a general rule, no forms like *moved*, and *vice versâ*; and in English, as in Latin, the two forms are assigned to the same tense. But in English, as in Latin, these are, as far as *history* and *structure* go, *two* distinct tenses.

§ 150. Historically, and in the way of structure, the forms like *spoke*, &c., belong to the same tense as the Greek τέ-τυφα. This tense is the Greek *Perfect.*

In the way of meaning, or import, the English forms

like *moved* belong to the same tense as the Greek ἔ-γραπ-σ-α; though not identical in the details of their structure. This tense is called, in Greek, the *Aorist*, in Latin the *Preterit*. This latter word is the better suited for the English.

If so, it is easy to see what the two forms belong to. Forms like *spoke* are Perfects: forms like *mov-ed* Preterits. They are two tenses of the same Conjugation.

But it is better to fix our attention on what they are *not*. They are *not* different forms of the same tense, in different Conjugations; least of all are they what is called *Irregular*.

Such is the real character of a class of verbs which, until lately, have been treated in a very summary manner. Their historical identity with such true and genuine Perfects as τέ-τυφα and γέ-γραφα is undoubted. Whether, however, the recognition of them as two Past Tenses, each limited to certain words, and both conveying the same meaning, in our ordinary Grammars is practicable, is another question.

§ 151. That the class is a natural one is beyond doubt.

a. The same words, as a general rule, that appear in our own language as Perfects appear as Perfects in all the languages of the German family; in other words, the list of the so-called Irregulars is nearly the same in Dutch, German, Mœsogothic, Frisian, Danish, Swedish, and Icelandic. Some languages have more than others; but more than half of the list, in any one of the above-named languages, will be found in all the others.

b. With very few exceptions they are of German, and none of foreign, origin.

c. No new word ever takes the Perfect as its tense for past time, but always the Preterit.

d. Derived verbs form their Past tense as Preterits, even when the words from whence they are derived have a Perfect—*lie, lay; lay, laid—rise, rose; raise, raised—drink, drank—drench, drenched.*

e. In the few cases where we find *both* tenses, the Perfect is Intransitive, the Preterit Transitive—though this, by some, may be considered a refinement: 'It *hung* till it fell to pieces'—'It *swoll* till it burst'—'He *hanged* the offender'—'He *swelled* it by blowing air into it.'

f. Verbs which, in the earlier stages of English, took the Perfect form, change it in the course of time for the Preterit: *sowed*, *mowed*, *rowed*, *leapt*, *slept*, *helped*, *melt*, *sheared*, *shaped*, *squeezed*. *wash*, and others, were originally *sew*, *mew*, *rew*, *lep*, *slep*, *holp*, *molt*, *shore*, *shope*, *squoze*, and *wesh*. The converse change rarely takes place. Hence, the number of Perfects is gradually decreasing. Many, however, of the tenses which are Preterit in the Literary English are current in our Provincial dialects as Perfects: the old form being there retained longest.

That they were 'native and home-born words' is the remark of so old a writer as Ben Jonson. The great Ben, however, despairs of 'beating them into proportion.' He does his part 'in tolling this bell to draw others to a deeper consideration of the matter.'

Wallis writes that '*Anomaly* scarcely touches introduced (*Exotica*) words, but only those that are native—which are all Monosyllables, or derived from Monosyllables, and, for the most, allowing for a slight change, common to us with the Germans, Flemings (*Belgæ*), and Danes.' He does, however, venture to classify them.

§ 152. '*Strong*' *and* '*Weak*' *as terms.*—At present I think it safe to say that (except so far as *Defect* is Irregularity) the belief that the words in question are Irregular has died away, and that it has been doing so for the last forty years. That the recognition of them as words of different Tenses, is delayed for no very distant period is what I hope. Unless such a recognition be accomplished sooner or later the great principle of historical examination, which has thrown so much light upon the darker regions of Philology, will have done less than we expect

from it. Meanwhile, the opinion of the present time is that of a period of transition and compromise.

In the exposition and illustration of this opinion the two terms which have recommended themselves are '*Strong*' and '*Weak.*' Forms like τέτυφα, *momordi*, and *spoke* are constructed out of the original verb itself, by the process of changing the vowel and doubling the consonant. Forms like ἔτυπσα, *scripsi*, and *moved* are constructed by *adding* to the fundamental word something from a wholly different source. The former are called *Strong*, or self-supporting; the latter are called *Weak*, or constituted by additions extraneous to the theme or the fundamental word. As applied to such forms as *spoke* and *moved*, &c., except that they are somewhat fanciful, and (a graver objection) are used in another sense in the Declension of the Nouns, they are good terms. But except when we limit them to the *form* of the particular words to which they apply, and that in respect to the process from which it results, and the materials out of which it is made, they suggest something either more or less than the bare facts of the case, which are simple in character and two only in number.

1. A system of Inflection which is manifest and recognised in the Greek was originally common to the languages of the German family, and the Latin; not to mention the fact of its being as manifest in the Sanskrit as in the Greek. This gave each verb *two* Tenses of Past Time.

2. The loss of the distinction between these two sorts of Time, and the result of some words retaining the form of the Perfect and some that of the Preterit Tense.

The closer we keep these two forms to their old names of *Perfect* and *Preterit*, the more clearly do they carry with them their history.

§ 153. *The Perfect Tense.*—The characters that in the first instance determine the divisions of this class, are (1) the quantity of the Vowel, and (2) the number and nature of the consonants which follow it.

After this the numbers of times that the vowel is changed demands notice, for sometimes it is changed in the Perfect only, sometimes in the Participle as well, and sometimes in the Perfect itself it is (or was) changed with the number, e.g., in Anglo-Saxon.

	Present.	Perfect Singular.	Perfect Plural.	Participle.
A. S.	*Bleawe*	*bleow*	*bleow-on*	*ge-blaw-en*
	Swimme	*swam*	*swumm-on*	*ge-swumm-en*
English.	*Blow*	*blew*	*blew*	*blown*
	Swim	*swam*	*swam*	*swun*

§ 154.

Vowel Long.

(1.) Here the *sound* in the present English is that of a Vowel, but, according to the *spelling*, the words end in the Semivowel *w*. Change from *o* or *a* to *e*. The vowel in the Participle the same as in the *Present*.

Present.	Perfect.	Participle.
Blow	*blew*	*blown*
Crow	*crew*	*crown*
Grow	*grew*	*grown*
Know	*knew*	*known*
Throw	*threw*	*thrown*
Draw	*drew*	*drawn*
Fly	*flew*	*flown*
Slay	*slew*	*slain.*

In the first five of these words *w* represents *v*. In *fly*, *draw*, it represents *g* softened into *y* or *h*, as in A. S. *ic drage*=I draw; *ic droh*=*I drew*; *dragen*=*drawn.*

In *slay* the *w* represents a *g*, softened into *h*; A.S. *ic sleahhe*=I slay; *ic sleôh*=I slew; *slagen*=*slain.*

(2.) The Vowel (long) and spelt *ea* with two letters followed by *l* or *r* (two of the four liquids) and *k* as a mute: change to *o*. The Vowel in the Participle the same as in the *Perfect.*

Present.	Perfect.	Participle.
Steal	*stole*	*stolen*
Bear	*bore*	*borne*
Swear	*swore*	*sworn*
Tear	*tore*	*torn*
Wear	*wore*	*worn*
Break	*broke*	*broken*
Speak	*spoke*	*spoken*
Weave	*wove*	*woven*

Most of these Perfects have, or have had, a second, obsolete, or obsolescent form, as *bare*, *stale*, *sware*, *tare*, *ware*, *brake*, *spake*. *Borne* when it means *carried* or *supported* is spelt with an *-e*; when it means *brought into the world* (Latin, *natus*) it simply ends in *-n*, born (Latin, *latus*).

(3.) The vowel (long), the consonant by which it is followed being a Sibilant—*s* or *z*.

Present.	Perfect.	Participle.
Freeze	*froze*	*frozen*
Choose	*chose*	*chosen*

This is rather a sub-section of the previous division than a class by itself. The difference, however, between a Sibilant and an ordinary Mute is important. It has a tendency to change into *r*, sometimes in the Plural alone, sometimes in the Participle alone, and sometimes in both the Participle and the Plural. In the present English the single word *forlorn* represents this class, and that only as a Participle, or perhaps as an Adjective. In form, however, and origin, it is the Perfect Participle of the word *lose*.

Frore, in Anglo-Saxon *gefroren*, is used by Milton.

> The parching air
> Burns *frore*, and cold performs the effect of fire.
> *Par. Lost*, II., 595.

The Anglo-Saxon conjugation of these words was more than usually complex; the Vowel changes being

four, two for the Perfect and two for the *Present* Tense, with which the Participle agreed. For *was*, which belongs to this class, see below.

Prsnt. 1st Per.	S. P.	F. P.	Perfect S.	Perfect P.	Participle.
Lese	*lest*	*lest*	*læs*	*læs-on*	*ge-les-en*
(Ge)-nese	*genist*	*genist*	*genæs*	*genæson*	*ge-nes-en*
Ceôse	*cŷst*	*cŷst*	*ceâs*	*cur-on*	*ge-coren*
Dreôse	*drŷst*	*drŷst*	*dreâs*	*drur-on*	*ge-dror-en*
Freôse	*frŷst*	*frŷst*	*freâs*	*frar-on*	*ge-fror-en*
Be-greôse	*begrŷst*	*begrŷst*	*greâs*	*grur-on*	*ge-gror-en*
Hreôse	*hrŷst*	*hrŷst*	*hreâs*	*hrur-on*	*ge-hror-en*
Forleôse	*forlŷst*	*forlŷst*	*forleâs*	*forlur-on*	*for-loren*

(4.) Vowel long, spelt with a single letter, and followed by a mute. Change from *a* to *v* (spelt *o o*). Vowel on the Participle the same as on the Present.

Present.	Perfect.	Participle.
(For)sake	*(for)sook*	*(for)saken*
Shake	*shook*	*shaken*
Take	*took*	*taken*
Wake	*woke*	*waken*

(5.) Vowels of the Present spelt with the letter *i*; but, in sound, a diphthong. Changed into *o* in the Perfect, in the Participle into *ĭ* (the *i* in pit). The vowel of the Participle that of the Present, rather than the Perfect.

Present.	Perfect.	Participle.
Bide	*bode*	*bidden*
Bite	*bit*	*bitten*
Drive	*drove*	*driven*
Ride	*rode*	*ridden*
Shrive	*shrove*	*shriven*
Smite	*smote*	*smitten*
Strike	*stroke*	*stricken*
Strive	*strove*	*stridden*
Thrive	*throve*	*thriven*
Write	*wrote*	*written*

Here, in Anglo-Saxon, the vowel was changed in the Plural, with which the Participle agreed. In both cases,

however, it seems to have been long; or, at any rate, the consonant is not doubled.

Present.	Perfect. 1st Pers.	Perfect. 2nd Pers.	Participle.
Scîne	*scân*	*scin-on*	*ge-scin-en*
Bite	*bât*	*bit-on*	*ge-bit-en*
Smite	*smât*	*smit-on*	*ge-smit-en*
Ride	*râd*	*rid-on*	*ge-rid-en*
Strice	*strâc*	*stric-on*	*ge-stricen*

§ 155.

Vowel Short.

Followed by *m*, *n*, *ng*, or *nk*. Change to *a* for the Perfect in the Singular, to *u* for it in the Plural number. The vowel of the Participle that of the *Plural* of the Perfect.

Present.	Perfect Singular.*	A. S. Plural.	Participle.
Swim	*swam*	(*swumm-on*)	*swum*
Begin	*began*	(*begunn-on*)	*begun*
Run	*ran*	(*runn-on*)	*run*
Spin	*span*	(*spunn-on*)	*spun*
Win	*wan*	(*wunn-on*)	*won*
Cling	*clang*	(*clung-on*)	*clung*
Fling	*flung*	(*flung-on*)	*flung*
Ring	*rang*	(*rung-on*)	*rung*
Sing	*sang*	(*sung-on*)	*sung*
Spring	*sprang*	(*sprung-on*)	*sprung*
Sting	*stung*	(*stung-on*)	*stung*
Wring	*wrang*	(*wrung-on*)	*wrung*
Drink	*drank*	(*drunc-on*)	*drunk*
Shrink	*shrank*	(*scrunc-on*)	*shrunk*
Sink	*sank*	(*sunc-on*)	*sunk*
Stink	*stank*	(*stunc-on*)	*stunk*

In the following words the *i* and *ou*, now diphthongs, represent the short sounds of *i* in *pin* and the *u* in *full*. Like *swim*, &c., they had *a* and *u* in the Plural. The Scotch retains both the short vowel and double form, the Perfect being regularly in *a*, in the Participle in *u*—as *band*, *fand*, *grand*, *wand*; *bund*, *fund*, *grund*, *wund*.

* The *second* Person *Singular*, also, takes *-u*, as *þu swumme* = *thou swummest*.

Present.	Perfect.	Participle.
Bind	*bound*	*bound*
Find	*found*	*found*
Grind	*ground*	*ground*
Wind	*wound*	*wound*

The loss of the syllabic inflections *-an*, and *-e*, &c., for the Infinitive mood and the Present tense, by shortening the word, would encourage the lengthening of the vowel; for in *find-an*, *grind-an*, &c., the *i* was doubtless sounded as in *swĭm*. So it would be in *clĭmb-an*, of which the Perfect was *clomb* or *clamb* in the Singular, and *clumb-on* in the Plural; the Participle being *clumb-en*.

§ 156. Reduplication Retained.

(1.) *Did.* This word, in the current English of the present time, stands alone; the solitary instance of the old reduplication after the manner of τέ-τυφα. The Anglo-Saxon form was *di-de*, Old Saxon *dë-da*; in which case it is the *first* of the two *d*'s which gives us the sign of tense, and the last of them the one that belongs to the root.

(2.) *Hight.* There is another word in the same condition as *di-d*, *i.e.* another word wherein the reduplication is preserved. Here the *g* is out of place; the better spelling being *hiht*; in Anglo-Saxon *hêht*, Mœsogothic *hái-háit*. *Hight*, however, scarcely belongs to the current language; being either obsolete, or obsolescent.

> An ancient fabric raised to inform the sight,
> There stood of yore, and Barbican it *hight*.'
> Dryden, *Mac Flecknoe*.

As *hight* is an Active verb, it is better translated '*bore the name*' than '*was called*;' for it is *not a Participle*, but a Perfect tense, and it agrees with the Greek κλύω (Latin *cluo*) rather than with *vocor*, *nominor*, or *nuncupor*. In both the German and Norse languages it is still the ordinary

word for '*what is your name?*'—German, *wie heissen Sie?* Danish, *hvad hede De?* The Anglo-Saxon forms were *hate, hêht, ge-hâten.*

Behight = promised. So little was this form understood in the sixteenth century that we actually find *behighteth* = promiseth, used by Sackville, as if from a present *behight*: cp. *ought* and *must*, originally past tenses which have acquired a present meaning.—Morris, *Historical Outlines of English Accidence*, p. 156.

§ 157. *Did, hight,* and *held.*—We have seen that *did* is a reduplicate form current in the present language, and by no means likely to become obsolete. It gives us two *d*'s, the import of each being undoubted. The first *d* is the sign of the tense, the second the consonant of the root. The opposite notion, to the effect that the second *d* was the *d* in *loved*, and the first the *d* of the word *do*, is exploded. The first *d* represents the reduplication.

§ 158. *Hight* differs from *did* in being obsolescent. It differs, too, in having *h* for its initial; for *h* is a breathing rather than a true articulate sound, and is by no means a very stable element at any time, especially between two vowels. In sound, then, *hight* (*hiht* best represents the old orthography *hêht* and *háiháit*) differs from *did*; for it only gives us what we may call an historical or orthographical reduplication; in other words, the *h* is only doubled to the *eye*: and if it were spelt *hite* it would show no sign of reduplication at all.

§ 159. *Held* differs from *hight*, with which it agrees in having once been a true reduplicate form, in having not even a second *h* in the spelling; *i.e.* no second *h* at all. Its history, however, is that of *hiht.*

Mœsogothic.	Old High German.	Anglo-Saxon.
Hái-háit	*hât*	*hêht* from *hait-an*
Hái-hald	*hi-alt*	— ,, *hald-an*

Let the *gh*, *g*, or *h*, one or both, drop out of *hiht*, and *held* may be looked upon as the result of *hái-hald*, *i.e.* a

reduplication for which one of the doubled letters is lost. Such is, probably, the case; the result being that in *held* it is *not* the letter of the *root* with which the word begins, but that of the *reduplication*. If so, other words may be in the same predicament; indeed, every Perfect in our language in which there has been a reduplication, and in which, now, only one of the two consonants implied by the term remains, may be like *held*, *i.e.* may have lost its radical consonant and retain only that of the prefix. How far the present doctrine favours this view is uncertain. It is certain, however, that it favours it to a great extent. The extent to which it does so is a point for which, in a work like the present, the reader can only be prepared to expect.

§ 160. The little that is here written is written mainly with the view of correcting the notion that the verbs under notice are anything like *Irregular*. They are, with few exceptions, *Defective*, inasmuch as they have no Preterit, or no case corresponding with the Greek Aorist. And as the Verbs which *have* such a tense are generally without a Perfect, more than nine-tenths of the English Verbs are Defective. That this as a characteristic is of great importance is beyond doubt. But Defect is an explicable and common phenomenon, whereas Irregularity, when real, is inexplicable and, to say the least, rare. What the English Verbs really give us is a vast number of exceptions to such rules as Grammars of ordinary magnitude can find room for.

§ 161. The two most elaborate attempts in English to throw the class of Perfects into system are those of Professor March and Dr. Morris; and to those the reader is referred. To a great extent they agree. Professor March has five classes, one of which falls into as many sub-classes; Dr. Morris six undivided classes. The American scholar, in my mind, holds closest to the principle of taking the vowel and the consonants by which it is followed as his *basis*, and subordinating to it the changes between the

vowel of the Perfect and the Participle. Dr. Morris, who connects the evidence of reduplication with the difference or likeness between these two vowels, naturally invests them with primary importance. But the two writers should be read together. The consideration of the Perfect Tense has taken precedence of the Preterit; for it has every sign of being the older one of the two. Indeed, provided that the forthcoming view be correct, it will be something more than this. It will be, in a manner, the Tense out of which the Preterit was developed. But even if it be not this, it will still be the older Tense.

§ 162. *The Preterit Tense.* — The fullest form in which the characteristic sign of the Preterit is known is in the Plural of the Mœsogothic; where *nasi*-dêd-*um*=*we saved*, from the Infinitive *nasi-an*, and Present *nasi-a*. One of these two *d*'s is certainly the *d* in *moved*, *called*, &c.

But what is *d* in *nasi-d-a?* It is believed to be the Perfect of the verb *do* (*did*). If so, it had, as a Post-positive affix, incorporated with the main verb, a power akin to its present power as an Auxiliary in combinations like *I did move.*

The Mœsogothic Preterit is found in both the Indicative and the Conjunctive Moods, and also in the Dual, as well as the Singular and Plural, Numbers.

a. *Past Tense of the Indicative Mood.*

Singular.	Dual.	Plural.
1. Nasi-*d*-a	—	nasi-*d*-ê*d*um
2. Nasi-*d*-ês	nasi-*d*-ê*d*uts	nasi-*d*-ê*d*uþ
3. Nasi-*d*-a	—	nasi-*d*-ê*d*um

b. *Past Tense of the Conjunctive Mood.*

Singular.	Dual.	Plural.
1. Nasi-*d*-ê*d*jau	—	nasi-*d*-ê*d*eima
2. Nasi-*d*-ê*d*eis	nasi-*d*-ê*d*uts	nasi-*d*-ê*d*eiþ
3. Nasi-*d*-ê*d*i	—	nasi-*d*-ê*d*eina

From the fact of this double *d* being Dual as well as Plural, the inference that that consonant is a sign of

Tense rather than one of Number is held, by the present writer, to be impaired in respect to its validity. The Dual form may have been extended to Plurals, and in the Dual the letter *d* is a very likely element.

Be this, however, as it may, the doctrine that the *-dêd-* in nasi-*dêd*-um is the *d* in *nasida*, the *d* in nasi-*d*-a, the *d* in *move-d*, and the *d* in *did*, is generally admitted. As a matter of philological fact, a small minority may demur to it. As a matter of opinion, it is a fact of a different kind; but still an important one.

§ 163. *The Connecting Vowel.*—The next element is the letter *i*—*nas*-i-*dêdum*. This is the connecting link between the theme and the sign of Tense; for it belongs neither to the Tense nor the main word. The Mœsogothic has three such connectives: *nas*-i-*da*=*I saved*; *salh*-o-*da*=*I healed*; *hab*-ai-*da*=*I had*. The first two are found in the Anglo-Saxon *ner*-e-*de*=*I saved*; *luf*-o-*de*=*I loved*. Here *d*, and *d* only, is the sign of the Tense.

§ 164. Then follow the signs of Person—*lufod-e*, *lufod-est*; *lufod-e* with *lufod-on* for all the three Persons of the Plural.

Of these the second (*loved-st*), is the only one still in existence, though scarcely common and current.

Of the connecting vowels the *o* has become obsolete, while *-e* is becoming so, or *obsolescent*. So far as we *pronounce* it in the reading of the Bible, or use it for the purposes of metre, it is, in words like *blessed*, *moved*, &c., a part of the *spoken* language. In *loved*, *moved*, *stabbed*, &c., as used in ordinary language, it is a sound to the eye only; in other words, no sound at all.

When, however, the fundamental Verb ends in an Explosive Dental (*d* or *t*), the *e* is *sounded*. This is because two Dentals require to be separated by a vowel before they can be distinctly pronounced; e.g. *mend-ed*, *augment-ed*, is more easily uttered than *mend'd*, *augment't*. After *th*, however, the *Continuous* Dental *d* is attached directly to the

verb, as *wreath-d*, *breath-d*. Here the *th* is sounded as the *th* in *thine*. With *th* sounded as in *thin* no English verb ends.

If the final sound of the fundamental Verb be a Surd, *p*, *f*, *k*, or *s*, the *d* of the affix becomes *t*; in other words, is accommodated to the original consonant in respect to its sonancy. This is what we have already seen in the *s* (or *z*) of Plural Number and Possessive Case of Substantives. Indeed the change is only a portion of a general Euphonic Law.

§ 165. Subject to these Rules the formation of the English Preterit is comparatively simple. Under the first, or the one concerning the interposition of the *e* between two Explosive Dentals, the most important exception is the rejection of one of the two *d*'s, þ, and, along with it, the connecting vowel *e*. This reduces the Preterit to the same form as the Present.

(1) Verbs ending in *-d*:

Rid	rid	rid
Shed	shed	shed
Shred	shred	shred
Spread	spread	spread

(2) Verbs ending in *-t*:

Burst	burst	burst
Cast	cast	cast
Cost	cost	cost
Cut	cut	cut
Hit	hit	hit
Hurt	hurt	hurt
Knit	knit	knit
Let	let	let
Put	put	put
Set	set	set
Shut	shut	shut
Slit	slit	slit
Split	split	split
Sweat	sweat	sweat
Thrust	thrust	thrust

When the *d* is preceded by *l*, *n*, or *r* (liquids), the *e* is ejected, and, along with it, one of the *d*'s, the other being changed to *t*.

Bend	bent	bent
Build	built	built
Gild	gilt	gilt
Gird	girt	girt
Lend	lent	lent
Rend	rent	rent
Send	sent	sent
Spend	spent	spent

In all these cases the vowel is short. When long, however, it is shortened.

Bleed	bled	bled
Breed	bred	bred
Feed	fed	fed
Lead	led	led
Read	read	read (*pronounced* red)
Speed	sped	sped
Meet	met	met

§ 166. To the second rule, or the one that *t* should follow Surd, I remember no exceptions. As it stands, however, at present it is a *general* rule of Euphony rather than a *particular* rule for the English Verbs, and as such it must be taken. Even as it stands it is not universal. Combinations like *pluckd*, *stopd*, *misd*, &c., must, doubtless, be avoided. But there are two ways of avoiding them. The first letter may be accommodated to the second, when the result would be such combinations as *plugd*, *stobd*, and *mizd*, concerning which all that can be said is that the English Language, though it might, if it chose, adopt them, does not do so.

But, when the Main Verb ends in a Vowel or a Liquid, there is no necessity for any accommodation at all. We can, if we like, say *swelt* or *heart*, *spiet* (pronounced *spite*), or the like, as easily as we say *sweld*, *heard*, or *spied*. It is not, however, the practice of the English Language to do

so. *D* is the true sign of the Tense, and to *d* it adheres where it can.

Hence the more special rule is that, in respect to the addition of *d* or *t*, the English * Language treats Vowels and Liquids as if they were Sonant Mutes.

§ 167. But to this rule there *are* exceptions. They are certain words where, after a Liquid, *t*, instead of *d*, presents itself—as *deal, dealt; feel, felt; smell, smelt; burn, burnt*; generally when the Vowel is *short*. Sometimes, however, after a *long* one—as *mean, meant; dream, dreamt*. But here the Vowel is shortened.

And here the spelling is uncertain: for we write *burnt* and *burned; dreamt* and *dreamed; learned* and *learnt*.

This takes us to another division. The great exceptional cases have, hitherto, turned upon the verbs that end in *d* or *t*; or the same sounds as those of the Affix.

In words where the Vowel before a Liquid was changed, or shortened, we begin with a new series.

§ 168. In *bereāve, cleāve, creēp, keēp, leāve, lōse, sleēp, sweēp, weēp*, of which the respective Preterits are *berĕft, clĕft, kĕpt, lĕft, lŏst, slĕpt, swĕpt, wĕpt*, we have the Vowel shortened—but still the same vowel; the Consonant that follows being *not* (as in *burnt*, &c.) a Liquid. Here the Vowel is the same; but it is changed in respect to *Quantity*.

§ 169. In *tĕll, tōld; sĕll, sōld*, it changed not only in respect to Quantity, but to *Quality* as well; and here the

* *English* here means only the English of England. In respect to the Scotch, wherein the connecting vowel is retained where it is not wanted for the purposes of Euphony only, Mr. Murray writes that the termination is *t*. 'In the old Scotch the Past Tense and Participle were formed by adding *it, yt* to all verbs of this class. In the modern dialects this full form undergoes certain euphonic changes in accordance with the character of the preceding letter or syllable.'—p. 199. The whole section shows that in Scotland, *t* was the regular, *d* the exceptional sign of the Tense. This was possible because the Scotch kept the connecting vowel; which the English did not.

Vowel that follows *is* a Liquid. In Anglo-Saxon the forms were *telle, tealde; selle, sealde.*

§ 170. The three points upon which the exceptions to the rules given for the formation of the Preterit are reducible to three cases; two of which have been already noticed.

1. Those that refer to Verbs ending in *d* or *t*.
2. Those wherein the Vowel is changed.
3. Those wherein the Consonant is changed.

The first has been considered. The second has been indicated. The third gives us the small, but important, class of apparent exceptions: which now come under notice.

§ 171. *Verbs in which the final Consonant is* k *or* g. The allied sounds of *k* and *g* (as in *gun*) undergo the same, or nearly the same, changes; and they are numerous.

a. They pass into the sound of *y*. The Anglo-Saxon forms of *lay* and *say* were

Present.	Preterit.	Participle.
Lecge	*lægde*	*ge-lægd*
Secge	*sægde*	*ge-sægd*
Lay	*laid*	*laid* (pronounced *lade*)
Say	*said*	*said* (pronounced *sed*)

b. Also into that of *h*, originally a guttural *g*. The Anglo-Saxon forms of *seek* were

	Present.	Preterit.	Participle.
	Sece	*sohte*	*ge-soht*
Hence	*Seek*	*sought*	*sought*

c. Also into that of *ng*.

	Present.	Preterit.	Participle.
Anglo-Saxon	*Bringe*	*brohte*	*ge-broht*
Modern English	*Bring*	*brought*	*brought*

d. Also into that of *ngk*.

	Infinitive.	Preterit.	Participle.
Anglo-Saxon	*þencan*	*þôhte*	*ge-þôht = think*
	þincan	*þuhte*	*ge-þuht = seem*

Compare the German *Ich denke=I think*; *mich dünkt=meseems*.

e. Also into that of *tsh*.

	Present.	Preterit.	Participle.
Anglo-Saxon	*Tæce*	*tæhte*	*ge-tæht*
Modern-English	*Teach*	*taught*	*taught*

Here the Preterit is like that of the preceding instances. The *Present*, however, is changed: the *k* becoming *tsh*.

Catch, caught, caught does not occur in the oldest English. In Layamon we find *cacche, cahte, caht*. This verb has conformed to the Past Tense of *teach*, &c.—Morris, *Historical Outlines*, &c., p. 171.

Buy. In A. S. *bycge, bohte, ge-boht*.

Work. In Ac. *wyrce=*I work: *worh-te=I worked*; *ge-worht=worked*. In addition to the change in the consonant, *r* is transposed. *Beseech*.—The main Verb is *sêc-e =I seek*. In English *be-seech, be-sought*. The simple Verb *seek* preserves the *k*. The compound changes it after the manner of *teach*, &c.

Owe—for this see § 179.

Participles.

§ 172. *Voice in connection with the Participles*.—Considered from one point of view the Participle is a Noun: considered from another it is a Verb. Now, although so far as Moods, Tenses, and Persons are concerned, we have, in English, no *Voices*, we have them in respect to the Participles. The form in *-ing*, as in *moving*, &c., is a Present Participle in point of Time, but it is Active in the way of *Voice*. The forms in *-en* and *-ed*, as *taken* and *moved*, are Passive in the way of Voice, but Past in their character of Participles. There is nothing in the nature of Language that makes this necessary. The Greek Language has its Active and Passive Participle for each Tense; as *τύπτω=I beat, τύπτων=one in the act of beating*; *τυπτόμενος=one who is being beaten*; and, for the Passive Voice, it has *τύπτομαι=I am being beaten*; *τε-τυμμένος=one who has been beaten*. In English, however,

there is only one form for each. Hence, though we have no Passive Voice for the Verb Proper, we have both an Active and a Passive Participle—the Active Participle being Present, and the Present Participle Active; whilst the Passive Participle is Past, and *vice versâ*. As it is universally agreed that, whether Perfect or Preterit, the Participles of Past Time are Passive, *Passive* will be the name under which they will be considered. The Active will be considered first. As far as its form goes, this is the most regular one in the English Language; and the rule for it has the merit of being absolutely without an exception. It is not even affected by the laws of Euphony. The sign of the Active, or Present, Participle is *-ing*, which can be added without alteration to every Verb in the language, with the exception of *is*, *was*.

§ 173. Though all this is clear and simple, the form in *-ing* is one of the most difficult in our language; for it has been, and is at present, doubted whether it be a Participle at all.

There are *four* Parts of Speech with which the termination *-ing* may be connected: the Substantive, the Adjective, the Adverb, and the Participle.

Let us consider, in the first place, its attachment to the Substantive. In expressions like the *blessings of a poor man*; *the wanderings of a traveller*; *the risings* (*insurrections*) *of the North*, and others like them, it has a Plural Number.

In *I was going a-hunting*, *I was a-saying*, &c., the *a* stands for *on*, and the word *hunting* is in that particular Oblique Case which the Preposition *on* governed. That these combinations are now condemned as provincial, old-fashioned, or colloquial, does not make them bad English. They had, then, when the preposition *on* was prefixed, an Oblique Case; and this, along with its Plural Number, makes the termination Substantival.

As for the word *morn-ing*, it is at the present moment a

Substantive, and nothing else. The Verb *morn*, if it exist at all, is a scarce one.

The original Vowel of these Substantives was *-u—clæns-ung=cleans-ing*; *hwistlung=whistling*. The sign of its oblique case, which was governed by *on*, was *-e*. Hence *Ic was on cleansunge*, &c., *Ic was on hwist-lunge*, was the original of I was *a-cleansing* and *I was a-whistling*; and these were the older forms of *I was whistling* and *I was cleansing*. But these are now called Present Participles.

Taking such a combination as *a-cleansing*, *a-whistling*, *a-hunting*, by itself, and looking at the parsing of it, we may say that in its *Syntax* it is *Adverbial*. It is not, in its origin, an Adverb; but its place in a proposition is that of one.

Such is the history of the old Verbal, or Verbal Abstract, in *-ung*.

If no other word had changed in the same direction, it is probable that nothing would have to be said about it. But the Present Participle in the existing English also ends in *-ing*; as *I am moving*. Moreover the Participle is used as an Adjective; as *a moving* (*emotional*) *scene*. Then we have phrases like *a dying day*, which, though it sometimes means *a day that is dying* (*passing away*), generally means *a day on which some one dies*; or *a death-bed day*. The construction here is substantival; and still more so is that of *a wedding day*; which certainly very seldom means *a day that is being wedded*.

This brings us round to the previous series, that of the changes of the Verbal Abstracts in *-ung*, to which few would hesitate to assign the word *morning* exclusively, and the words *wedding* and *dying* particularly.

Finally, as the Verbal Abstract in *-ing* began in *-ung*, so did the Participial *-ing* begin in something different from its present form. The older and oldest forms of the Verbs of the Anglo-Saxon middle periods of our language ended in *-nd*.

If this is nothing else, it is the history of two forms originally distinct becoming confluent, interchangeable, or identical; and, what is more, their meanings, however different at first, do the same.

So long as English Grammar is studied on the principles of the Grammars of the Latin and Greek languages only, this complication or parallelism commands but little attention. We know, however, what will happen when it is studied critically. If the combination *I am hunting* be reducible to *I am on hunting*, other so-called Participial constructions may be reduced in the same way—other, and perhaps all.

This view of the nature of the Present Participle, with special reference to its identity (in form) with the Verbal Abstract, was taken by the grammarians of the last generation and their predecessors almost exclusively in reference to its bearing upon our *Syntax*: when the parsing of such a sentence as *what is the meaning of the lady holding up her fan?* was a question of which grammar-reading students might read a good deal. Which was the better English—*lady holding*, or *lady's holding*? And then if we say *lady's holding*, should we not also say *holding up* of *her fan?* Answer as we may, there are always authorities on the other side. The one point, however, which is certain is that the question, when thus put, is one of *Syntax*.

Within the last forty years, however, its character has changed. It has become mainly a question of Etymology. It has borne less upon the Government and Concord of words like *holding* and *fan* in certain combinations than upon the history of the terminations *-ing* as a form of *-ung*, and *-nd* as the old sign of the Participle. Which does the present form come from? Does it come from one exclusively, or does it sometimes come from the one and sometimes from the other? This suggests a very complicated investigation.

§ 174. *What are the forms ending in -ing?*—Are they Participles or are they Verbal Substantives? A few are

certainly Verbal Substantives: e.g. *morning*. But words of this kind are not numerous. Every Verb, whether old or new, can be the basis of a form in *-ing*; some of them, as *waltzing*, of such late origin that they have come into our language since the prefix *a-* (as *a-hunting*) became obsolete. But these, again, are only a fraction of the whole. What is the rule for the inordinately vast majority wherein the Verbs are from two to nine hundred years old, and which are known to have had undoubted Participles ending in *-nd*, and, in many cases, to have corresponding Verbal Abstracts in *-ung*? What is the general rule for these? Or is there a general rule at all? Are forms of this kind *always* Participles, or are they *never* Participles? The extreme opinions, as is natural, are most in favour of the *-ing* denoting a Verbal. And this is what we expect. A new doctrine is adopted, if adopted at all, with a tendency to extend, rather than to limit, its application. Hence, there is a fair amount of influential authority which goes to the length of implicitly abolishing the Present Participle. But this is an extreme one; for it is clear that, though such combinations as *I am going hunting* may be reduced to *I am a-going a-hunting*, combinations like *a growing tree*, or *a moving crowd*, cannot so be reduced. Still, they may be combinations like *wedding morn* or *dying day*. Now, it is difficult to deny that every one of the so-called Present, or Active, Participles can be so explained. On the other hand, combinations like *early rising is good for the health*, though not inexplicable, are not so easily reduced to Participles.

Presuming then that the rule must be general, we may easily see that a case may be made out strongly in favour of the Participle, as such, having become displaced and superseded by the Verbal Substantive; and the doctrine that it is more likely that the Verbal Substantive should, as a Part of Speech, have displaced the Present Participle, rather than that the termination *-nd* should have been changed into *ng*, becomes, to say the least, plausible.

This shows the real gist of the question. Is it, as a matter of history, a case of forms in *ing*, into which the Participle of the older English has transmuted forms in *-nd*, in the way of letter-change; or is it, as a matter of history, one of the Verbal Substantive in *-ng*, as a Part of Speech displacing, or superseding, the Participle in *-nd*?

It is difficult to form an opinion on this point; so difficult that we must decide that it is one for which *no general rule can be laid down*. And such is the case. We cannot well, even in the most formal and theoretical grammar, abolish the Present, or Active, Participle; whilst to enter upon the individual history of each word, and every difference of meaning with which it may be invested, is impracticable. Few, too, even as a matter of letter-change, now hold that the change from the *-nd* of the Participle to the *-ng* of the Verbal Participle is improbable. On the other hand, the doctrine that the two forms have become what we may call Confluent is recognised; and that Confluence is not an exceptional process in language is, also, recognised. Still, this undoubted Confluence of the Participle and the Verbal is Confluence on a very large scale. Instances of it on a smaller one may be seen elsewhere. (See § 184.)

The Passive Participles in *en*.

§ 175. The Passive Participles are two in number, both indicating Past time. There is no *Present* Participle for the Passive, and there was no *Past* Participle for the Active, Voice; though there is no reason, beyond the practice of the English Language, why there should not be both. The Greeks have τετυφώς=*one who has beaten*, as well as τύπτων=*one who is in the act of beating*. They have also τυπτόμενος=*one who is being beaten*, as well as τετύμμενος and τυφθείς=*one who has been beaten*.

§ 176. *The Perfect Passive Participle*.—The sign of the Perfect Passive Participle is *-n* or *-en*. Sometimes the vowel

is that of the Present Tense, as *take*, *taken*. Sometimes it is that of the Perfect, as *stole*, *stolen*. When the Perfect had one vowel for the Singular and another for the Plural, as *Ic swam*, *Wi swummon*, the one which the Participle takes is (as has been already indicated) that of the Plural.

The chief points connected with the Participle that are not involved in the history of the Perfect are—

a. *Omission of the final -n* or *-en*.—Sometimes this is wholly obsolete; as in *swum*, *found*, *run*, &c. Sometimes it is obsolescent, or archaic; as *shapen*, *graven*, *gotten* (commonest in compounds, as *forgotten*, *begotten*), *bidden*, *trodden*, &c. Sometimes both forms are equally current, but with a difference of meaning; as *drunk* and *drunken*, *bound* and *bounden*; *he had drunk too much*; *a drunken man*; *we are bound* to do it; *it is our bounden duty*. The *e* in *borne* is a mere artificial expedient for indicating a difference of this kind—*born*=*natus*, *borne*=*latus* in Latin.

b. When the *-n*, or *-en*, is thus dropped, the difference between the Participle and the Perfect is reduced; and when the vowel of the two forms is the same it is entirely abolished; in other words the two forms become confluent. The result of this is a great deal of very exceptionable English in admirable and influential writers:

> The widows of Ashur are loud in their wail;
> And the idols are *broke* in the Temple of Baal;
> And the might of the Gentile, *unsmote* by the sword,
> Hath melted like snow in the glance of the Lord.
>
> Byron, *Hebrew Melodies*, *The Destruction of the Army of Sennacherib*.

This is, perhaps, to be excused on the score of its being found in poetry. There is, however, full as much of it in prose.

c. Upon the extent to which the Preterit, as a Tense, has superseded and displaced the Perfect, so much has already been said that it need only be added that the prin-

ciple which applies to the two Tenses applies to the two Participles also; indeed, their histories have been considered together.

When one changes the other generally changes also, though not necessarily at the same time; and it is the Participle which, as a rule, retains its form the longest.

Present.	Perfect.	Participle.
Hew	*hewed*	*hewn*
Mow	*mowed*	*mown*
Show	*showed*	*shown*
Sow	*sowed*	*sown*
Melt	*melted*	*molten*
Swell	*swelled*	*swollen*

d. In A.S., as in the present Dutch and German, the syllable *ge-* was prefixed to both the Participles of Past—as *ge-boren*, *ge-lufod=borne*, *loved.* The archaic word *y-clept=called*, from the A.S. *clepean=call*, still retains it.

§ 177. *Clad*—the Participle of *clothe.*

In the oldest English *clôthian = to clothe*; perf. *clâthode*, p. p. *clôthod.* In the thirteenth and following centuries we find *clothien*, *clethen*, *to clothe*; perf. *clethed*, *clothed*, and *clad*, *cled*, p. p. *clôthed*, *clad.*

Clad seems to have arisen out of analogy with such O. E. forms as *ladde = led*, *radde = read*, *cleth-de = cledde = clad-de = clad.*—Morris, *Historical Outlines*, &c., p. 171.

§ 178. *Sodden.* Two words ending in *th* in A.S. changed it, in the Participle, into *d.*

Cwethe	*cwæth*	*ge-cweden*
Seothe	*seâth*	*ge-soden*

Seothe changed its vowel in the Plural of the Perfect belonging to the same class as *choose*, *freeze*, and *lose.*

In *writhe* the *th* was retained.

Present.	Perfect S.	Perfect Pl.	Participle.
Writhe	*wrâth*	*writhon*	*writhen*

See list in March; Grammar, &c., p. 104.

In *scathe* the consonant was changed in Tense, but retained in the Participle.

Present.	Perfect S.	Perfect Pl.	Participle.
Sceathe	*sceôd*	*sceôdon*	*sceathen*

See list in March; Grammar, &c., p. 107.

§ 179. Present Perfects.

A state or an action which, at the time of speaking, is a matter spoken about, is of course *Present*. So far, however, as it has to be done, it is *Future*, and so far as the motive for doing, or the power to do it depends upon antecedent conditions, it is *Past*. Hence, Perfects may become invested with the power of Presents. In Greek we see this in words like *οἶδα*=*I have experienced* or *learned* which=*I know*. In Latin *memini*, *I have called to mind*=*I remember*.

In the German languages, words of this kind are something more than mere logical Presents. They serve as formal and fundamental Presents upon which a fresh Past Tense can be founded. This is always a *Preterit*, i.e. never a Perfect. *Can*, *shall*, and *may* are the most notable words of this class. So far as form and origin go, they are Perfects after the manner of *οἶδα* and *memini*. But they are, also, the bases of such Preterits as *could*, *should*, and *might*; just as if they were Present Tenses, Infinitive Moods, or the word in its original form. There are others beside: though the class is a small one. It falls, however, into two divisions.

I. *Shall*.—Second Person Singular *shal-t*: in Mœsogothic *skal-t*. Preterit *shoul-d*.

May.—Second Person Singular in Anglo-Saxon, *meaht*: Preterit *meahte—meght*. Mœsogothic *mag-t*.

Can.—Second Person Singular *canst*, in Anglo-Saxon and Modern English. Preterit *cuthe* in Anglo-Saxon, *cou(l-)d* in Modern English, Mœsogothic *kan-t*.

II. *Owe*.—Anglo-Saxon form *âh*, where the *h* represents

the *g* in the Infinitive *âgan* and the Participle *âgen*. Preterit *âhte*, *ought*.

Dare and *Durst*.—The *s* is part of the root, Greek θαῤῥεῖν and θαρσεῖν. In Mœsogothic it appears in all the persons except the second. 1. *dars*, 2. *dar-t*, 3. *dars*. Pl. *daurs-um*. In A.S. it is 1. *dear*, 2. *dearst*, 3. *dear*. Plural *durr-on*—Preterit *dors-te*—Infinitive *durr-an*.

Must.—In M. G. Pr. Ind. Sing. *môt*, *môst*, *môt*—Pl. *motum*—Pr. *môsta*. *Mote*, when used, had the sense of *may*.

Mind.—In A.S. *ge-man*, *ge-munde*—Inf. *ge-munan*.

§ 180. In these Verbs we have seen a Perfect comport itself, in its character as the theme or basis for a secondary or derivative Tense, like a Present. All the secondary forms we have hitherto seen have been Preterits; or forms by the addition of *t* or *d*. But have we any assurance that they might not have changed their vowel and formed Perfects as well? or have we any assurance that other Verbs might not do so? If so, obsolete Perfects may be revived, though not exactly in the same form. Upon this point I can only quote the following extract. Other Verbs (writes Dr. Murray)

> Develop a new strong form, as English *let*, *let*, *let*; Scotch *læt*, *luit*, *luiten*; so *sæt*, *suit*, *suiten*; *pyt*, *pàt*, *putten*. . . .
>
> This is as old, at least, as the 16th century:—
>
> Thay *lute* the leiges pray to stocks and stanes.
> Alexander Scot, *New Year's Gift to Queen Mary*.
>
> Witht in the quilk he *pat* five thousand fut men and horsemen.—*Complaynt of Scotland*, fol. 133, (138) *b*.
>
> I met Gude Counsail be the way,
> Quha *pat* me in ane fellon fray.
> Lyndsay's *Satyre*, l. 686.

Auxiliary Verbs.

§ 181. *The root in -s*.—In the inflection of this Verb, which is the same as the Latin *sum*, the forms *am*, *art*, *is*, and *are* are the only ones that have to be considered: the *chief* question concerning them being the extent to which

they are all forms of the same word, and, when they are shown to be so, how the differences are explained.

The radical letter is *s*; so that the Third Person is the one which in English alone represents the original form. In *ar-t* and *are* it is changed into *r*. In *a-m* it is dropped altogether. *M* and *t* are signs of the first and second persons respectively.

The form *is* is exceptional: for though it is found in the *Anglo*-Saxon, the *Old* Saxon form is *is-t*, as it, also, is in the present Dutch and German, and as it is in the Mœsogothic. In the Scandinavian languages the *s* becomes *r*. In Greek the form is ἐστὶ (also εἶ).

It is in the Present Tense that this root is most especially found; and in the Past Tenses—whether Perfect or Preterit—that it is most conspicuously absent. It is found in the Infinitive Mood and in the Active, but never in the Passive, Participle. In the Present Indicative it is *always* found, though not always throughout, e.g. in German:—

Ic bin = *I am*	*Wir sind* = *We are*
Du bist = *Thou art*	*Ihr seyd* = *Ye are*
Er ist = *He is*	*Sie sind* = *They are.*

Here a second root (*be*) presents itself. In the Imperative and Present Subjunctive this *be* is common.

Like the Personal and Demonstrative Pronouns, the Auxiliary Verbs *am* and *be* are among the oldest words of our languages, indeed of the Indo-European class, in which they are found throughout. This being the case, we are prepared to find that they have undergone more than an ordinary amount of change. That such is the fact we find by an inspection of the Present Tense, where *am*, *is*, and *are* are undoubted forms from the same root. In West-Saxon, however, and in German, the Plural runs *wi*, *ge*, *hi sind* or *sindon*—*wir sind*, *ihr seyd*, *sie sind*; yet these we may hold (truly) are, word for word, the present Plural *are* under another form. Then there are words as unlike as *es*, *sunt*, and *sim* (*sis sit*), and *eram*, &c., all from the same root.

This root is *s* preceded by a Vowel, *i. e. as* or *es*, and all the changes it undergoes may be reduced to the four following processes :—

1. The retention or omission of the vowel before *s*—Latin *sum*, for *e-sum*.

2. The changes of *s-* itself—

a. Before the sign of a Person—as *ahmi* in *Zend*, εἰμὶ in Greek=*asm-i* in Sanskrit.

b. Int. *r-* ; as in *art* and *are* in English, and *ert* and *er* in Scandinavian.

In Greek εἰμὶ=*sum*=*am* has its *maximum* of Conjugation, and its *minimum* use as an Auxiliary. Indeed, the Persons and the Tenses in that language are so numerous that Auxiliaries can scarcely be said to form a class. Where in Latin it is necessary to say *verberatus sum, es, est*, &c., we can say in Greek τέτυμμαι, τέτυψαι, τέτυπται, &c. The *σ* in Greek, though sometimes rejected, always retains its character as a sibilant, *i. e.*, never becomes *r*.

In Latin, where the Inflections are fewer than in the Greek, the Auxiliary character of *sum, es, eram, esse*, &c. is more decided, and the Conjugation is more defective; inasmuch as in Latin, the root *fu-* plays a conspicuous part. In Latin the *s* becomes *r* in *ero, eram*, &c. In Sanskrit, as in Latin, it is defective; the parts which are wanting being made up from the inflection of the root *bh-*, *i.e.* the German *be*, and the Latin *fui*.

In Lithuanic, as in Sanskrit and Latin, the two roots *s-* and *bu*, each in itself defective, are complementary to one another, *i. e.* the inflection of one makes up for what is wanting in that of the other.

The same is the case in the Slavonic.

In German or Gothic, both roots are defective. The extent, however, to which they are complementary to one another is modified by the use, throughout all the languages of the family, of a third auxiliary, viz.—*was*.

§ 182. *Was*.—Of this Verb there are in the present

English four forms: two current, *was* and *were*; and two obsolete or obsolescent, *was-t* and *wer-t*.

Of the three auxiliaries, *was* is the only one which is limited to the languages of the Gothic family.

Like the other two, it is defective; the Present *Indicative* being the Tense from which it is the most conspicuously absent. Professor March gives for this Tense the forms *wese*, *wesest*, *wesep*, adding that they are rare. Dr. Morris gives no instances at all. In the Present Imperative we find *wes* and *wesath*. *Wesan* Infinitive; *wesende* Present Participle; and *ge-wesen*, Perfect, are ordinary forms. Hence the Past Tense then *was*, and the Conjunctive Mood *were*, are the parts to which at present this word is limited in English.

a.

I was	*We were*
Thou wast	*Ye were*
He was	*They were*

b.

If I were	*If we were*
If thou were	*If ye were*
If he were	*If they were*

In Frisian and Dutch we find the Preterit Participle *ge-weest*.

We have seen that all strong verbs in the oldest English had the suffix *-e* for the second person singular. In the Gothic *was-t* we have an older suffix *t* (suffix of the second person, as in *ar-t*), altogether lost in O. E. (Old English). But *wast* is not found in the oldest English it is quite a late form, not older than the fourteenth century. The O. E. form was *were* (that is *wese*), from which we have formed, after the analogy of *shall* and *will*, *wer-t*, which is sometimes, but wrongly, used for the subjunctive *were* (second person singular), as '*thou wert grim*' (*King John*, ii. 3).—*Morris, Outlines, &c.*, p. 183.

In Mœsogothic the *s* of the Singular and Indicative is retained in the Plural and Subjunctive—as *was*, *was-t*, *was*; *wês-um*, *wês-uth*, *wês-un*=*was*, *wast*, *was*, *were*, &c.; *wês-ja-u* (*if I*) *were*; *wês-ei-ma* (*if we*) *were*.

As a Tense *was* is like *can*, and a Perfect rather than a true Present. As such it belongs to that small and peculiar class wherein the vowel is long, the succeeding consonant is a Sibilant, and the *s* or *z* is changed into *r*. Nevertheless, the Gothic, German, Dutch, and English Participles are all formed in *s*. M.G. *wis-ans*, A.S. and German *ge-wes-en*; Dutch *ge-wees-t*.

In the Scandinavian languages, however, the *r* has wholly superseded the *s*.

It is, also, in the Scandinavian languages that *var-* has its greatest importance as an Auxiliary: being used both in the Infinitive and the Participle to the exclusion of *bê*. Still it is excluded from the Present.

§ 183. *Be*, *being*, *been*, are the present forms of the word: in Anglo-Saxon *be*, *beonde*, *ybeu*—besides which there were two forms for the *Second* Persons Singular, *bist*, *beest* (used by Milton); and Plural *beoth*. No special form for the Third Person present Indicative, which is always some form of *is*. It is this even in the literary German, where the First and Second Persons are *bin* (*bim*, *beom*) and *bist*—the third being *ist*.

Be, with its *maximum* of inflection, in the German family of languages, has the following forms:—

Infinitive; *beon*, *ben*, *be*.
Present Participle; *beonde*, *being*.
Perfect Participle; *ybeu*, *been*.
Indicative Present { Singular; 1. *beom*, *bin*; 2. *bist*; 3. *bith*. Plural; 1. *beoth*; 2. *beoth*; 3. *beoth*.
Imperative Present { Singular; 2. *beo*, *be*. Plural; 2. *beoth*, *be*.
Conjunctive Present { Singular; 1, 2, 3. *be*, *beo*. Plural; 1, 2, 3. *beon*.

This tells us that, like *am*, *sum*, εἰμὶ, &c., it formed its First Person Singular in *-m*; so corresponding to the Greek Verbs in *-μι*; also, that it changed the *m* into *n* (German *bin*).

Forms of the Latin *sum* = *esum*.

Sanskrit.	Latin.	Lithuanic.	Bohemian.	Servian.
Asmi	*sum*	*esmi*	*gsem*	*yesam*
Asi	*es*	*esu*	*gsy*	*yesi*
Asti	*est*	*esi*	*gest*	*yest*
Smas	*sumus*	*esme*	*gsme*	*yesme*
Stha	*estis*	*este*	*gste*	*yeste*
Sánti	*sunt*	—	*gsau*	*yesy*

Forms of the Greek φῦμι.

Sanskrit.	Latin.	Lithuanic.	Bohemian.	Servian.
Bhaváme	*fui*	*buvao*	*budu*	*budem*
Bavasi	*fuisti*	*buvac*	*budeš*	*budesh*
Bhavati	*fuit*	*buvo*	*bude*	*bude*
Bhavamas	*fuimus*	*buvome*	*budeme*	*budemo*
Bhavate	*fuistis*	*buvote*	*budete*	*budete*
Bhavante	*fuerunt*	—	*budau*	*buti*

The Greek is the language in which the root *be* plays the smallest part as an Auxiliary. On the other hand it is the Greek where its character as an independent word is the most manifest. Both as a Verb in *μι* and as a Baryton, with a regular Conjugation, the word denotes *coming into being*, *birth*, *passage from one state to another*, *development* rather than a Present state of anything that is not going on, or a Past state of any thing that is over and done. Φύω is the Latin *nascor*, and *φύσις*=*natura*; and with Nature we connect the notion of *growth* or the progress of *becoming something*. The Past Tense, then, in which the root presents itself is the Perfect rather than the Preterit. In the Slavonic it is the Future with which it is most specially connected. It is the Slavonic, too, in which it has its most peculiar functions as an auxiliary.

§ 184. *Defective Verbs.—Quoth.*—The sections upon the two Tenses of Past Time, the Perfect and the Preterit, have shown that in some degree almost every Verb in English is defective. Those that have a Perfect Tense are, as a rule, destitute of a Preterit, and *vice versâ*. This is *defect* on a great scale; and there is defect in many intervening

degrees throughout our language. The present section, however, omits these intermediate instances, and deals with it in the opposite extreme, viz., defect limited to a single Verb; and this is either obsolete or obsolescent.

The Verb, however, is *quoth*. We sometimes say *quoth I*. We never say *quoth thou*. We rarely if ever say *quoth we*, *quoth ye*, or *quoth they*. The Infinitive and Participial forms are unknown. No one living has ever said—*to quoth* or *quothing*.

On the other hand, however, the compound *bequeath* is perfectly regular. To *bequeath; bequeathed, I bequeathed*, &c. are ordinary Verbs with the usual inflection.

The word *quoth*, then, so far as it is not obsolete, is a signal, typical, or representative instance of Defect in its most limited form.

Nor is it this as a single word only. It impresses its character on the Syntax. We rarely, if ever, say *he quoth*, but *quoth he*; in other words, it is *followed* by its Pronoun, which in other Verbs, as a rule, comes first.

Add to this that the Pronoun itself is, from a comparatively late period, not given in full, but abbreviated (*quoth-a*), and, to a great extent, incorporated with the main word as a Postpositive Affix.

§ 185. *Confluent Forms.*—In words like the Anglo-Saxon Participle in *-nd* on the one side, and the Abstract Substantives in *-ung* on the other, we had in § 173 forms originally distinct, but which (as the language advanced) were merged into the single form *-ing*. Hence undoubted Participles, like *clænsi-and*, and undoubted substantives, like *clæns-ung*, are, at present, represented by the single termination which gives us *clæns-ing* for both. How ambiguous this form is, we have seen.

When words originally different thus merge into a third form, they may be called *Confluent*; and *Confluence* is a phenomenon which becomes common as languages become recent, or modern. There is not a little of it in the present English. In considering the forms in *-ing* we treated of

Confluence on a large scale. On a smaller scale we have it in certain individual verbs:

(1) *Do, did, done.*—These forms have two meanings, each of which was originally conveyed by a different verb.

Do, in the sense of *perform an act*=the Latin *facio*, had as its Past Tense the reduplicate Perfect *dede*.

Do, in the sense of *be sufficient or suitable*=the Latin *valeo*, had as its Past Tense the Preterit *dohte*.

The root was *dug-*; Infinitive *dug-an*; Present *duge* (?); Perfect *deâh*; plural *dugon*.

In German *do=facio*, is *thun, thue, thut, ge-than*: while *do=valeo* is *taugen, taugede, ge-taught*. From this there is the Substantive *Tugend=efficiency, virtue*, and the like. In English we have *doughty=strenuous, efficient*.

(2) *Become.*—When this word corresponded with the Latin *fio*, as it does in such expressions as *he became powerful*, the Present was *becommen*, the Perfect *becam*, the Participle *becuman*.

When it corresponded with the Latin *decet*, as it does in *that dress becomes you*, the Present was *becwæmen*, the Preterit *becwæmede*, the Participle *becwæmed*. In the present German they have both the Verb *bequemen=to suit, befit*, and the Adjective *bequem=suitable, fitting, convenient*.

(3) *Think, thought, thought.*—In the sense of *consider*, &c. =the Latin word *puto* and the A. S. forms were—

Þencan, Þôhte, ge-Þôht.

In the sense of *seem*, as in *me-seems=mihi videtur*, and the A. S. forms were

Þincan, Þûhte, ge-Þuht.

The first of these words corresponds with the German *denken*; as *Ich denke*=I think; the second *dünken*; as *mich dünkt*—(it) seems to me. So far as being limited to the third Person constitutes an Impersonal Verb *thinks*, when it corresponds to the German *dünkt*, is Impersonal; for it is

only in the third person that it is found in either language. But it does more than in the way of Impersonality. It has no Nominative Case by which it is preceded. The word *me-thinks*, when analysed and parsed, is *me=mihi* in an oblique case; while *thinks* (*it*) *seems*, the Pronoun of the Person being omitted.

§ 186. *Comparison of Adverbs.*—Adverbs form their Degrees of Comparison like Adjectives; so that when we say *the sun shines* brighter *to-day than it did yesterday*—the word *brighter=more brightly* may be the Comparative Degree of either the Adverb or the Adjective; and, as Adjectives may be used Adverbially, there is no proof in the numerous words like *bright*, *soft*, and the whole list of Adjectives, that Adverbs have any *proper* Comparative or Superlative Degrees.

In words, however, like *often-er* and *seldom-er*, there is no doubt as to *often* and *seldom* being Adverbs.

In Anglo-Saxon this Adverbial system of Comparison, in detail, though not in principle, varied with the Part of Speech. The Adjectival forms were *-re* and *-est*, or *-este*; the Adverbial *-or* and *-ost*.

Heard,	*heardre*,	*heardest* or *heardeste*.
Hard,	*harder*,	*hardest*.
Heard,	*heardor*,	*heardost*, i.e.
Hardly,	*more hardly*,	*most hardly*.

§ 187. *Adverbs originating in Cases.*—Of these, *then* and *when*, *then* and *there*, along with *here*, have been already noticed.

Needs—as *I needs must go*.

Else—for *elles*=otherwise.

Once, *twice*, *thrice=ones*, *twies*, *threes*; from Genitives or Possessives.

Seldom, *whilom*; archaic, from *while=time*, *pause*; from Datives.

Some adverbs thus formed are still in common use, such as *needs=of necessity*. Compare the expression in our Prayer Book:

Any ways afflicted or distressed.

Others explain this as a corruption of *wise*.

'Days' is similarly used:
'Tis but early days.—
Troilus and Cressida, iv. 5, 12.

i.e. 'in the day,' as the Germans use '*morgens*.' Compare *now-a-days*. —*Abbott, Shakesperian Grammar*, p. 35, 1870.

§ 188. *Forms in -ing.*—In such an expression as—

The candle went out and we were left *darkling*.—*King Lear*.

the last word is no participle of the verb *darkle*, even if such a one exist.

Again, in Cowper—

Dick heard; and tweedling, ogling, brideling,
Turning short round, strutting and *sideling*.

the word *sideling* by no means implies the verb *sidle*, though such a verb might easily grow out of it.

That the verb *grovel* has actually grown out of the supposed participle is shown in a masterly monograph by Dr. Morris, to which the reader is referred.

This Adverbial form in *-ling* or *-lung* is common throughout the German family.

Genitive forms—*blindlings*=*blindly*, German, &c.

Dative forms—*darnungo*=*secretly*, Old Saxon; *backlinga*=*backwards*; *nichtinge*=*by night*, Dutch.

In modern English they are rare, and disguised in form—*headlong*, *middling*, and a few others being formations of the same kind as *darkling* and *groveling*.

In Scotch they are common, chiefly with the form *-ins*—*blindlins*, *backlins*, *darklins*, *middlins*, *scantlins*, *stridelins*, *stowlins*. This *-s* extends even to the adverbs in *-ly*.

The Adverbs of Manner, which in English are formed by the termination *-ly*, Ags. *-lice*, O. E. *-liche*, are in Scotch as in most of the Teutonic dialects, identical with the Adjective; thus *a lood synger*, *hey syngs lood*; *nærr duin*, nearly done; *schui can eisie dui'd*, she can easily do it. *Guid* is an adjective only, the adverb being *weill*. From adjec-

tives in *-lie* we sometimes find adverbs in *-lies*, as if genitive forms, like *once*, *thrice*, *needs*; thus *leyklie*, *leyklies*, *rædilies*, probably; compare *stridlings*, astride, *gruvelings* (also *a-gruif*), prone, *eäblins*, *eäbles* perhaps, *mæbey*, *mæbeys*, mayhap.—Murray, *Dialect of the Southern Counties of Scotland*, p. 226.

In these formations, though the Case is an Oblique one, it must not be supposed to imply a corresponding Nominative. In most of the terminations, *-ng* is like the *-ly* in such words as *man-ly*, Adverbial, or at least Adjectival.

§ 189. This Adverbial use of the Cases of certain Nouns explains those words which, like *toward* and *towards*, *backward* and *backwards*, present them under two forms—one a Genitive; the other either an Accusative or the Dative that has dropped the final *-e*.

PART IV.

SYNTAX.

§ 190. The word *Syntax* is derived from the Greek words *syn* (*with* or *together*) and *taxis* (*arrangement*). It relates to the arrangement or putting together of words. Etymology deals with the forms of single words; Syntax, with the combination of more words than one.

§ 191. The notice of the Compounds of a language leads from Etymology to Syntax; for it is clear that in expressions like *hot-headed* and *horn-blower*, &c., we have something more than an individual word, and, consequently, something which, in some sense, belongs to Syntax. We have *two* words at least. In some cases, as in *midshipman*, &c., we have *three*. We also have them in a state of combination. The combination, however, constitutes but a single word.

It is not always an easy matter to distinguish between two separate words and a Compound; a fact which has already been suggested. A crow is a *black bird*. It is not, however, a *blackbird*. The best criterion is the accent. When the two words are equally accented, the result is a pair of separate words, connected with one another, according to the rules of Syntax: *the crow is a bláck bírd*. When the two words are *un*equally accented the result is a Compound, as *the bláckbird is akin to the thrush*.

§ 192. In etymology we *decline* and *conjugate*; in syntax we *parse*. Parsing is of two kinds; logical and etymological. Logical parsing gives the analysis of sentences

according to their terms and copulas, telling us which is the subject and which the predicate, which the chief, and which the secondary, parts of each. Etymological parsing gives the analysis of sentences according to the parts of speech of which they are composed. It tells us which is the noun, and which the verb, &c. It separates adjectives from substantives, pronouns from adverbs, and the like. It deals with numbers, cases, persons, &c.

§ 193. Speech chiefly consists of (1) commands, (2) questions, and (3) statements. The combination of words by which these are effected is called a proposition. There are, at least, three kinds of propositions; one to express commands, one questions, and one statements.

Propositions which convey commands are called imperative, as *do this, do not delay, walk.*

Propositions which convey questions are called interrogative, as—*what is this? who are you? Is it here?*

Propositions which convey statements are called declaratory,—as *summer is coming, I am here, this is he.*

Sentences like *may you be happy* are called optative, from the Latin word *opto=I wish.* By more than one good authority, they are placed in a class by themselves as a fourth species of proposition. And it cannot be denied that they are expressions of a peculiar character. *Would I could* is also optative, meaning *I wish I could*, or more fully,

I wish
that
I could.

Such being the case, we have two propositions conveyed by three words. There is the omission of the conjunction *that;* and (more remarkable) that of the personal pronoun as well.

Sentences like *how well you look!* convey an exclamation of surprise, and have been called exclamatory. Optative propositions are, to a certain extent, imperative, and to a

certain extent declaratory. In *may you be happy*, change the place of *may* and *you*, and the result is an ordinary assertion, *you may be happy*. On the other hand, *you be happy* is a command. There is no command, however, without a real or supposed wish on the part of the speaker.

Exclamatory propositions are, to a certain extent, interrogative, and to a certain extent declaratory. In *how well you look!* change the place of the essential parts, and the result is an ordinary assertion, *you look well*. Meanwhile, *how* indicates the degree or extent of your well-looking. But it only *indicates* it. The degree itself is undefined; and (as such) the possible object of a question. *How do you look?* is an actual interrogation. These belong to that part of general syntax which is called Collocation.

Besides being imperative, interrogative, or declaratory, propositions are either affirmative or negative—*Summer is early—summer is not early.*

§ 194. In respect to their structure, propositions consist of terms and copulas.

Terms are of two kinds, subjects and predicates.

The subject is the term by which we indicate the person or thing concerning which the statement is made or the question asked. In imperative propositions it denotes the person to whom the command is given. Thus:—*summer is coming—what is this?—make* [*thou*] *haste.*

The predicate is the term by which we express what we declare, ask, or command. There is no subject without its corresponding predicate; no predicate without its corresponding subject; and without both a subject and predicate there is no such thing as a proposition. Without propositions there are no questions, commands, or declarations; and without these, there would scarcely be such a thing as language. The little which there would be would consist merely of exclamations like *oh! ah! pish*, &c.

§ 195. The simplest sentences are those which consist of single simple propositions; as

The sun is shining.
The moon is shining.
The sun is red.
The sun is bright.

Sentences like

The sun and moon are shining;
The sun and moon are shining bright,

are anything but simple; for although, when we consider them merely as sentences, they are both short and clear, they each consist of *two* propositions, as will be stated again.

§ 196. The simplest propositions are those that consist of the simplest terms; as

Fire is burning,
Summer is coming,
Man is mortal,
I am glad,

and the like; wherein the number of words is three—three and no more; one for the subject, one for the predicate, and one for the copula.

§ 197. The shortest propositions are not always the simplest. When each word represents either a term or a copula, their grammatical elements coincide accurately with their logical, as was the case with the preceding examples. When, however, these contain fewer than three words, it is clear that either something must be supplied or that a term and copula are combined in the same word; as is the case with such expressions as

Fire burns,
Summer comes,

where *comes* and *burns* are both predicate and copula at once.

§ 198. The simplest propositions, then, are those that consist of what are called *single-worded* terms. Most terms, however, are *many-worded.* If it were not so, what would

become of those words which, though incapable by themselves of forming a name, are still used for forming a *part* of one—words like *the*, *of*, and the like? Very simple propositions can easily be converted into their opposite; as may be seen by the following operations upon the words

Fire is burning.

1. Prefix the definite article.—*The fire.*
2. Insert an adjective.—*The bright fire.*
3. Add an adverb.—*The very bright fire.*
4. Add a participle, and convert *bright* into its corresponding adverb.—*The very brightly-burning fire.*
5. Introduce a second substantive, showing its relations to the word *fire* by means of a preposition.—*The very brightly-burning fire of wood.*
6. Insert *which* after *fire*, followed by a secondary proposition.—*The very brightly-burning fire which was made this morning of wood.*
7. Add another secondary *proposition* relating to *wood*.—*The very brightly-burning fire which was made this morning out of the wood which was brought from the country.*
8. Add another secondary proposition by means of a conjunction.—*The very brightly-blazing fire which was made this morning out of the wood which was brought from the country, because there was a sale.*

It is clear that processes like this may be carried on *ad infinitum*, so that a sentence of any amount of complexity will be the result. Meanwhile, the predicate may be made as many-worded as the subject. Notwithstanding all this, the primary and fundamental portion of the term is manifestly the word *fire*. To this all the others are subordinate. In like manner, the following lines from the opening of the Paradise Lost give us but a single term, of which the word *fruit* is the fundamental element.

The *fruit*
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden; till one greater Man
Restore us, and regain the blissful seat, &c.

§ 199. In declaratory propositions the subject precedes the predicate. We say *fire is hot*, rather than *hot is fire*.

§ 200. In interrogative propositions the predicate

precedes the subject; as *what is this?* rather than *this is what?*

§ 201. In imperative propositions the name of the subject is usually suppressed; *e. g.* we say, *shut the door*, instead of *shut thou the door.*

Propositions in Logic and in Grammar.

§ 202. Considerable prominence has been given to the word *Proposition.* Propositions do not form the *whole* of either written or spoken language. Nevertheless, they form the greatest and the most important part of it. Nine hundred and ninety-nine thousandths, at the very least, of the ordinary discourse of Mankind consists in them. Every complete sentence contains one at least; many contain more. Indeed, it is scarcely too much to say that where there is no proposition there is no sentence. A few combinations of words, no doubt, are to be found, which fail to deliver a proposition. They are, however, very few. In the so-called Interjections, words like *oh*, *ah*, *pish*, &c., there is no proposition: neither is there a sentence. In broken and incomplete utterances, there is neither a full sentence nor a proposition; and in the case of the Conjunctions, there is and there is not a proposition. But upon this more will appear in the sequel. At present, it is enough to say, that combinations of words which fail to deliver a proposition are extremely rare. As a general rule, discourse consists of propositions, and of nothing but propositions. *Man is mortal; Summer is pleasant; Winter is cold; Life is short; Art is long; Fire is hot; Iron is useful; Bread is cheap*; to which may be added innumerable others, are all propositions. And it may be added, that they are all propositions of one sort, and that of the simplest. They all contain three words, neither more nor less. They all, too, contain a statement or assertion. In the first, for instance, it is asserted of *man* that he is *mortal*; in the second, it is asserted of *summer* that it is *pleasant*, and so on throughout.

§ 203. Propositions are,* *at least*, of three kinds, (1) Declaratory, (2) Interrogative, and (3) Imperative. Such, indeed, is the view that is taken by the *grammarian*. In treatises, however, upon *Logic*, Declaratory Propositions are the only ones recognized; it being expressly stated that Questions and Commands are incapable of constituting Propositions.

§ 204. However much this may be the case in the Art and Science of Reasoning, it is not the case in the Art and Science of Language. Grammar, as has just been stated, not only recognizes, but peremptorily requires three kinds of Propositions. It should be added, however, that the Declaratory ones are of much the most importance; for which reason they will be taken as the type and sample of the others, and be described in full. The structure of these being understood, that of the others is easy: the parts being the same in all.

§ 205. Propositions are divided according to their *Quality*; as may be seen by adding to the ones under notice the word *not*, and writing *man is not mortal*, *summer is not pleasant*, and so on. This gives us the two classes; one of Affirmatives and one of Negatives. Hence, a Declaratory Proposition is often described as a sentence, in which something is either affirmed or denied.

To say *man*——*mortal*, *summer*——*pleasant*, *winter*——*cold*, *life*——*short*, &c., is to combine words to no purpose. They form only *parts* of propositions.

Again to say,——*is mortal*,——*is pleasant*,——*is cold*,——*is short*,——*is long*, &c., is to combine words to no purpose. They form only parts of propositions; conveying no meaning, and requiring the addition of something else in order to complete the sense. If a person use them, we ask the questions *what is mortal? what is pleasant? what is cold?* &c. Something or other must be *mortal*, or *pleasant*,

* Optative and Exclamatory Propositions will but rarely be noticed in the present work.

or *cold*. What this *something* is we wish to know. We wish to know the *something* to which the words *mortal*, *cold*, *warm*, apply.

Again; if we say, *man is*—, *summer is*—, *winter is*—, *life is*—, *art is*—, *fire is*—, &c.; or if we say, *man is not*—, *summer is not*—, *winter is not*—, *life is not*—, &c., we combine words to no purpose. They form only parts, fragments, or rudiments of propositions. We speak, indeed, of *man*, *summer*, &c., but we state nothing concerning them: we say nothing about them. As to whether they are *mortal* or *not mortal*, *cold* or *not cold*, we make no assertion.

§ 206. The object concerning which we make an assertion is called the *Subject*. *Man*, *summer*, *winter*, &c., are Subjects; and we can assert of them that they are *mortal*, or *warm*, or *cold*, &c.; or the contrary.

The assertion made concerning any object, or concerning the subject of our discourse, is called the *Predicate*. *Mortal*, *warm*, *cold*, &c., are Predicates: and we can speak of certain things as *mortal*, *warm*, *cold*, or the contrary.

That part of a proposition which connects the Subject and Predicate is called the *Copula*. If the word *is* stand by itself, the proposition is Affirmative; if it be accompanied by the word *not*, it is Negative.

§ 207. The following words, amongst many others, are capable of forming, by themselves, Subjects:—

man	bow	wealth	ox	pen	atmosphere
mother	fishing-rod	length	ass	ink	firmament
daughter	hunter	fire	bird	virtue	sky
horse	shooter	water	egg	vice	essence
dog	book	soul	winter	apple	truth.

The following words, amongst many others, are capable of forming, by themselves, Predicates:—

good	deep	shooting	hot	fatherlike	moved
great	happy	laughing	cold	bodily	beaten
red	womanly	conquered	strong	essential	sifted
weak	atmospheric	drifted	weak	important	buried.

There are, *at least*, three sorts, or classes of words: (1) those that can, by themselves, form *either* subjects or predicates; (2) those that can, by themselves, form predicates *only*; (3) those that can, by themselves, form copulas. To these must be added a fourth class, consisting of words like *not*, that can convert an affirmative copula into a negative one.

§ 208. The form of proposition which is at once the simplest and the most regular, is that where the number of words and the number of parts coincide; that is, where an affirmative proposition consists of *three* words, and a negative one of *four*. In this case, each part consists of a single word; *e. g.* the subject of one, the predicate of one, the affirmative copula of one, the negative copula of two;—*man is mortal, man is not mortal.*

It is not, however, the usage of language for propositions to take always the simple and regular form exhibited above. Language may be so constructed as to admit of two of the parts of a proposition being included in a single word; and, in reality, most languages are so constructed. Thus—

The copula and predicate may be expressed by a single word. To say *men die*, or *fires burn*, is to make an assertion concerning *men* and *fires*. This assertion is that they *are dying*, or that they *are not dying*; that they *are burning*, or that they *are not burning*. Instead, however, of saying *are dying*, or *are burning*, we say *die*, and *burn*.

The following words, amongst others, are capable of forming, by themselves, both a predicate and a copula, at once:—

eat	teach	shoot	see	sigh	murmur
die	petrify	laugh	hear	hunt	astonish
hunger	impeach	beat	speak	fish	pine.

§ 209. Inasmuch as the copula connects the subject and predicate, it comes between them: *man* is *mortal*. Hence the copula forms the middle part of a proposition. Conse-

quently, the subject and the predicate form the two limits, boundaries, or extremities of a proposition. Now the Latin word for a *limit*, *boundary*, or *extremity*, is *terminus*. Hence the subject and predicate of a proposition are called, in logical and grammatical language, the *terms* of a proposition. The subject is one *term*, the predicate another.

§ 210. The following list of words indicates a fresh series of facts :—

wisely	then	in	once	for	near
justly	to-morrow	over	twice	by	on
slowly	of	through	thrice	with	about, &c.

Not one of these words can form a term by itself; that is, not one of them can be either subject, predicate, or copula, so long as it stands alone. No one says *wisely is good, from is black, man is wisely*.

This, for the present, is sufficient. As we proceed we shall hear of Nouns, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions and Interjections, &c., and the so-called Parts of Speech. When we do this it will be most especially necessary to remember that, in the present English, the Part of Speech to which a word belongs *is determined by the place it takes in the Structure of a Proposition.*

§ 211. *Names and Nouns.*—The word for Noun is, in French, *nom.* It is the Latin *nomen*; which means *name.* Hence, the two words are the same in respect to their derivation. But the word *Name* is a current English word; used by every Englishman who has a name, which means by everybody. *Noun*, on the other hand, is a word used in a limited sense; or mainly, if not exclusively, in Grammar only. This suggests that the two forms may not, in all cases, bear the same meaning; and such is the case. As words of the same origin they are the same. As words of *similar* meaning they are also the same. But, whether they are words of the *same* meaning has now to be considered.

A great deal depends upon this, because the ordinary division of the English and other Grammars runs thus—

Substantives and Adjectives are Nouns; the former a Noun Substantive, the latter a Noun Adjective; a classification which implies that they are both *Names*—one as good a name as the other. Then come the *Pronouns*. These are considered not true Names, but substitutes for them. If so, the Adjective is more of a true Noun, and a better *Name*, than the Pronoun.

Again, between the Verb and the Noun, whether Substantive, Adjective, or Pronoun, there is, always, drawn a wide difference.

As for the Participle, it is a Verb in one respect and Adjective in another. But, if so, how comes the difference between the Verb and Noun to be so decided? for, surely, the Participle graduates into both.

This is manifestly a preface to an objection against this use of the terms.

§ 212. *Names.*—There is more than a million of persons in London, and each of these has a name. There are more than ten thousand towns and villages in England, and each of these has one also. There are more than fifty racehorses at Newmarket, no one of which is without its name.

Of the persons, then, in London, of towns and villages in England, and of the racehorses at Newmarket, every individual has its own designation: *John—Hammersmith—Eclipse*, &c., &c. And as the number of other persons, other towns and villages, and other racehorses, is great, the number of names, in England only, becomes enormous. There is more than a million for the Londoners only. Yet London and Newmarket are only parts of England, and England is only a part of the world in general. Persons, too, and towns, villages, and racehorses are mere fractions of the whole collection of the innumerable somethings, real or imaginary, of the universe. Have all these names? They have and they have not. They have not names in the way that the persons of London, the towns and

villages of England, and the racehorses of Newmarket have. They have not names like *Thomas*, *Hammersmith*, or *Eclipse*. Nevertheless they have all names. The thousands of *Johns*, *Thomases*, *Janes*, and *Marys*, that occupy London, are all *persons*, *men*, *women*, *boys*, *girls*, *children*, as the case may be. The numerous *Hammersmiths*, *Londons*, *Newmarkets*, &c., are all *places*, *towns*, *villages*, *hamlets*, &c., as the case may be. The fifty *Eclipses*, &c., at Newmarket, are all *horses*, *mares*, &c., as the case may be. The *Hammersmiths*, &c., constitute part of an indefinite collection of individual places, towns, or villages; the word *place*, *town*, *village*, being names for the class or collection thus constituted. The *Eclipses*, &c., of Newmarket constitute part of an indefinite collection of individual horses, the word *horse* being a name for the classes to which these *Eclipses*, &c., belong. This leads us to a great twofold division of all names whatsoever; names being either *Individual* or *Common*.

§ 213. An *Individual* name is one which denotes a single object and no more. A *Common* name is one which denotes a whole class of objects.

Thomas is a single and particular individual of the class called *man*: *Julius Cæsar*, a single or particular individual of the class called *conquerors*. Or it may be that we look upon him rather as a *hero*. In that case he is an individual of the class of *heroes*. Whether, however, he be a *conqueror*, a *hero*, or a *man*, he is still *Julius Cæsar*; for this is what he is as an individual, irrespective of the particular class under which it may please the speaker to place him, and independent of any class at all.

Examples of this sort may be given *ad infinitum*. The main point, however, to be remarked, remembered, and reflected on, is the following: *Common* names apply to things of which there may be more than one. *Individual* names apply to things of which there is one and no more.

There are many *towns*, but there is only one *London*; many *men*, but only one *Thomas*; many *conquerors*, but only one *Julius Cæsar*.

§ 214. Individual names are also *proper* names, and there are many good writers who habitually call them so, preferring the term *proper* to either *singular* or *individual*. The reason for this lies in the fact of individual names being *appropriated* or made *proper* to certain single individual objects to which they are exclusively attached.

§ 215. Common names are also called *general*; and there is no objection to the term. It is possible, indeed, that it may be the better one of the two.

§ 216. Individual names are essentially *singular*, and it is a common as well as true statement, that no *individual name can be plural*. A grammarian would say that *no proper name can be plural*. How, then, can we use such expressions as *both the Bostons are important sea-ports*, or, *as long as Mæcœnases abound Maros will be plentiful—Sint Mæcœnates non deerunt, Flacce, Marones?*

The *Boston* in Lincolnshire is a different town from the *Boston* in Massachusetts; so, though the same combination of sounds or letters applies to both, it cannot be said that the same *name* is so applied. The same name is one thing; the same word applied to different objects is another. A name is only so far individual as it applies to some individual object. The two Bostons, however, are different objects.

The case of *Mæcœnas* and *Virgil* is different. Here there are but two individuals; one Mæcœnas, and one Virgil. But the famous Mæcœnas is something more than the particular patron of Virgil. He is the sample, type, or representative of *patrons in general*. Virgil, in like manner, is something more than the particular poet patronized by Mæcœnas. He stands for *poets in general*. Hence, the meaning of the Latin line, and of the English sentence that preceded it, is this:—*As long as there are men like Mæcœnas, there will also*

be men like Virgil. But a man like Mæcænas is a patron, and a man like Virgil a poet. Hence—*As long as there are patrons there will be poets also.*

§ 217. We now come to four new terms, that mutually illustrate each other. They run in pairs: (1 and 2), *Substance* and *Attribute*; (3 and 4), *Abstract* and *Concrete.*

Take (for instance) an orange. It strikes our senses. We see with our *eyes* that it is more or less round, *i. e.* that it is endowed with the *property or quality of roundness.* We see, too, that it is more or less *yellow*, *i. e.* that it is endowed with the *property or quality of yellowness.* We see that it is more or less *smooth*, *i. e.* endowed with the *property or quality of smoothness.* Our eyes tell us all this; the sight being the sense by which our belief as to the properties in question is conveyed to us. They tell a great deal more; but this it is unnecessary to enlarge on.

Then comes the evidence of our other senses.

By our *ears*, we detect a sound if we rub the skin with our fingers.

We *smell* it and find a peculiar and not unpleasant aroma.

We *taste* it and are gratified with a not unpleasant flavour.

We *feel* that it is elastic, or endowed with the attribute of elasticity. We feel, too, that it has a certain figure and size. We feel, too, that it has a certain weight.

On the strength of all this we say that an orange is *round*, *yellow*, *smooth*, *capable of exciting sounds*, *fragrant*, *sapid*, *elastic*, &c.

When we say that an orange is this, we *attribute* to it certain properties, or qualities. What are they? The qualities, or properties, of *roundness*, *yellowness*, *smoothness*, *sonorousness*, *fragrancy*, *sapidity*.

And how do we speak when we say that we do so? It is convenient to begin with saying how we do *not* speak. We do *not* say that an *orange has the property of round*,

yellow, *smooth*, &c. On the contrary, we say that it has the property of *round-ness*, *yellow-ness*, *smooth-ness*, &c.

So much for the attributes of an *orange*; at least, for some of them. The attributes of a *guinea*, a *loaf*, a *man*, a *fish*, or anything else, may be considered in the same way. They are, of course, when taken altogether, different from those of an orange. The principle, however, of considering them is the same.

Let us now suppose that all these attributes are, one by one, taken away, *and replaced by others;* that instead of an orange striking our eyes and sense of touch as round, it strikes them as square, or rhomboid; that it loses its fragrance and becomes fetid; that it sounds like a bell, and tastes like a loaf of bread. Would the object still be an orange? Would it not be something else? This leads to the question of the *essential* attributes or *essences* of things. We need not mind them for the present; but may turn our thoughts in a somewhat different direction.

Divest the orange of all its attributes *without supplying it with new ones.* What will it be then? Take away its original colour without replacing it by any fresh one. Let it lose its softness without becoming hard, its roundness without becoming of any other form. Annihilate its weight, taste, and smell. Let it have no means of appealing to eye, ear, taste, smell, or touch, so that it become, at one and the same time, impalpable, invisible, imperceptible. What will it be then? Will it be anything at all?

What becomes of the attributes? We have seen that they were taken away. What was done with them? They were taken away *separately*, and it is separately that they are put aside. *Roundness and yellowness* no longer go together. Each is in its own place; and that is a place by itself. No link now unites them; the orange in which they met being no more.

But we may unite them afresh; say in the idea of a golden ball, a guinea, a full moon, &c. And we may, also,

separate them, again and again. United, they give the idea of an object clear, palpable, sensible. Separated, or abstracted from those objects, they do nothing of the kind. Yet the mind takes cognizance of them. The idea of the particular attribute of yellowness, abstracted from an orange, is not much more difficult than the idea of the orange *minus* the attribute of yellowness. It is merely a case of difference and remainder; the additions and subtractions being made unconsciously and instinctively.

What becomes of the orange? Is it annihilated by the abstraction of its attributes, one and all? Few are prepared to say *yes* to that question. Few divest themselves of the notion that sensible, and material, objects are nothing more than the combination of certain properties, qualities, and attributes, each and all of which may be removed in such a way as to leave an absolute nothing. We rather imagine that, where there are certain attributes in union, there is a certain link which connects them; a basis, or foundation, which supports them; a basis or foundation different from the attributes themselves, but upon which they rest.

This *something supports* them. This something stands *under* them. This something is the *sub-stance*, or *under-standing*, of objects opposed to, and contrasted with, their *attributes*. Now Concrete terms are the names of Substances; whilst Abstract terms are the names of Attributes; *e. g.* :—

Abstract.		Concrete.
Brightness,		*Sun.*
Heat,		*Fire.*
Light, &c.		*Spark.*
Mortality,	are Attributes of the Substances	*Animal.*
Vitality,		*Man.*
Animality,		*Horse.*
Solidity,		*Wood.*
Resistance, &c.		*Stone.*
Fluidity, &c.		*Water.*

Vice Versâ.

CONCRETE.		ABSTRACT.
The Sun,		*Brightness.*
Moon,	are Substances with the	*Heat.*
Stars, &c.	Attributes	*Warmth.*
Man,		*Mortality.*
Horse, &c.		*Animality.*

§ 218. *Variable and Invariable Names.*—Besides being either Proper or Common, and Abstract or Concrete, names are Invariable or Variable.

Words like *stone*, *tree*, *man*, &c., denote certain objects which constitute a class including an indefinite number of individuals. To any of these the name may apply; but we cannot apply it to an object belonging to a different class. It is nonsense to call a *tree* a *stone*, or a *stone* a *tree*. Each name applies to the individuals of a certain group, and, as it cannot be applied otherwise, it is an *invariable* name.

All names, however, are not invariable. The word *I*, for instance, is *variable*. It changes its meaning with the person speaking. When William says *I*, it means William; when John says *I*, it means John. So, again, with *you*—it denotes the person to whom I happen to be speaking at the moment; but the next moment I may alter its meaning by speaking to some one else. The same applies to *that*, *this*, *these*, and several other words.

If a *mother* say *I*, it means a *mother* and a *female*; if a *father* say *I*, it means a *father* and a *male*. Even if an inanimate object be personified and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker, whoever he may be; but it is not the invariable name of any speaker whatever. Or, it denotes the object spoken of, whatever it may be; but it is not the invariable name of any object whatever. The word *this* means a *table*, when the speaker is talking of *tables*; a *dog*, when he is talking of *dogs*, &c.

§ 219. *Relational and Notional Names.*—Why are Pro-

nouns *Variable*? The answer to this lies in the meaning of the word *Attribute*. An Attribute, as we have seen, is some property that we separate, or *abstract*, from a substance. It may be a permanent or inherent one, like the weight, colour, or form of a material object; or it may be a fundamental or characteristic one, like the power of growth in a vegetable or an animal. But it may, also, be one which has no fixed or permanent character whatever; and may apply to an object only so far as it is in a certain relation to the speaker, or to something spoken about. Thus the word *I*, by which Thomas calls himself when he is speaking to John, means Thomas only so long as Thomas speaks of himself. When he is addressed by John, he is addressed as *thou* or *you*; and, so long as John addresses him, that is his name. It is, of course, his name only so long as John uses it; but it is his name *for the time being*. When Thomas addresses John, the two names change their application, and *I* means Thomas, *thou* John. Again, when, with two oranges lying before me at different distances, I call one *this* and the other *that*, the meaning, import, or application of the two words is reversed when I change their places. Still, they are names *for the time being*.

Now names of this kind depend on the *Relations* of the objects to which they apply; and as *Relations* change, the import of the name changes with them. Hence, they are *Variable* in respect to their application, and *Pronominal* as Parts of Speech.

The permanent *Attributes* of an object are called its *Qualities*. As names they are called *Notional*, as Parts of Speech they are *Substantival*.

Number is a Relation rather than a Quality; and hence the Numerals are Pronouns.

The Pronouns of which the Relations are the most direct and definite are those of the First and Second Person—*I*, *thou*; *we*, *ye*.

The next in order are the Demonstratives, *this* and *that*;

of which the Pronoun of the *Third* Person is merely an applied variety. When we get into the class of the Adjectival Pronouns, the direct character of the Relation is greatly reduced. The word *same* denotes identity; but the name of the object with which the identity is connected may, itself, require explanation: e.g. A. *This is the same as the other.* B. *But what is the other?* A. *The same as that* (or *this*). Still the fundamental attribute is a Relation.

§ 220. Parts of Speech.

The Syntax of a language is always regulated by its Etymology; so that in those languages where the etymological details are numerous, the rules of syntax are also numerous. On the other hand, where the etymology is simple, the syntax is of moderate dimensions.

In English, as has been seen, our etymological forms are few. The adjective is wholly destitute of them: yet it is a part of speech which, in many languages, has at least two genders—often three. In French, for instance, we say *le bon père=the good father;* but *la bonne mère=the good mother.* In Latin *bonus pater=good father; bona mater=good mother; bonum telum=good weapon.* Meanwhile, the plural runs *boni patres, bonæ matres, bona tela.* The Frenchman who said *bon mère* or *bonne père* might be accused of making a false concord; inasmuch as he would join an adjective in one gender to a substantive in another. No Englishman can possibly commit an error of this kind; because in the word *good* there is no change at all, and because, in English, we say *good father, good mother, good thing, good fathers, good mothers,* and *good things* indifferently.

The same applies to the articles. In French there are the forms *un* and *une=a* (or *an*); along with *le, la, les,* meaning *the.* Meanwhile, the German says *der, die, das, einer, eine, eines,* where the Englishman says simply *the* and *a* (or *an*). Of course, then, the details of the syntax of the article must be simpler in English than in German.

This, however, will be shown in detail as we proceed; since the points which the previous remarks suggest are that, as the outward and visible signs of concord, government, &c., are, to a great extent, wanting, the place that a word takes in the structure of propositions is of more than ordinary importance.

Some parts of speech can form terms by themselves. Others can only form *parts* of terms. This distinction should be attended to.

§ 221. *Details.*—The pronoun and the substantive.

The pronoun and the substantive can, *by themselves*, form *either* the subject or the predicate. They are both *names*. But the pronoun is a *convertible*, the substantive an *inconvertible* one.

The adjective and the participle can, *by themselves*, form the predicate of a proposition. The participle differs from the adjective in implying a corresponding verb.

The *finite* verb (for the verb in the infinitive mood is a noun rather than a verb) can form *both* the predicate and the copula.

The adverb can form no term by itself, but can, when associated with a verb, a participle, or an adjective, form *part of one*.

The preposition can form no term by itself; neither can it without *two* terms capable of doing so. It connects the two by *government*.

The conjunction can form no term by itself, neither can it (with a few exceptions) enter *into* a proposition at all. Its presence implies two propositions *between* which it finds place, and which it either connects or disconnects.

The affirmative and negative words *yes* and *no* can, *by themselves*, constitute a proposition. But they always imply, and depend upon, a previous one.

Have you done this? *Yes.*
Have you done this? *No.*

The interjection neither forms nor enters into a proposition.

The article, in respect to its *origin*, is a pronoun; a *numeral* in the case of *an* or *a*; a *demonstrative* in the case of *the*. As an element in the structure of a proposition it must be looked upon as a part of its noun rather than as an independent word. In some languages it actually coalesces with it and forms part of its declension; and in others it coalesces with the proposition which precedes the noun.

§ 222. *The concords.*—Concord is derived from the Latin word *concordia*, and signifies *agreement*.

The word *man* is the name of a male, and, in respect to its gender, is masculine. The word *she* relates to a female, and, in respect to its gender, is feminine. We do not, when speaking of the same person, say I saw the man and *she* saw me; or I saw *him* and *she* saw me. If we do, there is a *discordance* in the matter of gender. On the other,

I saw him and he saw me,
I saw her and she saw me,

are concords; and, as there are more kinds of concords than one, this is called the concord of *gender*.

The other concords will be noticed in their details as we proceed. But a general view of their nature and numbers may be given now.

If I say *I saw* these *man*, or *I saw* this *men*, there is a discord. *This man* and these *men* are the true combinations. This gives us a concord of *number*.

If I say *he is* him, there is a discord of case. The true combination is *he* is *he*. This gives us a concord of *case*.

If I say *I speaks*, there is a discord. What I ought to say is *I speak*. This gives us a concord of *person*. This is peculiar to the verb. So is *we speaks*, which gives us a discord of number; but this has been already noticed under the noun.

If I say *I do this that I* might *gain by it*, or I *did this that I* might *gain by* it, this is a *dis*cord. The right expression is either *I* did *this* that I *might gain by it*, or *I* do *this that* I may gain by it. This gives us a concord of tense. This is not generally recognized as a concord; but it

evidently is one. The recognized concords are four in number; *the* four concords—*i.e.* those of gender, number, case, and person; the latter being limited to the verb, which, on the other hand, has no concord of gender.

There is another kind of concord, which, from having a special and conspicuous name of its own, has not been classed among THE FOUR recognized concords—viz. Apposition—which see under Compound Sentences.

§ 223. *Apposition.*—In expressions like *George, King of England*, we must notice—

1. That the words *King* and *George* are in the same case.

2. That they denote the same object. The word *George* applied to that particular monarch means the same person as the *King* of England; and the words King of England applied to the same monarch mean the same person as *George*.

3. That they explain each other. If we say simply the *King of England*, we do not sufficiently explain ourselves; since we may mean a *Henry*, an *Edward*, or a *William*. And if we say simply *George*, we do not sufficiently explain ourselves; since we may mean any person in the world whose name is *George*. But if we say *George, King of England*, we explain what *king* and what *George* is meant.

Words that thus explain each other, mean the same thing, and are in the same case, may be said to be *placed alongside of each other*, or to be in *apposition*. The Latin word *appositio* means *putting by the side of*. The following are specimens of apposition:—*Solomon, the son of David.*—*Crœsus, King of Lydia.*—*Content, the source of happiness.*—*John's the farmer's wife.*—*Oliver's the spy's evidence.*—*Cæsar, the Roman emperor, invades Britain.*—Here the words *Roman emperor* explain, or define, the word *Cæsar*; and the sentence, filled up, might stand, *Cæsar, that is, the Roman emperor*, &c. Again, the words *Roman emperor* might be wholly ejected; or, if not ejected, they might be thrown into a parenthesis. The practical bearing of this fact is exhibited

by changing the form of the sentence, and inserting the conjunction *and*. In this case, instead of one person, two are spoken of, and the verb *invades* must be changed from the singular to the plural. Now the words *Roman emperor* are said to be in apposition to *Cæsar*. They constitute, not an additional idea, but an explanation of the original one. They are, as it were, *laid alongside* (*appositi*) *of* the word *Cæsar*. Cases of doubtful number, wherein two substantives precede a verb, and wherein it is uncertain whether the verb should be singular or plural, are decided by determining whether the substantives be in apposition or the contrary. No matter how many nouns there may be, so long as it can be shown that they are in apposition, the verb is in the singular number, provided that the main noun is also singular. There is still another concord; but it must be put into logical rather than grammatical phraseology. It is that the *predicate must agree in case* with its subject. It was noticed in § 219.

§ 224. *Government.*—So much for the concords, or for concord in general. It means what its name denotes, *agreement* in certain points between any two words of which number, gender, &c., have been the chief. The effect of all concords is to keep such words in the same grammatical place as they were.

The opposite to concord is *government*, or *regimen*. This puts each word out of two in a *different* place. Thus in *I strike him*, while *I* is in the nominative case, and *strike* in the corresponding person, *him* is in the objective case, and, so being, agrees with neither of them.

The chief forms of government are:

1. Government of a noun by a noun, as the *father's son*.
2. Government of a noun by a verb, as *I strike him*.
3. Government of a noun by a preposition, as *the father of the son; speak to me*.
4. Government of a verb by a conjunction or a relative pronoun, *e.g.*:

He strikes me; as opposed to *if he* strike *me, I shall strike again.*

The man who did this shall die, whoever *he be.* This is generally considered more correct grammar than *the man who did this shall die,* whosoever he *is.*

§ 225. *Caution.*—A great deal of government in the way of grammar is done by the *verb;* and as a general rule, the verb *governs* an objective case. But it is only the *transitive* verb that does so. Still, the transitive verbs are the chief members of their class. Hence the ordinary government of the transitive verb has been identified with that of the verbs in general; and as the transitive verbs govern their noun in the objective case, any instance of any other case being governed by a verb has been treated as exceptional. Whether it is so or not is a matter, *practically*, of small importance, because, in English, all the cases of *substantives*, except the possessive, end alike. Hence, the rule that verbs govern an objective case has been made to imply more than is legitimate. It puts all the cases with the exception of the nominative on the same level. Yet we know that even the possessive case had originally certain verbs that governed it—*he weold middangeardes*=*dominatus est terræ.*

There is confusion here, but it is not this particular form of confusion we are guarding against. The notion that the verb *governs* has unduly extended itself. The verbs *be* and *am* are known as substantive verbs; and it has not only been admitted, but it has been specially taught, that the verbs substantive *govern* a nominative case. Sometimes it is stated in a more general way, that they are followed by the case by which they were preceded. The fact is true enough, but what the reader is especially cautioned against is that the result is not a case of *government* at all. When Milton wrote

If thou beest *he*, &c. &c.,

he would have been wrong in writing

If thou beest *him.*

But the rule which (had he done so) would have been violated is a rule of concord, *not* of government. It is a rule of concord, and a very general one. It is the rule that the *Predicate agrees in case with the Subject.*

§ 226. *Collocation.*

The order or arrangement of the words of a sentence is in English a matter of more than ordinary importance; and it is easy to see why it should be so. In languages, like the Latin, where the inflections are numerous, words like *bonus dominus* or *pulchra filia* may be placed far apart from one another, and so may words like *milites pugnant*, or *pueri ludite*, and thousands of others in similar circumstances. This is because in the terminations *-us*, *-a*, we have certain outward and visible signs of gender, and these show that the words in which they occur agree with one another in that respect. And the same is the case with *-es*, *-i*, *-nt*, and *-ite*, except that the agreement here is in the way of number, and it is number of which these syllables are the signs. But in English, where the adjectives have no signs of anything at all, or, in other words, no inflection, while the remaining parts of speech have but few, no such latitude is admissible. Hence, words which agree with one another must, as a general rule, be kept in one another's neighbourhood.

§ 227. Such are the three chief heads under which the great majority of the rules of syntax may be arranged. There are none of them of an abstruse character; indeed, the class of concords is so thoroughly a matter of common sense that, at the first view, it seems scarcely worth explanation; for it is clear enough that in the concords of number, gender, case, and person, the two words in agreement are really two names of the same object, and such being the case, *must*, in both cases, be of the same gender, number, and the like. This is so simple a matter, that, at the first view, it appears that we want no grammarian to enlarge upon it.

§ 228. Such would, doubtless, be the case if the concords, &c., stood alone, *i.e.* if there was nothing to disturb them.

But this is not the case. The following is a notice, not of all, but only of some of these disturbing influences. They are well known and generally recognised. They have been, to some extent, classified, and some of them have names—old names dating back to the classical time of Greek language; and thus showing that they have belonged to grammar ever since it was first cultivated.

§ 229. *Ellipsis.*—Such a name is *Ellipsis*, signifying 'omission,' 'deficiency,' or 'falling short,' or 'short coming.'

This was bought at *Rundell and Bridge's*, i.e. shop, warehouse, or place of business. I am going *to St. Paul's*, i.e. cathedral.

§ 230. *Pleonasm.*—Such a name is *Pleonasm*, signifying excess.

The king *he* is just.	I saw *her*, the queen.
The men *they* were there.	The king *his* crown.

In the comparative degree we occasionally find, even in good writers, besides the syllable *-er*, the word *more;* as, *the more serener spirit.* Expressions like these are pleonastic, since the word *more* is a superfluity.

In the superlative degree we occasionally find, even in good writers, besides the syllable *-est*, the word *most;* as, *the most straitest sect.* Expressions like these are pleonastic, since the word *most* is a superfluity.

§ 231. *Personification.*—Such a name is Personification, of which the following are instances:

Gold, whose touch seductive leads to crime.
The cities who aspired to liberty.

The unexceptionable forms for these two texts are: 1. gold, the touch *of which*, &c.; 2. the cities *which* aspired, &c.

Still the exceptionable texts can be explained, perhaps excused. We may say that *a city* is what it is on the strength of human individuals that constitute it; and we say *Gold* is treated as a personal agent, like Sin, Death, Virtue and Vice, &c.

§ 232. *Violations* (*real* or *apparent*) *of the concord of number.*—*I have not travelled this twenty years.*—As *this* is

singular, and *twenty years* plural, there is an apparent violation of the concord of number. Still, it is only apparent. The words *twenty years* may be considered to mean, not *twenty separate years taken severally*, but *a number of years amounting to twenty dealt with as a single period.* In this latter case the words *twenty years*, though plural in form, are singular in sense.

These sort of people.—Here *these* is plural, and sort is singular: so that there is a violation (real or apparent) of the concord of number. Still, as the word *sort* implies the existence of more persons than one, the expression is open to the same kind of explanation as the preceding one.

The reason of this confusion of number is clear. There are in all languages certain substantives called Collectives. Of these collectives the word *sixpence* is a good example. It involves two notions: (1) that of *six separate pennies*; (2) that of *six pennies dealt with as a single sum.* In the first case it is plural; since in talking of *six separate pennies* we contemplate a plurality of parts. In the second case it is singular, since in talking of *a single sum* we lose sight of the plurality of parts, and contemplate only the unity of sum that results from them. In all collective substantives there is a mixture of two notions. *Army, parliament, people, mob, gang, set, family*, &c. are collectives.

By remembering that in all languages there is a tendency to *personify*, we can explain many apparent violations of the concord of gender.

By remembering that in all languages there is a certain number of *collective* substantives, we can explain many apparent violations of the concord of * gender.

§ 233. The special details of English syntax now come under notice. They will be arranged according to the several parts of speech. As has been already stated, the place which a word takes in a proposition will determine its place as a

* For *Attraction*, which belongs to the Syntax of Compound Sentences, see § 280, *note*.

part of speech. As a preliminary, however, we must divide propositions into two classes: (1) simple propositions; (2) complex, or compound, propositions.

SIMPLE PROPOSITIONS.

Articles.

§ 234. In the generality of grammars, the definite article *the*, and the indefinite article *an*, are usually the very first parts of speech that are considered. This is exceptionable. So far are they from being essential to language, that, in many dialects, they are wholly wanting. In Latin the words *filius patris* mean equally *the son of the father*, *a son of a father*, *a son of the father*, or *the son of a father*. But, though the Latin language has no article, each and all of the languages derived from it have one. The French has the article *le=the*, and *un=one*. So have the Italian, the Spanish, &c. But the Wallachian is the most remarkable. In Wallachian, or Moldavian, the article *follows* the noun to which it belongs. It also coalesces with it, so that the two form one word. Thus if *om=man*, the combination *om-ul=the man*. In this case it is *post*-positive, or placed after the substantive. This post-position is, by no means, rare. Neither is its amalgamation with the substantive. What occurs in the Wallachian occurs in the Icelandic also. So it does in the Danish, Swedish, Norwegian, and Feroic, derived from it. All this suggests the likelihood of the article being one of those parts of speech which originate during the later rather than the earlier stages of language. It also suggests a manner in which a part of speech, originally non-existent in a language, may be developed. If the Latin be the mother-tongue of the French, &c., and these contain articles, how came those articles there? Though wanting in the old Roman, the materials out of which they might be developed were present. The Latin had the word *unus=one*. It had also the words *ille*, *illa=he* and *she*. Now the French *un*

=*a*=*unus*; the indefinite article having grown out of the numeral. And the French *le*=*ille*; the definite article having grown out of the demonstrative pronoun. Neither was the French process of evolution or development peculiar. The articles of *all* the allied languages arose out of *unus* and *ille*; and, *mutatis mutandis*, the origin of the articles in the languages allied to our own is the same. What is *the* but a word of the same origin with the demonstrative *th-is* or *tha-t?* What is *a* but *an;* and *an* but *án* or *ane*, and *án* or *ane* but *one?* The article, then, in respect to its *history* is a pronoun, but, in respect to its syntax, it is a part of speech by itself. This is because it cannot, like the pronoun, form a term. The article is *incapable of existing, except in conjunction with either a substantive or some other pronoun.*

§ 235. The articles in English are *the*, *an*, *no*, and *every*. More than one competent writer has already suggested that *no* is an article. If so, it must, of course, be considered as different in its construction from the ordinary negative. It has no independent existence. It *has* an existence when coupled with a substantive or another pronoun. It=*not one*, and *none*, in power. The construction of *every* is exactly the construction of *no*. We can say *every man* as we can say *no man*, and *every one* as we can say *no one;* but we cannot say *every* and *no* alone.

§ 236. When two or more substantives, following each other, denote the same object, the article precedes the first only. Thus—we say, *the secretary and treasurer*, when the two offices are held by one person. When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the* (or *a*) *secretary and the* (or *a*) *treasurer*, when the two offices are held by different persons. This rule is much neglected.

§ 237. Before a consonant, *an* becomes *a;* as *an axe*, *a man*. In *adder*, which is properly *nadder*, and in *nag*, which is properly *ag*, there is a *misdivision* (*a nag* for *an ag*, *an adder* for *a nadder*). So, also, in the old glossaries.

Hec auris	a *n*ere	*i. e.* an ear.
hec aquila	a *n*eggle	— an eagle.
hec anguilla	a *n*ele	— an eel.
hec erinaceus	a *n*urchon	— an urchin.
hic comes	a *n*erle	— an earl.
hic senior	a *n*ald man	— an old man.
hic exul	a *n*owtlay	— an outlaw.
hic lutricius	a *n*otyre	— an otter.
hec alba	a *n*awbe	— an aube.
hec amictus	a *n*amyt	— an amice.
hec securis	a *n*ax	— an axe.
hec axis	a *n*axyltre	— an axletree.
hec ancora	a *n*ankyre	— an anchor.

Numerals.

§ 238. The numeral *one* is naturally singular. All the rest are naturally plural. Nevertheless such expressions—*one two* (=*one collection of two*), *two threes* (=*two collections of three*), are legitimate. They are so because the sense of the word is changed. We may talk of several *ones* just as we may talk of several *aces*; and of *one two* just as of *one pair*.

§ 239. Expressions like the *thousandth-and-first* are incorrect. They mean neither one thing nor another: 1001st being expressed by *the thousand-and-first*, and 1000th + 1st being expressed by *the thousandth and the first*. In words of this kind the construction is that of *the king-of-Saxony's army*.

§ 240. It is by no means a matter of indifference whether we say the *two first* or the *first two*. The captains of two different classes at school should be called the *two first boys*. The first and second boys of the same class should be called the *first two boys*.

Pronouns.

§ 241. A Pronoun is a convertible name which can, by itself, form either the subject or the predicate of a proposi-

tion. It agrees with the substantive in this respect, but differs from it in being convertible.

I am he.
This is the man.
What is *that?*

We have seen that as the Pronouns have the fuller inflection, they preceded both the substantive and the adjective when we treated of their etymology. For the same reason they come before them in syntax. Whether we say *feed the horse* or the *horse feeds* is indifferent; inasmuch as, in *substantives* like *horse*, there is no difference between the objective and nominative. Whether we say *a good book* or *good books* is indifferent; inasmuch as, in *adjectives* like *good*, there is no difference between the plural and the singular. Whether we say *feed he* or *feed him* is by no means indifferent; inasmuch as, in *pronouns* like *he*, &c., the objective and the nominative cases differ in form.

Whether we say *this book* or *these books* is by no means indifferent, inasmuch as in *pronouns* like *this*, &c., the plural and the singular numbers differ in form.

§ 242. *You and ye.*—As far as the present English is concerned *you* is a nominative form and *ye* is obsolete. The following passages show that, at one time, the two forms were nearly changing place.

As I have made *ye* one, Lords, one remain,
So I go stronger, *you* more honour gain.—*Henry VIII.* 2.

What gain *you* by forbidding it to teaze *ye?*
It now can neither trouble you nor please *ye.*—*Dryden.*

§ 243. *Pronomen reverentiæ.*—When we say *you* instead of *thou*, it is doubtful whether, in strict language, this is a point of grammar. I imagine that instead of addressing the person we speak to as a single individual, and applying to him a plural pronoun, we treat him as a collection of persons. If so, the practice is other than grammatical. We treat one person as more than one. There is, evidently, some courtesy in this; inasmuch as the practice is very

general. The Germans change, not only the number, but the person, and say (*e. g.*) *sprechen sie Deutsch=speak they German?* rather than either *sprichst du* (*speakest thou*), or *sprechet Ihr* (*speak ye*).

§ 244. *Dativus ethicus.*—In the phrase

Rob me the exchequer.—*Henry IV.*

the *me* is expletive, and is equivalent to *for me*. This is conveniently called the *dativus ethicus*. It occurs more frequently in the Latin than in the English, and more frequently in the Greek than in the Latin.

§ 245. *The reflected personal pronoun.*—In the English language there is no equivalent to the Latin *se*, the German *sich*, and the Scandinavian *sik*, or *sig;* from which it follows that the word *self* is used to a greater extent than would otherwise be the case. *I strike me* is awkward, but not ambiguous. *Thou strikest thee* is awkward, but not ambiguous. *He strikes him* is ambiguous; inasmuch as *him* may mean either the *person who strikes* or some one else. In order to be clear we add the word *self* when the idea is reflective. *He strikes himself* is, at once, idiomatic, and unequivocal. So it is with the plural persons. *We strike us* is awkward, but not ambiguous. *Ye strike you* is the same. *They strike them* is ambiguous. Hence, as a general rule, whenever we use a verb reflectively, we use the word *self* also. The exceptions to this rule are either poetical expressions or imperative moods.

He sat *him* down at a pillar's base.
Sit *thee* down.

§ 246. *Reflective neuters.*—In *I strike me*, the verb *strike* is transitive. In *I fear me*, the verb *fear* is intransitive or neuter; unless indeed *fear* mean *terrify*—which it does not. Here, after a neuter or intransitive verb, the reflective pronoun appears out of place, or as an expletive.

The system of the syntax of the Reflective Pronouns thus formed is developed in different degrees in the diffe-

rent Gothic languages; but in all more than in the English.

Sometimes the construction is equivocal. The place of the reflective is *after* the verb. The place of the governing pronoun is, in the indicative or subjunctive moods, *before* the verb. Hence in expressions like the preceding there is no doubt as to the power of the pronoun. The imperative mood, however, sometimes presents a complication. Here the governing person may *follow* the verb; so that *mount ye*=either *be mounted* or *mount yourselves*. In phrases, then, like this, and in phrases

Busk ye, busk ye, my bonny, bonny bride,
Busk ye, busk ye, my winsome marrow,

the construction is ambiguous. *Ye* may either be a nominative case governing the verb *busk*, or an accusative case governed by it=*yourself*.

The words *his* and *her* are possessive cases, and *not* adjectives; being equivalent to

Mater *ejus*, not mater *sua*.
Pater *ejus*, not pater *suus*.

§ 247. In expressions like *they say*, &c., *they* means *the world at large* or *people in general*. This is the indeterminate use of the pronoun. *One says* is also an indeterminate expression.

It is also indeterminate. It stands for an unexpressed, but understood, *subject*.

Closely connected with the indeterminate sense of *it* is that of *there*, in such expressions as *there is something wrong —there is no one here—there are thieves in the house*. In such expressions *there* stands for an unexpressed, but understood, *predicate*.

In such phrases as *it rains, it snows, it freezes*, it would be hard to say, in express terms, what *it* stands for. Suppose we are asked *what rains? what snows? what freezes?*

—the answer is difficult. We might say *the rain*, *the weather*, *the sky*, or what not? Yet, none of these answers are satisfactory. To say the *rain rains*, *the sky rains*, &c., sounds strange. Yet we all know the meaning of the expression—obscure as it may be in its details. We all know that the word *it* is essential to the sentence; and that if we omitted it and simply said *rains*, the grammar would be faulty. We also know that it is the subject of the proposition.

A curious way of giving precision to this indefinite power of the word *it* is seen in the following list:—

Pluit	. .	raynes	. . Deus meus.
Gelat	. .	freses	. . „ tuus.
Degelat	. .	thowes	. . „ suus.
Ningit	. .	snawes.	. . „ ipsius.
Tonat	. .	thoners	. . „ sanctus.
Grandinat	. .	hayles	. . „ omnipotens.
Fulgurat	. .	lownes	. . „ Creator.

Instead of the true nominative *ye*, we use (with few exceptions) the objective case *you*; as *you speak*, *you two are speaking*. In this case we substitute one case for another.

Instead of the true pronoun of the second person singular, *thou*, we use (with few exceptions) the pronoun of the second person plural, *ye*; and that in the objective rather than the nominative case, *you speak=thou speakest*.

There are very few languages where the pronoun of the second person singular is used, except in solemn discourse. Sometimes that of the second person plural, sometimes that of the third person plural, serves as its substitute.

§ 248. The words *my*, *thy*, *his*, *her*, *its*, *our*, *your*, *their*, in respect to their syntax or construction *to a great extent*, are *cases*, in the same way that the word *father's* is a case. They are this to a great extent, but not wholly.

The words *mine*, *thine*, *ours*, *yours*, *hers*, *theirs*, are adjectives, in the same way that *good* is an adjective.

If the words *his*, *her*, and *its* were not *cases*, such expres-

sions as *his mother*, *her father*, would violate the concord of gender; since *his* is masculine, whilst *mother* is feminine; *her* feminine, whilst *father* is masculine.

This is a discovery of Sir Isaac Newton's is different in sense from *this is a discovery of Sir Isaac Newton.* The latter means *this is how Sir Isaac Newton was discovered:* the former means *of Sir Isaac Newton's discoveries this is one.*

In all such sentences there are *two* substantives: one with which the article agrees, and which is expressed; and one by which the possessive case *s* is governed, and which is omitted, as being understood.

The pronominal possessive cases, *my*, *thy*, &c., are not in *all* respects like the possessive cases of the substantives (*father's*, *mother's*, &c.)

We cannot say *an enemy of my* —, *a notion of thy* —, &c. Yet—

We *can* say *these are good books*, but we cannot, *now*, say *these are mine books.* Hence—

Rule 1.—The adjectival pronouns like *mine*, *thine*, *ours*, &c., are only used when the substantive is *understood;* as *this book is mine*, *i. e. my book.*

Rule 2.—The possessive cases are only used when the substantive is *expressed;* as *this is my book* (not *this is mine book*, nor yet *this book is my*).

§ 249. *Construction of the word* self *in composition with pronouns.*—1. In the words *my-self*, *thy-self*, *our-selves*, *your-selves*, the word *self* (or *selves*) governs the words *my*, *thy*, *our*, *your*, just as in the expression *John's hat* the word *hat* governs the word *John's;* so that *my*, *thy*, are possessive cases.

2. This is not the case with the words *him-self* and *them-selves.* Here the words *self* and *selves* are in apposition with the words *him* and *them* respectively.

3. The word *her-self* is ambiguous; since it is doubtful whether *her* be a possessive or an objective case.

4. The word *it-self* is also, sometimes, ambiguous; since it is doubtful whether it originated in *it-self* or *its-self*.

This inconsistency in the use of the word *self* in composition dates from the earliest stage of our language.

§ 250. The indeterminate pronouns are admirably illustrated by researches into the history of the language. The word *one* in the expression *one says* has nothing to do with the numeral *one*. The numeral *one* was, in Anglo-Saxon, *áne*, and in Latin *unus*. But the indeterminate *one* had no existence in Anglo-Saxon at all; and it was foreign to the soil of England until the battle of Hastings. Hence, common as it is, it is of French origin. The older forms in French were *om* and *homme*, which are neither more nor less than the Latin *homo=man*. So that *one says=man says* or *men say*. Now this is what our Anglo-Saxon ancestors actually said. Before *on* was introduced from France we said *man* or *men*. At the present time the German for *one says* (*on dit*) is *man sagt*. In West-Saxon we find *me*.

Substantives.

§ 251. A substantive is an *inconvertible* name, which can, by *itself*, form either the subject or the predicate of a proposition.

Summer is coming.
This is *gold*.
Gold is *metal*.

It differs from the pronoun in its *in*convertibility.

It differs, too, from the pronoun in its declension, which is simpler. The substantive has only *three* signs of case and number; and, besides this, all the three signs that it has are identical in form—to the *ear*, though not to the *eye*.

The ship's sail.
The ships are sailing.
The ships' sails.

Its syntax from the want of cases is simple. For phrases like *Rundell and Bridge's*, *St. Paul's*, see § 229.

Government of the substantive.—When one governs, or determines the case of another, the noun which is governed is in the possessive case—as the *man's hat, the father's son, the master's house.*

The *order* of the words thus governing and governed by each other gives us almost the only rule without an exception in the English language. The possessive case or the case of the noun governed always precedes, and never follows, the case that governs it. Attention is called to this not only on account of the generality of the rule, but because in the allied language of Germany no such regularity exists. The Germans say *Geschichte Roms* = *History of Rome.*

The meanings of *a man's hat*, &c., and the *hat of a man*, are so closely allied that the preposition *of* has been called the sign of a genitive case. It is not the *sign* of a case at all; but the *substitute* for one.

§ 252. *The Case Absolute.*—It is only from the possessive case that the nominative is distinguishable. It is the same in form as the objective, at least for the *substantive.* In the pronoun there is a difference.

This leads to a question often raised, and perhaps even now not finally answered. In sentences like the following,

The *door* being *open*, the steed was stolen.
The *sun* having *arisen*, the labourers began to work.

In what case are *door* and *sun*, *open* and *arisen*?

To answer this we must frame a similar sentence, and in it substitute a pronoun for the substantive; for, as the pronoun has *two* cases, it will help us to decide the question.

1. *He made the best proverbs of any one*, him *only excepted.*

2. *He made the best proverbs of any one*, he *only excepted.*

Which of these two expressions is correct? This we can decide only by determining in what case nouns standing absolutely in the way that *door*, *sun*, and *him*, (or *he*) now stand, were found in that stage of our language when the

nominative and objective cases were distinguished by separate forms.

In Anglo-Saxon this case was the *dative;* as *up-a-sprungenre sunnan=the sun having arisen.*

In A. S., also, *him* was a dative case, so that the case out of which expressions like the ones in question originated, was dative. Hence of the two phrases, *him excepted,* and *he excepted,* the former is the one which is *historically* correct.

It is also the form which is *logically* correct. Almost all absolute expressions of this kind have reference, more or less direct, to the *cause* of the action denoted. In sentences like *the stable door being open, the horse was stolen,—the sun having arisen, the labourers got up to work,* this idea of either a cause, or a coincidence like a cause, is pretty clear.

Now the practice of language in general teaches us this, *viz.* that where there is no proper instrumental case expressive of cause or agency, the ablative is the case that generally supplies its place, and where there is no ablative, the dative. Hence the Latins had their ablative, the Anglo-Saxons their dative absolute. The genitive absolute in Greek is explicable upon other principles.

In spite, however, both of history and logic, the so-called authorities are in favour of the use of the nominative case in the absolute construction.

The Adjective.

§ 253. An Adjective is a word which can, *by itself,* form the Predicate of a Proposition, but not the Subject.

Fire is *warm,*
but not
Warm is *fire.*

When such an arrangement as the latter occurs (and it does occur in the well-known text, *Great is Diana of the Ephesians*), we have not only the formation of a Subject by the

Adjective, but a transposition of the Predicate. The Adjective is wholly destitute of Inflections ; so that its Syntax is simple in proportion to their paucity.

§ 254. The Adjective generally precedes the Substantive; as a *good man*, not a *man good*. In many other languages the order is reversed. Even in English we may use such expressions as *a man just and good, a woman wise and fair, a hero devoted to his country.*

§ 255. When two objects are compared, the Comparative, when more than two, the Superlative Degree, should be used—*this is the better of the two, but this is the best of all.*

§ 256. The Positive preceded by the word *more* may stand instead of the Comparative. We may say *more wise*, instead of *wiser.*

The Positive preceded by the word *most* may stand instead of the Superlative. We may say *most wise* instead of *wisest.*

§ 257. That they can be used is universally known. Neither is there anything remarkable in their syntax. Common sense tells us what they mean. When, however, do we use the one form, when the other? This depends upon the nature of the Adjective. In general terms, we may say that the object of the circumlocution is to keep the length of the word within certain limits. It is, *probably*, better to say *more fruitful* than *fruitfuller.* It is *certainly* better to say *more pusillanimous* than *pusillanimouser.* But it is doubtful whether this is the only rule to go by. A great many Adjectives (*fruitful* amongst the number) are Compounds, in which case the addition of an *extra* syllable presents an accumulation of subordinate parts, which, to some speakers, may be inconvenient or disagreeable. Thirdly, there is a large number of Adjectives which are of foreign origin. To some of these an English affix *-er* or *-est* would be exceptionable.

§ 258. Thus much, however, may safely be said—

1. That when the word is, at one and the same time,

monosyllabic and English in origin, the forms in *-er* and *-est* are preferable.

2. That when the word is trisyllabic, compound, and of foreign origin, the combinations in *more* and *most* are to be resorted to.

For intermediate cases the writer may consult his own taste. Of dissyllables, the words that end in *-y* are those that, next to our native monosyllables, have the best claim to be inflected—as *holy*, *holier*, *holiest*—*manly*, *manlier*, *manliest*; upon which we may remark, by the way, that they are all Anglo-Saxon.

§ 259. The adjective *like* governs a case, and it is, at present, the only adjective that does so. When we say this is *good for John;* the government proceeds not from the adjective *good*, but from the preposition *for*. The word *like*, however, really governs a case.

Verbs (*Finite*).

§ 260. A *Finite* Verb is a word which can form, by itself, both the Predicate and the Copula of a Proposition, as *Fire burns*.

The Concords of the Finite Verb are those of Number and Person, in Simple Propositions. In Complex Propositions there is a third Concord; that of Mood.

§ 261. *Persons.*—In Latin, and certain other languages, the Pronoun is omitted, it being enough to say—

Voco,	*I call.*	*Vocamus,*	*We call.*
Vocas,	*Thou callest.*	*Vocatis,*	*Ye call.*
Vocat,	*He calls.*	*Vocant,*	*They call.*

In English, however, except in three small classes of words, the subject is always expressed. We cannot say *speakest*, however much the termination *-est* may suffice to show that the word is in the second person. On the contrary, *thou speakest* is the form that must be used.

The three cases where the subject may be omitted are

(1) that of the Imperative Mood, (2) that of the Optative Preterit, and (3) that of the three Impersonals.

In Imperative Propositions, the subject, being the name of the person spoken to, is suppressed without either ambiguity or inconvenience. We may say, *walk thou—hold thou thy tongue*: but we may also say, *walk—hold thy tongue.*

The Preterit *would*, when Optative, or expressive of a wish, can stand by itself, *i.e.* without any personal pronoun to precede it. We may say, *I would I could*: but we may also say, *would I could.*

The three Impersonals are (1) Methinks, (2) Meseems, (3) Me listeth.

In Anglo-Saxon *þincan* signified *think*, whilst *þencan* meant *seem.* Hence, *methinks* and *meseems* mean the same, viz. *it seems*, or *appears*, *to me.* Here *me* is in the condition of the Dative Case, and *it* is suppressed or understood. *Me listeth* means *it pleases me.*

The Personal Pronoun generally precedes the Verb. Expressions like *said I*, or *says he*, instead of, *I said*, or *he said*, are only admitted in very familiar discourse. One verb, however, *always* precedes its pronoun, viz. *quoth*—we always say *quoth he*: never *he quoth.*

The Pronoun of the Second Person is only used in solemn discourse, and by members of the Society of Friends. Instead of *thou speak-est*, we say *you speak.*

§ 262. *Government of Verbs.*—Verbs are of two sorts: (1) Transitive, (2) Intransitive.

In saying *I strike the iron*, the verb *strike* denotes an action. It also does something more: it denotes an action that has an effect upon an object; since the word *iron* is the name of an object, and the word *strike* is the name of an action that affects that object. In this case the *action* may be said to *pass off* from the agent (i.e. *the person who strikes*) to the object (i.e. *the iron*). Verbs expressing action capable of affecting objects are called Transitive Verbs, from the Latin word *transire*=*to pass over.*

In saying *I walk*, the verb *walk* denotes an action. It does not, however, denote an action that has any effect upon any object whatever. The action alone, in its simplest form, is stated to take place. Verbs like *walk* are called *Intransitive*, because *no* action can be said to pass off from them to any object.

Respecting the Government of these two sorts of verbs, there are the two following rules: —

1. Transitive verbs always govern the substantive in the objective case; as *I strike him, he strikes me, they teach us, the man leads the horse*, &c.

2. Intransitive verbs govern no case at all; as *I sleep, I walk, I think*, &c.

The same word has often two meanings, one of which is transitive, and the other intransitive; as, 1. *I move*,— where the verb is intransitive, and denotes the mere act of motion. 2. *I move my limbs*,—where the verb is transitive, and where the action affects a certain object (*my limbs*); or, 1. *I walk*,– where the verb is intransitive, and denotes the mere act of walking. 2. *I walk the horse*,– where the words *I walk* are equivalent to *I cause to walk*, and are also transitive, denoting an action affecting a certain object (*the horse*).

Unless this fact of the same verb having transitive and intransitive meanings be borne in mind, transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

SYNTAX OF THE PARTICIPLE.

§ 263. This follows that of the *Adjective* and *Verb*; for the Participle partakes of the character of both.

A Participle, like an Adjective, is wholly destitute of actual inflection.

A Participle, however, like an Adjective, must be considered in respect to its *virtual* Cases, *virtual* Numbers, and *virtual* Genders.

The Past Participle combines with both *am* and *have*, as *I am called*, *I have spoken*.

§ 264. When preceded by *have*, the Participle is in the Accusative Case and the Neuter Gender. This is explained by what follows.

In phrases like *I have spoken*, *I have slept*, *I have moved*, *I have written*, the verb *have* is in the present tense, whilst *spoken*, *slept*, *moved*, *written*, are past passive participles. Here *have* indicates past time. It indicates past time, even although it be itself in the present tense.

As, however, the natural meaning of the word denotes *possession*, it may naturally be asked how it comes to mean *past time*. To say *I own written a letter*, *I possess written a letter*, *I hold written a letter*, sounds as nonsense; at any rate, it gives no such a meaning as is given by the words *I have written a letter*. Nevertheless, it is very evident that, in order for a person to possess an object, the object must be in existence. We cannot say that a man *owns*, *possesses*, or *holds*, *a written letter*, without also implying that a *letter has been written*.

Now comes the notice of the construction. The participle *written* has the same form for all cases, genders, and numbers; and this conceals the fact of its following the case, gender, and number of the substantive with which it is connected. Add to this the circumstance that the participle has in the present English a peculiar position in the sentence. If we said, *I have a horse ridden*, we should connect the fact of past time with the idea of *possession*, much more clearly than we do in the current phrase, *I have ridden a horse*. The proofs that the view above is the true one are as follows: —

1. In certain languages we find other words besides *have*, expressive of possession, used for the sake of denoting past time: *e. g.* in Spanish the word *tengo*=*I hold*, and in Old High German and Old Saxon the word *eigan*=*to own*. In these tongues, phrases like *I hold ridden*, *I own ridden*=*I have ridden*, are actually existing.

2. In Old High German, Old Saxon, and Anglo-Saxon, we have the order of the participle and substantive occasionally reversed; *e. g.* instead of saying *I have forgotten it, I have chosen him, I have made one*; the phrases run, *I have it forgotten, I have him chosen, I have one made.*

3. In languages where there is a sufficient amount of inflection to exhibit the participle as agreeing in case, number, and gender with the substantive to which it applies, such agreement is exhibited. In the Latin of the Middle Ages we find expressions like *literam scriptam habeo*=*I have a written letter*, or *I have written a letter.*

§ 265. In *I have ridden a horse*, and *I have ridden a mare*, the word *ridden*, although *horse* is masculine, and *mare* is feminine, is in the same gender. Moreover, the word *ridden* is in the *neuter* gender, and, as such, equally different in gender from the two substantives *horse* and *mare.*

Apparently this violates the statement made above, *viz.*, that the participle agrees with the noun in case, number, and *gender.* In reality it does not. Sentences like the one in question are elliptical, the word *thing* being understood: so that *I have written a letter* is equivalent to *I possess a letter as a written thing. I have ridden a horse* is equivalent to *I possess a horse as a ridden thing. I have ridden a mare* is equivalent to *I possess a mare as a ridden thing.*

Hence it is not with the substantive that appears in the sentence, but with the substantive *thing* understood, that the participle agrees. As such it is in the neuter gender.

§ 266. *Syntax of the Verb Substantive in the Present Tense with the Past Participle.*—The Participles *moved, beaten, struck, given*, are Participles of a *past* tense. Hence, *I am moved* should mean, not *I am in the act of being moved*, but *I am a person who has been moved;—he is beaten* should mean, not *he is a person who is in the act of suffering a beating*, but *one who has suffered a beating*: in other words the sense of the combination should be *past*, and not *present.* By a comparison between the English and Latin languages

this anomaly becomes very apparent. The Latin word *motus* is exactly equivalent to the English word *moved*. Each is a Participle of the passive voice, and of the past tense. Besides this, *sum* in Latin equals *I am* in English. Yet, the Latin phrase *motus sum* is equivalent, not to the English combination *I am moved*, but to the combination *I have been moved; i. e.* it has a past and not a present sense. In Greek the difference is plainer still, because in Greek there are two Participles Passive, one for the present, and another for the past tense; *e. g.* τυπτόμενος εἰμὶ (*typtomenos eimi*)=*I am one in the act of undergoing a beating*; τετυμμένος εἰμὶ=*I am one who has undergone a beating.* The reason for this confusion in English lies in the absence of a passive form for the *present.* In Mœso-Gothic there existed the forms *slahada=he is beaten* (*percutitur*, τύπτεται) and *slahanda=they are beaten* (*percutiuntur*, τύπτονται), &c. Now, as long as there was a proper form for the present, like those in Mœso-Gothic, the combinations of the present tense of the Verb Substantive with the Participle Past Passive had the same sense as in Latin and Greek; that is, it indicated past time: *e. g. ga-bundan-s im=I* have been *bound* (not *I* am *bound*), *gibans ist=he* has been *given* (not *is given*), &c. When the passive form, however, was lost, the combination took the sense of a present tense.

Adverbs.—§ 267. Take three words, *e.g. summer is pleasant.* Prefix any such word as *cheerfully, warmly, brightly, mildly.* Ask what sort of sense is made by the combination. The answer will be, that, whether we say *cheerfully summer is pleasant*, or *summer cheerfully is pleasant*, we can only get a meaning by taking the word *cheerfully* along with the word *pleasant*; in other words, that, although we may talk of *cheerful summer*, we cannot talk of *cheerfully summer.*

1. In the first place, they cannot form by themselves the subjects of propositions; since we cannot say, *cheerfully is pleasant*, or *cheerfully is summer.*

2. Neither can they form by themselves the predicates of propositions; since we cannot say *summer is cheerfully.*

3. Nor yet can they form the copulas of propositions: since we cannot say *summer cheerfully pleasant.*

4. Nor yet can they form the copula and predicate at once: we cannot say *summer cheerfully* in the way we say *summer cheers.*

Speaking generally, they cannot constitute *by themselves* any of the parts of a proposition.

Although, however, they cannot do this, they can combine with certain words which *can* constitute some of the parts of a proposition, and so form subordinate parts of subjects and predicates.

The class of words with which words like *cheerfully* combine are the Adjectives. We can say *summer is* cheerfully *pleasant*, *summer is* ardently *hot*, *man is* certainly *mortal*, *John is* tolerably *good*, *James is* exceedingly *bad*, *this is* enormously *big*, *that is* contemptibly *little*, &c.

They also combine with the Participles; as *he is hunting* eagerly, *we are fishing* earnestly, *they are shooting* continually, *the sun is shining* brightly, *the wife is weeping* immoderately, &c.

Every verb contains a Participle. Now, words like *cheerfully* can combine with Verbs. This they do on the strength of the Participle involved—*John eats* heartily, *James drinks* deeply, *he speaks* loudly, *she breathes* difficultly, *he lives* piously, *he died* calmly, *he fears* exceedingly, &c. As it is generally with the Verb that words like *cheerfully* are combined, they are called *Adverbs.*

An Adverb, then, is a word that can enter into the proposition only when combined with an Adjective, a Participle, or a Verb; as—*Man is* certainly *mortal*, *John is* certainly *riding*, *John* certainly *rides.* The following words, along with many others, are Adverbs:—

once	never	badly
now	yet	much
then	here	brightly, &c.

§ 268. In expressions like *the sun shines bright*, the word *bright*, an Adjective, is equivalent in meaning to the Adverb *brightly*. In English there is, with Adjectives, no distinction of gender; if there were, *bright*, and words like it (used adverbially), would be neuters.

Adjectives in the Neuter Gender are, above all other parts of speech, used in an adverbial sense, and that not only in English, but in most other languages.

§ 269. Adverbs are susceptible of the degrees of comparison. This takes place in three manners:—

1. By adding *-er*, or *-est*, to the Adverb; as *bright-ly*, *bright-li-er*, *bright-li-est*; *tight-ly*, *tight-li-er*, *tight-li-est*.

2. By taking the comparative or superlative form of an Adjective, and using it adverbially; as *the sun shines brighter to-day than it did yesterday, and probably it will shine brightest to-morrow.*

3. By prefixing the word *more*; as *the sun shines more brightly than it did yesterday, and will probably shine most brightly to-morrow.*

Of these three methods of denoting the degrees of comparison of Adverbs, the last is most used by the best authorities.

Prepositions.—§ 270. Besides the Adverbs, there is another class of words that can enter into the construction of a proposition only when combined with others. Take the word *to* or *from*, and deal with it in the way that the Adverb *cheerfully* was dealt with.

We cannot make it the subject of a proposition. We cannot say *to is summer*, or *from is summer.*

Neither can we make it the predicate of a proposition. We cannot say *summer is to* or *summer is from.*

Nor yet can it become a copula. We cannot say *summer to pleasant, summer from pleasant.*

Just as little can either *to* or *from* form copula and predicate at once. We cannot say *summer to, summer from*, in the same way that we say *summer cheers.*

In order to admit words like *to* or *from* into a proposition, we must combine them with other words.

Now, words like *to* and *from* will not combine with the same parts of speech as words like *cheerfully* combine with.

1. They will not combine with Adjectives. We cannot say, *summer is from pleasant, summer is to hot.*

2. They will not combine with Participles. We cannot say, *he is hunting from, they are shooting to.*

3. They will not combine with Verbs. We cannot say, *he comes from, he drinks to.*

The class of words with which words like *to* and *from* will combine are the Substantives and Pronouns. We can say, *he comes from London, he comes from the country, he drinks to me, she drinks to him,* &c.

All words like *to* and *from* require a Substantive or a Pronoun to be combined with them.

§ 271. In many languages, where a word like *to* and *from* is combined with a Substantive or Pronoun, the word like *to* and *from* comes first; whilst the Substantive or Pronoun follows after; as *he comes from London*, not *he comes London from.*

Owing to the fact of words like *to* and *from*, when combined with a substantive or pronoun, coming, in many languages, first, they are called *Pre*positions, from the Latin words *præ* (*before*) and *positus* (*placed*), or words *placed first.* In languages where they *follow* the substantive or pronoun, the term preposition is somewhat inapplicable.

A preposition is a word that can enter into a proposition only when combined with a substantive or pronoun; as

John is going to *London.*
James is coming from *London.*

The following words, along with several others, are prepositions—*in, on, of, at, up, by, to, for, from, till, with, through.*

§ 272. Every preposition governs a case; that is, every preposition is followed by a substantive or a pronoun in some case or other.

Complex Sentences.

§ 273. *Syntax of Complex Sentences.*—Sentences consisting of two propositions are called complex. They always contain either a relative pronoun or a conjunction—(1) *The sun* which *shines to-day will shine to-morrow*, (2) *the sun shines, and therefore the day will be fine.*

§ 274. *Relative Pronouns.*—Sometimes the structure of complex sentences is simple. This is the case when the second proposition follows the first, and the two stand apart from each other, in such a way as to be easily separated. If I say the *man is coming who brings the letters*, we know exactly where one proposition ends, and where the other begins. We find, too, that the analysis of the expression is of the easiest. We see that *the man is coming* constitutes one proposition; *who brings the letters*, another. We see that the two actions are denoted, (1) the act of *coming;* (2) the act of *letter-carrying.* We see, too, that, although there are two actions, there is but one agent; for the man *who comes* and the man who *carries the letters* are the same person. Such being the case, the word *who* means *the man*, and *relates* to it; whilst the word *man* explains what is meant by *who*, and *goes before it* as an *antecedent;* for in Latin, *ante=before*, and *cedo=go;* so that *ante-cedent* is *that which goes before.* All this is clear, and may be made clearer by writing the two propositions separately: as

The man is coming;
Who brings the letters.

Here, the separation of the two propositions is complete; so complete, that we may, if we choose, consider that they form two distinct sentences.

To show that *who* means *the man*, we may, if we please, write

The man is coming,
He brings the letters.

Or,

The man is coming,
The man brings the letters.

The result is the same. There are two actions and one agent. Instead, however, of naming the agent twice, we use a word that *relates* to him.

All this is clear. Nevertheless, it is well known that although complex sentences, like the one just given, are easily constructed, they are, by no means, very common in the actual course of language; wherein few persons keep the two propositions separate. On the contrary, they blend them together, and say *the man who brings the letters is coming*. This, although it adds a little to the complexity, ought not to create a difficulty. A little consideration tells us that we may say

1. The man is coming; the man brings the letters; *or*,
2. The man is coming; he brings the letters; *or*,
3. The man is coming; who brings the letters; *or*,
4. The man [who brings the letters] is coming.

The Relative here means the same as the Antecedent, and is only the Antecedent under another form.

§ 275. The Relative and the Antecedent are, of necessity, in the same Gender.

The Relative and Antecedent are, of necessity, in the same Number.

These rules are universal; for they apply not only to the English language, but to all others. Such being the case, their importance becomes manifest. Such, too, being the case, it may be well to devote some time and attention to obtaining a clear view of them. Every Relative has its Antecedent, and every Antecedent its Relative. A Rela-

tive without an Antecedent, or an Antecedent without a Relative, is impossible. The one, indeed, is necessary to the other; so that the words belong to the same class as *father* and *son*, *husband* and *wife*, *ruler* and *subject*, and the like. There would be no such thing as *husbands* if it were not for the *wives*. There would be no such things as *rulers* if it were not for the *subjects over whom they rule*, and *vice versâ*. In like manner an Antecedent without a Relative is no Antecedent at all, and a Relative without an Antecedent is a contradiction in terms.

As the Relative is the Antecedent in another form, it follows that the Gender and Number must be the same; so that the principle of the second and third general rules is explained.

On the other hand, the Relative is *not* necessarily in the same *case* as the Antecedent; *e. g.*

1. John [*who* trusts me] comes here;
2. John [*whom* I trust] comes here;
3. John [*whose* trust is in me] comes here;
4. I trust John [*who* trusts me].

§ 276. The Antecedent may appear in either the Subject or the Predicate.

He steals trash
Who steals my purse.

I punished him
Who stole my purse.

Who steals my purse steals trash.

Contrast with this—

He who fights and runs away
May live to fight another day;
But *he* who is in battle slain
Will never live to fight again.

If it were not, however, for the metre, *he* might be omitted; and the sentence run *who fights and runs away may live*, &c.

§ 277. The Relative is occasionally omitted; *i. e.* we may say *the books I sent for are come*, instead of *the books which I sent for*, &c.

§ 278. The construction of the Relative is by no means easy, and some well-known inaccuracies connected with it are to be found even in our best writers. For instance—each of the following passages is inaccurate.

——— *him* I accuse
The city gates by this has entered.

Coriolanus.

Better leave undone, than by our deeds acquire
Too high a fame when *him* we serve's away.

Antony and Cleopatra.

Here, instead of *him* we should have *he*.

The explanation, however, of the error is, by no means, difficult. There is an Ellipsis. The full forms would be *he whom I accuse has entered the city gates—he whom we serve is away*.

Now Rule 276 has shown that the Antecedent may be omitted; so that we may, if we choose, write *whom I accuse has entered the city gates*, or *whom we serve is away*.

And Rule 277 has shown that the Relative may be omitted; so that we may, if we choose, write *he I accuse has entered*, &c., or, *he we serve is away*.

No rule, however, says that *both* can be dispensed with. Hence, we find that in the instances before us there is a confusion. It is the Relative, which is omitted, whilst, as if by way of compensation, the Antecedent is put in the Relative's case.

§ 279. The following instance is also exceptionable.

——— Satan, than *whom*
None higher sat, thus spake.

Paradise Lost.

Whom ought to be *who*.

By writing sentences like these in full we easily ascertain the true construction.

Satan spake:
None higher sat than Satan* sat.

§ 280. The Syntax of Conjunctions is closely allied, specially to that of Adverbs, Prepositions, Verbs, and Relative Pronouns. In these relations consists a great part of its difficulty; a difficulty of which the general character is easily understood. Whilst other words connect only the parts of the same proposition, Conjunctions connect different propositions. In order to understand how many different kinds of Conjunctions can exist, we must know all the ways in which one proposition may be connected with another. Many propositions are wholly unconnected. Propositions delivered at long intervals, or by different persons, have, for the most part, no relation to each other. In consecutive conversation, however, one statement is connected with another. Thus—

I am pleased,
because
This has happened;
but
I should have been disappointed,
if
It had fallen out otherwise,
and
I think
that
My friends will be more surprised
than
Satisfied with the arrangement.

§ 281. Conjunctions which connect two or more Terms are called Copulative; as *and*.

Conjunctions which connect one of two Terms, but disconnect the other, are called Disjunctive; as *or*.

* This figure of speech is called *Attraction*. There are two names for one object. But they differ in their relation to the context. This difference, however, is merged in their identity of import; and one *attracts* the other.

Disjunctives are either true Disjunctives or Subdisjunctives.

A true Disjunctive separates *things*. When we say *the sun, or the moon is shining*, we separate two different objects, one of which shines by day, the other by night.

Subdisjunctives separate *names*. When we say *Victoria, or the Queen of England, is our sovereign*, we speak of the same object, under different names.

The idea expressed by a Copulative may be strengthened and made clearer by the addition of the words *each*, *both*, *all three*, or the like. We may say *both sun and moon are shining. All three, Venus, Jupiter, and the Dogstar, are visible.* We may also say *sun and moon are both shining —Venus, &c., are, all three, visible.*

The idea expressed by a Disjunctive may be strengthened and made clearer by the addition of *either*. We may say, *either the sun or the moon is shining.*

The idea expressed by a Subdisjunctive may be strengthened and made clearer by the phrase, *in other words*. We may say, *Queen Victoria, in other words, the Queen of England*, &c.

In all these cases the words *both*, &c., *either*, &c., and *in other words*, &c., are no true Conjunctions. They strengthen the Conjunction. The Conjunction, however, exists without them; for the operation of the strengthening words is generally Adverbial.

§ 282. *Or* and *either* have their corresponding Negatives—*nor* and *neither*. *I will either come or send* is right. So is *I will neither come nor send.* But I will *neither come or send* is wrong.

§ 283. When a question is either asked or implied, *whether* takes the place of *either*.

§ 284. Words like *either*, &c., are generally treated as Conjunctions. This, however, they are not. The most that can be said of them is that they form part of certain Conjunctional expressions. They never stand alone.

Meanwhile, the words with which they correspond can, as a general rule, do without them. We say *this or that*, *mine or his*, quite as correctly as *either this or that*, *neither mine nor his*. *Both*, *neither* and *whether*, seem to be both Pronouns and Adverbs. When *either* means *one out of two*, it is a Pronoun. When it means *in the way of an alternative*, it is an Adverb.

§ 285. Conjunctions which denote the dependence of one act on another are Causal, Illative, Final, and Conditional.

Causals give the cause of a given effect.

The day is warm
because
The sun shines.

Illatives give the inference from a given premise.

The sun shines,
therefore
The day is warm.

Finals give the object for which a given action is effected.

I do this
that
You may follow my example.

Conditionals give the conditions on which a given event depends. *The night will be fine if the stars shine.*

§ 286. Copulatives, Disjunctives, and Subdisjunctive Conjunctions must be considered in respect to the *Number* of the Verb with which they come in contact.

Copulatives require the Plural, Disjunctives and Subdisjunctives the Singular, Number.

The concord of persons.—A difficulty that occurs frequently in the Latin language is rare in English. In expressions like *ego et ille*, followed by a verb, there arises a question as to the person in which that verb shall be used. Is it to be in the first person in order to agree with

ego, or in the *third* in order to agree with *ille*? For the sake of laying down a rule upon these and similar points, the classical grammarians arrange the persons (as they do the genders) according to their *dignity*, making the verb agree with the most *worthy*. In respect to persons, the first is more worthy than the second, and the second more worthy than the third. Hence, they said—

Ego et *Balbus sustulimus* manus.
Tu et *Balbus sustulistis* manus.

Now in English, the plural form is the same for all three persons. Hence we say *I and you are friends, you and I are friends, I and he are friends*, &c.; so that, for the practice of language, the question as to the relative dignity of the three persons is a matter of indifference. Nevertheless, it *may* occur even in English. Whenever two or more pronouns of different persons, and of the *singular* number, follow each other *disjunctively*, the question of concord arises. *I or you,—you or he,—he or I.* I believe that, in these cases, the rule is as follows:—

1. Whenever the word *either* or *neither* precedes the pronouns, the verb is in the third person. *Either you or I is in the wrong—neither you nor I is in the wrong.* In this case *either* is a pronoun, and means *one of us two.*

2. Whenever the disjunctive is simple, *i. e.* unaccompanied with the word *either* or *neither*, the verb agrees with the *first* of the two pronouns.

I or *he am* in the wrong.
He or *I is* in the wrong.
Thou or *he art* in the wrong.
He or *thou is* in the wrong.

§ 287. *Conditional Conjunctions.*—Conditional Conjunctions govern the Subjunctive Mood. The chief Conditional is *if*. To say *if the sun shines the day will be clear* is considered inaccurate. The proper expression is, *if the sun shine*, &c.

Although the word *if* is the type and specimen of the Conditional Conjunction, there are several others so closely related to it in meaning as to agree with it in requiring a Subjunctive Mood to follow them.

1. *Except* I be by Silvia in the night,
   There is no music in the nightingale.

2. Let us go and sacrifice to the Lord our God *lest* he *fall* upon us with pestilence.

3. Let him not go *lest* he die.

4. He shall not eat of the holy thing *unless* he *wash* his flesh with water.

5. *Although* my house *be* not so with God.

6. — revenge back on itself recoils.
   Let it. I reck not *so* it *light* well aimed.

7. Seek out his wickedness *till* thou *find* none.

And so on with *before, ere, as long as.*

§ 288. On the other hand, *if* itself is not always conditional, being occasionally equivalent to *since*; in which case it may be followed by an Indicative Mood.

§ 289. *As* follows Adjectives or Adverbs of the Positive Degree, preceded by *so*. *Be so kind as to come here.*

§ 290. *Than* follows Adjectives and Adverbs of the Comparative Degree. *This is sharper than that. I see better to-day than yesterday.*

Than, in respect to its etymology, is neither more nor less than *then*. It is not difficult to see the connection in sense between such sentences as *I like this better than I like that*, and *I like this—then* (*afterwards or next in order*) *I like that.*

Than is sometimes treated as a preposition when it seems to govern a case.

Thou art a girl as much brighter than *her*.
As he is a poet sublimer than *me*.—Prior.

You are a much greater loser than *me*.—Swift.

It is better, however, to treat it as a Conjunction, in which case the Noun which follows it depends upon the

Verb of the antecedent clause. 1. *I like you better than he=I like you better than he likes you.* 2. *I like you better than him=I like you better than I like him.*

§ 291. *But*, in respect to its etymology, is *be-utan=by out.* It is not difficult to see the connection in sense between such sentences as *all but one*, and *all without* (or *except*) one.

But, then, is a Preposition and an Adverb, as well as a Conjunction. Prepositional Construction.—*They all ran away but me*, i. e. *except me.* Conjunctional Construction.—*They all ran away but I*, i. e. *but I did not run away.*

No Conjunction can govern a Case. A word that governs a Case, be it ever so like a Conjunction, is no Conjunction but a Preposition.

§ 292. *Yes* and *No* are, perhaps, words sufficiently peculiar to justify us in treating them as a separate Part of Speech; for it may be observed that, unlike any word hitherto noticed, they constitute a whole Proposition by themselves. *Yes=it is*, while *no=it is not.* At the same time, they depend upon what has preceded, for unless a question has been asked how is an answer to be given? There is nothing to reply to.

§ 293. The Negative follows the Verb unless it be in the Infinitive Mood; in which case it precedes it;—*He spoke not, he moved not, he did not, he could not*; but *not to advance is to retreat*; *he did not speak, he could not move.*

Two Negatives make an Affirmative. *I have not not seen him=I have seen him.*

A question to which no answer can be given is much the same as a Negative. A person who, in extreme perplexity, says *what am I to do?* really means *I know not what to do.* These are called Questions of Appeal.

§ 294. In all questions there is a transposition of the Terms. In *what is this?* the word *what* is the Predicate. Yet it begins the sentence. In *are you at home?* the word *are*, though it begins the sentence, is a *Copula.*

When the Copula precedes the Predicate, the question is categorical, and its answer is *Yes* or *No*.—Question. *Is John at home?* Answer. *Yes* or *no* as the case may be.

When the Predicate precedes the Copula the question is Indefinite, and the answer may be anything whatever. To *where is John?* we may answer *at home, abroad, in the garden, in London, I do not know*, &c., &c.

The Reciprocal Construction.—§ 295. In all sentences containing the statement of a reciprocal or mutual action there are in reality two assertions, one that A. *strikes* (or *loves*) B.; and another that B. *strikes* (or *loves*) A. Hence, if the expression exactly coincided with the fact signified, there would always be two full propositions. This, however, is not the habit of language. Hence arises a more compendious form of expression, giving origin to an ellipsis of a peculiar kind. Phrases like *Eteocles and Polynices killed each other* are elliptic, for *Eteocles and Polynices killed—each the other.* Here the second proposition expands and explains the first, whilst the first supplies the verb to the second; so that each clause is elliptic. The first is without the object, the second without the verb. That the verb must be in the plural number, that one of the nouns must be in the nominative case, and the other in the objective, is self-evident from the structure of the sentence.

This is the syntax. As to the power of the words *each* and *one*, I am not prepared to say that in the common practice of the English language there is any distinction between them. A distinction, however, if it existed, would give precision to our language. Where *two* persons performed a reciprocal action, the expression might be, *one another*; as, *Eteocles and Polynices killed one another.* Where *more than two* persons were engaged on each side of a reciprocal action, the expression might be, *each other*; as, *the ten champions praised each other.* This amount of perspicuity is attained, by different

processes, in the French, Spanish, and Scandinavian languages.

(1.) French.—*Ils* (*i. e.* A. and B.) *se battaient—l'un l'autre. Ils* (A. B. C.) *se battaient—les uns les autres.*

(2.) In Spanish, *uno otro*=*l'un l'autre*, and *unos otros*=*les uns les autres.*

(3.) Danish.—*Hin*ander=the French *l'un l'autre*; whilst *hverandre*=*les uns les autres.*

PART V.

PROSODY.

§ 296. The term *Prosody*, derived from a Greek word (*prosodia*) signifying *accent*, includes not only the doctrines of accent and quantity, but also the rules of metre and versification.

Take the sentence last written, count the syllables, and mark those that are accented.

The tẽrm Prósody, derived from a Greek wórd signifying áccent, ínclúdes nót only the dóctrines of áccent and quántity, but álso the rúles of métre and vérsificátion.

Here the accented syllables are the 2nd, 3rd, 7th, 10th, 11th, 12th, 14th, 16th, &c.; that is, between two accented syllables there are sometimes one, sometimes two, and sometimes no unaccented syllables intervening. In other words, there is no regularity in the recurrence of the accent.

Proceed in the same way with the following lines.

The wáy was lóng, the wind was cóld,
The mínstrel wás infírm and óld.

Here the syllables accented are the 2nd, 4th, 6th, and 8th; that is, every other syllable.—Again, in

At the clóse of the dáy, when the hámlet is still,

the syllables accented are the 3rd, 6th, 9th, and 12th; that is, every third syllable.

Now, the extract where there was no regularity in the recurrence of the accent was prose; and the extracts where

the accent recurred at regular intervals formed metre—*metre being a general term for the recurrence within certain intervals of syllables similarly accented.*

§ 297. *Measures.*—For every accented syllable in the following line, write *a*, and for every unaccented one *x*, so that *a* may stand for an accent, *x* for the absence of one—*The wáy was lóng, the wínd was cóld*—or expressed symbolically, *x a x a x a x a*, where *x* coincides with *the*, *a* with *way*, &c.

§ 298. Determine the length of the line in question.—It is plain that this may be done in two ways. We may either measure by the syllables, and say that the line consists of eight syllables; or by the accents, and say that it consists of four accents. In this latter case we take the accented syllable with its corresponding unaccented one, and, grouping the two together, deal with the pair as one. Now, a group of syllables thus taken together is called a *measure.* In the line in question *the way* (*x a*) is one measure; *was long* (*x a*) another.

In lines like the following the measure is the reverse of the preceding. The accented syllable comes first, the unaccented one follows; the formula being *a x*.

Láy thy bów of peârl apárt,
A'nd thy sílver shining quíver.

The number of dissyllabic measures is necessarily limited to two, expressed by *a x* and *x a* respectively. The number of trisyllabic measures is necessarily limited to three, viz.: *a x x*, *x a x* and *x x a*.

§ 299. *Rhyme.*—Observe, in each of the following couplets, the last syllable of each line. These are said to *rhyme* to each other, or to constitute *rhymes.*

O'er the glad waters of the dark blue sea,
Our thoughts as boundless, and our souls as free;
Far as the breeze can bear, the billows foam,
Survey our empire and behold our home;
These are our realms; no limits to our sway;
Our flag the sceptre all who meet obey.—BYRON.

Syllables may be similar in their sound, and yet fail in furnishing full, true, and perfect rhymes.

I.

The soft-flowing outline that steals from the *eye*
Who threw o'er the surface,—did you or did *I*?

WHITEHEAD.

II.

'Tis with our judgments as our watches; *none*
Go just alike, yet each believes his *own*.—POPE.

III.

Soft o'er the shrouds aërial whispers *breathe*,
That seem'd but zephyrs to the train *beneath*.—POPE.

§ 300. *Analysis of a pair of Rhyming Syllables.*—Let the syllables *told* and *bold* be taken to pieces. Viewed in reference to metre, they consist of three parts or elements: 1. The vowel (*o*); 2. the parts *preceding* the vowel (*t* and *b* respectively); 3. the parts *following* the vowel (*ld*). Now the vowel and the parts following the vowel are alike in both words; but the part preceding the vowel is different in the different words (*told*, *bold*). This difference between the parts preceding the vowel is essential; since, if it were not for this, the two words would be identical, or rather there would be but one word altogether. This is the case with *I* and *eye*. Sound for sound, although different in spelling, the two words are identical, and, consequently, the rhyme is faulty.

Again—compared with the words *bold* and *told*, the words *teeth* and *breeze* have two of the elements necessary to constitute a rhyme. The vowels are alike, whilst the parts preceding the vowels are different, and, as far as these two matters are concerned, the rhyme is a good one, *tee* and *bree*. Notwithstanding this, there is anything rather than a rhyme; since the parts following the vowel, instead of agreeing, differ. *Breathe* and *beneath* are in the same predicament, because the *th* is not sounded alike in the two words.

Again—the words *feel* and *mill* constitute only a false and imperfect rhyme. Sound for sound, the letters *f* and *m* are different. This is as it should be. Also, sound for sound, *l* and *ll* are identical; and this is as it should be also: but *ee* and *i* are different, and this difference spoils the rhyme. *None* and *own* are in the same predicament; since one *o* is sounded as *o* in *note*, and the other as the *u* in *but*.

We have now got the notion of full, true, and perfect rhymes as opposed to false and imperfect ones. For two words to fully, truly, and perfectly rhyme to each other, it is necessary—

1. That the vowel be the same in both.
2. That the parts following the vowel be the same.
3. That the parts preceding the vowel be different.

Beyond this it is necessary that the syllables should be accented. *Sky* and *lie* give good rhymes, but *sky* and merri*ly* bad ones, and *merrily* and *stony* worse.

§ 301. *Varieties of imperfect Rhymes.*—*None* and *own* are better rhymes than *none* and *man*; because there are degrees in the amount to which sounds differ from one another; and the sounds of the *o* in *none* and the *o* in *own* are more alike than the sounds of the *o* in *none* and the *a* in *man*. In like manner *breathe* and *teeth* are nearer to rhymes than *breathe* and *teal*. In imperfect rhymes there are degrees, and some approach the nature of true ones more closely than others.

In matters of rhyme the letter *h*, being no articulate sound, counts as nothing. *High* and *I*, *hair* and *air*, are imperfect rhymes:

> Whose generous children narrow'd not their *hearts*
> With commerce, giv'n alone to arms and *arts*.—Byron.

Words where the letters coincide, but the sounds differ, are only rhymes to the eye. *Breathe* and *beneath* are in this predicament; so also are *cease* and *ease* (*eaze*).

In the fat age of pleasure, wealth, and *ease*,
Sprang the rank weed, and thrived with large *increase*.—POPE.

On the other hand, if the sounds coincide the difference of the letters is unimportant.

Bold in the practice of mistaken *rules*,
Prescribe, apply, and call their masters *fools*.—POPE.

§ 302. Accent is essential to English metre. Rhyme, on the other hand, is only an ornament. Of all the ornaments of English versification it is undoubtedly the most important. Still it is not essential. Metres where there is no rhyme are called Blank Metres.

§ 303. The English measures are as follows:—

1. *a x.—týrant, sílly,* 2. *x a.—presúme, detér,*	Dissyllabic.
3. *a x x.—mérrily, fórtify,* 4. *x a x.—disáble, preferring,* 5. *x x a.—refugée, cavalíer,*	Trisyllabic.

§ 304. *The last measure in a line or verse is indifferent as to its length.*—By referring to the section upon single rhymes, we shall find that the number of syllables is just double the number of accents. Hence, with five accents, there are to each line ten syllables. This is not the case when the rhymes are double, and the last accented syllable has *two* unaccented ones to follow it. With five accents there are to each line *eleven* syllables. In the last measure, however, of any verse, supernumerary unaccented syllables can be admitted without destroying the original character of the measure.

Now in the last pair of couplets in § 305 the original character cf the measure is *x a* throughout, until we get to the words *disséver* and *for éver*; when a change takes place, and the line contains an *extra* syllable. At the first view it seems proper to say that in these last-mentioned cases *x a* is converted into *x a x*. A different view, however, is the more correct one. *Disséver*, and *for éver*, are rather *x a* with

a syllable over. This extra syllable may be expressed by the sign *plus* (+), so that the words in point may be expressed by *x a* +, rather than by *x a x*. It is very clear that a measure whereof the last syllable is accented can only vary from its original character on the side of excess; that is, it can only be altered by the *addition* of fresh syllables.

With the measures *a x*, *a x x*, *x a x*, the case is different. Here a syllable or syllables may be subtracted.

Queén and húntress, cháste and faír,
Nów the sún is laíd to sleép,
Seáted in thy silver chair,
Státe in wónted spléndour keép.
Hésperús invókes thy líght,
Góddess, éxquisítely bríght.—Ben Jonson.

In all these lines the last measure is deficient in a syllable, yet the deficiency is allowable, because each measure is the last one of the line. The formula for expressing *faír*, *sleép*, *chaír*, &c. is not *a*, but rather *a x* followed by the *minus* sign (—), or *a x* —.

A little consideration will show, that *x a* and *x x a* naturally form single, *a x* and *x a x* double, and *a x x* treble rhymes.

§ 305. *Measure.*—Dissyllabic.

Four measures:—

And a gentle consort made he;
And her gentle mind was such,
That she grew a noble lady,
And the people loved her much.
But a trouble weigh'd upon her,
And perplex'd her night and morn
With the burden of an honour
Unto which she was not born.—Tennyson.

Five measures:—

Then methought I heard a hollow sound,
Gath'ring up from all the lower ground.
Narrowing in to where they sat assembled,
Low voluptuous music winding trembled.—*Id.*

Six measures :—

O'n a moúntain, strétch'd beneáth a hoáry willow,
Láy a shépherd swaín, and víew'd the rólling billow.

Seven measures :—

Wé have hád enoúgh of áction ánd of mótion ; wé--
Lét us sweár an oáth, and kéep it, with an équal mínd.
Id.

Eight measures :—

Cômrades, leáve me hére a little, whíle as yét 'tis eárly mórn :
Leáve me hére ; and, whén you wánt me, sóund upón the búgle hórn.
Id.

Accent on the *even* syllables.

Two measures :—

Unheárd, unknówn, | The straíns decáy,
He mákes his móan— | And mélt awáy.

What soúnds were héard ! | Upón a moúntain,
What scénes appéar'd— | Beside a foúntain.

'Twas when the seas were roaring
With hollow blasts of wind,
A damsel lay deploring,
All on a rock reclined.—GAY.

Four measures :—

His aspect and his air imprest
A troubled memory on my breast ;
And long upon my startled ear
Rung his dark courser's hoofs of fear.—BYRON.

Five measures :—

Fond fool ! six feet of earth is all thy store,
And he that seeks for all shall have no more.--BISHOP HALL.

The meeting points the sacred hair dissever
From her fair head for ever and for ever.—POPE.

§ 306. The general term for metres of five accents, with the accent on the even syllables, is Heroic. The first division into which the heroic metres fall is into, *a*. Blank heroics ; *b*. Rhyming heroics.

Blank Heroics.—Blank heroics, or blank verse, as it is generally called, falls into two varieties, determined by the nature of the subject-matter; *a*. Dramatic blank verse; *b*. Narrative blank verse.

Dramatic Blank Verse.—With the exception of the earliest dramas in the language, and some rhyming tragedies written in imitation of the French in the time of Charles II., the works for the English stage consist chiefly of either prose or blank verse. It is in blank verse that most tragedies and many comedies are either wholly or partially written.

Dramatic blank verse not only admits, but calls for supernumerary syllables. In rhyming metres these would constitute double rhymes.

OTHELLO'S SPEECH BEFORE THE SENATORS.

Most potent, grave, and reverend seigniors,
My very noble and approved good *masters*,
That I have ta'en away this old man's *daughter*,
It is most true: true, I have married her:
The very head and front of my of*fending*
Hath this extent, no more.—SHAKESPEAR.

Narrative Blank Verse.—The metre of Paradise Lost, Paradise Regained, Young's Night Thoughts, Cowper's Task, Cowper's Homer, &c.

Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquish'd, rolling in the fiery gulf
Confounded, though immortal.—MILTON.

Here the admission of a supernumerary final syllable is rare; lines of *eleven* syllables like the following being uncommon.

Of sovran power with awful ceremo*ny*.—MILTON.

Six measures:—

He lifted úp his hánd that báck again did stárt.

Seven measures:—

The Lórd descénded fróm abóve, and bówed the heávens most hígh,
And úndernéath his feét he cást the dárkness óf the sky.

STERNHOLD AND HOPKINS.

Eight measures:—

Where vírtue wánts, and více aboúnds, and weálth is bút a baíted hoók
Wherewíth men swállow dówn the báne befóre on dánger dárk they loók.

§ 307. The Three Trisyllabic Measures—Accent on the 1st, 4th, &c., syllables.

Two measures:—

Píbroch o' Dónuil Dhu!
Píbroch o' Dónuil!
Wáke thy shrill voíce anew,
Súmmon Clan Cónnuil.
Cóme away, cóme away,
Hárk to the súmmons!
Cóme in your wár array,
Géntles and cómmons.—

Cóme every híll-plaid, and
Trúe heart that wéars one;
Cóme every steél-blade, and
Stróng hand that beárs one.—
Leáve the deer, leáve the steer,
Leáve nets and bárges:
Cóme with your fíghting-gear,
Broádswords and tárges.

SCOTT.

Three measures:—

Peáce to thee, ísle of the ócean,
Peáce to thy bréezes and billows.—BYRON.

Four measures:—

Wárriors or chiéfs, should the sháft or the swórd
Piérce me in leáding the hóst of the Lórd,
Heéd not the córpse, though a king's in your páth,
Búry your steél in the bósoms of Gáth.—BYRON.

Two measures:—

Besíde her are laíd
Her máttock and spáde—
Alóne she is thére,
Her shoúlders are báre—
Ever alone
She máketh her moán.

TENNYSON.

But vaínly thou wárrest;
For thís is alóne in
Thy pówer to déclare,
That, ín the dím fórest,
Thou heárd'st a low moáning.

COLERIDGE.

The blǻck bands came óver
  The A'lps and their snów;
With Boúrbon, the róver,
  They pássed the broad Pó.

The Boúrbon! the Boúrbon!
  Sans coúntry or hóme,
We 'll fóllow the Boúrbon
  To plúnder old Róme.

BYRON.

Four measures:—

Oh, húsh thee, my bábie, thy síre was a knight,
Thy móther a lády both lóvely and bright:
The woóds and the gléns and the tówers which we seé,
They áll are bélonging, dear bábie, to theé.

One measure:—

As ye sweép
Through the deép.—CAMPBELL.

Two measures:—

In my ráge shall be seén
The revénge of a queén.—ADDISON.

Three measures:—

And the spárkles they flásh from their éyes!

Mixed.

See the snákes, how they reár,
How they híss in the aír,
And the spárkles they flásh from their éyes.—DRYDEN.

Four measures:—

And the king seized a flámbeau with zeál to destróy.—DRYDEN.

§ 308. Lines or verses grouped together constitute stanzas, couplets, triplets, &c. It is only a few of the English metres that are known by fixed names. These are as follows:—

1. *Octosyllabics.*—Butler's Hudibras, Scott's poems, The Giaour, and other poems of Lord Byron—*eight* measures.

The way was long, the wind was cold,
The minstrel was infirm and old;
His haggard cheek and tresses gray
Seem'd to have known a better day;
The harp, his sole remaining joy,
Was carried by an orphan boy,
The last of all the bards was he
That sung of ancient chivalry.—SCOTT.

2. *Octosyllabics.*—Same as the last; except that the rhymes are regularly alternate, and the verses arranged in stanzas.

And on her lover's arm she leant,
  And round her waist she felt it fold,
And far across the hills they went,
  In that new world which now is old:
Across the hills and far away,
  Beyond their utmost purple rim,
And deep into the dying day
  The happy princess follow'd him.—TENNYSON.

3. *Octosyllabic Triplets.*—Three rhymes in succession. Generally arranged as stanzas.

I blest them, and they wander'd on;
I spoke, but answer came there none:
The dull and bitter voice was gone.—TENNYSON.

4. *Blank Verse.*—*Five* dissyllabic measures, with accents on the even syllable, without rhyme.

All these and more came flocking; but with looks
Downcast and damp, yet such wherein appear'd
Obscure some glimpse of joy to have found their chief
Not in despair, to have found themselves not lost
In loss itself.—MILTON.

5. *Heroic Couplets.*—Five measures, as before, with pairs of rhymes.

O'er the glad waters of the dark blue sea,
Our thoughts as boundless, and our souls as free;
Far as the breeze can bear, the billows foam,
Survey our empire and behold our home:
These are our realms; no limits to our sway;
Our flag the sceptre all who meet obey.—BYRON.

6. *Heroic Triplets.*—Five measures, as before. Three rhymes in succession. Arranged in stanzas.

7. *Elegiacs.*—Five measures, as before; with regularly alternate rhymes, and arranged in stanzas.

The curfew tolls the knell of parting day,
  The lowing herds wind slowly o'er the lea,
The ploughman homewards plods his weary way,
  And leaves the world to darkness and to me.—GRAY.

8. *Rhymes Royal.*—Seven lines of heroics, with the last two rhymes in succession, and the first five recurring at intervals.

This Troilus, in gift of curtesie,
  With hauk on hond, and with a huge rout
Of knightes, rode, and did her company,
  Passing all through the valley far about;
  And further would have ridden out of doubt.
Full faine and woe was him to gone so sone;
But turn he must, and it was eke to doen.—CHAUCER.

This metre was common with the writers of the earlier part of Queen Elizabeth's reign. It admits of varieties according to the distribution of the first five rhymes.

9. *Ottava Rima.*—A metre with an Italian name, and borrowed from Italy, where it is used generally for narrative poetry. The Morgante Maggiore of Pulci, the Orlando Innamorato of Bojardo, the Orlando Furioso of Ariosto, the Gierusalemme Liberata of Tasso, are all written in this metre. Besides this, the two chief epics of Spain and Portugal respectively, the Araucana and the Lusiados, are thus composed. Hence it is a form of poetry which is Continental rather than English, and naturalized rather than indigenous. The stanza consists of eight lines of heroics, the six first rhyming alternately, the two last in succession.

Arrived there, a prodigious noise he hears,
  Which suddenly along the forest spread;
Whereat from out his quiver he prepares
  An arrow for his bow, and lifts his head;
And lo! a monstrous herd of swine appears,
  And onward rushes with tempestuous tread,
And to the fountain's brink precisely pours,
So that the giant's join'd by all the boars.—BYRON.

10. *Terza Rima.*—Like the last, borrowed both in name and nature from the Italian, and scarcely yet naturalized in England.

The Spirit of the fervent days of old,
  When words were things that came to pass, and Thought
  Flash'd o'er the future, bidding men behold
Their children's children's doom already brought
  Forth from the abyss of Time which is to be,
  The chaos of events where lie half-wrought
Shapes that must undergo mortality:
  What the great seers of Israel wore within,
  That Spirit was on them and is on me;
And if, Cassandra-like, amidst the din
  Of conflicts, none will hear, or hearing, heed
  This voice from out the Wilderness, the sin
Be theirs, and my own feelings be my meed,
  The only guerdon I have ever known.—BYRON.

11. *Alexandrines.*—Six measures; like the last, generally, perhaps always, with rhyme. The name is said to be taken from the fact that early romances upon the deeds of Alexander of Macedon, of great popularity, were written in this metre. One of the longest poems in the English language is in Alexandrines, viz. Drayton's Poly-olbion.

Ye sácred bárds that tó your hárps' melódious strings
Sung th' áncient héroes' deeds, the mónuméuts of kings;
If, ás those Drúids taúght who képt the Brítish rites,
And dwélt in dárksome gróves, there cóunsellíng with sprítes,
When thése our soúls by deáth our bódies dó forsáke,
They ínstantly again to óther bódies táke,
I cóuld have wísh'd your soúls redóubled ín my breást,
To gíve my vérse applaúse to time's etérnal rést.—DRAYTON.

12. *Spenserian Stanza.*—A stanza consisting of nine lines, the eight first heroics, the last an Alexandrine.

It hath been through all ages ever seen,
That with the prize of arms and chivalrie
The prize of beauty still hath joined been,
And that for reason's special privitie:
For either doth on other much rely.
For he meseems most fit the fair to serve
That can her best defend from villanie;
And she most fit his service doth deserve,
That fairest is, and from her faith will never swerve.

SPENSER.

Childe Harold and other important poems are composed in the Spenserian stanza.

13. *Service Metre.*—Couplets of seven measures. This is the common metre of the Psalm versions. It is also called Common Measure, or Long Measure. In this metre there is always a pause after the fourth measure, and many grammarians consider that with that pause the line ends. According to this view, the service metre does not consist of two long lines with seven measures each; but of four short ones, with four and three measures each alternately. The Psalm versions are printed so as to exhibit this pause or break.

The Lord descended from above, | and bow'd the heavens most high,
And underneath his feet He cast | the darkness of the sky.
On Cherubs and on Seraphim | full royally He rode,
And on the wings of mighty winds | came flying all abroad.

STERNHOLD AND HOPKINS.

In this matter the following rule is convenient. When the last syllable of the fourth measure in the one verse *rhymes* with the corresponding syllable in the other, the long verse should be looked upon as broken up into two short ones; in other words, the couplets should be dealt with as a stanza. Where there is no rhyme except at the seventh measure, the verse should remain undivided. Thus:—

Turn, gentle hermit of the glen, | and guide thy lonely way
To where yon taper cheers the vale | with hospitable ray—

constitute a single couplet of two lines, the number of rhymes being two. But,

Turn, gentle hermit of the dale,
And guide thy lonely way
To where yon taper cheers the vale
With hospitable ray.—GOLDSMITH.

constitute a stanza of four lines, the number of rhymes being four.

14. *Ballad Stanza.*—Service metre broken up in the way just indicated. Goldsmith's Edwin and Angelina, &c., from which the last stanza was an extract.

15. *Poulterer's Measure.*—Alexandrines and Service metre alternately.

§ 309. *Symmetrical Metres.*—Allowing for the indifference of the number of syllables in the last measure, it is evident that in all lines where the measures are dissyllabic the syllables will be a multiple of the accents, *i.e.* they will be *twice* as numerous.

Similarly, in all lines where the measures are trisyllabic, the syllables will also be multiples of the accents, *i.e.* they will be *thrice* as numerous.

Lines of this sort may be called symmetrical.

§ 310. *Unsymmetrical Metres.*—Lines, where the syllables are *not* a multiple of the accents, may be called Unsymmetrical. Occasional specimens of such lines occur (as may be seen from several of the examples already quoted) interspersed amongst others of symmetrical character. Where this occurs the general character of the versification may be considered as symmetrical also.

The case, however, is different where the whole character of the versification is unsymmetrical.

In the yéar since Jésus diéd for mén,
Eighteen húndred yeárs and tén,
Wé were a gállant cómpany,
Ríding o'er lánd and sáiling o'er séa.
O'h! but wé went mérrily!
We fórded the ríver, and clómb the high hill,
Néver our steéds for a dáy stood still.
Whéther we láy in the cáve or the shéd,
Our sleép fell sóft on the hárdest béd;
Whéther we cóuch'd on our róugh capóte,
Or the róugher plánk of our glíding bóat;
Or strétch'd on the beách or our sáddles spréad
As a pillow beneáth the résting héad,
Frésh we wóke upón the mórrow.
A'll our thóughts and wórds had scópe,
Wé had héalth and wé had hópe,
Tóil and trável, bút no sórrow.

These lines are naturally trisyllabic; from any measure of which one of the unaccented syllables may be ejected. Where they are symmetrical they are so by accident. A metrical fiction, that conveniently illustrates their structure, is the doctrine that they are *lines formed upon measure x a x, for which either x x a or a x x may be substituted, and from which either a x or x a may be formed by ejection of either the first or last unaccented syllable.*

§ 311. *Convertible Metres.*—Such a line as

Ere her faithless sons betray'd her

may be read in two ways. We may either lay full stress upon the word *ere*, and read

E're her faithless sons betray'd her;

or we may lay little or no stress upon either *ere* or *her*, reserving the full accentuation for the syllable *faith-* in *faithless*, in which case the reading would be

Ere her faithless sons betray'd her.

Lines of this sort may be called examples of *convertible metres*, since by changing the accent a dissyllabic line may be converted into one partially trisyllabic, and *vice versâ*.

This property of convertibility is explained by the fact of accentuation being *a relative quality*. In the example before us *ere* is sufficiently strongly accented to stand in contrast to *her*, but it is not sufficiently strongly accented to stand upon a par with the *faith-* in *faithless* if decidedly pronounced.

The real character of convertible lines is determined from the character of the lines with which they are associated. That the second mode of reading the line in question is the proper one, may be shown by reference to the stanza wherein it occurs.

Let E'rin remember her days of old,
Ere her faithless sons betray'd her,
When Malachi wore the collar of gold,
Which he won from the proud invader.

Again, such a line as

Fór the glóry I′ have lóst,

although it may be read

For the glóry I′ have lóst,

would be read improperly. The stanza wherein it occurs is essentially dissyllabic (*a x*).

Heéd, oh heèd my fátal stóry!
I′ am Hósier's ínjured ghóst,
Cóme to seék for fame and glóry—
Fór the glory I′ have lóst.

§ 312. *Metrical and Grammatical Combinations.*—Words, or parts of words, that are combined as measures, are words, or parts of words, combined *metrically*, or in *metrical combination*. Syllables combined as words, or words combined as portions of a sentence, are syllables and words *grammatically combined*, or in *grammatical combination*.

The syllables *ere her faith-* form a metrical combination.

The words *her faithless sons* form a grammatical combination.

When the syllables contained in the same measure are also contained in the same construction, the metrical and the grammatical combinations coincide. Such is the case with the line

Remémber | the glóries | of Brían | the Bráve;

where the same division separates both the measure and the subdivisions of the sense, inasmuch as the word *the* is connected with the word *glories* equally in grammar and in metre, in syntax and in prosody. So is *of* with *Brian*, and *the* with *Brave*.

Contrast with this such a line as

Lay vanquished, rolling in the fiery gulf.

Here the metrical division is one thing, the grammatical division another, and there is no coincidence.

Metrical,

Lay ván | quished, róll | ing ín | the fiér | y gúlf.

Grammatical,

Lay vanquished, | rolling |·in the fiery gulf.

The variety which arises in versification from the different degrees of the coincidence and non-coincidence between the metrical and grammatical combinations may be called *Rhythm.*

§ 313. *English Metres and Classical.* — The English metres are based upon *Accent*, the Latin and Greek metres upon *Quantity*. By treating an accented syllable as the equivalent to a long, and an unaccented syllable as the equivalent to a short one, we get a loose kind of analogy, which, from the fact of its having been, to some extent, recognized, requires notice. Subject to this view, the metrical notation for—

The wáy was lóng, the wínd was cóld—
Mérrily, mérrily, shall I live nów—

would be, not—

x a, x a, x a, x a,
a x x, a x x, a x x, a

respectively, but—

⏑ – ⏑ – ⏑ – ⏑ –
– ⏑⏑ – ⏑⏑ – ⏑ –

Again—

As they splásh in the blóod of the slippery streét,

is not—

x x a, x x a, x x a, x x a,

but—

⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ –

From this point of view there is a certain number of Latin and Greek *feet* with their syllables affected in the way of *quantity*, to which there are equivalent English *measures* with their syllables affected in the way of *accent*. Thus if the formula

– ⏑	be a classical,	the formula	*a x*	is an English	*trochee.*
⏑ –	„	„	*x a*	„	*iambus.*
– ⏑ ⏑	„	„	*a x x*	„	*dactyle.*
⏑ – ⏑	„	„	*x a x*	„	*amphibrachys.*
⏑ ⏑ –	„	„	*x x a*	„	*anapæst.*

And so on in respect to the larger groups of similarly affected syllables which constitute whole lines and stanzas; verses like

Cóme to séek for fáme and glóry—
The wáy was lóng, the wind was cold—
Mérrily, mérrily, shall I live nów—
But váinly thou wárrest—
At the clóse of the dáy when the hámlet is stíll—

are (*a*) trochaic; (*b*) iambic; (*c*) dactylic; (*d*) amphibrachych; and (*e*) anapæstic, respectively. And thus, with the exception of the word *amphibrachych* (which I do not remember to have seen), the terms have been used. And on this principle, with the same exception, systems of versification have been classified.

To show, however, that this view is exceptionable, let us compare a so-called English anapæst like—

As they splásh in the blóod of the slippery streét—

with

Δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου.

For the latter line to have the same movement as the former, it must be read thus —

Dekatón men etós to d' epéi Priamóu.

Now we well know that, whatever may be an English scholar's notions of the Greek accents, this is not the way in which he reads Greek anapæsts. In applying Latin names to English metres we can get a 'loose analogy,' but we can get nothing more.

§ 314. *Alliteration of the Anglo-Saxon and other Metres.* In Anglo-Saxon, the metres were, what is called, Alliterative, *i.e.* a certain number of accented initial syllables,

within the space of either a single line or a couplet, began with the same letter: the vowels passing for identical. This system was not only Anglo-Saxon, but Norse as well, and in a less degree, German also.

§ 315. Specimens.

Anglo-Saxon.

OPENING OF BEOWULF. (*Tenth Century.*)

Hwæt we *G*ár-Dena,	Lo! we of-the-Gar-Denes
in *g*ear-dagum,	In the days-of-yore,
þeód-cy̆ninga,	Of the people-kings,
þry̆m ge-frunon—	Glory have-heard—
hú ðа *Æ*þelingas	How the Athelings
*e*llen fremedon	Strength promoted —
oft *Sc*y̆ld *Sc*efing,	Of Scyld Scefing
*sc*eaþen(a) þreátum,	Of enemies to-the-hosts,
*m*onegum *m*ægþum,	To many nations,
*m*eodo-setla of-teáh—	The mead-settles off-drove—
*e*gsode *e*orl—	The earl terrified—
syððan *æ*′rest wearð	Since erst was
*f*eá-sceaft *f*unden;	Fee-ship found—
he þæs *f*rófre ge-bá(d),	He for this prosperous bided,
*w*eóx under *w*olcnum,	Waxed under welkin,
*w*eorð-my̆ndum þáh;	With worth-memorials throve,
oð þæt him *æ*′g-hwly̆c	Till him each
þára *y*mb-sittendra,	Of the around-sitters,
ofer *h*ron-ráde,	Over the whale-road,
*h*ý̆ran scolde,	Hear should,
*g*omban *g*y̆ldan—	Tribute pay—
þæt wæ′s *g*ód cyning.	That was good king.

Middle English.

LANGLAND'S PIERS PLOWMAN. (*Thirteenth Century.*)

In a somer sesun,	Wende I wydene in þis world,
Whon softe was the sonne,	Wondres to here.
I schop me into a schroud,	Bote on a Mayes morwnynge,
A scheep as I were;	On Maluerne heilles,
In habit of a hermite,	Me bifel a ferly,
Vnholy of werkes,	A feyrie, me þouhte;

I was weori of wandringe,
And wente me to reste,
Vndur a brod banke,
Bi a bourne syde;
And as I lay and leonede,
And lokede on the watres,
I slumberde in a slepyng,
Hit sownede so muerie.
þenne gon I meeten
A meruelous sweuene,
þat I was in a Wildernesse;
Wuste I neuer where.
And as I be beo-heold into þe Est,
An-heigh to þe sonne,
I sauh a tour on a toft,
Trizely i-maket,
A deop dale bi-neoþe,
A dungun þer-inne,
With deop deck and derk,
And dredful of siht.

§ 316. Old Saxon of Germany.

Heliand, pp. 12, 13. (*Schmeller's edition.*)

Luc. ii. 8–13.

Tho uuard managun cud,
Obar thesa uuidon uuerold.
Uuardos antfundun,
Thea thar, ehuscalcos,
Uta uuarun,
Ueros an uuahtu,
Uuiggeo gomean,
Fehas aftar felda.
Gisahun finistri an tuue
Telatan an lufte;
Endi quam lioht Godes,
Uuanum thurh thui uuolcan;
Endi thea uuardos thar
Bifeng an them felda.
Sie uurdun an forhtun tho,
Thea man an ira moda.
Gisahun thar mahtigna
Godes Engil cuman;
The im tegegnes sprac.
Het that im thea uuardos—
'Uuiht ne antdredin
Ledes fon them liohta.
Ic scal eu quadhe liobora thing,
Suido uuarlico
Uuilleon seggean.
Cudean craft mikil.
Nu is Krist geboran,
An thesero selbun naht,
Salig barn Godes,

Then it was to many known,
Over this wide world.
The words they discovered,
Those that there, as horse-grooms,
Without were,
Men at watch,
Horses to tend,
Cattle on the field.
They saw the darkness in two
Dissipated in the atmosphere,
And came a light of God
—through the welkin;
And the words there
Caught on the field.
They were in fright then
The men in their mood.
They saw there mighty
God's angel come;
That to them face-to-face spake.
It bade thus them these words—
'Dread not a whit
Of mischief from the light.
I shall to you speak glad things.
Very true;
Say commands;
Show strength great.
Now is Christ born.
In this self-same night;
The blessed child of God,

An thera Davides burg,	In the David's city,
Drohtin the godo.	The Lord the good.
That is mendislo	That is exultation
Manno cunneas,	To the races of men,
Allaro firiho fruma.	Of all men the advancement.
Thar gi ina fidan mugun,	There ye may find him
An Bethlema burg,	In the city of Bethlehem,
Barno rikiost.	The noblest of children.
Hebbiath that te tecna,	Ye have as a token
That ic eu gitellean mag,	That I tell ye
Uuarun uuordun,	True words,
That he thar biuundan ligid,	That he there swathed lieth,
That kind an enera cribbium,	The child in a crib,
Tho he si cuning obar al	Though he be king over all
Erdun endi himiles,	Earth and Heaven,
Endi obar eldeo barn,	And over the sons of men,
Ueroldes ualdand.'	Of the world the Ruler.'

§ 317. Old High German.

Daz hort ih rahhon,	That have I heard relate
Dia werolt rehtwison	The worldwise
Daz sculi der Antichristo	That should the Antichrist
Mit Eliase pâgen.	With Elias struggle.
Der warch ist kiwâfinit;	The traitor is armed;
Denne wirdit untar in	Then becomes between them
Wik arhapan;	War raised.
Khensun sind so kreftee;	The champions are so strong;
Diu kosa ist so mihhil,	The case is so great.
Elias stritit	Elias strives
Pî den euigon lîp;	For the everlasting life,
Will den rehtkernon	Will by the right-doing
Daz rihhi kistarkan:	The kingdom strengthen;
Pidiu scal imo halfan	Therein shall him help
Der himiles kiwaltit.	Who rules heaven,
Der Antichristo stêt	The Antichrist stands
Pî dem altfiante;	By the old Fiend;
Stêt pî demo Satanase;	Stands by Satanas;
Der inan farsenkan scal;	Who shall sink him.
Podiu scal er in der wroksteti	Both shall in fight
Wunt pivallan;	Wounded fall,
Enti in demo sinde	And on that occasion
Sigalos werdan.	Be without victory.

§ 318. Old High German.

Weissobrun Hymn.

Dat chifregin ih mit firahim
Firiuuizzo meista;
Dat ero ni uuas, noh ufhimil,

Noh paum noh pereg,
Ni (sterro) nohheinig,
Noh sunna noh scein.
Noh mana ni liuhta.

That have I heard among men,
Of the fore-wise most,
That erst neither was, nor heaven above,

Nor tree, nor berg,
Nor [star] nor . . .
Nor sun shone.
Nor moon gave light.

§ 319. Old Norse.

THE OLDER EDDA,

Völuspa.

1.

*H*lióðs bið ek allar
*h*elgar kindir,
*m*eiri ok *m*inni,
*m*ögu Heimdallar;
*v*ildu at ek *V*alföðrs
*v*él framtelja?
*f*ornspjöll *f*ira,
þau er ek *f*remst um man.

1.

Silence ask I of all,
Holy children,
Lesser and greater,
Sons of Heimdall;
Wilt thou that I Valfader's
Weal forth-tell?
Fore-spells of men,
They (*whom*) I first mind.

2.

*E*k man *j*ötna
*á*r um borna,
þá er *f*orðum
mik *f*œdda höfðu;
niu man *e*k *h*eima,
níu *í*viðjur,
*m*jötvið *m*œran
fyr *m*old neðan.

2.

I mind of Yotuns
Years ago born,
They (*who*) fore-times
Me fed have:
Nine mind I homes,
Nine * * *
The mid-wood great,
Before the mould nether.

3.

*Á*r var *a*lda
þar er Y*'*mir bygði,
vara *s*andr né *s*ær
né *s*valar unnir,
*j*örð fannsk *æ*va
né *u*pphiminn,
*g*ap var *g*innunga,
en *g*ras hvergi.

3.

Yore was of ages
Then when Ymer built,
Was (*nor*) sand nor sea,
Nor cool waters;
Earth found-its-self never,
Nor up-heaven,
Gaping was yawning,
And grass nowhere.

The following is from Thorlakson's Translation of 'Paradise Lost' :—

MODERN ICELANDIC.

Um fyrsta manns
felda hlyðni
ok átlystíng
af epli forboðnu,
hvaðan óvægr
upp kom dauði,
Edens missir,
ok allt böl manna;
Þartil annarr einn,
ærði maðr,
aptr fær
oss viðreista,
ok afrekar nýan
oss til handa
fullsælustað
fögrum sigri;

Sýng þú, Menta-
móðir himneska!
þú sem Hórebs fyrr
á huldum toppi,
eða Sínaí,
sauðaverði
innblèst fræðanda
útvalit sæði,
hve alheimr skópst
af alls samblandi;
Eða lysti þik
lángtum heldr
at Zíons hæð
ok Síloa brunni,
sem framstreymdi
hjá Frètt guðligri, &c.

Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the Heavens and Earth
Rose out of Chaos: or if Sion's hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God, &c.

§ 320. SWEDISH (*Present Century.*)

FROM TEGNÉR—FRITHIOF'S SAGA.

1.

Sitter i högen,
högättad hofding;
slagsvärd vid sidan
skölden på arm
Gångaren gode
gnäggar derinne
skrapar med gullhof
grundmurad graf.

1.

Sits on high,
High-ancestered, noble;
Sword-guard by side,
Shield on arm.
Steed good
Neighs therein;
Scrapes with gold hoof
Turf-raised grave.

2.	2.
Nu rider rike	Now rides rich
Ring öfver Bifrost	Ring over Bifrost (*The rainbow*)
svigtar för bördan	Sways for the burthen
bågiga bron.	The bowlike bridge.
Upp springa Vallhalls	Up spring Valhalla's
hvalfdörrar vida;	Valve-doors wide
Asarnas händer	The Asas hands
hänga in hans.	Hang on his.

It is in the Icelandic, Scandinavian, or Norse where the Alliterative Metres are the commonest; and next to the Norse, the Anglo-Saxon. In the High German they are, comparatively, rare.

ADDENDUM (*omitted in p.* 19).

Now we should praise
Heaven's-kingdom's guardian,
The might of the Lord,
And his mood-thought;
The glory-father of works;
As he, of wonder each,
Everlasting Lord,
Erst established:
He erst shaped,
For earth's bairns,
Heaven to roof;
Holy shaper.
Then mid-earth,
Mankind's home,
Everlasting Lord,
After formed,
For the homes of men,
Lord Almighty.

ERRATUM.

Page 4, § 11, *for* 'Mamertinus' *read* 'Eumenius.'

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HANDBOOK

OF THE

ENGLISH LANGUAGE

FOR THE USE OF

STUDENTS OF THE UNIVERSITIES AND THE HIGHER

CLASSES OF SCHOOLS

BY

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PREFACE.

My first work on the structure of the English Language, and the allied subjects, such as its history, dialects, and its place in the Indo-European family, was published in 1841. These were questions that, in the main, were held to be important because they were introductory to others of a higher kind; i.e. the study of Comparative Philology, in general.

This, however, is an object which may be put forth too exclusively. Nor does it apply to the English Language in particular. It is the case with every other language in the world, provided only that it be the native language of the student. Every other language he has to learn; and, when he has learned it, it is never so familiar to him as his own. If he learn it from books, many (perhaps most) of the rules are of artificial character. But, in the mother-tongue, the necessary materials present themselves spontaneously, and the study of principles can be pursued without any secondary object to distract the thought or divide the process between the memory and the reflective powers.

A doctrine of this kind, as a reason for the study

of one's mother-tongue, when pressed either too strongly or unseasonably, invests even such an important language as the English with the character of a mere disciplinal study; or, at least, that of a preparatory study in which the language itself plays but a secondary part. There are times, however, when recommendations of this kind are not without their use. Say what we may, every man in England knows a great deal about the English Language (perhaps more than he knows about anything else), and all this knowledge he has got without an effort. If he can read, he has had to be taught spelling; and with this he may, not unnaturally, think that he should be satisfied. At any rate, he knows that he can read English with pleasure to himself, and write it with average accuracy; and that others can carry the use of it to the highest degree of excellence, both in writing and in speaking, with little or no theoretical knowledge of its structure.

The time, however, for a reason being required for the study of English has gone by: and with it has gone by the necessity of a good deal of preliminary information which thirty or forty years ago was, by no means, generally diffused. At present, illustrations of the dialects of the Thames and Tweed may be taken from those of the Indus and Ganges, without any preliminary notice of the relations between the Sanskrit and the German, simply because the affinities of the German family are known. Writers of the Middle English may be studied in adequate Reading Books, or in well-edited texts which replace the limited supplies of the Roxburghe Club publications, and the similar *œuvres de luxe* of the

last generation. Instead of indistinct and perfunctory renderings of passages from the Old English, we parse and construe with as scrupulous a sense of responsibility as we have in Latin and Greek—and in all this there is progress and improvement.

The present work is one of three; the smaller one being a more elementary, the larger a more expanded form of it. I find it difficult to say whether, between the three, I have done most in the way of re-writing or most in that of retrenchment. It is certain that a great deal has been done in both ways. The general character, however, of the earlier editions has been preserved.

There has, of late, been progress and improvement. Yet, it is doubtful whether the progress has been uniform throughout. It by no means follows, that because one part of a field is cultivated with success, the other is not neglected. It is the opinion of the present writer that within the last ten or fifteen years, two tendencies have been prevalent. One is the somewhat overhasty promulgation of doctrines which, though certainly what we may call *advanced*, have either not been sufficiently verified or, else, not sufficiently limited and defined in their application. The other is the accumulation of particular details to the neglect of general principles. This is what is sure to happen whenever any department of investigation makes a sudden progress; and that the rule in English Philology has been one of progress no one can doubt. Still less can anyone doubt that it has been rapid. With this promulgation of general rules, and accumulation of instances, the present writer thinks that the processes

of verification and classification have not gone *pari passu*. Arrangement, however, or classification is the very essence of special Grammar; and the exact measurement and limitation of the extent of a rule or law, that of Comparative Philology.

The present work is called a 'Handbook of the Language.' Be it so. To say nothing about what a student may get for himself from the direct study of our older writers—and this is, in reality, the only knowledge that he can call his own—it is mere trifling to induce him to believe that he can get anything of much value from one book only—albeit it may call itself a *Handbook*. There are many *Handbooks*—though under different names—and of these no one is all-sufficient. There are four writers, at least, whose works are simply necessities to anyone who seeks an adequate notion of what the English language really is. There is something of course, in the present work which is found in none of them; otherwise it would not have been published. · It is certain, however, that, whether we take the writings of Dr. Morris, Dr. Murray, Professor March, or Dr. Abbott, there is something to be found in one of them that is not to be found in the others; something, moreover, which no one can well do without. The English is in no sense whatever *lingua unius libri*.

The First Part, treating as it does of the introduction, diffusion, and Continental origin of our language, is purely historical. Nevertheless, there are whole chapters wherein the criticism is that of the grammarian rather than the historian. There are many reasons

why this should be the case. Most languages have more stages, and most languages have more dialects than one. In its earlier form the English had as many inflections as the present German: in its existing form it has fewer than the French. Again, there are in English three well-marked dialects; and two of these may probably be traced to two distinct parts of Germany. The investigation, however, is by no means simple; and, if properly pursued, requires not only the testimony of the historian and the geographer as to the time and place to which such or such a form of speech is to be assigned, but, also, the internal evidence that is supplied by the language itself. Where the external testimony is ample and adequate, this reference to the language may be neglected. But in English it is absolutely indispensable; more so, perhaps, than in any other language: and the reason is manifest. The history of the centuries during which the English from the Continent displaced the original British of our island is lamentably obscure. Hence, the comparison of certain dialects of England and those of Germany, with which they are considered to correspond, becomes necessary; and, what is wanting in proper historical testimony, must be sought for in the domain and by the methods of the philologist.

Of the passages relating to either the Angles, the Saxons, or any other German population with which the early history of the English Language can reasonably be connected, I have given all that either convey, or suggest, any definite information; beginning with Tacitus and ending with Procopius. What they tell us explicitly is

very little. If anything of value can be got from them, it must be done by inference; and inference only. The inferences, however, from the Greek and Latin writers for the times under notice, whether rightly or wrongly drawn, rest on the unexceptionable evidence of writers either cotemporary or nearly so, and of writers with ample sources of information. But with the Sixth Century the assurance of a firm foundation ends.

The evidence of Beda I have treated in a reverential spirit. He writes in the middle of the Eighth Century, upon events which took place between the middle of the Fifth and Sixth. With the exception of Gildas, Constantius, and Orosius, whose texts are as accessible to us as they were to him, he quotes no authorities. I am willing, however, to believe that where he gives names, dates, and special events, he is following some account, or belief, which had a foundation in fact. I neither affirm nor deny the reality of his Ceawlins, his Cenrics, and his Hengists. Each stands or falls by the special narrative of his actions. But what I emphatically deny is the value of Beda's evidence on the negative doctrine, that there were not only intruders of German blood, who did on British soil what they are said to have done, but that they were the *first* of their countrymen who did it. The bearing of this distinction is evident. That the English language is German is beyond doubt; and it may be added that (so little is there any British admixture in it) it is just as German as if we had found it in Westphalia, or as if Britain, when Germanized, were an uninhabited island. If there is any exaggeration in this, it is of small account.

What it means is simply that, if our German, or our British blood, is to be measured by our language, we are Germans as purely and simply as any in Germany. There are those who believe this. There are those who believe just the contrary. There are those who are in no hurry to form an opinion on the question. But with all of them, one point is of great importance; viz. the *rate* at which the intrusive German element established itself. The longer the time allowed for it the more gradual will be its operation, and the greater the chances of admixture of German and British blood. The shorter the time so allotted the greater becomes the necessity of some sharp and short *coup de main*, either by the extermination of the original British, or the driving them up into the mountains of Wales, so as to create a *vacuum* in England for the displacement, rather than the amalgamation, of the superseded British. The shortening, then, of the time is little more than another name for the rapidity and violence of the change. This Beda's account favours; and Beda's account, no matter why, is very generally favoured by others. Now Beda makes the German intrusions in Britain begin within a year or two of A.D. 450; while the panegyrist, Eumenius, addressing the Imperial rival of Carausius, tells us of *Franks* in England so early as A.D. 297. This difference between the times allowed for the English language to extend itself is considerable. All that the present writer pretends to give is the evidence. The report upon it he leaves to the reader. The greater portion of it applies to the Saxons of Gaul; of whom,

although we know but little, we know more than we do of those of Britain. It is submitted, then, that such being the case, we have had no better basis for our inference than the analogy of the Litus Saxonicum * of Gaul.

To the respective meanings of the terms *Angle* and *Saxon*, unusual space is devoted; the result being that the difference between the Saxon of the Southern, and the Angle of the Northern counties of England, whether great or little (for no opinion is given as to the absolute amount of it), was greater than that between the Saxon and the Frank.

Little good, however, in the investigation of this question comes from either comparisons or contrasts between the Saxons and the Franks unless we recognize distinctions between Franks themselves; i.e. between those of the Upper Rhine, those of the Alemannic frontier (or those of Franche Compté), and those on the very mouth of the Rhine, and on the frontier of the

* There is no such name as *Litus Saxonicum* in Britain. The South and South-eastern coast of Britain was not a *Litus*, but a *Limes*, i.e. *Limes Saxonicus*—wholly or in part. The *Litus Saxonicum* was the coast of Gaul; and on this *Litus* there was a *Limes*, differing from the *Limes Saxonicus* in being called by the Latinized German term *Marca*. In this we have evidence of a German element on the *Litus Saxonicum* sufficient to effect the adoption of a German military term. But the *March* itself was not German, i.e. not held by Marchmen of the German denomination. The *Limes Saxonicus* of Britain is, in Gaul, the *Marca Dalmata in Litore Saxonico*. Whatever may be said in favour of the *Limes Saxonicus* meaning a district that had to be defended against the Saxons, rather than one occupied by them, it is certain that the nearest illustration that applies to the interpretation of the term *Saxonicus* makes against it. The *Dalmata Marca* was, probably, a March on which the German element preponderated. It was certainly *not* a March for the purpose of repelling either buccaneers, or invaders, from Dalmatia.

Saxons and Chamavi, between which the difference may have been considerable. To this frontier belong the Franks described by Julian, the Franks of the Salian denomination, i.e. the Franks that have the best claim to be considered as the German allies of Carausius, and the likeliest of all the Germans to have been described under different names according to the country of the historian. Now we have seen that '*Saxon*' was not a term of the Western Empire; and that enemies who in Italy would be *Franks*, would be in Constantinople *Saxons*. The strangeness of this latter denomination to the Romans of the Western Empire has not, hitherto, been insisted on. In the present work it may possibly be pressed too strongly. At any rate, it makes the difference between a *Salian* Frank and a Saxon of the Lower Rhine little more than nominal. The Frank dialects of which we have specimens (for of the Salian we have none) in nowise contravene this view. On the other hand, however, the Westsaxon of Britain and the Old Saxon of Westphalia, for which we *have* specimens, have long been known to be nearly identical; and we must remember that it is between Westphalia and the Gallic Litus Saxonicum that both the Franks and the Saxons of Julian present themselves.

Now, whether we trace the Frank or the Saxon to what we may call his proper occupancy in Germany, we can never trace him beyond the Delta of the Rhine; or to soil exclusively German. The Saxon, during the Fourth and Fifth Centuries, may be found on both Gallic and British waters; and on reasonable

grounds, may be assumed to have settled in certain parts of Gaul and Britain; but it is always on the Roman frontier, and, always, in contact with Roman civilization.

The evidence, however, on the strength of which we connect their dialect with that of the German of Westphalia is unexceptionable. As early as the Ninth Century we have specimens of both the Saxon of the Saxon parts of England, or Wessex, and the Saxon of Westphalia, the typically Saxon part of Germany; and that they are little more than dialects of the same language has long been recognized. But it is only with the English of the Westsaxon parts of England that this close similarity on the part of the Westphalian dialect holds good.

The character of the Angle districts is more obscure; and the evidence of a widely different character. To set against the numerous notices of the Saxons between the first one by Julian, and the statement of Prosper Tiro that A.D. 441 the '*Britains were brought under the government of the Saxons*,' we have not so much as a single instance of the use of the word *Angle*. Nor have we one for the times anterior to the Saxons of Julian except that of Ptolemy, many years before. For those after the date of Prosper Tiro, we have none earlier than that of Procopius; in other words, we have only two for nearly 300 years; or none during the time when the Saxons are mentioned—i.e. no concurrent mention of the two denominations. Nor have we any specimens of any German dialect of the Angle part of Germany.

Hence, the first step to be taken in the investigation is to look to the geography of the two countries—England and Germany. Our two notices of the Angles are consentient on this point. The Angle division of England is, in the main, consentient also. The German geography gives us the parts between Magdeburg and Lauenburg, the Slavonic frontier of Mecklenburg, or the Altmark; and, after this, the Neck of the Cimbric Chersonese (Holstein). This we know, afterwards, as the Danish *March—Den*mark.

The next step is the direction of the Saxon of South-Western Germany in the way of dialect and ethnography. Reasons are given for believing that it ran—not East and West—but North and South; and that the two forms of speech were divided—not by the valley of the Weser—but by the old district of the Angrivarii, or Angraria, which lay between the head-waters of the Weser and its lower course. This view stands or falls by its evidence. It carries, however, the line of Angle affinities along the Elbe, and along the Slavonic frontier, from Lauenburg and Altmark to Thuringia; a result which is unfavourable to the importance of the Frisian influences on the English language. They are not wholly ignored. It is held, only, that though in certain characters the Frisian has a special agreement with the Norse, Scandinavian, or Danish element, it is, on the whole, more closely allied to the Westsaxon than it is to the Northumbrian.

The Angle of the Lower Elbe is thus made little more than the German of the Danish frontier, and is held to be, for the Fifth Century, not so much either

German or Danish, or Danish or English, as a language out of which both English and Danish are hereafter to be developed—Danish *in posse* or English *in posse* if we choose to call it so. This is a doctrine which, from its very nature, is incapable of being put in any precise or definite form. A potential language, uniform, with the exception of certain mere differences of dialects, out of which between (say) the Fifth and Ninth Centuries two forms of speech as different as the Northumbrian and the Icelandic of the thirteenth century, one in England, and one in Scandinavia, could develop themselves, cannot but run the risk of being branded as vague, hazy, and equivocal. It is possible, however, that the final difference may be due to certain characteristics developed during the interval. Reasons for believing this to have been the case, in, at least, three important instances, the Postpositive Article, the so-called Passive Voice, and the Pronoun of the Third Person, are given. But these are far from standing alone. That in most of the points wherein the Northern dialects of England differ from the Southern the former agree with those of Scandinavia is admitted, and insisted on: yet South of Caithness, there is not a square mile in Great Britain where the Danish, as a separate substantive language, can be shown to have been spoken. There are signs of Danish occupancy spread over more than a dozen counties; and these are of two kinds. There are first the so-called Danicisms in the language of common life, and secondly, there are certain characteristic local names—especially those ending in *-by*—

as *Spilsby*, *Whitby*, and hundreds of others. But they are not regularly distributed. Between the Tees and the Forth, where the Danicisms are the most plentiful, there are few, if any, characteristic local names; and in Lincolnshire, where the local names are the most abundant and characteristic, the Danicisms are exceptionally rare. Much has been written on both these points; and not a little of it by myself. But the explanation makes no part of the present work. The doctrine, however, of what is generally called 'Danish,' or 'Norse influences,' and which means contact with intruders of later date than the Angles, is the one which the present writer holds to be just as liable to the objection of vagueness and indefinitude as that of what he has called the potential Danish. Of any Scandinavian form of speech, as a separate, substantive, definite language, as foreign to the English as the oldest Icelandic is to the oldest Northumbrian, he sees no sign. Indeed, he goes farther; and ventures to say, that if we apply the same criticism to the notices of the *first* Danish settlers in Scandinavia, as we have applied to the similar statements of Beda as to the *first* settlements of the Saxons and Angles in Britain, we find no reason to believe that a German form of speech was spoken in Sleswick, Jutland, or the Danish Isles a day earlier than it was spoken in England and Scotland. If the reader choose to go farther, and hold that the Germanization of Britain and the Cimbric Peninsula were concurrent events, there is nothing to deter him from doing so.

This is what is meant by the differences between

Norse influences, and the results of the common origin of the Northumbrian English and the Scandinavian languages of the present time.

Such is the line of criticism which applies to two out of our three great dialects—the Saxon, the Angle, and Mercian—with a defined though incomplete history, for the first two. They have a separate history from the very beginning; having been different dialects on the Continent before they became different dialects of England. There is consistency combined with continuity and symmetry in this; giving the Rhine and the Gallic, or Roman, frontier for the Southern German, and the English of the Saxon parts of England; the Elbe and Slavonic frontier for the Northumbrian English, and the Norse of Scandinavia. I think it useless to try for the same correspondence for the intervening districts; i.e. to find in the parts between Hamburg and Leyden the same connection with the Midland, or Mercian, forms of speech. At any rate I have not made the attempt. Neither Friesland nor Holland will give us such correspondence of dialect as we find between Westphalia and Dorsetshire, nor such a name as *English* which we find in old *Angle* area.

Still the triple division is a sound one. The characters of the Mercian are negative. Its early history is no history at all. The dialect may be one of two others with its differential characteristics obliterated. It may be a mixed form of speech. It may be Northumbrian as far as the Orwell on one side of our island, and Westsaxon as far as the Ribble on the other. It is only as a negation that we know it.

It is the dialect, however, of the present literary English: just as the Westsaxon is the literary language of the times before the Conquest, and the Northumbrian that of the Scottish of the classical period of Scotland. Each is the medium of its own distinct literature, and by that literature each is represented—we may, almost, say elevated to the dignity of a distinct language.

The Second Part of this volume, '*Phonesis*,' is devoted to the elementary sounds of our language; their properties, and their relations to each other. It is, by no means, the longest division of the book; but it is the one which, unless he be already familiar with the subject, should detain the reader the longest. On the first view the details may appear insignificant, because their immediate application is not very perceptible; and those who know when and where they will be applied may think that it will be time enough to explain the nature of such or such interchanges when they occur. It is not, however, upon this principle that I have written: but rather upon the doctrine that, where we have a certain amount of order, regularity, symmetry, harmony and system, 'the Whole is easier than Part;' and that it is better given in its proper place, and in its integrity, than left to be collected by instalments, or picked up bit by bit, from such incidental rules as happen to present themselves when some notable letter-change requires explanation. A clear comprehension of the respective properties of the elementary sounds, can only be got through a knowledge of their mutual relations as parts of a system; and this, though it may require, at first, some time and attention,

saves much trouble and distraction in the long run. It enables us, when we come to special details of Derivation and Inflection, to deal with them without interruption, without continual suggestions of some so-called law of Euphony, and without the necessity of being cautioned against confusing the sound with the spelling —all these, and much more, being matters with which it is best to be familiar beforehand. And it may be added that unless we know them familiarly, they are scarcely worth knowing at all. Nor are they adequately taught by books. Still less need they be taught by a master. Every elementary sound corresponds with certain positions of the lips, cheek, soft palate, tongue, and other parts of the mouth as accurately as every note in Music corresponds with the length, thickness, or tension on a certain chord; and anyone with a fair ear and a regularly formed mouth can, as he practises himself in pronouncing them one by one, with a little attention ascertain the exact position of the speech-forming parts of the mouth as each sound is produced. In some he can see that it is the closing and opening of the lips; for others that it is the contact with the tip of the tongue with the teeth which is essential; and from this he may anticipate such terms as *Labial* and *Dental*; applied to such series as *p*, *b*, *f*, *v*; *t*, *d*, *th*, *dh*, in the first of which the lip, and the second the tongue and teeth play the chief part. And what he finds in such groups as those he may find elsewhere. But whatever is to be found he can find for himself; provided only that he will take the trouble to do so: and he can not only do it without a master, but, unless he practises

the investigation on himself, he cannot do it with one. It may not, indeed, be so elegant a practice to puff, and blow, and hiss, and buzz in forming such sounds as *s*' or *z*', or *p*', or *m*' or *r*' or the like, as it is to draw forth correct notes from a musical instrument; but it is, nevertheless, a practice full of usefulness.

The Third and Fourth Parts treat respectively of Etymology and Syntax; and it may be that, in the eyes of some, I have exaggerated the importance of drawing a hard and fast line between them. It seems, at first, a very simple matter to say that, while Etymology deals with *single* words and the various forms they may take, Syntax treats of the rules by which *two or more* separate words may be combined. But it is only in Greek that this distinction is acted on. In Greek the Perfect Passive (*τέτυμμαι*, &c.) is not only a Tense, but a Tense which is, beyond all doubt, a part of Etymology. In Latin, however, the single word is rendered by *verberatus sum*. Here, the *-atus* belongs to Etymology; and so does the *-m* in *sum*; and so does each of the two words singly. But *singly* they are not equivalent to *τέτυμμαι*. The equivalent to *τέτυμμαι* consists of two separate words, or a combination equivalent to a Tense; and, as such, is a point of Syntax. In English, combinations of this kind, i.e. combinations in Syntax used as substitutes for single words in Etymology, are far more numerous than either true Tenses and Persons in Verbs, or true Numbers and Cases in Nouns; indeed in English the resolution of the inflectional forms of Etymology into corresponding circumlocutions of Syntax is the rule rather than the

exception. When this is the case the language is said to be Analytic; just as when inflectional forms prevail over combinations of different words, it is said to be Synthetic.

The English may safely be said to be the most Analytic language in the world. But it is not the one in which the change from Synthetic to Analytic has been the greatest. This is because it was not a highly Synthetic language to begin with. The Latin, the Greek, and the Sanskrit are all languages in which both the Declension of Nouns and the Conjugation of Verbs were far more rich in their number of distinctive signs for Gender, Number, Case, Voice, Mood, Tense, and Person, than was the oldest representative of the English; viz. the Mœso-Gothic. So far as the Declension of Nouns went, the Slavonic and Lithuanic are not only richer than any German language was at any time, but richer at the present time than the richest of them. In respect to the Conjugation of the Verbs the difference is less. But the English is still more Analytic than any of them; and if it is not the one which best shows the changes from Synthesis to Analysis, it is because it had, from the beginning, less of a Synthetic character to lose. But what it had it has lost to an extreme degree. Of the outward and visible signs by which a word in Latin or Greek shows that it belongs to a particular Part of Speech, of the signs of Case, &c., to show that it is a Noun, and of Voice and Mood, &c., to show that it is a Verb, the English has but eight. And (what is more to be noted) when we have got them, four of them are identical. The signs of

the Third Person Singular in Verbs, of the Nominative Plural, and of the Possessive Singular and Plural in Nouns, all end in the same sound, viz. that of the letter *-s*. These are, certainly, distinctive as inflections; but they are not distinctive between one inflection and another. Two other such signs are those of the Preterit Tense, and its corresponding Participle. But both are *-d*, *-t*, or *-ed*. Of the *-ng* in the Participle we can only say that, if it is a sign of the Present Participle, it is, also, the sign of the Verbal Abstract—as in words like *morning*, &c.; whilst the *-en* in the Perfect Participle appears in words as unlike in sense as the Verb *strengthen*, the Adjective *wooden*, and the Plural form *oxen*. Hence, we have few distinctive terminations at all; and those that we have are only distinctive up to a certain point. I make no secret of having kept this view of the extreme Analytic state of the English, as much as possible, before the reader. It is in its proper place when, after exhibiting the Declension of the Noun, and after doing the same with the Conjugation of the Verb, I draw attention to the small amount we have of either. It is, perhaps, out of place when, in the First Part, which is mainly ethnographical, I draw attention to the extent to which each of our dialects has either lost or retained its original Synthetic structure. However, whether in place or out of place, I have drawn special attention to it; for the difference between the two terms is in no language so important as it is in the English.

(1) The English Language has been more Synthetic than it is now; and the result of this is that numerous

words which now look like isolated uninflected forms, are in reality fragmentary remains of a fuller inflection. There are no better instances of this than the so-called Adverbs *then* and *there*, which, in form and origin, are simply cases of the Demonstrative Pronoun —the substantive meaning *time* or *place* being understood. But they are no longer Pronominal in sense. Hence the *historical* study of our Grammar is mainly that of the change from one of these forms to the other; and we know that to the historical method a great deal of deserved importance is attached. This is mainly because the change itself is one of a pre-eminently orderly, regular, and general character—at least for the class of languages to which the German Family belongs. Throughout all the Indo-European languages signs of the change present themselves; and, in all cases, their character is the same. The direction is, invariably, from Synthetic to Analytic, and never *vice versâ*. The inflections that are dropped in one language are, generally, those that are dropped in another. The order in which they are dropped is generally regular; *e.g.* the sign of the Accusative is lost sooner than that of the Dative, and that of the Dative sooner than that of the Genitive. The character of the substituted circumlocutions is to a great degree uniform—*e.g.* if *have*, in English, is the Auxiliary Verb which helps us to such a combination as *I have written* =the Greek γέγραφα, *habeo*, in some form or other, plays a similar part throughout the languages of Latin origin. In short, the historical method, and the study

of the change from Synthesis to Analysis, are, in most cases, one and the same.

(2) Another reason for the importance of the distinction (indeed the contrast) between these two terms, is found in its application to pure and simple Grammar —Grammar in which the historical is wholly subordinated to the formal element. The arrangement of the so-called '*Parts of Speech*' generally presents itself on the threshold; so that, as soon as we get through the spelling and pronunciation of a language, we come to the characteristics of Nouns and Pronouns, Substantives and Verbs, and the like. These have to be distinguished from one another; and it is clear that in highly Synthetic languages where the Noun, with perhaps half-a-dozen different cases and three Genders, has one Declension, while the Pronoun and Adjective have another, it is not a very difficult matter to lay our own hand on each as a separate Part of Speech. This is because each of them, in its inflections, carries with it a sign more or less characteristic; and one which, independent of the context, is generally sufficient to mark the place in Grammar of the word to which it belongs.

The Greek is a highly Synthetic language, and with most words in Greek, even when divested of any context, and standing alone, we can see, by mere inspection, whether they are Nouns or Verbs. In English, which is Analytic in the extreme, there is not one word in a hundred, upon which, from the evidence of its form only, and without reference to a context, we can

safely pronounce an opinion as to whether it is a Substantive, an Adjective, a Pronoun, or a Verb.

It is manifest that with such a difference between them as the one under notice, a different principle of arrangement must be recognised; and the principle of the present work is that the place a word takes in the structure of a Proposition determines its place as a Part of Speech.

It was the suggestion of the late Mr. Taylor, of the firm of Taylor and Walton, under whose auspices my first work on 'The English Language' was published, that the title should be '*An English Grammar on English Principles.*' It was thought, however, somewhat too pretentious. Be this as it may, *English Principles* are realities which English grammarians must recognise; and a nomenclature and classification founded upon tongues like the Latin and the Greek must be abandoned: though they need not be abandoned at once. A vast mass of detail in the history of individual words, a great number of useful notes both for writing and reading, may be got from almost any Grammar; and, in many cases, without any Grammar at all. But if Language, as such, is to be our study, we cannot be too careful to have our rules and our principles of arrangement as little artificial as possible. We cannot, however, always get this so in the study of foreign languages; because in these there is a great deal of detail which must be taught as quickly and easily as possible, and, for this, artificial, but compendious, rules may be advantageous, or, at least, excusable. But, in our mother-tongue, all this detail lies ready to our hand,

and has come to us as a birthright, and artificial compendiums are out of place. We have time to reflect; time to classify; time to understand what lies before us. We have time to realize the fact that it is not so much the English Language itself that we are learning, as principles of Language in general; and laying a foundation for the not ignoble study of Comparative Philology.

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AN INTRODUCTION

TO THE STUDY OF THE

ENGLISH LANGUAGE.

PART I.

ORIGINES.

CHAPTER I.

THE ANGLES AND SAXONS TILL A.D. 441.

§ 1. *The English Language not British.*—The English language was not the native language of Britain. It was of foreign origin; the country to which it was indigenous being Germany. After its first introduction it spread itself westward, displacing the original forms of speech. From these it differed as the language of a different family; for the British, like the Gaelic of Scotland, Ireland, and the Isle of Man, was a Keltic language. At what rate the intrusive German extended itself is uncertain. Remains, however, of the original languages are still found in Wales, North Britain, and Ireland; and, as late as the last century, were found in Cornwall.

§ 2. *Languages with which it came in contact.*—It was the British branch of the Keltic family with

which this intrusive German first came into contact; for it is reasonably believed that the Gaelic of Scotland extended no further southward than the Forth; so that the Lothians and the Border Counties of North Britain were British rather than Gaelic. That the Picts may have spoken a language different from both is the opinion of several investigators; but there is little that can safely be said about the Picts.

Upon the whole we may conclude that, in the first instance at least, it was with only *one* of the *native* languages that the intrusive German came in contact, and that that language was the British; represented, at present, by the Welsh.

§ 3. *The Latin.*—Nevertheless, there was a *second* language in the island — a second language, though not a native one. This was the Latin of the Romans, for Britain was a Roman province; and in the provinces of Spain, Gaul, and Dacia, the Latin language displaced that of the natives, leaving the several languages of their descendants as decidedly Latin in their general character as the English is German. It has *not*, however, done so in other parts of the Empire, viz. Austria, Servia, and parts of Turkey, or the Provinces of Rhætia, Vindelicia, Pannonia, the Mœsias, and Thrace. Hence, one of the two series must be exceptional. Which, however, gives us the exception, and which the rule?

Reasons will be given as we proceed which show that there was *some* Latin in Britain; but they, also, suggest that it was not a true vernacular like the British, but a learned, or ecclesiastical, language. Still there was a second language of some kind, and that language was the Latin. More than this, in respect to the languages with which the German came in contact, we are unable to say.

§ 4. *Relations of the English to older languages of*

Britain.—What did the new language get, or take up, from the older ones? This is simply a matter of more or less; and, from this point of view, we may safely say, at the very least, thus much, viz.: that it was not enough, nor anything like enough, to impair or obscure the genuine and original German character of the English.

We *know* this; and it is not from any external evidence that it is known. The three great philological groups of the Keltic, Latin, and German languages are as well understood at the present moment as ever they were (indeed better); and we know that the English language belongs to the German family.

We know, therefore, from the mere inspection of a map the direction in which the German extended itself; and we know from the philological characters of the three groups to which of them it belonged. What it took up from the other two is, and can be, only known with certainty from what we find in it; and the amount of this, real or supposed, practically depends on the finder. Some find more than others; but no one of any authority makes the English language other than German. A *mixed* language it may be made; for it is, perhaps, impossible to find any language wholly *un*mixed. But mixture may be of any degree. No one, however, has discovered so much of any second element in English as to make it an ambiguous, an equivocal, or a transitional language; or, indeed, anything like it.

§ 5. For anything like certainty, for anything that can serve as a basis of either philological or ethnological criticism, this is all we have in the way of *knowledge*; viz. (1) the foreign origin of our language; (2) its German character; (3) its contact with one true native vernacular, viz. the British; (4) its contact with a second language—*the Latin—which* was certainly not native,

and, almost certainly, not vernacular; (5) the direction in which it spread; (6) its present distribution over the British Isles, and, indeed, the world at large; and (7) its present long recognized name—*English.*

§ 6. What we know imperfectly, or only profess to know by inconclusive inference, is (1) the rate at which it spread; (2) the date of its introduction; and (3) the names and blood of the men who introduced it. This requires a special investigation; and, though the first question as to the allied facts of rate and date will be short, the second will be of unexpected length.

§ 7. *Rate and date.*—The rate of extension manifestly depends upon the date of introduction. But, for this, the margin is a wide one. The earliest ostensible date, or that of the presence of Germans *of any kind* on British ground, is A.D. 290—the latest A.D. 600—each there or thereabouts.

§ 8. *The names 'Angle' and 'Saxon.'*—The names of the particular divisions of the German family that can be assigned to English ground, are numerous; and all except two will be noticed as they present themselves.

These are the two which stand forward with such familiar and conspicuous prominence, that they may be said to represent the whole German intrusion, invasion, migration, or whatever we call it. We find them, even without looking for them, at the present time, and we find them in Tacitus and Ptolemy in the first and second centuries. The name of the *Saxons* we preserve in that of the counties of Ess*ex*, Middles*ex*, and Suss*ex*; and that of the *Angles* in every quarter of the world. What, however, was the import of these names in the fifth century? Each of them has a special history of its own; but on the important matter of chronology they agree. Each will have a history that

falls into three different stages; and each of these stages will begin and end about the same time. Yet the details in the way of geographical and historical importance will be different.

a. In the first period both names are mentioned; but neither of them is connected, or shows any likelihood of ever being connected, with either Gaul or Britain.

b. In the second the Saxons alone are mentioned: and that in connection with either Gaul or Britain exclusively. These are never assigned to the district to which they are assigned in the first period.

c. In the third both the Saxons and the Angles are mentioned; and with this begins the history of the Anglo-Saxons *in* England, and that of the Saxons *in* Germany.

It is clear that, of these three periods, the only one that can bear directly upon the present subject, or the introduction of the English language into Britain, is the second. The first, however, leads us towards it; and, so doing, is a necessary preliminary.

§ 9. *The Angles of Tacitus and Ptolemy.*—Tacitus mentions the Angles; and, as he does not mention the Saxons, the notice of the Angles takes precedence.

Tacitus, though he includes the Suevi in his 'Germania,' makes them a separate and peculiar division of it; and his Angli belong to the Suevic class or section. They, along with others, immediately follow the Langobardi, to whom he assigns no special locality, but writes that, though they were few in numbers, their nobility was to be valued by their bravery, their independence, and fighting power. The order, however, in which they come in his narrative makes them either on or near the Angle frontier, and on the western side of it. The parts between the Hartz and the Elbe are generally considered to have been the Langobard occupancy.

This brings the Langobards to the parts about the junction of the Saale with the Elbe. The Reudigni and Aviones succeed the Langobards, evidently on the north-east.

Tacitus.

Then come the Reudigni, and the Aviones, and the *Angli*, and the Varini, and the Eudoses, and the Suardones, and the Niuthones, protected by either rivers or forests. There is nothing remarkable here except their common worship of Herth, the Mother.

Reudigni deinde, et Aviones, et *Angli*, et Varini, et Eudoses, et Suardones, et Niuthones, fluminibus aut sylvis muniuntur; nec quidquam notabile in singulis, nisi in commune Herthum, id est Terram Matrem colunt, &c.—*Germania*, § xl.

Ptolemy, too, mentions the Angles, placing them, as Tacitus does, east *and north* of the Langobards; on the *Middle* Elbe; and, besides this, specially calling them *Suevi*, as he also calls the Langobards and the Suevi, with whom they are connected, implicitly, though not *totidem verbis* by Tacitus.

Ptolemy.

Of the nations of the interior, the greatest are those of the Suevi *Angli* (who lie east of the Langobardi, stretching northwards to the middle course of the river Elbe), and of the Suevi Semnones, who reach from the aforesaid part of the Elbe, eastward to the river Suebus, and that of the Buguntæ in continuation as far as the Vistula.—*Lib.* ii. c. xi.

§ 10. *The Saxons of Ptolemy.*—Tacitus mentions the Angles, but not the Saxons. Ptolemy mentions both. He places the latter on the Cimbric Chersonese, or in Lauenburg. This is so nearly the locality that Tacitus assigns to the Cimbri that, although we cannot say that he describes the Saxons under the name Cimbri, we may say that he places them in the district which Ptolemy assigns to the Saxons.

The Frisians occupy the sea-coast beyond the Busacteri as far as the river Ems. After these the Lesser Chauci, as far as the river Weser; then the Greater Chauci, as far as the Elbe; then in order on

the Neck of the Cimbric Chersonese, the *Saxons*; then the Sabalingii, &c.; and, after the Saxons from the river Chalusus to the Suebus, the Pharodini.

In another part of the work there is a notice of '*Three Islands of the Saxons*,' but without comment or explanation.

Ptolemy's is the only notice of the Saxons for the first period in the history of the name. The interval between this and the first of the next series is probably 220 years, but certainly not less than 150; so that the division is manifestly natural.

§ 11. *Germans of any kind in Britain. The Franks of Eumenius.*—In reference, however, to the introduction into Britain of a language from which the present English may be derived, the mere names are of less importance than the nations or communities which they denote; and the earliest notice of Germans *of any sort* on the soil of Britain is one that it most behoves us to investigate. This is to the effect that a body of *Franks* was defeated by the Emperor Constantius A.D. 290.

By so thorough a consent of the immortal Gods, O unconquered Cæsar, has the extermination of all the enemies whom you attacked, and of the *Franks* more especially, been decreed, that even those of your soldiers who, having missed their way on a foggy sea, reached the town of London, destroyed promiscuously and throughout the city the whole remnant of that mercenary multitude of barbarians which, after escaping the battle, sacking the town and attempting flight, was still left—a deed whereby your provincials were not only saved, but delighted by the sight of the slaughter.

This extract gives a Frank army in the parts about London A.D. 290; and its value upon this point is unimpeachable. The evidence is that of a panegyrist, and, as such, cotemporary with the events alluded to. Moreover, it is addressed to hearers who had taken part in them. Whether the victory was as glorious as

the orator makes it, or whether the arch-pirate Carausius, on whose side the Franks were manifestly engaged, was much injured by it, are matters of minor importance.

§ 12. *The Alemanni of the Younger Victor*, A.D. 306.—When Constantius with his son Constantine (the Great) passed over from Gaul to Britain he was attended, not only by the Roman legions which sided with him against his rival Galerius, but by a body of Alemanni, under their king Eroc (?).

> Cunctis qui aderant annitentibus, sed præcipue Croco (alii *Eroco*) Alemannorum Rege auxilii gratiâ Constantium comitat, imperium cepit.—*Victor Junior*, c. 41.
>
> This is perhaps the first instance of a barbarian king who assisted the Roman arms with an independent body of his own subjects. The practice grew familiar, and, at last, became fatal.—*Gibbon, Decline and Fall*, &c., chap. xviii., *Note*.

The Alemanni, though not so decidedly a German population as the Franks, were, still, more German than aught else. We have traced them into Britain, but we never trace them out of it. On the other hand, their dialect, even so far as it was German, would not be the dialect of the literary English in its West Saxon form.

§ 13. *The Saxons of the army of Magnentius*, A.D. 348—351.—The great battle of Mursa, which decided the contest for the empire between Constantius and Magnentius, is now about to be fought. Gibbon writes as follows concerning the mixed army of the pretender:—

> The approaching contest with Magnentius was of a more serious and bloody kind. The tyrant advanced by rapid marches to encounter Constantius at the head of a numerous army, composed of Gauls and Spaniards, of Franks and *Saxons*; of those provincials who supplied the strength of the legions, and of those barbarians who were dreaded as the most formidable enemies of the Republic.—*Decline and Fall*, &c., chap. xviii.

That there were barbarians of the same race and

character as the Saxons in this heterogeneous army is certain; nor is it improbable that the name *Saxon* may have been borne by, or applied to, them—indeed, it is very likely. Still the evidence of Zosimus, who is our authority, is not that of a cotemporary; but on the contrary one who, from his familiarity with the use of the name in his own times (the fifth century), was likely to antedate it.

§ 14. *The Franks.*—But these Saxons, whatever may have been their name, are associated with the *Franks*; and the association, for at least the next fifty years, will be so close as almost to form a part of the history of the word *Saxon* itself. This invests the earlier Frank movements with importance.

Though the name appears earlier than that of the *Saxons*, it is not quite so old as that of the Alemanni, the second quarter of the third century being the date assigned to its first appearance. Hence, the only Franks that have hitherto been mentioned are those of Eumenius, who are not the first of the name who show themselves in history; and, as here, it is only on the soil of Britain that we find them, it is clear that we have yet to trace them to their own proper country. This, though easily ascertained in a general way, is by no means very definite in its details. There were Franks on the Lower Rhine, or in Brabant and Flanders; and there were Franks on the Middle Rhine, for the parts about Cologne; and there were Franks on the Upper Rhine, on the parts about Maynz. The first of these represent the Franks who, under Clovis, conquered Gaul; the third, the Franks of the present district of Franconia. If any community is to be either associated or identified with the Franks, it is necessary to ask to which division of the name it is to be referred.

Now, the Franks of Carausius were the Franks of the Lower Rhine; the Franks of the country of the Toxandri (Brabant) more especially. There were some on the north bank of the river, and some on the islands. They had been troublesome to the Empire during the reign of Gallienus; they had overrun Spain; they had crossed over into Africa, and they had been chastised by the Emperor Probus before we hear of them from Mamertinus. The notices of them, all by cotemporary writers, fix them in a region of swamp and marsh, more specially in Batavia and the parts south of the Rhine (i.e. within the boundaries of the Empire). They fell into diverse nations (*diversæ gentes*). They were specially coerced by Constantius; some of them settled as colonists within the Empire, and some disarmed, and some civilized, more or less.

Quæ mundi pars est quem ille vincendo non dedicerit? Testes sunt Marmaridæ in Africæ solo victi; testes *Franci inviis strati paludibus.*—*Vopiscus, Vit. Prob.* 12.

These *paludes* will appear in the sequel.

Multa illa *Francorum* millia qui, qui Bataviam aliasque cis Rhenum terras interfecit, depulit, cepit, abduxit.—*Pacatus*, chap. 4.

Dum ædificandis classibus Bononiæ recuperatio comparatur terram Bataviam sub ipso quondam alumno suo (*Carausio*) a *diversis Francorum* gentibus occupatam omni hoste purgavit, nec contentus vixisse ipsas in Romanas abstulit nationes, ut non solum arma, sed non solo etiam feritatem, deponerent.—*Ibid.* chap. 5.

§ 15. *The Saxons of the Emperor Julian.*—The earliest definite cotemporary notice of the name *Saxon* in connection with Gaul is that of the Emperor Julian, who not only speaks from personal knowledge, but tells us that he does so.—A.D. 358. He is on the Rhine; in the parts where three different denominations of Germans meet, viz.: (1) the Franks, (2) the Chamavi, and (3) the Saxons. The Franks are those of the

Salian division. Brabant seems to be more especially the Frank; Overijsel, the Chamavian; and parts of Zeeland and Flanders, the Saxon occupancy. Thus near does he bring them to Britain.

On the testimony of a cotemporary speaking to the name and place of a community called *Saxon*, the notice of Julian is, for the purposes of our present enquiry, the first in existence. It is the *second* if we count that of Ptolemy; but Ptolemy's is divided from it by an interval of more than a hundred and fifty years, is applied to a population as far from the Saxons of Julian as Hamburg is from Leyden, and is written on the principle of constructive geography from book-work, rather than on the special details of personal knowledge. But Julian's notice connects them with *Gaul*. Still we are not doing too much when we consider that with Julian begins the history of the Saxons in connection with Britain; at any rate, we are justified, when we find Saxons in Britain, in assigning to them Gaul, which is nearest to, rather than to the Cimbric Chersonese, which is the farthest point from, Britain. Of course by referring them to Germany, or the area between the two, we can reconcile the two localities; but, upon this point, it is better to say at once, that for any part of Germany between the Maas and the Elbe, the name *Saxon* will not be found until it has been established in Gaul and Britain for at least two centuries. With this preliminary we shall have no difficulty in seeing how far the history of the name of the Saxons connected with Britain not only begins with Julian, but is regularly continued from his time until we find them on British ground. It is continued with such regularity that until it ends in Britain no name of any of the so-called Barbarians will be more conspicuous. The Saxons will be as formidable and ever-present by sea as the

Franks have hitherto been by land. They will, as a rule, be associated with the Franks; but it will be with the Franks of the *Lower* Rhine. They will never, so far as they are traced to the land at all, be assignable to any district further from either Gaul or Britain than the parts between Leyden and Antwerp, or, roughly speaking, to the Dutch Province of Zeeland. They will, so far as Britain is concerned, be this and more for about sixty years; when their history as that of Germans who can first be definitely traced to Britain will have come to an end. The whole period of their history is no longer than this. No other Saxons but those of Gaul have any ostensible history during the time in question. The Saxons of Ptolemy, whom he assigns, about A.D. 139, to the Cimbric Chersonese, have never been heard of since. The Saxons of Beda, who assigns them to Germany, will not appear till the eighth century.

§ 16. *The Littus Saxonicum.*—This important notice from the *Notitia Dignitatum Utriusque Imperii* runs thus:—

SUB DISPOSITIONE VIRI SPECTABILIS COMITIS LIMITIS SAXONICI PER BRITANNIAM.

Præpositus Numeri Fortensium, Othonæ.
Præpositus Militum Tungricanorum, Dubris.
Præpositus Numeri Turnacensium, Lemanis.
Præpositus Equitum Dalmatarum, Branodunensis, Branoduno.
Præpositus Equitum Stablesianorum Garionnonensis, Gariannono.
Tribunus Cohortis Primæ Vetasiorum, Regulbio.
Præpositus Legionis II. Aug. Rutupis.
Præpositus Numeri Abulcorum, Anderidæ.
Præpositus Numeri Exploratorum, Portu Adurni. (Cap. lxxi.)

The Captain of the Company of the Turnacenses, at Lympne.
The Brandon Captain of the Dalmatian Cavalry, at Brandon.
The Burgh Castle Captain of the Stablesian Cavalry, at Burgh Castle.
The Tribune of the First Cohort of the Vetasians, at Reculvers.
The Captain of the Second Augustan Legion, at Richborough.
The Captain of the Company of the Abulci, at Anderida.
The Captain of the Company of Pioneers, at Port Adur.

The coast under his administration seems to have lain between the Wash and the Solent.

There was a similar and corresponding *Littus* in Gaul, in which we find the German word *March* (= *Limes*).

> ***Sub dispositione viri spectabilis Ducis Belgicæ Secundæ Equites Dalmatæ Marcis in Littore Saxonico.***—C. xxxvii. 1.

This must be taken with—

§ 17. *The Notice of Carausius by Eutropius.*—This is not the evidence of a cotemporary; but it looks as if it were.

> ***Carausius*** apud Bononiam per tractum Belgicæ et Armoricæ pacandum mare accepit, quod Franci et *Saxones* infestabant.—*Eutropius*, ix. 15.

It is well known that a very important use has been made of this passage. With few, if any, exceptions, the histories of England, when they treat of the German Conquest, give very little prominence to the *Littus Saxonicum*; and, when they notice it at all, they generally add that *Saxonicum* need not be supposed to mean '*inhabited by Saxons*,' but simply '*harassed, or threatened by the Saxons*,' or '*exposed to the ravages of the Saxons*.' That this meaning is, to some degree, a forced one, few deny; but it is probably admitted, on all sides, that, from one point of view, it is not unnecessary. The authority of Beda, supported by that of the Anglo-Saxon Chronicle, makes the history of the German Conquest begin with Hengist and Horsa, Vortigern and Vortimer, and their cotemporaries; and it is clear that if this be the case, the *Littus Saxonicum* must be explained away. This, to say the least, excuses a construction which, under other circumstances, might be condemned as non-natural.

This passage of Eutropius does more. It makes it

almost natural. It suggests that the *Littus Saxonicum* may date from the time of Carausius, and that it was because the Franks and Saxons had to be *kept away from it*, rather than because *they occupied it*, that it took its name.

But it is the value of Eutropius as an authority for the word *Saxon*, rather than the application of his evidence, that is now under notice; and it is the opinion of the present writer that he took the word *Saxones* as connected with the name of Carausius, not as it was in the time of Carausius himself, but according to the meaning it bore in his own time.

(1) This connection between the names *Carausius* and *Saxones* is here made for the first and last time. Julian, who is the earliest writer who connects the Saxons with either Gaul or Britain, wrote about seventy years after the death of that Usurper; but says nothing about him.

(2) The usurpation of Carausius was anterior to the division of the empire.

(3) The word Saxon has not yet appeared in any writer of the western division of the empire: not even in the Germania of Tacitus. Ptolemy, in whom alone we find it, writes in Greek.

(4) Julian seems to have introduced the name, which as a soldier, scholar, and emperor, he might easily do. He connects it with that of the Franks; and the connection was real: and henceforth the two words often occur in conjunction.

This must be borne in mind; because, if Eutropius connected the *Saxons* with Carausius on adequate evidence, but evidence that has not come down to us, the inferences that may be drawn from his text are important. If, however, he merely associated the names after the manner in which we associate words like '*Goths*

and Vandals,' it goes for very little. At present it is enough to say that Gibbon, for one, thinks that the word was used in the looser and less important sense. He wrote—

> Aurelius Victor calls them Germans. Eutropius gives them the name of Saxons. But Eutropius lived in the ensuing century, and *seems to have used the language of his own times.—Decline and Fall*, chap. xxxvi. *Note.*

§ 18. These three notices of Julian, of the Notitia, and of Eutropius—for the reigns of Constantius, Valentinian I., and Theodosius—are all that need be given in detail. The period is a short one; and attention has been drawn to its shortness. They give us, in the way of material and relevant facts, all that we know concerning the *Saxons* in connection with either Gaul or Britain, until we find them *in* Britain. It is necessary to add that they do not stand alone. They are supported by the testimony of Ammianus Marcellinus and Pacatus as actual contemporaries; while notices of what they did are found in Orosius, and the chronicles of Marcellinus and Idatius, who wrote somewhat later, but with adequate materials. Though none of them name the *Littus*, the earlier point to the same Saxons—the men who, when driven back as pirates, were driven back to their islands and marshes; the men who lay on the Frank frontier; the men who were sufficiently formidable to be mentioned oftener than most other barbarians. They are certainly mentioned as being all this; but it is more important to remember that, except during this period, they are not mentioned at all—except as actual occupants of either Gaul or Britain. It may be that the Saxons of the Gallus Littus are hypothetical; but, for this century, the Saxons of any other district are still more so.

§ 19. After the death of Theodosius a slight change

takes place. The Saxons are associated with new enemies of The Empire—the Picts and the Scots; and some of the notices, chiefly from Claudian, carry the name so far north that it brings the Saxons connected with the history of Britain for this period even up to the latitude of Holstein, the Saxon locality of Ptolemy. Hence, in passages like the following, we have to consider whether the Saxons of the Pict alliance were Saxons of the Gallic frontier pursued northwards, or Saxons of the present Danish frontier who had formed an independent alliance with the Picts and Scots.

> Quid rigor æternus cæli; quid sidera prosunt
> Ignotumque fretum; maduerunt Saxone fuso
> Orcades; incaluit Pictorum sanguine Thule,
> Scotorum tumulos flevit glacialis Ierne.
>
> *Die Quart. Consulatu Honorii*, ll. 30-34.

This is a point upon which the reader must form his own judgment. There is evidence as to the Saxons having been in what we may call 'British waters;' and if they were as formidable as soldiers as they were as sailors, there could scarcely be a second opinion upon the question as to whether they had been on the soil of our island. Individually I think that they had; but I also think that whether they had or not, they were the Saxons of the Gallic frontier and the Littus. I do not, however, profess to have traced any Saxons to the soil of Britain so definitely as to satisfy one of a different opinion on this point. The next extract is conclusive; but there will be a break of thirty years before we come to it.

CHAPTER II.

BRITAIN UNDER THE SAXONS.

§ 20. *Notice of Prosper Tiro.*—With Eutropius and Claudian we get the last two writers who supply us with evidence which conveys anything like a fact or a suggestion as to the Saxons of the fourth century. So far as it goes such evidence points to the *Littus Saxonicum*; perhaps exclusively.

Now the present enquiry is one concerning the introduction of a German language into Britain, and not one concerning the downfall of the Romans. If it were otherwise, the history might be made continuous, and each particular withdrawal of any portion of the Roman or British population would claim attention. And upon this point we are not without details. Transfers, of no inconsiderable amount, of soldiers in the Roman service from Britain to Gaul began as early as the time of Maximus; for, though the usurper was chosen by the legions of Britain, it was in Gaul that he fought his battles. The same was the case with Constantine twenty years afterwards. Here we have an undoubted reduction of the Roman and Romanising populations in Britain, but not an evacuation or abandonment.

Nor is either of these words found, or even implied, in the only known notice of the transfer in Britain of the Roman predominance to the Saxons. The notice is that of Prosper Tiro.

THEODOSII, xviii. (?). Britanniæ usque ad hoc tempus variis cladibus eventibusque latæ (laceratæ) in ditionem Saxonum rediguntur.

One of the Britains is, doubtless, Bretagne, or Armorica. The other may safely be supposed to be

Britain. The bare possibility of getting more than one *Britannia* in Gaul will be noticed § 23.

§ 21. *Sidonius Apollinaris.—His Saxons, and Heruli.*—The interval between this notice and the next for the Saxons of *Britain* is more than a century; but for those of *Gaul* only ten years. This difference in favour of Gaul is because Britain is the first of the two provinces which is lost to the Empire; whereas Gaul, even when other than Imperial, retains the Latin language, and to some extent continues the Latin literature. At first, this is transitional in character between the classical Latin and the proper Frank style. In Britain there is no such continuity or transition, and consequently a much greater break in the evidence.

Another element in the history of Gaul for this period is the Gothic. Like the Franks and Saxons the Goths were Germans, but they were Christian and lettered Germans. As much as this, however, may be said of the Ripuarian Franks and the Burgundians. Unlike the other Germans of the Empire, the Goths, so far as they were Romanised, were Romanised after the manner of the Greeks, or, at least, that of the Eastern Empire; and the writers of Latin who next to those of the Empire mention the Saxons at all are those of the Gothic kingdoms of Gaul, Spain, and Italy.

> Aremoricus piratam Saxona tractus
> Sperabat, cui pelle salum sulcare Britannum
> Ludus, et assuto *glaucum* mare findere lembo.—*S. A. Carm.* vii. 369.

Again:—

> Contra Saxonum pandos **myoparones* quorum tot remiges videns, totidem te cernere puto archipiratas.—*Id. Epist.* viii. 6.

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* Myoparo.—Navigii piratici genus a Paro insula et Myunte urbe, ut placet Turnebo . . . nomen adepti. Melius Scaliger a forma *μυοῦρες*, hoc est, angusta et oblonga, dictum tradit.—*Dufresne* (Du Cange), *Glossarium, &c.*

This tells us what kind of vessels these *lembi* were.

The next notice connects the Saxons with a new name—that of the Heruli.

> Hic *glaucis* Herulis genis vagatur
> Imos oceani colens recessus,
> Algoso prope concolor profundo.—*Id. Ep.* viii. 9, &c.

In these extracts the Saxon is a marauder on the coast of Brittany, i.e. he is a marauder from either the *Littus Saxonicum* or the locality assigned to the Saxons by Julian, rather than a Saxon from the parts between the Gallic frontier and the Elbe; and, still more so, rather than one from the mouth of the Elbe, or Holstein. The *lemnus* of the metrical is the *myoparo* of the prose extracts—a coasting boat rather than a vessel for crossing the sea.

The word '*archipirata*' is not a mere rhetorical term. It means a second '*Carausius*,' for so that usurper is called in the Panegyric* of Eumenius; and Panegyric literature was one in which Sidonius was well versed.

The epithet '*glaucus*' applies to the *water* which washed the Saxon Islands in one extract, and to the complexion of the Heruli in the other; and this, again, has its special meaning. The Heruli can be found as Legionaries in the Roman service in the *Notitia*; and not only this, but as part and parcel of the Roman *sea*-service, and here, as mariners, in the same class as the Saxons; and, still more, as mariners who can be traced to a district so far from the mouth of the Loire as the Sea of Azof (*Palus Mœotis*). We need not enquire too nicely whether, in their native country, they were, ethnologically, Fins, Mongols, or Turks, but they were certainly Scythians; and to the Scythian or Mongolian complexion the term

* Delivered A.D. 297, § xii.

glaucous undeniably applies. The only question is whether the *weedy sea* (*algosum profundum*) applies to the Palus Mæotis, their original home, or to the *glaucum mare* of the Saxons, with whom, in the time of the writer, they are geographically associated. My own opinion is that the *glaucum mare* of the Saxons was also the *algosum profundum* of the Heruli. This, however, is a point for the reader to determine for himself.

These Heruli, though only mentioned directly in this passage in connection with Gaul, probably played a greater part than is assigned to them. They were certainly in the Roman service; and, as certainly, not German. They may have acted, however, as Germans, and have been at first partially, afterwards wholly, Germanized. If so, this is the only instance in which we get any single member of the Saxon denomination (for so we must call it) under his own proper name.

§ 22. *The Saxons of Adovacrius.*—A.D. 464-5. These we find on the Loire. They attack Angers (Andegavi), and take hostages from it. The name of their captain is *Adovacrius*, whom Gibbon is inclined to identify with the famous Odoacer, who (A.D. 476) dethroned the last of the Western* emperors.

It is *against* the Empire that Adovacrius leads the Saxons. Eventually they are defeated, while their *islands* are taken and subverted. They then form an alliance with Childeric, the father of Clovis; and, under the name of *Saxons*, we hear no more about them.

The evidence for these Saxons of Adovacrius is Gregory of Tours; no cotemporary, but a writer with whom we can see our way clearly to his authorities. For another notice of them he is a cotemporary authority, viz., for the † *Saxones Bajocassini*, or Saxons of Bayeux.

* 'I am almost inclined to believe that he (Odoacer) was the same who pillaged Angers and commanded a fleet of Saxon pirates on the ocean.' —*Decline and Fall*, chap. xxxvi.

† *Historia Francorum*, x. 9: also *Fredegarius; Epitomata*, 80.

Again, his cotemporary Venantius Fortunatus congratulates the Bishop of Nantes for having civilized, if not Christianised, the rough Saxon.

Aspera gens Saxo, vivens quasi more ferino,
Te medicante, sacer, bellua fecit ovem.

These surely represent the Saxons of the *Littus*. Of Saxons from any other quarter there is, in Gaul, no notice whatever.

§ 23.—*Confusion between Britain and Brittany, &c.*

Some points now require notice, because they complicate the history of both Gaul and Britain in the fifth century, and perhaps earlier. Without going into the details, I will merely indicate them for the sake of showing that they have not been overlooked; and will add that I have taken pains to avoid the use of them where there is any doubt as to their application.

(*a*) There are certain names, each of which has two, or more, meanings.

1. There is the word *Britanni*, which may mean either the Britons of Britain proper, or the Bretons of Brittany, Bretagne, or Armorica.

2. There is the root *G-t*—which may mean either the *Goths* of France under the Visigoth Kings, or the *Jutes* of Jutland. *Euthio* and *Geta* are varieties of this name; the latter, probably, merely used as a rhetorical term.

The *Saxons*, &c., *of Theodebert's Letter to Justinian.*—Theodebert, the grandson of Clovis, in the first half of the sixth century, enumerates to the Emperor Justinian the *gentes* over which he had, or claimed to have, dominion. The conquest of Thuringia was complete. The Saxons of Lower Saxony he threatened, if he had not to some extent reduced: but we know that the complete subjugation of them was not effected till the time of Charlemagne.

(*b*) *The Getæ, Dani, Euthiones, Saxones, and Britanni of Venantius Fortunatus.*—Venantius Fortunatus writes the following perplexing couplet, addressed to the Frank King:—

Quem *Geta*, *Vasco*, tremunt, *Danus*, *Euthio*, *Saxo*, *Britannus*;
Cum patre quos acie te domitasse ferunt.

We may safely say that the *Britannus* was a Breton. *Saxo* certainly means the Saxons of *Germany*; whose independence is now seriously impaired: indeed, some of them have paid tribute. This *Saxo* is separated from the *Euthio*; as we expect. *Euthio* and *Geta* are the same word; and, so far as this is the case, one seems to denote the Goth of Gaul, the other the Jute of Jutland. But the first notice of

Jutes on the soil of Jutland by a cotemporary writer will not appear till the time of Alfred, *i.e.*, three hundred years later: and the first by any writer at all will lie latent till the time of Beda, A.D. 750 (circiter). The same applies to the name *Danus*; though as early as A.D. 615 the famous 'Chochilaicus *Danus*' had been defeated within the Frank boundaries. Still this difference from an actual geographical conquest of Denmark is a wide one. These last need not be enlarged on; but the confusion between the two Britains will be noticed in the sequel.

(*c*) The well-known letter to the Roman general Ætius, in his third consulship, sometimes quoted as 'the Groans of the Britons,' in most works (and in none more than my own) finds its place, A.D. 449. It is now excluded from the text, and that purposely. This is to show that the omission is not accidental. It runs thus:—

Ætio ter consuli gemitus Britannorum. Repellunt nos barbari ad mare; repellit nos mare ad barbaros. Inter hæc oriuntur duo genera funerum. Aut jugulamur, aut mergimur.

It is doubtful whether the Britons of this epistle are not, instead of the Britons of Britannia, the Bretons of Armorica (Brittany). When Ætius was in Gaul, St. Germanus was in Britain. On his return he passed through Armorica. The Armoricans at that time had offended Ætius, and he sent his ally, the barbarous king of the Alani, to chastise them. The barbarians, then, are the Alani.

Letter of Theodebert.

Id vero quod dignamini esse solliciti in quibus Provinciis habitemus, aut quæ gentes nostræ sint, Deo adjutore, ditioni subjectæ, Dei nostri misericordia feliciter subactis Thuringis, et eorum Provinciis acquisitis, extinctis ipsorum tunc temporis Regibus, *Norsavorum* gentis nobis placata majestas colla subdidit, Deoque propitio Wisigotis, qui incolebant Franciæ septemtrionalem plagam, Pannoniam [Aquitaniam?], cum *Saxonibus Euciis*, qui se nobis voluntate propria tradiderunt, per Danubium et limitem Pannoniæ usque in Oceani litoribus, custodiente Deo, dominatio nostra porrigitur.—*Zeuss*, 357.

For *Saxones Eucii* and *Norsavi*, see Ch. VII.

For the Saxons of Gaul during the fifth century we have a small amount of testimony; for those of Britain none. In default of this the analogy of the Saxons of Gaul is our best and only guide.

CHAPTER III.

ON THE NAME ANGLI, ANGLE, ETC.

§ 24. With the exception of the two notices of Tacitus and Ptolemy with which we began, and which preceded those of the Saxons, nothing has hitherto been said about the *Angli*. Much, no doubt, has been said about the Saxons; and even the Franks and Alemanni have been found in connection with Britain; but, in spite of their having given their name to the island, not a line has been written about the Angli. This has been the case simply because there was nothing to say. From the date of Ptolemy, about A.D. 139, to that of the forthcoming notice from Procopius, about A.D. 548, their name, in either Greek or Latin literature, never appears.

The Angili of Procopius, A.D. 5.—The strange character of his narrative, and the character, stranger still, of his geography, have made the text of Procopius familiar.

His geography calls the Britons Βρίττωνες, and Britain Βριττία. He makes it an island. For its relations to the Rhine and Elbe see Chapters VII., VIII.

The Βρίττωνες were a prolific people, and they sent out annually a certain number of their population to establish themselves in fresh countries. But their area of conquest must be limited; for they always go on foot. They must do this, for such an animal as the horse has never been known in Britain. Should an embassy, or the like, from the riding part of the world enter Britain, there is no means of getting them either off, or on, horseback except by lifting them up or down. For rowing, however, they are unrivalled. Every man on board ship takes an oar, and, such being the case, sails

are wholly dispensed with. Still more extraordinary are the functions of these islanders as conveyers of the dead. They take turns with each other in the business of conveying the spirits of the departed to a mysterious island—Brittia—which seems, name for name, to be the island in which they themselves dwell. However, they have to cross a sea or strait. This being their general duty, each division, as its turn comes round, retires at nightfall to its own dwelling, and waits for the call of its conductor. The sudden shaking of the doors and the voice of one unseen announce his approach. An irresistible influence carries them to the seaside, where they find vessels in readiness—not their own, but strange and unknown ones. These they man, each taking his oar. Not a passenger, however, can they see. Yet they *feel* the presence of many, for the vessel sinks to within finger's breadth of the water. An hour brings them to Brittia—provided they have *rowed*. If they *sail*, the voyage takes a night and a day. There they discharge their unseen cargo, and return; the vessel sinking no deeper than the keel. From first to last they *see* no one; but a voice announces to them the names and dignities of their passengers; 'also if women happen to cross over with them, they call over the names of the husbands with whom they lived. These, then, are the things which the men of that district declare to take place.'

§ 25. The ethnology, however, of Procopius is more definite than his geography.

From Procopius.

Three nations extremely populous occupy the island of Britain. One king is at the head of each. The names for these nations are *Angli*, Phrissones, and (of the same name as the island) Britons. Such is the manifest populousness of these nations, that every year, in great numbers, they migrate from thence, and with their wives and children go over to the Franks.

Βριττίαν δὲ τὴν νῆσον ἔθνη τρία πολυανθρωπότατα ἔχουσι. Βασιλεὺς δὲ εἷς αὐτῶν ἑκάστῳ ἐφέστηκεν. Ὀνόματα δὲ κεῖται τοῖς ἔθνεσι τούτοις Ἄγγιλοι καὶ Φρισσόνες καὶ οἱ τῇ νήσῳ ὁμώνυμοι Βρίττωνες· τοσαύτη δὲ ἡ τῶνδε τῶν ἐθνῶν πολυανθρωπία φαίνεται οὖσα ὥστε ἀνὰ πᾶν ἔτος κατὰ πολλοὺς ἐνθένδε μεταναστάμενοι ξὺν γυναιξὶ καὶ παισὶν ἐς Φράγγους χωροῦσιν.

Bellum Gothicum, iv. 20.

This is the first notice since that of Ptolemy, and it is the only one between Ptolemy and Beda. (See Chapters VII., VIII.)

CHAPTER IV.

THE VENERABLE BEDA.—THE FRANK MISSIONARIES AND ST. AUGUSTIN.

§ 26. A.D. 597.—Ethelbert is king of Kent; his queen is a Frank princess. Gregory I., then Pope, enjoins a Frank mission to promulgate the Christianity of the Franks. The Frank king sends interpreters, and St. Augustin is at the head of the mission.

Hence in 597 there is no doubt as to the fact of the mother-tongue of the present English having become thoroughly established in Britain; in the southern parts at least. It was a language, too, intelligible to the Franks; at least to the Franks of the western division of the Frank kingdom.

The evidence of this lies in the Papal Letters, which, though they did not reach England until the latter part of the next century, are to be found in Beda.

§ 27. *The Angli of Pope Gregory I.*—The evidence of Beda himself as a cotemporary witness is about a century later. He died A.D. 737. For the mission of St. Augustin it is the Papal Letters that constitute the evidence. The story of the Pope's interview with

the English children in the slave-market, and his play on the words *Angli* and *Angeli*, rests on that of Beda. It is, of course, conclusive to the fact of certain occupants of Britain bearing the name *Angle* or *Engle*; and of what is of more importance, *Angle* or *Engle* being a name by which they spoke of themselves, not merely a name which was applied to them by others. The truth of the story has but little to do with the matter; and the date not much. But that the children from the kingdom of Deira, or the district of Northumberland, were English in the way that a German is a *Deutsche*, and *not* in the way that he is *German* or an *Allemand* (i.e. something that he is called by other people), is a fact of great importance, though one that we may easily undervalue. We best appreciate it by remembering how little, in this respect, we know about the concurrent name *Saxon*, concerning which we have no evidence whatever that any occupant of any one of the Saxon districts ever applied it to himself. Neither do we know what the *Saxons did* call themselves. They were called Saxons by the Romans, by the Britons, and by the Gauls; but what they called themselves is unknown. The name *may* have been *Angle*, but it is quite as likely that it was something else.

§ 28. *Authorities of Beda—for the Seventh and Sixth Centuries.*—If full justice is to be done both to Beda and the earlier authorities with whom he is at variance, his account may be divided into three parts.

1. *The Century in which he wrote, i.e. the Eighth.*—Here he writes of what was to be found in England during the time of his own life; and, doing this, writes with an authority which it would be vain to impugn.

2. *The Seventh Century.*—This gives us, within a few years, the introduction of Christianity and several

of its immediate results, one of which would be the use of the Latin language as that of the Church, and (unless it existed before) the use of the alphabet. Under these conditions we get the elements of a truly historical record; and, although *we* have no remains of it, it is probable that Beda may have had the opportunity of availing himself of it. More than this, for the latter half of the century, there were the early cotemporaries of Beda, to whom he may have applied. This we know to have been the case. We know, too, that there was a fair amount of literary activity during the period. One of the Christian duties of the recent converts to Christianity in England was that of preaching the Gospel to their near kinsmen on the Continent, who, in the parts north of the Rhine and Ems, were still pagans. This they performed honourably. They called the Germans of these districts *Old* Saxons, an important name, because it shows that the descent of the English from them was recognised. It is also a convenient name, because it means the Saxons of the Continent as opposed to the Saxons of England. These latter, even in Beda's time, are called *Anglo*-Saxons.

Between Beda and his cotemporaries we get trustworthy evidence for at least the latter half of the seventh century, especially as the cotemporaries whom we appeal to are not imaginary or merely possible ones. Beda himself tells us, not only that there were some of them to whom he applies, but he tells us who they were and upon what points they instructed him. Thus he mentions by name Albinus and Nothelm for Kent; Bishop Daniel for Sussex and the Isle of Wight; the monks of Lestingham for Mercia and part of Essex; with Cyneberct and others for Lincoln. For the province of Northumberland Beda was his own authority.

For the *first* half, however, of the century the value of Beda's statements decreases, though not to any great degree. There is still, without doubt, some learning in the country, and some records; and certain statements founded upon them, whether found in Beda himself, or the Anglo-Saxon Chronicle, or in a British historian, deserve credit. Hence, the statement that Eadwin defeats Ethelfrith, and soon after invades Elmet, and that Elmet is, then, British, is one which we may safely adopt as a *datum* for calculating the *rate* at which our language extended itself.

§ 29. *Beda's Authorities for the Fifth Century—what where they?*—Of the authorities (possible or probable) of Beda for the interval between the evacuation of Britain by the Romans in the middle of the fifth century and the date that may reasonably be given to the earliest English writers upon England, about the middle of the sixth century, there are four divisions.

1. The traditions, or legends, or whatever we may call them, of the Germans themselves. Tacitus mentions their *carmina antiqua.* So do the historians of the time of Charlemagne. It is doubtful, however, whether they would supply what is very conspicuous in the account of Beda, a series of dates. The genealogies are not improbable; but each must be tried by its own merits.

2. The British records, notices, or allusions.—Of these the value, whatever it may be, is possibly undervalued rather than over-valued.

3. The Frank records, notices, allusions, or collateral illustrations.—These, as we have seen, fall into two divisions.

a. Those that bear the old classical type of the Empire; like the extracts from Sidonius Apollinaris and Venantius Fortunatus; and

b. Those that represent the proper Frank literature. Between the two we get a continuity of some kind, plain, visible, and self-asserting; and in this, as has been indicated, we get, imperfect as it is, our best basis for historical investigation.

4. The authorities he especially mentions. Of these the three that have come down to us, viz., Constantius, the author of a Life of St. Germanus, and written about forty years after his death; Gildas, and Orosius. The first two tell us little more than that there were Saxons on the island in the middle of the fifth century. The third tells us even less.

§ 30. As a cotemporary witness the facts to which Beda most especially speaks are—

1. The name Angles, which has already been noticed.

2. The presence, at the time he was writing, of Jutes in Hampshire and the Isle of Wight. This will be noticed in the sequel.

3. The existence of a language in Britain which was neither Latin nor German, neither Scotch nor British, viz., the Pict. This there is no need to discuss.

Between the different current accounts of this period the dates and details are as follow :—

A.D. 449. Hengist and Horsa, in Kent and Hampshire, and the Isle of Wight—*Jutes*.

A.D. 477. Ella, in Sussex—*Saxons*.

A.D. 495. Cerdic and Cynric, in Wessex—*Saxons*.

A.D. 527–530. Settlement in Essex—*Saxons*.

A.D. 547. Settlement in Northumberland, under Ida—*Angles*.

A.D. ?—But earlier than the last, and later than the last but one. In Norfolk and Suffolk (East Anglia)—*Eastern Angles*.

§ 31. *Beda's Geography*.—What Beda writes as a geographer, though written by a cotemporary, is by no means unexceptionable, partly because the history connected with the countries he mentions is retrospective, and, partly, because the positive geographical knowledge

of the time was imperfect. The knowledge that even the most special geographers had of the countries to which certain populations were to be referred bore no proportion to the knowledge they had of the populations themselves apart from the original occupancies. This means that they knew the Saxons as they appeared in Gaul or Britain without knowing what they were in their own country or where that country was. They knew the Dánes as invaders of the Netherlands before they knew anything about Denmark; and they knew almost every one of the so-called northern barbarians in the same imperfect way. What Beda writes is as follows:

'Advenerant autem de tribus Germaniæ populis fortioribus, id est *Saxonibus, Anglis, Jutis.* De Jutarum origine sunt *Cantuarii* et *Vectuarii*; hoc est ea gens, quæ Vectam tenet insulam, et ea, quæ usque hodie in provincia Occidentalium Saxonum *Jutarum* natio nominatur, posita contra ipsam insulam Vectam. De *Saxonibus*, id est ea regione, quæ nunc *Antiquorum Saxonum* cognominatur, venere *Orientales Saxones, Meridiani Saxones, Occidui Saxones.* Porro de *Anglis*, hoc est de illa patria, quæ *Angulus* dicitur, et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, *Orientales Angli, Mediterranei Angli, Mercii*, tota *Nordhumbrorum* progenies.'

The following, little more than a translation from the Latin, is from the 'Saxon Chronicle' (A.D. 449):—

'Ða comon þa men of þrim megðum Germaniæ, of Eald-Seaxum, of Anglum, of Jotum.

'Of Jotum comon Cantware and Wihtware, þæt is seo mæiað, þe nú eardaþ on Wiht, and þæt cyn on West-Sexum ðe man gyt hæt Iútnacyn. Of Eald-Seaxum comon Eást-Seaxan, and Suð-Seaxan, and West-Seaxan. Of Angle comon (se á siððan stód westig betwix Iútum and Seaxum) Eást-Engle, Middel-Angle, Mearce, and ealle Norðymbra.'

'They came from three powers of Germany, from Old Saxons, from Angles, from Jutes.

'From the Jutes came the inhabitants of Kent and of Wight, that is, the race that now dwells in Wight, and that tribe amongst the West-Saxons which is yet called the Jute kin. From the Old-Saxons came the East-Saxons, and South-Saxons, and West-Saxons. From Angle (which has since always stood waste betwixt the Jutes and Saxons) came the East-Angles, Middle-Angles, Mercians, and all the Northumbrians.'

Thirdly; Alfred writes—

'Comon of þrym folcum þa strangestan Germaniæ, þæt of Saxum, and of Angle, and of Geatum; of Geatum fruman sindon Cantwære and Wiht-sætan, þæt is seo þeód se Wiht þat ealond on eardað.'

'Came they of three folk the strongest of Germany; that of the Saxons, and of the Angles, and of the Geats. Of the Geats originally are the Kent people and the Wiht-settlers, that is the people which Wiht the Island live on.'

In the way of geography there is one of long standing, viz., the derivation of the Angles from so insignificant a district as the present Angeln: a district which Beda himself derives from *Angulus*. In some sense the statement may be true, inasmuch as there may have been Angli in parts between Flensburg and Sleswick (the present district of Anglen, rather less than the county of Rutland), just as they were in Britain. But that Beda's Angulus was, in any sense, the country of the Angles of Ptolemy and Tacitus, few believe.

The second is, I believe, one of my own making, and it is to the effect that the Jutes of Beda were not the Jutes of Jutland, but the Goths of Gaul. As little in the present enquiries depends upon it, and as I have gone into my reasons elsewhere, nothing more will be said about it.

§ 32. The fair, and, at the same time, the legitimate way of dealing with a great writer in a dark age like Beda is to value him according to the lights of his time, not only when they are against him, but when they are for him. Something he may have known about an age to which he was nearer by many centuries than his critics, from the mere fact of his proximity; though we of the nineteenth century fail to see our way to it. And when this is the case he may be followed in faith rather than on conviction. But that which he records must not only be in itself probable, but must

have nothing that can be set against it. From this point of view his details as to the several invasions of Britain must be taken each on its own particular merits. As a rule, we may assign some reality to the dates; because they are not the elements in a narrative that can easily, or without grounds of some kind, be invented. But, though real in themselves, they may readily be associated with wrong events. Hengist, as an important agent of some kind, is probably real; but not as the brother of Horsa, and the father of Æsc, and a race of Kentish kings.

The objections to Beda's evidence, so far as our language is concerned, are reducible to a single point. But it is an important one.

His Hengists, and even his Horsas and Ports, may have done all that he, along with the Anglo-Saxon Chronicle, assigns to them. But they are not the first Germans who did work of the same kind; and these Germans must not be excluded. '*Angles*' the men of East Anglia and Northumberland may have called themselves; but that the *Saxons* did so is, in my mind, as unlikely as it is that a German called himself an Allemand; though that, in time, both may have adopted it I do not deny. This is as much as need be said at present. How Germans, under some designation or other, are likely to have found a footing in Britain, and how the name *Saxon* may have followed them, we have seen; but of evidence that either a real Angle population, or such a name as Saxon, existed in any part of Germany between the Rhine and the Elbe, we have not a fraction.

§ 33. The conclusions from the review of the evidence that has been laid before us, even when taken for everything connected with the names *Angle* and *Saxon*, are, at the best, but limited; and when we bring them to bear

upon the single point of the introduction of either the Saxon name or a Saxon population into Britain, we only get two authorities, Prosper and Beda.

Between these the contrast is decided. Prosper manifestly considers the Saxons as men who had, for some time before, been in relations with Britain, Gaul, and the Empire. He writes at the close of a period in which we know that such was really the case; and he writes from Gaul, where he had the opportunity of knowing who and what these Saxons actually were. Moreover, he evidently makes the reduction of Britain the final act of a contest of some previous duration. Beda, in this respect, is his exact opposite. With Beda, until the time of Hengist, South Britain has been exclusively Roman and British; harassed, indeed, by the Picts and Scots of the north, but still unvisited by any Germans whatever *; for the first Germans that Beda mentions are the Jutes of Hengist that are called in by Vortigern as allies against the invaders from Scotland; Britain itself having been abandoned by its original and natural protectors, the Romans. That the Saxons were known for, very nearly, a century earlier, either as enemies or friends of the Romans, he does not tell us. He rather leaves us to infer the contrary. Least of all does he tell us that they had been the scourges of Roman Britain; and that in alliance with the Picts. In short, with Prosper Tiro the history of the Saxons as the conquerors of Britain ends; whilst with Beda it begins.

* For these, as well as for the Jutes of Hampshire and the Isle of Wight, see §§ 116–117.

CHAPTER V.

INTERNAL EVIDENCE.—THE OLD SAXON OF THE CONTINENT.

§ 34. *The Old Saxon.*—The political and geographical history of the Saxons of Britain must be read by the light we get from *Gaul.*

Their ethnological and philological history must be read by the light we get from *Germany.*

In respect to the language, there is no doubt as to the part of Germany with which it is the most convenient to begin; for there is one old dialect that almost forces itself upon us. It was for more than a century treated as the Saxon of Britain, or England, i.e. as *Anglo*-Saxon; the first manuscript (for a long time the only one) having been discovered in an English library, and treated as English accordingly. It is known by the title of *Heliand*, i.e. *Healer* or *Saviour of Mankind.* It was a metrical Gospel Harmony.

But though found in England its character was so peculiar as to require an hypothesis to account for it; and the doctrine that a certain amount of Danish influence was the cause of it so far took form as to establish the term *Dano*-Saxon. In the eyes, then, of Hickes, Lye, and the older Anglo-Saxon scholars, the Heliand was a *Dano-Saxon* composition, and so it continued until the present century; when not only was its Danish character denied, but its Westphalian origin was indicated. It is now called *Old* Saxon.

Specimen.

Heliand, pp. 12, 13. (*Schmeller's Edition.*)

Luc. II. 8–13.

Tho uuard managun cud,	Then it was to many known,
Obar thesa uuidon uuerold.	Over this wide world.

Uuardos antfundun,
Thea thar, ehuscalcos,
Uta uuarun,
Ueros an uuahtu,
Uuiggeo gomean,
Fehas aftar felda.
Gisahun finistri an tuue
Telatan an lufte;
Endi quam lioht Godes,
Uuanum thurh thui uuolcan;
Endi thea uuardos thar
Bifeng an them felda.
Sie uurdun an forhtun tho,
Thea man an ira moda.
Gisahun thar mahtigna
Godes Engil cuman;
The im tegegnes sprac.
Het that im thea uuardos—
'Uuiht ne antdredin
Ledes fon them liohta.
Ic scal eu quad he liobora thing,
Suido uuarlico
Uuilleon seggean.
Cudean craft mikil.
Nu is Krist geboran,
An thesero selbun naht,
Salig barn Godes,
An thera Davides burg,
Drohtin the godo.
That is mendislo
Manno cunneas,
Allaro firiho fruma.
Thar gi ina fidan mugun,
An Bethlemaburg,
Barno rikiost.
Hebbiath that te tecna,
That ic eu gitellean mag,
Uuarun uuordun,
That he thar biuundan ligid,
That kind an enera cribbium,
Tho he si cuning obar al
Erdun endi himiles,
Endi obar eldeo barn,
Ueroldes uualdand.'
Reht so he *tho that uuord gesprac,*

The words they discovered,
Those that there, as horse-grooms,
Without were,
Men at watch,
Horses to tend,
Cattle on the field.
They saw the darkness in twain
Dissipated in the atmosphere,
And came a light of God
—through the welkin;
And the words there
Caught on the field.
They were in fright then
The men in their mood.
They saw there mighty
God's angel come;
That to them face-to-face spake.
It bade thus them these words
'Dread not a whit
Of mischief from the light.
I shall to you glad things,
Very true,
Commands utter.
Show strength great.
Now is Christ born.
In this self-same night;
The blessed child of God,
In the David's city,
The Lord the good.
That is exultation
To the races of men,
Of all men the advancement.
There ye may find him
In the city of Bethlehem,
The noblest of children.
Ye have as a token
That I tell ye
True words,
That he there swathed lieth,
The child in a crib,
Though he be king over all
Earth and Heaven,
And over the sons of men,
Of the world the Ruler.'
Right as he that word spake,

So uuard thar engilo te them
Unrim cuman,
Helag heriskepi,
Fon hebanuuanga,
Fagar folc Godes,
Endi filu sprakun,
Lofuuord manag,
Liudeo herron;
Afhobun tho helagna sang,
Tho sie eft te hebanuuanga

Uundun thurh thiu uuolcan.
Thea uuurdus hordun,
Huo thiu engilo craft
Alomahtigna God,
Suido uuerdlico,
Uuordun louodun.
'Diurida si nu,' quadun sie,
'Drohtine selbun,
An them hohoston
Himilo rikea;
Endi fridu an erdu,
Firiho barnum,
Goduuilligun gumun,
Them the God antkennead,
Thurh hluttran hugi.'

So was there of Angels to them,
In a multitude, come
A holy host,
From the Heaven-plains,
The fair folk of God,
And much they spake
Praise-words many,
To the Lord of Hosts.
They raised the holy song,
As they back to the Heaven-plains
Wound through the welkin.
The words they heard,
How the strength of the Angels
The Almighty God,
Very worthily,
With words praised.
'Love be there now,' quoth they,
'To the Lord himself
On the highest
Kingdom of Heaven,
And peace on earth
To the children of men,
Goodwilled men
Who know God,
Through a pure mind.'

To this add 'The Legend of St. Boniface, or Fragmentum de Festo Omnium Sanctorum,' from an Essen MS.

Vui lesed tho Scs Bonifacius Pauos an Roma uuas, that he bedi thena Kiesur aduocatum, that he imo an Romō en hus gefi, that thia luidi uuilon Pantheon heton, wan thar uuorthōn alla afgoda inna begangana. So he it imo tho iegiuan hadda, so wieda he it an uses Drohtines era, ende usero Fruen Sce Marium, endi allero Cristes martiro; te thiu, also thar er inna begangan vuarth thiu menigi thero diuuilo, that thar nu inna begangan uuertha thiu gehugd allero godes heligono. He gibod the that al that folk this dages also the kalend Nouember anstendit (?) te kerikōn quami, endi, also that gōdlika thianust thar al gedon was, so wither gewarf manno gewilik fra endi blithi te hus. Endi thanana so warth gewonohed that man hōdigō, ahter allero thero waroldi, beged thia gehugd allero Godes heligono, te thiu so vuat so vui an allemo themo gera uergomeloson, that wi et al hōdigō gefullon; endi that vui, thur thero heli-

gono gething, bekuman te themo ewigon liua, helpandemo usemo Drohtine.

In English (literal).

We read that when St. Boniface, Pope, was in Rome, he bade the Cæsar Advocatus to give him a house in Rome, that the people whilom called Pantheon, when there were all the heathen gods therein gone. When he had given it to him so hallowed he it to our Lord's honour, and our Lady's, the Holy Mary, and all the Christ's martyrs, to the end that, even as the multitude of devils had gone therein, now should go in the thought on all God's saints. He bade that all the folk this day, the kalends of November, (?) to church should come, and also that when godly service there all done was, every man should depart glad and blithe home. And thence was the custom that all men, at the present time, over all the world, take thought of all God's saints, so that what we in all the year have forgotten, we should to-day fulfil, and that we, through their holy intercession, should reach the everlasting life, our Lord helping.

See Dorow, *Denkmäler Alter Sprache und Kunst.* 1823. (I. 40.)

§ 35. *The Old Saxon Abrenunciation.*—This is a fragment, but one that, as far as it goes, is in the form of a catechism, or sacrament, for the Old Saxon converts from Paganism. It is Westphalian, but not so specially fixed in respect to its locality as the Essen Roll, or Rotulus Essensis, the Formula Essensis Confessionis, and the Frekkenhorst Roll, of which the locality is denoted by the names. The Rolls, or Muniments, consist of little more than lists of dues or payments to the Essen and Frekkenhorst monasteries.

The Abrenunciation is as follows:—

Q. Forsachis tu diobolæ?

R. Ec forsacho diabolæ, end allum diobolgelde; end ec forsacho allum diobolgeldæ, end allum dioboles uuercum, and uuordum, Thunar ende Woden, ende Saxnote ende allum them unholdum the hiro genotas sint.

Q. Gelobis tu in Got Alamehtigan Fadaer?

R. Ec *gelobo in Got Alamehtigan* Fadaer.

Q. Gelobis tu in Crist Godes Suno?
R. Ec gelobo in Crist Godes Suno.
Q. Gelobis tu in Halogan Gast?
R. Ec gelobo in Halogan Gast.

In English.

Q. Renouncest thou the Devil?
R. I renounce the Devil, and all Devil-guilds; and I renounce all Devil-guilds, and all the Devil's works, and words; Thunar, and Woden, and Saxnot, and all the unholy (ones) who are their fellows.
Q. Believest thou in God the Almighty Father?
R. I believe in God, the Almighty Father.
Q. Believest thou in Christ, God's Son?
R. I believe in Christ, God's Son.
Q. Believest thou in the Holy Ghost?
R. I believe in the Holy Ghost.

§ 36. The *Heliand* is referred to the parts about Munster. Hence we may take Munster as a starting point; and, drawing a line due west until we reach the North Sea between the Maas and Scheldt, compare what we find in the German district of Westphalia, and the Dutch and Flemish districts of Overijsell, Brabant, and Flanders, with what we find about Essen and Frekkenhorst in Germany; and also with the nearest cotemporary Anglo-Saxon of England. The presumptions are that when we reach the old localities of the Salian Franks and the Saxons of Julian we ought to find a form of speech more English than even the Heliand. But, then, it is not certain that we shall find anything at all.

The nearest approach to this, and it probably lies north of the line, is found under two names, the *Glossæ Lipsienses* and the *Carolinian* Psalms. Of these names, the first arose out of the fact of the learned Lipsius having drawn attention to them. He contented himself, however, with selecting certain words—*Glosses*. *The first* part of the text was published by Von de

Hagen, A.D. 1810, with the opinion that they belonged to the time of Charlemagne, an opinion adopted by Ypeij and Clarisse, from whom the following extract is taken. The version is treated by the editors as the Saxon of Holland.

From the text of A. Ypeij, Taalkundig Magzijn, P. I. No. 1. p. 74.

PSALM LV.

1. Gehori Got gebet min, in ne furuur[p] bida mina; thenke te mi in gehori mi.

2. Gidrouvit bin ic an tilogon minro, in mistrot bin fan stimmon fuindes, in fan arbeide sundiges.

3. Uuanda geneigedon in mi unreht, in an abulge unsuote uuaron mi.

4. Herta min gidrouit ist in mi forhta duodis fiel ouir mi.

5. Forhta in biuonga quamon ouir mi, in bethecoda mi thiusternussi.

6. In ic quad 'uuie sal geuan mi fetheron also duuon, in ic fluigon sal, in raston sal.'

7. Ecco! firroda ic fliende, ende bleif in an eudi.

In the present Dutch of Holland.

1. Hoor, Got! mijn gebed, en verwerp niet mijne bede! denk tot (aan) mij, en hoor mig.

2. Ontroerd ben ik, en mijne bezigheden, en mistrootig ben ik van de stem des vijands en van het leed (mij) van den zondigen (aangedaan).

3. Want zij neigden op mij het onreght, en in verbolgenheid waren zij mij onzoet.

4. Mijn hart is ontroerd in mij, en de vries des doods overviel mij.

5. Vries en beving kwamen over mij, en duisterniss bede.

6. En ik zeide, 'wie zal mij geven vederen als van eene duif; en ik zal vliegen en zal rusten?'

7. Zie ik veroerde vliedende end bleef in de woestijn.

§ 37. HILDEBRAND AND HATHUBRAND.

Ik gihorta dat seggen,	I heard that say,
Dat sie urheitonænou muotin,	That they challenged in single meeting,
Hildebraht end Hadubraht,	Hildebraht and Hathubraht,
Untar heruiu tuem.	Between the two armies.
. . . . .	. . . . .
Garutun *sie, iro, guthhamum*,	They made ready their war-coats,

Gurtun sie iro suert ana,	They girt their swords on,
Helidos ubar ringa,	Heroes over the ring,
Do sie to dero ittin ritun.	When they to the war rode.
Hiltibraht gimahalta,	Hildebrand spoke,
Heribrantes sune.	Heribrant's son.
Her was hororo man,	He was a high man,
Ferahes frotoro,	Of age the wiser,
Her fragen gistuont (?)	He asked .....
Fohem wortum: 'wer sin fader wan	With few words: 'who his father was
'Fireo in folcke,	'Of men in the folk,
'Eddo weliches onuosles du sis.	'Or of what kin thou beest.
'Ibu du mi aenan sages,	'If thou me only sayest,
'Ik mideo are-wet,	'I forbear strife
'Chind in chuninchriche,	'Child in kingdom,
'Chud ist min al Irmendeot.'	'Known to me is all mankind.'
Hadubraht gimahalti,	Hathubrath answered,
Hillibrantes sune:	Hildebrand's son:
'Dat sagetun me	'That said they to me
'Usere liuti alte anti frote,	'Our people old and wise,
'Dea erhena waran,	'Who of yore were,
'Dat Hilbrant haette min fater,	'That my father hight Hildebrand,
'(Ih heittu Hadubrant).	'(I hight Hadhubraht).
'Forn her ostar gehueit,	'Formerly, hence, eastward, departed,
'Floh her Otachres nid.	'Fled Odoacer's spite.
. . . . .	. . . . .
'Tot ist Hiltibraht,	'Dead is Hildebrant,
'Heribrantes suno.'	'Heribrant's son.'
Hildebrant gimahalta	Hildebrant answered
Heribrantes suno:	Heribrant's son:
'Weln gisihu ih,	'Well see I,
'In dinem hrustim,	'In thy harness,
'Dat du habes keine herron goten,	'That thou no good master hast,
'Dat du noh bi desemo riche,	'That thou still by this kingdom,
'Reccheo ni wurte.'	'Hero art not.'
Do laettun se aerist	Then let they erst
Asckim scritan,	With axes stride,
Scarpen scurim,	With sharp showers,
Dat in dem sciltim stont.	That on the shields dashed.
. . . . .	. . . . .
Hewun harmilicco	They hewed harmfully
Huitte scilti	The white shields
Unti im iro lintun	And to them then linden
Luttilo wurtun.	Little were (became).

§ 38. *Tatian's Gospel Harmony.*—The following is called Frank. The term, however, is geographical and political rather than philological.

THE GOSPEL HARMONY OF TATIAN, v. i. 3. (Edit. Graff.)

1. Uarun thó hirta in thero lantskeffi uuahhante, inti bihaltante nahtuuahta ubar iro euuit.

Quam thara gotes engil, inti gistuont náh in, inti gotes berahtnessi bischein sie, inti giforhtun sie in thó in mihhilero forhtu.

2. Inti quad in ther engil: ni curet iú forhten, ih sagen iú mihhilan gifehon, ther is allemo folke, bi thiu uuanta giboran ist iú hiutu Heilant, ther ist Christ truhtin in Dauides burgi;

Thaz sí iú zi zeïchane, thaz ir findet kin mit tuochon bivvuntanez inti gilegitaz in crippa.

3. Thó sluimo uuard thar mit themo engile menigi himilisches heres got lobontiu inti quedentiu:

Tiurida sí in then hohiston gote, inti in erdu sí sibba mannon guotes uuillen.

§ 39. *Otfrid.*—The next is from a part further south than the *Harmony*; probably south of the Mayne; in which case it is, geographically and ethnologically, *Alemannic.* The writer himself calls it *Frank.* The extract is, again, from a Gospel Harmony. *Krist* is the title: *Otfrid* the name of the composer. It is *High* German.

KRIST, i. 12. (Edit. Graff.)

Tho uuarun thar in lante hirta haltente;
thes fehes datun uuarta. uuidar fianta.
Zi in quam boto sconi. engil siinenti,
ioh uuurtun sie inliuhte. fon himilsgen liohte.
Forahtun sie in tho gahun. so sinan anasahun;
ioh hintarquamun harto. thes gotes boten uuorto.
Sprah ther gotes boto sar. 'Ih scal iu sagen uuuntar.
fu scal sin fou gote heil. nales forahta nihein.
Ih scal iu sagen imbot. gibot ther himilisgo got;
ouh nist ther er gihorti. so fronisg arunti.
Thes uuirdit uuorolt sinu. zi euuidon blidu.
ioh al giscaft thiu in uuorolti. thesa erdun ist ouh dretenti,
Niuuui boran habet thiz lant, then himilisgon Heilant;
Theist druhtin krist guater. fon iungeru muater.
In bethleem thiue kuninga, thie uuarun alle thanana,

fon in uuard ouh giboran. iu sin muater magad sconu.
Sagen ih iu, guate man. uuio ir nan sculut findan,
zeichen ouh gizami. thuruh thaz seltsani.
Zi theru burgi faret hinana. ir findet, so ih iu sageta,
kind niuuui boranaz. in kripphun gilegitaz.
Tho quam unz er zin tho sprah. engilo heriscaf,
himilisgu menigi. sus alle singenti—
'In himilriches hohi. si gote guallichi;
Si in erdu fridu ouh allen. thie fol sin guates uuillen.'

The same, in English.

Then there were in the land herdsmen feeding:
Of their cattle they made watch against foes.
To them came a messenger fair, an angel shining,
And they became lit with heavenly light.
They feared, suddenly as on him they looked;
And followed much the words of God's messenger:
Spake there God's messenger strait, 'I shall to you say wonders.
To you shall there be from God health; fear nothing at all.
I shall to you say a message, the bidding of the heavenly God:
Also there is none who has heard so glad an errand.
Therefore becomes this world for ever blithe,
And all creatures that in the world are treading this earth.
Newly borne has this land the heavenly Saviour,
Who is the Lord Christ, good, from a young mother.
In Bethlehem of the kings they were all thence—
From them was also born his mother, a maid fair,
I say to you, good men, how ye him shall find,
A sign and token, through this wonder.
To your burgh fare hence, ye find, so as I to you said,
A child, new born, in a crib lying.'
Then came, while he to them spake, of angels a host,
A heavenly retinue, thus all singing:
'In the heavenly kingdom's highth be to God glory;
Be on earth peace also to all who are full of God's will.'

§ 40. *Muspilli.*—This is generally treated as *High* rather than *Low* German, the Saxon being *Low*, and Tatian intermediate or transitional. With Otfrid the High German characteristics increase; and the next extract will be more High German still.

MUSPILLI.

Daz hôrt ih rahhon	They have heard I relate
Dia werolt-rehtwison;	The world-wise,

Daz sculi der Antichristo	That should the Antichrist
Mit Eliase pâgen.	With Elias struggle.
Der warch ist kiwâfinit,	The traitor is armed;
Denne wirdit untar in	Then becomes between them
Wik arhapan;	War raised.
Khensun sind so kreftec;	The champions are so strong,
Diu kosa ist so mihhil.	The case is so great.
Elias stritit	Elias strives
Pî den euigon lîp;	For the everlasting life,
Will den rehtkernon	Will for the right-doing
Daz rihhi kistarkan:	The kingdom strengthen;
Pidiu scal imo halfan	Therein shall him help
Der himiles kiwaltit.	Who rules heaven,
Der Antichristo stât	The Antichrist stands
Pî dem altfiante;	By the old Fiend;
Stât pî demo Satanase;	Stands by Satanas;
Der inan farsenkan scal;	Who shall sink (*to*, or, *before*?) him.
Pidiu scal er in der wicsteti	Both shall in fight
Wunt pivallan;	Wounded fall,
Enti in demo sinde	And on that occasion
Sigalos werdan.	Be without victory.

§ 41. The Weissenbrun Hymn.

Dat chifregin ih mit firahim	That have I heard among men,
Firinuizzo meista;	Of the fore-wise most,
Dat ero ni uuas, noh ufhimil,	That erst neither was, nor heaven above,
Noh paum noh pereg ni uuas,	Nor tree, nor berg,
. . . . .	. . . . .
Ni (sterro) noh heinig,	Nor [star] nor . . .
Noh sunna noh scein.	Nor sun shone,
Noh mana ni liuhta;	Nor moon gave light,
Noh der mareo seo,	Nor the great sea;
Do dar ni wiht ni was,	For there no wiht was,
Ente ni uuenteo,	Being or monster.
Enti do uuas der eino;	And then was the only
Almahtico cot	Almighty God,
Manno miltisto.	Of men the mildest.
Enti dar uuarun auh	And there were also
Manahe mit inan,	Many with him,
Cootlihha geista;	Godlike Spirits;
Enti cot heilac,	[And] God Holy
Cot almahtico,	God Almighty;
Du himil enti erda chiworahtos,	Thou heaven and earth wroughtest,
Enti tu mannun	And thou for men

So manac coot forchipi;	So much good hast created.
Forgip mer, in dino ganada,	Grant me in thy grace,
Rehta galaupa,	Right belief,
Enti cotan uuilleon,	And good will,
Uuisdom enti spahida,	Wisdom and speed,
Enti craft tiuflun	[And] craft the devil
Za uuidarstantanne	To withstand
Enti arc za piuisanne	And evil to conquer
Enti dinan inillain	And thy will
Za chiuuarchanne.	To work.

§ 42. *High and Low German.*—A difference between these important terms is here foreshadowed.

B, *V*, *D*, *TH* (as in *there*), and *G* are called the *Sonant* Mutes; *P*, *F*, *T*, *TH* (as in *then*), and *K* the *Surd*.

The former prevail in the Old Saxon.

In *Tatian* the Surds begin to take their place—compare *Truhtin* = Lord, with *Drohtin* in the *Heliand*.

In *Hildebrand and Hathubrath* there is a mixture.

In *Otfrid* the proportion of Surds increases.

In *Muspilli* and the *Weissenbrun Hymn*, they predominate—*pidiu* for *beide*, and *kiwâfinit* = *gewaffned*, in Muspilli; *chifregin* = *gefragen* in the *Hymn*.

The same applies to the *th* in *Heliand*, which becomes *d* in the *Hymn*; and to *t* in the Heliand, which becomes *z* (*ts*) in *Otfrid*, &c., and *ss* in modern German. Compare *water*, *better*, &c., in English with *wasser*, *besser*, &c., in German. For more upon this point, see Chapter XVI.

CHAPTER VI.

INTERNAL EVIDENCE, ETC.—THE FRISIAN—THE 'SAXONIA' OF THE NINTH CENTURY.

§ 43. *The Frisian Dialects.*—We return to the parts about Munster and follow the line of dialects in a different direction, i.e. northwards; or, rather, north by west.

A line drawn from Munster to Leeuwarden takes us into a new district; one wherein the difference of dialect either simulates or amounts to a difference of language. This is the case with, what is at present, the Dutch province of Friesland, where the language, in equal contrast with the Dutch of Holland and the Platt Deutsch dialects of Germany, of the old Frisians is still spoken. The area, however, of the *old* Frisian was much wider than it is now. Upon this, more will be said in the sequel.

§ 44. Neither the northern nor the southern boundary of the Frisian area is of much consequence. We know the *philological* frontier in each case. And the exact geographical points at which the languages touch one another is a matter of minor importance. On the south the Frisian of Friesland originally extended beyond its present boundaries, and indented both the Saxon and the (Salian) Frank frontiers in Guelderland, Brabant, and Flanders. On the north it reached the Danish frontier. Whether the Elbe was the boundary we need not enquire. It is only necessary to know that the continuous contact was along the coast line.

The northern and southern boundaries of the Frisian are, as aforesaid, of minor importance. What we most require to know is the extent to which the Frisian forms

of speech ran *east*ward, i.e. inland, and in the direction of Hanover. The leading fact on this point is that the town of Meppen was *Saxon*.

Meppen is on the Ems; in Germany, and not in the Netherlands (Holland). Yet it is near the frontier. It is also near the frontier of the present Frisian language on the south-east—that being the direction in which it extends the farthest inland. Along the coast it has been superseded by the Platt Deutsch of Oldenburg and Hanover; though it is preserved in the islands from Texel to Sylt. Then it reappears on the coast of Sleswick, between the towns of Husum and Bredsted. That it was the language of East Friesland is implied by the name. A fragment for the district of Saterland carries its area a little more eastwards. The general character of the Frisian was that it followed the coast. Nowhere, however, except in the south-east, did it stretch far inland. For the parts about Cuxhaven, between the mouths of the Elbe and the Weser, it has not been traced at all.

§ 45. *The Saxonia of Poeta Saxo.*—This limitation of the Frisian area on the south and east makes the fourth district which we have to consider one of inordinate magnitude. But it is one of great importance in other respects, because it is in the parts between Westphalia and the Elbe that we must look for the *Angle* districts. And here a well-known notice of the ancient *Saxonia*, with its boundaries and divisions, helps us, if not to any new fact, at least to a convenient arrangement of its actual and possible dialects. The work, in Latin hexameters, is referred to the reign of Charlemagne, and (as the author is unknown) is quoted as '*Poeta Saxo*.' He does not include Friesland in his Saxonia, and he does not take his Saxonia further south than Westphalia. His two

great geographical landmarks are the Elbe and the parts about the present town of *Engern*, in which the older name *Angrarii* or *Angraria* is preserved; itself being an abbreviation of the *Angrivarii* of Tacitus. This Angraria is a district rather than a town, and a district of a peculiar line. Long and narrow, it reaches, on each side of the Weser, from the parts about Paderborn to the North Sea, dividing the two great blocks of land which constitute very nearly the western and eastern halves of Saxonia. The first of these is, as we expect, *West*phalia, a name that has come down to us; the second is *East*phalia, a name which has become obsolete.

Then there is an outlying division beyond the Elbe, named, according to its situation, *Nordalbingian*. The boundary of Saxony on the east is also the boundary of Germany; for the country beyond the Elbe and Saale, whatever it may have been in the time of Tacitus, was, in the eighth century, Slavonic; and even so late as the last century there were (in Lüneburg) some Slavonians on the left or German side of the Elbe.

PORTA SAXO.

Generalis habet populos divisio ternos;
Insignita quibus *Saxonia* floruit olim.
Nomina nunc remanent; virtus antiqua recessit.
Denique *Westphalos* vocitant in parte manentes
Occidua: quorum non longe terminus amne
A Rheno distat; regionem solis ad ortum
Inhabitant *Osterleudi*, quos nomine quidam
Ostphalos alii vocitant, confinia quorum
Infestant conjuncta suis gens perfida Sclavi.
Inter predictos media regione morantur
Angrarii, populus *Saxonum* tertius: horum
Patria Francorum terris socintur ab Austro,
Oceanoque eadem conjungitur ex Aquilone.

* * * * *

Saxonum populus quidam quos claudit ab Austro
Albis, sejunctim positos Aquilonis ad axem:
Hos *Nordalbingos* patrio sermone vocamus.

The political boundary of Saxony south of Westphalia we may carry in the direction of the Rhine as far as the Ruhr, and along the Weser as far as the northern frontier of Hesse; and with this the philological frontier seems to have been, at least, coextensive.

§ 46. *The Frisian.*—Of this division much is known; for we have numerous specimens of almost every one of its present dialects and subdialects, from Sleswick to Holland; i.e. for almost every one of the little islands off the coasts of East and West Friesland, and Oldenburg; for Heligoland; for the more northern islands of Sylt, Amröm, &c.; for the North Frisian of the parts on the mainland of Sleswick; for the fragmentary Saterland dialect in *East* Friesland; and, along with all this, something like a provincial literature of the Frisian of the Dutch Province of Friesland.

Besides this we have Frisian compositions for three different stages: the Old Frisian, the Middle Frisian, and New Frisian; so that, if there be any error connected with the philology and ethnology of Friesland, it is not for want of materials.

Indeed, a slight amount of error may arise from the very abundance of them: and it is possible that such may be the case here. As compared with the Frisian division of Northern (or Low) Germany, the *Ostphalian* (with which the *Angrarian* may be connected) is, in the way of *data*, a blank. It has no compositions whatever like the Westphalian Heliand, or the Essen and Frekkenhorst muniments; compositions undoubtedly belonging to the district; and of the same age and stage as corresponding compositions in England.

The bearing of this upon the Frisian is evident. As a matter of fact there is, from the first, a difference between the northern and southern forms of the

German (Angle or Saxon as we may choose to call it) from which the English language is derived: and, as a matter of fact, it is the southern that is the most especially Old Saxon. We expect this *a priori*, and we find it; for the Saxon of Westphalia itself is, as compared with the Frisian, a southern form of speech: so that the actual affinity coincides with the geographical relations.

In the same way, the Frisian, as a language of North Germany, and, also, as a language of the parts of the Continent that lie opposite to the northern counties of England, is the one to which we naturally look when the difference between the Westsaxon and Northumbrian of England has to be explained by reference to the particular districts of Germany in which the latter originated. We know that the Westsaxon is more especially Old Saxon and *vice versâ*; and, this being the case, the doctrine that the Northumbrian is more especially Frisian presents itself: a doctrine which, in the main, is true. It is clear, however, that in this respect the Frisian forms of speech are invested with an importance not wholly their own, inasmuch as there is nothing that represents the German of *Ostphalia*.

Nevertheless, the structure and distribution of the Frisian forms of speech are almost as important as those of the Saxon. Its leading characteristics are: (1) the avoidance of the sound of *-n* at the end of words, as Frisian *tung-a*, A. S. *tung-an*; O. S. *tung-on*, *tongues*; Frisian *bœrn-a*, Saxon *bœrn-an*=(to) *burn*; (2) its preference of the sound of *-r* to that of *-s*.

§ 47. It is in their oldest stages, respectively, that the two forms of speech are best compared. For fuller details, see *Rask, Frisisk Sproglære*, 1825.

Transition of Letters.

á in Frisian corresponds to *eá* in A. S.; as *dád, rád, lás, strám, bám, cáp, áre, háp*, Frisian; *deád, reád, leás, streám, beám, ceáp, eáre, heáp*, Saxon; *dead, red, loose, stream, tree* (boom), *bargain* (cheap, chapman), *ear, heap*, English.

é in Frisian corresponds to (1), the A. S. *á;* as *eth, téken, hél, bréd*, Fris.; *áþ, tácen, hál, brád*, Saxon; *oath, token, hale, broad*, English;—(2), to A. S. *æ; hér, déde, bréda*, Frisian; Fris. *hær, dæd, brædan*, A. S.; *hair, deed, roast*, English.

e to *ea* and *æ* A. S.—Frisian, *thet*, A. S. *þæt*, Engl. *that*. Fris. *gers*, A. S. *gærs*, Engl. grass.—Also to *eo; prestere*, Fr., *preost*, A. S., *priest*, Engl.; *berch*, Fr., *beorh*, A. S., *hill* (*berg*, as in *iceberg*, Engl.); *melok*, Fr., *meoloc*, A. S., *milk*, Engl.

i to *eo* A. S.—Fr., *irthe*, A. S. *eorðe;* Fris. *hirte*, A. S. *heorte;* Fris. *fir*, A. S. *feor;* = in English, *earth, heart, far*.

já = *eo* A. S.; as *bjáda, beódan, bid—thet fjárde, feorðe, the fourth—sják, seóc, sick*.

ju = *eo* A. S.; *rjucht, ryth, right—frjund, freond, friend*.

dz = A. S. *c g;* Fr. *sedza, lidzja;* A. S. *secgan, licgan;* Engl. *to say, to lie*.

tz, ts, sz, sth = A. S. *c* or *ce;* as *szereke*, or *sthereke*, Frisian, *cyrice*, A. S., *church*, Engl.; *czetel*, Fr., *cytel*, A. S., *kettle*, Engl.

ch Fr. = *h* A. S., as *thjach*, Fr. *þeóh*, A. S., *thigh*, Engl.; *berch, beórh, hill* (berg); *dochtor, dohtor, daughter*, &c.

§ 48.

Declension of Substantives.

(*a.*)

Substantives ending in a Vowel.

		Masculine.	*Feminine.*	*Neuter.*
Sing.	*Nom.*	Campa (*a champion*)	Tunge (*a tongue*).	'Are (*an ear*).
	Acc.	Campa	Tunga	'Are.
	Dat.	Campa	Tunga	'Ara.
	Gen.	Campa	Tunga	'Arà.
Plur.	*Nom.*	Campa	Tunga	'Ara.
	Acc.	Campa	Tunga	'Ara.
	Dat.	Campon	Tungon	Aron.
	Gen.	Campona	Tungona	'Arona.

(*b.*)

Substantives ending in a Consonant.

		Feminine.	*Neuter.*
Sing.	*Nom.*	Hond (*a hand*)	Skip (*a ship*).
	Acc.	Hond	Skip.
	Dat.	Hond	Skipe.
	Gen.	Honde	Skipis.
Plur.	*Nom.*	Honda	Skipu.
	Acc.	Honda	Skipu.
	Dat.	Hondum (-on)	Skipum.
	Gen.	Honda	Skipa.

With respect to the masculine substantives terminating in a consonant, it must be observed that in Anglo-Saxon there are two modes of declension. In one, the plural ends in *-s*; in the other in *-a*. From the former the Frisian differs; with the second it has a close alliance; *e. g.*:—

		Saxon.	*Frisian.*
Sing.	*Nom.*	Sunu (*a son*)	Sunu.
	Acc.	Sunu	Sunu.
	Dat.	Suna	Suna.
	Gen.	Suna	Suna.
Plur.	*Nom.*	Suna	Suna.
	Acc.	Suna	Suna.
	Dat.	Sunum	Sunum.
	Gen.	Sunena	(Sunena).

Declension of Adjectives.

(*a.*)

Indefinite.

		Masculine.	*Feminine.*	*Neuter.*
Sing.	*Nom.*	Gód	Gód	Gód.
	Acc.	Gódene	Góde	Gód.
	Dat.	Góda (-um)	Gódere	Góda (-um).
	Gen.	Gódes	Gódere	Gódes.
Plur.	*Nom.*	Góde	Góde	Góde.
	Acc.	Góde	Góde	Góde.
	Dat.	Gódum (-a)	Gódum (-a)	Gódum (-a).
	Gen.	Gódera	Gódera	Gódera.

(*b.*)

Definite.

		Masculine.	*Feminine.*	*Neuter.*
Sing.	*Nom.*	Góda	Góde	Góde.
	Acc.	Góda	Góda	Góde.
	Dat.	Góda	Góda	Góda.
	Gen.	Góda	Góda	Góda.
Plur.	*Nom.*	Góda	Góda	Góda.
	Acc.	Góda	Góda	Góda.
	Dat.	Góda (-on)	Góda (-on)	Góda (-on).
	Gen.	Góda (-ona)	Góda (-ona)	Góda (-ona).

In respect to the Pronouns, there is in the Old Frisian of *Dutch* Friesland no dual number (the *North* Frisian has one), as there is in Anglo-Saxon. On the other hand, however, the Frisians (whilst they have no such form as *his*) possess, like the Icelandic, the inflected adjectival pronoun *sin*, corresponding to the Latin *suus*: whilst, like the Anglo-Saxons, and unlike the Icelanders, they have nothing to correspond with the Latin *se*.

In Frisian there is between the demonstrative pronoun used as an article, and the same word used as a demonstrative in the limited sense of the term, the following difference of declension:—

Article.

		Masculine.	*Feminine.*	*Neuter.*
Sing.	*Nom.*	*Thi*	*Thjú*	Thet.
	Acc.	Thene	Thá	Thet.
	Dat.	Thá	There	Thá.
	Gen.	Thes	There	Thes.
Plur.	*Nom.*		Thá.	
	Acc.		Thá.	
	Dat.		Thá.	
	Gen.		Théra.	

The Demonstrative in the limited Sense of the Word.

		Masculine.	*Feminine.*	*Neuter.*
Sing.	*Nom.*	Thi	**Se*	Thet.
	Acc.	Thene	*Se*	Thet.
	Dat.	Tham	There	Tham.
	Gen.	Thes	There	Thes.

In the inflection of the verbs there is between the Frisian and A. S. this important difference. In A. S. the infinitive ends in *-an*, as *macian*, to make, *læran*, to learn, *bærnan*, to burn; whilst in Frisian it ends in *-a*, as *maka*, *léra*, *berna*.

Sing.	1.	Berne	*I burn.*
	2.	Bernst	*Thou burnest.*
	3.	Bernth	*He burns.*
Plur.	1.	Bernath	*We burn.*
	2.	Bernath	*Ye burn.*
	3.	Bernath	*They burn.*

The Auxiliary Verbs.

Indicative.

		Present.	*Past.*
Sing.	1.	Ik ben	1. Ik 2. Thú } Was.
	2.	?	
	3.	Hi is	3. Hi
Plur.	1.	Wi 2. I } Send	1. Wi 2. I } Weron.
	3.	Hja	3. Hja

Subjunctive.

Present.	*Past.*
Sing. 1. 2. 3. Se	1. 2. 3. Wére.
Plur. 1. 2. 3. Se	1. 2. 3. Wére.

Infin. Wesa. *Pr. Part.* Wesande. *Past Part.* E-wesen.

§ 49. *Old Frisian Laws.*

Asega-bog,† i. 3. pp. 13, 14. (*Ed. Wiarda.*)

Thet is thiu thredde liodkest and thes Kynig Kerles ieft, theter allera monna ek ana sina eyna gode besitte umberavat. Hit ne se thet ma hine urwinne mith tele and mith rethe and mith riuchta thingate.

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* Also Plural. † *Date*, A.D. 1212–1250: Parts, about the Jahde.

Sa hebbere alsam sin Asega dema and dele to lioda londriuchte. Ther ne hach nén Asega nenne dom to delande hit ne se thet hi to fara tha Keysere fon Rume esweren hebbe and thet hi fon da liodon ekeren se. Sa hoch hi thenne to demande and to delande tha fiande alsare friounde, thruch des ethes willa, ther hi to fara tha Keysere fon Rume esweren heth, tho demande and to delande widuon and weson, waluberon and alle werlosa liodon, like to helpande and sine thred knilinge. Alsa thi Asega nimth tha unriuchta mida and tha urlouada panninga, and ma hini urtinga mi mith twam sine juenethon an thes Kyninges bonne, sa ne hoch hi nenne dom már to delande, truch thet thi Asega thi biteknath thene prestere, hwande hia send siande and hia skilun wesa agon there heliga Kerstenede, hia skilun helpa alle tham ther hiam seluon nauwet helpa ne muge.

The same, in English.

That is the third determination and concession of King Charles, that of all men each one possess his own goods (house?) unrobbed. It may not be that any man overcome him with charge (tales), and with summons (rede), and with legal action. So let him hold as his Asega (judge) dooms and deals according to the land-right of the people. There shall no Asega deal a doom unless it be that before the Cæsar of Rome he shall have sworn, and that he shall have been by the people chosen. He has then to doom and deal to foes as to friends, through the force (will) of the oath which he before the Cæsar of Rome has sworn, to doom and to deal to widows and orphans, to wayfarers and all defenceless people, to help them as his own kind in the third degree. If the Asega take an illegal reward, or pledged money, and a man convict him before two of his colleagues in the King's Court, he has no more to doom, since it is the Asega that betokens the priest, and they are seeing, and they should be the eyes of the Holy Christendom, they should help all those who may nought help themselves.

Later Form.

Friesche Volks-Almanak, pp. 84, 85. (*Bosworth*, p. lxvi.)

Dat oder landriucht is, hweerso dyo moder her kyndes eerwe foerkapet, jefta foerwixled mit har fryonda reed eer dat kind jerig is; als hit jerich se, likje him di caep, so halde hitt, ende likje him naet, so fare hit oen syn ayn eerwe sonder stryd ende sonder schulde.

So hwaso dat kind bifiucht jefte birawet op syn ayn eerwe, so breckt hy tyen lyoedmerck ende to jens dine frane (?) dat sint XXI schillingen: ende alle da lyoed agen him to helpen ende di frana, dat hij comme op syn ayn eerwe, deer hi eer bi riuchta aechte: hi ne se dat hio et seld habbe jef seth, jef wixled truch dera tria haudneda een,

deer hio dis kyndes des lives mede hulp. Dyo forme need is: hweerso een kynd jong is finsen ende fitered noerd oer hef, jefta suther wr birgh, soe moet dio moder her kyndes eerwe setta ende sella ende her kynd lesa ende des lives biheipa. Dyo oder need is: jef da jere diore wirdet ende di heta honger wr dat land faert, ende dat kynd honger stera wil, so moet dio moder her kyndes eerwe setta ende sella ende capia har bern ku ende ey ende coern, deerma da kynde des lives mode helpe. Dyo tredde need is: als dat kynd is al stocknaken jefta huusleas ende dan di tiuestere nevil ende calda winter oencomt, so faert aller manick oen syn hof ende oen syn huus ende an waranne gaten, ende da wylda dier seket dyn holla beam ende der birgha hly, aldeer hit syn lyf oen bihalda mey: sa weynet ende scryt dat onjeriga kynd ende wyst dan syn nakena lyae ende syn huusleas ende syn fader deer him reda schuld to jenst dyn honger ende winter nevil cald dat hi so diepe ende dimme mitta flower neylen is onder eke ende onder da eerda bisloten, ende bitacht; so moet dio moder her kyndes eerwe setta ende sella, om dat hio da bihield habbe ende biwaer also lang so hit onjerick is, dat hit oen forste ner oen hoenger naet forfare.

In English.

The other landright is: whenever the mother sells the inheritance of her child, or exchanges (it) with rede (counsel) of her friends before the child is of age; when he is of age, likes he the bargain, let him hold it, and does he not like it, let him fare (enter) on his own inheritance without strife and without debts.

Whoever fights or bereaves the child on his own ground, he forfeits ten ledemarks, and to the king's attorney the mulct is XXI schillings; and all the lede (people) ought to help him and the king's attorney that he may come to his own inheritance, which he owned before by right: unless she has sold, or set (pawned) or exchanged it through one of the three headneeds (necessities) by which is helped the life of the child. The first need is: whenever a child is made prisoner and fettered northward over the sea, or southward over the mountains, the mother must set (pawn) and sell her child's inheritance and release her child and save its life. The other need is: if the years become dear, and sharp hunger goes over the land, and the child will starve of hunger, then the mother must set and sell her child's inheritance, and buy her child's cows and ewes, and corn, wherewith the life of the child is helped. The third need is: when the child is stark-naked, or houseless, and then the dark fog and the cold winter come on, when every man fares (enters) his house and its appurtenances, and lurking-holes, and the wild deer (beasts) seek the hollow beam (tree) and the lee of the mountains, where it may save its life: then moans and weeps the minor child, and shows his naked limbs, and his being houseless, and (points at) his father, who should provide for him against hunger

and the wintry fog-cold, that he so deep and dim is locked up and covered under the earth with four nails: so the mother must set and sell her child's inheritance, since she has the keeping and guarding as long as (the child) is under age, that it dies not from frost or from hunger.

§ 50. Without determining too nicely at what exact time the Old Frisian stage ceases, we may take the middle of the seventeenth century (*say* A.D. 1650) as date for the fullest development of the Middle.

1.*	1.*
Swiet, ja swiet is 't, oere miete	Sweet, yes sweet is over measure
't boaskien foar 'e jonge lie;	The marrying for the young people.
Kreftich swiet is 't, sizz' ik jiette,	Most sweet is it, I say yet,
As it giet mei Ålders rie.	When it goes with the elders' rede.
Mar oars tiget 'et to'n pleach,	But otherwise it tends to a plague,
As ik oan myn geafeynt seach.	As I on my village saw.
2.	2.
'Goune Swobke, lit uws pearje,'	'Golden Swobke, let us pair,'
Bea hy har mei mylde stemm.	He bade her with a mild voice.
'Ofke,' sei se, 'ho scoe 'ki t klearje!	'Ofke,' she said, 'How should I clear it!
Wist du! rie to heite in mem?'	Wist thou! rede father and mother?'
'Ljeaf! dat nim ik to myn laest.'	'Love! I take this to my last.'
Dear mei wier de knôte faest.	Therewith was the knot fast.
3.	3.
Da dit pear togear scoe ite,	When this pair together should eat,
In hja hiene nin gewin,	And they had no gain,
Heite seach, as woe hy bite,	Father saw as if he would bite,
Mem wier stjoersch in lef fen sin.	Mother was stern and cross of humour.
'Ofke,' sei se, 'elk jier in bern.	'Ofke,' she said, 'each year a child.
Wier ik fâem! ik woe 't so jern.'	Were I maid! I would I were.'
4.	4.
Hoite in Hoatske Sneins to keamer	Hoite and Hoatske every Sunday in the inn
Mekken it mei elkoarne klear.	Made it clear with each other.
Tetke krigge Sjolle kreamer,	Tetke got Sjolle the pedlar

* From the Preface to Dr. Bosworth's Anglo-Saxon Dictionary, where the whole subject is fully treated. Pp. xxxv.–lxxx.

To Sint Eal by wyn in bjear.
Nu rint elk om as in slet,
In bekleye 't; mar to let.

To St. Alof's by wine and beer.
Now each runs about as a slut,
And complains; but too late.

5.

Oeds die better, nei ik achtje,
Da hy Saets syn trou tosei:
Hy liet de alders even plachtje,
Hwet se oan elk ich joene mei.
Nu besit hy huws in schuwr',
In syn bern fleane all' man uwr.

5.

Oeds did better as I heed,
When he said to Saets his troth:
He let the elders even plight,
What they on each (*edge*) side gave.
Now he possesses house and barn,
And his children outdo all men.

6.

Ork, myn Soan, wolt du bedye,
Rin naet oan allyk ien moll'!
Jeld in rie lit mei dy frye,
Bern, so gean' dyn saken wol.
Den scil de himel uwr dyn dwaen

Lok in mylde seining' jaen.

6.

Ork, my Son, wouldst thou thrive,
Run not on, all like a mole;
Let age and rede woo with thee,
Child, then go thy affairs well;
Then the heaven shall over thy doings
Luck and mild blessings grant.

The chief classics of the Middle Frisian literature are Gysbert (Gilbert) Japicx, from whom the preceding specimen is taken, and Althuisen.

§ 51. Of the Frisian, as it is spoken at the present time in the Dutch province of West Friesland, the following is a specimen.

ABE IN FETSE.*

ABE.—Ho djoer binne de mieren, Fetse? Ik haw jister net nei sted weest.

FETSE.—'k wit net; sa hwat by de daelder om, eak ien kromke er oer.

ABE.—Wierne er al rju?

FETSE.—Ja, dær stiene al hele keppels. It liket dat se rom binne, mar it wier myn soarte net.

ABE.—Heste den dyn fæste mieren jiers? Hawwe se hjar eigen kost, jimmo mieren?

FETSE.—Hwet mienste? dat ik my de earen fen 'e kop frette litte wol? Ik haw simmers genoach oan twa uwthongere Waldlju, dy 't 'k by my yn de ongetiid ha'.

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* From the *Scheerwinkel fen Joute-Baes*, pp. 1–3.—*Dimter* (*i. e. Deventer*), 1835.

ABE.—Jane jimme se den jouns eak neat?

FETSE.—Ja, den krye se sa hwat ein heal kroädfol suwpenbry, in dat behimmelje se eak suwkerswiet. Ik wit net wær se it berchje yn hjar smelle pansen. Hja binne wis oars fen binnen as ien Fries.

ABE.—Ei, kom ju! It binne ommers eak minscen as wy.

The same, in the Dutch of Holland.

ABE.—Hoe duur zyn de mieren Fetse? ik ben gisteren niet naar de stad geweest.

FETSE.—Ik weet het niet; ongeveer een daalder en ook een kruimtje er over.

ABE.—Waren er veel.

FETSE.—Ja, er waren al heele hoopen. Het schynt dat ze ruim zyn; maar het waren geen van myn soort.

ABE.—Hebt gy dan uwe vaste mieren jaarlyks? Hebben uwe mieren hunne eigen kost?

FETSE.—Wat bedoelt gy? dat ik my de ooren van het hoofd zal laten eten? ik heb in den zomer genoeg aan twee uitgehongerde Woudlieden welke ik by my heb in de hoojing.

ABE.—Geeft gy ze dan 'savonds ook niets.

FETSE.—Ja, dan krygen ze ongeveer een geheele kruiwagen vol karnemelk, en dat eten ze ook zuikerzoet op. Ik weet niet waar ze het bergen in hunne kleine darmen. Ze zyn zeker inwendig verschillend van een Fries.

ABE.—Och kom reis! het zyn immers ook menschen als wy.

In English.

ABE.—How dear are (*what is the price of*) the mowers, Fetse? I was not in the town yesterday.

FETSE.—I wot not; about a dollar a man and a bit (*crumb*) over.

ABE.—Were there plenty of them?

FETSE.—Yes, there stood whole heaps. It seemed as if there were enough of them; but it is not my sort.

ABE.—Hast thou then your mowers regular (*fast*) by the year? Do they keep themselves (*have they their own cost*) your mowers?

FETSE.—What meanest thou? That I should let my ears be eaten off my head? I had enough in summer, with two starved woodlandmen, that I had with me at the hay-time.

ABE.—Did you not then give them anything in the afternoon?

FETSE.—Yes! Then they must have (*crave*) about a whole bucketfull of porridge (*soup and barley*); and that must be as sweet as sugar. I wot not where they bury it in their small paunches. They must ywiss (*certainly*) be of a different sort in their insides from a Fries.

ABE.—Come now! They are still men like ourselves (*as we*).

It Ewangeelje fen Matthéwees.

1. Do nou Jesus berne wier to Bethlehem yn Judea yn kening Herodes dagen, hen, binne dær wîzen fen éasteradelen to Jerusalem oankomd, sizzende.

2. 'Hwæere is di kening fen di Jeuden, di berne is?' 'Wy hawwe ommers syn steárre yn it éasten sjoen ind binne komd om him to hildjen.'

3. Di kening Herodes nou, as hy dit heárde, waerd éang ind hiel Jerusalem mei him.

4. Ind di haedprêsters ind di scruftgeléarden by ienoár bringende fréagge hy hjar, hwær di Christus berne wirde moast?

5. Hja nou seinen tsjin him. 'To Bethlehem yn Judea; want sa is scréaun throch di profeet.'

6. 'Ind dou, Bethlehem lân' fen Juda; dou biste lang di minste naet onder di prinsen fen Juda; want uwt dy scil di lieder foártkomme, dy myn folk weidje scil.'

7. Do hat Herodes di wîzen stilkes roppen, ind hi fréagge hjar wakker nei di tiid, do di steárre opdéage wier.

8. Dærop hjar nei Bethlehem stjoerende sei hy, 'Reisgje hinne ind fornim flitich nei dat bernke, ind as jimme it foun' hawwe stjoer my tynge, dat ik eák kom ind it hildje.'

9. Hja den di kening heárd hawwende binne foárttein; ind hen, di steárre dy 't hja yn it éasten sjoen hiene, gong foár hjar uwt, ont hja kaem ind stoé' boppe it plak, dær it bernke wier.

10. Do hja nou di steárre séagen forhuwggen hja mei wakker gréate blydscip.

11. Ind yn it huws kommende séagen hja it boike mei Maria syn mem, ind knibbeljende habbe hja it hilde.

12. Ind hjar kastkes opdwaende brochten hja him jeften, goald ind wierk ind myrre. Ind yn di droage throch goadlike ynjouwinge formoánne, dat hja naet nei Herodes to bek géan moasten forsidden hja lâns ien oare wei wer nei hjar lân ta.

The same in Dutch.

1. Toen nu Jezus geboren was te Beth-lehem, *gelegen* in Judea, in de dagen van den Koning Herodes, ziet! *eenige* Wijzen van het Oosten zijn te Jeruzalem aangekomen.

2. Zeggende: waer is de geboren Koning de Joden? want wij hebben zijne ster in het Oosten gezien en zijn gekomen, om hem te aanbidden.

3. De Konig Herodes nu, *dit* gehoord hebbende, werd ontroerd en geheel Jeruzalem met hem;

4. En bijeenvergaderd hebbende al de Overpriesters en Schriftgeleerden des volks, vraagde van hen, waar de Christus Zon geboren worden.

5. En zij zeiden tot hem te Beth-lehem, in Judea *gelegen;* want alzoo is geschreven door den Profeet:

6. 'En gij Beth-lehem, *gij* land van Juda! zijt geenozins de minste onder de borsten van Juda; want uit u zal de Leidsman voortkomen, die mijn volk Israël weiden zal.'

7. Toen heeft Herodes de Wijzen heimelijk geroepen, en vernam naarstiglijk van hen den tijd, wanneer de ster verschenen was;

8. En hen naer Beth-lehem zendende, zeide hij: 'reist heen en onderzoek naarstiglijk naar het kindeken, en hols gij het zult gevonden hebben, boodschapt het mij, opdat ik ook kome en hetzelve aanbidde!'

9. En zij, den Koning gehoord hebbende, zijn heengereisd. En, ziet! de ster, die zij in het Oosten gēzien hadden, ging hun voor, tot dat zij kwam en stond boven *de plaats,* waar het kindeken was.

10. Als zij nu de ster zagen, verhengden zij zich met zeer groote vreugde,

11. En in het huis gekomen zijnde, vonden zij het kindeken met Maria, zijne moeder; en nedervallende hebben zij hetzelve aangebeden; en hunne schatten opengedaan hebbende, bragten zijhem geschenken, goud, en wierook en mirre.

12. En door Goddelijke openbaring vermaand zijnde in den droom, dat zij niet zouden wederkeeren tot Herodes, vertrokken zij door eenen anderen weg weder naar hun land.

§ 52. *North Frisian.*—The following is from Camerer, and, next to the short sample by which it is followed, and a few others, it is the oldest specimen of North Frisian.

Song for a Wedding.

1.

We sen hjir to en brullep,
Hjir mut we uk wat sjung;
Up sok gurdt freugeddaogen,
Da mut et lustig gung.
Hoera! Hoera! Hoera!
Da mut et lustig gung.

1.

We are here to a wedding,
Here must we eke somewhat sing;
Upon such a made (*gart*) holiday,
There must it merry go.
Hurrah! Hurrah! Hurrah!
There must it merry go.

2.

Bi 't sjungen hjerd to drinken,
Ark heed biid' slunk en smaok,
En hjir es wat djer keulked!
Dit es en foarskel saok.
Hoera! enz.

2.

By singing belongs drinking,
Each head becomes sleek and smug,
In here is what . . . . . .
This is a capital affair.
Hurrah, &c.

3.	3.
We nem da bi uus glæsen,	We nim (*take*) then by our glasses,
En leet uus hol' gefaol	And let us heartily
Rogt dugtig iens to drinken	Right well at once drink
Uus Brid en Bridmans skaol.	Our bride and bridegroom's health.
Hoera! enz.	Hurrah, &c.

In 1452, the following inscription was found on a font at Büsum.

The Original.

Disse hirren döpe de have wi thou ewigen onthonken mage lete, da schollen osse berrne in kressent warde.

Translation by Clemens into the present Frisian of Amrörn.

Thas hirr dip di ha wi tun ewagen unthonken mage leat, thear skell üs biarner un krassent wurd.

English.

This here dip have we as an everlasting remembrance let make, there shall our bairns in christened be.

The Wooer from Holstein.

Diar Kam en skep bi Sudher Sjöe	There came a ship by the South Sea,
Me, tri jung fruers ön di flöt.	With three young wooers on the flood;
Hokken wiar di fördeorst?	Who was the first?
Dit wiar Peter Rothgrun.	That was Peter Rothgrun.
Hud säät hi sih spooren?	Where set he his tracks?
Fuar Hennerk Jerken's düür?	For Hennerk Jerken's door.
Hokken kam tõ düür?	Who came to door?
Marrike sallef.	Mary-kin herself,
Me krük en bekker ön di jen hundh,	Crock and beaker in one hand,
En gulde ring aur di udher hundh.	A gold ring on the other hand.
Jü nöodhight höm en sin hinghst in,	She pressed him and his horse in.
Död di hingst haaver und Peter wün.	Gave the horse oats and Peter wine.
Toonkh Gott fuar des gud dei.	Thank God for this good day!
Al di brid end bridmaaner of wei,	All brides and bridesmen out of way!
Butolter Marri en Peter allüning!	Except Mary and Peter alone.
Jü look höm ün to kest	She locked him up in her box,
En wildh höm nimmer muar mest.	And never would miss him more.

*The Wedding-Stones of Eidum.**

Frisian.

En Faamel oon Eidum hæi her forlaavet, med en jungen Moan, en hem taasværet, dat's ier taa en Stiin vorde vil, es en vorde en oern Moans Vöf. Dii junge Moan forleet hem æv her Trauhæid, en ging taa Sæie. Man sin Faamel forgæit hem bal, en nom moit oere Freiere em Nagtem, en forlaavet her taaliast med en Stagter foan Keitum. De Brellupsdæi vord bestemt, en de Tog ordnet hem, med sen Formoan foræt, æve Væi foan Eidum taa Keitum. Der kommens onervegens en uil Vöf oontmoit, en det es en hün Fortiken for en Bræid. Man jü sæ: 'Eidumbonne, Keitumbonne, jernge Bræid es en Hex.' Æergerlik en forbittert svaart de Formoan: 'Es yys Bræid en Hex, denn vil ik, det vi her altaamoal dealsunken, en vydder opvaxten es græ Stiine.' Es hü even de Uurde sæid hæi, saank det hiile Selskab med Bræid en Bredgom deal oone Grynn, ex vaxet vydder hulv op es græ Stiine. For ei menning Jir heves hjem nog visset es grot Stiine, tveer en tveer æve Sid bei enooer med de Formoan oone Spesse. Je ston taa 'd Norden foan Tinnum, ei vid foant uil Thinghuged, en taa en Erinnering em jo Beigevenhæid vorn æve sid bei det Huged tau lait trinn Huge opsmenn, der 's *Bræidefartshuge* namden.

The same in the Danish of the district.

En Pig' i Eidum hâj forlovvet sæ mæ en ong Kael aa svorren aa, te hun ferr skuld blyvv te Stein, end hun skuld, blyvv en A'ens Kuen. Den ongg Kael trôj no godt aa hind aa drovv tilsoes. Men de var int længg inden æ Pig' forglæmt ham aa tovv om Nat æmor ander Frieres Besæg aa forlovvet sæ tesist mæ en Slavter fra Keitum. Æ Davv, te æ Brollop skuld staae, vaar bestemt, aa æ Brujskar saat sæ i Gaang fra Eidum, te Keitum mæ æ Anforer i æ Spids. Saa kom de da undervej æmor en gammel Kuen aa de betyer int novver Godt for en Bruj. Men hun öjt aa so: 'Eidumbynder, Keitumbynder, Jer Bruj æ 'en Hex!' No blovv æ Anforer ærgele aa gall i æ Hoj aa svâr aa so: 'Ja hvinner vor Bruj vaar en Hex, saa vild æ onnsk, te vi Oll saank i æ Jord aa grôj Oll hall op ægjen som graae Steen.' Allersaasnar hâj han saaj di Ord, inden æ heel Selskob mæ samt æ Bruj aa æ Brögom saank neer i æ Jord aa grôp hall op ægjen som graae Steen. Enno for int manne Aar sin vidst di aa vis di fem stor Steen, to om to ve æ Si a ænaen mæ æ Anförer i æ Spids. Di stod Noren for Tinnum, int laant fra den gammel Thingpold, aa for aa hovs, hva de skê de Gaang, vaa der ve æ Sî a æ Hy opsmedt to smaa Bjerre sum di kaaldt æ *Brujskarhy*.

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* From Allen, *Det Danske Sprogs Historie i Hertugdommet Slesvig, eller Synderjylland.*

Literary Danish.

En Pige i Eidum havde forlovet sig med en ung Karl og svoren paa, at hun för skulde blive til Steen, end hun skulde blive en Andens Kone. Den unge Karl troede nu godt paa hende og drog tilsöes. Men det varede ikke længe, inden Pigen forglemte ham og tog om Natten imod andre Frieres Besög og forlovede sig tilsidst med en Slagter fra Keitum. Dagen, da Bryllupet skulde staae, var bestemt, og Brudeskaren satte sig i Gang fra Eidum til Keitum med Anföreren i Spidsen. Saa kom de da underveis imóde med en gammel Kone og det betyder ikke noget Godt for en Brud. Men hun vaabte og sagde: 'Eidumbönder, Keitumbönder, jer Brud er en Hex!' Nü blev Anföreren sergerlig og gal i Hovedet og svor og sagde: 'Ja hvis vor Brud var en Hex, saa vilde jeg önske, at vi Alle sank i Jorden og groede halvt op igjen som graae Steen.' Aldrigsaasnart havde han sagt de Ord, inden det hele Selskab med samt Bruden og Brudgommen sank ned i Jorden og groede halvt op igjen som graae Steen. Endnu for ikke mange Aar siden vidste de at vise de fem store Steen, to og to ved Siden af hinanden med Anföreren i Spidsen. De stode Norden for Tinum, ikke langt fra den gamle Thingpold, og for at huske, hvad der skeede den Gang, var der ved Siden af Höjen opkastet to smaa Bjerge, som de kaldte *Brudskarhöierne.*

In English.

A maiden in Eidum was engaged to a young man, and had sworn that she should be turned to stone before she should become anybody else's wife. The young man believed her, and went to sea. But it was not long before the maiden forgot him, and received by night another lover's visits, and engaged herself at last with a butcher from Keitum. The day on which the wedding should take place was fixed, and the bridal procession started from Eidum to Keitum, with its leader in front. They met on their way with an old woman—and that betokens no good for a bride. And she cried out, 'Eidum people! Keitum people!—your bride is a witch!' Then the leader grew angry, and mad in her head, and answered and said, 'Aye, if our bride is a witch, I wish we may sink in the earth, and all grow up again like grey stones!' As soon as she had said the words, the whole company, along with the bride and bridegroom, sank in the earth, and grew half up again as grey stones. And now, till within a few years ago, one could see five great stones, two and two on each side, and the leader in front. They stood north of Tinnum, not far from the old Thingfold; and, in remembrance of the event, there were thrown up, by the side of the mound, two small hills, which they called *Brudeskarehoien.*

The following seems to belong to the well-known nursery tale of Rumpelstiltsken. There is, however, no prose context.

Frisian.	*Danish.*
Ik mei di,	Ieg elsker Dig,
Wel di haa!	Vil Dig have!
Meist dü mi?	Elsker Du mig?
Skedt me faa	Skal Du mig faa
Wedt dü ek?	Vil du ikke?
Feist mi dagh!	Fæst mig dog!
Med ön Week	Midt i Ugen
Haa wat Lagh.	Have vort Lag.
Man kjenst sü	Men can Du sige
Wat ik jit?	Hvad jig hedder?
Da best frii,	Da er Du fri,
Best mi quit.	Er mig qvit.
Delling skell ik bruu,	Idag skal jeg bryggc.
Miaren skel ik baak,	Imorgen skal jeg bage,
Aurmiaren wel ik Bröllep maak.	Overmorgen vil jeg Bryllup holde.

In English.

I like you,
Will have thee!
Likest thou me?
Shalt me have.
Wilt thou not?
Fix me day!
Mid in week;
Have our law.
But kennest thou,
What I hight?
Then beest free
Beest me quit.
To-day shall I brew,
To-mcrrow shall bake,
Day-after-to-morrow will I bridal make.

§ 53. *Distribution of the Frisian.*—This is very irregular. From north to south the name may be traced from the Widaa, on the boundary of Jutland and Sleswick, to the Scheldt. But the line is very discontinuous; the name seldom spreads far inland.

In some cases the Frisian localities seem those of settlers or colonists rather than of natives or even old occupants.

In the Dutch Province of West Friesland the Frisian of the present time has its widest extension inland. In East Friesland it is extinct, except (perhaps) in the fenny district of Saterland, where it is largely Germanised. Along the coast it has long been obsolete. It is spoken, however, along the whole line of Islands, Terschelling, Wangeroog, &c. In the parts about Cuxhaven and Ritzebüttell, or the land between the Elbe and the Weser, it is not only not found, but has left no signs of its ever having been spoken there, which is the more remarkable from its being the language of Heligoland and the islands off the coast of Holstein and Sleswick. North of the Elbe it reappears. On reasonable grounds it may be claimed as the older language of Ditmarsh and Eyderstedt, which is now Low German; while in Sleswick it spreads along the coast from Husum to Bredsted; having once extended as far as the boundary of Jutland. At no point, however, does it extend across the peninsula, so as to touch the Baltic.

In respect to its characteristic peculiarities, the Frisian form of speech, in its eschewal of the sound of *-n* at the end of words, and other minor details, while it differs from the Saxon, agrees with the Norse. The bearings of this will become clearer when the dialects of our language come under notice.

Upon the position, too, of the Frisian in the classification of the languages of the German family, more will be said in its proper place. It is easy, however, to anticipate its general relations. They will be those of a transitional language (or dialect).

The more complex question as to the relations of the *Angle* form of speech, though one which promises

but few results, now presents itself, and it is with the third division of the Saxonia of the Saxon Versifier (Poeta Saxo) that it is connected.

CHAPTER VII.

THE ANGRARIAN AND OSTPHALIAN PARTS OF SAXONY—THE ANGLES OSTPHALIAN — THE SLAVONIC FRONTIER — THURINGIA AND HESSE.

§ 54. *Angraria.*—The Frisian, though it may have been spoken along the sea-coast from the present province of West Friesland to the frontier of Jutland, never runs far inland.

The Old Saxon of the Heliand and the Essen documents may, reasonably, be carried as far eastward as the Weser, possibly farther.

With the Weser began the *Angraria* of the Saxon Versifier, a long narrow tract from Bückeburg (Lippe Detmold) to Bremen, with the present town of *Engern*, preserving the old name, in the middle. In respect to its outline, it has all the characters of a march or boundary. There is no reason, however, to make any broad separation between the Angrarian dialect and the Westphalian. There are no specimens of it of the same age as those of the recognised Old Saxon.

§ 55. *Ostphalia.*—Ostphalia is, in all respects, a much more important district. It has no literature of the date of the Heliand, the Krist, and the English of the Anglo-Saxon period in England. Yet it is the district to which we must assign the *Angles*. Until, however, we find the Angles of Procopius and of Pope Gregory in England, we have nothing beyond the two notices of (1) Tacitus, and (2) Ptolemy.

This is little enough. Still, the fact that it is all that we have should be known; especially with the view that it is next to nothing.

But though the philological data for Ostphalia are sadly deficient, there is much to be collected from the geography. Whatever may have been the extent of the '*Germania*' of Tacitus, there is no doubt whatever as to its limits on the east during the seventh, the eighth, the ninth, and the tenth centuries. In the beginning of the seventh,* A.D. 625, not 100 years after the first recorded invasion of Britain by an enemy of the *Angle* denomination, our knowledge of the actual ethnology of the Elbe begins; and it begins in a way which severely tries either the accuracy of Tacitus himself, in making seven-tenths of the population of his '*Germania*' Germans in our sense of the term, or else that of the commentators who have supposed that he meant to do so. This is because, when the parts beyond the Elbe first become known to the Frank historians—the first who describe them with anything like adequate accuracy—they are, in no single instance, German in any way; but, on the contrary, from first to last, Slavonic. No trace of any previous German occupancy is recorded—no tradition of any Slavonic intrusion is preserved. The whole country beyond the Elbe when it is first known by actual inspection, is not only Slavonic, but Slavonic without a particle of admixture, or a single fact which implies that it was other than Slavonic from the first.

This, then, gives us the explanation of the text of the Versifier.

regionem solis ad ortum
Inhabitant *Osterleudi*, quos nomine quidam
Ostvalos alii vocitant, confinia quorum
Infestant conjuncta suis gens perfida *Sclavi*.
A.D. 772 (*circiter*).

* *Zeuss*, pp. 637–639.

The Angrarians, as we have seen, lie like a narrow March between the *East*- and *West*-phalias.

§ 56. *The Slavonic frontier.*—The Slavonic frontier is, in the main, formed by the Elbe; but as there were both Slavonians and Saxons to the north of that river, and as, on the south, this same Slavonic line was prolonged beyond the boundaries of Ostphalia, it will be convenient to trace it from one end to the other: i.e. from the parts about Coburg on the south, to the parts about Kiel on the north.

§ 57. *Slavonians of Holstein.*—The most northern known occupancy of the Slavonians of the eastern frontier of Germany was the country between Kiel, the Trave, and the Siegeburger Heath, in Holstein; i.e. the parts about Eutin, Plön, Preetz, Altenburg, and Lübeck, all of which stood on ground originally Slavonic. On the south the river Bille divided the Slavonic from the Saxon parts of Holstein. The Slavonic district was named *Wagria*, or the country of the *Wagri*; the Saxon districts were Sturmar, Ditmarsh, and Holsatia, or Holstein proper. Hamburg lay on the frontier, but on the Saxon side of it. The three German districts that formed Nordalbingia seem to have been Saxon rather than Frisian. Whether they were Saxon after the manner of Westphalia or Eastphalia is another question.

§ 58. *The Slavonians of Lauenburg.*—The whole of Lauenburg was Slavonic, with a *Sachsenwald* on its western frontier. Ratzeburg was the capital; *Polabingia* (from *po*=*on* and *Laba*=*Elbe*), the name of the district—the final *-ing* being German, while the preposition *po* and the substantive *Laba* are Slavonic. Of this hybrid form there are other instances; one, well known to English ethnologists and archæologists, *Kentingas*=Men of *Kent*, where the *-ing* belongs as de-

cidedly to one language as the radical form *Cant-ium* belongs to another.

§ 59. *Mecklenburg and Lunenburg.*—Mecklenburg was notoriously Slavonic. But Mecklenburg lies wholly on the Slavonic side of the Elbe.

Lunenburg, however, is in a very different position. It lies wholly on the German side. But Lunenburg is the most Slavonic part of Cisalbian Germany. It is this whether we begin with the ninth century or the eighteenth. In 808 a Frank army crossed the Elbe by a bridge against the *Linones*, the Smeldingi, and the Bethenici of the opposite bank.* Zeuss thinks that the name is still preserved in that of the present town, *Lent*zen. But, then, there is the more important town of *Lunen*burg on the other side, only a little lower down, or more to the north; and along with this there is the Duchy, which reaches to Verden and Bremen, on the western side of which we find, with its Slavonic name, the river Bomlitz. This is all we have in favour of the *whole* Duchy having ever been Slavonic. On the other hand, however, in the eastern third of Lunenburg, Slavonic was spoken in the villages of Luchow and Wustrop so late as A.D. 1751, of which we have a Paternoster in a strange mixture of Slavonic and German, but still Slavonic on the whole.

§ 60. *Altmark.*—The distinction between Altmark and Lunenburg is political rather than ethnological, for the Old Mark is a purely geographical term. Altmark denotes the great bend of the Elbe, between Magdeburg and Lentzen, on the Mecklenburg frontier. The men who lived here must have been, provided that they touched the Elbe at all, north and north-east of the men about Magdeburg. They may have extended

* *Die Deutschen und die Nachbarstämme*, p. 652.

beyond the Elbe; but whether they did so or not is irrelevant to the present question. They may or may not have gone lower down on the river, so as to occupy the parts about Magdeburg, but it is sufficient for the present purpose to place them on the great north-eastern bend.

About N. L. 52, a little to the south of Magdeburg, the Elbe of Tacitus and Ptolemy ceases to be the Elbe of the present time; for its origin in Bohemia is unknown, and the Saale is treated as the Elbe up to its source in the parts about Hof, near the Fichtelberg, N. L. 50, E. L. 12. Now the Saale, in the Frank geographers, divides the Thuringians from the Slavonians; whilst in the earlier Roman geographers the Elbe (i.e. the Saale) divides the Hermunduri (Thuringians) from the Semnones. The term Slave, or Slavonic, is unknown till the time of the Eastern Empire; and when, from a Frank historian, we get our first notice of the parts beyond the Elbe on the (Upper) Saxon and Bohemian frontier, the name Semnones is superseded by that of the Serbs, or Sorabians, who are a branch of the great Slavonic family, the name of which is now familiar and current. So is that of the Saale in place of the Elbe. That the Semnones, place for place, are the Saxons of (the Kingdom of) Saxony is universally admitted. That they were Germans rests on the fact of their being admitted into the '*Germania*' of Tacitus. But it is certain that, during the first half of the seventh century, when we know the district from inspection, they are Sorabian Slavonians, or Serb Slaves; and so they remain till Saxony is Germanised.

The reconciliation of this discrepancy does not now interest us. What really interests us is the text of Ptolemy, who calls the Semnones *Suevi* (Σούηβοι). We cannot exactly fix their northern boundary. They

are not, however, the only population that is called *Suevic.* A second population is so named—the Langobardi. That they lay on the Elbe is neither affirmed nor denied by either Ptolemy or Tacitus. The Semnones are mentioned as a *great nation* of the Suevi, and, as we have seen, assigned to the Elbe. So, as we have also seen, are the Langobardi, who are made Suevic. But they are not called *Langobardi Suevi* in the section which treats of the Suevi. Neither does their place in the other text (for they are *twice* mentioned elsewhere) correspond with the Suevic district on the Elbe. Finally, Ptolemy mentions the L*akk*obards (*Λακκόβαρδοι*) as a third denomination in a different locality from the Langobardi *Suevi*; themselves, when associated with the Semnones and the other great Suevic nation (*ἔθνος*), not called *Suevi Langobardi*, but simply *Langobardi.* I believe that in a monograph on the minute ethnology of the early Langobards these complications might be explained; but what we want now is the geography and the ethnology of the division which Ptolemy calls *Suevic.* Tacitus helps here. He does not call the Langobards explicitly *Suevi*; but the position he gives them in his arrangement makes them so. He names them immediately after the Semnones, whom he makes the typical Suevi; and follows up his short notice of them with a long list of populations, until, having reached the eastern extremity of the Baltic, he writes—*hic Sueviæ finis.*

Now a Suevia of the vast indefinite magnitude of the Suevia of Tacitus is a very impracticable name. But a Suevia like that of Ptolemy, with only three names, and the Elbe as a landmark, is a very practicable one.

That the Langobardi lay north of the Semnones, and that they lay on the German side of the Elbe, is universally admitted. It is assumed (I believe reasonably)

that they touched the Elbe (or Saale) somewhere between Leipsic and Magdeburg. But this is immaterial. The Suevic line ran along the Elbe; and whether the Langobards reached it or not depends upon the northern boundary of the Semnones on the south and the southern boundary of the population which followed them on the north. This, again, was a *great nation of the Suevi*; and it lay east of the Langobards, stretching towards the north as far as the *middle* parts of the Elbe—the *Elbe* of Ptolemy, as we must remember, beginning at the source of the Saale. That the great bend of the Elbe about Magdeburg gives us a north-westerly extension from the Langobard, which we assume to be a middle district, is undoubted; and, though nearer the mouth than the source, Altmark meets better than any spot in Germany the conditions of the occupancy of this third and northernmost member of the Suevic denomination, and the second of its two *great nations*. At any rate, it identifies a vast and not very indefinite portion of Ostphalia with the whole of the *Suevia* of Ptolemy, and with all that part of the *Suevia* of Tacitus which in the Frank period was conterminous with Germany.

Hence Altmark, there or thereabouts, was the occupancy of Ptolemy's second *great* nation of the *Suevi*, and this was the nation of the Angles—*Σούηβοι Ἀγγείλοι*. No one, indeed, would venture to say that the two districts accurately coincided, and that there were no Angles on the right bank of the Elbe; or would fix within a few miles, more or less, the Northern frontier. That it suits the text of Ptolemy we have seen. It suits also that of Tacitus, whose Varini lay in Mecklenburg, and whose immediate affinities were with the Angli. And Ptolemy and Tacitus are the only two authorities on the subject. That it suits the conditions

under which the subsequent connection with Britain and Denmark was established, may be seen from the simple inspection of the map; and it may be added that the presumptions thus suggested are confirmed rather than diminished by the little that we have of the later history of the district.

§ 61. *The Langobards.*—The geographical position of the Langobards in Germany is unfixed. More than this, they are found in three different places at once, and under not less than three different forms of the name. The one tangible notice concerning them is that of Ptolemy, which makes them *Suevi*; and this in conjunction with the Semnones and the Angli. They lay north and west of the former, south and west of the latter. When this is all we know of them, it is clear that though the Semnones and the Angli may help us in fixing the Langobardi, the Langobardi will not help us in fixing either the Semnones or the Angli. That the three populations were in contact is clear, and it is also clear that the Semnones and the Angli certainly touched the Elbe; whereas the Langobardi may or may not have done so. If they did, the Angle and Semnonian frontiers —one or both—are slightly altered.

The account of this district in Zeuss is instructive. He points to the valley of the Ohre, an affluent of the Elbe from the German side, and remarks that on the left bank there are Slavonic local names, which he enumerates. He tells us that the town of *Wolmirsted* was called in Slavonic *Ustuire*, *i.e.*, the mouth of the river *Ara* = *Ohre*. He adds that the inhabitants of the surrounding villages were Slavonians. He concludes with the remark that the Slavonic Language has kept its ground on the German, better than on the Slavonic, side of the river; alluding to the Linonian Church Service of A.D. 1751. All this refers to the first half of the Tenth century. Then he tells us how about a century later the district was Germanized; when Albert of Saxony planted a series of German (chiefly from Holland) colonies from Saltzwedel to the Bohemian Forest, and how the 'Slavonians were everywhere stamped down; and how a brave people from the boundaries of

the Ocean took their land.' The *Angles* are never named, whether as Germans or Slavonians. But this is the area which can best be assigned to them.

The Suevic character, however, of the German side of the Elbe from Bohemia to Lunenburg is the only point which is important. Whether it be made out by the Angli and the Semnones alone, or by the Angli and Semnones *plus* the Langobards, is a detail of minor importance.

A little to the south of Magdeburg, and not far from 52 N. L., we approach the southern frontier of Ostphalian, or, as we may call it, Eastern, Saxony; so that a new name meets us in that of *Thuringia*, or the *Thuringians*. The Hartz is usually treated as the boundary between Saxony and Thuringia. But the range of the Hartz is not sufficiently linear to make a definite boundary of any extent. Hence, we find the valley of the Unstrut and the parts about Merseburg assigned to the Saxons; Merseburg itself being placed on the frontiers of the Saxons, Thuringians, and Slaves.

Again, about N. L. 52, the Saale from the south joins the Elbe; and from its mouth, N. L. 52, to its source, N. L. 50, takes the place of the Elbe as a boundary between the Germans, whether Saxons or Thuringians, and the Slavonians. The rule, however, seems to be as it has been, viz., that there are always more Slavonians on the German side of the two rivers than Germans on the Slavonian.

§ 62. *Thuringia and its relations to Ostphalia.*—The indefinite character of this boundary between the Thuringian and the Saxon districts on the Elbe is of no slight importance, though the direct and immediate bearing of it is, at first, indistinct. Ostphalia, as we have seen, is, in the Poeta Saxo, a division of Saxony. Thuringia, on the other hand, is generally, perhaps universally, separated from Saxony. Nor is the contrast

unintelligible. It is the South-eastern part of Germany that is most particularly Thuringian. It is the North-western parts that are most characteristically Saxon. These it was wherein the contrast between the Saxon, the Thuringian and (we may add) the Hessian, was clear and definite; but the Saxons were then the Saxons of Westphalia only; and the names Angraria and Ostphalia were unknown; in short they were unknown in the time of the immediate successors of Clovis.

The line of Frank conquests ran southwards rather than northwards. Hesse seems to have been a Frank dependency from the first. Thuringia was the next to become one. Bavaria was attacked, or under the process of reduction. The Saxons—those of the parts about Paderborn—were about to be permanently conquered; though on the south-eastern frontier only. This was the time of the true Merovingian dynasty; and before the assumption of the practical kingship was usurped by the Mayors of the Palace of the Pepin period. Friesland was reduced by these; but the great Saxon wars in the North and the North-east were reserved for Charlemagne. Then it was that the parts between Angraria and the Elbe became a division of Saxonia, under the name of Ostphalia. But this did not make it Saxon after the manner of Westphalia. It was Saxon as opposed to the Slavonic territory beyond the Elbe; for it was in the main German. But it was not Saxon in the same opposition to Thuringia as the parts between the Werra and Saale were. It was *Norsavian*, *Nordosquavian*, or North *Suevic* (*Nordschwaben*), i.e. the Suevia of Ptolemy, with the prefix '*North*.'

What this prefix stood in opposition to is uncertain, for it might imply the whole of the *Suevia* of Ptolemy in opposition to Suabia; or it might apply to the Angle part of the Ptolemaic Suevia in opposition to the

country of the Semnones (*Upper* Saxony). However, in either case it included the district which we have assigned to the Angles; and, in some degree, to the Langobards and Varini as well: for we have seen that though Ptolemy explicitly enumerates only three Suevic nations, Tacitus, by implication, adds the Varini and others of the Angle frontier.

§ 63. *The Norsavi of the Sixth Century.*—For the notice of these see the Epistle of Theodebert to Justinian. Theodebert reigned fourteen years, from A.D. 534 to A.D. 548. He was the grandson of Clovis; but, as his uncle Chlotair I. survived him, his reign belongs to the first generation from the founder. The Norsavi of the Letter are the Suevi of Ptolemy; the more northern the more Angle. The Saxons are named in the same Letter, but they are not the Saxons of what was afterwards Ostphalia.

§ 64. *The Suevi Transbadani.*—In the parts lying between the Saale, the Bode, and the Hartz lies a *Gau* or *Pagus* named *Suevongau*. This was occupied in the sixth century by a population which, according to Gregory of Tours (a cotemporary writer, though one who wrote from a distance), Chlotair and Sigibert had planted there as settlers at the time when Alboin invaded Italy. Paulus Diaconus, writing more than two hundred years later, makes the same kings transplant *Suavos aliasque gentes, in locis de quibus iidem Saxones exierant*, II. 6. Concerning these Witichind of Corvey writes:

> Suevi vero Transbadani illam quam incolunt regionem eo tempore invaserunt, quo Saxones cum Langobardis Italiam adiere, et ideo *aliis legibus* quam Saxones utuntur.—I. p. 634—*Zeuss*, p. 364.

Again:

> Pippinus adunato exercitu per Turingiam in Saxoniam veniens, fines *Saxonum* quos *Nordosquavi* vocant, cum valida manu intravit . . .

Saxones vero, qui *Nordosquavi* vocantur, sub ditionem subactos contritosque subegit.—*Annales Mettenses*, 748. *Pertz*, *I.* 330. *Zeuss*, p. 364.

§ 65. *The Anglii et Werini.*—The Laws which Witichind so decidedly separates from those of the Saxons are, doubtless, those of the Frank Code headed '*Lex Angliorum* (*sic*) *et Werinorum.*'* In its general character and outer form it agrees with the '*Lex Salica*,' the '*Lex Langobardorum*,' and, in several specially characteristic clauses, with those of the Anglo-Saxons of England, which, in their turn, have special points of agreement with those of the Langobards. The date for the codes of the populations under the Merovingian Franks is generally assigned to the reign of Dagobert, A.D. 600 (*circiter*). But the Anglo-Werinian code is somewhat later; for it applies to the parts on the Slavonic frontier, i.e. on the drainage of the Elbe, or on the Thuringian, Slavonic, Suevic, or Thuringo-Slavonic frontier. Professor Stubbs assigns it to the time of Charlemagne. At any rate, it belongs to a time when the Saxon part of the Frank kingdom had reached the Elbe. A gloss on the only known copy of it runs: '*Lex Angliorum et Werinorum—hoc est, Thuringorum.*'*

§ 66. *North Thuringia.*—The Saxon name has been carried as far south as the Unstrut, or the parts about Merseburg. The Thuringian name will now be found as far north† as the Ohre and Upper Aller, or the parts between Magdeburg, Celle, and Lunenburg, where we find in the tenth century a †*Nord-thuringergau* and a *Nord-thuringerland.* That this applies to settlements from the south rather than to a native occupancy, is likely. Still, they separate the Cisalbian districts, whether Thuringian or Norsavian (North Suabian), from

* *Canciani, Barbarorum Leges Antiquæ*, iii. 31–36.

† *Zeuss*, p. 359.

Saxony in the ethnological and philological senses of the term; in other words, make Ostphalia, as a part of Saxony, a political and artificial division. That parts called *Saxon* are other than Saxon after the fashion of Westphalia is nothing surprising. No name on the whole continent of Europe has been more extended to populations which have little beyond the name to connect them with the Saxons of the Merovingian period. In the tenth century the whole of Upper Saxony, or the present Kingdom, was Slavonic; while, beyond the *present* frontiers of the German language, *Saxon* is the name by which the Germans both of Transylvania and the Danubian Provinces of Russia are designated.

§ 67. *Retrospect.*—Putting all this together, viz. the political rather than the ethnological, or philological, import of the term *Saxonia* as applied to Ostphalia—the recognized difference between the Saxon and the Thuringian denominations—the still stronger difference between the Ptolemaic Suevi and the rest of the Germans in general—the fact that their old name is preserved in the newer names, *Norsavi* and *Nordosquavi*, until the time of the great Slavonic wars, when Saxony means Germany as opposed to Slavonia—the fact that between the Thuringians and the Norsavians the whole of the western drainage of the Elbe is divided—and, finally, the fact that, though Thuringia is properly the term for the southern, and Norsavia that for the northern half of the district, the two names are found on both sides of the middle line—putting all this together, I submit that we have strong evidence that the old lines of philological and ethnological affinities ran from North to South rather than from East to West.

CHAPTER VIII.

ON '*ANGLE*' AND '*SAXON*' AS NAMES.

§ 68. *The value of the words 'Angle' and 'Saxon' as names.*—What has hitherto been written has had more to do with the languages, dialects, or forms of speech of Germany, the country from which our language was deduced, than with the English, Saxon, or Anglo-Saxon of Britain. *Language*, however, has not been the special object of the enquiry. The special object of it has been the import of the names of the men who introduced it. It has, perhaps, been unduly lengthy. But it is a great deal more than a mere question of names. The words Angle and Saxon are by no means synonymous. The Saxon parts of England were long distinguished from the Angle; and, even at the present moment, though the latter term has wholly superseded the former, the traces of its original character are still retained in the names of the counties ending in *-sex*, not to mention the great kingdom of *Wessex*, since broken up into counties. How far this difference coincided with a similar difference in the mother-country is a matter worth investigation; and it is something to have shown that the difference between the two was certainly as decided in Germany as it will be in Britain. Nor is the enquiry, because its results are of a very one-sided, or negative, character, useless. It is certainly one-sided; for the import of neither name is known in its integrity. The term *Saxon* is so general, and Saxons are found in so many places at once, that those of England can scarcely be assigned to any definite original locality. *Angle*, on the other hand, is so very special, that though we can trace it to its original area, we know little beyond the fact of

its being between such and such degrees of latitude and longitude.

Of the Angles of Germany we only know enough to infer that they were the Angles of England; though, in England, they are known to all the world. Of Saxons, of some kind or another, we know a great deal; but of the special Saxon districts we have no knowledge—none, at least, of the Saxons of Sussex and Wessex. There is no spot on the face of the earth of which we may say, '*here the men called themselves Saxons, and from thence spread the name.*' We only know that there were a great many populations to whom the name *Saxon* was applied *by some other population.* On the other hand, one of the few known facts concerning the *Angle* was that it was a name which the bearers applied to themselves; and it is, by no means, the least valuable fact in their fragmentary and incomplete history. Again, with the Saxons, we find the language, but not the names of the populations which can be supposed to have applied it to themselves when Britain was first Germanized. With the Angles we find the place and the name; but the only known word in their language is the name *Angle* itself. We get our knowledge of the dominant name from one quarter, the chief details of its introduction from another.

Though those complications are absolutely inherent to the subject, it may be thought that they are unimportant; for it may be said that the English, as a language, speaks for itself, and proclaims itself to be German beyond all reasonable doubt. But whether *Angle* and *Saxon* are names which are little more than synonyms, or, on the other hand, names that point to two different centres, is a matter upon which little or much may depend. If the English language be one and indivisible, with no notable differences of dialect,

or none coinciding with the distribution of the two names, there is so little to be accounted for that investigation is well nigh superfluous. But, if our language contain differences within itself, the question whether they can be referred to different and corresponding sources is one that must not be overlooked. That such is actually the case is well known; for it is certain that at no previous period has more attention been given to the study of the different dialects of our language than at present, and that most successfully.

§ 69. *Saxon as a name.*—Nevertheless, something more has still to be said about these names, of which *Saxon* is the more important.

I believe that the best we can do with it is to read its interpretation under the light thrown upon it by the name '*German*.' Of this we know the present currency in England. We know, too, what a vast import it has in Tacitus, or, in other words, what it had in Rome in his time; and how it has, at present, one of similar generality in our own language and in others as well. Yet we know that it is *not* the name applied to Germany by either the French or the Italians; nor is the name in use among any of the Slavonic nations. Least of all is it one used by the Germans themselves. Tacitus indeed says that it was a name '*of their own invention*;' but he also says that, till it was so *invented* (we have no reason to believe that it was generally adopted), they had *no general* name. The Romans got it from the Gauls, the frontagers of the Germans on the west. Now, what was done on the western frontier of Germany may have been done on the eastern also; and a name of like general import with *German* may have been used by the frontagers of Germany on the east. This means that the word *Saxon* may have been on the Elbe what *German* was on the Rhine; viz. a general name

applied by a neighbouring nation to a population which had no general name for itself; though it had one in the language of its neighbours on each side.

The recognition of such names by the world at large depends wholly upon circumstances, for it is clear that each must be promulgated in different directions. A name given to a population between the Elbe and the Rhine must spread westwards from the west, and eastwards from the east. It scarcely ever circulates in the intervening country to which it applies. Hence the name by which the Germans are known to the Gauls and Britons may be wholly unknown to the Poles, Wallachians, and Lithuanians, while the name with which these last are familiar may be strange to a Gaul and Briton. No better instance of this can be found than in the three words *Hellenes*, *Greeks*, and *Ionians*. The first is the name the Greeks took to themselves; the second the Romans took, and spread over the whole western world; the third was taken on the side of Asia, and extends from Palestine to India. Sooner or later such concurrent names meet; but an inordinate circulation for each as a general name may have preceded the meeting.

This is the sketch of the question in its widest form, and the criticism which it indicates is one that, after a wide application of it, I have found to carry me farther than any other. It points, of course, to the Slavonians of Saxony and Brandenburg. These had a general name for the Germans; but we must not be too sure that it was *Saxon*. The general Slavonic name was *Niemce*, in the Byzantine Greek Νέμετζοι. It is not the word we want, but it illustrates the case. It has, probably, as wide a circulation as *German*; but it is in the wrong quarter for Gaul, and for the Romans who reduced Gaul to a province; from whom Western Europe adopted the name *German*. The name, how-

ever, need not have been used by *all* the Slavonians; nor need the name *Saxon*, as a matter of course, come from a nation other than German. The Franks were Germans; many of them in language as Saxon as the Saxons themselves. Yet, for some reason or other, they made a very broad distinction between themselves and their Saxon neighbours.

Any German of the Southern or Eastern frontier may have done the same; or any one of the Slavonians who did not use the word *Niemce*. If this were the case, *Saxon* may have been from the Elbe to the Dniester a word of the same application and currency as *German* was from the Rhine to the Danube. The Marcomanni may have used it; the Thuringians may have used it; the Goths may have used it; and any one of these populations may have been promulgators of the name *Saxon* in the Eastern Empire, even as the Gauls were the promulgators of *German* in the Western; and how numerous the populations between the Elbe and the Lower Danube were in the Eastern Empire we know. It appears for the first time in Julian. It is current from his time till the downfall of the Empire, and it is in the Gothic kingdoms of Gaul and Spain that it first appears in any western writer; and when Britain is reduced by the Saxons there is no notice of a single Saxon between the mouth of the Rhine and the mouth of the Elbe; not a single Saxon in the whole of that vast region which, a hundred years later, was called Saxony.

§ 70. *The Saxons of Rudolf.*—I think that in this matter an undeserved censure has been passed upon a writer of the *Translatio Sancti Alexandri.** That he has not said what he meant to say so clearly as he might have said it is true. But it is impossible to believe that even what he says will bear the construction that has been put upon it by both the editor and the commentators who have followed him; this being, that,

* Pertz, Monumenta Germaniæ Scriptorum, ii. 673–681. *Translatio S. Alexandri, Auctoribus Rudolfo et Meginharto.*

in Rudolf's work, we get nothing less in the way of error and confusion than an entire reversal of the received relations between the Saxons of Britain and the Saxons of the Continent; so that instead of the English of England being originally introduced from Germany, it is the Saxon of Saxony that was brought over, and introduced into Saxony, from Britain. If this is what the writer meant, it is undoubtedly a blunder that should be stigmatised. Is it, however, one that a German writer of even ordinary common sense could make? Still less, could a reader of Tacitus make it? Yet Rudolf had read Tacitus, and is known to have done so; indeed the extent to which he mixes up the very words of the *Germania* with his own narrative has been recognised by his commentators as a drawback upon the value of his own evidence. Such a man could scarcely deduce the descendants of the Chauci and Chamavi of the great writer with whom he was so familiar from Britain.

What he was really considering was the application of the word *Saxon* as a *name*. Well might he do so. And easily may we, even now, see why he should do it. The problem is still before us. Up to the time of Clovis the name, or series of names, for the Germans beyond the Frank frontier on the north, is wholly different from what it will be in the next generation. Up to the time of Clovis, and especially to the reader of Tacitus, the North Germans are Chauci, and Frisii, and Chamavi, and Dulgubini, and Angrivarii, and Fosi, and Cherusci, and Bructeri, &c.; and no such name as *Saxon* has ever either been applied, or dreamed of as being applicable, to these definitely known divisions of Germany. But in less than fifty years all these names, with the exception of *Frisii*, either suddenly or gradually disappear, and a new name, not found in Tacitus, and, except to such as have read Ptolemy, wholly unknown except in Gaul and Britain, presents itself instead of them. The origin of this name, and not that of the people to which it applies, is the point that strikes Rudolf, and the point upon which Rudolf is thinking; while the facts that lie before him are of the simplest sort. There is no such name as Saxon in Germany at all. In Gaul it is limited to a few fragmentary communities, such as the Saxones Bajocassini. In Britain it is conspicuous, dominant, and, in the way of geography, near at hand; and in no other country does it present itself under similar conditions. That he had read Ptolemy is unlikely; and had he read the writers of the fourth and fifth centuries he would not have found the name as that of either a German population or of a population of any note. We measure his ignorance by our own knowledge.

§ 71. The history of the word *Angle* is the reverse of that of the word *Saxon*; the chief points in the contrast having been already noticed. The name gives us the locality without the language, and it is so special

in its application that, so far as we have hitherto considered it, it includes nothing but the men who applied it to themselves. This makes it of rare occurrence. But the very rarity has its advantages. A Frank or a Saxon may have been almost any one of German blood. An Angle was generally nothing but what the term denoted.

The converse, however, is by no means the case, for it is probable that many an action of some of the old conquering tribes of the Angle frontier may have been recorded under a different name from that which it would have had if the Angles had been what we may call a representative population.

But they were not on the frontier of the populations that invested the name with generality, and spread its renown over half a continent; not, at least, on the side where the area was the broadest, and the voice of fame the loudest; not on the West, the East, or the South. On the North I think it was different. I think that in Denmark they represented not only themselves but all the populations between their own frontier and the Danish which were neither Saxon nor Slavonic, and that, (before the Saxons represented Frank Germany as opposed to Denmark,) both the Saxons and the Frisians may have been in the eyes of a Dane Angles. This close affinity suggested by the phrase '*Dan and Angul were brothers*' is more likely to have been taken from a time when the Angle name extended further in the direction of the Eyder, than from the contact of the two denominations in Britain.

That the Angle district lost its name in Germany is not a matter that should surprise us. There were at least four names to supersede or overlay it; (1) the old generic name *Suevi* from historical influences; (2) the name *Marchmen*, as men of the *March*; and,

(3) though it is itself obsolete, the departmental name *Ostphalian*. For '*Chreinarii*,' see § 72.

§ 72. '*Rheine*' and '*Chreine*.'—The chief deduction from the double aspect of the name *Angle* as a very special one on the East and South, and as one of some generality on the side of Denmark and Britain, is to be got from the text of Procopius in its integrity; for it has hitherto been referred to merely as evidence to the fact that there were Angles in Britain when the extract of § 25 was first written. This is self-evidently manifest, whatever may be our way of dealing with the fabulous story about the passage of the dead, and the utter absence of horses. In the passage, as we find it in our extract, we have a *Brittia* as well as a *Britannia*; and it is at first as difficult to connect the two as to separate them. But, besides this, there is the story or romance of the Frank king Radiger, and a British queen of Amazonian character. The name of the king, however, is the only one which is here of much importance. The part of Germany from which he passes over to England is the *Rhine*, or the country of the *Warni*, opposite to Britain. But the *Warni* were on the Elbe; and the *Angles*, as we have seen, were their nearest frontagers. They are this whether we look to the text of Tacitus or to the *Lex Angliorum et Werinorum*.

Now we know that in the region of his Angli, Varini, and others, Tacitus places a mysterious island by no means unlike an outline of the Brittia of Procopius; and also that a little beyond it he places the country of the Æstyii, whose language was * *lingua Britannicæ proprior*. The ways of error are various, and one of these in my mind seems to have led to the *Brittia* of Procopius.

Its relations to the Rhine are capable of a different

* Tacitus: Germania, § XLV.

explanation. Indifferent geographer as Procopius was for Western Europe, I doubt whether he bodily mistook the Elbe for the Rhine, or the Rhine for the Elbe—river for river. I think he had heard of the Elbe by something very like, though not exactly, a different and synonymous name. I think he may have heard of the Angles and Warni by a name equivalent to *Marcomanni*, or men of the *March* or *Ukraine*, for what is now the Alt*mark* (Old *March*), and that the name of the Elbe as a boundary had been substituted for its name as a river. We shall see that this view brings us to something which, word for word, is sufficiently like *Rhine* (*Rhein*) to be confounded with it.

The Slavonians had their *Marks*, or *Frontiers*, as well as the Germans; and the name for them was some form of the root *kr-*. Sometimes it had a vowel prefix, sometimes the affix *-n*, sometimes *both*. The most undoubted and at the same time the most familiar form of it is (*The*) *Ukraine* on the Dnieper. *Wagria* in Holstein and *Wagram* in Austria are extreme forms of it. If a river were also a *March*, it might be called after its name as such; and this is, really, the case with the **Ucker* in Brandenburg, now *Ucker-Mark*, wherein we have a bilingual compound. The same bilingual compound occurs in † *Creinamarcha* (*Carniola*); elsewhere '*in regione vulgare vocabulo Chreine et in marcha*' (*Krain d. i. Grenz* land). The occupants called themselves *Krajnci*. The Germans called them *Chreinarii*, i.e. *Chreinwœre* = *Chreinicolæ* = occupants of the *Chreine* or *March*, just as *Cantuarii*, or *Cantwœre*, were occupants of Kent.

* An der *Ucker* sassen die *Ucri*, *Uncrani*, *Ucrani*, *Uncri* Bewohner der in späteren Urkunden genannten provincia *Ucra*, *Ukra*, *Ukere*, *Ucre*, *Ukermark*.—*Zeuss*, p. 653.

† *Zeuss*, p. 620.

The text of Procopius bears out this view. (*a*) It forbids us to think that he placed the Warni on the *Gallic* Rhine, for he writes that they dwelt beyond the Danube, and reached up to the *Northern* Ocean; and I think that if we apply this to the Gallo-German Rhine we do violence to the text of even an indifferent geographer. (*b*) It justifies us in treating the Elbe as a *March*, or *Ukraine*; just as it is, according to the meaning of the word Alt-*mark*, at this moment; the only difference being that one name is German, the other Slavonic.

Οὖαρνοι μὲν ὑπὲρ—Ἴστρον ποταμὸν ἵδρυνται, διήκουσι δὲ ἄχρι τε ἐς Ὠκεανὸν τὸν ἀρκτῷον καὶ ποταμὸν Ῥῆνον, ὅστερ αὐτούς τε διορίζει καὶ τἆλλα ἔθνη ἃ ταύτῃ ἵδρυται . . . Οὖαρνοι δὲ καὶ. φράγγοι τοῦτ' μόνον τοῦ Ῥήνου τὸ ὕδωρ μεταξὺ ἔχουσιν. —B. G. 4. 20. Zeuss, p. 361.

That a Slavonic name for a German March, in the mouth of ambassadors at Constantinople in the time of Justinian, concerning the present district of Altmark, is possible need scarcely be argued, for it may have been taken up by any Slavonic population between the Lower Elbe and the Lower Danube; in other words, it need not have been current on the March or Ukraine itself. But it is well to ask how far it was probable on the *March* itself, for it must be remembered that in the time of Tacitus the Varini and Angles made part of his Germania, and what they were then they may possibly have been in the days of Procopius. Upon this point we can only give the probabilities. The Elbe, as has been already stated, was wholly unknown in detail and from personal inspection till the time of the Merovingian Franks, in the reign of Dagobert; and, then, from the frontier of Bohemia to Lauenburg and Holstein, every acre of the country of the right bank was Slavonic. We know this was the case with the present *Kingdom* of Saxony as early as A.D. 625—only about

70 years after the death of Procopius. What it was in Brandenburg we do not know by any special evidence till the time of Charlemagne, about a hundred and fifty years later. But we know then that it was, like Saxony, Slavonic; and we know that for more than two centuries later there were Slavonic occupancies on its German side, and, in Lunenburg, that Slavonic was spoken in the last century. Nearer than this, upon this point, we cannot go on positive testimony; and perhaps we have gone further in the way of approximate inference than was needful.

Such are the reasons for believing that a word so like *Rheinwœre* (=*occupants of the Rhine*) as *Chreinwœre* (=occupants of the *March*) may have led Procopius to call the Elbe the '*Rhine*.' This termination *-wœre* gives us the German form in full. In Latin it is replaced by *-uarii*, as *Cantuarii*, *Boructuarii*. The shortest form in which we find it is *-ĕr*, as in *Tenctĕri* (?), *Bructĕri*, which, though the oldest forms we have, are at the same time the most disguised. For current use, or the form which when a compound of this kind had taken root and passed into ordinary language, was both the most common and the most permanent, was *-arii*, as in *Angarii*, from *Angrivarii*=*Engerwœre*. Now this is the form which we have actually found elsewhere as *Chreinarii*, a form which, as it stands, is like *Rheinarii*, and which if written in Greek, as Ῥεινάριοι, would be more so.

§ 73. *The Embassy, &c.*—The Embassy was real. More than this, it was not one that stood alone. It rather seems to have been one of a series, probably connected with the same subject—the jealousy of the Roman Emperors of the extension of the Franks. Theodoric the Ostrogoth, as King of Italy, had sent a kind of commission of three kings, those of the Thurin-

gians, the Heruli (afterwards associated with the Warni), and the *Warni* (*Guarni*), backed by the Burgundians, to check the persecution of the Visigoths of France by Clovis. These are (some of) the *Norsavi* of the letter of Theodebert his grandson: Theodebert, who was now King of the Franks. Achiulf, a captain of the Suevi in Spain, was one of the Warni, but branded by Jornandes as a degenerate or doubtful *Goth*. The Warni mixed themselves up with the affairs of Italy between Narses and the Langobards, playing fast and loose. It is difficult to believe that, with the Warni from their Eastern, and the Langobards from the Western frontier, the Angles of the central district had no share in the great conquest of Lombardy. The Heruli, after intriguing with Narses in Italy, made their way to the Warni and attacked the Danes, who here for the first time are mentioned in history. Still the Angles are never named, just as no individual tribe, section, or subsection of the Saxons is never named. Yet the Angles were, in the eyes of Ptolemy, a *great nation of the Suevi*; and when the Suevi are broken up (becoming first Norsavi, and then '*Anglii and Werini*') the name crops out.

The Angles formed the central part of the denomination *Suevi*; and the history of the Langobard and Varinian frontiers explains how their name failed to become general in the South—whether West or East. *Langobard* is the name that appears from the time of Tacitus to that of the conquest of Lombardy, and that as soldiers or auxiliaries in connection with the *Western* Empire. The *Warni* appear only after the conquest of Italy by Theodoric from the *East*. The central *Angles* are nowhere in either Empire. On the north, however, where they follow the course of the Elbe, they form the leading and representative population, as the descend-

ants of Angul, the brother of Dan; so that, however subordinate to the Warni they may have been in Spain, and to the Langobards in Italy, they are anything but underrated in Denmark and in Britain. Indeed, they have probably attained prominence at the expense of their associates, especially those Langobardi and Warni, who have similarly eclipsed them in Italy and in Spain. Their further relations to the Danes will be noticed in the sequel.

§ 74. In a larger and more general work than the present no excuse would be needed for these details. But when we remember that it is just in the reigns of Theodoric (Thierry) and Theodebert, son and grandson of Clovis, that the ordinary details for the Saxon invasions end, and the later and more indefinite notices of the Angles begin, the prolixity may be excused. The truth is, that when we have cleared the narrative of Procopius from its manifest improbabilities, such as that of the ignorance of the Britons of horses, the wonderful passage to the island of the dead, and the romantic elements of the story; when, too, we have seen our way to an explanation of the name *Rhine* as applied to the Elbe, there is a very notable, undeniable, and important residuum of historic truth in it. For whether we have accurately explained, or merely explained away, the palpable excrescences in the way of fiction, and the alleged error in the way of geography, the fact that there were Angles in Britain still remains; and so does the reality of the embassy. Neither is there a shadow of reason for believing that Radiger was other than the real name of the king of Warni. Procopius was a bad geographer; but he knew what was meant by the word Britannia, and he knew where the Gallic Rhine ran. That he was perplexed by the concurrent names *Brittia* and *Chreine* is evident. Moreover he was cotemporary

with the embassy, and, probably, in Constantinople when it arrived. Keeping, then, to these unexceptionable outlines, we shall not do wrong in comparing his evidence as to the Angles with that of Julian as to the Saxons. Both are the first of their kind; i.e. the first since the times of Tacitus and Ptolemy; Procopius after an interval of about four hundred years. Hence, it is with them that the notices of either Saxons or Angles in connection with Gaul and Britain begin. Both are supported by incidental allusions in writers who followed them; and deal with populations of which it is almost certain that we have previous notices under other names—of Julian's Saxons under that of *Franks*, of the Angli of Tacitus under that of *Norsavi*. Both writers belong to a time when there is notable change of the history of the times to which they belong. Under Julian's next successor but one (Jovian's reign lasted but five months), Valentinian I., we have the Littus Saxonicum; under Theodebert's father, Theodoric (Thierry), we not only hear of the Norsavi, but of the *Danes*, who are also named by Procopius; the difference in date between the two notices being within a few years of one another; while, under his successor, Chlotair, we first hear of the Saxons *in Germany*, the time at least of the mentioning them as occupants of Saxony being, again, within a few years assigned to their introduction from Britain by Rudolf. Their British origin, as a reason for the name, is manifestly wrong, but the dates coincide. That there is error of some kind in Rudolf is certain, and we have tried to bring it down to its proper dimensions. But that he points to intercourse between Northern Germany and Britain is certain. And so does Procopius. Finally, Beda and the Anglo-Saxon Chronicle do the same; for the times of Chochilaicus (the first Dane named in history, A.D.

615) and of Radiger in Germany are the times of Offa in East Anglia, and of Ida in Northumberland, neither of them Saxons, but both Angles.

I should have mentioned that the notice by Procopius of the *Danes* is to the effect that the *Heruli* (ubiquitous during the whole of the downfall of the Western Empire, and whom we have seen in connection with the Saxons of Gaul) having fled from Italy, reached the country of the *Warni*, and with them expelled the Danes from their own proper * occupancies. This, probably, Procopius learned from the Angle embassy.

The account of Jornandes makes the Danes expel the Heruli; but, between the two, the evidence that there was an active movement of the populations on the Lower Elbe going on during the important reign of Theodebert is evident.

§ 75. *English allusions to the Angles of Germany.* —There are two poems in the Westsaxon of the tenth century, which have long commanded the attention of Anglo-Saxon philologists—'*Beowulf*' and the '*Traveller's Song.*' In both the Angles are named; but in Beowulf they seem to be the Angles of the Danish frontier rather than those of Britain, and in the Traveller's Song they are certainly the Angles of the Elbe. At any rate, there is no allusion to any name in connection with Britain. Upon this negative evidence influential writers have committed themselves to the opinion that the two works (especially the Traveller's Song) belong not only to Germany, but to a time anterior to the accredited date for the Angle conquest in Britain, (say) the fifth century. For such an inference as this, with other facts against it, the evidence is wholly inadequate; but, for the more

* See B. G. 2, 15; and Zeuss, p. 508 (Ἔρουλοι) *ἐς τοὺς Οὐάρνους καλουμένους ἐχώρησαν· μεθ' οὓς δὴ καὶ Δανῶν τὰ ἔθνη παρέδραμον ἐνθένδε τε ἐς Ὠκεανὸν ἀφικομένοι ἐναυτίλλοντο.*

moderate view that the localities and incidents are continental, it is ample.

§ 76. *The Traveller's Song.*—The Traveller's Song manifestly points to the Angles on the Elbe.

Hreð-cyninges	Of the *Hreð*-king
Hám gesohte	He sought the home
Eástan of Ongle.	East of *Ongle.*—l. 13–15.

The country of the *Hreths*, possibly the *Reud-igni* of Tacitus, and certainly the *Reið-gothas* of the Anglo-Saxon and Icelandic writers, lay between the Oder and the Vistula, due east of the district here assigned to the Angles of the *Norsavian* region; and with the (Nor)-*savi* the *Engle* are twice mentioned in the poem under notice.

Heólden forð siþþan	Continued thenceforth
Engle and *Swæfe.*	Engles and Swæfs. ll. 86-7.
Mid *Englum* iċ wæs	With Engles I was
And mid *Swæfum.*	And with Swæfs. ll. 121–2.

The whole composition points to the same localities and the same association of Angles, and Langobards, and Suevi.

That notices of the Angleland in Britain are so conspicuous from their absence as to have engendered the doctrine of a continental origin for the poem has already been stated; and it has already been stated that, though this doctrine is incompatible with the present form of the Traveller's Song, it is quite compatible with the antiquity and continental origin of its incidents and localities.

What the poem omits is as remarkable as what it mentions. The bard, skald, gleeman, or minstrel, is supposed to be a traveller over the whole world; and the mere names of the nations which he visited constitute about half the poem, which looks more like a

narrative put into the mouth of the Wandering Jew than any real wanderer.

The traveller, or gleeman, gives the names of certain kings as well as those of certain countries. Of these, Eormanric (Hermanric), the great historical Goth of the fourth century, is the chief. Cæsar, Alexander, Wallia, and Attila he had heard of, but Eormanric he had visited in his own kingdom. Eormanric, too, like a true king, rewarded the gleeman for his narrative, and so did Guthere (Gunther) of Burgundy. Ealfwine and Eadwine of Italy (i.e. Alboin and Audoin of Lombardy) were pre-eminently liberal. All these were patrons, and are chiefly alluded to in that capacity. Offa alone appears in the character of king and conqueror exclusively. He rules the *Ongle*: *Alewih*, his rival and cotemporary, ruling the Danes. Alewih can prevail against most men, but not against Offa; Offa, who made his name as a warrior when young, and afterwards enlarged his boundaries as far as Fifeldor (? The Eyder). These are the only heroes of whom we get more than the bare name. Eormanric is the mythic hero of Germany at large. Offa, Ealfwine, and Eadwine are, as Angles and Langobards, heroes of the special Angle district. The Burgundian Guthere alone lies wide of this centre, a centre for which the special details of the text are sufficiently appropriate; whereas for any wider or more general area they are singularly deficient; so much so that we learn perhaps more from what they pretermit than from what they contain.

Next to Eormanric, or Hermanric, the greatest name both in German myth and in German history is Theodoric; and of Theodorics there are, at least, three of notoriety—Theodoric the Ostrogoth, king of Italy; Theodoric II., king of Gaul; and Theodoric the Frank, father of Theodebert, and a cotemporary of Procopius.

Of these it is the last and least that is named in the Traveller's Song. Clovis is not mentioned at all; neither is Euric; neither, with the exceptions of Guthere and Gifica of Burgundy, and of Wala (probably Wallia), is any one who has not some special connection with the district of the Middle and Lower Elbe. The only names that are assigned to Britain are those of the Scots and Picts, and the Welsh (Wala-rice). To Scandinavia, on the other hand, the allusions are numerous.

§ 77. *Beowulf.*—The poem of Beowulf, like the Traveller's Song, though not, in its present form, of continental origin, is continental in its geography and incidents, though not so decidedly as the other poem. Both are equally wanting in positive allusions to *England;* but the positive allusions to certain parts of *Germany* are less definite in Beowulf; which Thorpe makes so much more Scandinavian than German that he hints at the likelihood of the Westsaxon poem being a translation from the Danish. If so, it must be from an original, not less than a hundred and fifty years older than the oldest specimen of the Old Norse for which we have any accurate date. Be this, however, as it may, there is no doubt as to the English or Danish character of one of its heroes, viz. Higelac, who, though not the protagonist, is the second both in rank and action.

The main incidents of Beowulf; the romance, or myth, of the poem; the special exploits of Beowulf himself may be treated like the impossible parts of the geography and chronology of the Traveller's Song, and eliminated at once, just as, from the legends that have connected themselves with the names of Theodoric and Charlemagne, we may eliminate the fate of the Nibelungs, or the legends of Oliver and Roland; and just as

from the undoubted Frank Embassy of Procopius we may eliminate the account of Britain, with which the ambassadors, either knowingly or unconsciously, seem to have perplexed either Procopius or his authorities. In spite, however, of these we find (if nothing more) the names of **Radiger* in Procopius, of *Offa* in the Traveller's Song, and of *Higelac* in Beowulf, as real individuals. That Higelac has been recognised as such is well known; and that, name for name, and man for man, the *Higelac* of Beowulf was the *Chochilaic-us* of Gregory of Tours has been admitted for the last sixty years. These, then, at least are historical.

§ 78. *Retrospect.*—Thus much (and more might be added) has been written about two poems of which the language is the Westsaxon of England, and the date of the manuscripts the tenth century. They are far from constituting anything like cotemporary evidence. But it is not the present writer who has propounded the doctrine that they give us England as it was before the Anglo-saxon conquest of Britain. All the present writer does is to show how far they help us in a question where a little light goes a long way—the question as to the differentiation between the Angle and the Saxon elements in our history and in our language. Something is done if we can invest the dualism with anything like reality; and, so far as Germany is concerned, something *has* been done. But the complement to this is the consideration of the difference between the Angle and the Saxon elements in England (Britain). This, for the present purpose, is limited to a review of our own Provinçial dialects.

* Compare this, word for word, with '*Hroðgar*' in Beowulf.

CHAPTER IX.

ON THE DIALECTS OF THE ENGLISH LANGUAGE — GENERAL VIEW — THE WESTSAXON — CLASSICAL PERIOD — MIDDLE PERIOD — PRESENT DIALECTS.

§ 79. *General view of the three English dialects.*— The dialects, languages, or forms of speech of Germany as the mother-country of the English have hitherto been considered, and that with special reference to the import of the names *Saxon* and *Angle*. Those of England itself now come under consideration.

They fall into three well-marked and natural divisions, viz. (1) that of the South and East, (2) that of the North, and (3) that of the Midland, Middle, or intermediate districts.

The first is conveniently called *Westsaxon*, the second *Northumbrian*, the third either *Midland* or *Mercian*.

Each division is a natural one; the third, however, has fewer positive characteristics than the other two, and takes its place as a group rather on the score of its being neither Westsaxon nor Northumbrian than from any definite characteristics of its own.

Over and above the outward and visible differences of structure (which in the Mercian are the least conspicuous) the *history* of each of them is different. Each in its time has been the leading literary language of Great Britain, almost, though not wholly, to the exclusion of the others; so that no two have ever flourished as representative languages of England at the same time. One has been the standard, typical, or representative language of the *early*, one that of the *middle*, and one that of the *present* epochs of our literature.

For the Anglosaxon period, or from the eighth cen-

tury to the battle of Hastings, the literary language was the Westsaxon, wholly, as far as our knowledge goes, to the exclusion of the Mercian, though not wholly to the exclusion of the Northumbrian. It is also the chief language for the scanty literature of the eleventh and twelfth centuries, or the time between the Norman Conquest and the reign of Henry III.

For the fifteenth century the Northumbrian dialect was the classical form of speech; not, however, as the language of England in its present sense, but as that of the English part of Scotland. It had a literature in England proper as well; but the rise of the Scotch literature in the time of the three Henrys; the decline of the Westsaxon as the classical dialect (or language), and the incipient character of the development of the Mercian, make this what a South Briton may call the Northumbrian, a North Briton the Scotch period.

It is the Mercian or Midland division to which our present literary language belongs.

Such is the general view of the three leading forms of the English language. Of certain sectional and equivocal varieties notice will be taken in the sequel.

§ 80. *Area of the Westsaxon.*—Westsaxon is a name which requires a preliminary notice, without which it might possibly mislead. The county of Kent, for instance, belongs to the Westsaxon area, yet, so far as its name goes, it stands in contrast to such words as Sus*sex*, Es*sex*, and Middle*sex*, and in that respect is other than Saxon; while, in respect to its geography, it is the most eastern county of the southern part of England. Es*sex*, on the other hand, which in name is Saxon, will be excluded from the Saxon division altogether. Then, on the other side of our island lies Cornwall. It lies far enough westward for anything; yet it is anything but Westsaxon, being scarcely a

dialect at all. This is because, like Wales and the Highlands of Scotland, it has exchanged its own proper language for the language of England at large rather than for that of its frontier; although on the side of Devonshire there are to be found, as is natural, a few Devonian elements.

Westsaxon, in short, is a political rather than a geographical term, meaning the Saxon of *Wessex*, the kingdom of Wessex being the one wherein the language most especially was cultivated, and most especially extended itself westwards. And not only westwards, but northwards; for although, on the east, the Thames forms its northern frontier, the Westsaxon dialects and subdialects are readily traced northward as far as Gloucestershire. Of Worcestershire and Herefordshire the Westsaxon character is less generally admitted; and of Shropshire the dialect is still more equivocal. Westsaxon characteristics, however, run further north than Shropshire; a point upon which more remains to be said.

The great characteristic of the Westsaxon is that it is so thoroughly the dialect of the classical and standard literature of the times anterior to the Norman Conquest, that, in the eyes of the grammarian and the lexicographer, it is practically synonymous, and more than coextensive with *Anglosaxon*. That it does not wholly and absolutely exclude the *Northumbrian* has just been stated. That it is the representative form of speech of the epoch is beyond doubt, ever if we make the largest allowance for the loss of compositions in the other two dialects.

With the ninth century begins the classical period for the Westsaxon literature, its two great names being Alfred and Ælfric. With the decline of this literature the prerogative of the Westsaxon declines; for the history of the *literary* English is not, as we have

seen, continuous; and it is *not* the Westsaxon from which, dialect for dialect, the literary English of the present time is lineally and consecutively derived. There is continuity in the history of the literary language in general; but between the particular dialect which culminated in the eleventh century and that which is now predominant, there is no continuity. Nor are breaks or faults of this kind rare; indeed they are so common that we expect them *a priori*. Neither in France nor Germany, neither in Spain nor Italy, are the classical dialects of the present time those in which the language was first written, cultivated, promulgated, and developed.

§ 81. The inflections of the Westsaxon are as follows:

DECLENSION OF THE NOUN.

Pronouns—Definite Article.

	Sing.			*Plur.*
	Masc.	*Fem.*	*Neut.*	*All genders.*
Nom.	Se	seo	þæt	þa
Acc.	þane	þa	þæt	þa
Dat.	þam	þæenre	þam	þam
*Abl.**	þy	þa	þy	—
Gen.	þæs	þære	þæs	þæra

The Pronoun of the Third Person.

	Sing.			*Plur.*
	Masc.	*Fem.*	*Neut.*	*All genders.*
Nom.	He	heo	hit	Hi, or *hig*
Acc.	Hine	hi	hit	Hi, or *hig*
Dat.	Him	hire	him	Heom
Gen.	His	hire	his	Heora

The Adjective in its Indefinite Declension.

	Sing.				*Plur.*		
	Masc.	*Fem.*	*Neut.*		*Masc.*	*Fem.*	*Neut.*
Nom.	Blind	blind	blind	*Nom.*	Blinde	blinde	blinde
Acc.	Blindne	blinde	blind	*Acc.*	Blinde	blinde	blinde
Dat.	Blindum	blindre	blindum	*Dat.*	Blindum	blindum	blindum
Inf.	Blinde	—	blinde	*Abl.*	Blinde	blinde	blinde
Gen.	Blindes	blindre	blindes	*Gen.*	Blindra	blindra	blindra

* This (*Ablative*) is Rask's name. *Instrumental* is another.

The Adjective in its Definite Declension.

	Sing.			*Plural.*
	Masc.	*Fem.*	*Neut.*	*All genders.*
Nom.	Blinda	blinde	blinde	Blindan
Acc.	Blindan	blindan	blinde	Blindan
Dat.	Blindan	blindan	blindan	Blindum
Abl.	Blindan	blindan	blindan	Blindum
Gen.	Blindan	blindan	blindan	Blindena

The difference between the indefinite and definite declension is not a difference between two classes of adjectives, but a difference between the forms of the same adjectives according to their place in the context. Hence, it is a matter of Syntax rather than of Etymology. In the present English we say, *a blind son, a blind daughter, a blind eye; blind sons, blind daughters, blind eyes; the blind son, the blind daughters, the blind eyes; the blind sons, the blind daughters, the blind eyes*, indifferently. But in Anglosaxon the difference between the indefinite and definite article involved a corresponding difference in the form of the adjective that followed it. Thus:—

Indefinite.	*Definite.*
An blind son	Se blindā son
An blind dohtor	Seo blinde dohtor
An blind eage	þæt blinde eage
Blinde sonu	þa blindan sonu
Blinde dohtra	þa blindan dohtra
Blinde eagan	þa blindan eagan

Substantives.

Here there is not only the distinction of gender as in Latin and Greek, with certain differences of detail in the way of declension to correspond with it, but there is a higher division of the declensions into '*strong*' and '*weak.*' Rask calls them *complex* and *simple.*

Masculine Substantive—(Strong Declension).

Singular.	*Plural.*
Nom. Dæg	*Nom.* Dagas
Acc. Dæg	*Acc.* Dagas
Dat. Dæge	*Dat.* Dagum
Abl. Dæge	*Abl.* Dage
Gen. Dæges	*Gen.* Daga

Neuter Substantive—(Strong Declension).

Singular.	*Plural.*
Nom. Word	*Nom.* Word
Acc. Word	*Acc.* Word
Dat. Worde	*Dat.* Wordum
Abl. Worde	*Abl.* Worde
Gen. Wordes	*Gen.* Worda

Feminine Substantive—(Strong Declension).

Singular.	*Plural.*
Nom. Dæd	*Nom.* Dæda
Acc. Dæde	*Acc.* Dæda
Dat. Dæde	*Dat.* Dæda
Abl. Dæde	*Abl.* Dædum
Gen. Dæde	*Gen.* Dædum

Here the nominative case ends in a consonant, and the genitive case for the masculine and neuter genders ends (generally) in *-s*.

In the *weak* declension the nominative ends in a vowel, and there is no case ending in *-s*; but, on the contrary, a strong *nunnation* (or prevalence of the sound of *n*) throughout.

Weak Declension.

Singular.

Masculine.	*Feminine.*	*Neuter.*
Nom. Hana	tunge	eage
Acc. Hanan	tungan	eage
Dat. Hanan	tungan	eagan
Abl. Hanan	tungan	eagan
Gen. Hanan	tungan	eagan

		Plural.	
Nom.	Hanan	tungan	eagan
Acc.	Hanan	tungan	eagan
Dat.	Hanum	tungum	eagum
Abl.	Hanum	tungum	eagum
Gen.	Hanena	tungena	eagena

That these two declensions, especially the latter, are closely allied to the indefinite and definite declension of the adjectives is clear; and it may be added that the terms *weak* and *strong*, as the names of the forms in which the words of the two declensions present themselves, apply to the adjective as well as the substantive. Thus *blindne* is a *strong* form, characteristic of the *indefinite*, whereas *blindan* is a *weak* one for the *definite* declension. In other words, *strong* and *weak* are terms in Etymology; *definite* and *indefinite*, terms in Syntax. Substantives, which are unaffected by the character of their article, or indeed by the context at all, have only one form, and are *either* strong or weak according to their own proper structure; and what they are in one case they are in others, i.e. they are equally strong or weak whether they are definite or indefinite. With adjectives the case is different; and the same word is weak or strong according as it is indefinite or definite.

This double declension of the adjective is the point in which the English of Anglosaxon is most specially contrasted with that of the present period. In the present English the adjective is preeminently destitute of inflections, being reduced to a single form for all the cases and genders; and both the numbers—*good man*, *good man's*, &c. With the exception of the articles *the* and *an* (*a*), no part of speech is thus denuded of its old inflections. In Anglosaxon, no noun had more of them than the adjective; for it had all the ordinary

forms of the substantive and the double or concurrent declensions of definite and indefinite besides.

It is only, however, in the English that this extreme denudation of the adjective is found. In *all* the other languages of the German family the difference between the definite and indefinite adjective is retained, and so (though it does not always show itself so conspicuously) does the difference between the weak and strong declensions. Of the former the word *oxen* is a single existing fragment.

Conjugation of the Verb.

Infinitive—nerian
Gerund—to nerianne
Present, or Active, Participle—neriende
Preterit, or Passive Participle—genered
Imperative Singular—nere
Imperative Plural—neriaþ

Indicative Mood.

Present.	*Preterit.*
1. Ic nerie	1. Ic nerede
2. Ðu nerest	2. Ðu neredest
3. He nereð	3. He nerede
1. We neriað	1. We neredon
2. Ge neriað	2. Ge neredon
3. Hi neriað	3. Hi neredon

Conjunctive Mood.

Present.	*Preterit.*
1. Ic nerie	1. Ic nerede
2. Ðu nerie	2. Ðu nerede
3. He nerie	3. Hi neredes
1. We nerien	1. We nereden
2. Ge nerien	2. Ge nereden
3. Hi nerien	3. Hi nereden

Indicative Mood.

Present.	*Perfect.*
1. Ic nime	1. Ic nam
2. Ðu nimest	2. Ðu name
3. He nimeð	3. He nam
1. We nimað	1. We namon
2. Ge nimað	2. Ge namon
3. Hi nimað	3. Hi namon

Conjunctive Mood.

Present.	*Perfect.*
1. Ic nime	1. Ic name
2. Ðu nime	2. Ðu name
3. He nime	3. He name
1. Wi nimen	1. Wi namen
2. Ge nimen	2. Ge namen
3. Hi nimen	3. Hi namen

This is about all that finds place in a work like the present. The details of the Westsaxon, a study by themselves, are to be found in the ordinary Grammars. For texts the reader is referred to Thorpe's *Analecta Anglo Saxonica.*

In the foregoing sections the Westsaxon is taken as the standard of the oldest literary English. The chief parts in which the other dialects, especially the Northumbrian, differ from it, will be seen in the next two chapters.

§ 82. *The Westsaxon—Middle Period.*—For some time subsequent to the Norman Conquest the Westsaxon maintains its prerogative. English literature of any kind has notably decreased; but it may safely be said that, until the middle of the thirteenth century, there is nothing that is distinctly other than Westsaxon. Some influence, too, it exerted as a standard, or classical form of English, even during its decline.

This, however, belongs to the history of the English language in general, rather than to the Westsaxon form of speech in particular. The forms *se*, *seo*, as definite articles, are among the first old characteristics that become obsolete. *Heo* (now *hoo*) = *she*, and the present plurals in *-th*, the termination *-inde* (as opposed to *and* and *ende*) and the participial prefix *y* = *ye*, are permanent. On the other hand the final *n* is often dropped — as in *y-broke* = *ge-brocen*. As compared with the other two dialects, the Westsaxon preserves

the inflections of the Anglosaxon period, though changed.

Two changes in the *external* history of this dialect present themselves, in the thirteenth century.

(1.) The area for which we find Westsaxon characteristics is increased. Dorsetshire (as a centre), Hampshire (?), Wilts, Somersetshire, and Devon, i.e. the western parts of the area, are the districts to which the mass of the known Westsaxon compositions are referred. During the Middle Period we get them from Gloucestershire and Worcestershire (?) on the north, and from Surrey and Kent on the east.

(2.) The use of the letters *v* and *z* becomes a recognized part of the orthography. This makes it probable that, though not found in the Anglosaxon spelling, they may have been common in its pronunciation, or at least commoner than we infer from the spelling.

The two great Westsaxon works of the thirteenth century are the Brut of Layamon from Gloucestershire, and the Ancren Riwle from Wiltshire. In the latter the letters *v* and *z* are used freely, where in Anglosaxon we should use *f* and *v*. Robert of Gloucester is the great representative of the Westsaxon of the reign of Edward I., the beginning of the fourteenth century. Here we find *heo*, *heora*, &c., for *she*, *their*, &c., the plural of present tense in *-th*, and most of the other recognized characteristics.

But Midland and Northumbrian compositions have already presented themselves, and the germs of two literary fresh languages have taken root.

The Westsaxon work which now interests us the most is the one from which the following extract * is taken :—

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* From *Bosworth—Dictionary of the Anglo-Saxon Language*, p. xxvi.

Nou ich wille þet ye ywite hou hit is ywent;
þet þis boc is ywrite mid Engliss of Kent.
þis boc ymade uor lewede men,
Uor uader and uor moder and uor oþer ken,
Hem uor to berze uram alle manyere zen,
þet inne hare inwytte ne bleve no uoul wem.
Huo as God is his name yzed,
þet þis boc made, God him yeue þet bread
Of angles of hueuene; and þerto his red,
And onderuonge his zaule huanne þet he is dyad.
Amen.

Ymende þet þis boc is uolued ine in þe eue of þe holy apostles Symond and Judas of ane brother of þe cloystre of Sauynt Austin of Cantorberi, ine þe yeare of oure Lhordes beringe 1340.—*Arundel MSS. No.* 55, *British Museum.*

The work to which this belongs is the *Ayenbite of Inwit*, or the *Againbite*, *Remorse*, *Sting*, or *Prick* of Conscience (*inner sense*). When and where it was written we have seen. Its special value in the present enquiry lies in the fact of its showing the Westsaxon character of so eastern a dialect as the Kentish, of which we have no known specimens for the times anterior to the Conquest, and which at present is scarcely a dialect at all. Besides this, the spelling, which is to some extent phonetic, represents the sounds of *v* and *z* as they are at present pronounced in the south-west of England, better than an orthography of a more classical and literary character. This, however, we have seen already in the Ancren Riwle.

For the latter half of the fourteenth century Trevisa is the representative Westsaxon writer. His work, printed by Caxton with adaptations, shows that the Westsaxon is now no longer the standard English.

§ 83. *Present State and Existing Dialects.*—Wiltshire, Dorset, Somerset, and Devonshire are the pre-eminently Westsaxon counties, the Devonshire dialect being an extreme one. In Hampshire the Westsaxon

characteristics are notably diminished, still more so in Sussex. In Kent and Surrey they are only found in fragments. Western Berkshire, and the southern parts of Worcestershire, are more Westsaxon than aught else. The boundaries, however, between the Westsaxon and the Mercian are uncertain; indeed it is probable that the divisions so graduate into one another as to leave no boundary at all.

§ 84. The *Phonesis* of the Westsaxon dialects, which is very uniform over a wide area, very decided in character, and in many cases characteristic, is best illustrated by the following examples selected, exclusively, from Mr. T. Spencer Baynes's '*Somersetshire Dialect; Its Pronunciation*':

Vowels.

Lengthened—

Bee-ast = beast
Clee-an = clean
Mee-olk = milk
Nee-ad = (need)
Shee-ape = (sheep)
Zee-ade = (seed)

Converted into Triphthongs—

a. By prefixing *y*:

Yee-ale = ale
Yee-arm = arm
Yee-abel = Abel
Yee-aels = ells

b. By prefixing *-w* or *-u*:

Buoy = boy
Buoile = boil
Guaine = going
Quoat = coat
Whoame = home

General, but not characteristic, being far from uncommon elsewhere. See Northumbrian specimens.

The Devonshire dialect has an approximation to the French *eu*, and, one closer still, to the Scotch *u* in *gude* or *guid*:

Mune
Spune
Guze
Shuze
Vuze = views

Liquids.

R (*a*) omitted—

Hoäce = hoarse
Pason = parson
Scace = scarce
Veäce = fierce

(*b*) transposed—

Birge = bridge
Curmson = crimson
Hurn = run
Hird = red
Hirddick = ruddock (Robin Redbreast)
Dird = thread
Begurge = begrudge
Hirch = rich
Hirsh = rush

Neuter.

T to D—

Bedder = better
Budder = butter
Liddle = little
Maddick = mattock

The *Th* in *Thin*, to the *Th* in *Thine*.
The *Th* in *Thine* to D :

Droo = through
Dree = three
Dreaten = threaten
Drow = throw

The change from F to V, and from S to Z, is notorious, and, at the same time, characteristic. It is the first change that an imitator of the West country dialect has resort to. At the end of words

Turve = turf
Hoaäve = hoof
Looäve = loaf
Leäve = leaf
Keeäve = calf
Weäve = wife

At the beginning of words :

The softening of F into V at the beginning of a word is all but universal in the dialect. The following short dialogues may be taken in illustration :

(1)

'Guaine to *vy*-er?'
'Eze.'
'Oh, brave! *vine* daye *vor* the *volks* at the *vy*-er. Guaine a-*voote*?'
'Aye, *vooäsed* too. Bill hurned a *voorke* into the old mare's *vet*-lock, and *her's a*-valled leeame.'

(2)

Hannah. Beänt there many *vyers* in Lunnun, Miss?

Visitor. Yes, unfortunately, too many.

Wife. What do a think, Miss, o' thic zilly lass, Hannah? **her* and vather walked sixteen miles to zee a *vyer*.

Visitor. Were there many houses burnt?

Hannah. Houses burnt—noa, Miss! There beant nothing at all burnt at *vyers*.

Visitor. Not anything burnt at fires?

Hannah. Noa, Miss, it wasn't a *vier*, but a *vyer*.

Visitor. Well, what do you call a fire?

Hannah. Why, a *vyer* be where they zell gingerbread, and cloth, and ribbons, and show wild beeastes; . . . I do like *vyers* zo much.

T. S. Baynes, pp. 16–17.

Ng.

This becomes *-en.*

Transposition of S.

Claps = clasp	Apse = aspen
Crips = crisp	Waps = wasp

That the changes between the consonants are all in one direction, so that the details can be given in a general rule, is clear. They are all changes from the Surd to the Sonant (Hard to Soft, or Sharp to Flat). The *d* for *th* Mr. Lower finds as far west as East Sussex.

1. *De* song of songs, *dat* is Solomon's.

2. Let him kiss me *wud de* kisses of his mouth, for yer love is better *dan* wine.—*Ch.* i.

§ 85. *Inflections.*—The following are still preserved:

(1.) The true *accusative* of *he*, ending in *-n*, originally *hine*, and not *him*—which was Dative.

(2.) The Infinitive in *-y*, as *milky* = A.S. *meolcan* = (*to*) *milk.* Of this Mr. Barnes writes:

The Dorset has, like the Magyar tongue, a form of the Infinitive Mood, which may be called the habitual or free infinitive, for an action unapplied to any particular object: it ends in *y*:

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* So it stands in the text. It does not, however, mean that the word is in the Accusative case. It rather represents the older *heo*.

'*Can ye mowy?*' (Can you mow? in general).
'Can ye *mow* this grass?'

Notes to the Song of Solomon, Dorset dialect (Buonapartean Collection), p. iv.

(3.) The Participial prefix *ge-*; now *a* or *i*.
(4.) The plural of the Present in *-th*. Nearly extinct.

§ 86. *Syntax.*—Mr. Barnes writes:

In Dorset things are taken as of two classes: (1.) the personal class of formed individual things, as, *a man, a tree, a tool*; and (2.) the impersonal class of unformed quantities of things, as, a quantity of *hair*, or *wood*, or *water*. *He* is the personal pronoun for the personal class, and *it* for the impersonal. A tree is *he*, and some water is *it*.—*Notes*, &c., p. iv.

The demonstrative pronouns for the personal class are *thëase* and *thik*, and of the impersonal class, *this* and *that*. We say, '*Thëase* tree by *this* water;' *Thik* cheese and *that* curd.—*Ibid.*

§ 87. Examples.

(1.) *The Accusative in -n.* In A.S. *hine.* (For *heo*, see p. 110 note.)

Let *en* kiss me wi' the kisses ov his mouth; vor your love is better than wine.—*The Zong o' Solomon*, i. 2. *Dorset—Barnes.*

Let *un* kiss me wi' the kisses o' hiz mouth, vor thoi love be better than woine.—*The Zong o' Zolomon*, i. 2. *Somerset—T. Spencer Baynes.*

Let *un* kiss m' wi' th' kisses o' huz mouth, vor yer love is better 'n wine.—*Th' Zong o' Zolomon*, i. 2. *North Wiltshire—Kite.*

Let '*n* kiss ma way tha kisses uv es mowth; vur thy luv es better then wine.—*Tha Zong uv Zol-amen*, i. 2. *Devonshire—Baird.*

(2.) *The Infinitive in -y.* Found, also, in Somersetshire:

The most archaic inflections in the dialect are the infinitive in *-e*, or *-y-*, as *to milky* . . . and the plural in *-ath*, as *they oryath*.—*T. Spencer Baynes—Notes.*

(3.) *The Participial Prefix.* In A.S. *gecumen*= *come*:

The flowers do show on the ground; the zong o' the birds is *a-come*, an' the coo o' the culvor 's *a-heärd* in our land.—*Song of Solomon*, ii. 12. —*Dorset.*

(4.) *The plural in -th.* In A.S. *we, ge, hi, lufiaþ* = *we, ye, they love. Obsolete, or obsolescent.*

The 'vlowers *sprout'th* vwoarth in th' grown; th' taime 's *a-kimd* round ver th' whis'lin' o' birds, an' th' craw o' th' culver 's *a-yird* vur an neah.—ii. 12.

§ 88. Specimens

(The more characteristic forms are underlined.)

Wiltshire.

Everybody kneows owld Barnzo, as wears his yead o' one zide. One night a was coming whoame vrom market, and vell off's hos into the road, a was *zo* drunk. Some chaps coming by picked *un* up, and zeein' his yead was al o' one zide, they thought 'twas out o' jint, and began to pull 't into 'ts pleace agen, when the owld bwoy roar'd out, 'Barn zo (*born so*), I tell 'e!' Zo a' was allus called owld Barnzo ever a'terwards. —*Akerman—Wiltshire Tales.*

Dorsetshire.

Poems by the Rev. W. Barnes in the Dorsetshire Dialect.

Somersetshire.

Of this the following is a strong-marked, but scarcely an extreme specimen :—

Mr. Guy and the Robbers.

1.

Mr. Guy war a gennelman
O' Huntsfull, well knawn
As a grazier, a *hirch** one,
Wi' lons o' hiz awn.

2.

A oten went ta Lunnun
Hiz cattle ver ta zill;
All the hosses that a rawd
Niver minded hadge or hill.

3.

A war afeard o' naw one;
A niver made hiz will;
Liko wither vawk, avaur a went
Hiz cattle ver ta zill.

4.

One time a'd bin to Lunnun,
An zawld hiz cattle well;
A brought awa a power o' gawld,
As I've a hired tell.

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* So, also, *urn* = *run*, a true *West*-Saxon form.

5.

As late at night a rawd along,
All *droo* a unket ood,
A ooman rauze vrom off tha groun,
An right avaur *en* stood.

6.

She look'd za pitis Mr. Guy
At once hiz hoss's pace [night,
Stapt short, a wonderin how, at
She com'd in jitch a place.

7.

A little trunk war in her hon;
She zim'd vur gwon wi chile,
She ax'd en nif a'd take er up
And cor er a veo mile.

8.

Mr. Guy, a man o' veelin
Vor a ooman in distress,
Than took er up behind *en*;
A cood'n do na less.

9.

A corr'd er trunk avaur *en*,
And by hiz belt o' leather
A bid her hawld vast; on tha rawd,
Athout much tak, together.

10.

Not vur tha went avaur she gid
A whizzle loud an long,
Which Mr. Guy thawt very strange,
Er voice too zim'd za strong;

11.

She'd lost er dog, she zed; an than
Another whizzle blaw'd,
That stortled Mr. Guy; a stapt
Hiz hoss upon tha rawd.

12.

'Goo on,' zed she; bit Mr. Guy
Zum rig beginn'd ta fear;
Vor voices rauze upon tha wine,
An zim'd a comin near.

13.

Again tha rawd along; again
She whizzled, Mr. Guy
Whipt out his knife an cut tha b
Than push'd er off; ver why?

14.

Tha ooman he took up behine,
Begummers, war a man;
Tha rubbers zaw ad lad ther plot
Our grazier to trepan.

15.

A sholl not stap ta tell what zed
Tha man in ooman's clawse,
Bit he an all o'm jist behine
Var what you mid suppanse.

16.

Tha cust, tha swaur, tha *dreate*
An ater Mr. Guy [t
Tha gallop'd all; twar niver
Hiz hoss along did vly. [ne

17.

Auver downs, *droo* dales, awa a we
Twar da-light now amawst,
Till at an inn a stapt, at last,
Ta thenk what he'd a lost.

18.

A lost! why nothin—but hiz belt
A zummet moor ad gain'd;
Thic little trunk a corr'd awa,
It gawld galore* contain'd.

19.

Nif Mr. Guy war hirch avaur,
A now war *hircher* still,
Tha plunder o' tha highwamen
Hiz coffers went ta vill.

20.

In safety Mr. Guy rawd whim,
A oten tawld tha story;
Ta meet wi' jitch a rig myzel,
I shood'n soce be zorry.

---

* This is not a provincial, but a slang, word. It is *galeor* = *enough* and is Gaelic.

Devonshire.

Rab. Zo, Bet, how is't? How de try?—Where hast a'be *thicka* way? Where dost come from?

Bet. Gracious, Rab! you gush'd me. I've a' be up to vicarige, to vet a book vor dame, and was looking to zee if there be any shows in *en*, when you wisk'd over the stile, and galled me.

Rab. And dost thee look so like a double-rose, when thee art a' galled, Bet? What dost thee gook thee head vor: look up, wo't?

Bet. Be quiet: let 'lone my hat, wol ye?

Rab. What art tozing over the book vor?

Bet. Turning out the dog's ears.

Rab. 'Ot is it—a story-book?

Bet. I wish 'twas, I love story-books dearly; many nearts I've a' zit up when all the volks have a' be a-bed, and a' rede till es have had a crick in the niddick, or a' burn'd my cep.

Rab. And dost love to rede stories about spirits and witches?

Bet. I'll tell thee. I was wan neart reding a story-book about spirits, that com'd and draw'd back the curtains at the bed's voot (and there was the ghastly pictures o' em). The clock had beat wan, when an owl creech'd 'pon the top o' the chimley, and made my blood rin cold. I zim'd the cat zeed zum 'ot: the door creaked, and the wind hulder'd in the chimley like thunder. I prick'd up my ears, and presently, zum 'un, very hurrisome, went dump! dump! dump! I would a' geed my life vor a varden. Up I sprung, drow'd down my candle, and douted *en*; and hadn't a blunk o' fire to teen *en* again. What could es do? I was afeard to budge. At last I took heart, and went up stears backward, that nort mert catch me by the heels. I didn't unray mysel vor the neart, nor teen'd my eyes, but healed up my head in the quilt, and my heart bumpt zo, ye could hear en; and zo I lied panking till peep o' day.

Rab. Poor Bet! why if a vlea had hopp'd into thy ear thee wot a' swoon'd.

Bet. You may well enew laugh at me, but I can't help et, nor vorbear reding the books when I come athort 'em.

Gloucestershire.

*George Ridler's Oven.**

1.

The stowns that built George Ridler's Oven,
And thauy qeum from the Bleakeney's quar;
And George he wur a jolly old mon,
And his yead it graw'd above his yare.

---

* From Halliwell's Archaic and Provincial Dictionary.

2.

One thing of George Ridler I must commend,
And wur that not a notable theng?
He mead his brags avoore he died,
Wee any *drce* brothers his zons z'hou'd zeng.

3.

There's Dick the treble and John the mean,
Let every mon zing in his auwn pleace,
And George he wur the elder brother,
And therevoore he would zing the beass.

4.

Mine hostess's moid (and her neaum 'twur Nell),
A pretty wench, and I lov'd her well;
I lov'd her well, good reauzon why;
Because zhe lov'd my dog and I.

5.

My dog is good to catch a hen,
A duck or goose is vood for men;
And where good company I spy,
O thether gwoes my dog and I.

6.

My mwother told I when I wur young,
If I did vollow the strong beer pwoot,
That drenk would pruv my auverdrow,
And meauk me wear a thread-bare cwoat.

7.

My dog has gotten zitch a trick,
To visit moids when thauy be zick;
When thauy be zick and like to die,
O thether gwoes my dog and I.

8.

When I have dree zispences under my thumb,
O then I'm welcome wherever I come;
But when I have none, they pass me by;
'Tis poverty pearts good company.

9.

If I should die, as it may hap,
My greauve shall be under the good yeal tap;
In vouled earms there wool us lie,
Cheek by jowl, my dog and I.

§ 89. *The Two Colonies.*—To this list may be added two localities, clearly beyond the proper Westsaxon boundary—one in Wales, and one in Ireland.

(1.) The Peninsula of Gower, in Glamorgan, and (?) Pembrokeshire. According to Higden, certain Flemings, in the reign of Henry I., were removed from Mailros, in the eastern part of England, to Haverford, in West Wales. He adds that these Flemings of West Wales now (in his time) speak good Saxon.

> Flandrenses vero qui in Occidua Wallia incolunt, dimissa jam barbarie, satis Saxonice loquuntur.—Higden, edit. *Gale*, p. 210.

The only vocabulary I know of the *Saxon* of West Wales is from the Peninsula of Gower, the *Little England beyond Wales.* It is by the Rev. J. Collins, published in the *Transactions of the Philological Society*, No. 93. It contains nothing Flemish; but, on the contrary, as much as we can expect in a vocabulary of Westsaxon, viz. the Infinitive in *y*—*seggy* = *to tease*; *firmy* = *to clean out*; *purty* = *to turn sulky*; *dreshel* = *a flail.* On the other hand, it shows no predilection for the sounds of *v* and *z* for those of *s* and *v*.

§ 90. (2.) The Irish specimens are both more decidedly Westsaxon, and more interesting in other respects. The district is the Baronies of Forth and Bargie, in the county of Wexford. The speakers are believed to be the descendants of a colony from Wales (? the West Welsh Saxonized Flemings of Higden), settled by the followers of the Earl of Pembroke (Strongbow) under Henry II.

The following short extract gives us, besides the consonantal initial *v* and *z*, the Westsaxon *dicke* = *thilk* = *thy-lik* = *this*, and the plural in *-th*; and, what is more instructive, the Gaelic pronunciation of the *wh-* in *whose* (*fose*).

Yn ercha an olo whithe yt beeth wi' gleezom o' core th' oure eene dwi*theth* apan ye *vi*gere o' *dicke* *z*overeigne, Wilyame ee *V*ourthe unnere *fose* fatherlie *z*wae oure deis be ee spant.—*Address (in the Forth language) to The Lord Lieutenant of Ireland, presented August* 1836.

This change from *hw* to *f* is, undoubtedly, due to the influence of the native Gaelic. The same occurs in the north-east of Scotland under the same conditions.

——Celtic influence has changed the *hwo, hwose, hwat, hwan, hwarc,* of Strongbow's English followers into *fo, fose, faad, fan, far*—has changed the *hwa, hwas, hwat, hwan, hwar,* of the Angles and Flemings of the north-east, and Norwegians of the north, into the *faa, faa's, fat, fan, faar* of Aberdeen, Caithness, Angus, and Moray.—*Murray. The Dialect of the Southern Counties of Scotland,* p. 28.

The indication of this coincidence and the recognition of the foreign character of the soil to which a second language attaches itself, as an efficient influence upon the phonesis of the intruding form of speech, is valuable because it has often been denied, and oftener either ignored or overlooked.

§ 91. *Later stages Analytic as opposed to Synthetic.*—The reader is now referred to the Dative Case of the substantives, especially to those ending in *-um*, or those in which *-um* is the sign of the Dative Case. They are all single words, but single words in which there are two elements, viz. the theme or part belonging to the main word, and the affix which denotes its relations to another. But the two parts give us but one word. Yet these are separable both in respect to import and to form. When we get a combination of this kind it is called Synthetic, or *put together*, and the particular instance is an example of the *Synthetic* process, or *Synthesis*. But the *-um*, in the course of time, is dropped; and the *prefix to*, a preposition, is used in its stead. This gives us *two* words; and, when this is the case, the combination is *Analytic=taken to pieces*,

and the particular instance an example of the *Analytic* process, or *Analysis*.

The same processes may be got from a reference to the Conjunctive Mood, the so-called Imperfect, Pluperfect, and Future Tenses; where in Greek and Latin, we have a single word, in most modern languages a combination of two.

In the Substantives the change is effected by the substitution of a Preposition for the inflection; and in Verbs that of an auxiliary verb. But the principle is the same.

These are examples of the important difference between *Synthesis* and *Analysis* on a small scale. As we proceed we shall find it on a larger one. The terms, however, are too important to be overlooked, whether their scale is great or small.

CHAPTER X.

THE NORTHUMBRIAN CLASS OF DIALECTS—THE GLOSSES, ETC.—THE PSALTER—MIDDLE PERIOD—ENGLISH OF SCOTLAND—MODERN DIALECTS—INFLECTION OF THE PLURAL OF THE VERB.

§ 92. *Northumbrian* means the parts north of the Humber, and south of the Forth, and, so doing, includes both Yorkshire on the south, and the Lowlands of Scotland on the north. In philology, then, the south-eastern parts of Scotland are English, whatever they may be, or may have been, politically. In its proper season the northern form of speech develops itself into a literary, or classical, language. This is during the fifteenth century, especially during the interval between the death of Chaucer and the invention

of printing, i.e. under the first Stuarts. English literature during this period has so fallen off that the Scotch may then be called the representative language of Britain. It is certainly the best-defined dialect.

It begins early; it declines early. But in the fourteenth century it revives, and in the fifteenth culminates. It is then called *English* by the Scotch themselves—a term which is not changed for *Scotch* till the time of the Reformation. Then it becomes Anglicized.

To some degree it is the first of our dialects which became a vehicle of literature. Two well-known fragments are Northumbrian: and, as these date from the eighth century, they are older than the earliest known Westsaxon compositions. They will be noticed in the Chapter on the Stages of the English Language in general. But they are too short, and stand too much alone to interfere with the early prerogative of the Westsaxon.

§ 93. By adequate specimens cotemporary with the Westsaxon of the times before the Conquest, the Northumbrian is only known by the following *Glosses*. They are sufficient, however, to give us a general view of its structure as compared with that of the Westsaxon, and this is all that is wanted; for of the Mercian for this period we know nothing.

The undoubtedly Northumbrian Glosses are the interlineations of—

(1.) The Rushworth Gospels.

(2.) The Durham, or Lindisfarn, Gospels.

(3.) The Durham Ritual.

(4.) The Bewcastle Runes. (See *Orthography—The Runic Alphabet.*)

(5.) The Ruthwell Runes. (See *Prosody—Alliterative Metres.*)

§ 94. *The Rushworth Gospels.*—The glosses on the Rushworth Gospels are referred by Wanley, whose opinion is adopted by Mr. Garnett, to the end of the ninth, or to the beginning of the tenth, century. This, however, is by no means certain. The place at which, at least, a portion of them was written seems to have been Harwood, in Wharfdale. If so, they give us the most southern sample of the division to which they belong. The names of the writers are known. There were two, one of them being named Farmenn. He it is who describes himself as a priest at Harawuda. The first part of the interlineation is his, and it is remarkable that the Northumbrian character is less marked in Farmenn's part than it is in his coadjutor's, whose name was Owen—a British designation. The following specimen is from Mr. Garnett's paper on the Languages and Dialects of the British Islands, published in the 'Transactions of the Philological Society.'

The characteristic forms are in italics. For the sake of comparison, the corresponding part of the Hatton Gospels, in the ordinary Westsaxon, is added.

Both texts were collated by Dr. Bandinel with the original MS. in the Bodleian.

RUSHWORTH GOSPELS.	HATTON GOSPELS.
JOHN, chap. iv.	JOHN, chap. iv.
þæt forþon [þe hælend] ongætt [þætte] *gi*herdon þa *alde* wearas þætte *the* hæl[end] monige thegnas wyrceth and *fulwath* þonne Ioh' [annes]: (*þeh* þe, I' swa he, *þe* hæl' ne *fulwade* ah þegnas his:) forleort Judeam *eorþo* and *foerde* efter sona in Galileam. wæs *gi* dæfendlic wutudl'[ice] hine þætte of'[er] *foerde þerh* tha burig [Samaria]. com forþon in tha cæstre Samar', *þio* is *gi*cweden Sichar, neh *þær byrig*	Ða Se Hælend wiste þæt þa Pharisei gehyrden þæt hé Hæfdema leorning cnihta ðonne Johannes þeah se Hælend ne fullode ac hys leorning cnihtas. Ða forlet he Judea land and for eft on Galilea. hym ge byrode þæt he sceolde faran ðurh Samaria land. Wicelice he com on Samarian cestre. þe ys ge nemneth Sichar neah þam tune þe Jacob sealde Josepe hys sune. þær wæs Jacobes wylle.

þætte *salde* Jacob Josepes suno his. wæs wutudl' ther wælla Jacobes. The hæl' forþon *woerig* wæs of gonge, sitende wæs, and sæt, swa ofer þæm *wælla*: tid wæs swelce *þio* sexta. wif [com] of *thær byrig* to hladanne þæt wæter, cwæth him þe hæl'; *sel* me *drinca*. þegnas wutudl'. *foerdun* in cæstre þætte mete *bohtun* him. cwæth f'thon to him þæt wif *þio* Samaritanesca, hu thu Judesc mith thy *arþ* drincende from me *giowes* tu þa þe mith thy wif's [sie?] Samaritanesc? ne for þon *gi*byrelic biþJudea to Samaritaniscum. *gi*ondswarade *the* hæl' and cwæþ him, gif þu *wistes* hus Godes and hwelc were se the cwæth the *sel* me *drinca* du wutudl'. and woenis mara, gif thu *georwades*[giowades?] from him and [he] *gisalde* the wæter cwic welle. cwæth to him þæt wif, driht [en] ne m [in?] hwon tha hlado hæfest þu, and the pytt neh is: hwona, and hwer, forthon hæfest du wæter cwicwelle? ah ne *arþu* mara feder usum Jacobe seþe *salde* us *thiosne* pytt, and *wælla*, and he of him dranc and suno his and feoþorfoto, and neæno [netenu], his?

Se Hælend sæt æt þā welle. þa he wæs weri gegan and hẏt wæs middaẏg. Ða com þær an wif of Samaria wolde water feccā. Ða cwæð se Hæland to hẏre.' gyf me drincan. Hys leorning enihtes ferdon þa to þare ceastre woldon heom mete beggen. Ða cwæð ðæt Samaritanisse wif to hẏm. Hu mete bydst þu at me drenken. þonne þu ert Judeisc. and ic em Samaritanise wẏf. Ne brucað Judeas and Samaritanissee metes at gadere. Ða answeredo se Hælend and cwæð to hẏre. Gif þu wistes Godes gyfe and hwæt se ẏs þe cwæð to þe sele me drinken. witodlice þu bede hyne þæt he sealde þe lyfes wæter. þa cwæð þæt wif to hẏm. Leof ne þu næfst nan þing mid to hladene, and þet ẏs deop. hwanen hafst þu lyfes wæter cwest ðu þæt þu mare sy ðonne ure fader Jacob Se þe us þisne pyt sealde. and he hys bearn and hys nẏtanu of þam druncan.

Here the text is given in full, i.e. both in Latin and Anglo-Saxon.

Evangelium Marci (from *Bouterwek, Screadunga*).

Cap. I.—1. { on fruma gospelles hælendes cristes sunu godes.
Initium euangelii Iesu Christii filii Dei.

swa awriten is in esaia witga henu ic sende engel min
2. Sicut scriptum est in Isaia propheta ecce ego mitto angelum meum

beforan onseone þine seþe egêarwað weg þinre stem cliopande
ante faciem tuam qui præparabit viam tuam ante te. 3. Vox clamantis

in westenne gearwigeað weig drihtnes rehte wyrcaþ *vel* doað
in deserto parate viam domini rectas facite

stige *vel* gongas his. 4. wæs iohannes in westenne gefulwade and
semitas ejus. Fuit Joannes in deserto baptizans et

bodade frellwiht þreownisse in forge frusse synna and
prædicans baptismum penitentiæ in remissionem peccatorum. 5 Et
ferende wæs *vel* foêrde to him alle iudeas lande and
egrediebantur ad eum omnis Iudææ regio et
ða hierosolymisca alle and gefullwado frō him in Jordanes
Ierosolymitæ universi et baptizabantur ab illo in Iordanis
streame ondetende synna heora. and wæs iohannes
flumine confitentes peccata sua. 6. Et erat Ioannes
gegerelad *vel* gewedad mid perum cameles and gyrdels fellenne
vestitus pilis cameli et zona pellicea
ymb lendenu his and waldstapan *vel* loppestra and wudu huniges
circa lumbos ejus . et locustas et mel
wæxeþ on wude bondum and þæt brucendo wæs
siluestre edebat.

(1.)

§ 95. *The Durham (or Lindisfarn) Gospels.*

Quatuor Evangelia Latina, ex translatione S. Hieronymi, cum glossâ interlineatâ Saxonicâ.—Cotton MSS. Nero, D. 4.

MATTHEW, cap. 2.

miððy arod (?) gecenned were hælend in ðær byrig
Cum ergo natus esset Jesus in Bethleem Judææ
in dagum Herodes cyninges hconu ða tungulcræftgn of eastdæl
in diebus Herodis Regis, ecce magi ab oriente
cweoðondo
cwomun to hierusalem hiin cwoedon huer is ðe acenned
venerunt Hierosolymam, dicentes, Ubi est qui natus
tungul
is cynig Judeanu gesegon we forðon storru his in
est rex Judæorum? vidimus enim stellam ejus in
eastdæl and we cwomon to worðanne hine gehorde wiototlico
oriente et venimus adorare eum. Audiens autem
ða burgwœras
herodes se cynig gedroefed wæs and allo ða hierusolemisca miþ
Herodes turbatus est et omnis Hierosolyma cum
mesapreusti
him and gesomnedo allo ða aldormenn biscopa
illo. Et congregatis (*sic*) omnes principes sacerdotum
geascodo
and ða uðuutta ðæs folces georne gefragndo fra him huer crist
et scribas populi, sciscitabatur ab iis ubi Christus
nasceretur.

(2.)

onginnas forueardmercunga æft iohanne*

[fol. 203.] INCIPIUNT CAPITULA SECUNDUM IOHANNEM.

in fruma *vel* in fma word *vel* crist uæs god miδ gode δerh
I. In principio uerbum deus apud deum per

δone ilca geworht weron alle and iohanne þæt woere gesended
quem facta sunt omnia et Iohannes missus

gesægd is ær *vel* befa him δaδe eft onfoas δæt hia se gewyrces suno
refertur ante eum qui recipient esse facit filios

goddes δerh geafa his δæm frasendum iudeum iohanne
dei per gratiam suam. II. Interrogantibus Iudaeis Iohannes

onsæcces hine þæt he sie crist ah þæt gesendet were heseolf befe
negat se esse Christum sed missum se ante

æc
δæm and stefn þæto he were clioppendes in uoestern æfter
illum uocemque esse clamantis in deserto secundum

o
isaias δæm uitga gesaegeδ δe ilca uutetlice geondete lemb
Esaiam enuntiat ipsum uero fatetur agnum

lacdendo *vel* niomende synno middangeardes æc fuluande in halge
tollentē peccata mundi et baptizantem in spiritu

o
gaste forδon δe ilca sie *vel* is on ufa allum *vel* of alle of
sancto eo quod ipse sit supra omnes III. Ex

tuæm iohanne δegnum δaδe fylgendo ueron δæm drihten an
duobus Iohannis discipulis qui secuti fuerant dominum unus

tolædde broder his seδe petrus from δæm
Andreas adduxit fratrem suum qui Petrus ab ipso

uæs genemned æc δon uæs geceiged bearn godes gebecnas
nuncupatus Philippus quoque uocatus natana heli indicat

seδe sona betuih oδrum δe ilca godes suni biδ geondetad in
qui mox inter cetera cum domini filium confitetur. IIII. In

δæm færnū þæt uæter ymbcerde *vel* geeerde in win miδδy
nubtis aquam conuertit in uinum quo

uæs auorden cuδlice gesêne þæte δer hescolf uæs gehaten uin
facto cognoscitur quod ubi ipse fuerit inuitatus uinum

nedδærf sie þæte gescyrte δæra farma
necesse sit deficere nubtiarum.

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* From Bouterwek's *Screadunga*, pp. 12–14.

§ 96. *The Glosses of the Durham Ritual.—Rituale Ecclesiæ Dunhelmensis.*

1145, *c.* 10. *Rituale Ecclesiæ Dunhelmensis. Hæ sunt capitulæ in Litania Majore, þæt is, on fifa dagas.**

1. ðas cvoeð driht' ymbhwurfað woegas hieru' and
   Hæc dicit Dominus, circuite vias Hierusalem, et
   bihaldað and gisceawað and soecað in plaegiword and on plaecvm and
   aspicite et considerate, et querite in plateis ejus an
   gimoeton gio woer doend dom and soecende lvfv and
   inveniatis virum facientem judicium et querentem fidem et
   milsend ic biom his
   propitius ero ejus.

2. stondað of' woegas and giscað and gifraignað of scdvm
   State super vias et videte et interrogate de semitis
   aldum hvoole sie woeg god and geongað on ðær and
   antiquis quæ sit via bona, et ambulate in ea, et
   gi gimoctað coelnisse sawlum iwrum
   invenietis refrigerium animabus vestris

3. alles hergies god Isr'l godo doað woegas iuero and
   Exercituum Deus Israel, bonas facite vias vestras et
   rædo ivr' and ic bya ivih mið in stove ðissvm on corde þo
   stadia vestra, et habitabo vobiscum in loco isto in terra quam
   ic salde faedorum iurvm fro worvlde and w' worvldo
   dedi patribus vestris a seculo et usque in seculum

1. god ðv ðe [dæg] gisceadas from naehte dedo vssa from
   Deus, qui diem discernis a nocte actus nostros a
   ðiostrn giscead miste þatte symle ða ðo haelgo aron
   tenebrarum distingue caligine ut semper quæ sancta sunt
   ðencendo in ðinum symlinga leht ve lifa ð
   meditantes, in tua jugiter luce vivamus per D'

2. gefeðoncgunco gidoe ve driht' haelga faeder allm'
   Gratias agimus, Domine, sancte pater omnipotens
   ece god ðv ðe vsig oferdoene nachtes rume to morgenlicum
   æterne Deus, qui nos, transacto noctis spatio, ad matutinas
   tidvm ðerhlaedo gimoedvmad arð ve bid' þatte ðv gefe vs [dæg]
   horas perducere dignatus es, quesumus, ut dones nobis diem

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* Rituale Ecclesiæ Dunhelmensis, published by the Surtees Society, pp. 36, 37.

ðeosne bvtan synne of' fara oð þat to efenne ðe gode
hunc sine peccato transire quatenus ad vesperum tibi Deo
geafo eft ve brenga ð
gratias referamus, per Dominum.

§ 97. The Westsaxon being taken as the standard of the Anglosaxon in its oldest stage, and the details of its inflection being already given, it is only necessary to show where the Northumbrian differs from it.

(1.) Firstly, there is, on the part of the Northumbrian, the greater simplicity of the Demonstrative Pronoun. For this we have in Westsaxon three roots: (1) *se*; (2) *þe*; (3) *he*. The first is found in two forms only, *se* and *seo*=*der*, and *die* in German, ὁ and ἡ in Greek, serving for the masculine and feminine of the nominative singular of the definite article. The neuter is *þæt*, which is declined regularly throughout, i.e. in the *singular* number as the plural. The forms *þe* and *þeo*, though they exist, are, in writing, displaced by *se*, *seo*. *He*, like *þe*, is declined throughout, i.e. in the plural number as well as the singular; so that we have in *hi*, *heora*, *heom*, *him*, forms which are lost, being replaced by *they*, *their*, *them*. In like manner, *heo*, the true *feminine* of *he*, was used where we now use *she*.

(2.) The greater simplicity of the *auxiliary verb*. The Present Indicative of the Westsaxon ran:

Singular.	*Plural.*
Ic eom	We sind [sindon].
Du ðart	Ge sind [sindon].
He is	He sind [sindon].

In both these cases it is the Northumbrian which comes nearest to the present English, where we say *the*, *they*, *their*, *them*, and *are*, acknowledging no such forms as *se*, *hi*, *heord*, *sind* or *sindon*.

The termination in -an.—This is eschewed in the Northumbrian, both in the oblique cases and in the infinitive mood, and, to a great extent, in the definite declension.

North.	*W. S.*	*English.*
Cuoetha	cweðan	speak.
Ingeonga	ingangan	enter.
Hearta	heartan	hearts.
Noma	naman	names.

The Participial prefix -ge.—The old Westsaxon form of the passive participle consisted of the prefix *ge-*, and the affix *-en*, sometimes with a change of the vowel of the root; as, *gesoght*, *gesungen*, *gedruncen*, &c. = *sought*, *sung*, *drunk*, &c. In the middle period the *ge* became weakened into *y* or *i*, as in *ycleped*, *iseen*, &c. Moreover, the affix *-en* was often dropped. In Northumbrian the prefix is absent, and the affix *-en* most steadily retained; and that in the southern dialect to this day, with one remarkable exception.

The Past Participle ends in *-en*, but this termination is dropped whenever a nasal (*m*, *n*, or *ng*) is found in the preceding syllable. Thus *beyte*, *bait*, *bytten*, but *clym*, *clam*, *clum*, for *clumben*; *fynd*, *fand*, *fund* (for *funder*); *ryng*, *rang*, *rung* (for *rungen*), &c., &c. This rule is of course unwritten, but it is invariable. I have not observed the same regularity in the dialect of any other district or any other period. —*Murray. Dialect of the Southern Counties of Scotland*, p. 201, *and Note.*

The first person singular of the present indicative ends (1) in *-u*; as *ic getreow-u*, *ic cleopi-u*, *ic sell-u*, *ic ondred-u*, *ic ageld-u*, *ic getimbr-u* = *I believe*, *I call*, *I give*, *I dread*, *I pay*, *I build*—(2) in *-o*; as *ic drinc-ó*, *ic fett-o*, *ic wuldrig-o*, = *I sit*, *I drink*, *I fight*, *I glorify*.

The second person singular ends in *-s*, rather than *-st*.

The plural termination was *-s*. This form, however, was not universal. It is in the imperative mood where we find it most generally, and where it is retained the longest. Elsewhere the form in *þ* is found besides.

§ 98. That the Rushworth, the Durham (or Lindisfarn) Gospel, and the Durham Ritual Glosses are Northumbrian is universally admitted. The Northumbrian character, however, of another series is open to criticism. These are the Glosses of a Latin *Psalter* (Cotton MSS. Vespasian, A. 1), of which the Latin element is referred to the Seventh, the Angle to the Ninth, century. (1) The orthography is other than Westsaxon. (2) The plurals end in *-u*. (3) The second persons singular in *-s*. (4) There is no prefix *-ge* in the participles. (5) The personal pronouns are *mec*, *þec*, *usic*, *eowic*. All these are Northumbrian; but, in the Psalter, the infinitives end in *-an*—which is not Northumbrian.

Psalmus XLII.

1. doem mec god and to-scad intingan minne of ðeode noht
   Judica me Deus et discerne causam meam de gente non
   haligre from men un-rehtun and factum ge-nere me for-ðon
   sancta ab homine iniquo et doloso eripe me Quia
2. ðu eard god min and strengu min for-hwon me
   tu es Deus meus et fortitudo mea quare me
   on-weg a-ðrife ðu and for-hwon un-rot ic in-ga ðonne swenceð
   reppulisti et quare tristis incedo dum adfligit
   mec se feond
   me inimicus
3. on-send leht ðin and soð-festnisse ðine hie mec
   Emitte lucem tuam et veritatem tuam ipsa me
   ge-laedon and to-ge-laeddon in munte ðaem halgan ðinum
   deduxerunt et adduxerunt in monte sancto tuo
   and in ge-telde ðinum
   et in tabernaculo tuo

4. ic in-gaa to wi-bede godes to gode se ge-blisseaþ iuguðe
Introibo ad altare Dei ad Deum qui laetificat juventutem
mine
meam

5. ic ondetto þe in citran god god min for-hwon un-ro
Confitebor tibi in cythara Deus Deus meus Quare tristis
earþu sawul min and for-hwon ge-droefes me
es anima mea et quare conturbas me

6. ge-hyt in god for-þon ic-ondettu him haelu ondwleotan
Spera in Deum quoniam confitebor illi salutem vultus
mines and god min
mei et Deus meus

Psalmus XLIII.

god mid earum urum we ge-herdun and fedras ure
Deus auribus nostris audivimus et patres nostri annun-
segdun us
ciaverunt nobis
werc þæt wircende þu earþ in degum heara and in dægum
Opus quod operatus es in diebus eorum et in diebus
þam alldum
antiquis

honda þine þeode to-stenceþ and þu ge-plantades hie þu swentes
Manus tua gentes disperdet et plantasti eos adflixisti
folc and on-weg a-drife hie
populos et expulisti eos

na-les soþ-lice in sweorde his ge-sittaþ eorþan and earm
Nec enim in gladio suo possidebunt terram et brachium
heara ne ge-hæleþ hie
eorum non salvabit eos
ah sie swiþre din and earm þin and in-lihtnis ondwleotan
Sed dextera tua et brachium tuum et inluminatio vultus
þines for-þon ge-licade þe in him
tui quoniam complacuit tibi in illis

5. þu earþ se ilca cyning min and god min þu on-bude
Tu es ipse rex meus et Deus meus qui mandas sa-
haelu
lutem Jacob

6. in þe fiond ure we windwiaþ and in noman þinum
In te inimicos nostros ventilavimus et in nomine tuo
we for-hycgaþ a-risende in us
spernemus insurgentes in nos

7. na-les soð-lice in bogan minum ic ge-hyhto and sweord min ne
Non enim arcu meo sperabo et gladius meus non
ge-haeleð me
salvabit me

8. ðu ge-freades soð-lice usic of ðæm swencendum usic and ða ða
Salvasti enim nos ex adfligentibus nos et eos qui
usic fiedon ðu ge-steaðelaðes
nos oderunt confudisti

9. in gode we bioð here allne deg and in noman dinum we-
In Deo laudabimur tota die et in nomine tuo confi-
ondettað in weorulde
tebimur in saecula.

§ 99. The bearing of the forms in *-an* and *-a* upon the history of the Northumbrian English is important. The Psalter has a claim to be considered as old as, and possibly older than, any one of the other three; whilst, philologically, *-an* is an oldėr form than *-a*. If so, the *-n* may have been lost to the Northumbrian dialects on Northumbrian soil; in other words the forms in *-a* need not be assigned to the Angle in its older stages, but referred to the influence of the Danes of the eighth, ninth, tenth, and eleventh centuries. The complications of opinion to which this view may give rise are numerous. Thus the notion that the Danish influence in Britain is later than the English is one that, though long current, is now gradually losing its supporters; the tendency of opinion being in favour of the earliest Danish invasions having been as old as those of the Angles; or (if this be not exactly the case) that the difference between the oldest English and the oldest Danish is not very great. Then comes the tendency to explain the use of the *-a* for *-an* through the Frisian, which is, practically, identified with the Angle. That in all this we have the elements of a very complex and doubtful question as to the actual relations of the three languages to each other is

manifest. Nor is the existence of considerable differences of opinion concerning it doubtful.

The most important peculiarity in which the Durham Evangeles and the Ritual differ from the Psalter is the form of the infinitive mood in verbs. This, in the Durham books, is, with the exception of one word, beon, *esse*, invariably formed in *-a*, not in *-an*, the usual form in all the other Anglosaxon dialects. Now this is a peculiarity of the Frisic, and of the Old Norse, and is found in no other Germanic tongue; it is then an interesting inquiry whether the one or the other of these tongues is the origin of this peculiarity; whether, in short, it belongs to the old, the original Frisic form, which prevailed in the fifth, sixth, and seventh centuries, or whether it is owing to Norse influence, acting in the ninth and tenth through the establishment of Danish invaders and a Danish dynasty in the countries north of the Humber.—*Kemble, Philological Transactions, No.* 35.

§ 100. Though this is, to some extent, an anticipation of certain remarks which will be made hereafter, I take the earliest opportunity of stating that, unless we recognise the probability of certain forms of the Danish being sufficiently near to certain forms of the Frisian, or some dialect sufficiently like the English, to pass for members of the same class, the place of the Danes in the Germanization of Britain can never be adequately investigated. The ordinary accounts are that in certain years of the eighth century certain Danes invaded certain parts of England; and that, after a time, they wintered in the districts on which they made their attack. These inroads are notified in the Anglosaxon Chronicle under their several dates: the general tenor of the entries is that they were the earliest of their kind; just as the invasions of Hengist and Horsa were, *mutatis mutandis*, the first of *their* kind. If so, they exclude any previous ones —except, of course, that of the Jutes in Kent, who, whether real or not, have left no trace of Danish occupancy behind them. Putting these, however, out of

the question, we get the two specific dates of A.D. 787, and A.D. 789, as approximations for the beginning of the Danish invasions; and they are sufficiently precise.

ANGLOSAXON CHRONICLE.

A.D. 787. Cvomon ærist III scipu Northmanna of Heretha lande. . . . That wæron þa ærestan scipu Deniscra monna the Angeloynnes land gesohton.

ASSER (A.D. 789.)

Eo etiam tempore *primum* tres naves *Normannorum*, id est *Danorum*, applicuerunt in insula quæ dicitur Portland.

The question is whether these dates, though good for Wessex, are good for the north of England in being so decided as to exclude all other Danes from any part of our island.

§ 101. After these Glosses comes a great break; for, until the last quarter of the thirteenth century, there will scarcely be any Northumbrian compositions of even the dimensions of a Gloss.

Of these the earliest are referable to Durham and Yorkshire. During the first half of the fourteenth century the literature increases. Still it belongs to the country south of the Tweed; in other words is English, rather than Scottish, Northumbrian.

For the literature north of the Tweed, or of the Northumbrian of Scotland, A.D. 1375 is a convenient date. Barbour's Bruce, as the author himself tells us, was partly written at this time; and Barbour's Bruce is in some respects, though not altogether, the oldest specimen of the Scotch Northumbrian. Fragments of a song on the siege of Berwick under Edward I., 1296; on the battle of Bannockburn, 1314; and, earlier still, one on the troubles that followed the death of Alexander III., are older. But they are only known as preserved by later writers; and, with certain undoubted changes of text. The objection here involved applies

to Barbour himself. His text is later than that of the date of his work.

Hence the date of the earliest known specimen both of the language and the orthography of the Northumbrian of Scotland during the middle period is A.D. 1385, the composition being the 'record of an award made by Andrew Mercer, Lord of Mekylhour, in a dispute as to the ownership of certain lands, between Robert Stewart, Earl of Fife (afterwards Regent Albany), and Sir John of Logie.' The original is in the Charter chest of the Stewarts of Grandtully, and has been reproduced in facsimile in a volume privately printed by the late Sir William Stewart under the title of 'The Red Book of Grandtully.'

'Tyl al þat þire lettrys herys or seys Androw *mercer* lorde of Mekylhour*e* gretyng in god ay lestand tyl yhur*e* vniu*er*site be wyttyn þat my redoutyt lorde syr Robart stewart Eryl of ffyfe and Menteth and Ion of Logy squyer*e* þe sune and þe ayre of syr Ion of Logy knycht of þair*e* fre wyl nane beand p*re*sent bot we thre before nemnyt put in myne ordenans al þe debate and þe questyo*un* þat wes be twene þaim for þe landys of logy and of Stragartnay and how evyr þat I ordaynyt and de*ter*mynyt þaim to do þe forsayde syr Robart and Ion faythfully heht strekand þair*e* handys in myne bodely makand gude fayth þat þai sulde halde sekr*e* ferme and stabyl and þis ilke forsayde Cunand made apon þis cause before wrytyn þe forsayde syr Robart and Iõn reuuleyt and afermyt in þe p*re*sens of myne excellent prynce Robart thrw þe grace of god kyng*e* of Scotland and his Eldeste sune Ion Eryl of Carryke / Mayst*ir* Dunckane petyte Ersdene of Murrefe and thom*e* of Rate and In þe tyme þat I þe forsayde Androw assentyt to resayve þis cause before wrytyn in myne ordenans and þar*e* of to gyf Iugement be þe recorde of my twnge I made bodely fayth it ryhtwysly to deme.' *

From the date of this record to the present time the history of the English of Northumbria *north* of the Tweed is mainly that of a national literature; and, so far as it is this, it forms a separate subject. Moreover

* From an 'Addition to Dr. Murray's Dialect of Southern Scotland.' P. 92 (A note (— 4 pp.) published a few weeks after the main work).

this, one which is better in the hands of Scotchmen than of Englishmen.

Of the Northumbrian *south* of the Tweed, as a literary language, there is not much more to be said. As far south as Hampole (near Doncaster) it was, during the fourteenth century, quite as Scotch in character as the difference of date and place would lead us to expect; perhaps more so. But it is only on the east that this uniformity is found. In Cumberland and Westmorland (?) the dialect, though undoubtedly Northumbrian, was far more unlike the Northumbrian of Edinburgh, Durham, and South Yorkshire than those dialects (if the difference amounts to one of dialects) are unlike each other.

Hence, if it were incumbent upon us to divide the great Northumbrian class of dialects into two divisions, they would not be those of north and south so much as those of east and west. And this is what we expect *a priori*. The British, both of South Britain and North Britain, maintained itself longer in Cumberland and in Galloway than the Lothians. Without bringing in the mysterious Picts we may safely assert this.

The more definite evidence for the closer philological connection between York and Edinburgh than between York and Carlisle must be sought in the dialects themselves. And these are, to say the least, fairly represented by the literature of the Middle period, as are the *West* Mercian dialects; for which see Chap. XI.

§ 102. Upon the relations of those dialects which lay north-west, rather due north of the Humber, those of Cumberland, and part of Lancashire most especially, more will be said in the notice of the Mercian, or Midland class. At present, however, the Northern forms of speech will be considered, as far as South Lancashire, as Northumbrian; and certain divisions

or subdivisions of them considered. In Cumberland, there is, doubtless, a sectional division of some kind; but it is, in my mind, formed too much on single characters to be one of any great breadth. I cannot forbear thinking that the Danish element for these parts is overvalued. The hard and sharp line which Mr. Dickinson draws for his *Central* Cumberland dialect is scarcely tenable. He carries it from the mouth of the Eden to Egremont; thence by an irregular line to Kirkland, Croglin, Sebergham, Warnell Fell, Brockle-bank, and Aspatria, to Allonby, south of which line it gradually merges into the Lancashire, and, on the north, becomes intermixed with Scotch, and dashed with the Northumberland. This gives us the southern part of West Cumberland, and a small part of East Cumberland; the remainder (by far the greater part) being, more or less, Lancastrian. This range of the chief characteristic, the elliptic article (*t'* for *the*), goes far beyond these limits. As compared, however, with the North Cumbrian it differs; for North Cumbrian (*Rayson*) gives the full form *the*. And so does the Scotch. So, also, the Northumbrian. There is every reason why the elliptic form should claim attention. On the other hand, it is easily overvalued.

Again, the extent to which this line separates the Danish from the non-Danish districts is not beyond objection. If we take the syllable *-by*, when it implies an occupancy (like *-ton* in English), as a presumption in favour of the town or village to which it applies having been a Danish occupancy, it is by no means good. That local names thus ending are rarer to the north of the line than to the south of it is true. But even in the north we have them; viz. *Willanby*, *Scaleby*, and others.

That these may represent the Danes of Eskdale and Annandale, while the more numerous *-bys* of Central

Cumberland may represent those of Yorkshire (crossing the watershed of the Ouse and Eden about Kirkby Lonsdale), is likely; but, still, they abate the value of the line as a Danish, or non-Danish, frontier. That in Durham and Northumberland there are no *-bys* is well known, and that the watershed of the Wear and Eden gives us a natural boundary of some value is true; but even this gives the elliptic *t'* to Durham, as, indeed, it does to other districts besides. As opposed, however, to Durham and Northumberland, Cumberland (so long as the affix *-by* is a test) is Danish.

For the Northumbrian dialects south of the Tweed, to which we limit ourselves, no specimens of what may be called the native provincial literature will be given. They were given in the notice of the West-saxon because they were needed to show how certain inflections were still retained. But the inflectional system of the Northumbrian was comparatively simple from the beginning; and here the only important one of which we find trace is the plural of the verb in *-s*, i.e. *they loves = they love*. The distribution of this, as determined by the Buonapartean versions of the Canticle, is as follows. They give us the same matter in different forms; and as the chief point in recent Northumbrian philology is the exhibition of the phonetic variations, they are, in a work like the present, sufficient.

§ 103.

Northumberland (J. P. Robson).

Chap. II.

1. Aw's the rose o' Sharon, an' the lily o' the valleys.
2. Like a lily mang thorns is maw luve amang the dowtors.
3. Like a napple-tree mang the trees o' the wud, is maw luve amang the sons. Aw sets me ways doon anunder his shador wiv a leet heart, an' his froot teastid verra nice.

4. He fetcht us intiv his feastin-hoose, an' his flag abeun us wis luve.

5. Haud us up wi' drinkin-cups, cumfort us wiv apples, for aw's bad o' luve.

6. His left han's anunder me heed, an' his reet hand cuddles us.

7. Noo aw chairge ye, O ye dowtors o' Jerus'lum, be the bucks an' the does o' the field, thit ye dinnet stor, to roose up maw luve till he hes a mind.

8. Wheest! it's the voice o' maw luve! Leuk! thondor he cums lowpin' upon the moontins, an' skurryin' ower the hills.

9. Maw troo-luve 's like a buck or leish deer: assa! he 's stannin' ahint wor wa': he 's leukin' oot o' the windors, an' showin' hissel' thro' the panes.

Newcastle (J. P. Robson).

Chapter II.

1. Aw's the rose o' Sharon, an' the lily o' the valleys.

2. Like the lily amang thorns, se is maw luve amang the dowtors.

3. Like the apple-tree amang the trees o' the wud, se is maw beluv'd amang the sons. Aw sat doon anun'er his shador wi' greet plishur', an' his froot wis sweet te me teyst.

4. He browt us te the feastin'-hoose, an' his flag ower us wis luve.

5. Stop us wi' tankerts, cumfort us wiv apples: for aw's seek o' luve.

6. His left han's anun'er me heed, an' his reet han' diz cuddle me.

7. Aw chairge ye, O ye dowtors o' Jeruzalum, be the roes an' the stegs o' the field, thit ye divent stor, nor weykin maw luve tive he likes.

8. The voice o' maw beluv'd! lucka, he cums lowpin' on the moontins, skippin' ower the hills.

9. Maw beluv'd 's like a roe or a young buck: seest the', he stan's ahint wor wa', he luiks oot it the windis, an' shows hissel' throo the stainchils.

Durham (as spoken at St. John's Chapel, Weardale.—T. Moore).

Chapter II.

1. A' as t' rose uv Sharon, an t' lilley ud valleys.

2. As t' lilley amang thowrns, sees me luv amang t' dowters.

3. As t' apple-tree amang t' trees ud wood, sees me beluved amang t' sons. Ah sat doon unnonder his shaddow wih greet deleyght, an his frewt was sweet to me taaste.

4. He browght mah tud banqueting hoose, an his banner ower mah was luv.

5. Stay mah wih flaggons, cumfurt mah wih apples: fer a' as seek uv luv.

6. His left kneaf 's unnonder me heed, an his reat kneaf duth cuddle mah.

7. Ah charge ye, O ye dowters uv Jerewsalem, be t' roes, an be t' heynds ud field, at ye stur nut up, ner waaken me luv, till he please.

8. T' voice uv me beluved! behowld, he cumeth lowpin atoppa t' moontens, skippin atoppa t' hills.

9. Me beluved 's leyke a roe er a young hart: behowld, he stands ahint our wo, he lewks furth at t' windows, showen hissel through t' lattice.

North Riding of Yorkshire (*parts about Whitby*).—By the Author of 'A Glossary of Yorkshire Words and Phrases, collected in Whitby and the Neighbourhood.'

CHAPTER II.

1. Hah am the rose o' Sharon, and the lily of the valleys.

2. As the lily amang the breers, sae is mah honey amang the dowters.

3. As the apple-tree amang the trees o' the wood, sae is mah beluvved amang the sons. Hah sat down under his shadow wi' greeat deleet, an' his fruit was sweet to mah teeast.

4. He browt me to t' feeasting-hoose, an' his banner ower me was luv.

5. Stay me wi' flagons, cumfort me wi' apples, for hah's seek o' luv.

6. His left hand is under mah heead, and his reet hand laps round me.

7. Hah chaarge ye, O ye dowters o' Jerusalem, by the roes an' by the hinds o' the field, that ye stoor nut up nor wakken mah luv till he list.

8. The voice of mah beluvved! seesthee, he comes lowpin upon the mountains, boundin ower the hills.

9. Mah beluvved is like a roe or a young hart; lothee! he stands ahint oor wall, he looks out at the windows, showing his-sel at the keeasment.

Cumberland (J. Rayson).

CHAPTER II.

1. I am the rwose o' Sharon, an' the lillie o' the vallies.
2. As the lillie amang thworns, sae is my luive amang the dowters.
3. As the apple-tree amang the trees o' the wud, sae is my beluivet

amang the sons. I sat doun anunder his shaddow wi' muckle deleyght, an' his frute was sweet tui my teaste.

4. He brong me tui the banquetin' hwous, an' his bannir ower me was luive.

5. Stay me wi' flaggans, cumfert me wi' apples: for I am seek o' luive.

6. His left han' is anunder my heed, an' his reet han' infauls me.

7. I wearn you, O ye dowters o' Jerusalem, by the rwoes, an' heynes o' the fiel', that ye stur nit up, ner awaeken my luive till he pleese.

8. The voyce o' my beluivet! behauld, he cums loupin' upon the mwountans, skippin' apon the hills.

9. My beluivet is leyke a rwoe, or a young buck: behauld, he stans ahint our waw, he luiks owt at the wendaws, showin' hissel owtseyde the lettice.

Central Cumberland (W. Dickinson).

Chapter II.

1. Ise t' rwose o' Sharon, an' t' lily o' t' valleys.

2. My leuvv wad leukk amang t' rest as a lily wad leukk amang thorns.

3. An' he wad leukk amang other men as a apple-tree i' full bleumm wad leukk in a wood of other sworts o' trees.

4. He brought ma to t' feast, an' aa fand as if his leuvv was o' ower ma.

5. Stop ma wid flagons, comfort ma wid apples, for aa 's seek o' leuvv.

6. His left hand 's onder my heed, an' his reet hand coddles ma.

7. Aa forbid ye, O ye dowters o' Jerusalem, by t' roes an' t' hinds in t' fields 'at ye disturb nut, ner woken my leuvv, till he pleases.

8. My leuvv's voyce! see ya, he comes lowpan ower t' fells, an' skippan ower t' knowes.

9. My leuvv is like a roe, or a young buck: see ya, he stands ahint our wo', he leuks out o' t' windows, an' shows his-sel through t' lattice.

Westmorland (Rev. John Richardson).

Chapter II.

1. I 's t' rooas' o' Sharon, an' t' lily o' t' valleys.

2. As t' lily amang t' thworns, sooa 's my lūv amang t' dowght'rs.

3. As t' apple-tree amang t' trees o' t' wood, sooa 's my belūv'd amang t' sūns. I sat me doon ūnd'r his shaddo' wi' gert plizzir, an' his frewt was sweet to my teeast'.

4. He fetcht me to t' feeastin'-hoose, an' his banner ower me was lūv.

5. Prop me up wi' flagons, cūmf'rt me wi' apples: for I 's siek o' lūv.

6. His left hand is ūnd'r my heead, an' his reeght hand coddles me.

7. I cawtion ye, O dowght'rs o' Jerewsalem, by t' roes, an' by t' hinds o' t' fields, 'at ye nowd'r stir ūp, nor weeak'n my lūv, while he chewses.

8. T' voice o' my belūv'd! loo' the', he cū's lowpin' o' t' fells, skelpin' o' t' hills.

9. My belūv'd is like a roe, or a yūng hart: loo' the', he stan's ahĭnt oor wo', he glimes oot at t' windo's, shewin' hissel' through t' lat-wark.

North Lancashire (James Phizackerley).

Chapter II.

1. I 'm t' rose a Sharon, an t' lily a t' valleys.

2. As t' lily amang t' thorns, saäh iz me lov amang t' dowters.

3. As t' apple-tree amang t' trees a t' wood, saäh iz me belov'd amang t' sons. I saät down under hiz shada we graät delight, an hiz fruit was sweet ta me taäst.

4. He browt ma ta t' feästin house, an hiz banner ower ma was love.

5. Stop ma we flagons, pleäz ma we apples: for I 'm sick a love.

6. Hiz left hand iz under me heäd, an hiz reight hand embraäces ma.

7. I charge ye, O ye dowters a Jeruslem, by t' raäs, an t' hinds a t' field, that ye stir nut up, nur awaäk me lov, wal he pleäz.

8. The voice a me belov'd! Luke ya, he comes loupin on t' mountains, skippin on t' hills.

9. Me belov'd iz like a raä or a young hart: luke ya, he stans behint owr woe, he lukes owt a t' windas, shewin hissel through t' lattice.

South Lancashire, parts about Bolton (James Taylor Staton).

Chapter II.

1. Awm th' rose o' Shayron, un th' lily oth' valleys.

2. As th' lily amung thurns, so is ma love amung th' dowters.

3. As th' appo-tree amuug th' trees oth' wood, so is ma beloved amung th' sons. Aw keawrt deawn under his shadow wi' greight deleet, un his fruit wur sweet to my taste.

4. He browt me to th' banquetin-heawse, un his banner o'er me wur love.

5. Stay me wi' flagons, comfort me wi' appos: for awm sick o' love.

6. His left hont is under my yed, un his reet hont clips me.

7. Aw cherge yoa, O yoa dowters o' Jerusalem, by th' roes, un th' hoinds oth' fielt, that yoa stur not up, nor wakken ma love, tell he pleos.

8. Th' veighce o' ma beloved! lucko, he comes leopin uppo th' meawntins, skippin uppo th' hills.

9. Ma belov'd is loike a roe, or a yung hert: lucko, he stonds behaind eawr waw, he gloors at th' windows, showin hissel through th' lattis.

West Riding (Charles Rogers).

Chapter II.

1. Ah'm t' roaz a' Sharon an' t' lily a' t' valleys.

2. As t' lily amang thorns, soa iz my luve amang t' dowters.

3. As t' apple-tree amang t' trees a' t' wood soa iz my beluv'd amang t' sons. Ah sat dahn under hiz shada wi' greet deleet, an hiz frewt wor sweet ta ma taste.

4. He browt ma ta t' banquetin' hahce, an' hiz banner ower ma wor luve.

5. Stay ma wi' flagons, cumfat ma wi' apples; for ah'm sick a' luve.

6. Hiz left hand's under my heäd, an' hiz reight hand embraces ma.

7. Ah charge ya, O yo dowters a' Jerusalem, bў t' roes, an' bў t' hinds a' t' field, 'at yo stur not up, nor wăken my luve, till he pleäze.

8. T' voice a' my beluv'd! behowd he cumes laupin' upa' t' mahntans, skippin' upa t' hills.

9. My beluv'd 's like a roe, or a young hart; behowd, he stands behint ahr wall, he looks foorth at t' windas, shewin' hizsen thro' t' lattice.

Craven (Henry Anthony Littledale).

Chapter II.

1. I is 't rocaz o' Sharun, an' 't lilly o' 't gills.

2. As 't lilly amang 't wicks, evven soaa is mah luv amang 't dowghters.

3. As 't apple-tree amang 't trees o' 't wud, evven sooa is mah luv amang 't sons. A sat mah daan unner as shadow wi' girt delaight, an as frewt wur sweeat to mah teast.

4. A browght mah till 't banquetin'-heouse, an' as flag ower mah wur luv.

5. Stay mah wi' pots, comfort mah wi' apples; fur a is fair daan wi' luv.

6. As leaft han' is unner mah heead, an' as reet han' cuddles mah.

7. A charge yah, O yah dowghters o' Jerusalem, by 't roes, an' by 't hinds o' 't field, 'at yah rog nut, nother wakken mah luv till that a chews.

8. 'T voice o' mah luv! sithah, a cums lopeing upo' 't fells, skipping upo' 't hills.

9. Mah luv is laike until a roe, or a yung stag: sithah, a stanns ahint wir wa', a keeks foorth eouet o' 't winder, showin' hissel throwgh 't casement.

Sheffield (Abel Bywater).

Chapter II.

1. O'm t' rooaz a' Sharon, an t' lilli a' t' valliz.

2. As t' lilli amang thoarns, sooa is mo luv amang t' dowters.

3. As t' apple-tree amang a' trees a' t' wood, sooa is mo beluvved amang t' suns. O sat dahn under his shaddo we gret deloight, an his fruit wer sweet tummi tast.

4. He browt ma to t' banquittin hahse, an his banner ore ma wer luv.

5. Stay ma we flaggons, comfort ma we apples, for o 'm sick a' luv.

6. His left hand 's under mo' heead, an his reit hand huddles ma.

7. O charge ya, O ye dowters a' Jeruslem, be t' roes an be t' hoinds i' t' field, that yo stur not up nor wakken mo luv till he pl-eaz.

8. T' voice a' mo beluvved! behold, he cometh lopin uppa t' mahntins, skippin uppa t' hills.

9. Mo beluvved 's loik a roe or a young hart: behold, he stans beheent ahr wall, he looks fooarth at t' winders, sho'in his-sen throo t' lattice.

The plural in *-s* of the Present Indicative, which Dr. Morris has chosen as the most convenient characteristic of the Northumbrian (where indeed the *s* is found, in the singular as well), is an exception to the comparative unimportance of the remaining inflections of the northern dialects. It is still retained in some of them. The mixture of the two numbers, and the compromise indicated by the use of the Auxiliar and Infinitive, are shown in the following extracts.

Northumberland—Song of Solomon.

Chapter I.

3. It 's a' be the fine smell o' thaw oils, it thaw neam 's like oil teem'd oot, an' for this the lasses *luves* the'.—*Robson.*

Chapter VIII.

13. Thoo thit leeves i' the gardins, thaw freens *lissens* te thaw talk; let me bud heer 't!

So it is in the Newcastle sub-dialect—*the maidins luves the' — the marrows lissens te thaw voice* (Robson).

Also, in Central Cumberland—*that 's what t' lasses likes tha for—t' cronies lissens to thy voice.*—(Dickinson).

In Westmorland we find—*t' virgins luv the'*—as in the present English; also, in the other passage—*hearken.*

In North Cumberland it is *do love* and *lissan.* In the North Riding, *do* and *lizzen.*

In all the others it is *do love* and *hearken.*

§ 104. *Dialects of the Northumbrian of Scotland.*—These are arranged by Dr. Murray as follows:—

1. *The Southern Group.*—Simple and small; falling into varieties rather than sub-dialects. Spoken in the counties of Berwick, Roxburgh, Selkirk, Peebles, and Dumfries; in Teviotdale, Tweeddale, Ettrickdale, Annandale, and Eskdale; but changing in Nithsdale. This means that, so long as there is a frontier between Scotland and England, they are spoken along, and indeed beyond, it; but that they cease where the division between the two kingdoms is the Solway Firth. Neither is it spoken on the *Lower* Tweed; where the English county of Northumberland runs northward and comes in contact with the dialects of the next group. The parts about Coldstream and

Kelso form the north-eastern boundary. On the west, however, where the Scotch runs southwards, it passes into the English of *North* Cumberland—changing in the central parts of the county. Here, in the eastern and middle districts, at least, the original language was British rather than Gaelic.

2. *The Central Group.*—Separated from the Northumbrian of Northumberland (or the Northumbrian of England) by the Lower Tweed. To this belongs the *Merse* (i.e. *March*) district.

a. Haddington, Linlithgow, and Edinburgh, i.e. the Lothians. The literary language of the fifteenth and sixteenth centuries. Like the dialects of the southern counties, it is spoken on ground originally British rather than Gaelic. Fife, on or within the Gaelic boundary, is Lothian in dialect.

b. Galloway and Carrick. Spoken on ground originally British; upon which Gaelic was subsequently introduced. The ethnology is further complicated by this having been the district in which the Picts for the last time are assigned in trustworthy history—Kirkcudbright, Wigton, and part of Dumfriesshire.

c. Clydesdale = Ayr, Renfrew, and Lanarkshire, and part of Dumbartonshire, i.e. beyond the Clyde, and beyond the Northern Wall. Here, like the Lothian in Fife, it must be supposed to have encroached on the *Gaelic* frontier.

The last divisions of this group lie wholly within the Gaelic, as opposed to the British, area.

d. The Highland Border—western parts of Perth and Stirlingshire. For this see not only Dr. Murray's Map, but his Appendix on *The Present Limits of the Gaelic in Scotland*—pp. 231–239.

e. The North-eastern Group.—This falls into two divisions:—

(*a.*) *The Southern.*—Murray, Banff, Elgin, Aberdeenshire, Angus.

(*b.*) *The Northern.*—Caithness; the intervening districts between the Murray Firth, and the parts between Lybster and Ubster (Scandinavian names) being classed with the purely Gaelic districts. Here there has been an intervening element, viz. the Scandinavian or Norse.

For Orkney and Shetland, in which there are no traces of the Gaelic, the speech is English on a substratum of Norse. The following is, I believe, the only specimen* of the *Norns*, or Norse, of Orkney and Shetland.

Fa vor i ir i Chrimrie, Helleur ir i nam thite, gilla cosdum thite cumma, veya there mota vara gort o yurn sinna gort i chimrie, ga vus da on da dalight brow vora, Firgive vus sinna vora sin vee firgive sindara muttra vus, lyv vus ye i tumtation, min delivera vus fro olt ilt, Amen. *Or* on sa meteteth vera.

§ 105. *Effect of Contact with the Original Gaelic.*—Dr. Murray has shown that, in the Phonesis, at least, this must not be overlooked.

The prominent distinction of the north-eastern dialects is the use of *f* for *wh*, and of *v* for *w*, as in '*fat 's vrang*' for '*what 's wrong?*' This peculiarity is current from Pentland Firth to the Firth of Tay, and the dialect is most typically represented in Aberdeenshire, and the district to the N.W. toward the Murray Firth (*Dialect of the Southern Counties, p.* 237). See also p. 118 of this work.

§ 106. *Analytic Character of the Northumbrian.*—The analytic character of the Northumbrian is less than that of the Westsaxon. We must remember, however, that its original Synthetic character was less also.

* For the translation and interpretation, see Appendix.

CHAPTER XI.

THE MERCIAN OR MIDLAND DIALECT.—THE WEST-MIDLAND DISTRICT.—'*HOO*' AND '*SHE*.'

§ 107. *The Mercian or Midland Dialect.*—The third of our main dialects is eminently deficient in positive characters; so much so, that the answer to any question about the limits of its area would be to the effect that they depended upon those of the Westsaxon and Northumbrian dialects; or that everything which could not be assigned to one of these two divisions was, on the principle of exclusion, Mercian or Midland—simply because there is no other place for it. However, with this indefinite character, much of the importance of the Mercian or Midland area is connected. It is the district wherein provincialism is at its minimum.

There is a rough way of forming an opinion upon this point. The literature of the dialects of the English language is considerable, and our provincial and local Glossaries are numerous; from which we may infer that where a county, or a group of counties, has no work upon its dialects, or only short ones, there is but little to be said about them. Now the counties for which we have this minimum of information are Middlesex, Herts, Buckinghamshire, Bedfordshire, Huntingdonshire, and Rutland; and this is because, in these, the ordinary literary, written, or standard language of the island is spoken with comparative purity. Something abnormal is, of course, to be found in each; but it amounts to very little in all.

The same applies to Kent; but in Kent we know that the dialect which the current English has superseded was the Westsaxon; this being not only more than what we know about the dialects north of the

Thames, but also contrary to what we believe was the actual fact.

In the Midland districts it is reasonably held that the spoken language of even the most uneducated approaches the written language of the educated classes because it was originally the most like it; in other words, it was the dialect out of which the present literary English was developed. Nevertheless between the non-provincial English of a district, the mother dialect of the cultivated language of the present time, and the English of one wherein the cultivated tongue has displaced a dialect of a different class, it is hard to decide. We can do so in the case of Kent and Surrey; partly from their geographical position, and more fully by special evidence as to the earlier forms of speech. But where the boundary is indefinite, and there are no records of the earlier speech, we can only come to approximate conclusions; and it is needless to say that the Mercian or Midland district is both irregular in outline and wide in extent.

Northampton is the county which has the best claim to represent the Midland, or Mercian. It has long had the credit of giving us the best *average* English; and, for some parts of it, not undeservedly. But like Buckinghamshire and Nottinghamshire it is a long county, and the dialect varies with its frontier. It is probable that, taking into consideration both its size and its outline, we should place Bedford, Huntingdon, and Hertfordshire somewhat higher. In Warwickshire and Oxfordshire it is certain that anyone who looks closely and sharply for Westsaxon characteristics may find them; and that in respect to Norfolk, Suffolk, and Essex, a case may be made out for treating the dialects, as East Anglian, in a class by themselves.

This they may be. Their position, however, prevents them from being, like Warwickshire and Oxfordshire, transitional.

§ 108. *The West Mercian.*—The sub-division of the Midland dialects, called the *West* Mercian, has a better claim to an independent rank. But it is probably a transitional, ambiguous or equivalent group, with affinities on both sides—Northumbrian and Westsaxon—rather than truly Mercian. South Worcester is about as far as we can trace the Westsaxon; and North Lancashire about as far as we can trace the Northumbrian southwards and westwards. The division is recognised. Sometimes it is the Wyre, sometimes the Ribble; the difference being inconsiderable. On the Mercian side there is no boundary even so good as these. Mr. Garnett held that the parts about Sheffield were Mercian; and every Lancashire man knows that the famous work of Tim Bobbin (Collier) is only good for the parts about Bolton, Oldham, and Bury; certainly not for Furness and Ribblesdale. This makes Shropshire, Cheshire, South Lancashire (whatever may be its boundary), Staffordshire, and North Derby, East Mercian—South Derby, Nottinghamshire, and Leicester being grouped with Northamptonshire; which we have seen has a different aspect for each of its frontiers. What this most especially shows is the difficulty of determining classes by single characters, and with definite lines of demarcation. It must be by type rather than definition that classes must be framed; and ambiguous affinities, when two well-marked groups come into contact, must be the rule rather than the exception. Nevertheless, so long as the investigation is going on, single characters must be invested with an undue importance. There is no harm in this so long as each enquirer names the character he trusts to, and lets the

common-sense of those who come after him determine its value.

That the dialects of the districts just enumerated are equally difficult to divide into two classes, or to assign, as a single class, to either the Westsaxon or the Northumbrian, is certain. But they are not Mercian in the way that South Lincolnshire and Huntingdonshire, or even Norfolk and Suffolk are so. Certain, too, it is that, unlike the Westsaxon, the Northumbrian, and the Mercian proper, they are not represented by a literature of anything like national dimensions.

During the times before the Conquest we know nothing about them. But this is the case with Mercia in mass. About the middle of the fourteenth century they appear for the first time. Dr. Morris takes as his leading character the personal signs of the Singular number of the Present tense which give *hope*, opposed to the Northumbrian *hopes*; the other two persons being Northumbrian.

	West Midland.	*Northern.*
First Person . . .	hop*e*	hop*es*.
Second „ . . .	hop*es*	hop*es*.
Third „ . . .	hop*es*	hop*es*.

More important, however, is the statement that when the second and third persons vary their form, they take the southern (Westsaxon) forms *-est*, and *-eth*; and that these forms in *-e*, *-est*, and *-eth*, are West Midland also. But this is not all. Like the Westsaxon, and unlike the Northumbrian, they use the plurals of *he* for *their* and *them*; and prefix the *ge* (or its equivalent) to the past participle. Again, unlike the Northumbrian, but like the Westsaxon, they add *-en* to the plural of the preterit, as *loved-en = we, ye, they, loved.* This is found in poems ascribed to both Shropshire and Lancashire, i.e. the two extreme

districts. On the other hand, the vowel of the present participle is *a* rather than *-e* or *-i*; though the other forms are found.

In comparing the East and West Mercian, the physical outlines of our island must be borne in mind. Norfolk and Suffolk project into the sea, and have nothing but Mercia on the frontier. West Mercia is on the Welsh frontier, and to the north of the Dee, in that part of England where Mercia runs furthest westward.

§ 109. '*Hoo*' and '*She.*'—The present leading characteristic of these dialects is the use of *hoo* for *she.* It is conspicuously present in the old and middle West-saxon. It is obsolete or obsolescent in the present provincial dialects which represent it; or those of Devon, Dorset, &c.

The following are; (1) the districts in which *hoo* certainly holds its ground at the present moment; and (2) the districts of the frontier where *she* prevails:—

(1.)

DERBYSHIRE.

Farmer B. What did Misses Boord za or do to Hester, then?

Tummus L. Why, Hester may be wor summut to blame to; for *hoo* wor on 'em, de ye zee, that jaw'd Skimmerton, the mak gam that frunted zum o' the gentlefolk.

Dialogue between Farmer Bennett and Thomas Lede.

Owd Sammy Twitcher's Visit tu't Gret Exibishun e Darby.

It'll ne'er dow ta stey at whom wen ivveryboddy els has bin tu't Exibishun. Or meens ta goo, sed ah ta mysen won neight, wen ah get whom aftur a hard deys wok i't feelds. Soo ah meyd hup me moind ta goo i't marnin, an tae aar owd wummun wey me, az *how* rimembus t'fust Exibishun ther wor e Darby a monny yere sin, and *how* thinks they conna bete that'n. * * * *How* went on till wee'd getten neer tu't plaise weer *how* thowt ta foind hit, but they'n pow'd it aw daan na, an's meyin a grond new streight, wi sich foine bildins az ah ne'er seyd afoar. * * * At last wee get inter Hiron Yate, weer theer wor a lot moor

grond bildins, an wee fun a heatin haase kep be a mon o't neym a Simmons an theer wee get a gud tuck aat, t'owd wummun hevin a kup a tee, az *how* sed it wor moor refreshin tu't inner mon. * * * * * Molly sed *how* thowt if t'yung men an wimmin wor theer at t'saim toime theer wudna be much wok gooin on. So ah sed ah thowt t'men bilt it, an t'wimmin fun theer shair o't brass for't; but ony how it's a foine peece a wok an woth gooin a long wey ta sey. Aftur wee'd seyn this, ah sed, Nah, Molly, wee'l goo tu't Exibishun, an follerin a craad a foaks we soun fun aarsens in frunt a't Bildin, wen ah sed, Naw, Molly, kom on—an went bowdly in an peyd me bob at t'whirlegig, an get hadmittered. Wen ah tunned raand fur Molly *how* cudna get throw, *how's* soo fat, an theer wor t'foaks loffin at her. At last t'mon as towk t'munny hoppened a side yate an let her in.

(2.)

STAFFORDSHIRE.

A. Dun you know solden-mouth Summy?

B. Ees, an' a neation good feller he is tew.

A. A desput quoiet mon! but he loves a sup o' drink. Dun you know his woif?

B. Know her, ay. *Hoo's* the very devil when her spirit's up.

A. Hoo is. *Hoo* uses that mon sheamful; *hoo* rags him every neet o' her loif.

B. Hoo does. Oive known her come into the public, and call him al' the names *hoo* could lay her tongue tew afore all the company. *Hoo* oughts to stay till *hoo's* got him i' the boat, and then *hoo* mit say wha *hoo'd* a moind. But *hoo* taks aiter her feyther.

(3.)

CHESHIRE.

So tightly houdin on by th' yed, I hits th' owd mare a whop,
Hoo plumps into the middle o' the wheatfield neck and crop;
An, when *hoo* floundered out on it, I catched another spin:
And, missus, that's the cagion of the blood upo' my chin.

A Day with the Cheshire Fox Dogs.

(4.)

LANCASHIRE.

Eawr Marget declares had *hoo* cloas to put on,
Hoo'd go up to Lunnon ar' talk to th' great mon;
An' if things were na awtered when there *hoo* had been,
Hoo's fully resolved t' sew up meawth an' eend;
Hoo's neawt to say again t' king,
But *hoo* loikes a fair thing,
And *hoo* says *hoo* can tell when *hoo's* hurt.

The Oldham Weaver.

(*a.*)

And as *hoo* was restin one day in her rowm,
Hoo spyd't the mon ridin th' mare into the town;
Then bounce go's her hart, and *hoo* wur so gloppen,
That out o' th' winder *hoo'd* like for to loppen.

(*b.*)

Hoo stampt and *hoo* stardt, and down th' stairs *hoo* run,
Wi her hart in hur hondt, and hur wind welly gone;
Hur headgear flew off, and so did hur snowd,
Hoo stampt and *hoo* stardt as if *hoo'd* been wod.

Warrikin Fair.

8. We'n a little sister, un *hoo's* beawt paps: wot mun we do for eawr sister ith' day when *hoo* 'll be spoken for?

9. If *hoo* be a waw, we'll build on her a pallus o silver; un if *hoo* be a dur, we'll close hur in wi' seedar booarts.

Th' Sung o' Solomon, ch. viii., 8–9.—*Lancashire* (*parts about Bolton*).—J. T. Staton.

In the South of Yorkshire and in the *North* of Lancashire we find '*she*.'

When yo goa ta meet Miss May (the month), mind an be aware ov hur at t' varry furst seet, for *shooaze* az full ov her joakes, ivvery bit, as hur bruther April iz; an glories if *shoo* can nobbat mack a May geslin ov onnyboddy. Still, *shoo* means no harm in it, it's a lively way *shoo* hez, &c.

T' Bairnsla Foaks' Annual, &c., 1856, pp. 10–11.

8. Ween a little sister, an *shoo's* nooa brests: wot shall we do for ahr sister i' t' day when *shoo* shall be spokken for?

9. If *shoo* be a wall, weel bild on her a palace a' silver; and if *shoo* be a door, weel inclose her we booards a' cedar.

T' Song A' Solomon, viii., 8–9.—*Sheffield* (*A. Bywater*).

8. Wee 've geet a laile sister, an' *shu* hesn't onny breeas: wativver sall wee dew fur wir sister, i' 't day 'at *shu* 'll be sparred for?

9. An *shu* be a waw, wee 'll big upov hir a pallis o' silver; an' an *shu* be a dooar, wee 'll clooas hir up wi' booards o' cedar.

'T Sang o' Solomon, viii., 8–9.—*Craven* (*H. A. Littledale*).

8. We have a lile sister, an *shoo* hez naä brusts: what shall we due for our sister e t' day when *shoo* shall be spoken for?

9. If *shoo* be a woe, we'll build on her a palace a silver; an if *shoo* be a dŭer, we'll fence her we baärds a cedar.

T' Sang A Solomon, viii., 8–9.—*North Lancashire, i.e. Lancashire North of the Wyre* (*T. Phizackerley*).

But, besides this, the form in *h-* is a scarce one anywhere; in other words, the nominative feminine of *he* (as a *word*) is limited to two groups (and to two only) of the German class of languages—viz., the *Anglo-saxon* and the Frisian. In the latter we find *heo* in the old East Frisian and in the present North Frisian; whilst in the Middle Frisian of the present Dutch province the word is *she*.

Ne se dat *hio* et seld habbe jef seth, jef wixled truch dera tria haudneda eer, deer *hio* dis kindes des leves mede hulp. **See page 55, lines 1 and 29.**

'Ofke' *sei* sei, 'elk jier in bern.'
'Ofke,' she said, 'each year a bairn.'

Jŭ seed Min Seen, fortüne wat.
She said, 'Mine son, earn somewhat.'

Jü nöodight höm en sin hinghst in.
She forced him and his horse in.

Meanwhile—

In Old Saxon the nom. fem. is *siu*; the plural *siâ*, *siâ*, *siû*.

In Old High German, *siu*; plural, *siê*, *siô*, *siû*.

In the present German, fem., *sie*; plural, *sie*.

In Mœsogothic, nom. fem., *si*.

It is found, however, in the Northumbrian; i.e. that of the Glosses.

But the form *hoo* or *heo* does not stand by itself. Its use, or disuse, involves that of the Feminine Definite Article, which is in Westsaxon *se* = ὁ; *seo* (*she*) = ἡ = *þæt* (*that*) = το: the demonstrative pronoun proper, and the pronoun of the third person (which is much the same), being *he*, *heo*, *hit* = *it*. There is, then, a mixture of

two fundamental words, when we look to the demonstrative and personal pronoun alone, and of *three* when we take in the article. For the article, however, masculine and feminine, the root *s-* is the oldest form, i.e. it is the form in Mœsogothic, Icelandic, and Anglosaxon. If it does not exclude the masculine and feminine of *that* (i.e. the inflections of the root *th* = þ), it preponderates. The Mœsogothic we know in its oldest stage only; but in Anglosaxon and Norse it disappears early. In Frisian and in the Modern German it is superseded by the root *th-* (*thju*, *die*). In Westsaxon, however, it is displaced without taking a substitute; i.e. *þe* serves for all the three genders; as it does now. When *seo* is thus (so to say) liberated from its function as a definite article, it displaces *heo*, the feminine of the personal pronoun. Hence, *heo*, or *hoo*, seems to hold its ground only so long as either *seo* or *theo* (*thiu*, *theo*) are not feminine demonstratives (definite articles), or until the common form *þe* (*the*) has superseded them both. *Se* drops out altogether, at an early period. In the Northumbrian neither is found from first to last.

This applies to the value of *heo*, or *hoo*, as a characteristic form; showing that it stands for something more than itself. The application of the bearing of the correlation is general. Its exact history, however, in the present case cannot be given in detail. But this is for want of materials. All we can say is that if, in the dialects of the above-named districts, *hoo* wholly exclude *she* as the feminine of the third person, the latter word has fallen out of the language altogether; for it has not yet been found as a definite article. More than this, in the known specimens of the West Midland dialects in their older stages, *she* and *hoo* do not occur.

In the truly Mercian English *she* is, to say the

least, a commoner form than *heo*. It has wholly superseded *heo*, and survives *se*, which is wholly lost.

All that can be said about the use of the word *hoo* in Staffordshire, &c., is that it points in the direction of Wessex rather than in that of Northumbria.

§ 110. *Preponderating Affinities of the Mercian.* —This use of *hoo* for *she* points, as we have already said, to the Westsaxon; but it only does so in the first instance—only when we compare the Mercian with the Northumbrian of the Middle period. In the *oldest* Northumbrian we find *heo;* nor must we fail to remember that, in the present Westsaxon, it is obsolescent.

In respect to its characters in the way of name and geographical area, the external evidence, though of less value than that of language, deserves notice. *Mercia*, as a name, is an indifferent one; i.e. it points neither to Saxon Wessex nor to English Northumberland; for it is a geographical rather than an ethnological term, and, so far as it characterizes a population, means nothing. But it is not a continuous one. On the contrary, for the districts south of the Humber, and south even of the Ouse, the names *East-Engle* and *Middel-Engle* appear in the Anglosaxon Chronicle, and that as translations of the *Orientales Angli*, and *Mediterranei Angli* of Beda; specially connected in origin with the Mercians, with the Northumbrians, and with the Angle denomination in general.

De Anglis * * Orientales *Angli*, Mediterranei *Angli*, Mercii, et tota Northumbrorum progenies.—*Beda*, *Hist. Eccl.* I. XV. 36.

Of Angle comon * * Eást-*Engle*, Middel *Engle*, Mearce, and ealle Northymbra.—A. S. Chron., A.D. 499.

It is safe, then, to say that the evidence of Beda, who specially gives us the distribution of the conquering Germans, makes Mercia Angle rather than Saxon.

And it is equally safe to say that, in Germany, we find no district so definitely assigned to the men of Mercia, as Westphalia is to the Saxons, and the Lower Elbe to the Angles.

This is as much as can well be said at present. Nor is the question one that presses; for whether the Mercian be modified Angle or modified Saxon, an independent dialect or a mixed one, is, probably, incapable of being positively either affirmed or denied. Still, it belongs to a large district, and if we call it mixed, something more than the mere influence of a dialect on its frontier is required.

§ 111. Of the analytic character of the Mercian we can only repeat what was said about the Northumbrian. If few old inflections have been replaced by analytic forms, it is because they were, comparatively, but few to begin with. Still there has been change.

CHAPTER XII.

EXISTING OLD SAXON OF GERMANY.—ITS CHARACTERISTICS AND AREA IN THE EXISTING DIALECTS OF GERMANY.

§ 112. Between the *Westsaxon* character of the Heliand, and the Essex and Frekkenhorst specimens from the parts about Münster in Westphalia, we got, from the evidence of the language, an approximate locality for the *Old*saxon of Germany as compared with the *Anglo*saxon of Wessex; but without any corresponding historical indications.

For the parts about Altmark we get an incomplete series of historical notices of the approximate locality

in Germany of the mother-country of the *Angle* denomination in England; but without any corresponding specimens of the language. Nor are the later provincial dialects sufficiently characteristic to make up for the deficiency.

Still, for two definite and distant points in England we have got two definite and distant points in Germany; though the evidence of their correspondence is not of a uniform character.

And in Germany, as in England, we find a third district in which we find no correspondence with the midland parts of England sufficiently definite to enable us, either from internal or external evidence, to assign to it the third division of our dialects.

The distinction, then (or dualism, if we choose to call it so), between the Angle and Saxon element in England is real (and not nominal) in both countries.

But the evidence of it is different. On the Saxon side it is both more direct than on the Angle, and there is much more of it. On the Angle side it is wholly a matter of inference.

In the following extracts we get a language of which the very least that can be said is that it is as like the Oldsaxon of Westphalia as the dialects of Wilts, Dorset, Somerset, and Devon are like the Westsaxon; and it may be seen, if we note the localities, that some of them lie far beyond the boundaries of Westphalia. It is in the plural of substantives in *-s* and the plural of verbs in *-t* (= *th*) that they most decidedly disagree with the High German. They are italicized accordingly.

Parts about Essen.

Tuck, tuck, tuck, mien Hähneken,
Wult deiste in mienen Hoff?
Plücks mi alle Blaumkes aff,
Dat mäk te vol te groff.

Tuck, tuck, my chicken,
What dost thou in my yard?
Pluckest (for) me all flowers off,
That dost thou much too rough.

Dual of the Personal Pronoun.

Frau, frau wat spinn i so flietig?	Dame! dame! what spin you so busy?
For miene Mann 'n golden Rink.	For my husband a golden ring.
Wo ess u Mann?	Where is your husband?
Inne Schüür.	In the barn.
Wat dat hä do?	What does he there?
Eck segg et *ink* nich.	I won't tell you.
O segget het mi all.	O tell us all.
Hä is op dä Schüür un fourt dä Küüskes.	He is in the barn and fothers two cows.
Git mögget sä mi awer jou nich jagen.	You may now not hunt me.

Parts about Frekkenhorst.—The Prefix of Past Participle dropped.

Laiw Häär, laiw Häär, so blitz' doch äs!
Jans Schrôkamp was ut 't Wäätshus *kyuemen*,
Wö he all nacht satt bäs te lasz,
He harre Djoarst fjöer fiif of säsz
Auk woll en Hälfken to vjiel *njuemen*.

'Dear Lord! Dear Lord! how it lightens!'
Jack Schrokamp was come from the inn;
Where he all night sat till the last;
He had thirst for five or six.
But he would take a half-glass too much.

Parts about Warendorf (near Frekkenhorst).

Sié de tied hawwe*t* ålle nachtegallen twee augen, un blinnerslangen kiénne augen.

Since that time have all nightingales two eyes, and blindworms no eyes.

Dialect of Osnaburgh.

Dar ginten, dar kiket de Strauten henup,
Dar stahe*t* wat aule Wywer in 'n Trupp;
De Annke, de Hildke, de Geske, de Siltke,
De Trintke, de Äultke, de Elsbeen, de Täultke;
Wann de sick entmö*tet*, dat schnaatert sau sehr
Liefhaftig as wenn't in 'n Gausestall wör.

In English.

There yonder, there look up the street,
There stand the old women in a troop;
The Annke,* the Hildke, the Geske, the Siltke,
The Trintke, the Aultke, the Elsbeen, the Taultke.
When they meet† each other, it cackles so sore,
Laughable (?) as if it were in a goose-stall.

Parts about Münster.

(1.)

Vat kiekt as de Stärnkes so fröndlich an?
O saih, wu se spielet un lachelt us an!

Why look the stars so friendly on?
O see, how they play and laugh on us.

(2.)

Aowens wen ick in min Bettken triäde
Triäd ick in Maria's Schaut.
Twiälf Engelkes gaoht met mi.
Twee Engelkes an den Kopp-End,
Twee Engelkes an den Föten-End,
Twee de mi mi deckel,
Twee de mi wecket.

Evening's, when I in my bed step (tread),
Step I in Mary's bosom;
Twelf Angels go with me.
Two Angels on the head-end,
Two Angels on the foot-end,
Two that cover (deck) me,
Two that wake me.

Town of Osnaburgh.

Een'n Ossen willt wi vör Di föhren,
  Dat sülvst Du süst wo groot se sind:
Dock kann sick saken et geboren,
  Dat man se noch väl gröter find.

An ox will we before thee bring,
  That self thou seest how big they are;

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* Annie, Hilda, Jessie, Sibyll, Catherine, —— (?) Elizabeth, Adelaide.

† As in full *sore = much*.

Still, it may, perhaps, happen
That one may find them *still bigger.

Ammerland.

Ic weet wol, ick weet wol, wo goot wahnen is;
To Hollwege, to Hollwege, wenn't sommer is.
De Halstruppers, de hewwet de fetten Swien;
De Moorborgers, de driewt se henin;
De Halsbecker he wet de hogen Schoh;
De Eggeloger snöret se to, &c.

The poem runs on in similar couplets; giving the characteristics of the different villages. This calls for a free use of the plural, so that within the remaining stanzas we find as many as seven of them—*et't*, *hewwt* (twice), *gaht*, *staht* (twice), *stickt*, *geiht*, *streiht*.

Jever.

Dat is te Banter Karkhof;
De liggt buten dieks up d'Groo;
De Tuten de roopt, un d'Seekobb kritt,
De Dooden de höört to.

That is the Banter churchyard;
That lies out up in the deep;
The sand-pipers cry, and the sea-mews shriek,
They belong to the dead.

Dialect of Butjahde.	*In English.*
Hee schull by siens glyken blyven;	He should remain with his equals;
Wy kahmt also wyt as hee;	We have come as far as he:
Ick kann lesen, reknen, schrieven:	I can read, reckon, write,
Dat is nok woll gar vär dree.	That is enough for three.

Parts about Vechta.

Ik stah nech up, late di der nech in,
Bett datt mine Oolen na'n Bedde sünt.
Gah du nu hen in den grönen Wald,
Denn mine Oolen schlapet bolle?

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* For *viel* (? *well* = *wohl*).

The same in the Frisian of Saterland.

Ihk stoende nit ap, lete di dir nit in,
Bett dett min Oolden etter Bedde sünt.
Gounge du nu fout in den grenen Wold,
Denn mine Oolden schlepe bald.

I stand not up, let thee there not in,
Till that my parents after bed be;
Go now forth in the green wood,
For my parents sleep soon.

Saterland.

German.	*Frisian.*
Ick un min Kamerad,	Ihk un min Kamerad,
Wy beyde, wy sint Soldat;	Wi be, wi sünt Soldat;
Wy gaht morgen weg.	Wi gounge meden fout.

I and my comrade,
We both, we be soldiers;
We go, to-morrow, away.

The Valley of the Diemel. (Here Saxonia is divided from Hesse.)

De Wüörpelthären.

(1.)

Se had dre graute Stene utehågget, osse de Wüörpel siet, un had se se eliegt up, de üngerste Müre vannen Thären, un darup siet ewiest to seëne achtein Augen. De allen Lüē, de nau liewet, had den Thären, un de Wüörpele, de darup wören nau eseen, un daavan heed de Thären eheiten: de Wüörpelthären.

They had three great stones cut out as if they were dice, and had them laid upon the topmost wall of the tower, and there are to be seen there eighteen eyes. De old people, who now are alive, had now seen the tower and the dice which were on it, and, thence, had called the tower Wüörpelthären.

Da siet ree de Buffen, de Stangen, de Prangen;
Se kommet und willt de Schandarmen uphangen.
Se staht inn 'em Glieddo, de Scheten im arm,
Dat jiet 'ne Geskichte, dat Good siek erbarm.

There are ready the clubs, the poles, the forks;
They come and will hang-up the Gendarmes.
They stand in a row, the guns in arm;
There gives a story, God have mercy.

Parts about Bielefeld.

(1.)

Sunne Martin, hilges Mann
Dei us wat vertellen kann.
Van Appeln un van Biërn,
Dei Niöte fall*t* van der Miërn.
Sie*t* sou gout un giëwet us wat?
Lât 't us nech to lange stan!
Wi miöt*t* nâ 'n Husken födder gân
Van hier bätt nä Kaölen;
Dâ miot*t* wi auk krajolen,
Un Kaölen es nâ faren.

Saint Martin, holy man;
Who us (some)what tell can;
Of apples and of pears—
The nuts fall from the walls.
Be so good and give us (some)what.
Let ús not too long stand;
We must back to house a-foot go
From here to Cologne;
There must we also carol,
And Cologne is still far.

Parts about Hildesheim.

Wi Kome*t* woll vor eines riken Manns Döör
Tau düssen Marten-Abend!
Wi wünsche*t* dem Heeren einen goldenen Disch;
Wi wünsche*t* der Fruen 'n goldenen Wagen.
Tau düssen Marten-Abend!

We come well before a rich man's door,
To (at) this (St.) Martin's eve.
We wish to the master a golden dish,
We wish to the mistress a golden carriage.
For this Martin's eve.

Parts about Grubenhage.

Diene Aagen sint brunn un kralle,
Und du weisst et wot nich, mien kind!
Dat se gluue Funke scheitet
Int harte boäse Kind.

Thine eyes are brown and lively,
And thou knowest it not well, my child!
That they glowing sparks shoot;
Thou hard, wicked child!

Parts about Minden (*Angrarian*).

Up den Bargen, up der Au,
Blaihe*t* Blaumen helle,
Un de Häven, klor un blau,
Farvt de Angerquelle.

Up the hill, up the meadow,
Blow bright flowers,
And the heaven, clear and blue,
Colours the Anger springs.

Parts about Rinteln (*Angrarian*).

Wi köhn*t* et nich lieven;
Wi hebbe*t* schon Hären,
Dei moh*t* wi verehren.
Wi köhn*t* nich verdragen
Da du us wutt fegen.

We cannot bear it;
We have already masters,
That we must honour.
We cannot tolerate
That thou wilt sweep us.

Such are the dialects and sub-dialects which most especially give us the characteristic *-t* as the sign of the Plural Number. Any other Anglosaxon characteristic would have given like results; but the Plural *-t* is the best. After this, perhaps, the absence of the final *-r* in *we*, *he*, &c., where the High German has *wir*, *er*, &c. The plural in *-s* is not so important, inasmuch as, though absent in the literary German, it is, along with *-en*, the ordinary Plural in Dutch.

All the extracts are taken from Firmenich (*Germaniens Völkerstimme*).

§ 113. *The Analytic or Synthetic Character of the Existing Representatives of the Old Saxon.*—That the dialects of the German in Britain changed more

rapidly than those in Germany is well known; and it is, also, known that the present German, so far as its inflections go, is, at least, on a level with the oldest Westsaxon. To this we may add that what applies to the literary languages of both Germany and the Netherlands applies to the provincial dialects as well. Even among the scanty specimens of the present chapter we find in the provincial Westphalian what we fail to find in the cultivated language—viz., the Dual of the Personal Pronoun.

CHAPTER XIII.

RETROSPECT.—AFFINITIES OF THE NORSE WITH THE MŒSO-GOTHIC.—AFFINITIES OF THE NORTHUMBRIAN WITH THE NORSE.

§ 114. *Indefinite and Negative Character of the Mercian.*—The indefinite and negative character of the Mercian, as compared with that of either the West-saxon or the Northumbrian, has commanded our attention. To some extent, it is nothing more than what we expect from its place on the map of England. Two extreme dialects, as a matter of course, are more easily distinguished from one another than either of them is distinguished from an intermediate form of speech. Hence, we find nothing in Germany which corresponds with the Mercian as the Westphalian corresponds with the Westsaxon. The correspondence between the Northumbrian and the probable dialects of the Lower Elbe is less direct. But even for the Old Angle of the Continent, as the parent tongue of the Northumbrian, we can make out a much stronger case than we can for

any third form of speech in Germany having been the parent of the Mercian; and, as the words *Mercian* and *Midland* are geographical rather than ethnological or national terms, this is nothing more than what we expect.

§ 115. *Frisians of Procopius.*—In Procopius the three nations of Britain are (1) the native Britons; (2) the Frisians; and (3) Angles.

What we have to notice on this point is not so much the *presence* of the name '*Frisian*' as the absence of the name '*Saxon.*' The preference of the one to the other is, probably, referable to the mixed character of the Embassy; which, when we go into the details of its composition, is partly Frank, partly Angle. The ambassadors of the Frank king were, as their master, Franks; but there were sent with them certain Angles (presumptively of the Elbe) in order that the Frank king might pass with the Emperor as a ruler over the *Angles* of Britain. What basis there may have been for the claim does not here interest us. What seems likely, however, is this—that it was *not* from the Angle part of the Embassy that the word *Frisian* reached Procopius; for the Angles, if our view of the origin of the name be accurate, would have applied Saxons not only to the Saxons, but, probably, to the Frisians as well; whereas, the Franks are likely not only to have called the Frisians by their old name, but to have extended it to the Saxons; for we must remember that, though the time when the name '*Saxon*' is first met with as applied to the occupants of Northern Germany is approaching, it has not actually arrived.

§ 116. *Goths of Procopius.*—The same unwillingness on the part of the ordinary historians to impugn the authority of Beda, which has shown itself so conspicuously in their neglect of the notice of Prosper

Tiro, shows itself a second time (as it shows itself over and over again) in their neglect of an important notice of Goths in connection with Britain, by Procopius. In his History of the Gothic War he gives us a conference between certain Gothic legates and Belisarius. The former make a merit of having made over to the Romans the valuable island of Sicily. To this Belisarius replies that the Romans, on their part, had made over to them the larger island of Britain. Nothing is more unlikely than that this answer should not have been given; though Procopius is a cotemporary witness for the conference only. The cession must have been made earlier: nor is the approximate date difficult to make out. It must have been when the Goths were at the height of their power in Gaul, and before the rise of the Franks: a date which comes very close to the times of Hengist, Vortigern, and Vortimer, i.e. the middle of the Fifth * Century.

§ 117. *Danes of Procopius.*—Procopius is the first writer who mentions the Danes; and he mentions them in connection with the Heruli and the Warni. This, along with the account of Jornandes, has already been noticed. So have the kings of the Warni and the relations between the Warni and the Angles. So, too, has an association of the Heruli with the Saxons of Gaul.

Procopius's is the first notice of the Danes. The next is that of Gregory of Tours; but it is only

* This alone is held to stand good against the authority of Beda; whose *Jutes* are deduced from *Jutland*. The influence of either the *Jutes* of Beda or the *Goths* of Procopius on our language is so insignificant that no more is here said about them. Other reasons, however, in favour of the present view, may be found in my larger work, '*The English Language*,' p. 151–155 (Edit. 1862). For another incidental remark upon the confusion of the names Goth and Jute (of Jutland) see note on next section.

because Gregory is the later writer that Procopius takes precedence of him as an authority. As such, he is earlier by about forty years. But the death of Chochilaicus, which is related by the Frank historian as having taken place after a defeat in the Netherlands, is assigned to the year 516; not too early, however, for the time of Theodebert, who, during the lifetime of his father Theodoric (Thierry), defeated the Danes. The *third* notice of the Danes is in the 'Anglosaxon Chronicle,' A.D. 787.

That these were the *first* Danes that invaded England is expressly stated in the notices referred to; far more so than it is in any part of Beda referring to the Saxons as being the first of *their* denomination. At present, however, it is not interpreted so strictly; indeed, it is probable that the most influential authorities admit the likelihood of there having been Danes in England as soon as there were Angles; and this without counting the Norwegians of Scotland.*

§ 118. *Saxony, Hesse, and Thuringia.—Saxony*, as compared with the other two, is a new name; and, at first, it is an ethnological, rather than a geographical, one. When it becomes geographical it is so indefinite as to lose its import in ethnology. All that here need be done with it is to indicate the extent of the area within which the philological characters

* This by no means militates against the doctrine that the Jutes of Beda were *Goths* rather than *Jutlanders*. In the Letter of Venantius we find the words *Geta* and *Euthio* in the same line; from which we may infer that they apply to different populations; and as *Geta* meant the *Goth*, *Euthio* meant the *Jute*. Moreover the name *Danus* is associated with them. All, however, that comes from this is the fact that the names *Dane* and *Jute* were known to the Franks of the sixth century, and that an indefinite claim of supremacy over them was asserted. Nothing is more likely than this; for we have seen Theodebert affected a similar authority in England. But there is nothing in the two terms that sanctions the notion of Jutlanders in Kent.

of the Saxon, as a form of speech, present themselves. And here we must introduce a new factor, viz., the letter *-r* as the sign of certain cases of the pronoun. It characterises the present Literary German; where *wir* = we. The older Mœsogothic gives us *-s—veis*, of which the German *wir* and the Icelandic *ver* are later forms. The importance of the change will soon show itself.

Between the verbs in *-th*, and the pronouns in *-e* or *-i* (i.e. without the *-r*), we trace, in the present provincial dialects of Germany, signs of Saxonism as far as Waldeck, and the parts about Weimar, Erfurt, Gotha, and Rudolstadt, in Thuringian Saxony; a name which indicates a borderland, and that on the side of both Thuringia and Hesse.

On the west we find them as far as the Angrarian frontier, and on the coast as far as the Jahde (Butjahde) and the parts beyond it, i.e. the narrow angle between the mouths of the Weser and the Elbe, where the Frisian ends; reappearing, however, on the north side of the Elbe, and being continuous on the islands.

For the northern frontier of Hesse we find one definite boundary, but (in my mind) only a political one, viz., the *Pagus Hessi Saxonicus*, and the *Pagus Hessi Francicus*. This, along with the present dialect, makes *Waldeck* Saxon. But in Northern, and to a less extent in Central Hesse, we find Saxon characteristics. Along the Rhine the Old Saxon changes character till, in the Alsatian of the Krist, we get a preponderance of *High* German characters—characters, however, which are nearly of one kind, i.e., the change from *d* to *t*, *b* to *p*, *g* to *k*, and *t* to *z*. The distinction in these districts between Saxon and Frank has been treated as political rather than ethnological (see § 42). That between Saxon and Alemannic is more decidedly ethnological.

Hesse is by no means a district with a special dialect of its own; but one which shows Saxon, Alemannic, and Thuringian characters according to the frontier.

Thuringia, on the other hand, has as definite a Thuringian form of speech (dialect or language, as the case may be) as any in Germany.

§ 119. *Dialect of the District of Anglen.*—The only two specimens I have seen of the district of Anglen, which Beda especially assigns to the Angles, have nothing that specially points to either the Saxon or the Angle of England. They are the ordinary Platt Deutsch of Northern Germany, with older *Danish* elements.

§ 120. *The Angle of the Continent—Where must we look for it?*—I submit that it must be looked for in Denmark; not, however, within the boundaries of the present kingdom so called, nor yet within the kingdoms of either Norway or Sweden, but rather in the district from which both the German that became the language of Central Britain, and the language that is known by the name of Norse, or Scandinavian, originated. The particular time at which the two languages were sufficiently alike one another to pass for the same, or for closely allied dialects of a common mother-tongue, is not determined; though it is believed that until after the eighth century the two forms of speech were mutually intelligible, if not over the whole of their respective areas, at least in Britain, and in the parts between the Elbe and the Eyder. Such a form of speech must have been sufficiently unlike the Saxon of Westphalia and the Westsaxon of Southern Britain to account for the acknowledged differences between the Westsaxon and the Northumbrian, and, at the same time, sufficiently like it to have left the Saxon and

Angle forms of speech in Britain as two different varieties of one and the same language rather than as two mutually unintelligible languages; in other words, to have left them as they are represented in the Northumbrian Glosses and the more regular compositions of the Westsaxon literature.

The geographical relations of the district that has been assigned to the Angles of Germany are the basis of this view. Of their language we have no specimens; but if it can be shown that the Danish of the parts north of the Angle area agrees in the necessary characters with the German on the south, the result is a presumption, at the very least, in favour of the Angle having belonged to the same class. This means that the character of the Angle, which cannot be determined by actual specimens from the soil of Germany, may be, in the first instance, presumed from that of the languages of its northern and southern frontiers—provided, of course, that there are no conflicting reasons in favour of connecting it with the languages, or dialects, of either the West or East. Concerning the West we may say that, though German, it is other than Saxon, for the Saxon characteristics extend but a short way into Ostphalia. On the east the frontier is not even German; for when we cross the Elbe the whole language is Slavonic.

That the direction of the Non-Saxon dialects ran from south to north rather than from west to east, that it ran in approximate parallelism with the Saale and Elbe rather than across the head-waters of the Weser, was stated in a previous chapter. But, within the area then under consideration, no specimens of the language were brought in. This was because, for the *middle* districts, there were none, of adequate antiquity, producible. And this, again, was because we limited our-

selves to the earlier periods of the Christian era in place, and to the date (or a moderate approximation to it) of the Old Saxon remains in time. The Danes were only named as a people; a people without any definitely assigned language or locality. When the Danish language, however, comes under consideration, the horizon enlarges itself; and to this change of condition we now advert; for the Danish (or Norse) *is* now brought in from the north, and two other forms of speech from the south; so that when we find the Danish language on the north (as far north as Iceland and as late in time as the present century) and the German of Western Thuringia and South-eastern Hesse agreeing with one another in certain points wherein they differ from the Saxon, the same difference (though to a less extent) being found in the Westsaxon and Northumbrian of Britain, the *primâ facie* evidence of the Norse and Thuringian affinities of the Middle district speaks for itself. Unless then, there are reasons for the contrary, the intervening district agrees in character with that of parts beyond it, and between which it lies.

§ 121. Such is the main reason for looking to Denmark, or the Danish language, in the first instance. What we find depends upon its relations to the languages of the Southern extremity. But there is a minor point which deserves notice. The *Frisian* is the language which is generally referred to in the first instance when the differences between the Westsaxon and the Northumbrian are investigated. This is because the Frisians are generally considered to have been the earlier settlers. It is not, however, so much a question of date as one of likeness and difference between the three forms of speech.

But there are reasons why the question is important. If, in addition to supposing that the Frisians were either Saxons under another name, or an allied population that took part in the invasions of the fifth century, we, also, hold that the Danes were strangers to Britain until the eighth, it is clear that the characters of the earliest Northumbrian specimens, when they are other than Westsaxon, must be Frisian rather than Norse; and that criticism of this character has been applied

to the '*Psalter*' we have already stated (§ 98). The doctrine that the Norse is as old as the Saxon, of course. leads to nothing of the kind; but it is not the prevailing one. This, then, is one of the circumstances that invest the Frisian with somewhat more importance than is universally admitted; in other words, the Frisian owes its position to the accident of its date rather than to its own intrinsic claims; and to these its prerogative over the Norse, rather than to any abnormal oversight on the part of English investigators, has to be ascribed. The Frisian was sufficiently (and more than sufficiently) like the Westsaxon to pass for a mutually intelligible form of speech; and, as it bore a separate name, it was sufficiently unlike to pass for a second factor in the consideration of the differences between our dialects. Moreover, where it differed with the Westsaxon, it agreed, to a certain extent, with the Northumbrian. It does this, most especially, when it gives us the termination *-a* for *-an* in the infinitive mood, as *bærna* = *bærnan* = *burn*.

It must be remembered, however, that the Frisian and Westsaxon records that give us this difference are, by no means, contemporaneous; indeed they belong to different stages of the two languages. The Westsaxon that forms its infinitives in *-an* is the Westsaxon of the ninth, tenth, and eleventh centuries. During the middle period of its history the *-n* disappears.

Now it is with the Westsaxon of the *middle* period that the oldest specimens of the Frisian coincide in date; so that, although, as compared with the later forms of speech, the Frisian of the Asega-bog, &c., is called *Old* Frisian, it is anything but *old* after the manner of the Old Westsaxon. On the contrary, so far as date goes, the *Old* Frisian is the parallel of the *Middle* Westsaxon; and with this it agrees rather than differs; for in the fourteenth century both languages (or dialects) are without the final *-n* of the infinitive. This greatly abates the supposed difference; indeed, when we take date for date, we have no evidence that, in the time of the Westsaxon literature and the Northumbrian Glosses, the *-n* was obsolete in the Frisian.

§ 122. *Mœsogothic and Old Norse.*—The Mœsogothic is the oldest of any of the German languages both in date and in situation; for the translation of the Gospels by which it is best represented is as old as the last quarter of the fourth century. In respect to its inflections, it has nearly all that are found in all the other German languages put together; and it has them in a fuller form, and in an older phonesis, especially in

the use of *-s* for *-r*. Indeed, the Mœsogothic may be said to be characterised by its *Sigmatism*.

The Old Norse, in respect to the time of its oldest known compositions with assignable dates, is fully six hundred years later than the Mœsogothic. In respect to the form of its inflections, and its phonesis, in some respects it is the newer, or more modern, of the two. But in the actual numbers and amount of their inflections there is not much difference between them; while the *general* phonesis of the two is the same.

About half way between the two, the first compositions of the *Old High German* present themselves. The import of the term *High*, and the points in which the High and Low divisions of the German family differ from one another, will command notice as we proceed. At present the reader is referred to the extracts and remarks in §§ 39–42.

§ 123. *Mœsogothic, Old Norse, and Old High German Inflections.*—It is from these that the points of agreement as between the three forms of speech under notice, and of difference as between the Angle and the Saxon, will be selected.

The Article will be considered in the sequel.

The Noun in general means the Substantive, the Adjective, the Pronoun, and the Participle. Everything that is about to be noticed under these several heads will be found in the Old High German, the present Literary German (which is *High*), and the Old Norse, in some shape or other, and to some degree. It will always appear in the same shape, viz., that of *-r* instead of *-s*, except in a few instances referable to the transitional period. But it will not always appear to the same extent; i.e. in an equal number of individual words, belonging to the same divisions. In the Pronouns it will be most characteristic.

(1.) *The Nominative Case of the Noun.*—This is the -*s* in the Latin words like *lupus*, *bonus*, *dens*, *habens*, *mortuus*, *gradus*, *is* (*ea*, *id*), &c., which in every similar case is wanting, except in fragments, in the Saxon dialects: as *wolf*, *good*, *tooth*, *having*, *dead*, *step*, *son*, &c.—and in the substantive is now wanting in the Literary German. But in this shape it will occur, more or less, throughout the three groups.

In both the Old High German and the Icelandic this -*s* becomes *r*.

In both the modern H. G. and the Swedish and Danish it is dropped altogether.

(2.) *The Nominative and Accusative Cases of Weak Substantives.*—In Anglosaxon and Old Saxon these end in -*n*; or, if not in the vowel, changed or unchanged, which preceded it—as *heortan* = *hearts*.

Except in the genitive plural, nothing in Saxon *follows* the *n*. The plural itself is *blindane*. In the Mœsogothic, however, the nominative is *ns*; i.e. *tungons* = *tongues* = *ling*. In Old Norse it is *tungur*; the -*n*- being, as usual, ejected, and the *r*, as usual, substituted for -*s*.

(3.) *The Neuter of the Adjective.*—The sign of the neuter in M. G. is -*t*-, followed by -*a*—M. *blinds*; N. *blindata*. In the O. H. G. it is *z* (*ts*). In the present Literary German -*s*; as *blindes*. In the Swedish and Danish it is, at the present moment, -*t*, and, *à fortiori*, -*t* in the Old Norse.

(4.) *The -S and -R of the Pronouns.*—Between the true personal, the demonstrative, and the relative pronouns we find three forms in either -*s* or -*r*, in M. G. and O. N., which are wanting, or very rare, in the Saxon.

1. The Nominative *Singular* of the *Demonstra-*

tive, &c. This, in M. G., ends in -*s*, as *is* = Latin *is* = A. S. *he*; or *hvas* = Latin *quis* (*interrogative*), and High German *wer*.

2. The Nominative *Plural* of the True Personals, i.e. those of the first and second persons.—M. G. *weis* = *we* = Latin *nos*, *jus* = *ye* = Latin = *vos*; High German, *win*; Old Norse, *ver*; H. G. *ihr*; O. N. *þer*.

3. The Dative Singular of the True Personals and the Reflective.—M. G. *mis*, *þis*, *sis* = Latin *mihi*, *tibi*, *sibi*; Old Norse, *mer*, *þer*, *ser*; High German, *mir*, *dir*.

(5.) *The Duals and Plurals of the Personal Pronouns.*—Engl., *our two* = M. G. *ugkara*, *us two*; and *to us two*, *ugkis*. O. N. *okkar*, *okkr*.

Engl., *your*, *you* = M. G. *izvara*, *izvis*; O. N. *yðar*, *yðr*.

Engl., *your two*, *you two* = M. G. *igqara*, *igqis*. O. N. *ykkar*, *ykkr*. Here the *s* is retained as -*r*.

(6.) The M. G. present runs thus—

Indicative.		Conjunctive.	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. *nasja*	*nasjam.*	1. *nasjau*	*nasjaima.*
2. *nasjis*	*nasjiþ.*	2. *nasjais*	*nasjaiþ.*
3. *nasjiþ*	*nasjand.*	3. *nasjai*	*nasjaina.*

In O. N.—

Indicative.		Conjunctive.	
Singular.	*Plural.*	*Singular.*	*Plural.*
1. *kallar.*	1. *köllum.*	1. *kalla*	*kallen.*
2. *kallar.*	2. *köllu*þ.	2. *kalla*	*kallen.*
3. *kallar.*	3. *köllu.*	3. *kalla*	*kallen.*

The -*n* of the Conjunctive is still presented in the Swedish *Imperative*. See § 139.

(7.) *The Numerals* 3 *and* 4.—There are in M. G.

threis, fidvor; in O. N. *thrir, fiörir*; in A. S., O. S., and English *three*, without the *s* at all; and *feower*, *four*, without any second *r*.

(8.) For the forms corresponding with *there, thither*, and *thence*, see § 159.

§ 124. *Phonesis of the High German.*—From one point of view the foregoing remarks are unnecessary; inasmuch as, in a classification based upon the *older* structure of the two languages, the closeness of the affinity between the Mœsogothic and Old Norse is partially recognised; and so is the affinity between both and the Old High German.

When we come, however, to a *tabular* view, and to a classification made for the purpose of showing the affinities as determined by the characteristics of the present time, some of which are certainly of comparatively recent origin, the classification by no means places the M. G. and O. N. so near one another as they appear in a genealogical *tree*, and in the present work. The Old *High* German it removes to a still greater distance from both.

In the conflict between these two classes of characteristics lies the justification of the previous details, which, from the first point of view, are, probably, superfluous. Practically, i.e. as a matter of opinion and teaching, the difference is an important one.

§ 125. *Distribution of the Surds and Sonants.*—It is on this distribution of the Surds and Sonants that the practical objection to the connection of the High German languages with either the Norse or the Mœsogothic is founded. Under different names, such as *flat* and *sharp*, *soft* or *hard*, *voice* sounds or *breath* sounds, *vocal* sounds or *whispers*, and, to some extent, as *media* and *tenues*, the difference of the two series, *p*, *t*, and *k* on one side, and *b*, *d*, and *g* (as in *gun*), has long been recognised and acted on in details of grammar. For reasons which will be given in the chapter on Phonesis, the first series is called *Surd*, the second *Sonant*, as they are in Sanskrit.

That the High German uses the former where all the other dialects use the latter is a simple fact, and it is one of no small importance. It does not use them to the exclusion of the others, but it uses them largely. It does not use them to the same extent with each of the letters of the series, but it uses them, to some extent, in all. When it does this, it also substitutes *s* for *t*, though not at the beginning of words. At the beginning of words there is a change; viz., into *z* (=*ts*). Thus —*water, wasser; hot, heiss; better, besser; sweeter, süsser*—*tongue, zunge; tear* (*lacrima*), *zahr; ten, zehn; two, zwei; tooth, zahn; tin, zinn*, &c.

But the fundamental change is between the six mutes of the

double series, surd and sonant, sharp and flat, hard and soft, according to the names we prefer. Thus—

From *b* to *p*.

English.	*Mœsogothic.*	(*Old*) *High German.*
Break	brikan	prëchan.
(*I*) *bear*	baira	piru.
Berg	bairg-s	pereg (*hill*).
Beam	bagm-s	paum (*tree*).
Blood	blôds	pluot.
Brother	brôthar	pruoder, &c., &c.;

some of which may be found in the extracts from Muspilli and the Weissenbrun Hymn, §§ 40, 41, as *pediu* = *both*, *beide*; *prinnit* = *burns*; *pi* = *by*. Hence, it is only for the *Old* High German that *p*, in the place of *b*, is characteristic.

From *d* to *t*.

English.	*Mœsogothic.*	*High German.*
Day	dags	tag, takh.
Do (*facio*)	don	thun.
Do (*valeo*)	dugan	taugen.
Deer	djur-s	thier.
Door	duru-s	thur.
Duck (*cloth*)	—	tuch.

From *g to k*.

English.	*Mœsogothic.*	(*Old*) *High German.*
Goose	—	kans.
Yard (*gard-en*)	—	karto.

Throughout these three series, as a whole, we may remark the irregularity of the amount of the change; for though not one of the lists makes any approach to completeness, the three fairly represent the *proportions* of the change; and, in detail, each division has its peculiarities. The first gives us the most instances; but it is the one in which the present High German least coincides with the language of the older stage. In every one of the examples of the preceding list the present Literary German agrees not with the O. H. G., but with the Mœsogothic and the other members of the family—*brechen*, *berg*, *baum*, *blut*, *bruder*, &c. The fact is that *p* is an exceptional sound throughout the whole family, and few, if any words of German origin begin with it. In the Bavarian dialect, however, it almost excludes *b*; the Bavarian himself calling his country *Peyern*, *Paiern*. Nevertheless, we must not explain the change by reference to Bavaria alone. All we can say of *p* is that, though limited to the High German, it is not co-extensive with it.

From *th* (þ, or ð) to *d*.

The part that *d* plays in the phonesis of the High German is a notable one. So far, however, as it is superseded by *t* it plays no part at all. As a substitute for another sound it plays a great one.

The sound of the *th* in *thin* and *thine* (Greek Theta) is not a common one. Many languages (the Latin for instance) are without it. But it is found in their older stages in all the languages of the German family; with the exception of the *High* German. There we miss it. Now the High German substitute for this is *d*—the *d* which, in its own original function, has been displaced by *t*.

English.	*German.*	*English.*	*German.*
Thou	du.	*Through*	durch.
This	diese.	*Thatch*	dach.
That	das.	*Think*	denken.
Thin	dünn.	*Three*	drei.
Thick	dick.	*Thumb*	daum.

This, however, is not a letter-change after the manner of the other three; a change from sonant to surd or *vice versâ*. It is rather a change from one of the so-called *aspirates* to the so-called *lenes* of its class. Neither is it a change for which we can see no definite reason. It is a substitute for a lost, or non-existing sound, rather than a change made, without any ostensible reason, from one sound to another. There is a reason why a substitute should be resorted to when the sound of *th* (þ or ð) is lost. There is no reason why *p*, *t*, or *k* should have been preferred to *b*, *d*, or *g*, when all six are at hand.

From *g* to *k*.

This is, at one and the same time, the sound in which the change is the least in amount, and the one in which the present High German least agrees with the Old; for we have seen that where we say *goose* and *garden*, the present Germans say *gans* and *garden*. Moreover the words wherein *both* use the *k* are more numerous than their analogues in other two divisions; as *knee*, *knife*, *know*, *kiss*, *kettle*, &c.—*knie*, *knif*, *kennen*, *küssen*, *kessel*, &c. In the Old High German we find the change at its *maximum*, *i.e.* we find it just where we find that of *b* into *p*. See *Muspilli*, and *Weissenbrun Hymn*, §§ 40 and 41.

Again, what applies to the change between *th* and *d* applies to that between *t* and *ss*. It is not a change between sounds of different degrees of sonancy. It is not even a change between two letters of the same division. It is rather a change of the sound of *t* itself; which, at the beginning of words, makes part of a compound sibilant (*ts*), and in the middle drops out—*tongue*, *zunge* (*tsunge*), &c., *water*, *wasser*, &c. The sound which is now simply that of *-s*, is often found in the older stages of both the High and Low divisions spelt with a *z* (*ts*)—as *gelegitaz* = *gelegetes* = *laid*.

The other changes which are generally given in the tables which illustrate the preceding are of no importance in the classifications of the German languages and dialects *one with another*. Thus the change from *b* to *f* or *v* is found between dialects so nearly allied as the O. Saxon and the Anglosaxon; e.g. *obar*, O. S.; *over*, A. S. That the O. S. *aba* and the A. S. *of* belong to a system; and that that system gives the Latin *ab*, with which the O. S. agrees, while the Greek *ἀπὸ* differs from both, are facts that indicate regularity and system in a department where it was long either overlooked or undervalued.

So, also, does the identity of the English *h* in *heart* and *head* (in German *herz* and *haupt*) with the Latin *caput* and the Latin and Greek *cord-(is)* and *καρδία*; while the *k* in *know*, *knot*, *kin*, *knee* is in Latin and Greek *γνόω*, *(g)nodus*, *genus*, *γένος*, *genu*, *γόνυ*.

All these are instances of order and system. But they are not facts which touch the present enquiry. It is necessary, however, to notice them because, in the opinion of the present writer, they have invested the fact of regularity to a certain degree in letter-changes with an importance which is sometimes overrated—especially in matters of classification.

§ 126. *The History of the Mœsogothic, or the German of the Goths of Mœsia.*—Though we have hitherto seen but little of the Mœsogothic, we have seen enough to show that it is a language which speaks for itself. On the archaic character of its structure alone we may assert the prerogative of the Mœsogothic in respect to antiquity. What it is we know. But it is by no means so easy to say whence it came. The men who spoke it were, so far as they did so, Germans; but it is not on the soil of Germany that we find them when it first occurs, nor to the soil of Germany has its origin ever been definitely and directly traced. That a German language originated, in some form or

other, in Germany is implied in the very name. But the Germany of the present time is not the Germany of the seventh and tenth centuries; nor is the Germany of the seventh and tenth centuries, with the Elbe and Saale (beyond which everything was Slavonic) for its boundary, the '*Germania*' of Tacitus. The language of the Goths, however, was not only German, but the representative of the German language in its oldest form; and that to such an extent that there is no language in the German family which can be explained in some of its important details in the way of inflection without a reference to it.

The Mœsogothic is German; but in what part of Germany it originated no one knows; indeed, the historian, or ethnologist, who believes that, in the way of language, the parts of the '*Germania*' of Tacitus which lay beyond the Oder (and even beyond the Vistula) were German in its present sense, may hesitate to assign it to what is now called *Germany* at all. It is difficult to say how opinions are divided and distributed on this point. It is only certain that there is no unanimity.

What we know of its external history is as follows:—

At the beginning of the third century a German population was known on the northern side of the Lower Danube, in what was then called the Province of Dacia; now the Danubian Principalities, or Wallachia, Moldavia, and Bessarabia. The Goths became formidable to the Romans. They crossed the Danube, and invaded the north-eastern provinces of the empire. They defeated the Emperor Decius in a great battle. They ravaged the coasts of Greece and Asia Minor. They continued formidable; and the Province of Dacia, to the North of the Danube, was surrendered by the Emperor Aurelian to the so-called barbarians. Here

the Goths establish a kingdom; and we know, in respect to its geography, that the valley of the river Dniester belonged to it—that it was probably the central part of it. They break up into two divisions, each with three names. They were called Ostrogoths or Visigoths from their geographical positions; Amalungs or Baltungs from the name of the royal dynasty; and Grutungs or Thervings from the names by which they seem to have designated themselves. However, collectively, they are called by the Romans Goths.

In the last quarter of the fourth century they cross the Danube; nominally by permission of the Romans, but actually as a nation of warriors going forth to conquer. By A.D. 400 they have sacked Rome under Alaric; and thence form one kingdom in France, and another in Spain. This division is that of the *Visi*goths.

In the latter half of the century the Ostrogoths, under *Theodoric*, make themselves masters of Italy.

But, though conquerors in three countries, they lose their language in all. It is smothered (so to say) by the Latin of the three conquered countries.

They are never heard of, from first to last, in Germany.

By the end of the fourth century these Goths were converted to Christianity—the Christianity of the Greek Church and of the Arian heresy.

This conversion was accompanied by a translation of the Scriptures: the Alphabet being founded on the *Greek*.

Of the translation, dating from the last quarter of the fourth century, we have remains, viz., the greater part of the Four Gospels.

The particular division of these Goths who seem by their conversion to have been transformed from warriors into peaceful villagers, settled in a district

near Philippopolis, in the Roman Province of *Mœsia*. The translation of their Scriptures is attributed to their Bishop, Ulphilas.

Hence, *Mœsogothic*, or the language of the *Ulphiline Gospels*, is the ordinary name for the chief fragment (the most important, though not the only one) of the language of these great Gothic conquerors.

§ 127. *Its Uncertain Character.*—The result is that the first locality to which we can assign the Mœsogothic is the distant province of Mœsia; then, less definitely, to Italy; and then to Gaul and Spain; but never to the soil of Germany. Yet, unless we believe that it represents the language of that part of a '*Germania*' which lay beyond the Vistula, we can scarcely suppose that it was foreign from the very first to the historical Germany. All this, however, is a matter of inference rather than of testimony. The Ostrogoths called themselves *Thervingi*. This points to *Thuringia*. So early a writer as Michaelis (and I have no reason to suppose that he was the first who did so) suggests, on the evidence of the present dialect of that district, that *Thuringia* was the original home of the Mœsogoths when they were occupants of German soil; and those who investigate the relations of southern Thuringia to the line of the Danube, and the history of the Marcomanni, may easily believe that, under another name, they worked their way along the March till they reached the Dnieper, and in the country of the *Getæ* became called *Goths*. But this is only inference; and, in the eyes of the upholder of the Germanism of the '*Germania*,' is (in the face of the text of Tacitus) inference of a wholly unnecessary character. That the Old German is, in some, at least, of its forms, Thuringian, few are likely to deny. But, then, it is *High* German, and the conflict of characters again comes in

to perplex us. I believe this is a fair statement of the difficulties of the question in general.

That they subtract from the value of the previous evidence as to the affinities between the northern and the southern extremities of the area to which the Angle district belongs is clear, inasmuch as the language which agrees with the Old Norse in its Low German character, is just the one which we cannot absolutely assign to the parts to which we assign the Old High German; whilst the German which we can so assign is not Low, but *High*.

To objections on this score I can only say that, for the present argument, I hold that the Mœsogothic affinity is sufficient—amply sufficient. It is better, of course, if by subordinating the difference of High and Low to that of the evidence supplied by the inflections, we can correct the three forms of speech. But it is held to be sufficient if it is good for the connection between two of them. Upon the value of the two classes of characters, as determined by their intrinsic merits, more will be said in the sequel.

§ 128. Specimens.

Mœsogothic.

Mark, chap. i.

1. Anastodeins aivaggeljons ïesuis xristaus sunaus guþs.

2. Sve gameliþ ïst ïn esaï ïn praufetau. sai. ïk ïnsandja aggilu meinana faura þus. saei gamanveiþ vig þeinana faura þus.

3. Stibna vopjandins ïn auþidai. manveiþ vig fraujins. raihtos vaurkeiþ staigos guþs unsaris.

4. Vas ïohannes daupjands ïn auþidai jah merjands daupein ïdreigos du aflageinai fravaurhte.

5. Jah usïddjedun du ïmma all ïudaialand jah ïairusaulymeis jah daupidai vesun allai ïn ïaurdane awai fram ïmma andhaitandans fravaurhtim seinaim.

6. Vasuþ þan ïohannes gavasiþs taglam ulbandaus jah gairda filleina bi hup seinana jah matida þramsteins jah miliþ haiþivisk jah merida qiþanda.

7. Qimiþ svinþoza mis sa afar mis. þizei ïk ni ïm vairþs anahneivands andbindan skaudaraip skohe is. aþþan ïk daupja ïzvis ïn vatin.

8. Ip ïs daupeiþ ïzvis ïn ahmin veihamma.

9. Jah varþ ïn jainaim dagam. qam ïesus fram nazaraiþ galeilaias jah daupiþs vas fram ïohanne ïn ïaurdane.

10. Jah suns usgaggands us þamma vatin gasaw usluknans himinans jah haman sve ahak atgaggandan ana ïna.

11. Jah stibna qam us himinam. þu ïs sunus meins sa liuba. ïn þuze vaila galeikaida.

12. Jah suns sai. ahma ïna ustauh ïn auþida.

13. Jah vas in þizai auþidai dage fidvortiguns fraisans fram satanin jah vas miþ diuzam jah aggileis andbahtidedun ïmma.

14. Iþ afar þatei atgibans varþ ïohannes. qam ïesus ïn galeilaia merjands aivaggeljon þiudangardjos guþs qiþands þatei usfullnoda þata mel.

15. Jah atnewida sik þiudangardi guþs.

16. Idreigoþ jah galaubeiþ ïn aivaggeljon. jah warbonds faur marein galeilaias gasaw seimonu jah andraian broþar is. þis seimonis. vairpandans nati ïn marein. vesun auk fiskjans.

17. Jah qaþ ïm ïesus. hirjats afar mis jah gatauja ïgqis vairþan nutans manne.

18. Jah suns affetandans þo natja seina laistidedun afar ïmma.

19. Jah jainþro ïnngaggands framis leitil gasaw ïakobu þana zaibaidaiaus jah ïohanne broþar ïs jah þans ïn skipa manvjandans natja.

20. Jah suns haihait ïns jah affetandans attan seinana zaibaidaiu ïn þamma skipa miþ asnjam galiþon afar ïmma jah galiþun ïn kafarnaum.

21. Jah suns sabbato daga galeïþands ïn synagogen laisida ïns jah usfilmans vaurþun ana þizai laiseinai ïs.

22. Unte vas laisjands ïns sve valdufni habands jah ni svasve þai bokarjos.

23. Jah vas ïn þizai synagogen ïze manna ïn unhrainjamma ahmin jah ufhropida qiþands. fralet.

24. Wa uns jah þus ïesu nazorenai. qamt fraqistjan uns kann þuk was þu ïs. sa veiha guþs.

25. Jah andbait ïna ïesus qiþands. þahai jah usgagg ut us þamma ahma unhrainja.

26. Jah tahida ïna ahma sa unhrainja jah hropjands stibnai mikilai usïddja us ïmma.

27. Jah afslauþnodedun allai sildaleikjandans. svaei sokidedun miþ sis misso qiþandans. wa sijai þata. wo so laiseino so niujo. ei miþ valdufnja jah ahmam þaim unhrainjam anabiudiþ jah ufhausjand ïmma.

28. Usïddja pan meriþa ïs suns and allans bisitands galeilaias.

29. Jah suns us þizai synagogen usgaggandans qemun ïn garda seimonis jah aṅdraiïns miþ ïokobau jah ïohannem.

30. Iþ svaihro seimonis log ïn brinnon. jah suns qeþun imma bi ïja.

31. Jah duatgaggands urraisida þo undgreipands handu ïzos.

32. Jah affailot þo so brinno suns jah andbahtida ïm. andanahtja þan vaurþanamma. þan gasaggq sauïl. berun du ïmma allansþans ubil habandans jah unhulþons habandans.

33. Jah so baurgs alla garunnana vas at daura.

34. Jah gahailida managans ubil habandans missaleikaim sauhtim jah unhulþons managos usvarp jah ni fralailot rodjan þos unhulþons. unte kunþedun ïna.

35. Jah air uhtvon usstandans usïddja jah galaitþ ana auþjana staþ jah jainar baþ.

36. Jah galaistans vaurþun ïmma seimon jah þai miþ ïmma.

37. Jah bigitandans ïna qeþun du ïmma þatei allai þuk sokjand.

38. Jah qaþ du ïm. gaggam du þaim bisunjane haimon jah baurgim. ei jah jainar merjau. unte duþe qam.

39. Jah vas merjands ïn synagogim ïze and alla galeilaian jah unhulþons usvairpands.

40. Jah qam at ïmma þrutsfill habands bidjands ïna jah knivam knussjands jah qiþands ïmma þatei. jabai vileis. magt mik gahrainjam.

41. Iþ ïesus ïnfeinands ufrakjands handu seina attaitok ïmma jah daþ ïmma. viljau. vairþ hrains.

42. Jah biþe qaþ þata ïesus. suns þata þrutsfill affaiþ af ïmma jah hrains varþ.

43. Jah gawotjands ïmma suns ussandida ïna jah qaþ du ïmma.

44. Saiw ei mannhun ni diþais vaiht ak gagg þuk silban ataugjan gudjin jah atbair fram gahraineinai þeinai. þatei anabauþ moses du veitvodiþai ïm.

45. Iþ ïs usgaggands dugann merjan filu jah usqiþan þata vaurd. svasve ïs. juþan ni mahta andaugjo ïn baurg galeiþan ak uta ana auþjaim stadim vas jah ïddjedun du ïmma allaþro.

§ 129.

Icelandic.—From Snorro's Heimskringla.

3.

Y'nglinga Saga.—Kap. 1.

Svá er sagt, at kringla heimsins, sú er mannfólkit byggir, er mjök vagskorin: gánga höf stór úr útsjánum inn í jordina. Er þat kunnight, at haf gengr af Njorvasundum, ok allt út til Jórsala-lands. Af

hafinu gengr lángr hafsbotn til landnordrs, er heitir Svartahaf: sa skilr heims þridjúngana: heitir fyrin austan Asia, en fyrir vestan kalla sumir Evrópa, en sumir Enea. En nordan at Svartahafi gengr Sviþjod in mikla eda in kalda. Sviþjod ena miklu kalla sumir menn ecki minni enn Serkland hit mikla; sumir jafna henni vid Bláland hit mikla. Hinn neyrdri lutr Svíþjódar liggr óbygdr af frosti ok kulda, swa sem hinn sydri lutr Blálands er audr af sólarbruna. I Svíþjód eru stór hérut mörg: þar eru ok margskonar þjodir undarligar, ok margar túngur: þar eru risar, ok þar eru dvergar: þar eru ok blámenn; þar eru dýr ok drekar furdulega stórin. Ur Nordri frá fjöllum þeim, er fyrir utan eru bygd alla, fellr á um Sviþjód, sú er at rettu heitir Tanais; hún var fordum köllut Tanaqvísl edr Vanaquisl; hún kémur til sjávar inu i Svarta-haf. I Vanaqvíslum var þa kallat Vanaland, edr Vanheimr; sú á skiir heimsþridjúngana; heitir fyrir austan Asia, en fyrir vestan Evrópa.

Fyrir austan Tanaqvísl í Asía, var kallat Asa-land edr Asaheimr; en höfutborgina, er í var landinu, kölludu þeir Asgard. En í borginni var höfdíngi sá er Odinn var kalladr, þar var blótstadr mikill. Þar var þar sidr at 12 hafgodar vóru æztir; skyldu þeir ráda fyrir blótum ok dómum manna í milli; þat eru Diar kalladir edr drottnar: þeim skyldi þjónustu veita allr folk ok lotníng. Odinn var hermadr mikill ok mjök vidförull, ok eignadiz mörg riki: han var sva Sigrfæll, at í hvörri orustu feck hann gagn. Ok sva kom at hans menn trúdu því, at hann ætti heimilann sigr í hverri orustu. Þat var háttr hans ef ann sendi menn sína til orustu, edr adrar sendifrarar, at hann lagdi adr hendur í höfut þeim, ok gaf þeim bjanak; trúdu þeir at þá mundi vel farasc. Sva var ok um hans mann, hvar sem þeir urdu í naudum staddir á sjá edr á landi, þa kölludu þeir á nafn hans, ok þóttuz jafnan fá áf því fro; þar þottuz þeir ega allt traust er hann var. Hann fór opt sva lángt í brot, at hann dvaldiz í ferdinni mörg misseri.

In English.

So is it said that the earth's circle which the human race inhabits is torn across into many bights, so that great seas run into the land from the out-ocean. Thus it is known that a great sea goes in at Niorvasund, and up to the land of Jerusalem. From the same sea a long sea-bight stretches towards the north-east, and is called the Black Sea, and divides the three parts of the earth; of which the eastern part is called Asia, and the western is called by some Europa, by some Enea. Northward of the Black Sea lies Swithiod the Great, or the Cold. The Great Sweden is reckoned by some not less than the Saracens' land; others compare it to the Great Blueland. The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. In Swithiod are many great domains, and many wonderful races of men, and many

kinds of languages. There are giants, and there are dwarfs, and there are also blue men. There are wild beasts, and dreadfully large dragons. On the north side of the mountains which lie outside of all inhabited lands runs a river through Swithiod, which is properly called by the name of Tanais, but was formerly called Tanaquisl, or Vanaquisl, and which falls into the ocean at the Black Sea. The country of the people on the Vanaquisl was called Vanaland, or Vanaheim; and the river separates the three parts of the world, of which the eastermost part is called Asia, and the westermost Europe.

The country east of the Tanaquisl in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice. It was the custom there that twelve temple godars should both direct the sacrifices, and also judge the people. They were called Diars, or Drotners, and all the people served and obeyed them. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle. It was his custom when he sent his men into battle, or on any expedition, that he first laid his hand upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful. His people also were accustomed, whenever they fell into danger by land or sea, to call upon his name; and they thought that always they got comfort and aid by it, for where he was they thought help was near. Often he went away so long that he passed many seasons on his journeys.

§ 130. Those who are not above betaking themselves to mechanical contrivances may bring the Old Norse into something like its older form by substituting, in the preceding specimen, *-s* for *-r* wherever it is inflectional. In doing this he will not go wrong more than once or twice in a dozen instances; so regular is the change. If this help him in the appreciation of the influence of the single change from Sigmatismus to Rhotacismus, he may continue the illustration by attaching *-n* to the inflections in *-a*; the infinitive moods, and the definite (weak) inflections more especially. Between the two he may learn the extent to which the eschewal of Nunnation, though a single change, affects the general aspect of a language.

In both of them, though not to the same extent, the Frisian agrees with the Norse. And this is the main likeness upon which the recognized affinity between the two has been founded; and that legitimately—so far as it goes; but we have seen that, as a rule, the other details of the Frisian are Westsaxon. In the substitution of the *-r* for *-s* the High German, like the Frisian, is Norse. The old nominative case ends in *-r*; but the sign is soon abandoned. In the High German, however, the plurals of nouns end in *-r* rather than in *-s*. The nunnation the High German dialects retain; and, with the exception of the Frisian, the Low German do the same. The Northumbrian is the first to drop it. The Dutch of Holland still retains it.

Nevertheless, the tendency to change, in some degree or other, is found throughout the whole German family. The Saxon dialects have not only held (we may say pertinaciously) to the *-s*, but have extended its application to the genitive of feminines; and we know that at the present time it is nearly the only sign of inflection we have. But even, as such, so far as the distinction of one form from another is concerned, it is scarcely an inflection at all. It is only to the *eye* that the genitive singular is distinguished from the nominative plural; as *father's = patris*, *fathers = patres*; whilst it is only the nature of the main word or the context (one or both) that distinguishes the third person of the verb from the noun—as *he walks a long way*, *he takes long walks*. Yet in words like *our*, and *were*, with others of less importance, the older form was not only in *-s*, but has left traces of its having been so—*e.g.* in Old Anglosaxon *use* and *usse*; and *was* in the present English.

The mere change, then, is, by itself, no characteristic of much value; since it is found, more or less, in

different forms of speech. Its value is determined by (1) the *extent* of its operation, and (2) the period at which it sets in; which is nearly, though not quite, the same thing as its *rate*.

§ 131. *Rate of Change, &c.*—Upon the question of *extent* little need be said; inasmuch as it has already been illustrated, to some degree, explicitly and in detail; while more has been suggested by implication; since it was because they operated very decidedly on the languages under notice that certain changes were used as characteristics. That of *rate*, however, commands our best attention; especially under the particular aspect just indicated, viz., the period at which such or such a change began to operate. This, independent of the amount of its action, is of primary importance. Otherwise, we may in our comparison of languages which, at one period, were little more than dialects of a single form of speech, find them so altered by changes subsequent to their separation from the parent tongue as to be placed in different classes when compared (or rather contrasted) with one another, in their later stages. Reasons will be given in the sequel, for believing that, in two notable instances, this has been the case with the Northumbrian (or Angle) and the Norse.

§ 132. As the question thus presents itself we have three epochs.

1. The last quarter of the fourth century (say A.D. 375) when we first get the Mœsogothic; destined for more than three centuries to be the representative of the German family.

2. The eighth and ninth centuries, when we get in the Anglosaxon (both Westsaxon and Northumbrian), the Old Saxon, and the Old High German, the first of the remaining languages of the family that can be

compared with either the Mœsogothic or with one another.

3. The eleventh century is the time when we first get an adequate amount of *data* for the Old Norse. That, what with the Runic inscriptions, and what with the fragments assigned by the earliest Norse writers to the older poets (Scalds), we may get an inkling of something older is not denied. For an adequate literature, however, the eleventh century is as early a date as can be given.

The intervals implied by these dates are, by no means, inconsiderable; but this is not the only difficulty. Two others must be added. The two forms of speech which most especially interest us are the Mœsogothic and the Northumbrian; and of each the history is incomplete. The Mœsogothic, as we have seen, is mainly represented by a single composition; whilst, to the soil of Germany, either in its own proper form, or by any generally recognised *directly* descended dialect, it has never been traced. The Northumbrian, on the other hand, though known by something like a literature in the ninth and tenth centuries, has no continuity in its history; for we have already spoken about the great break, or blank, during the eleventh, twelfth, and thirteenth centuries. Between the latest of the Glosses and the last quarter of the thirteenth century we have only a few lines to represent it.

§ 133. It is now necessary to state, or perhaps repeat, the exact points towards which the present investigation is directed. It has nothing to do with the differences of dialect between the northern and southern forms of speech in our island. These are not only already recognised, but have been admirably elucidated by enquirers who have done much and promise to do more. What is attempted is an historical

and geographical elucidation of their import. Nor does this mean the setting up of any wide lines of demarcation between them. It does not make them alien and opposing forms of speech. It goes no further than the assignment of definite and special parts of Germany from which the Angle on one side and the Westsaxon on the other originated. But it *does* mean that those are precise and natural; that each coincides with the origin of the name under consideration, and that each gives a difference of dialect coinciding with recognized differences of south and north in Great Britain; and that the two points are in Germany, and in Great Britain, north and south to one another.

Nor does it mean that a connection, on the one side with Denmark, and on the other with Gaul, implies much difference in respect to the descent of the Westsaxon and the Northumbrian from a common parent; or that Scandinavian elements exclude German. Any great difference made in this respect, on the strength of the division into High and Low German, is not one of my making, though it is, certainly, one which I am prepared to consider in the sequel.

§ 134. On the other hand, it is not to the effect that the Danish and Angle were one and the same dialect of the same language. They were rather dialects with subdialects; the *minimum* difference between them being found on the common frontier. There is no reason, however, to believe that, in the sixth century, they bore different names. It is in the sixth century when the name *Dane* appears for the first time; but only to the effect that in 516 a Dane named Chochilaicus was killed in the Netherlands. Denmark, as a country, is not heard of for more than two centuries afterwards.

There was likeness and there was difference; and

of each we may give the measure so far as it bears on the present doctrine. The Danish in the time of Beda may easily have been as like the Northumbrian as the Westsaxon was; i.e. a mutually intelligible language; so that just as Beda made no distinction between the Angle and the Saxon (preferring English as the common name), he may have made none between the Angle and the Danish. Liker than this the two languages need not have been. *Unlike* we suppose them to have been so far as it is necessary to account for the difference between the Northumbrian of the Glosses and the Norse when we first get an adequate representation of it in the eleventh century, or (even if we say the tenth) three hundred years after the death of Beda, and about two hundred after the last of the Glosses. In investigating this we must remember that it is not the Danish of England that is compared with the Northumbrian, but rather the Danish, or Norse, of the Continent; and that after it had reached a point so far from the Old Angle district as Iceland.

Nor does the connection of the Danish (Norse of the Angle frontier, as we may call it) imply any inordinate difference from the Westsaxon. Both go back to either the Mœsogothic, or some closely allied form of speech; and both differ from it merely in a variation of the details of their change. The Frisian, however much we may hesitate to refer to it in preference to the Norse, is, to some extent, a transitional form of speech; though only one between the Saxon and the Angle; the Angle itself coming between the Norse and the Frisian.

This means that, in the sixth century, the distinctive characters of what is now the representative language of the Scandinavian division of the German class had not become sufficient to separate the

two classes; and with this I leave the exposition of the nature of the suggested affinities. The differences are considerable now; but they were inconsiderable twelve hundred years ago. The changes during this interval by which they were brought about, so far as they are capable of investigation, along with their approximate dates, will be noticed as we proceed.

§ 135. The two great breaks in the continuity of the three languages under notice—the Mœsogothic, the Norse, and the Northumbrian—have already been indicated.

The little I can do towards filling them up consists in the following three notices; two of which bear on the change from the *Sigmatismus of the Mœsogothic to the *Rhotacismus of the later forms of speech, and the third upon the remnants of the *Nunnation.

The first applies to the Mœsogothic itself: the other two to the Norse.

§ 136. '*Asting*' *and* '*Garding*' *in the Gothic.*—These are, word for word, the same; inasmuch as both forms are Gothic; the form in *-s* being the older one. The word in either form is a rare one. So far, however, as it goes it is an instructive one. The proper name Ἀστιγγοι, as applied to a population of Dacia, first occurs in Dio Cassius; Jornandes, who is an *Ostro*goth, uses the same form; Cassiodorus does the same, he also being an *Ostro*goth. Lydus, referring to an event during the reign of Justinian, tells us that the word was a title of honour; his form being *Astingi*, with the *-s*. But, in a Spanish, or *Visi*goth, record referring to the same period, it is *Gardingi*, and this

* I find it convenient to use these somewhat scholastic terms for the difference between the languages under consideration in respect to their adoption or avoidance of the sounds of S, R, and N, in inflections. The Sigmatismus is characteristic of the Mœsogothic.

it is wherever it is found (and it is found more than once) in the *Visi*goth Code; and that with the secondary meaning of *Noble* which it has under the form *Asting* in *Lydus.

§ 137. '*Is*' *for* '*Er*,' *the Old Norse Pronoun.*—The older Runes give us the older form *is* for *er*; the former being the Mœsogothic demonstrative. 'It is found,' writes Munch, 'oftenest in the old old (*æld-gamle*) forms *is* and *ias*, oftener compounded (contracted) into *sas*, *sar*.'—*Kortfallet Fremstilling*, &c., p. 32.

§ 138. '*Is*' for '*er*,' *the Auxiliary Verb.*—From the same writer—'The auxiliary verb *vera* gives generally, or, at least, a majority of forms in *-s*—viz., in the present indicative *ist* (*est*), *is* (*ias*, *es*); infinitive *visa* (*vesa*); participle *visandi* (*vesandi*); preterit indicative singular *vas*, *vast*, *vas*.'—*Ibid.*, p. 29.

§ 139. *Remains of the Nunnation in O. N.*—In the M. G. the third person plural for both the present and the past tenses of the subjunctive mood ended in *-na*; as *nasjaina* = *sanent*; *nasidêdeina* = *sanarent*. This *-n*, concurrently with newer forms in *-i*, is found in the Old Swedish of the Runic period. It is also found in the *imperative* of the present Swedish. See *Ibid.*, p. 29.

§ 140. *The Post-positive Article and the so-called Passive Voice.*—But the two points in the structure of the Scandinavian languages upon which the most stress has been laid are (1) the post-positive article, and (2) the so-called passive voice.

§ 141. *The Post-positive Article.*—In M. G. the definite article is as follows:—

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* This is from Zeuss, pp. 461, 462, and note. The foregoing references tell us all that is known about the *Astings*. Their history seems to have been merged in that of the Goths in general.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	*sa.*	*sô.*	*thata.*
Gen.	*this.*	*thizês.*	*this.*
Dat.	*thamma.*	*thizai.*	*thamma.*
Acc.	*thana.*	*thô.*	*thata.*
Abl.	*thê.*	—	*thê.*

PLURAL.

Nom.	*thai.*	*thôs.*	*thô.*
Gen.	*thizê.*	*thizo.*	*thizê.*
Dat.	*thaim.*	*thaim.*	*thaim.*
Acc.	*thans.*	*thôs.*	*thô.*

Except that this gives us the characteristic *s* of the old language, as opposed to forms like *there*, *thera*, and *their*, which take *-r*, this is little more than the definite article both in the Old Saxon and the Westsaxon; in neither of which is there anything remarkable. *Sa* and *so*, or *se* and *seo*, differ from *þæt*, just as in Greek ὁ and ἡ differ from τό; and in the three languages they all precede their noun, and stand apart from it as separable words. And this is what articles do in general.

In Norse, however, the equivalents of *sa*, *so*, *thata*, and ὁ, ἡ, τὸ, are *hin*, *hinn*, and *hit;* and these, instead of preceding their noun, *follow* it; and instead of standing apart from it as separate words, coalesce with it. In the present Danish the *i* has become *e;* and, as in the present Danish, the *in*definite article is *en* for the masculine, and *-et* for the neuter genders. Then the *h* of the *definite* article is dropped, the two articles, form for form, become confluent, and it is only by their position that they are distinguished; *e.g. en mand* = *a man*, *et bord* = *a table*, while *manden* = *the man*, and *bordet* = *the table.*

Hence, in both Danish and Swedish, i.e. the modern descendants of the Old Norse, the forms from the

root *s* have disappeared, and the substitution of the derivatives of *hin* for those of *se* and *þæt* is complete. Both the Mœsogothic roots are excluded, and a *post*-position in the garb of inflection is substituted for the familiar separable and independent prefixes of the German and the Greek languages.

With all this difference, however, there is a great amount of likeness. The M. G. *sa* and *sô*, though lost to the *Danish* and the *Swedish*, are preserved in the *Icelandic* from the time of the earliest Runes to the present day; the only difference being that they are classed as demonstrative pronouns rather than as definite articles. Between the two, the difference is of the slightest; indeed, in most languages where both occur, either one may be used where we expect the other, or equivocal constructions may present themselves. Such a one is the combination that one Englishman would translate by *the* and another by *that*.

If we take this as a convenient test, and apply it to the *old* forms of the Norse, we shall find something very like *two* articles, one of old and one of recent origin; the two for a time destined to be used concurrently, but the older, at length, destined to be superseded.

Hin is the form that is most decidedly articular. In extreme cases like *Frederic the Second*, *George the First*, &c., where *that* is out of the question, it predominates—*Ari hin Froða = Ari the Wise*; *Froðe hin Frökne = Frode the Active*, &c.

On the other hand, in contexts like

The man that has not music in his soul,

where there is a relative to follow (so that the article belongs to the noun of the antecedent), and where *that*, though not incompatible with the text, is rarely used,

the Norse pronoun is not *hin*, but *sá*, or *sú*, according to the gender. And *er* follows.

Thus, from a single division of a single poem in the Metrical Edda we have—

Vafthnidnir.

Segðu þat, Gagnráðr,
hve *sá* völlr heitir;
Er finnask vigi at
Surtr ok *in* svasu goð?

Say-thou Gangrad,
how *the* plain is called;
Where is found (the) war between
Surtur and *the* sweet god?

Vafthnidnir.

Segðu þat Gangráðr,
hve *sú* á heitir;
Er deilir med jötna sonum
grund ok með goðum?

Say-thou Gangrad,
How *the* river is called;
Which divides between the Jotun's sons
(the) land and between (the) gods?

Edda Sæmundi, Vafþrúdnismál, 17–15.

Here *sá* and *su* are, at least, as good for articles, as they are for demonstratives; while *in precedes* its noun; is separated from it; and has, moreover, dropped the initial *h*-.

This is, certainly, something like the present post-positive article in the process of formation, the date being the eleventh century. However, if it were carried back to the ninth it would still be three hundred years subsequent to the latest recognised date for the Angle invasions of Britain.

To this we may add that in one notable case, at least, the phenomenon of a post-positive definite article is manifestly of late origin. In the Italian, French, and Spanish derivatives from the Latin the

definite article is a simple and secondary form of the demonstrative *ille*, in its ordinary independent form, and in its usual place as a prefix to its noun. But in the Wallachian and Moldavian of the Danubian Principalities it is, as in Icelandic, a *post*-position, more like an inflectional case-ending than a separate word, and, as such, wholly in contrast to its congeners of Italy, France, and the Iberian Peninsula. In Wallachian and Moldavian *il uomo, el hombre, l'homme* is *ómul* = *homo ille*; *óameni-i* = *homines-illi*; *ómului* = *hominis illius*; *óameni-lor* = *hominum illorum*. Feminine—*kas-a* = *casa-illa*; *kase-le* = *casæ illæ*; *kase-lor* = *casarum-illarum*—*muer-ea* = *mulier illa*; *muere-i* = *mulieris illius*; *muer-ile* = *mulieres illæ*; *muer-ilor* = *mulierum illarum*. To forms like these it is impossible to assign any considerable antiquity; for the Roman conquest of Dacia was little more than four hundred years earlier than the German conquest of England.

The actual absence of this Postpositive Article in the Danish of South Jutland will be noticed in the sequel. At present it is sufficient to draw attention to it.

§ 142. *The (so-called) Passive Voice.*—*Passive* is the term applied to the second voice in the Scandinavian languages; where, so far as the fact of its power being indicated by an inflection goes, it is a true voice; and, as such, a very prominent characteristic. But it is, to a great extent, *Deponent*; perhaps as largely so as in Latin. Again, it is certainly *Middle* rather than Passive; certainly, too, as far as its construction goes, *Reflective*; and, in respect to its meaning, to a great extent, *Reciprocal*. Historically, however, it is so evidently a compound that it is only in its latest forms that it differs from such an evident combination of different words as the French *se frap-*

or the German *sich schlagen* = *to beat his* (*one's*)

This means that it is no Inflection at all.

The present or latest form of this so-called Passive ; the penultimate form, *-st* ; the next oldest form, or *-sk* ; the original form, *sik* = (*him*)-*self* in Eng- ; *sich* in German ; and *se* in Latin and French ; simply the Reflective Pronoun. It is used, how- , for all the three persons, and for both numbers.

DANISH.

Active.

(1)

1. Jeg elsker	=	*I love.*
2. Du elsker	=	*Thou lovest.*
3. Han elsker	=	*He loves.*
1. Vi elske	=	*We love.*
2. I elske	=	*Ye love.*
3. De elske	=	*They love.*

(2)

1. Jeg elskede	=	*I loved.*
2. Du elskede	=	*Thou lovedst.*
3. Han elskede	=	*He loved.*
1. Vi elskede	=	*We loved.*
2. I elskede	=	*Ye loved.*
3. De elskede	=	*They loved.*

Passive.

(1)

1. Jeg elskes	=	*I am loved.*
2. Du elskes	=	*Thou art loved.*
3. Han elskes	=	*He is loved.*
1. Vi elskes	=	*We are loved.*
2. I elskes	=	*Ye are loved.*
3. De elskes	=	*They are loved.*

(2)

1. Jeg elskedes	=	*I was loved.*
2. Du elskedes	=	*Thou wast loved.*
3. Han elskedes	=	*He was loved.*
1. Vi elskedes	=	*We were loved.*
2. I elskedes	=	*Ye were loved.*
3. De elskedes	=	*They were loved.*

Now the actual process of this contraction of *mik* =*me*, and *sik*=*se*, is found going on (we might almost say beginning) so late as the tenth century, i.e. in the very oldest Norse known to us. In other words, the combination of the Verb with the Reflective Pronoun is so loose that it scarcely justifies us in assigning a Reflective, Middle, or Reciprocal Voice to the Old Norse, unless we also assign one to the French, the Italian, and the German as well. As time, however, goes on, the case alters, for *sik* soon serves for all the three Persons, and no longer corresponds with the Nominative Case of its Verb, when it is either the speaker or the person spoken to—the result being combinations like *je se lave*, *nous s'aiment*, &c., in French, and *nos se lavamus*, *vos se amatis* in Latin. Then the *k* becomes *t*, and *-st* is the sign of the Passive Voice. Finally, as, in the present Danish and Swedish, the *-t* itself is dropped; so that words that began as *elska sik*, and proceeded as *elskask*, *elskast*, become, in Swedish, *elskas*, and in Danish, *elskes*, i.e. Passives after the manner of *amor* and *τύπτομαι*, rather than Reflective constructions like *je suis aimé*, and *ich bin geliebt*.

§ 143. Now it is clear that inflections like the two under notice are not, necessarily, of any great antiquity. As a general rule, indeed, it is true that inflections are oftener lost than developed; in other words, that combinations like *I have written* take the place of single words like *γέγραφα*, oftener than single words like *γέγραφα* take the place of combinations. That this is a rule of great generality and importance is beyond doubt. But its generality is easily exaggerated. The Futures in both the French and the *Italian are

* In the French *parlerai*, and the Italian *parlero* (where the *-ai* and *-o* have long been admitted to represent the verb *habeo*), the change is, manifestly, a late one.

undoubted instances to the contrary; and it is submitted that both the Post-positive Article and the Passive Voice in Norse are instances of the same kind. Indeed, it is only in a general way that the rule as to the change from Synthetic to Analytic, and not *vice versâ*, can be applied.

§ 144. It is not pretended that the evidence upon either of these points is conclusive; and it is not denied that they are weighty ones in the present argument. I don't think that, if it were certain that, in the time of Beda, these two inflections were as fully developed as they are in the Norse of the tenth century, the doctrine of the Angle and the Danish being sufficiently alike to pass for the same language would be tenable.

The uncertainty, too, as to the original geographical position of the Mœsogothic has much to do with this inconclusiveness; for, if the Mœsogothic, as a matter of certainty, could be shown to have been spoken on, or within, the Angle frontier in the fourth or fifth century, the descent of the Old Norse would be undoubted; and the later origin of forms like *bordet* and *elskes*, &c., would be recognised as a matter of course. The question, however, is not so simple as this; so that we can only take it as it presents itself, and press it only so far as it will go.

§ 145. The affinities between the Northumbrian and Norse which will now be brought under notice are, of course, those wherein both the Norse and the Northumbrian differ from the Westsaxon. It is not apprehended that any of the instances will either be objected to, or treated as accidental. The only point upon which there may be any question refers to their origin. Are they due to contact with Norse settlers during a time when the Norse and English languages were as distinct (or nearly so) as they were in the tenth

century; in other words, to what is usually called '*Norse influences*;' or are they due to an original affinity as close (there or thereabouts) as that between the Northumbrian and the Westsaxon, and anterior to the differentiation and divergence of the Angle and Danish languages? It is not likely that all the forthcoming instances will be of equal value in this respect. Those, however, that bear most especially on the question will be treated at length. A notice under each of the Frisian affinities will be added; and they will show clearly that they are Westsaxon rather than Northumbrian.

§ 146. The two important exceptions to the rule that the Frisian agrees with the Westsaxon rather than with the Northumbrian are the two connected with its Phonesis; in respect to (1) its Nunnation and (2) its Sigmatismus. It has less of both than the Westsaxon; though the absence of neither is quite so conspicuous as it is in the Norse.

§ 147. *Eschewal of the Nunnation; Change from -an to -a.*—This we find in three inflections:

a. In the Weak (or Simple) Substantive—A. S.; *eágan* = *eye's* and *eyes*, &c.; *tungan* = *tongue's* and *tongues*, &c.; *naman* = *name's* and *names*, &c.—in Frisian *ága*, *tunga*, *nama*, &c.

b. In the Definite Adjective—A. S. *gódan* = *boni*, *bonæ*, *bono*, in the Singular; and *boni*, *bonæ*, *bona*, *bonos*, &c., in the Plural. In Frisian the form is *góda*.

c. In the Infinitive Mood of Verbs—A. S. *deman* = *judicare*, *bærnan* = *urere*, &c.; in Frisian, *dema*, *berna*, &c.

In all these the Northumbrian agrees with the Frisian, and both with the Norse.

§ 148. *Rhotacismus.*—The substitution of *-r* for *-s*

is found in Frisian only as the sign of the Plural of Substantives—A. S. *cyningas* = *kings*; in Frisian, *kening-an*. In this it agrees with the Norse, and with the *Non*-Saxon dialects of Germany; whilst it differs from *all* the dialects of England.

§ 149. Between these two processes we get in Old Norse the forms *tungur* = *tongues*, where in A. S. we find *tungan*, and in Frisian *tunga*. This is because in Mœsogothic the *-n* was followed by an *-s*, and the full form *tuggôns* = *linguæ* and *linguas* was the result.

The Norse drops the *n*, but changes the *-s* into *-r*; herein following the Mœsogothic and standing alone in doing so; since all the other members of the German family drop the inflection altogether; none retaining either the *s* or any representative of it.

§ 150. *The Extension of -s to the Feminine Genitives.*—The *s* in the present English is common to both the Masculine and the Feminine Genders. In Westsaxon it was limited to the Masculine and the Neuter; and traces of the distinction are found in the fourteenth century. In the Northumbrian the change begins earlier. In the Modern Danish and Swedish this identification of the two inflections has led to another Scandinavian character, which is manifestly of recent origin. The Icelandic has the usual three Genders. The Danish and Swedish have only two. But these two are (in contrast with those of the languages of Latin origin) not the Masculine and Feminine, but the Common and the Neuter.

§ 151. *The Defective Inflection of 'He.'*—In the Glosses we find the Pronoun of the Third Person declined as in the Westsaxon; i.e. with all its present forms (*he*, *him*, *her*), and with four others now lost. These are the Singular Accusative *hine*, and the Plural forms *hi* = *they*; *heora* = *their*; and *heom* = *them*.

Now the total abandonment of the form in *-n*, or the *Accusative* Singular, is nothing more than what we have at the present time; where it is superseded by *him*, originally a *Dative*. And the same applies to the displacement of all the plural forms of *he* by *they*, &c. The peculiarity of the Northumbrian, however, is the early date at which these inflections of *he* disappear. Though found, as we have already stated, in the Glosses, they are not found in the Northumbrian of the thirteenth century; i.e. the earliest *Middle* Northumbrian known.

This displacement of the Plural of *he* by that of *the*, along with the loss of the true Accusative in *-n*, leads us to the notice of the relations of both *the* and *he* with *se*.

§ 152. '*He*,' '*The*,' *and* '*Se*.'—For the Definite Article in Mœsogothic see § 141. Except that it uses *s* or *z* where the other two dialects use *r*, it is the same as the Old Saxon and the Westsaxon; in other words, they all agree in giving it a full inflection, in which, with the exception of the Nominative Singular, of the Masculine and Feminine Genders, the radical form is *th-*, or the root of *that*, *they*, *their*, *then*, and *them*, all of which are, in the present English, Demonstrative, or (so-called) Personal Pronouns rather than Articles. As Personal Pronouns they have, *in the Plural Number*, displaced and superseded the old plurals of *he*, as shown in the preceding section.

Meanwhile, the Nominatives Singular, Masculine and Feminine, are *sa*, *sô*=*se*, *seo*; of which the first has entirely dropped out of our language; while the latter with a change of both forms and meaning has displaced the older *heo*, and is retained as *she*.

The same inflection, with the same retention of the forms *sa* and *su* (compare the Greek *ὁ*, *ἡ*, *τό*), charac-

terises the Old Norse; with the difference (as we have seen) of the power of the forms being those of the Demonstrative Pronoun rather than those of the Definite Article. In all this and much more, the Middle, and, to some extent, the older Northumbrian differs very widely.

It gives us þ- for *s*-, in the Glosses.

It has got rid of the Accusative Masculine Singular, and all the plural forms of *he* before the fourteenth century.

For these it has substituted the plurals of *th*-; the result being that in the Middle Northumbrian, the Definite Article is simply that of the present language —just as simple and just as destitute of inflection. *Se* has disappeared altogether; and *she* represents *heo*.

But the *maximum* of contrast is that between the Northumbrian and Norse; as may be seen by comparing such a simple form as *the* with the complex and exceptional Postpositives of the Scandinavian system.

It is possible, however, that through this very notable difference, and, to some extent, in spite of it, may not only the affinities between the Norse and the Northumbrian, of which we have already said so much, be maintained, but, from one point, may be strengthened: inasmuch as reasons will be given for treating the whole series of changes in respect to the roots *h*-, *th*-, and *s*-, whether as Definite Articles or Demonstrative Pronouns, as parts of a system; in which case the evidence in favour of the recognised points of likeness between the two languages being due to original affinity rather than to subsequent contact would be greatly strengthened.

§ 153. *The -n- in the Ordinal Numbers.*—In the Westsaxon the ordinals for 7, 8, 9, 10, 13—19 end in *-otha*; as *seofotha, eahtotha, nigotha, teotha, thretheo-*

tha, *feowerteotha*—*nigonteotha*, i.e. without any *n*, as in *seventh*, *tenth*, &c.

In the thirteenth and fourteenth centuries these were—

sevethe, *nethe*, and *tethe* (in the Southern dialects).
sevende, *neghende*, *tende* (in the Northern dialects).
seventhe, *ninthe*, *tenthe* (in the Midland dialects).

The Midland forms are formed from the Northern ones, and made their appearance in the fourteenth century; and the latter are of Scandinavian origin. In the Northumbrian Gospels we find *seofunda*—Cp. O. N., 7, *siöundi*; 9, *niundi*; 10, *tiundi*; 13, *threttandi*; 15, *fimtandi*, &c.—Morris, *Historical Outlines*, p. 114 and note.

§ 154. *The eschewal of the form sind*, &c.—These are conspicuous in the Westsaxon; *We are*, *Ye are*, *They are*, being specially Northumbrian. The Icelandic runs: 1. *em*; 2. *ert*, *er*; *erum*, *eruþ*; 3. *eru*. In this the Frisian agrees with the Westsaxon.

Old Frisian.—*Wi*, *I*, *hja send* = *we*, &c., *are*.
East Frisian.—*Wi be*, *we süint Soldat* = *we two* (*both*), *we are soldiers*.
Frisian of Heligoland.—*Wann wi to freden sen* = *when we contented are*.
———————.—*Wi sen ja lick van stann* = *we are likes of condition*.
North Frisian.—*Wü sen jit di jest fuurtein Juar* = *we are yet* (*now*) *just fourteen years*.

§ 155. No form in *-inne*, a Gerundial or Dative Case of the Infinitive.—In Westsaxon *lufian* = *amare*, *to lufianne* = *ad amandum*.

This is not a pure case of Nunnation, or retention of the final *-n*—not, at least, in the first instance.

In not having the form at all, the M. G. agrees with the Norse. The Frisian, however, which agrees with the Norse in dropping the *-n* of the Infinitive, retains it, *without* the final *-e*, in the Gerundial, or Dative

form; though the exact origin is uncertain; inasmuch as in the Old Frisian we find such forms as *to demande, to delande=to judge, to doom.*

(1)

Man wat wejr jer to *dōn*!

But what was here to do?

(2)

Help ūūs! lūr ūūs sa dat wū
Wellig sen, de wei tō *gungen*.

Help us, learn us, so that we
Willing be the way to go.

(3)

Skuld en Kemmer of en Lek
Ūūs wat fuul tō *dreien* maake—

Should a trouble or a sport
Us (some)what foul to try make—

(4)

Din es Hoogheid, Din es maght!
Dü heest alles aur tō *reeden!*
Din es wisheid! Fol Bedaght,
Weest Du alles bääst to *reeden*.

Thine is Highness, thine is might!
Thou hast all to advise (*rede*)!
Thine is wisdom! full thought,
Thou knowest all best to advise.

§ 156. *No Participial Prefix*, as *ge-nered, ge-lufod =healed, loved.*—This prefix is preserved in the Frisian, and found in the Mercian of England. In the Westsaxon it is very common during the Middle period, universal in the older, and predominant in both the High and Low German of the Continent, throughout all, or almost all, of its latest dialects. In short, its absence is characteristic of the Norse and the Northumbrian.

'The retention of the *Affix*, or the final *-en*, of the Perfect Participle, which in the Middle Westsaxon is often ejected (*y-broke=gebroecen*),

but which, *except when there is an -n- in the verb itself*, is universal at the present time, is also Norse. But it is not a point of any characteristic importance; inasmuch as it prevails in all the other German forms of speech. The real peculiarity, in this respect, lies with the Westsaxon and the modern English.

'The Strong Verbs form the Past Tense by strengthening or modifying the stem vowel. The Past Participle ends in *-en*, but this termination is dropped whenever a nasal (*m*, *n*, or *ng*) is found in the preceding syllable. Thus *beyte*, *bait*, *bytten*; but *clym*, *clam*, *clum* (for *clumben*); *fynd*, *fand*, *fund* (for *funden*); *ryng*, *rang*, *rung* (for *rungen*). In *drynk* we may thus drop the *-en* and make *drunk*, or we may expel the *n* of the stem, and retain the termination, *drukk-en* (compare the Norse *drukken*). In *cum-en*, after dropping the *-en*, *d* is added to distinguish the past participle from the present tense: "thay're *cum'd*," Eng. *come*, Old Northern dialect *cum-en*. This rule is of course unwritten, but it is invariable; I have not observed the same regularity in the dialect of any other district or of any period. No rule can be given for the dropping or retention of *-en* in the Book-English.'—*Murray; The Dialect of the Southern Counties of Scotland*, p. 201.

§ 157. *Absence of the Signs of Person in the Preterits.*—This is what we have in the present English; but the Southern forms were—

A. S.		*Middle English (A. S. and Mercian).*	
1. *lufode.*	1. *lufoden.*	1. *lovede.*	1. *loveden.*
2. *lufodest.*	2. *lufoden.*	2. *lovedest.*	2. *loveden.*
3. *lufode.*	3. *lufoden.*	3. *lovede.*	3. *loveden.*

The Old Northumbrian anticipates the present English; and has the simple form in *-d* throughout. The Old Norse retains the inflections nearly as they are in Mœsogothic—*talde*, *talde*, *talde*, *töldum*, *töldu*þ, *töldu*.

§ 158. *Persons in the Present Indicative in -s.*—This is so characteristic of the Northumbrian, and, indeed, of the other two dialects, that Dr. Morris has taken it as a test.

These dialects are distinguished from each other by the *uniform* employment of certain grammatical inflexions.

A convenient test is to be found in the inflexion of the *plural* number, *present* tense, *indicative* mood.

The Northern dialect employs -*es*, the Midland -*en*, and the Southern -*eth*, as the inflexion for all persons of the plural present indicative.

	Northern.	*Midland.*	*Southern.*	
1st pers.	hop-*es*,	hop-*en*,	hop-*eth*,	we hope.
2nd „	hop-*es*,	hop-*en*,	hop-*eth*,	ye hope.
3rd „	hop-*es*,	hop-*en*,	hop-*eth*,	they hope.

The inflexions of the singular number, though no absolute test of dialect, are of value in enabling us to separate the West-Midland from the East-Midland.

The West-Midland conjugated its verb, in the singular number and present tense, almost like the Northern dialect.

	West-Midland.	*Northern.*
1st pers.	hope	hope*s*.
2nd „	hope*s*	hope*s*.
3rd „	hope*s*	hope*s*.

The West-Midland of Shropshire seems to have employed the Southern inflexion -*est*, and -*eth* as well as -*es* in the second and third persons singular indicative.

The East-Midland dialect, like the Southern, conjugated the verb in the sing. pres. indic. as follows.

1st pers.	hope.
2nd „	hope*st*.
3rd „	hope*th*.

Some of the East-Midland dialects geographically connected with the Northern seem to have occasionally employed the inflexion -*es* in the 2nd and 3rd pers. as well as -*est* and -*eth*. It is mostly found in poetical writers, who used it for the sake of obtaining an extra syllable riming with some nouns plur. and adverbs in -*s*.

The West-Midland is further distinguished from the East-Midland dialect, in employing the inflexion -*es* for -*est* in the 2nd pers. sing. of regular verbs.—*Specimens of Early English*, § 7.

Those who are satisfied with treating -*s* as a mere softening of the Westsaxon -*th*, and then supposing that the sign of one person is extended to others, will see nothing in all this that bears upon any connection with the Norse. But, if we look to the Scandinavian

languages in general and to the Mœsogothic, the case takes a widely different form.

The Mœsogothic Present runs—

Singular.	*Plural.*
1. nas*ja*	nasj*aima.*
2. nasj*is*	nasj*aþ.*
3. nasj*iþ*	nasj*and.*

and the same fulness and distinctness of inflection we find in the Old High German.

In Icelandic we find—

Singular.	*Plural.*
1. kall*ar.*	1. köll*um.*
2. kall*ar.*	2. köll*uþ.*
3. kall*ar.*	3. köll*u.*

In Danish—

Singular.	*Plural.*
1. kall*er*	kall*e.*
2. kall*er*	kall*e.*
3. kall*er*	kall*e.*

In Swedish—

Singular.	*Plural.*
1. kall*ar.*	1. kall*a.*
2. kall*ar.*	2. kall*a.*
3. kall*ar.*	3. kall*a.*

§ 159. Here the Old Icelandic has a near approximation to the Mœsogothic and the Old High German; and it retains it to the present day.

The Danish and Swedish, doing just a little more than we do in English, retain a distinction for the number, but make no distinction for the persons, of the Plural.

But as, with the exception of the Genitive Singular, every Mœsogothic inflection in *-s* becomes an *-r* in Scandinavian, the *-r* of the Singular may be held to represent the original *-s*. Hence, it has its proper place, like the Northumbrian *-s*, in the second Singular

only. But it is extended to the other two. It is just the same with the Northumbrian -*s*. Considering that this extension is common to the two languages, it is reasonable to suppose that the same process is in operation in both, and that the -*s* in Northumbrian agrees in its origin as well as in its application with the -*r* of the Danish and Swedish; the one preserving the original -*s*, the other changing it into -*r*.

§ 160. *The Absence of Genitives Plural* in -*ne*.—These are those of the Substantives of the *Weak* Declension:—Masc., *hanena*; Fem., *tungena*; Neut., *heortena* in A. S.—*hananê*; *tuggônô*; *hairtenê*, in M. G. In English, *cocks'*; *tongues'*; *hearts'*. It is not difficult to see that the early loss of these Genitives in the Northumbrian is part of a system; the system which eliminates the -*n* from the Infinitive Mood of Verbs. The same avoidance of the Nunnation presents itself in the Old Norse; where, for Masculines which end in -*i* (i.e., *not* in *a*, the termination of the Feminine and Neuter Substantives), the Genitive Plural is simply -*a*; as *geisl-i* = *geisl-a*. Where the Nominative case, however, ends in -*a*, the -*n* is either retained or inserted—*ob differentiam*. Such, at least, is the suggestion of Rask.

§ 161. *Here, Hither, Hence, &c.*—The best evidence, however, of the affinities of the Norse and Northumbrian being due to a common influence is found in the following table:—

Mœsogothic.—þar, þaþ, þaþro—*there, thither, thence.*
hêr, hiþ, hidrô—*here, hither, hence.*

Old High German.—huâr, huara, huanana—*where, whither, whence.*
dâr, dara, danana—*there, thither, thence.*
hêr, hêra, hinana—*here, hither, hence.*

Old Saxon.—huar, huar, huanan—*where, whither, whence.*
thar, thar, thanan—*here, hither, hence.*
hêr, hêr, hênan—*there, thither, thence.*

Anglosaxon.—þar, þider, þonan—*there, thither, thence.*
hvan, hvider, hvonan—*where, whither, whence.*
her, hider, henan—*here, hither, hence.*

Middle High German.—dâ, dan, dannen—*there, &c., &c.*
wâ, war, wannen—*there, &c., &c.*
hie, hër, hennen—*there, thither, thence.*

Modern High German.—da, dar, dannen—*there, &c., &c.*
wo, wohen, wannen—*there, &c., &c.*
hier, her, hinnen—*here, &c., &c.*

Old Norse.—þar, þaðra, þaðan—*there, thither, thence.*
hvar, hvert, hvaðan—*there, &c., &c.*
hêr, hëðra, hëðan—*here, &c., &c.*

So far as this goes it is only in the M. G. and the O. N. that the þ appears in the *third* series: where it appears with a difference. It may be added, however, that it also appears in the Northumbrian, and that *without* a difference.

§ 162. The preceding table is from Grimm. The following extract is from Dr. Morris:—

Northern.	Southern.
23. Absence of the pronouns *ha* or *a* = *he*; *hine* = *him* (acc.); *wan* = whom, which (acc.); *his* (*hise, is*) = them; *his* (*is*) = *her*.	Use of the pronouns *ha* (*a*), *hine*, *wan*, his (*hise, is*), *his* (*is*).
24. Use of *hethen* = hence; *thethen* = thence; *whethen* = whence.	Unknown in Southern Dialects.

Specimens of Early English, Part II. Introduction, xxii., § 8.

The whole list of Dr. Morris's Grammatical Differences between the Northern and Southern dialects may be read with advantage; but the two under notice are selected and compared because, to some extent, they seem to stand to one another in the relation of cause and effect; and, if such be the case, it implies that the remarkable use of such forms as *hethen, thethen,* and *whethen* belongs to a system common to the Norse and

Northumbrian forms of speech rather than to the accident of mere geographical contact.

The Southern and modern forms in *-ce* are manifestly founded on an earlier form in *-es*; as is shown by the words *hennes*, *whennes*, *thennes*; the change of *-es* to *-ce* being a mere point of spelling. But these forms in *-n* are by no means of regular occurrence in the Northumbrian; whilst, in the Norse, the whole system to which they belong is deranged. This derangement, or *fault*, as we might call it in geological phraseology, has already been suggested; one of its results being the Definite Article *hin*. That the *h-* is the *h-* in *he* is certain. But what is the import of the *-n*? In the A. S. and O. S. *hine*, and in the German *ihn*, it is the sign of the *Accusative* Case; being as different from *he*, or *er*, as *eum*, in Latin, is from *is*. Then there is, for the Pronoun of the Third Person, a series of forms of a very peculiar kind.

The root is *h*, followed by a vowel; but not the vowel *i*, as in *hin*. In the Masculine Gender it is *a*; in the Feminine, *o* or *u*. Meanwhile, the *-n* is treated as a part of the fundamental word, and *hans* = *his* = *ejus* is the Genitive Case of *han*, while *hennar* = *her* = *ejus*, as applied to a female, is Genitive of *hun* = *ea*. The Objective is formed by adding *-m*; as *honom* = *-him*.

This treatment of *-n* as a part of the theme rather than as a sign of case, along with the process of distinguishing the Personal Pronoun from the Definite Article, and the Genders of the Personal Pronoun itself by changes of the vowel, is of far more importance as a characteristic of the Norse than either the Post-position of the Article or the so-called Passive Voice; and it certainly has had the effect of limiting the use of *-n* as a sign of the Accusative, in the other two roots of

the series under notice. The Norse equivalent (word for word) for *then* or *than* is *den*; but it stands, not for *illum*, but for *ille*; in other words, it is Nominative. Of the A. S. *hvœne*, Middle English *wan*, German *wen*, there is, in the present Danish, no equivalent at all—not even (as we expect from the analogies of *hen* and *den*) as a Nominative Case. The Danish for *who*, *qui*, or τις, is *hvem*—just as if we said *him* for *he*—whilst the Adverb of time (= *when* in English) is a wholly different word—*naar*.

§ 163. There is no disturbance to this extent in the Northumbrian. But, in a lesser degree, there is something of the same kind. *Hine*=*eum*, and *wan*=*quem* are excluded from the Northumbrian of the Middle Period by Dr. Morris. At the present time the use of *than* as an Adverb of Comparison is, comparatively, rare; and, perhaps, in Scotland, is an Anglicism. That *hethen*, *thethen*, and *whethen* are unknown in the Southern Dialects is the statement of Dr. Morris. The present notice shows us that they are known in Norse, and, what is more important, known nowhere else.

That the use of *-n* is a deviation from its original import is clear; and, being so, it may be called '*Abusive*' or '*Catachrestic*,' according to the language from which we choose to derive our term. As a characteristic of language in which it presents itself this '*Catachresis of -n*' is of sufficient importance to claim a definite name; and so it will be called when, in conjunction with the Post-position of the Article and the (so-called) Passive Voice, it is alluded to as one of the three peculiarities of the Norse.

§ 164. This is the evidence afforded by grammatical forms. That which is derived from the similarity or identity of particular words is of less importance; though it is well known that words common to the

Danish and English are more conspicuous in the Northern dialects than the Southern. They are generally referred to geographical contact rather than to the original affinity of dialect. '*Danish*,' '*Scandinavian*,' or '*Norse*,' however, in these cases means, of course, something more than the occurrence of the same word in Britain and Scandinavia. It means '*peculiar to Scandinavia*' as opposed to Germany; inasmuch as words common to the *three* divisions of the family are no more Scandinavian than German, and *vice versa*. Words of this kind may be counted by the thousand. But unless they are shown to be non-existent in the German they are of no value: and what with the proverbial difficulty of proving a negative, what with the extent of the German literature, and what with the number of the German Dialects, it is dangerous for anyone to assign a word exclusively to Scandinavia; and those who, like the present writer, have done so at one period of their life generally retract their opinion as their experience increases.

The only words in Scandinavian that can safely be treated as other than German, are those derivatives from non-German languages, such as the Lap, the Fin, the Slavonic, the Lithuanic, or the Keltic. But these are, themselves, scarcely Scandinavian. Nor are they numerous. Moreover, whether numerous or not, none of them have hitherto presented themselves in English.

§ 165. Still, there are certain words which have a better claim to be considered Scandinavian than others; i.e. those that are current and conspicuous in the Danish, Swedish, and Icelandic; whereas, if they are found in German at all, they are found either in the provincial dialects or in writers of an earlier period.

Of these there are two divisions; the recognition of which is, in the philology and ethnology of the

Norse parts of Britain, of great and exceptional importance.

The distinction between *Proper* names and *Common* names is an instrument of criticism; and, of *Proper* names, those of geographical objects and localities have most especially commanded notice.

The particular word that has done the most service in this way is the word *by=town*, in compounds like Grims*by*, Spils*by*, and some hundred others. It is preeminently a Danish word. *Caster*, too, in the place of *Chester* is a Danish *form*, and *Skip-*, *Carl*, *Orm-*, and *Kirk*, imply Danish occupancy. Hence, where the English parts of Britain give us Charl*ton*, Dor*chester*, *Ship*ton, and *Worms*head, the Danish forms are *Carlby*, An*caster*, *Skipton*, *Ormshead*, and *Ormskirk*. Any ordinary map supplies the list of these. They are the most numerous in Yorkshire, especially in the East and North Ridings; but Yorkshire is an inordinately large county. For its size, Lincolnshire gives us the most. Then, at a great distance, Leicester, Nottingham, Derby, and Northampton. We lose the word *by* in the south at Rug*by*, and on the north in Durham—Ra*by*. It is to be found, in patches, in Norfolk and Suffolk. Elsewhere, on the eastern side of England, they are either undiscovered or undiscoverable. From Yorkshire, however, they follow the western feeders of the Ouse to its watershed, which they cross, and then reappear in Cumberland, Westmoreland, Lancashire, Cheshire, the Isle of Man, and North Wales; at least in such names as *Orm's* Head. In Ireland, we have a new instrument of criticism. In Carling*ford*, Strang*ford*, and Wex*ford*, the final syllable has not its ordinary import. It means an arm of the sea; in short, is the Norwegian *Fjord*. And so it is in the *Firth* of *Forth* in Scotland. In this country the distribution of

the *bys* is remarkable. We have it at Duncans*by* Head in the extreme north, and we have it in Eskdale and Annandale in the south-west. Otherwise the *bys* are exceptional. As *proper* names, these give us a long list. But they are not *common* names. They are all proper names, the names of geographical localities.

It may be expected that where we find these, we shall find *common* names also. But such is not the case. If true Danish *common* names exist in one part of Great Britain more than another, it is in Scotland; but that is just where the local names give us the fewest signs of Danish occupancy. This anomaly, however, has been, to some extent, explained. Mr. Worsaae, in his 'Danes and Northmen,' has shown that it is only the Danes of Denmark proper that exhibit this inordinate partiality for villages ending in *-by*, and that in Norway they are rare. In Iceland, pre-eminently a Norwegian colony, they are not to be found. The admitted inference is that it was Norwegians who assailed and circumnavigated *Scot*land, but Danes who assailed *Eng*land; and, from the parts about Kirk*by* Lonsdale, &c., crossed the watershed, and gave us the numerous *-bys* of Cumberland and Selkirkshire.

§ 166. It is doubtful whether, though true in the main, this explanation is complete. The Norse of the Orcades, as represented by the Shetland Paternoster, is undoubtedly Norwegian as opposed to Danish, and the Norse of Lincolnshire, &c., as represented by numerous local names in *-by*, is as undoubtedly Danish as opposed to Norwegian. But, if the present view be right, there are for both Norway and Denmark two kinds of Danish and Norwegian. There is, for each, the Norse of the earlier period, when the difference between what afterwards became the Danish and the Northumbrian English, was little more than

that between two mutually intelligible dialects; and there is Norse which, at a later period, has become a distinct language from the English. The Norse of the north of Scotland was not only the Norse of Norway, or Norwegian, but it was the Norwegian of the period when the difference between the two languages was complete. The Norse of Lincolnshire and Yorkshire was the Norse of Denmark, and, probably, that of the later period. But the Norse of the parts between the Tees and Forth, of Durham, Northumberland, and the Lowlands of Scotland, is in a different category from both. It differs from the Orcadian in not constituting a separate language; and in this it agrees with the Norse of Yorkshire and Lincolnshire; and it leads the investigator to the perplexing fact that, contrary to expectation, the distribution of the *Common* names in Norse by no means coincides with that of the *Proper* ones. There are no local names in *-by* between *Raby* on the Tees and *Duncansby Head* on the northern extremity of Scotland; none in Northumberland, none in Berwickshire, none in the Lothians; the Norse elements being numerous. In Lincolnshire the local names are numerous, the other Norse elements being inconsiderable.

There are three forms, then, in which, according to the present treatise, we find the Norse language in Britain: (1) The Norwegian of the Orcades and Caithness; (2) The Danish of the districts where the termination of *-by* predominates; and (3) The Norse, which, by hypothesis, is as much Angle as Danish, or in other words, a form of the German, of no later date than the sixth century, out of which the present Danish, Swedish, and Icelandic were subsequently developed. This last is the only one upon which more need be said.

§ 167. *Retrospect.—Internal Evidence.*—The evidence as to the original connection between the North-

umbrian and Danish, rather than the mere contact of two dialects which afterwards diverged from one another so far as to constitute different languages, being the true cause of the acknowledged points of similarity between the two forms of speech, so far as it has been submitted to the reader, has hitherto consisted solely and wholly of their relations in the way of grammatical structure; and so much so that no cognizance has been taken of individual words; and it is believed that evidence of this kind is sufficient.

In respect to the details themselves there is little or nothing which has not been recognized. Neither is the notion that it is from a common origin rather than from Norse influences of the ninth, tenth, and eleventh centuries a new one. I think it safe to say that thirty years ago the original affinity, or approximate identity of the Angle and Danish was considered the sounder doctrine of the two; and that words quoted as *Danish* due to contact with historical Danes were looked upon suspiciously; nor am I sure that such is not the prevalent doctrine at the present time. That there were Norsemen in Britain as early as ever there were Angles is certainly a view which has numerous supporters. Neither is the advent of the first Angles so definitely fixed for the sixth century as that of the first Saxons is fixed for the fifth; for those who think themselves constrained to believe that Hengist was the earliest of the Saxon conquerors, are by no means tied down to think the same of Ida the Angle, who may have had predecessors. The little that runs contrary to doctrines more or less received is really a matter for the Scandinavian scholar rather than the English. It touches the history of the Norse language more than that of our own. And in respect to this the leading points are of the simplest. The great characters that at present

distinguish the Norse languages from the English and German are, as we have seen; (1) The Postpositive Article; (2) the Passive Voice; (3) the Catachresis of the *-n*, three in all. Whether these are characters that could be developed between the Angle invasion of England and the date of the earliest specimens of the Norse (say A.D. 550 and 950—there or thereabouts) is the leading question for consideration. Subtract these from the Norse as it is known to us in the earliest compositions; compare the language as we may suppose it to have been without them with the Northumbrian; deduce the latter from that part of Germany which the name *Angle*, or *English*, suggests; bear in mind its geographical relation to Denmark; and, finally, compare both with the Mœsogothic.

The result will be that the language from which we get the Durham Glosses and the Northumbrian of Scotland was, in the sixth and seventh centuries, little more than a variety of the German of the parts between the Weser and the Eyder, which, on the continent, developed itself into what are now the Icelandic, the Swedish, and the Danish.

§ 168. *Retrospect.—External Evidence.*—We may now safely say that if we can get this from the internal evidence of the structure of the two languages themselves, we shall not find much (if anything) in the way of external evidence to oppose to it. It is not as if in the sixth and seventh centuries the area of Denmark and the name *Danish* were what they are now, or even what they were in the ninth century. The only Danes that are mentioned during the fifth century (when the name appears for the first time) are those of Procopius, who seem to have been on the frontier of the Warni (the Warni themselves on the Angle frontier), and the '*Chochilaicus Danus*' of Gregory of Tours. From

Gregory we know only that this great Dane made a descent upon the Netherlands, and was killed. But where he came from no one can say. There is nothing that connects him with what we afterwards know as Denmark. Where the *Danish March* was, or whether there was any at all in the sixth century, we have no means of knowing. If it was the March of the *Marcomanni* of the ninth century, it was south of the Eyder, and close upon the Angle area.

This *Chochilaicus* may or may not have been *Havelok the Dane*. If so, he is enough of an Angle to be connected, by tradition, with England. That he was the *Higelac* of '*Beowulf*' has been generally admitted since the time of Outzen (A.D. 1816), and Higelac is enough of an Angle to be associated with Hengist.

The Danes themselves of the Anglosaxon Chronicle are as little traceable to the soil of Denmark as the Danes of Procopius, and as Chochilaicus. They came according to the notice from *Heretha-land*, a name which itself requires explanation. Those who place it in Denmark only do so because certain Danes are assigned to it.

That this is an insufficient reason is evident, but the bearings of it require a special notice. It is clear that if we invest the Denmark of the times of Ida and his Angles with the dimensions of the Denmark of our own times, the difficulty of conceiving its language as little more than a variety of the Angle increases with the magnitude of the area. The larger the extension of a form of speech the greater is the likelihood of its being a separate substantive language rather than a mere dialect, subdialect, or variety, or *vice versâ*; and if it were certain that when Northumbria was Anglicized by certain Germans from one side of the Elbe, Jutland and

the Danish Isles had already been Danecized by certain Germans from the other side, the doctrine that the difference between the Norse and the English is of later date than the seventh and eighth centuries would require more evidence than has been found for it. But we have no certainty that such is the case. We have no evidence that the Germanization of Jutland and the Islands is a day older than that of Northern England. We fail, however, to realize this because when we hear of Danes we refer them to what we subsequently know as Denmark; the real fact being that it is only in our habit of doing so that the evidence, if so it may be called, of a geographical Denmark anterior to the time of Charlemagne has any existence. The habit of thinking of the early Danes as if, in their character of pirates, they are easily traced to a definite district as the Algerines, is, no doubt, natural; but it is fraught with error when, instead of thinking about Denmark as we do of Algiers, on the strength of our knowledge of it as a country, we argue from our knowledge of it as it was in the time of Charlemagne, or even of Alfred. What has been said about its language applies to its geography. As the language must be held to have become differentiated subsequent to the Angle invasion, the area must be held to have extended itself. The Danes are known on foreign shores long before they are known on their own. That they are, in the first instance, Germans; that they are Germans of the northern known extremity of Germany; that they are Germans of the Angle frontier; that they lay to the north of that frontier; that their history is of the same character as that of the Angles—are fair inferences from the little we know about them. But there is nothing in all this that carries them beyond the Eyder, nothing that carries them into Jutland, nothing which makes them

old occupants of the present kingdom, any more than there is anything which makes the Angles old occupants of Britain. The Danes, who are specially said to have been the first of the denomination in our island, land in a part which is pre-eminently *Non*-Danish. They are recorded in the composition essentially belonging to the area of the *Non*-Danish dialect. The notice is at least a hundred years later than the event. The name after the time of Alfred is sufficiently familiar, but even then there is no notice of the country from which they came; and of their language no notice from first to last.

§ 169. Beda, though he enumerates the languages of Britain, makes no mention of the Danish. This, according to the view of those who hold that the notice of the Anglosaxon Chronicle excludes all Danes anterior to A.D. 787, is accounted for by the fact of there being none in the island. The present writer holds that Beda made no difference between the Danish and the Angle.

Again, the Anglosaxon Chronicle, though it lands its Danes in the Westsaxon parts of Britain, says that the land they made their descent on was *English*. But this only tells us that the name *England*, when the entry was made, was extended from the Northern and Middle districts to the Southern.

More important is the notice by Jornandes of Scandinavia, i.e. Norway and Sweden. It cannot be denied that he gives us Germans in Norway. The names *Finnaithae*, *Raumariciae*, and *Ragnaricii*, are not only the present names *Finheide*, *Romerige*, and *Ringerige*, but are compounds of the German word *heide* = *heath*, and *-ric* = *kingdom*, *domain*. Moreover the king's name was Rodulf, who left his own kingdom to put himself under the protection of Theodoric the king of Goths. The blood of some of these men of German race (the general population was Fin) was the same as that of the Danes of Procopius. Now the most that can be got from the statement is that, a little earlier than the recorded invasion of the Angles under Ida, but not earlier than the earliest inferential invasions of the Saxons, there was a German invasion of Norway nearly simultaneous with one of England; the name of the invaders being '*Danes*' in one case, and *Angles* in the other.

Upon two of these three points, the only ones in which I see the elements of an objection in the way of history, as I do not care to explain

them away, I submit them to the judgment of the reader without comment. The text, however, of Jornandes requires a fuller notice.

After giving several names of less importance, that writer continues: 'Sunt et his exteriores *Ostrogothæ*, *Raumaricii*, *Ragnaricii*. Finni mitissimi, Scandziæ cultoribus omnibus mitiores, necnon et pares eorum Vinoviloth. Suithidi, cogeni (al. cogniti) in hac gente reliquis corporibus eminentiores, *quamvis et Dani ex ipsorum stirpe progressi* [*qui*] *Herulos* propriis sedibus expulerunt. Qui inter omnes Scandziæ nationes nomen sibi ob nimiam proceritatem affectant præcipuum. Sunt quanquam et illorum positura Grannii, Agandziæ, Uuixæ, Ethelrugi, Arochiranni, quibus non ante multos annos Rodulf rex fuit: qui contemto proprio regno ad Theoderici Gothorum regis gremium confugit, et, ut desiderabat, invenit. Hæ itaque gentes Romanis corpore et animo grandiores, infestæ sævitia pugnæ.'—*De Rebus Geticis*, c. 3. (*Zeuss*, p. 502, p. 503.)

§ 170. Rodolf's retreat to the bosom of Theodoric is earlier than the time of Ida in Northumberland; but not much. The contact of the Heruli with the Danes is found in Procopius as well as Jornandes; and Procopius is the better authority. His account is that the Heruli fled to the Warni, and *skirted* (? the Greek is *παρέδραμον*) the nations of the Danes. Jornandes, somewhat differently, makes the Danes expel the Heruli. The conflict between the two texts is of less importance than the place it gives to the Danes. They are on the frontier of the Warni, in Mecklenburg; who are, themselves, on that of the Angle in Altmark. The Angle district is a *March*. The Danish the same. The Angle district abutted on the German Ocean rather than on the Baltic: the Danish on the Baltic rather than the German Ocean. One pointed more especially towards Britain; the other towards the Danish Isles: but, at the neck of the Cimbric Chersonese the two divisions would touch each other; and each might join in the expeditions of its neighbour. On the one side the one name, on the other the other, might predominate. And this seems to have been the case. Where, in the Twelfth Century, we get the early accounts of Denmark,

though much in them is mythic, one point seems real, viz., that the Danish kingdom began not in Holstein, Sleswick, or Jutland, but in the Islands, and extended itself to Skaane, the most Southern part of the Scandinavian Peninsula, at least as early as it did to Jutland. This means that it spread not Northwards, but North-east. *Dan*, the brother of *Angul*, is, of course, a mere Eponymus; but his brother is the Eponymus of England—and that in the eyes of the Danes. That Jutland was not Denmark, and that the kingdom of Dan consisted of the Islands before it embraced Jutland, is the unanimous statement of the earliest Danish logographers.

Again—as to the limitation of the original Denmark to a comparatively small district on the Angle frontier, we have the following evidence in favour of reducing its dimensions. When Holstein is first known in detail, the eastern half is Slavonic and the western is Frisian; in other words, there is no continuous extension of the Danish language in the central Peninsula. There is a Danish March, or boundary; but it was not so called because it was the frontier of a kingdom behind it, but a March which extended its name to a kingdom subsequently established.

Taking this and the dates, we find it difficult to believe that, in the fifth and sixth centuries, the difference between the Angle districts and the Danish was either that of two great national areas, or that of two languages which differed from one another as the Scandinavian class of languages now differ from the German.

§ 171. The exact details of the language we assign to this district are of minor importance, and, if they were not so, they would lie beyond our means of investigation. The name, too, or names, is unknown. The

speech itself may have been absolutely uniform; may have fallen into two dialects; or may have fallen into more than two. For the present inquiry, however, the following conditions are all that is needful:—

(1) That it should be common to the two denominations, *Angle* and *Dane*.

(2) That it should contain the elements out of which two languages as unlike as the Northumbrian and the Old Norse of the Twelfth Century (the time when they can, for the first time, be compared) could be developed, when separated from one another by the German Ocean, and with (say) five centuries allowed for the changes on each side to be effected.

(3) That, though more akin to the Angle than to the Westsaxon, it should be intelligible to both the Westsaxons and the Mercians. This is because, at no time in English history, is the Danish treated as a separate language, any more than, in spite of certain differences of dialect, the Westsaxon and Angle are so treated.

§ 172. *Corollary*.—From this last condition the corollary in respect to the dialects and sub-dialects of the German both of England and the Continent is that, though the differences between them were appreciable, they lay within a small compass; for when forms of speech like those of the northern and southern frontiers of Germany are found to be mutually intelligible, and (as such) little more than dialects of a single language, the presumption is that the intermediate dialects are the same. It need not be so; but such is the presumption. This applies to the districts on the western half of Germany rather than to those of the south-east, of which, in the way of language, less is known.

CHAPTER XIV.

STAGES OF THE ENGLISH LANGUAGE.—OF LESS IMPORTANCE THAN FORMERLY.—THE DIVISIONS.—THE NAMES OF THEM—ANGLOSAXON, OLD ENGLISH, ETC.

§ 173. It is usual to divide the English language into what is called its several *stages*; and the word is a convenient one. The English of Henry VIII.'s time is older, or earlier, than that of the present day—not only in date, but in structure. And, in like manner, the English of the reign of King John is newer, more modern, or later, than that of the time of Alfred; and here we have, as we expect, a similar antiquity of structure. We have not only words which are now obsolete, but inflections which have now disappeared.

It is by these internal and structural characters rather than by the mere number of years that the age of a language must be measured; and it is a great gain if we can divide its history into clear and definite stages of growth or development. However, we cannot, from the very nature of the process of either growth or decay, expect that any very definite lines of demarcation can be drawn; though we know what terms are likely to present themselves. There will be an Older English, and a Newer, or Modern, English; perhaps a Middle, an Intermediate, or a Transitional English—perhaps much more of the same kind. But, whatever may be the name, the relations of the divisions to one another will be the same.

§ 174. The classification, and nomenclature, which satisfied the scholars of the last generation, are as follows:—

(1) The Period; extending from the first introduction of our language into Britain to the Battle of

Hastings. Practically, this begins with the times of Beda, A.D. 725 (*ca.*)

(2) From the Norman Conquest to the Middle of the Thirteenth Century—A.D. 1258. This is a very artificial division. However, a Proclamation to the people of Huntingdon of Henry III., for this year, has the credit of being the first example of what may be called the *English* to which the present language belongs rather than the English of the *Anglosaxon* period. This division is, we repeat, wholly artificial; but as it is generally known to be so, it has been allowed to keep its place; though with some limitations on its strict import.

(3) From the Middle of the Thirteenth Century to the time of Chaucer; which means the latter part of the reign of Henry III., that of Edward I., Edward II., and (partly) that of Edward III. This, again, is mainly determined by the importance of the name of Chaucer. Still it is, to a great extent, natural.

(4) From Chaucer to Sir Thomas More. With Thomas More the present literature of England is, somewhat loosely, said to begin. Nevertheless, the name is sufficiently conspicuous to make the division convenient.

(5) From the time of Henry III. to the present.

§ 175. Such are the *dimensions* of the five stages of the English language as generally understood. The *names* of them are as follows:—(1) *Anglo*saxon, (2) *Semi*saxon, (3) *Old* English, (4) *Middle* English, (5) *Newer*, *Recent*, or *Modern* English.

Partly on the strength of the divisions themselves, and partly on account of the names, there is, at present, a good deal of criticism afloat, which is by no means favourable to the preceding nomenclature.

§ 176. In respect to the names the chief objections

lie against the first two—the compounds of the word *Saxon*. The history of the English language is continuous; and as the word *Saxon* seems to indicate a different language, rather than the same language in a different stage, it is charged with disguising the continuity. Perhaps with some persons it may do so. But then the substitute for it does something, perhaps, as bad. Old *English*, for that is the proposed name, disguises the continuity between the *Old* Saxon of the Continent and the insular Saxon of what is now England, but what was originally Britain.

§ 177. Those who object to '*Anglosaxon*' object also to '*Semisaxon;*' as is natural. It is not likely, however, that the question of names will be determined on any *a priori* notions of propriety. The name that turns out to be the most convenient will be the one which eventually prevails, and of this common-sense test those who make the most use of it in their investigations are the best judges. A name that is good in one department of learning may be exceptionable in another. '*Old English*' may be a good term for the historian, though an inconvenient one in philology. Of this the historian and the philologue are the best judges, and each, as a workman in a different department, has a right to name his tools. This is as much as need be said upon a point which, just at present, is invested with more importance than it deserves.

§ 178. One of the reasons for the present objections to older classification and its corresponding nomenclature is the importance which within the last thirty years has been attached to the study of our *Dialects*; and when it comes to be generally recognized that each of the leading ones is represented by a corresponding literature, limited to its own proper period, there is so

little continuity in their history that the impropriety of massing them together and treating them as one and indivisible is manifest.

Another reason is the extent to which the history of the Middle English has been cultivated. The more we know of it the more we see how one period graduates into another, and how difficult it is to draw definite lines of demarcation.

Nevertheless, there is something akin to the stages of a language in general, or certain epochs at which the language in mass of the whole island was, or might be, affected.

Such a one is the time from the reign of Diocletian, at the end of the third century, to the middle of the fifth, when we know that some Germans of some sort or other had set foot in our island.

Such a one is the time from the middle of the fifth century to the beginning of the seventh, when the history of our language was a blank. But we know that it was to a great extent German.

Such a one was the time from A.D. 600 to the death of Beda; for which we have a few lines in English, and these we know belong to the *northern* rather than to the *southern* form of speech.

Such a one is the time from the death of Beda to that of Alfred, where we know that the northern literature is declining. Under Alfred and his successors the classical *Westsaxon* literature was formed. But a fresh influence was introduced by the Norman Conquest.

From the Norman Conquest to the death of Richard II. there is a period out of which many subordinate stages may be made. There are the reigns of the two Williams, Stephen, Henry II., Richard, and John, in which the Westsaxon still is the predomina-

ting dialect; but there is very little of it. Then, under Henry III., there are compositions other than Westsaxon. Those that are Northumbrian are representatives of an old, though diminished literature, in a new shape after a long arrest. Hence we have the Northumbrian form of speech re-appearing, but with no continuity in its history.

There are, also, Midland dialects, which are represented in this century, but they have no anterior history.

Meanwhile the Westsaxon declines.

For this period there is no continuity for any one of the forms of speech of which the English language consists; nor can we expect one of the language in general.

§ 179. As early as 1852 a writer (Professor Stephens of Copenhagen) in the 'Gentleman's Magazine' for April and May proposed the following change: viz. that—

1. From A.D. 550 to 1150 the Language should be called *Old* English.
2. From A.D. 1150 to 1350 the Language should be called *Early* English.
3. From A.D. 1350 to 1550 the Language should be called *Middle* English.

§ 180. Of this arrangement, with its corresponding system of terms, it is only certain that it is now on its trial; also that from the time of its first introduction to the present it has had good authorities in its favour. Nor can it be denied that to a looker-on it has much to recommend it. It is invested with a certain patriotic or national halo of what we may call *Anglehood*; and it favours, to a certain extent, the notion that if the history of language, or, indeed, of anything else is *continuous*, no term that has the slightest tendency to

disguise that great fact of continuity should be tolerated. I have no means of ascertaining how far the word *Anglosaxon* does this; but I can easily imagine that many a person who has heard of it as the name of one language, and of *English* as that of another, may get exaggerated views as to the nature of their difference. But unless he know that there is such a thing as a language with certain stages, periods, or consecutive divisions in its history, the words *Old*, *Middle*, and *New*, as qualifying additions to the word *English* in the newer vocabulary, teach him but little; and when he knows this a change is unimportant. Moreover, whatever may be said against the term *Semi*saxon, the word *Anglo*saxon is anything but a new one.

As for the continuity which it is supposed to conceal, it is one of a very partial, or sectional, character; for it extends no farther than the Angle conquest of Britain. The continuity of the Old *English* of England with the Old *Saxon* of Germany is as real as that of the English of Alfred's time with that of the Conqueror, and as well worth being made unmistakeable. But, in the opinion of the present writer, the extent to which either is misunderstood is over-rated. However, as has been already stated, one word may be the best for the historian, the other for the philologue; and each is the judge in his own department.

Meanwhile it is well to know that such evil as the use of the compound '*Anglosaxon*' is supposed to have done, is not involved in the term itself, and that the charge against it is not so much that it is a bad word in itself, but that *English* is a better.

§ 181. Still it is a word that needs explanation; for it is *not* a new one, and it *is* one which has several senses.

(1.) The sense in which it is not only unexception-

able, but almost necessary, is that with which we find it in the Lombard historian of the ninth century—Paulus Diaconus. He is not the author who gives us the earliest instance of its use; but the import he attaches to it is the most definite. With him it means the *English of Britain*, or the Island, as opposed to the *English of Germany*, or the mother-country of the Continent. For a Continental writer such a compound was excellent.

(2) With Beda, an earlier writer, it has the same want of precision as it has now. Few who use it at the present time are able to say at once whether they mean by it *Angle* and *Saxon*, or *Angle* or *Saxon*. With the exact sense of Paulus Diaconus, Beda would have no great occasion to use it; for with him, as an Anglosaxon, there would, in general, be nothing exceptional in the term. Whether it meant *Angle* rather than *Saxon*, or *Saxon* rather than *Angle*, it would, as a matter of course, be *English*. Beda used all three terms—*Angle*, *Saxon*, and *Anglosaxon*. He also uses *Old Saxon*=*Antiqui Saxones* translated *Eald-seaxan*.

§ 182. In neither of these senses can the compound be abandoned.

As opposed to the *Old Saxon* of the Continent, the *Anglosaxon* is the Anglosaxon of Paulus Diaconus.

This is the compound in its most precise and unexceptionable form. But it is wanted with a second sense. Though there was a unity between the *Angles*, *Saxons*, or *Anglosaxons* of Britain, there was also a difference, and not an unimportant one. At times we can analyse this, and show what was Angle and what was Saxon. But, at times, the separation is either beyond our means of analysis, or not requiring it. In this case, *Anglosaxon*, meaning neither *Angle* or

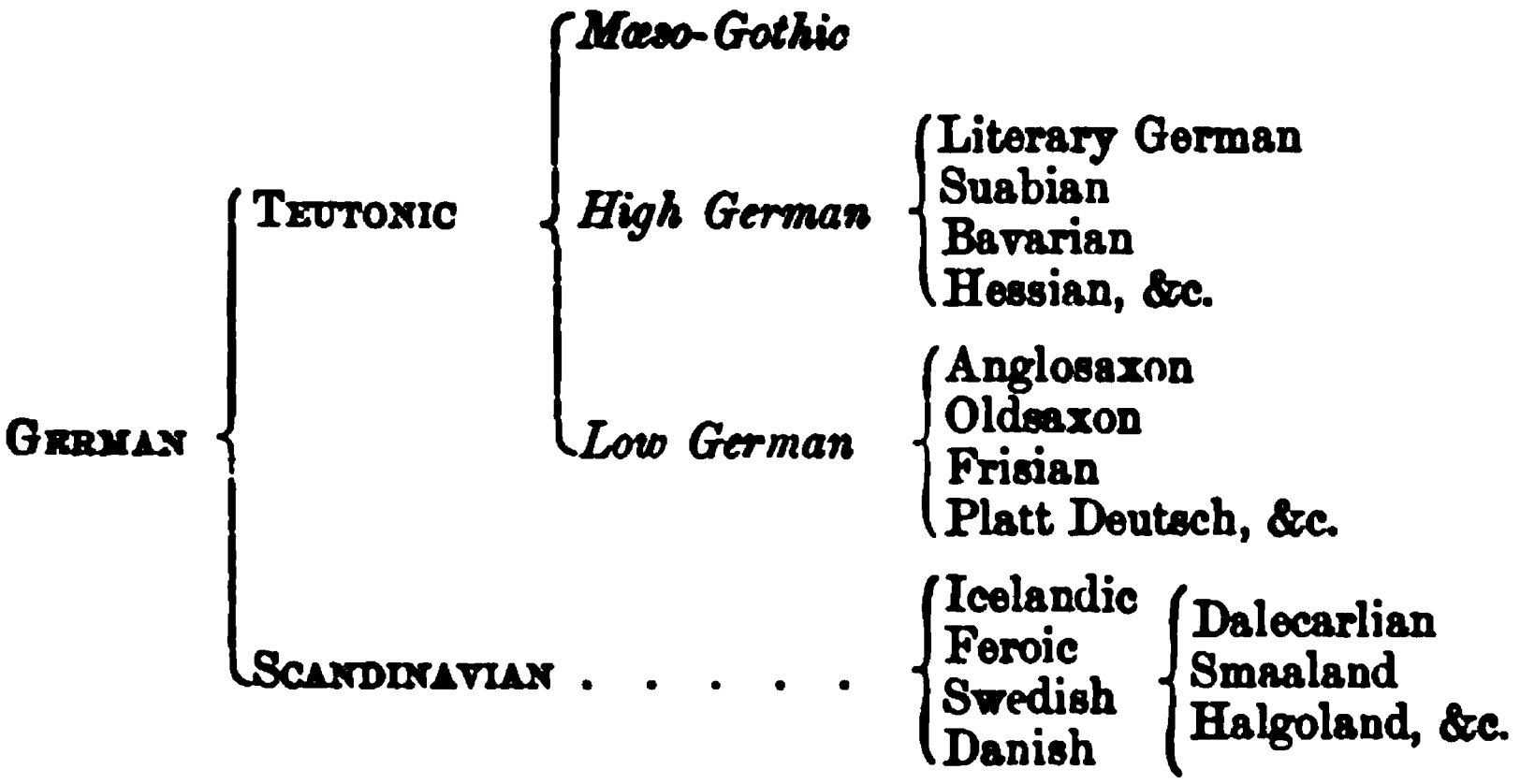
Saxon in particular, but both in general, is, to say the least, a convenient term. In the matter, however, of language or dialect, *Westsaxon* has become a recognized term.

But it is only a geographical one; and as such applies to a particular dialect of our language rather than to the stages of the language in general. For the period anterior to the Norman I have found *Anglosaxon* the most convenient name.

CHAPTER XV.

CLASSIFICATION.—PLACE OF THE ENGLISH AS A MEMBER OF THE GERMAN FAMILY.—PLACE OF THE GERMAN FAMILY AS A MEMBER OF THE INDO-GERMANIC, INDO-EUROPEAN, OR ARYAN CLASS.

§ 183. It is conspicuously clear from what has preceded that just as the Westsaxon, the Northumbrian, and the Mercian are divisions of the English, so is the English a division of some larger group; a group which some call *Gothic*, some *German*. There is no doubt as to its contents. The languages or Dialects which are here stated to belong to it are universally admitted to do so. Upon their relations, however, to each other, or the divisions and subdivisions which they form within the class at large, there is no unanimity of opinion. The Table of Affinities which satisfied the generation of Grimm and Rask was as follows:—



The English Language, p. 213.

Here the Mœsogothic stands by itself.

The classification of the last work of importance and authority, Dr. Morris's '*Historical Outlines of English Accidence*,' runs thus :—

The Teutonic languages may be arranged in three groups as subdivisions—

(1) The Low German. (2) The Scandinavian. (3) The High German.

I. To the Low German belong the following languages—

(1) Gothic, &c.
(2) Frisian, &c.
(3) Dutch, &c.
(4) Flemish, &c.
(5) Old Saxon, &c.
(6) English. (*a*) Old English; (*b*) Modern English; (*c*) Provincial English; (*d*) Lowland Scotch.

II. To the Scandinavian division belong the following languages: (1) Icelandic; (2) Norwegian; (3) Swedish; (4) Danish.

III. To the High German division belongs Modern German, the literary dialect of Germany, properly the speech of the south-east of Germany, Bavaria, Austria, and some adjacent districts.

It is divided into three stages—

(*a*) Old High German, comprising a number of dialects (the Thuringian, Franconian, Swabian, Alsacian, Swiss, and Bavarian), spoken in Upper or South Germany, from the beginning of the eighth to the middle of the eleventh century.

(*b*) Middle High German, spoken in Upper Germany from the

beginning of the twelfth to the end of the fifteenth century.

(*c*) Modern High German, from the end of the fifteenth century to the present time.

Luther ennobled the dialect he used in his beautiful translation of the Bible, and made the High German the literary language of all German-speaking people. The Low German dialects of the Continent are yielding to its influence, and, in course of time, will be wholly displaced by it.

10. If we compare English and Modern German we find them very clearly distinguished from each other by regular phonetic changes: thus a *d* in English corresponds to a *t* in German, as *dance* and *tanz*; *day* and *tag*; *deep* and *tief*; *drink* and *trinken*. A *t* in English agrees with an *s* or *z* in German, as is shown by *foot* and *fuss*; *tin* and *zinn*; *to* and *zu*; *two* and *zwei*; *water* and *wasser*. A German *d* is equivalent to our *th*, as *die* and *the*; *dein* and *thine*; *bad* and *bath*, &c.

Not only English, but all the remaining members of the Low German family, as well as the Scandinavian dialects, are thus distinguished from High German.—Pp. 4–6, 1872.

Here the Mœsogothic is made *Low* German; thereby isolating the High German, and making it exceptional to the general character of the Family. The principle upon which this is done is explained in the last four sentences. It is founded on the letter-changes indicated, and, to some extent, illustrated, in §§ 124, 125, viz., the change of the Sonant Mutes to the Surd. That it is not general has been shown. Still it is a change of a regular and systematic character, and as such must be taken as we find it. But only so far as it goes; that is, so far as there are no signs of affinity elsewhere.

That there actually are such that connect the Mœsogothic with the *High* German is beyond doubt; so that the result is the paradox or see-saw, that though the changes under notice may associate a given form of speech with the Low German dialects, it may not separate them from the High ones; and this is only another way of saying that between the value of *High* and *Low* as divisions, and the value of the change of *Sonant* to *Surd* as a criterion, the value of the characteristic which makes a cross-division of the kind before us is

questionable. In fact, the change under consideration is a *single character*, and single characters are proverbially suspicious. To be of any value they must come under one of two conditions. They must either be of such importance of themselves as to outweigh a mass of minor differences, and no one has shown that the change from Sonant to Surd does this, or they must, so to say, carry with them, imply, or represent other differences with which they are connected in the way of cause and effect, or as parts of a systematic series of changes, in which case they are not single characters.

The difference between the change from Surd to Sonant was not a matter of such importance in the eyes of the older philologues as it is with us. With us it is important because in the particular case of the High and Low German forms of speech it admirably exemplifies what is called Grimm's Law. But it does not follow that because it did this, it should be a good measure of the nearness or distantness of the relationship between one language and another. The change may and does exist between closely allied forms of speech. But it drew attention to a change which the older scholars had either overlooked or undervalued.

When *High* and *Low*, however, became precise, technical, important, and generally current terms, the Low German character of the Mœsogothic Phonesis commanded attention; and more than thirty years ago Kemble drew attention to it. Still it was kept separate in the systems of classification. At present it is not only classed as *Low* German, but specially, sometimes ostentatiously, separated from the *High*.

The real question in all this is the merit of the terms *High* and *Low* as names of classes, and the value of the change from *Surd* to *Sonant* as a test.

As for the Mœsogothic, so far as its Phonesis goes,

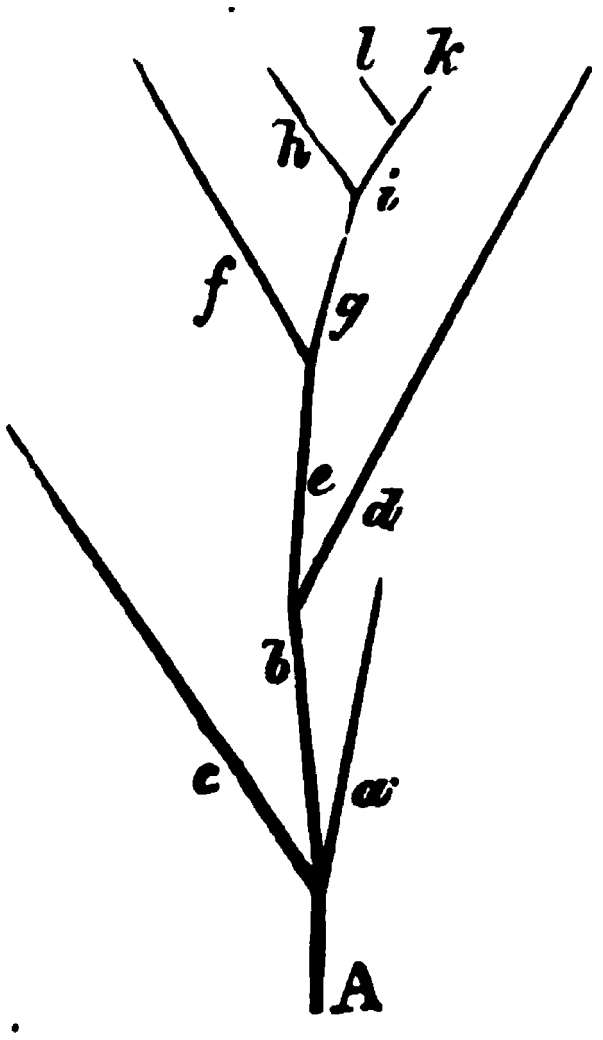
it is, *quoad hoc*, Low German. It may be so in other matters; but until it is not only shown to be so, but shown to be so in more points, or more important ones than those wherein it agrees with the High German, the unattached condition in which the older scholars left it should be upheld; and the proof that the Mœsogothic and High German are in different and distant divisions proves too much.

§ 184. But the tabular arrangement is not the only one. In the only other English grammar of importance, that of Mr. March, we have a Genealogical Tree. After mentioning the Anglosaxon and the Danish the author writes:—

'The other languages sprung from the languages of Low German tribes are Friesic, Old Saxon, and, later, Dutch (and Flemish), and Platt Deutsch . . . These Low German languages are akin to the High German on one side, and to Scandinavian on the other. These with the Mœsogothic constitute the Teutonic class of languages.'

This leaves the Mœsogothic by itself.

'The following stem shows the manner in which the Teutonic languages branch after separating from the Teutonic. The Gothic (Mœsogothic) died without issue. The Gothic (Mœsogothic) is nearer akin to it than the High German is. The branches of the Scandinavian (Swedish, Danish, and Norwegian) are not represented.



A Teutonic. Theoretic
a Gothic. 4th Century
b Germanic. Theoretic
c Scandinavian. 13th Century
d High German. 8th Century
e Low German. Theoretic
f Frisian. 14th Century
g Saxon. Theoretic
h Anglosaxon. 8th Century
i Old Saxon. 9th Century
k Platt Deutsch. 14th Century
l Dutch. 13th Century.'

A Comparative Grammar of the Anglosaxon Language. 1871.

Here the Mœsogothic, though not classed as either *High* or *Low*, is said to be more '*like*' the latter than the former. But it branches off from the main stem at a nearer point than the Old Saxon does; while the continuation of the stem, though marked as '*Low* German,' is also marked as *Theoretic*.

This shows that an arrangement which classes languages, at a late period of their growth, may conflict with one that shows them in their earlier relations to a common stock. Both are incomplete. Provided, however, that we know this, and take each system for what it is intended, and for no more than it is worth, the evils are not very serious; for one checks the other, and classifications of such an absolute nature as to allow each of their characteristics to be driven to its extreme results are rarely attainable. It is one thing to make the Mœsogothic *Low* in respect to its Phonesis, another to make it, when its other characteristics are brought in on the other side, more Westsaxon than High German.

§ 185. *The Indo-Germanic, &c., Class of Language.*—But, as the English was only a single member in the German family, so was the German itself but a single member of a higher group, viz., Indo-Germanic, Indo-European, or Aryan. In a systematic work on Philology it would be necessary to discuss the relative merits of these three names; and to ascertain the dimensions of the class; but this is not necessary here. Such members of it as will be used for the illustration of the details of English Philology—these and these only—will be here mentioned.

I. Nearest in geography, but not so much used as the others in illustration, is the Slavonic. This contains:—

a. The Polish, with outlying fragments in other

parts of Germany dating from a time when Slavonia extended to and beyond the Elbe. These are:—

b. The Linonian of Luneburgh, in which the original Slavonic was preached during the last century. Known only by a Paternoster.

c. The Kassubic; still spoken by a fragmentary population in Pomerania.

d. The Sorabian, a remnant of the Slavonian of Lusatia and Brandenburg.

e. The Bohemian, called Czekh (Tshekh) in Bohemia; Moravian in Moravia; and Slovack in Upper Hungary.

f. The Russian.

g. The Bulgarian.

h. The Servian: where this ends it is difficult to say. It is well separated from the Bulgarian in the East; but where it ceases in the direction of Croatia, Carniola, and Dalmatia, is indefinite.

II. The Lithuanic; comprising the Lithuanic of Lithuania, and parts of East Prussia; the Old Prussian; the Lett, or Lettish, of Courland, Livonia, and Estonia.

III. The Latin; with its old dialects Umbrian and Oscan, and its modern derivatives, the Italian, the Spanish and Portuguese; the French, both Northern and Southern (or Provençal); the Romain of the Danubian Principalities; Bukhovinia; part of Transylvania; and Bessarabia; and, lastly, the Romance of the Swiss Grisons (Graubünten).

IV. The Greek, Ancient and Modern.

V. The Sanskrit, with its congeners and derivatives, whatever they may be; for upon this point there is no complete agreement of opinion.

That there are other languages assigned to the class under notice has been already indicated; more especially

the Celtic and the Albanian. In a work upon Comparative Philology it would be necessary to go into this question; but, in the present, the main reason for saying about them the little that has been said is the fact that they are continually referred to as languages illustrative of the structure of our own. That the Celtic, Albanian, and others may do the same is true; but they don't do it to the same extent. Hence they may be Indo-Germanic, Indo-European, or Aryan, but they are not so in respect to their application in English Philology.

§ 186. *Synthesis and Analysis.*—The general character of our dialects in respect to their change of structure from Synthetic to Analytic is a point of more importance. One and all, they are more Synthetic in their older stages than in the newer ones. There is always change of some kind, though it goes on in the different languages at different rates; but whether the changes be quick and frequent, or few and far between, the general direction is the same throughout, viz., from Synthesis to Analysis, and not *vice versâ*.

PART II.

PHONESIS.

CHAPTER I.

SPEAKING AND SPELLING.—NUMBER, NATURE, AND CLASSIFICATION OF THE ELEMENTARY SOUNDS.—VOWELS—LIQUIDS — SEMIVOWELS — MUTES — *NG* — *H* — DIPHTHONGS.

§ 187. In most languages there is a difference between the actual pronunciation of words in *speaking* and the representation of them, by written signs or letters, in *spelling*; and in English this difference is inordinately great.

Hence, when we investigate the nature of the elementary articulate sounds of our language, the eye misleads the ear. Thus—

(*a*) The sounds of the *Ph*, as in *Philip*, and the *f* as in *fillip*, differ to the *eye*; while, to the ear they are the same. Here, then, a real likeness is concealed, and an artificial difference suggested.

(*b*) The sound of the *th*, as in *thin*, differs from that of the *th* in *thine*. Yet to the eye the two sounds are alike. Here a fictitious likeness is suggested, and a real difference is concealed.

Besides this, the Names of the Letters as we find them in the Alphabet, for the most part, mislead us; the only exceptions being *Bee* and *Pee*, *Dee* and *Tee*.

These, though they fail to give us the exact relations of *b* and *p*, or *d* and *t*, as sounds, do not altogether conceal it, as names like *ka* and *gee*, *eff* and *vee* do. If we wish, however, to thoroughly understand the matter, we must trust nothing to the *names* of the *letters*, but everything to the *sounds* themselves, and to nothing else. This means that even from names so simple as *Bee*, *Pee*, *Dee*, or *Tee*, we must cut off the vowel, and accustom ourselves to pronounce the simple uncombined sounds of the consonant. We must do this in spite of their consonantal character, and in spite of the statement that a consonant cannot be sounded without a vowel to support it. Without a vowel consonants will not readily combine into syllables; but, without a vowel they can be pronounced separately; and so every one who wishes to make a study of the mechanism of speech must bring himself to pronounce them. It is easy to see that *p* and *b* are allied sounds; easy, too, that *t* and *d* are allied; and not difficult to see that *t* is to *p* as *b* to *d*, and *vice versâ*. *K* and *b* when similarly examined are in the same condition. This is a point upon which any one who chooses to convince himself may do so; for the machinery is not only always at hand, but every ordinary Englishman has the full command of it. When, however, we take to the *names*, we find that though words like *pee* or *bee* may not do much towards concealing an affinity, words like *kay* and *gee* may do it most effectively.

§ 188. In counting the *number* of our elementary sounds it is necessary to have clear views as to the principle upon which we treat such varieties as the *a* in f*a*ther, f*a*te, f*a*t, &c. Are they to be counted as three distinct elements or as so many modifications of a single sound; in other words, are there in English three *a*'s, or one *a* with three powers?

It is found convenient to count them as *three separate* sounds.

If so, the number of the elementary Articulate Sounds, of the literary, standard, or classical English, amounts to *thirty-four*; and if we add to these the Diphthongs and the sounds of *ch* and *j*, to *forty*.

Simple Sounds.

§ 189. *The Vowels.*—1–12. These are the vowels in *father, fate, fat; bed, feet, tin; cool, fall; bawl, note, not; but.* Whoever isolates these, pronounces them slowly, and pays attention to the condition of his tongue, teeth, and cheeks, during the utterance of them, will find that the passage of air from the lungs to the outer atmosphere is permanently free or open, there being no point where either the tongue touches the palate, or where the lips close on one another. They are farthest apart in the *a* in *father*; and they are nearest to one another in the *oo* in *cool*; but the column of air which forms them, though narrowed, is never arrested, the sound being capable of prolongation, or *Continuous.*

The sounds thus formed constitute the class of *Vowels*—twelve in number.

§ 190. *The Liquids.*—13–16. The sounds of *l, m, n,* and *r*, as in *low, mow, no, row.*

Here the tongue and lips play a part. The tongue is either applied to the palate, or vibrates upon it, or else the lips are closed. In either case, however, there is contact between the upper and under parts of the mouth so that the sound is checked, arrested, or diverted. With *m* the lips are closed, and the column of air escapes, not through the mouth, but through the nostrils. The sound of *n* also escapes through the nostrils; but, instead of the passage through the mouth,

being closed by the *lips*, it is closed by the *tongue*, which is pressed against the fore part of the palate. With *r* the tongue vibrates on the palate; and with *l* it touches the palate on one side so as to divert the stream of air to the other. All these sounds, like the Vowels, can be prolonged; or, in other words, are Continuous. They constitute the class of *Liquids*—four in number.

§ 191. *The Semivowels.*—17–18. The sounds of the *y* in *yet*, and *w* in *well*. These are treated as single sounds; though they are more properly Diphthongs, since *yet* is little more than *e-et*; and *well* little more than *oo-el*, the prefixes *e* and *u* being pronounced so quickly as to coalesce with the vowel that follows. It is convenient, however, to treat them as single. They constitute the class of *Semivowels*—two in number.

§ 192. *The Sibilants.*—19–22. The sounds of the *s* in *seal*, and the *z* in *zeal*, the *sh* in *shin*, and the *z* (*zh*) in *azure*. Here the passage of air is diverted by the contact of the tip of the tongue with the palate. All these sounds can be prolonged or continued, like the hissing of a serpent, with which the sound of *s* has been compared. They form the class of *Sibilants*—four in number.

These sounds are the easiest of all the Consonantal ones, to be isolated. In words like *hiss*, *hush*, *buzz*, *whizz*, &c., they constitute the characteristic part of the word, or that element through which the sound in certain words becomes a sort of 'echo to the sense.'

This makes the difference between the sounds of *s* and *z* intelligible. The sound of *z* is that of a *whizz*, or *buzz*, rather than that of a *hiss*.

This last, however, is not the ordinary pitch or tone of the human voice in common conversation, but rather that of a conversation in *whispers*; the pitch of *z*, on the other hand, being that of conversation in general.

As all the sounds hitherto enumerated have been of this latter kind, the sounds of *s* and *sh* introduce a new term, or, rather, a new pair of terms; the distinction upon which they are founded being that between *hiss* and a *buzz*, or ordinary *voice* and *whispers*, or *sharpness* and *flatness*.

Now when *s* and *z* are thus contrasted it is clear that the sound of *sh* stands to that of *s* as that of *zh* (the *z* in *azure*, *glazier*, &c., and the French *j*) does to that of *z*, and *vice versâ*. Hence arises a pair of pairs, or a *quaternion*.

The *Liquids* are, also, four in number; but they neither fall into the divisions that have just been indicated, nor are they so, decidedly, varieties of a single fundamental form. For it is clear that we may if we like call *z* a vocalized *s*, or *s* a *z* reduced to a whisper.

§ 193. The Sibilants, as has been already stated, are Continuous; and, in being this, they agree with *all* the sounds that have preceded them.

The next group, however, will contain sounds other than continuous, viz., a *p*, *b*, *t*, *d*, and *k*.

All these, so to say, *explode*. With everyone of them, either by the closure of the lips, or by the close contact of the tongue with the palate, the passage of the air is completely barred. With the Vowels it has been merely narrowed. With the Liquids and Sibilants it has been only partially closed; for even when with *m* and *n* the closure of the front part of the mouth was complete, the vocalised column of air escaped by way of the nostrils, and the pair of *Nasal* Liquids was the result. The same diversion of the voice takes place with the Sibilants. But with *p*, *b*, *t*, &c., the posterior nares as well as the outlet through the mouth are closed; and the air is pent up, as it were, behind a barrier formed by either the lips or tongue; and as long as this lasts there is no sound at all. When, however, it is removed a sound escapes. But it escapes at once, and after the fashion of an explosion. Such is the case with the sounds of *p*, *b*, *t*, *d*, *k*, *g*, as contrasted with those of *f*, *v*, and *th*, which are as easily prolonged, or made continuous, as those of *s*, *sh*, *z*, *zh*, or even as the Vowels themselves.

§ 194. 23–32.—(*a*) The sounds of *p*, *b*, *f*, and *v*, in *pane*, *bane*, *fane*, and *vane*.—*Four* in number, and called *Labials* from the Latin *labium*=*lip*; the organ most engaged in the formation of them.

(*b*) The sounds of *t*, *d*, *th*, as in *thin*, and *th* (sounded *dh*), as in *thine* (pronounced *dhine*)—*Four* in number and called *Dentals*, from the Latin *dens*=*tooth*, the dental region, or front of the palate, being the part upon which the tongue is more especially pressed in the formation of the valve, behind which the air is first confined, and through which it afterwards escapes.

In each of these two quaternions there are the elements of a double arrangement, i.e.

Explosive		*or*	*Continuous.*	
Surd.	*Sonant.*		*Surd.*	*Sonant.*
p.	*b.*	|	*f.*	*v.*
t.	*d.*	|	*th.*	*dh.*

Surd		*or*	*Sonant.*	
Explosive.	*Continuous.*		*Explosive.*	*Continuous.*
p.	*f.*	|	*b.*	*v.*
t.	*th.*	|	*d.*	*dh.*

The Sibilant series has no *double* arrangement.

(*c*) The sounds of the *k* in *kill* and the *g* in *gun*.—These are called *Palatals*, the arch, or back of the palate being the most characteristic part of it. Still, the Dentals are, in a degree, palatal.

(*a*) In the formation of the Dentals the tongue touches, or approaches the teeth, in the front of the palate, and this it does with its tip.

In the formation of the more special Palatals (*k* and *g*) the tip of the tongue is depressed, the *middle* part of it being curved upwards, so as to touch the *soft* or back palate, rather than the parts about the teeth and gums.

(*b*) The Palatal, or Palatal Mutes, are, here, only *two* in number. This is simple, because the sounds which stand in the relation to *k* and *g*, as *f* and *v*, *th* and *dh*, to *p* and *b*, *t* and *d* are wanting in our language, just as the sounds of *th* and *dh* are wanting in the French and German; and indeed in the majority of languages. Unless we remember this, the true character of the division under notice escapes us.

(*c*) The three groups of Labials, Dentals, and Palatals constitute the higher division of *Mutes*; from which the Liquids and Semivowels have always been separated, and with which it is time to leave off associating the Sibilants.

Of the Sibilants, however, as we have seen, *all* are Continuous. Of the Mutes *one half* only is Continuous, the other half being Explosive.

§ 195. The Semivowels are connected with the Vowels, through *i* (*ee*) and *u*, the Consonants, by *g* and *v*—*i*, *y*, *g*, and *u*, *w*, *v*. However, between *g* and *y* the series is broken in English, because the

Continuants of *k* and *g* are wanting. Still *g* is the nearest congener to *y*.

The Liquids are connected with the Sibilants and Mutes through—*r* to *z* and *s*; *l* to *g* and *k*; *n* to *d* and *t*; *m* to *b* and *p*. So far as the Liquids, like the Vowels, are Sonant, the closest to the Liquids of the several pairs are *z*, *g*, *d*, and *b*—i.e. the Sonant, Sibilant, and the Sonant Mutes.

§ 196. The mechanism of the system of the Mutes is the most complex part of Phonesis; but it is easily learnt. Anyone, in any country, who has a well-formed mouth and an average ear can teach himself —*if he will*. If he will not, no one else can teach him. By so doing he anticipates the operation of the so-called Rules of Euphony which are casually and occasionally inserted, and repeated, in the parts which treat of Etymology. The details themselves are important: but the fact that there is not only a system at all, but one of remarkable symmetry, is more so.

It is, however, those details only which have an especial bearing upon our language that are noticed here. So far as a system is exhibited it is only exhibited as a means of giving unity to the details—on the principle that 'The whole is easier than the part.'

§ 197. (33) *The sound of the letters -ng*, as *in king*, *song*, &c.—This is, by no means, the sound of *ng*, but an indecomposable elementary articulation.

Ng is a *Nasal*. *N* is a Nasal also; but it is a Nasal Liquid. So is *m*.

With *m* the exit of the vocalized air is closed by the lips; with *n* by the extremity of the tongue and the forepart of the palate; with *ng* by the middle part of the tongue and the *velum palate ng*. Hence, *ng* is, in a certain sense, a Liquid; and, in a certain sense, *ng*, *n*, and *m* are Vowels. The passage for all three is through the nostrils, and the closure of the mouth, or the passages within it, is merely subordinate to the diverting of the column of vocalized air towards the nostrils. Within the Nasal cavities its passage is as unbroken as is the passage of the true Vowel through the mouth. The *-en*, *-in*, *-on*, and *-un*, in French, is more of a Vowel than a Consonant; and so is the *ão* in Portuguese.

Ng in English never begins a syllable. We say *-ing* and *-ong*, but not *ngi* and *ngo*; though the latter form is, in some languages, initial as well as final. This shows that sounds are not so much pronounceable or the contrary by themselves, but are pronounceable or unpronounceable according to their relation to other sounds.

§ 198. (34) *The sound of the letter H.*—This is a Breathing, rather than an Articulated Element of Speech. It passes through the mouth simply as Breath; or without being acted upon by any of the organs of Speech. Neither is it Sonant, but Surd. But *p*, *f*, *t*, &c., are Surd also: yet, still, articulations. This is because the tongue and lips act on them; which with *h* are perfectly passive.

§ 199.

Compound Sounds.

These are six in number—

35. The sound of the letters *ou* in *house.*
36. „ „ *ew* „ *new.*
37. „ letter *i* „ *pine.*
38. „ letters *oi* „ *voice.*
39. „ „ *ch* „ *chest* (i.e. *tsh*).
40. „ „ *j* „ *jest* (i.e. *dzh*).

These are, one and all, *etymologically* Diphthongs; the only difference being that the first four are made up of Vowels, the last two out of Consonants. The latter, however, will be called '*Compound Sibilants*,' and the former '*Diphthongs*' as usual.

§ 200. *The Organ of Vocalization.*—This brings us to a point which has apparently been neglected.

All that has hitherto been indicated can be made out by the student himself from the mere observation of the condition of the different parts of the mouth and nostrils, during the formation of the elementary sounds; and though it is not quite so easy to know the relative position of the tongue, lips, and soft palate in ordinary speaking as it is to see the position of the fingers and thumb when we talk 'on our fingers,' it is not much harder. One point of the vocal organization, however, lies beyond, and below, the mouth, viz., the

mechanism by which we form the Sonants as opposed to the Surds.

This is done by the larynx (or Adam's apple), of which all that can be said in a work like the present is that it is an organ provided with elastic membranes, which can be made lax or tense by a system of small muscles by which they can be either tightened, relaxed, or left in a state of quiescence. When they are left quiescent the sound comes out as that of ordinary breath; when they are tightened their vibration gives us Vocal, or Sonant, articulations. Something even of the larynx can be seen by means of the Laryngoscope; but for the generality it is only the parts within the mouth that can be brought under direct observation.

CHAPTER II.

ELEMENTARY SOUNDS CONTINUED—THEIR CHIEF PECULIARITIES—THEIR INFLUENCE IN ETYMOLOGY—THE *A* IN *FATHER*, AND THE *-AR* IN *FARTHER*—BROAD AND SLENDER VOWELS—*R* AFTER A LIQUID—THE COMBINATION OF *SURD* AND *SONANT*—NO TRUE *ASPIRATES* OR DOUBLED CONSONANTS IN ENGLISH—UNSTABLE COMBINATIONS—ASSIBILATION—THE GENERATION OF THE COMPOUND SIBILANTS.

§ 201. *The -a in father and the -ar in farther.*—These are generally sounded alike; the process being generally, that the *-ar* is sounded like the *-a*, rather than the *-a* like the *-ar*. When the converse takes place, and when *Maria*, or *idea*, is sounded *Mariar*, or *idear* (a recognised inelegancy), the mispronunciation is either due to early contact with persons who what is called

'*thrill the -r*,' or to some early imperfection of speech which has been to a great extent, but not wholly, surmounted. In the first case they do it unconsciously; in the latter with a slightly misdirected effort. It has left its mark in our language. *Daughter* is found in Old English spelt *dortor*. The words *near* and *hoarse* are thus transformed; for the true roots are *hás*, or *hoase*. Cockney rhymes, like *morning* and *dawning*, are common; and, if the sounds are really identical, may by excused if not defended.

If we consider how prevalent the open sound of the *a* is in other languages, the comparative rarity of it in English may surprise. But it is only the true open *-a* that is rare. The abusive, or catachrestic, form is common. Not to mention the cases like *-a*, and *-aw*, as in *bawl*, how many of us, when beginning German, are perplexed with the difference between *meine* and *meiner!* The single *-e* in English is, as a rule, mute; but in German we have to sound it; and sometimes we do so. But in many cases we sound the two words alike, i.e. *meiner* as *meine*, and not *vice versâ*.

The fact is that, when *r follows* a vowel, most of us never pronounce it at all. We may fancy we do, but we don't. We fancy we do because we find the *-r* appears in the written language.

I do not say that this *softening* or *slurring* of the *-r* is universal. It is certainly general. But it is South British, rather than Northumbrian.

In the way of evidence on this point I give the following *selected* statement from a writer who is not only a North Briton familiar with the language of the South, but one who, as a philologist, well knows what the sound of the *-r* really is, both in its attenuation and its exaggeration.

'R is in Scotch always a consonant, and in all positions trilled sharply with the point of the tongue, and never smoothly *buzzed* or burred, or converted into a mere glide as in English, nor *rolled* with the

whole length of the tongue as in Irish, nor roughly *burred* with the pharynx as in Northumberland, in France and Germany. Even the initial English *r*, in *road*, *rung*, is softer and more gliding than the Scotch, which is used with equal sharpness before or after a vowel, as in *rare*, *roar*, *raythe*r, *roarer*. In the south of England its subsidence after a vowel into a more glide renders it impossible to distinguish, in the utterance of some speakers, between *law*, *lore*; *lord*, *laud*; *gutta*, *gutter*; *Emma*, *hemmer*. Hence, when these words are used with a following vowel, a hiatus is avoided by saying draw-*r*-ing, Sarah-*r*-Anne, Maida-*r*-'ill, idea-*r* of things, law-*r* of England, phrases which even educated men are not ashamed, or not conscious, of uttering. No such liberties are allowable with the Scotch *r*, which is always truly consonantal.'—*Murray: Dialect of the Southern Counties of Scotland*, p. 120.

§ 202. *The Slender vowels e and i as opposed to the Broad ones, a, o, and u.*—The bearing of this difference is twofold; (1) in respect to its influence on the double power of the letters *c* and *g*; and (2) upon its determination of the *Umlaut*.

(*a*) *A small vowel preceded by either C or G.*—*C* before *e* or *i* is sounded as *s*; before *a*, *o*, or *u* as *k*. We know this from our first lessons in spelling, and this alone is sufficient to show the importance of the distinction.

G before *e* or *i* is sounded as *J*. We know this also from the Spelling-book.

We may put this in a more general form and say that when $c=s$, $g=j$.

We must add, however, that though the principle of the change is the same, the details of the result are different. In both cases the Palatal is changed into a Sibilant or Assibilated. But with *C* the Sibilant is Simple; with *G* Compound.

(*b*) *The Umlaut.*—When, in either a Compound or a Derivative word, a syllable containing a slender vowel is either prefixed or appended to one containing a broad one, the broad one may be modified, and may become, if not actually slender, slenderer.

Of this change, in some shape or other, most languages give us examples. There is less of it in English than elsewhere. The words *elder* and *eldest* as the Comparative and Superlative forms of *old*, are examples.

§ 203. *R after a Liquid.*—When any one of the other three Liquids is immediately followed by *-r*, or *vice versâ*, when *-r* is immediately preceded by a Liquid, the combination is *Unstable*. It is, beyond all doubt, pronounceable. But it rarely lasts long without something being interposed, and so that the immediate contact of the two liquids is avoided. This interposed sound varies with the liquid which it follows.

Between *l* and *r* it is *g—pilgrim* from *pelerin*.
„ *m* and *r* „ *b—number* „ *numerus*.
„ *n* and *r* „ *d—kindred* „ *kinred*.

In the word *lamb*, the *b*, which is no part of the original, has thus been introduced. The plural was in *-r*, as in *childer*, from *child*. The termination was dropped, the *l* retained, so that now it looks like a part of the fundamental word.

§ 204. *The combination of 'Surd' and 'Sonant.'*—Two Mutes of different degrees of Sonancy cannot immediately succeed one another in the same syllable; a fact which makes the thorough comprehension of the system of mutes indispensable.

It is not a matter of mere understanding. We may understand that 9 and 8 make 17; or we may know the Multiplication Table by heart; but if sums are to be done quickly, safely, and easily, we must be thoroughly familiar with the working of it. We must remember without an effort that *t* is to *d*, as *p* to *b*, and *k* to *g*, and *f* to *v*, &c.; and we can only do this when we have taught ourselves their relations. When we have done this, the Rules of Euphony are known beforehand; and deductions from them either anticipated or taken as a matter of course.

Moreover, for the English language we must take the English arrangement. The classical groups of *Tenues*, *Mediæ*, and *Aspiratæ*, if they don't perplex us, carry us but half way.

Unless we do this we must pick them up as we find them in their special applications, and, so doing, pick them up laboriously and incompletely. A little practice and a little conversation to ourselves give us the requisite familiarity with them.

This especially touches the formation of our Plural Numbers and Preterit Tenses. Words like *slabs*, *lives*, *pluckd* (*plucked*), *stoppd* (*stopped*), may be *written*, but not *pronounced*. The *sounds* are *slabz*, *līvz*, *pluckt*, *stopt*, &c. The rule, however, is simple. When such conjunctions occur, one accommodates itself to the other, i.e. takes its degree of Sonancy.

That the second adapts itself to the first, rather than the first to the second, or, changing the expression, that it is the first that determines the change, is due, in English, to the practice of the language. There is nothing to preclude the opposite process; and there are instances of it in English. The first *s* in *houses*, &c., is sounded as *z* (*houzez*). This is because the final, or appended Sonant acts upon the Surd of the fundamental word; i.e. acts backwards. In Scotland the form is *housez*.

§ 205. *No true Aspirates in English.*—The Aspirate never follows a consonant in the same syllable: such combinations as *ph*, *th*, and *sh*, and *ch* being mere points of spelling; and, by no means, the sounds of $p+h$, $t+h$, &c.

The only words wherein we find a real sound of *h* preceded by a consonant are those *compounds* whereof the second element *begins* with -h—as *hap-hazard*, *nut-hook*, *ink-horn*.

This limitation is not connected with the structure of language in general. The true sound of a Consonant and an Aspirate is pronounceable; and, in some languages, is common. The English, however, is not one of them; though, from our spelling, it looks as if it were.

§ 206. *No true Doubled Consonants in the same Syllable.* — Identical consonants never follow one another immediately in the same syllable; in other

words, are never *doubled*; such combinations as *mass*, *buzz*, &c., being mere points of spelling. Generally, they show that the vowel which precedes is short. The only words wherein we find a real doubling of the consonant are (as with *h*) certain *compounds*—e.g. *un-natural*, *in-nate*, *soul-less*, *book-case*, &c.

This limitation is not connected with the structure of language in general. Two consecutive identical Consonants are, as we have seen, pronounceable. They are rare, however, in English; though, from our spelling, it looks as if they were common.

A mute is changed into its corresponding Surd or Sonant (as the case may be) of the same organ, i.e. Labial into the correspondent Labial, a Dental into the correspondent Dental, and a Palatal into the correspondent Palatal. Whether the first act upon the second or the second upon the first depends on the habit of the language. In English it is the *last* that is modified, and we say *slabs*, *livez*, *ladz*, *bagz*; though we might (only we do not) say *slaps*, *lifs*, *lats*, *baks*. That there must be an accommodation of some sort is a matter of necessity.

§ 207. *Unstable Combinations.*—The Diphthong *iw* or *ew* is one of the best instances in our language of an *Unstable* combination. We can pronounce it, and we can combine it with other sounds. But, with all this, it rarely keeps its place over the whole of a language. We find it at the beginning of a word in *ewer*; and many pronounce it so. But it is certain that many sound it like *yŏur*. *Hew*, as in 'Sir *Hew* Dalrymple,' is probably sounded according to the spelling; but *Hugh* is often *You*. How many *Humes* are called *Hewm*, and how many *Yume*, is unknown, but the pronunciation is certainly divided. So, likewise, with *ewer* and *your*.

We may now take the question from another point of view; and attend only to the sounds of the vowel *u*. In most words, when long, it is sounded as a diphthong; for whether we pronounce the word *tune* as *tyoon* or as *tewn*, we don't sound it as *toon*. Yet this last is the way in which we spell it when it is a long vowel. As for the short *u*, it is sounded, with few exceptions, such as *full*, *pull*, and others, like the *u* in *but*—an allied, but different, form. The name of the letter itself is *yoo*.

§ 208. *The Slender Vowel, &c.*—So much for the changes of the vowel, or diphthong. In many, perhaps in most, cases the series of further changes begins in a diphthong; or can, at least, be traced to one. Let us suppose that between a consonant and a broad vowel a slender one intervenes, and that instead of *sa*, *so*, or *su*, the word is *sea*, *seo*, or *seu* (or *sea*, *sia*, *sui*). Or let it be *y* alone; giving *sya*, *sya*, *sui*. Or let it be the vowel alone which changes into *y*—the semivowel. The details are of minor

importance. The general character of the change is all that is here indicated. It is a matter of general experience that such combinations as *sya*, &c., are Unstable. Their notorious tendency is to run into the sound of *sh*; in which case the semivowel disappears, and the consonant changes its character. Words, in our own language, like *sugar* and *sure* (*shuggar* and *shure*) teach us this.

§ 209. But what is the tendency when the consonant is *t*-? Words like *nature*, *picture*, and others inform us. Here the sound of *u* has become that of *yoo*, and a semivowel stands between the vowel and the consonant that precedes it. We pronounce them *natshŭr* and *pictshŭr* (sometimes *pikshŭr*). In other words, the influence of the diphthongalised vowel has been the same in kind as that which changed *sia* into *sha*. The vowel element disappears. The consonant changes. But the change is a different one. *S* was a Sibilant (a simple one) already; and it changes into another simple one—one closely allied to it, or, rather, a mere variety of itself. *T* was no Sibilant at all, but a Dental. Yet it becomes a Sibilant. Not, however, a simple but a compound one. In other words, the combination *tya* is, like *sya*, Unstable, and has a tendency towards Assibilation. We can understand this by pronouncing the word rapidly, and seeing how naturally the sound of *sh* introduces itself.

Mutatis mutandis, the same occurs with *dy*, *di*, or *de*, followed by a vowel. It becomes *dzh*, or *j*—i.e. Compound Sibilant, which is to *tsh* as *zh* is to *sh*, and *d* to *t*—*ordure*, *verdure*; and, more exceptionally, *dew* pronounced as *jew*, and *duke* as *juke* (*dzhew* and *dzhook*).

Thirdly,—what is the tendency when *k* precedes a vowel, semivowel, or diphthong of the kind under notice? The comparison of words like *Chester* and *Castra* suggests a similar process. The Latin word *castra* in Anglosaxon is *ceaster*.

But this gives the sound of *ksh*; and no such Compound Sibilant exists in English. We may, however, suppose that, at some time or other in the history of the word *ceaster*, it existed; but, as it was Unstable, it was not long before the *k* became *t*. Nor is there anything gratuitous in this assumption.

Farther than this we cannot see very clearly; i.e. we cannot see why words spelt with a *c* are sounded as if they were spelt with *s* when followed by a small vowel; for all that has just been said touches only the change from *s* to *sh*, and from *t* and *k* to *tsh*. The simple *s*, with no second element to affect it, is in a different predicament. Can we say that small vowels, as such, exert an influence on a Palatal when it precedes them akin to that of the more complex combinations which have just been noticed? We can—we can say so; and, when we say anything at all, *do* say so, and must say so. But it is saying very little. Forms like *sya* and *tya* we can test. We can pronounce them, and see

that, as a matter of fact, the changes just indicated take place. Words like *sa* and *so*, *ka* and *ko*, show no such tendencies.

But that the syllable *ka* may change into *se* (sound for sound) we see in forms like *Bicester*, *Cirencester*, &c., which are as true derivatives from *castra* as *-caster* and *-chester*. The change, however, from *k* to *s* is far more obscure than that from *s* to *sh*, or from *k* to *tsh*, though of the magnitude and extent of it there is no doubt. The Latin is the language in which the question is best investigated; for, in the Latin, by comparing it with the Greek, we can see when *k* was certainly invested with its own proper sound, and, in the Italian, see how it has undergone the same processes, resulting in the same Compound Sibilant *tsh* as it has in English and other tongues.

Lastly.—The presumptions are that when *g* is to *k* as *t* to *d*, &c., and *z* to *g* as *d* to *t*, and *zh* to *z* as *sh* is to *s*, the history of the two Palatals will run parallel. They do this, and they do not.

So far as the Compound Sibilant goes they agree, and *ge* and *gi* come out as *dzhe* and *dzhi* (*j*), where *te* and *ti*, or *ty*, become *tsh* (*ch*). Yet they do not present themselves as *ze* and *zi*, but (on the contrary) as *je* and *ji*, whereas *k* in a similar situation is sounded as *-s*. This is because the words by which the Surd Palatal (*g*) is represented, are, as a class, exotics—of French or Latin rather than of English origin; and the English *dzh* (*j*) is the French *zh* (also spelt *j*) strengthened. But in other languages the parallel is incomplete; *g*, when changed, being changed into *y* rather than assibilated. And this is the rule for the German languages in general; and, in the English itself, where in English words, when *g* is changed at all, it is the sound of *y* which it assumes.

But *ga* and *ka* start even, so to say, on the same career of Instability. There are many who talk of *kyards* (*cards*) and of their *kyind* (*kind*) friends. And as many call a *garden* a *gyarden*, and a *girl* a *gyirl*. Still, the histories of *g* and *k* diverge. Two cases may help to determine the difference. *Z** is a rarer sound in languages than *-s*; and *y* is a sound with which *g* is pre-eminently interchangeable; though *g* becomes *y* oftener than *y* becomes *g*. Be this as it may, the Assibilation of the Palatals—*k* and *g*—is a fact of great generality in language; and almost, if not equally, general is the divergence between the two during the history of the long and complex series of changes which both undergo. Of its special importance in English there is no doubt. The very complications it has introduced in our spelling are sufficient evidence of this.

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* *Z* in English is common sound; but not as a part of the original word: for no English word begins with it. Where it occurs is in the Plural of Substantives, and the Third Person of Verbs, where the last Consonant is a Scnant; as *stags*, *moves*, *drags*, &c., &c. But here it is only a modified *-s*—an *-s* modified by having accommodated itself to the preceding sound.

CHAPTER III.

ACCENT.

§ 210. Accent plays a great part in all languages; and no inconsiderable one in the English.

It may fall on the last syllable of a word; as in *brigáde, preténce, superádd, cavalíer.* Most of these words are of foreign origin.

It may fall on the last but one; as in *ánchor, hásten, fáther, fóxes, bespátter, terrífic.*

Also on the last but two, or the third from the end of the word; as in *régular, fórtify, dífferent, orthógraphy.*

Sometimes it falls on the last syllable but three; as in *ábsolutely, lúminary, inévitable, órthodoxy.*

This is, perhaps, as far as it is ever carried *backwards;* for in treating of Accent we count from the end, rather than the beginning, and talk of *penultimate* and *antepenultimate,* rather than of *first* or *second* syllables.

§ 211. *Place of the Accent in English.*—The syllable on which we expect to find an accent is, of course, the most important. But the test of importance is neither evident nor very regular. The second *-o-* in *orthógraphy* is accented; but it is difficult to say in what respect it is the most important, leading, prominent, or characteristic syllable. In Composition it is the *first* of the elements of the compound which carries the accent: but of this more will be said in the sequel.

For the present it is safe to say that, in words of *English* origin, the *last* syllable is, as a rule, *un*accented; the exceptions being compounds like *mistake, before,* and others where the prefix is a word, or part

of one, which has no accent of its own. More, however, will be said on this point in the chapter on *Composition*.

§ 212. The exceptional character of final syllables with an accent is a part and parcel of the structure of the English language.

In the first instance it abounds with monosyllables: and in the second it forms its Derivatives by *af*fixes rather than by *pre*fixes: having dozens of words, whether compound or derivative, like *néedful*, *sínging*, *spóken*, *mánly*, &c., for one like *amíss* or *mistáke*. All this tends to throw the accent backwards.

§ 213. With the French—and the French element in English is important—the case is different. The French is a language of Latin origin, but from a great number of Latin words it has dropped the last syllable. Hence, words which in Latin ended in *-is*, *-i*, *-em*, &c., as signs of the Genitive, Dative, and Accusative Cases, in words like *nátio*, *rátio*, &c., and ran *natión-is*, *natión-i*, &c., when divested, as they are in French, of their inflection, have their accent, which was originally on the penultimate syllable, on the last.

§ 214. Every superadded syllable, when it is final, has a tendency to throw the accent back; e.g. *mánly*, *mánliness*; *sickness*, *sicknesses*. To adjectives in *-ic* (and indeed to other words) *three* additions may be made —*cómic*, *cómical*, *cómically*; and when we get to such a word as *comicálity*, the accent, which we can no longer throw back, has to be put forward.

§ 215. *Distinctive Accent.*—In each part of the following sentences the same word occurs twice, but with a difference. In the first use of the word the accent is on the first syllable, in the second on the last, the words with the first syllable accented being Nouns; those with the second so affected being Verbs.

1. The *éxports* and *ímports* are considerable. 2. They *impórt* cloth and *expórt* corn.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of seeing him. 2. I *frequént* the theatre.

1. This is the *óbject*. 2. I *objéct* to this.

1. *Pérfumes* are agreeable. 2. The flowers *perfúme* the air.

These Accents may be called distinctive.

PART III.

ETYMOLOGY.

CHAPTER I.

ETYMOLOGY AND SYNTAX.—COMPOSITION AND DERIVATION.

§ 216. *Etymology and Syntax.—Composition and Derivation.*—Etymology and Syntax are the two principal parts of Grammar.

Etymology deals with *single* words, and the various forms they may take; Syntax with *two* words, or more, in Combination.

Combinations, by which two words are combined into one, give *Compounds.* Such a compound is *father-like.* It can be divided into two separate independent words. The result, however, is a single one.

With *fathers* and *likeness*, and a whole host of words beside, this is not the case. Subtract the *-ness* from *likeness* and *no* separate independent word remains; and in the *-s* in *fathers* there is not even an approach to a second word at all. The numerous class of words which *likeness* and *fathers* represent is that of *Derivatives.*

§ 217. *Composition.—Derivation. — Inflection.—Declension.—Conjugation.*—*Composition* takes place when two separate words are joined together so as to form a single word, as—

day-light	dog-star	Englishman
nut-brown	father-like	peacock.

§ 218. *Derivation* takes place when a word is either changed by the addition of some new elementary sound, or by the alteration of one previously existing.

hunt-*er*	drunk-*ard*	*be*-spoke
wood-*en*	spin-*ster*	chick-*en*.

Composition implies the addition of *whole words*; Derivation, the addition of *parts of words*.

Certain Derivatives are called *Inflections*. These present themselves in nouns and verbs only. They are the forms by which we determine Gender, Number, Case, Voice, Mood, Tense, and Person, and will be considered in detail in the sequel.

The Inflection of a noun is called its *Declension*. Nouns are *declined*.

The Inflection of a verb is called its *Conjugation*. Verbs are *conjugated*.

The two classes, however, are not always so easily separated as the preceding examples may lead us to suppose. Indeed, the doctrine that many Derivational elements were once separate words, but that through wear and tear, through time and use, they have lost their independent character, either by having become obsolete, or by loss of their more characteristic parts, is both probable in itself and well supported by facts. Whether it will account for *all* Derivational changes is another question. It applies to syllables of appreciable length more readily than to single letters like the *-s* in *fathers*, or the *-i* in *patri*: and it applies to single letters better than to internal changes like *spoke* from *speak*. Nevertheless, whatever may be the extent to which the doctrine may be driven, the difference between a Derivative form like *fathers* and a Compound like *fatherlike* is manifest. Whether *fathers* was ever

as divisible into two separate words, as *fatherlike*, may be doubtful; but there is no doubt as to what it is at present. It is a *single word modified*; and not a *pair of words* joined together as one. And this is sufficient for the present enquiry.

§ 219. *Compounds that may be mistaken for Derivatives.*—Composition simulates Derivation, when, after the union of two distinctly separate words, one of them either changes its form or becomes obsolete. Thus *manly* looks more like a derivative than a compound. But it is only a shortened form of *manlike*. Again, the *ric* in *bishop-ric* is no longer current as an ordinary term in English. Yet, when it was first attached to the word *bishop*, it was as truly a separate word as *kingdom*, *domain*, or *jurisdiction*, or any other substantive.

When we look to the instances just given, the process of reducing derivation to composition is an easy matter. All that is required is a certain amount of knowledge of the language in its earlier stages. This is wanted for *bishopric*. But in the word *manly* less than this will be enough. We have only to *consider* a little, and its connection with *manlike* strikes us at once. The words *gentlemanly* and *gentlemanlike* are still more to the purpose. With a little knowledge and a little consideration we can do much—so long as the word is a *dis*syllable; for we can separate its component parts, even if we do no more.

So long, then, as a compound has two syllables, out of the second of which we can get a second word, combinations that, in the first instance, look like Derivatives, may, under many circumstances, be put in their proper place.

But *Mono*syllables may also, in respect to their origin, be Compound; and, when this is the case, the

analysis is more perplexing. Words like *not*, *such*, and *which* are not easily picked to pieces. Yet, common words as they are, and monosyllables as they are, they are *compounds*. *Not* is a compound of the negative element *n'*, and *whit* (as in *not a whit*). It is *n' aught*, which is again compounded of a prefix *i-* or *ye*. *Which* is, in Scotch, *whilk;* in German, *welch;* and *such* is, in Scotch, *swilk;* in which the *-l-* represents the *-l-* in *like;* which, as we have seen, has been already reduced to *-ly;* and which thus early has lost its character as an independent and entire word.

Manifest, unequivocal, and self-evident Compounds belong to Syntax; manifest Derivatives to Etymology.

That some, perhaps the most important portion of them, is separated from the rest, under the name of Inflection, has already been stated. For the remainder there is no definite name—which is inconvenient. The Derivatives of the more indefinite divisions will be considered first: but not exhaustively. Those only which form clear and important subdivisions will be noticed. Nor will any great sacrifice be made to systematic arrangement. On the contrary, some of these, in compliance with the ordinary form of our grammars, will be taken along with the inflections, and considered as they refer to the different '*Parts of Speech;*' i.e. under the heads of Noun, Pronoun, or Verb, as the case may be. What the names of these parts of speech mean is assumed to be known; and such refinements upon the definitions of them as are held to be necessary, will be found under '*Syntax.*' For '*Etymology*' they can be taken as we find them in the ordinary grammars.

§ 220. The division of Derivatives with which it is best to begin is that in which a word belonging to one part of speech, by a change of form (generally, though not always, an *addition* of some kind)

becomes connected with another; i.e. becomes an Adverb or a Substantive instead of an Adjective, or a Verb instead of a Noun.

Instances of the first kind are *wisely*, *bravely*, *slowly*, from *wise*, *brave*, and *slow*.

This, *historically*, is a case of Composition; but, practically, it is one of Derivation.

Instances of the second kind are *wooden*, *truthful*, *sheepish*, &c.

Instances of the third kind are *to grease*, *to use*, and some others; where the sense is that of a Verb, and the *s* is sounded as *z*. In *grease* and *use*, the Substantives, it is sounded as it is spelt, or rather as if it were spelt *greace*, *uce*. Here the change from Surd to the Sonant changes the word from a Substantive to a Verb. In *raise* from *rise*, and *fell* from *fall*, &c., the *Vowel* is changed.

This is an instance where the transforming element consists of an internal change rather than of an addition *aliunde*.

A still better example of this internal change is found in words like *súṛvey*, *éxport*, &c., which are Substantives, as compared with *survéy* and *expórt*, which are Verbs. Here, nothing is changed but the accent.

But these are only selected instances from many of the same kind.

§ 221. *Hybridism.*—In *lambkin* and *lancet*, the final syllables (*-kin* and *-et*) have much the same power. They both express the idea of smallness or diminutiveness. These words are but two out of a multitude, the one (*lamb*) being of English, the other (*lance*) of Norman origin. The same is the case with the superadded syllables: *-kin* being English, *-et* Norman. Now, to add an English termination to a Norman word, or *vice versâ*, is to corrupt the language; as may be seen by saying either *lance-kin*, or *lamb-et*.

Such words are *hybrid:* which means *mongrel*.

Words like *penetra-ble* and *penetra-bility* are not only possible, but actual Latin words; viz., *penetrabilis*, *penetrabilitas*. So are *possible*

and *possibility*. So are *legible* and *legibility*. But *readable* and *bearable*, with their opposites, *un-readable* and *un-bearable*, are *hybrid*, and (to say the least) exceptionable.

The terminations *-ize*, *-ist*, and *-ism* are *Greek*, and in words like *ostracize* and *ostracism* they find a fit and proper place. In words of *English* origin they are exceptionable.

Individually (to repeat what has been already stated), I consider that *hybridism* is a *malum per se*. It is often difficult, however, to avoid it. Many scientific terms err in this respect; sometimes exhibiting the heterogeneous juxta-position of *more* than one language. Nor is this, in all cases, an accident. Occasionally it occurs through inadvertency: yet, occasionally, it is defended. In a few cases it is the lesser of two evils. It is least blameworthy in words like the ones just quoted—words ending in *-ize*. It would be difficult to dispense with such words as *moralize*, *civilize*, and some others: however much the former part may be Latin, and however much the latter part may be Greek. Again—to words like *botanic*, where the *-ic* (like the *botan-*) is Greek, we may add the Latin *-al*. As such a word was possible in the Lower Empire, where such words as *πρωτονοτάριος* were common, we may call these (after the fashion of the architects) Byzantine formations. But this is only naming our tools.

§ 222. *Roots and Themes* (*Crude Forms*).—If we take a word like *father*, and by adding *-s*, make it either a Genitive (Possessive) Case Singular, or a Nominative, or Genitive Plural, the sound of *-s*, which we add to it, is an *Inflection*. In this case *father* is what is sometimes called a *theme* (or *basis*), sometimes a *crude form*. It is the stem on which we engraft the Inflections. So far as we know, it is the *original* form; from which *fathers'* is a Derivative, and *fatherlike*, or *fatherly*, a Compound. But this alone will not make it so. When we compare it with mo-*ther* and bro-*ther* (and we may add sis-*ter*), the second syllable looks so like a Derivational element, that the notion that the true fundamental, basic, primitive (or whatever we may call it), word is *fath*, or *fat*, suggests itself. If it be, it is a *Root*; the root being that which remains when every superadded element has been taken away. Roots, however, go back to a period of language which belongs to General, or Comparative, rather than to special Philology. *Vocit-* is the *theme* of the Latin Frequentative Verb, *vocit-o*, *vocit-as*, *vocit-avi*, &c.; but, as *voc-*, the theme of *voc-o*, *voc-as*, *voc-avi*, exists also, we know that *-it-* is no part of the *Root*.

CHAPTER II.

DERIVATION.—FORMATIVE AFFIXES, ETC., OF THE FIRST CLASS.—FORMS IN *-LY*—IN *-NESS* AND *-TH*; ABSTRACT—IN *-ER* AND *-ING*; VERBAL—IN *-EN*; MISCELLANEOUS—CHANGE OF CONSONANT; *BREATH*, *BREATHE*.

§ 223. The first division of the derivational processes contains those by which a word is changed as a Part of Speech, and the form with which it is convenient to begin is the affix *-ly*. Whatever it may have been at one time, it is not now a separate word. So we take it as we find it, and treat it as derivational.

In *manly* it has undergone one change; and in the Scotch *whilk* and *swilk*, and the German *solch*, and *welch*, another; while in the English *which* and *such* (the Frisian *sok*) it has left its mark only so far as it has changed the form of the word in which we know that it once presented itself.

In the first instance, it gives us Adjectives like *manly=manlike*; and here it keeps its original import. A *manly person* is a person *like a man*.

But in words like *wisely*, *bravely*, *hotly*, &c., where it is added to an *Adjective*, it is the sign of an *Adverb*.

§ 224. *The Affixes -ness and -th.*—These convert Adjectives into Substantives; for (to begin with the first) by the addition of *-ness* every Adjective becomes a Substantive; the result being an *Abstract* name for the attribute implied, or suggested, by the Adjective itself. *Red-ness*, *weak-ness*, &c., are the attributes implied or suggested by *red* and *weak*, &c. This is only another way of saying that for every adjective

there is a corresponding Substantive, either actual or possible; and such is the case. Practically, however, there is a limit to their formation. When the Adjective, either by Composition or Derivation, exceeds two syllables, an additional one becomes cumbersome. Nevertheless trisyllabic Abstracts are common, and quadrisyllables not uncommon. Even such a word as *pusillanimousness* must be tolerated if necessary. From the mixed character, however, of the English vocabulary there is no want of substitutes; for the Latin terminations *-ty* and *-bility*, as in *piety* and *penetrability*, along with the French *-ment*, as in *contentment*, give us, if not actual, approximate equivalents.

But these are not all. Besides these there are the forms in *-th*. As *-th* is a single consonant, it creates no new syllable; but attaches itself directly to the main word. Doing so, it generally creates some slight euphonic modifications. Thus—in *strong*, *long*, and *broad*, the vowel changes, giving *strength*, *length*, *breadth* (*brĕdth*). In *height* the *th* is often sounded as *t*. In *depth* the *p* has a tendency to become *f*. Compare *τυφθεὶς* for *τυπθείς*.

The Abstract names thus formed are limited in number, and constitute a peculiar class. When we talk of the *longness* or *shortness* of anything, we imply that the object to which the terms apply is either *long* or *short*. But with forms in *-th* we may talk of the *length of a very short walk*, the *height of a very low wall*, or the *depth of a very shallow stream*; in which cases we merely mean that the *walk*, the *wall*, and the *water* have a certain amount of extension in a certain direction. Whether it be much or little is another matter. We mention it generally, and the conception we connect with our abstraction is not so much that of any particular kind of dimension, but of the dimension

itself. If we suggest that the quality under notice is either below or above this indefinite kind of average, we have recourse to the affix *-ness*, and say *short-ness*, *low-ness*, and *shallow-ness* in the one case, *long-ness*, *high-ness*, or *deep-ness* in the other.

§ 225. *The Affixes -er and -ing.*—Every verb can be converted into a Substantive by the addition of either *-er* or *-ing* ; the result being, in the first case, a name for the *agent*, in the second a name for the *action* implied in, or suggested by, the Verb. *Hunt-er*, the name of any one who *hunts* ; *hunt-ing*, the simple act of any one that *hunts*. This is only another way of saying that every Verbal Substantive (for that is what these forms in *-er* and *-ing* are called) has its corresponding Verb ; and every Verb its *two* corresponding Verbals. This is a repetition of what has been said about the Affix *-ness* ; and it is made in order to say how absolute and extensive the three forms are, and how they multiply the *possible* words in our English ; since, *possibly* and *potentially*, they double the number of our Adjectives, and treble that of our Verbs.

The older form of *-ing* was *-ung*. Out of the Objective Case of this form in *-ung* or *-ing* come the Adverbs in *-ing*—as *darkling*, &c. More on this point will be found as we proceed.

§ 226. *Affixes in -en.*—These are numerous. Two only belong to the present division—

(*a*) The *-en* in *whit-en*, *soft-en*, &c., where the main word is an Adjective ; and the meaning is '*make white* ;' and that in *length-en*, *strength-en*, &c., where the main word is an Abstract Substantive, and the meaning is '*invest with the character of length*, or *strength*'—

(*b*) The *-en* in *wood-en*.—This shows that the Substantives to which the termination applies are the names

of the *material* of which something is made—*golden* = *made of gold.*

§ 227. *Change of Consonant between Noun and Verb.*—In *breath* and *breathe*, *cloth* and *clothe*, the Surd changes to the Sonant, and the Noun becomes a Verb. *Use* and *grease* are of foreign origin. The sound of the Verb, in all three cases, is *brēadhe*, *clōdhe*, *uze*, *greaze.*

CHAPTER III.

DERIVATION CONTINUED.—FORMATIVE AFFIXES, ETC., OF THE SECOND CLASS.—FORMS IN *-KIN*, *-OCK*, *-ING*, *-LING*, ETC.; DIMINUTIVES.—AUGMENTATIVES AND PATRONYMICS—IN *-ER*—IN *-MA* AND *-ST*; DEGREES OF COMPARISON—IN *-TH*; ORDINAL NUMERALS—IN *-IN*, *-STER*, ETC.; GENDER.—COLLECTIVES.—*RISE* AND *RAISE*, ETC.—AFFIXES IN *-ND.* IN *-ED.* IN *-EN.* MISCELLANEOUS AND UNCLASSED FORMATIVES.

§ 228. The second division of the derivational processes contains those by which two words belonging to the same group as Parts of Speech are changed from one section of it to another.

§ 229. The Affixes *-kin*, *-ock*, *-ing*, *-ling*, &c.—*Diminutives.*—The Diminutives are a convenient class to begin with.

Compared with *lamb*, *man*, and *hill*, the words *lambkin*, *manikin*, and *hillock*, convey the idea of smallness or diminution. In *hillock* there is the simple expression of comparative smallness in size. In *doggie* and *lassie* the addition of the *-ie* makes the word not so much a Diminutive as a term of tenderness. The idea of smallness, accompanied, perhaps, with that of

neatness, generally carries with it that of approbation. *Clean* in English, means, in German, *little=kleine.* The feeling of protection, which is extended to small objects, engenders the notion of endearment.* Sometimes, a Diminutive is a term of disparagement; as *lordling* and *hireling.*

Next to knowing that in some Diminutive Nouns there is *something more*, it is useful to know that in others there is something *less*, than the simple notion of smallness. This means that, in many cases, the Diminutive displaces the original word, and takes its power; but without being accompanied by the idea of diminution. Thus *sol*, in Latin=*sun.* But the Slavonic for *sun* is *slunce=little sun*, originally; now simply *sun.* The only word for *star* in Latin is *stella = ster-ula = little star.* The French for *sun* is *sol-eil = sol-illus = little sun.* In Italian *frat-ello* and *sor-ella = brother* and *sister = frater, soror*, without any idea of size. In the Lithuanic, where the Diminutives attain their *maximum*, we may meet such expressions as *the big little sun.*

§ 230. *The Augmentatives.*—The opposite to Diminutive is *Augmentative*, from the Latin *augmentum=increase*; Augmentatives being words by which the notion of excessive size is suggested. They are, by no means, so widely diffused over the domain of language as Diminutives; and where they occur, they are less numerous. The Italian is, probably, the language which has the most of them. In the Italian, however, the Diminutives (as has already been stated) are numerous also: so that there is no reason for believing that the two classes are in any inverse ratio to each other. Like the Diminutives, the Augmentatives

* As *klein* is to *clean* in German and English, so is *petitus* (*sought, desired*) to *petit* (*small*) in Latin and French.

have secondary meanings; and, as a general rule, the idea conveyed by them is anything but complimentary. Many of them are terms of disparagement, though some are quite indifferent.

§ 231. *Patronymics.*—In Anglosaxon the termination *-ing* was as patronymic as *-ιδης* is in Greek. In the Bible-translation the son of Elisha is called *Elising*. In the Anglosaxon Chronicle occur such genealogies as the following:—*Ida wæs Eopping, Eoppa Êsing, Êsa Inging, Inga Angenwiting, Angenwit Alocing, Aloc Beonocing, Beonoc Branding, Brand Bældæging, Bældæg Wódening, Wóden Friðowulfing, Friðowulf Finning, Finn Godwulfing, Godwulf Geating*=Ida was the son of Eoppa, Eoppa of Esa, Esa of Inga, Inga of Angenwit, Angenwit of Aloc, Aloc of Beonoc, Beonoc of Brand, Brand of Bældag, Bæeldag of Woden, Woden of Friðowulf, Friðowulf of Finn, Finn of Godwulf, Godwulf of Geat.—In Greek this would be Ἴδα ἦν Ἐοππείδης, Ἔοππα Ἠσείδης, Ἦσα Ἰγγείδης, Ἴγγα Ἀγγενφιτείδης, &c. In like manner, Edgar *Atheling* means *Edgar* of the *family of the nobles.*

§ 232. *Details.*—Diminutives are commoner in Scotch than in English.

Forms in *-ock.*—*Hillock* in English; *lassock, laddock, wifock*, and others in Scotch. In *laddick, lassick*, in the same language, the *-o-* is changed into *-i-*. In *emmet*=*little ant*, the *k* has become *-t*. So it has in *gobbet*=piece, *mouthful*; which is in Scotch *gappock*; *mammet* from *mammock*; *gimlet* from *gemlick*, from *gaffet*=*fork*. Key, from whom these and other details are taken, adds *cricket, hornet, limpet, locket, mallet, packet, pocket, sippit, smicket* (from *smock*), *tippet, wevet* (Somersetshire for *spider's web*), *ballot, spigot*. Here, however, the origin of the *-t* is uncertain. The local term *fitchet* = *polecat* has a better

claim, inasmuch as there is another form *fitchew*, in which the origin of the *w* out of a *k* is nearly certain. *Brisket* and *maggot* are transpositions from *bristeck* (from *breast*), and the A. S. *maƿu*, where a *k* or *g* precedes (as in *smock*).

Form in -ing.—*lord-ing*, *bird-ing*.

Form in -l.—*nozzle* (*nose*), *speckle* (*speck*), *spittle* (*spit*), *throstle* (*thrush*), *thimble* (*thumb*), *girdle*, *griddle* (*grid-iron*), *kernel* (*corn*), *gristle*, *knuckle*, *stubble*, *sparkle*.

Kantle=*small corner*, from *cant*=*corner*.

Hurdle; in Dutch *horde*; German *hurde*. *Hoarding*, without the *-l*, is used in an allied sense by builders in England.

Form in -ie.—*Scotch*—*wifie*, *daddie*, *lassie*, *lambie*, *boatie*. English—*daddy*, *baby*.

Double Derivatives.—Forms of which the basis is *k*—

K+*ie.*—Scotch—*Lassockie*, *lassickie*, *wifockie*.

K+*in.*—This gives us the termination *-kin*, the commonest of our Diminutives, though by no means general. The following list is from a paper on English Diminutives in the Philological Museum (vol. i. pp. 679–686). *Manikin*, *lambkin*, *pipkin* (=*little pipe*). *Gerk-in* is from the *root of gourd* rather than from *gourd* itself; German, *gurke*; Norse, *gurka*.

Jerkin = *frock*. In Dutch, *jurk*.

Pumpkin.—Dutch, *pomp*. Obsolete in English.

Griskin=Little pig. *Gris* or *grice*. Obsolete.

Bumpkin.—Root *b-m*; Dutch, *boom*=*tree*, *beam*; in German *baum*=*tree*; in English *beam* (generally= the Latin *trabs*, but preserved in horn-*beam*, with the power of *arbor*). The notion of *woodiness*, connected with *stupidity*, or extreme simplicity, is shown in the word *blockhead*.

Firkin=*Little fourth*=Latin *quadrantulus*.

Lastly, we have in *lad-i-k-in*, *man-i-k-in*, the combination *-i+k+n*.

The form with -l+ing.—*Bant-l-ing*, *dar-l-ing*, *chitter-l-ing*, *duck-l-ing*, *first-l-ing*, *fond-l-ing*, *found-l-ing*, *kit-l-ing*, *nest-l-ing*, *star-l-ing* (*stare*), *sap-l-ing*, *seed-l-ing*, *strip-l-ing*, *suck-l-ing*, *wit-l-ing*, *year-l-ing*, and a few others. In *change-l-ing* and *nurse-l-ing*, the root is other than English. In *hire-l-ing*, *lord-l-ing*, and *wit-l-ing* the idea of Diminution is accompanied by that of contempt.

The form in l+ock.—In Professor Key's list I find, from Jamieson, and (as such) Scotch—*hump-l-ock=a small heap*, *knub-l-ock=a little knob*.

The combination let=l+et.—Here the Affix *-l-* is German—common in the Swiss and Bavarian forms of speech—whilst the *-t-* is either English or French, as the case may be. When English, it is *-t* in *emmet*; i.e. a *t=k*; when French, the *-t* in *lancet*. When the latter, it gives us an instance of hybridism. In *gim-let* the affix seems to be English. In *ham-let*, *stream-let*, and *ring-let*, it is, probably, French.

§ 233. *Form in -art.*—These are not so much simple Augmentatives as words conveying the sense of disparagement—*drunkard*, *stinkard*, *laggard*, *coward*, *braggart*.

§ 234. Except in the proper name Edgar Athe*ling* =*Edgar of the noble blood*, the termination *-ing* as a Patronymic is rare. As a termination, however, of a long series of the names of towns and villages in England it has commanded attention as an instrument of historical and ethnological criticism. In—

Barlings	in	Lincolnshire.	Hastings	in	Sussex.
Bealings	—	Suffolk.	Lillings	—	Yorkshire.

of which the full forms, as found in the Anglosaxon

Charters, are in -*as*, it is held by Kemble and others that we have the names of the men and women who occupied certain districts rather than the names of the districts themselves.

Kent	25	Hunts	3
Norfolk	24	Northumberland	3
Sussex	24	Notts	3
Essex	21	Cambridge	2
Suffolk	15	Derby	2
York	13	Dorset	2
Lincoln	7	Gloucester	2
Southampton	6	Oxon	2
Berks	5	Bucks	1
Surrey	5	Devon	1
Beds	4	Salop	1
Norths	4	Leicester	1
Lancashire	4	Somerset	1
Middlesex	4	Warwick	1
Herts	3	Wilts	1

Word for word *Wales* is *Wealhas* = *strangers*, *foreigners*, *aliens*; but it is only one word out of many; the transfer of the name of the inhabitants to the land inhabited being common both in A. S. and Old English.

In *Cornwall*, the √ *w-l* is singular; as it also is in the following passage:—

> Þis tiþing com him how *Wale* him betrayed
> Þerfor is Gascoÿn left and er at werre delayed.
>
> *Rob. Br.* 263.

The older name for England is *Engle* = *Angles*, rather than *Anglia*.

> The Denes adde the maÿstre, tho al was ÿdo:
> And by *Est Angle* and Lyndeseÿe hii wende vorþ atte laste,
> And so hamward al bÿ Kent and slow and barnde vaste.
>
> *Rob. Glou.* 160.

Again, in Lithuanic—

Szvëdai, *Swedes*	from	Szvëdas, *a Swede*	=	*Sweden*.
Prúsai, *Prussians*	—	Prúsas, *a Prussian*	=	*Prussia*.
Lénkai, *Poles*		Lénkas, *a Pole*	=	*Poland*.

§ 235. *The Affix -er, in under, wiser*, &c.—The Affix *-er* attached to an Adjective is the well-known sign of the Comparative Degree. But it is found in words which are neither Adjectival nor Comparative, such as (1) *whether, o-th-er*; (2) certain prepositions and adverbs, as *ov-er, und-er, af-t-er*; (3) Adjectives of the Comparative Degree, as *wis-er, strong-er, bett-er*, &c.; (4) Adjectives, with the form of the Comparative, but the power of the Positive Degree, as *upp-er, und-er, inn-er, out-er, hind-er*.

What is the idea common to all these words? Bopp, who has best generalized the view of the form, considers the fundamental idea to be that of *duality*. In the Comparative Degree we have a relation between one object and *some* other object like it, or a relation between two single elements of comparison: as *A is wiser than B*. In the Superlative Degree we have a relation between one object and *all* others like it, or a relation between one single and one complex element of comparison: *A is wiser than B, C, D*, &c. Over and above, however, the idea of simple comparison, there is that of (1) contrariety; as in *inner, outer, under, upper, over*; and (2) choice in the way of an alternative; as *either, neither, other*, and *whether*, a word which, as a pronoun, is nearly obsolete. No one at present says *whether of the two will you have?* or *whether of the two is this?* but, on the contrary, *which of the two*, &c. In Lithuanic, the converse takes place, and *whether* (at least its *equivalent katras*) applies to more than two, *e.g.*:—

Trỳs bernýczei szẽno pióve;
Katràs búsit màno mẽlas?
Katràs plauksit vainikẽlio?

i.e. *Three* young men mow hay;
Whether (*which*) will be my love?
Whether (*which*) will swim for the wreath?

The word *whether*, as is suggested by this quotation, is an old one; being the Latin *uter* (*c-uter*, whence *n-euter* = *n-either*) and the Greek *κότερος* (=*πότερος*).

That the *-er* in all these applications is invested, in its general sense, with the notion of Duality, is simply a matter of fact. Its exact import, however, in the Comparative Degree, is not so simple as it seems to be. This is because the oldest form, in the German languages, of the affix was not *-er*, but *-iz*.

§ 236. *The Affixes -ma and -st.*—The *-ma* here indicated is, in the present language, disguised; because it looks as if words like *upmost* were simply compounds formed by the addition of *-most*.

On the contrary, they are (some of them at least) remarkable instances of an accumulation of *derivational* elements taking the guise of a full and complete word; and, as such, passing for ordinary instances of *Composition*.

The Anglosaxon language presents us with the following forms; which show that the *m* has nothing to do with the word *most*.

Anglosaxon.	*English.*
innema (inn-ema)	inmost
ûtema (ût-ema)	outmost
siðema (sið-ema)	latest
lætema (læt-ema)	latest
niðema (nið-ma)	nethermost
forma (for-ma)	foremost
æftema (aft-ema)	aftermost
yfema (uf-ema)	upmost
hindema (hind-ema)	hindmost
medema (mid-ema)	midmost.

From the words in question there was formed, in Anglosaxon, a regular superlative in the usual manner; viz., by the addition of *-st*; as *æfte-m-est*, *fyr-m-est*, *læte-m-est*, *sið-m-est*, *yfe-m-est*, *ute-m-est*, *inne-m-est*.

Hence the *m* is the *m* in the words *innema*, &c.; whilst the *-st* is the sign of the superlative. Hence, we should write—

mid-m-ost	*not*	mid-most	fore-m-ost	*not*	fore-most
ut-m-ost	„	ut-most	in-m-ost	„	in-most
up-m-ost	„	up-most	hind-m-ost	„	hind-most

In *neth-er-most*, &c., there is a superlative superadded to a comparative.

§ 237. *The Affix th, and the Reflected Ordinal.*—This is the affix by which all the ordinals from *three* to *twelve*, inclusive, are distinguished from their Cardinals. The Ordinals of *one* and *two* are formed on a different principle.

It is not without a reason that the formative of the Ordinals is noticed next in order to those of the Degrees of Comparison. Either rightly or wrongly the ideas of Ordinality and Superlativity have been held by so influential an authority as Bopp to be allied. The train of reasoning, which is not given in the words of the author, but which, I hope, does full justice to his argument, is as follows:—

The older form for *first* was *forma;* evidently one of the Superlatives in *-m*. This *m* is not only the *-m-* of the Lithuanic *permas* and the Latin *primus*, but of *intimus*, *extimus*, and other similar words in Latin. In the Greek *πρῶτος* this *m* is replaced by *-t;* and in the *-tim-* of *septimus* and *extimus* we have *both* sounds. Hence, form for form, the Latin *decimus* is the *-tim-* of *sep-tim-us*—the *t*, while the *t* in *πρῶτος* and in *sextus* is the same *minus* the *-m*. In *octavus* this *-m-* is represented, as it is also in *novimus;* of which *nonus* is a contraction.

The *-m-* that in *octavus* and *novimus* is reasonably held to have passed into a *-v-*, is, with equal reason, held to have become an *-n;* especially the *-n* in *nine* and *ten*. But these, like the *m* in *novem* and *decem*, to which they answer, are not *Ordinals*, but *Cardinals;* though in the Greek *ἔννεα* and *δέκα*, *ἔνναtος* and *δέκατος*, there is neither *m* nor *n*. But, with *ἕβδομος*, as compared with *septimus*, the Greek shows that it does not wholly ignore the *m* (*μ*). That there is much curious detail in all this, and much to think about, is certain; the result being that what we may call a Reflection of the Ordinal formatives upon the Cardinals must be recognised as an instrument of criticism; so that the Latin *decem* differs from the Greek *δέκα* because it has had the *-m* of the Ordinal thrown back upon, and incorporated with, it; and the English *ten* differs from the Latin *decem* because the radical *k* has been first softened into *h* and then ejected, and because, moreover, the *-m* has

become *-n*. In all this there is nothing open to objection; and what we may call the Reflection of the Formative of the Ordinal upon the Cardinal is not only a legitimate instrument of criticism, but a necessary one.

For *-t-* as a Reflected Ordinal Formative the evidence is not so good as that which applies to *-m-*; for in the Greek we find ὄκτω and ἕπτα, where we fail in finding *-m-* (or *-n-*). But we find in English *seven*, without the *t*, and in the Scandinavian languages we find the forms *sjù*, and *syv*, Swedish and Danish, wherein we fail in finding *either*. If these last forms be those of the original Cardinal, there are *two* Reflected Ordinal Formatives. But the Greek Superlative, which, as we have seen, is connected with the Ordinal, is *-τατ-*, as in κακός, κακό-τερος, κακό-τατ-ος. If so, there are *two* sounds of *-t-* to be dealt with.

This leads us to a new series of facts. The Greek Comparative is *-τερ-*. This is held to be the *tr-* in *trans = beyond*. The train of thought here—to take it from the logical point of view, or that which contemplates the connection and association of ideas—is that the Comparative Degree is something that *trans*cends the Positive, the Superlative something that *trans*cends the Comparative.

The result of all this is that, between the Latin *-tim-* and the Greek *-ταr-*, we are brought to the doctrine that some such form as *-tamt-* gives us the true and original Superlative. Whether right or wrong as a fact, the doctrine is one which is recognised, and should be known to be so; in other words it is a fact in the history of philological criticism, whatever it may as a fact in the real history of language.

Here, for the present, the exposition ends. It will be continued under the article on *Numerals*.

§ 238. *Forms in -in.*—The chief affix by which the name of a male is converted into that of a female, is in German *-in*; so that from *freund = friend* we get *freund-inn = female-friend*; in A. S. *munec = monk*, *municen = nun*.

It is a termination which is not only German, but Sarmatian also; the Lithuanic giving—

Bajóras	nobleman	bajor-*ënė*.
Kùnigs	parson	kunig-*ënė*.
Kùrpius	shoemaker	kurpiur-*ënė*.
Avýnas	mother's brother	avýn-*ënė* (*his wife*).
Ásilas	ass	asil-*ënė*.
Gándras	stork	gandr-*ënė*, &c., &c.

This being the case, its absence in English is remarkable. The only word in which it is believed to exist at the present moment is *vixen* = *female fox* = *füchsinn*, in German.

§ 239. *Forms in -ster.*—These were, originally, Female, or Feminine, forms. The old Glossaries give us—

(1.)

Textor	webba	|	Citharedus	hearpere
Textrix	webb*estre*	|	Citharista	hearp*estre*

(2.)

Cantor	sangere	|	Fidicen	fiðelere
Cantrix	sang*estre*	|	Fidicina	fiþel *stre*
Lector	rædere	|	Sartor	seamere
Lectrix	rædi*stre*	|	Sartrix	seam*estre*

(3.)

Hec pectrix,	a kemp*ster*	|	Hec siccatrix,	a dry*ster*
— textrix,	a web*ster*	|	— palmaria,	a brawd*ster*
— pistrix,	a bax*ter*	|	— salinaria,	a sal*ster*
— pandoxatrix,	a brow*ster*	|	— auxiatrix,	a huk*ster*

On the other hand, such entries as

Hic pis*tor*,	a back*stare*	|	Hic tex*tor*,	a web*ster*

are very rare.

At present, however, *spinster* is the only representative of what was originally a large class.

§ 240. *Collective forms.*—The so-called Plurals which, like *oxen* and *feet*, are said to be formed from the Singular by either the addition of *-en*, or a change of Vowel, are Collectives rather than true Plurals.

Forms in -ery.—A *fishery* is not a collection of *fishers*, or fishermen, but one of *fishes*. A *rookery* is a collection of *rooks*; and there is no such word as *rooker*. The power, then, of the affix *-ry* is Collective. Besides *yeomanry* and *Jewry*, we have the rarer ones *Englishry*, *Danishry*, and *Welshery*, as the

names of political or ethnological districts. *Eyrie*, generally said to mean the nest of an eagle, is an *eggery* = *place for eggs*, or *collection of eggs*. In the following words the *-r* is a true sign of the Plural Number.

Hus-ir,	*houses.*	Lemp-ir,	*lambs.*
Chalp-ir,	*calfs.*	Plet-ir,	*blades.*
Eigir,	*eggs.*		

Indeed, in one word it occurs in provincial and archaic English, viz., *childer* = *children*. All these are of the Neuter Gender.

In other words, such as *foolery*, *prudery*, *bravery*, *slavery*, *witchery*, *stitchery* (*needlework*), &c., however, this origin is inadmissible, and the idea of collection or assemblage is either obscure or non-existent, the *-ry* having originated out of a false analogy, suggested by the affinity of meaning of Collection and Abstraction.

Frisian.	*German.*	*Danish.*
Shriwwerâi	Schreiberei	Skriverie.
Swênnerâi	Schweinerei	Svinerie.
Thiewerâi	Dieberei	Tyverie.

meaning *writing*, *swinishness*, and *theft*, respectively.

§ 241. *Change of Vowel between Transitive and Intransitive Verbs.*—The following are Transitive Verbs derived from Intransitives by a change of the Vowel of the root:—

(*a*)

Intrans.		*Trans.*	
Liegan	*lie.*	Lecgan	*lay.*
Sittan	*sit.*	Settan	*set.*
Drîfan	*drift.*	Dræfan	*drive.*
Fëallan	*fall.*	Fyllan	*fell.*
Wëallan	*boil.*	Wyllan	*make to boil.*
Flëogan	*fly.*	A-fligan	*put to flight.*
Bëogan	*bow.*	Bigan	*bend.*
Faran	*go.*	Feran	*convey.*
Wacan	*wake.*	Weccan	*awaken.*

		(*b*)		
Rise	Raise.	|	Sit	Set.
Lie	Lay.	|	Fall	Fell.
	Drink		Drench.	

In Anglosaxon these words were more numerous than they are at present.

Intrans.		*Trans.*	
Yrnan	*run.*	Ærnan	*make to run.*
Byrnan	*burn.*	Bærnan	*make to burn.*
Drincan	*drink.*	Drencan	*drench.*
Sincan	*sink.*	Sencan	*make to sink.*

§ 242. *Affixes in -nd.*—This in the older stages of our language was the termination of the Active, or Present, Participle of Verbs; i.e. words like *living* from *live*, *speaking* from *speak*, &c., &c.; all of which *now* end in *-ing*. The vowel that preceded the *-n*, in the Middle English, varied with the dialect; the West-saxon affix being *-ind*, the Mercian *-end*, the North-umbrian *-and*.

With this change of form we must compare that of the Verbal Substantive in *-ung*; wherein the *-u-* has become *-i-*, and the two forms become Confluent. *Hunt-ing* from the A. S. *huntand*, with the meaning of the Latin Participle *venans*, and *hunting* from the A. S. *huntung*, with the meaning of the Latin *venatio*, are now, in respect to their form, one and the same word.

§ 243. *The Affix -ed.*—This, though one of the most important of the English Affixes, is one of the most obscure. It characterises both the Preterit Tense and the Past, or Passive, Participle, of words like *love*, which form them by the addition of *-d*, or *-t*, as opposed to those which form them by a change of Vowel, with (for the Participle) the addition of *-en*, or *-n*—*love*, *loved*, *loved*; *speak*, *spoke*, *spoken*; *know*, *knew*, *known*.

(*a*) *The -d in loved = amavi; i.e. as a Preterit Tense.* This is held to be an abbreviated form of the word *did*, the Perfect of *do;* in other words, the *did* in the combination *I did love*, modified in form, and transposed in place; or made to *follow* the verb (with which it coalesces) instead of *preceding* it.

(*b*) *The -d in loved = amatus; i.e. as a Past, or Passive, Participle.*—This is held to be the -τ in the Greek verbals ending in -τεος, and -τος; as ποιητός, ποιήτεος.

More upon this point will be found in § 363, on the formation of the Preterit.

CHAPTER IV.

AFFIXES OF THE THIRD CLASS — *SHADE, SHADOW; MAID, MAIDEN.*

§ 244. The Affixes of the Third Class are those in which no definite, or notable difference in *meaning* can be assigned to the words which they distinguish in *form*. Those only will be given in which, when the affix is taken away, an actual word remains; as *maid, maiden; mead, meadow; shade, shadow.* That there is absolutely no change of sense is not asserted; for it is certain that the words in each pair are not used indifferently and with equal propriety in every case. Still it is the change that exists between words like *rise* and *raise*, *man* and *manikin;* and still less that between words like *hunt* and *hunter*, or *strong, strength*, and *strengthen.*

Subject to the preceding limitation this class is confined, or nearly confined, to the three words just

quoted. But it cannot be denied that there are many words like them where, although the fundamental element cannot be found, in English, as a separate word, the inference that it has existed as such is legitimate.

The following table well illustrates the forms in *-ow* :—

'The suffix *-ow* represents, in some few substantives, an older suffix, (1) *u*, (2) *wa*.

(1)	*shadow* . .	O. E.	*sceadu*, in Goth. *skathu-s*.
	meadow . .	O. E.	*meodu*, *medu*.
(2)	*callow* . .	O. E.	*calu*. Lat. *calvus*.
	fallow . .	O. E.	*fealu*, *fealwe*. Lat. *fulvus*.
	mallow . .	O. E.	*mal-u*. Lat. *malva*.
	narrow . .	O. E.	*nearu*.
	sallow . .	O. E.	*salu*. O. H. G. *salaw*.
	yellow . .	O. E.	*geolu*. Lat. *gilvus*.
	swallow . .	O. E.	*swalewe*. O. H. G. *swal-awa*. Ger. *schwalbe*.
	sinew . .	O. E.	*sinewe*, *seonu*. O. H. G. *senawa*.'

Morris: Outlines, &c., p. 212.

In the following examples the *w* seems to have grown out of a *-g-* :—

English.	*Frisian.*	*English.*	*Frisian.*
Barr-*ow*	bäir-*ig*	Swall-*ow*	swāll-*ig*
Gall-*ow-s*	gul-*ig*	Fall-*ow*	fall-*ig*
Furr-*ow*	furr-*ig*	Marr-*ow*	mar-*ig*
Sparr-*ow*	spārr-*ig*	Tall-*ow*	tul-*ig*

To a great extent this form in *w* (=*v*) is Danish; e.g. in Danish *marv*=*marrow*, though, in Swedish, the word is *merg*. In the Danish *furre* and *spurre*=*furrow* and *sparrow* the change is carried further.

The present list of Derivational Formatives is, by no means, exhaustive; and the reader is referred to Morris's Outlines (p. 212, &c.) for additions to it. The examples of the present and two preceding chapters have been mainly meant to indicate the principle of their arrangement.

CHAPTER V.

INFLECTION.—DECLENSION—OF PRONOUNS.—THE NUMERALS.—THE DECLENSION OF SUBSTANTIVES.—ADJECTIVES (THEIR DEGREES OF COMPARISON).—ADVERBS.

§ 245. *Inflection* now comes under notice. It is a eculiar kind of Derivation; of Derivation rather than omposition. But it is by no means certain that a efinition could be framed so as to exclude all com-ounds without inconvenience. The word *father-s*, hether taken as a Possessive Case or as a Nominative lural, is a good sample of Inflection. The addition o the main word is the sound expressed by the single etter -*s*. That this is not a whole word is evident. y going back, however, to the Anglosaxon period we nd that it was preceded by a vowel—*e* or *a*, as the ase might be. Now, though this gives us a syllable, he affix is as far from being a separate and indepen-ent word as ever: and, hence, it belongs to deriva-ion rather than composition. But what if it be both ossible and probable that *all* derivation was once com-osition, just as all composition was, originally, the ixtaposition of separate words? The doctrine that uch is the case has already been alluded to. Neverthe-ess, for most purposes Derivation may be separated rom Composition, and Inflection treated as a peculiar nd important part of Derivation.

Inflection falls into (1) Declension and (2) Conju-ation. Declension applies to (1) Gender, (2) Number, 3) Case; Conjugation to (1) Voice, (2) Mood, (3) 'ense, (4) Number, (5) Person.

Nouns are declined; Verbs conjugated. Nouns re (1) Pronouns, (2) Substantives, (3) Adjectives.

Participles are, in some respects, Adjectives, in others Verbs.

To give precedence to the Pronouns over the Substantives, and to put them first in order in the class of Nouns, is unusual. The prerogative, however, with which this invests them is justifiable.

§ 246. *The Personal Pronouns.—The Name of the person speaking.*—First come the Personal Pronouns, and the first of these is the name for the speaker. When N. or M., no matter what his *permanent* name may be, speaks of himself as either *I* or *me*, *I* or *me* is a name *for the time being;* the person to whom it applies, or the temporary bearer of it, being, at the same time, the person who applies it. When applied strictly, it is limited to the Singular Number. But as a speaker may consider that what he says or does is said or done by others, so that, to some extent, he represents more speakers than his single self, a Plural form of the First Personal Pronoun is rarely, if ever, wanting. No sign of Gender is required.

§ 247. *Name of the Person spoken to.*—Then comes the name of the person spoken to. Here, also, the sign of Gender is superfluous. But here the Plural Number is no longer exceptional, or, in some degree, non-natural; but, on the contrary, almost a matter of necessity, since a speaker may address either a single individual or a multitude. The import of the words *we* and *us* requires, when the speaker is a single individual, some explanation: that of *ye* and *you*, when more individuals than one are spoken to, is self-evident.

§ 248. To these two the *true* Personal Pronouns are limited. They are those of the First and the Second Person. They stand alone, and apart from *the* so-called Pronoun, or Pronouns, of the Third Per-

sons,—*he*, *she*, *it* (*hit*), and *they*—in which we have *Three* Genders, and which are, historically, or in origin, *Demonstratives*. The true Personals have no Gender; and they need none.

§ 249. *I and Me, Thou and Ye.*—In each of the true Personal Pronouns there are, at least, either two distinct roots, or two forms sufficiently unlike another to look like such. For the First Person there are the roots represented by *I* and *me*; for the second those represented by *you* and *thee*.

I is found only in the Nominative Case, and has no Oblique Cases to correspond with it; and, *vice versâ*, the Oblique Cases have no Nominative. *I* is no Nominative Case of *me*; nor *me* of *I*; no more (to use a well-worn illustration) than *Puss* is the Vocative Case of *cat*.

Of the Declension of *I*, then, there is nothing at present more to say; except that there is no Declension at all. The forms in *m-*, such as *me*, *my*, and *mine*, whether Cases or derived Adjectives, are *not* cases or derivatives of the words *Ego*, *Ich*, *I*, or any of the numerous forms in which the Pronoun of the First Person Singular appears; and, *vice versâ*, *I* is no Nominative of *me*.

§ 250. *Personal Pronouns in A. S.*—In A. S. the Declension of the true Personal Pronouns is as follows:—

(*a*)

I—found only in the Nominative Case.

(*b*)

Singular.			*Plural.*
Nom.	—	—	we.
Acc.	me	mec	us (usic).
Dat.	me	—	us.
(?) *Gen.*	min	—	user (ure).

(*c*)

Singular.			*Plural.*
Nom.	þu	—	ge.
Acc.	þe	þec	eow (eowic).
Dat.	þe	—	eow.
(?) *Gen.*	þin	—	eower.

The so-called Genitives are *Adjectives*; and this is the reason for the Note of Interrogation (?).

Reasons for treating the *c* in *mec* and *þec* as anything but a true sign of case are found in the familiar declension of *hic, hœc, hoc* in Latin; wherein the *c* is a sign neither of case or gender; nor yet of number. It is this *-c* that is not only the *-c* in *mec* and þec, but the *y* in *my* and *thy*.

§ 251. *I and We; Thou and Ye.*—In both Persons the Plurals are sufficiently different from the Singular to look like derivatives from different stems. This is the case with *we, our, us*, whether we compare them with *I* or *me;* and with *ye* and *you*, as compared with *thou* and *thee*.

Neither are the Cases of the Plural itself cases which stand to *we* in the same definite and unequivocal way that *their* and *them* stand to *they*, *his* and *her* to *he*, or *fathers* to *father*.

This is specially the case in the *First* Person; for, whatever may be their relation to *thou, thy*, and *thee*, *you* and *yours* are evidently from the same root as *ye*.

§ 252. *We, Our, Us.*—These, as different cases of the plural number, though, certainly, not so closely connected with one another as *they*, *their*, and *them*, are universally admitted to be forms of the same word. A difference, however, of some kind is found throughout all the German languages. In the present High German *wir* = *we*, *unser* = *our*, *uns* = *us*. In Danish the difference is at its *minimum*. In Danish *vi* = *we*, *vor* = *our*, *os* = *us*.

§ 253. *We and Me, Ye and Thou.*—The difference between the forms of the Singular and Plural Numbers is more perplexing; in other words it is easier to connect *our* and *us* with *we*, than *we*, &c., with *me*, and *ye* with *thou*.

In spite, however, of their external differences, it is safe to say that the prevalent opinion is in favour of their being, one and all, derivatives from the same root; though, of course, greatly altered.

§ 254. And this leads us to ask why (supposing that they *are* all from one root) the difference should be so great; and that not only in English, but in other languages; for we shall see that, throughout the whole Indo-European class, these same Personal Pronouns are, at least, as abnormal and multiform as they are in English; and we shall, also, see that throughout the whole class the fundamental roots are the same.

This, however, is only another way of saying that, as a class, the Personal Pronouns are among the oldest words of the languages to which they belong; and, as such, have undergone more than usual wear and tear.

§ 255. But this is not all. Many of their alterations can be accounted for; indeed, are deducible from the nature of the class.

The Dual Number in this matter helps a little, but the Dual Number is not exclusively Pronominal. The more important characteristic is the difference between the Exclusive and the Inclusive Plurals.

§ 256. *The Dual Number.*—The Dual Number, as a rule, is found in the older stages of the language. As time goes on it is dropped. But, though dropped as a Dual, it may be retained as a Plural, or *vice versâ*. If so, certain Plurals may be Duals disguised.

This is no mere possibility. If it were, it would not have been brought forward. The Latin Plurals *Nos* and

Vos are, word for word, the Greek Duals Νῶϊ and Σφῶϊ. The Slavonian Plural agrees with the Latin. The Tshekh, for instance, has like the English *gá*=*I*, *mé* and *me*=*me* and *my*, and the Plural *my*=*we*.

The Plural, however, is Latin throughout—Latin or Greek according as we compare it with *Vos* or with Σφῶϊ.

1. my	=	*we.*
2. nás	=	*our*=*nostrum* in Latin.
3. nám	=	*to us*=*nobis* „
4. nás	=	*us*=*nos* „
5. ó my	=	*we!*
6. w nás	=	*in us.*
7. s námi	=	*with us.*
1. wy	=	*vos* or σφῶϊ.
2. wás	=	*vestrum* or σφῶϊν.
3. wám	=	*vobis.*
4. wás	=	*vos.*
5. ó wy	=	*vos!*
6. w wás	=	*in nobis.*
7. s wámi	=	*cum nobis.*

§ 257. There was a Dual in Anglosaxon *wit*=we two; and in the English of the present time there is the word *both* (closely akin to the Numerals)=*ba two*; German *beide zwei*; Danish *begge to.*

This gives a second element; for these last two words were Compounds. But Compounds may be so closely connected as to lose their compound character; and further changes may eject one or the other of the original elements. If this be the original one, the whole character of the resulting word is changed. The word, in short, is transformed. This process must, from its very nature, be less evident than the previous ones. But it has been recognised as a matter of inference. At any rate it accounts for the phenomena. At present, however, it is merely given as an instrument of criticism.

§ 258. *Exclusive and Inclusive Plurals.*—The compound character of the Plural is even more intelli-

gible than that of the Dual; but it is one which is only partially illustrated by the languages with which we have much familiarity. The Greek and Latin, along with the Slavonic, have sufficed for the illustration of the Dual. For the Plural we must go to the Sanskrit. But the Sanskrit itself will need illustration. For this we must go to some of the rudest and most undeveloped languages in the world: for the compound Plural in its most visible forms, even the formation of the Plural itself, belongs to the very infancy of speech.

There are two sorts of Plurals; the *Inclusive* and the *Exclusive*. A speaker may address his hearer on a matter in which both take a part; which is much like saying *you* and *I*, or *I* and *you*. Or he may address him on a matter from which one of the two is specially excluded; in which case the import of his speech is '*I* but not *you*,' or '*you* but not *I*.' The Exclusive and Inclusive elements are plain enough here. But which is which? Upon which of the two does the speaker start with the notion of Inclusion or Exclusion? Is it *I*+*you*, and *I*+*you*, or *I*−*you*, and *you*−*I*? The primary unit is convertible according to the state of his mind. Still the difference between Inclusive and Exclusive Plurals is manifest. So is the likelihood of the term being a compound. So, too, the likelihood of its parts being dismembered, and the result being the absolute transformation of the original word.

It is the languages in the low stages of development that best illustrate this class of Plurals. They are, (1) compounds of the name of the speaker, or the person spoken to, *plus* the name of some one else, after the fashion of a sum in addition; and (2) when the compound becomes cumbrously long, the processes of amalgamation and rejection may result in an absolute transformation of the word.

Comparative Table.

§ 259. The mode of growth from the radicles in the Indo-European family may be studied in the following :—

SINGULAR—

	Sanskrit.	*Greek.*	*Latin.*	*Gothic.*	*O. Saxon.*	*O. H. G.*	*O. Norse.*
Nom.	ahám	ἐγώ	egô	ik	ic	ih(ihha)	ek
Gen.	má-ma (mê)	ἐμοῦ	(mei)	(meina)	(mîn)	mîn	mîn
Dat.	má-hjam (mê)	ἐμοί (*Loc.*)	mihî	mi-*s*	mî	mi*r*	me*r*
Acc.	mâ-m, mâ	ἐμέ	mê	mi-*k*	mi*c*, mî	mih	mi*k*
Voc.	———	———	———	———	———	———	———
Inst.	má-jâ	(*Loc.*)	*Abl.* mê-d, mê	(*Dat.*)	(*Dat.*)	(*Dat.*)	(*Dat.*)

PLURAL—

Nom.	asmê', vajám	ἡμεῖς	nôs	wei*s*	wî, wê	wi*r*	v*er*
Gen.	(asmâ'kam), nas	ἡμῶν	nostrum (tri)	(unsara)	ûser	unsar	vâr (vôr)
Dat.	asmâ'-bhjam, nas	ἡμῖν	nô-bis	unsis, uns	ûs	uns	ôss
Acc.	asmâ'n, nas	ἡμᾶς	nôs	unsis, uns	ûs	unsih	ôss

DUAL—

Nom.	âvâ'm	νώ, νῶϊ	———	vi-t	wi-t	(wi-z)	vi-t
Gen.	âvá-jôs, nâu	———	———	ugkara	uncerô	unchar	okkar
D. & I.	âvâ'-bhjâm, nâu	νῶϊν	———	ugki*s*	unc	(unch)	okk*r*
Acc.	âvâ'm, nâu	νώ, νῶϊ	———	ugki*s*	unc	(unch)	okk*r*

SINGULAR—

	Sanskrit.	*Greek.*	*Latin.*	*Gothic.*	*O. Saxon.*	*O. H. G.*	*O. Norse.*
Nom.	tva-m	*τύ, σύ*	tû	þu	thu	dû	þû
Gen.	táva, (tê)	*τεοῖο, σοῦ*	(tui)	(þeina)	(thîn)	(dîn)	þîn
Dat.	tú-bhjam, (tvê, tê)	*σοί* (*Loc.*)	ti-bî	þis	thî	dir	þer
Acc.	tvâ-m, tvâ	*τέ, σέ*	tê	þik	thic, thî	dih	þik
Voc.	(*Nominative.*)	(*Nom.*)	(*Nom.*)	(*Nom.*)	(*Nom.*)	(*Nom.*)	(*Nom.*)
Inst.	tvá-jâ	(*Loc.*)	*Abl.* tê-d, tê	(*Dat.*)	(*Dat.*)	(*Dat.*)	(*Dat.*)

PLURAL—

Nom.	jus'mê', jûjâm	*ὑμεῖς*	vôs	jus	gî, gê	ier, ir	er, þer
Gen.	(jus'mâ'kam), vas	*ὑμῶν*	vôstrum (-tri)	izvara	iwar	iwar	yðar
Dat.	jus'mábhjam, vas	*ὑμῖν*	vô-bis	izvis	iu	iu	yðr
Acc.	jus mâ'n, vas	*ὑμᾶς*	vôs	izvis	iu	iwih	yðr

DUAL—

Nom.	juvâ'm	*σφώ, σφῶϊ*	———	(ju-*t*)	gi*t*	(jiz, *iz*)	it, þit
Gen.	juvá-jôs, vâm	———	———	igqara	(incerô)	(inchar)	ykkar
D. & I.	juvâ'-bhjâm, vâm	*σφῶϊν*	———	igqis	inc	(inch)	ykkr
Acc.	juvâ'm, vâm	*σφώ, σφῶϊ*	———	igqis	inc	(inch)	ykkr

§ 260. The preceding Comparative Table is from Professor March's '*Comparative Grammar of the Anglosaxon Language.*' I have not accompanied it with the author's explanation; because it is given, to a great extent, in symbols: which, though explained in the work, would take up too much room in this. The point, however, which it is intended to illustrate is the extent to which the compound character of the Plural forms disguises the simpler and more original ones: the adjuncts sometimes reducing the fundamental syllable to a *minimum*, and sometimes wholly eliminating it. He continues—

'*We.*—The present High German is *wir*. In Old Norse it was *ver*. In Mœsogothic *weis*. This *-s* represents the *-sm-* in the Sanskrit *-sma*, and the Greek *-μεῖς* in *ἡμεῖς* and *ὑμεῖς* = *we* and *ye*. It was originally a Demonstrative Pronoun = *he*, *that*, or *this*. Here *we* = *wir* = *weis* = *asmê* = I + *he*, *that*, or *this*. The *w* is *v* in the Sanskrit *vayam*.'

'*Us.*—In High German *-uns*. This *-ns* also represents the Sanskrit *-sma*.'

'*Thee.*—Gothic *thas*. The *th-* has become *y*. The *-s* is, again, the Sanskrit *-sma*.'

It is only in illustration of the line of criticism applied to the Personal Pronouns that these notices have been given. For more on the subject the '*Comparative Grammar*' and Dr. Morris's '*Outlines*,' &c., are referred to.

§ 261. *The Declensions of Pronoun.*—There are three kinds of Declension for the Pronouns now coming under notice.

1. The first is that of the Demonstratives and Interrogatives; which is specially and typically *Pronominals*.

2. The second is *Substantival*.

3. The third is *Adjectival*; i.e. is wholly negative, or, in other words, is no Declension at all.

§ 262. *The Declension of the Demonstratives and*

Interrogatives (*Relatives*).—The key to both the Declension and the Conjugation of the present English is the clear appreciation of their remarkably small dimensions, and the knowledge that such inflections as occur are the fragments of a larger system. Ours is the study of what has been lost, of what has been kept, and of what has been changed. It applies to every part of the reduced system of Inflection that we still retain; and to no part is it so applicable as to the Demonstrative Pronouns.

This applies to not only *this* and *that*, but to the Definite Article *the*, and the so-called Third Personal Pronouns *he*, *she*, and *they*; every one of which has come from a different root; every one of which has had a complete Declension of its own at some time, in some language or another; and every one of which is now found in a changed condition. With this breaking-up, the import of one of the roots has been altered. Nor, when we consider how closely allied in import they all are, should this surprise us.

He was, originally, what it is now—a Pronoun of the Third Person rather than a Demonstrative.

The was a Demonstrative Pronoun rather than a Pronoun of the Third Person; but it was also the Definite Article, and that throughout its whole Declension.

Se, so far as it was anything, was the Definite Article; but in Anglosaxon it existed in only two forms—*se* and *seo*; corresponding to the Greek ὁ and ἡ. The Neuter Article was *þat*; and all the other cases, in both numbers, were forms of *þe*. But it was used, even in its two forms, regularly. It was Westsaxon, Old Saxon, Mœsogothic, and Old Norse. Elsewhere *the* and *theo* (*thju* in Frisian) were the equivalents to ὁ and ἡ. But whether the Masculine and Feminine of the Nominative Singular were *se* and *seo*, or *þe* and *þeo*, the

remainder of the Declension was always founded on the root *th-*: just as it is in Greek, where we begin with ὁ and ἡ, and continue with τὸ, τοῦ, τῆς, τῷ, τῇ, &c.

With this as a preliminary, the following tables lead us to the rest.

Saving that in the Westsaxon *se* and *seo* take the place of *þe* and *þeo* (as they do in the Old Saxon, Mœsogothic, and Norse *si*, *siu*—*sa*, *su*—*sa*, *so*) the several declensions were as follows:—

	Singular.			*Plural.*
	Masc.	*Fem.*	*Neut.*	*All Genders.*
Nom.	he	heo	hit	hi.
Acc.	hine	heo	hit	hi.
Dat.	him	hire	him	him.
Gen.	his	hire	his	heora.

	Singular.			*Plural.*
	Masc.	*Fem.*	*Neut.*	*All Genders.*
Nom.	(þe)	(þeo)	þæt	þá.
Acc.	þane	þa	þæt	þá.
Dat.	þam	þam	þam	þám.
Gen.	þæs	þære	þæs	þara.
Abl.	þi	?	þi	

	Singular.			*Plural.*
	Masc.	*Fem.*	*Neut.*	*All Genders.*
Nom.	þes	þeós	þis	þás.
Acc.	þisne	þás	þis	þás.
Dat.	þissum	þisse	þissum	þissum.
Gen.	þisses	þisse	þisses	þissa.

For *se*.

Nominative Singular Masculine *se*.
„ „ Feminine *seo*.

The Lithuanic is the only language which gives us the Declension of this word in full.

Nom.	szis	szi.
Acc.	szi	szié.
Loc.	sziamè	sziojè.
Dat.	sziam	szèi.
Inst.	szium	sziè.
Gen.	szió	sziós.
Nom.	sziudu	szedoi.
Acc.	sziudu	szëdoi.
Dat.	szëmdvëm	sziódvem.
Inst.	szëmdvem	szeódvem.
Gen.	sziudvëjü	sziudvëjá.
Nom.	sze	sziós.
Acc.	szius	szies.
Loc.	sziusè	szïosè.
Dat.	szems	sziómis.
Inst.	szeis	sziomis.
Gen.	sziu	sziú.

The rest is read by what we know of the language in its present state.

§ 263. *He and Heo.*—The Feminine of *he* has become obsolete; and *seo* in the shape of *she* has replaced it. *Se* is wholly extinct. All the Plural forms of *he* have shared its fate, and been replaced by the Plural of *the*—*they*, *there*, *their*.

§ 264. *The*, &c.—The Masculine Nominative Singular is retained as the *uninflected* Definite Article. *Than* and *there* exist only as Adverbs: the first under the form *then* as an Adverb of Time, and under that of *than* as the adjunct to the Adjective in its Comparative Degree. *There* is an Adverb of Place. The Ablative *þi* is preserved in such combinations as *all the better*, *so much the more*, &c.=*eo melius*, *eo magis*. The Feminine Nominative *þeo*, and the Genitive *þæs*, are extinct. The Plural has replaced the extinct Plural forms of *he*; a Pronoun of the Third Person rather than either an Article or a true Demonstrative. *That* alone remains

as a Demonstrative; and, except so far as we can call *those* its Plural, is (like the Definite Article) uninflected.

§ 265. *They—These—Those.*—But *those* is *not* the true Plural of *þe*. The true Plural of *þe* was *þá*: and, when *þá* was the Plural of *þe*, *þás* was the Plural of *þes* (*this*); or rather *þes* (*this*) was the true Singular of *þás* (*those*); and no such Plural as *these* then existed.

(*a*) *Thá and Thei, &c.*—So long as *þá* is the plural of *þat*, and *þat* itself is a Definite Article, we have no reason to treat *á* as anything but a pure vowel; but when we find it spelt with a *-y*, as in *they*, or as anything out of which a *-y* could find its way into the spelling, a presumption against its pure vocalic character suggests itself. Now, in the Twelfth Century, we find the secondary forms *þei*, *þa*, *þe*, and later, in the Northumbrian, *thae*; for during the long blank in the early Northumbrian period, the plural of *he* in that dialect has disappeared, though retained in the West-saxon.

This new element in the Ormulum is written ȝ (which, as the vowel that precedes it is short, is, according to the peculiar spelling of that work, doubled); and points either to the sound of *g* itself or to some of its varieties—*gh*, *h*, *kh*, or *y*. At any rate, in words like *þeȝ-ȝ* and *þeȝ-ȝre* = *they* and *their*, it gives us an element which, whether we call it consonantal, diphthongal, or semi-vocalic, is never found in the older *þá*.

(*b*) The power of the older form *þá* is, as it was before, that of either *the* or *those*. The power of the newer form *þeȝ-ȝ*, *thei*, or *they* is that of the obsolete *hi*; which is the Plural of *he*, which is a Personal Pronoun rather than either a Demonstrative or a Definite Article.

§ 266. *Þás, Þeos, Þues, Þes, Þese, Þise, these.*—These are later forms: generally recognised as transformations of the older *Þás.*

We now know two forms of *Þás*, of which the original in *-á-* (*Þás*) and the present in *-e-* are the extremes—just as we had two extremes of *Þá*—viz., *Þá* itself and *Þeȝȝ* (*thei, they*). They make *four* in all.

(1) The old *Þás* has given us *these*; the plural of *this*, the Demonstrative indicating comparative nearness. But the development of these secondary forms out of *Þás*, by no means involves the abolition of the original form. It may, of course, be wholly supplanted by the later and smaller, or more slender forms; i.e. be lost to the language. But it may, also, keep its ground; either as a synonym, or with a modification of import.

It *does* keep its ground; and hence out of the original pair, *Þá* and *Þás*, we have now *two* pairs—*they*, *Þá*, and *these*, *Þás*.

Out of these four words there are only three for which there is a use.

(1) *They* (*Þeȝȝ*, *thei*) becomes the Plural of the Pronoun of the Third Person = Latin *illi*: and we know the reason for its becoming so. It replaces the lost plural of *he*.

(2) *These* serves as the Plural of *this*.

(3) The only two remaining relations that now stand over are those expressed by the Definite Article, and the Demonstrative which indicates comparative distance; and these are sufficiently akin to one another to be expressed by the same word, and, at the same time, sufficiently distinct to be expressed by two—*those* and *these*.

But for the true and undoubted Definite Article *the*, since *se* became obsolete, has always been the ordinary form; and that both in the Northern and the

Southern Dialects. Meanwhile for the Plural of the Demonstrative of distance (the Plural of *that*) there was the original Northumbrian *þá*, *þo*, or *thae*, according to the dialect.

There is no place, then, for *þás*.

But what if *þá*, *þó*, *thai*, or *thae* become obsolete? If such be the case, there *is* a place for *þás* (*those*).

Now in the Southern and Midland Dialects *þá* or *þo* *did* become obsolete, and a place was left for *þás*. What this is we know. It is that of the present *those*, the plural of *that*, and the opposite of *these*.

§ 267. Such is the exposition of the differences of form, and import, connected with the strange transfer of import on the part of the old *þás*, and the evolution of the newer form *these*, concerning which there is no reasonable doubt, and, I believe, no difference of opinion. That the change of vowel from *þás* to *these*, and the obsolescence of the true plural of *that* (*þá*, *þo*) are connected, to some extent, as cause and effect, is probable. But on which side the influence began, and upon other details equally obscure, it is unnecessary to speculate.

§ 268. The import, however, of the sound of *-s*, is more susceptible of investigation. The following explanation is got from two quarters: (1) the use of the French *-ci* in *-ce-ci*; and (2) the Norse of the Runic period.

(*a*) The French *ce*, when it stands alone, is neither an Article like *the*, nor a definite Demonstrative like *this* and *that*. But it can be made equivalent to either of the latter by the addition of *-ci* or *la* as a determinant; and such is, very nearly, the relation of *þá* to the affix *-s*—provided, of course, that sufficient reason can be given for considering *-s* to represent some separate word with the power of the *-ci* in *ce-ci* = *this*.

(*b*) Upon this point I adopt the opinion of that eminent Scandinavian scholar, the late Professor Munch. In his short but valuable work on the *Runes*, after stating that the Compound Pronoun *þessi* is (with certain exceptions which are not needed here) inflected in the ordinary manner, or as follows:—

The *i* in the majority of cases, except the Nominative and Genitive Singular (*i de fleste Casus uden for Nom. og Gen. Sing.*) of the Pronoun *sá* is declined, and the first part of the undeclined ending *si* or *sa* is added-on in the following manner:—

Singular.

	Masc.	*Fem.*	*Neut.*
Dative	*þaimsi*	*þasi*	*þvisa.*
Accusative	*þansi*	*þinsa*	*þansi.*
	þinasi	*þinasa*	*þinsi.*
Neuter	*þatsi.*	—	—

Plural.

	Masc.	*Fem.*	*Neut.*
Nominative	*þaisi* (ɔ : *þairsi*)	*þasi* (ɔ : *þársi*)	*þausi* (*þusi*).
Dative	*þaimsi.*	—	—
Accusative	*þasi* (ɔ : *þási*)	*þasi þasi* (ɔ : *þarsi*).	—
Neuter	*þausi* (*þusi*).*	—	—

Here, after noticing *þessi* as a compound of the Demonstrative *se*, upon which the writer seems to have no doubt whatever, he gives us his examples. More than half of them are forms of *þat*, and *þa*, with the broad vowel, rather than of *þissi* with the slender one. About their import, however, there is not the slightest doubt. They both point equally to the same degree of nearness or distance; and that is, we may say, *this-ness*.

The Accusatives *þansi* and *þinsi* mean exactly the same: and both mean *this*. There are some contexts

* *Kortfattet Fremstilling af den ældste Nordiske Runeskrift.* 1848.

in which there might be a doubt on this point; but when we find on a gravestone such a sentence as—

RAGNHILDR SVSTIr VLFS SATI STAIN *ÞANSI* AVK GAR DI HAUG *ÞANSI* AVFT GVNVLF VAR SIN.

Ragnild, sister of Ulf, set *this* stone, and made *this* barrow after Gunulf her man.

there is no doubt *thansi* means the gravestone on which it is engraven, and no other.

§ 269. It is not maintained that the comparison between *ce-ci* and *tho-s* holds good on all points. But identity of principle with difference in details is the rule rather than the exception in Philology.

The French *-ci* we can trace to its origin. It is the *-ci* in *ici=here*. In like manner, though the fact is not so conspicuously clear, the prevalent opinion is in favour of the root *-se*, being suggestive of nearness rather than of distance.

In French this *-ci* has its correlative *-la*; denoting comparative distance. The French used both forms; the English only one. But though two are not superfluous, *one* is sufficient. On the other hand, we expect, *à priori*, that when one only is used, it will be the one that indicates distance. But in English, where there is only one, the determinant falls on the pronoun expressive of nearness; or the one that might have best stood without. *Pro tanto* this is an objection to the present view—but only at first sight.

It is only in the Plural of the English forms that the *single* Determinant *-s* presents itself. And this is only natural, because precision is more needed for Plural and Collective than for Singular forms. The former are naturally more indefinite.

Moreover, it is only in the Nominative and Accusative that the form in *á* for *þis* is found. All the other

cases have an *-i-*; a small, or slender, vowel. In the declension of *that* the broad *a* runs throughout. Naturally, then, the form in *a* would seem to belong to the cases where the vowel was broad. If so, the determinant would be most wanted for those which, except in the Nominative and Accusative, had -ĭ-.

§ 270. *Tha retained in the Northumbrian -þir.*—It has been stated above that after the *four* forms *they* (*thez z*, *thei*), *these* (*þues*, &c.), and *þás* (*those*), and *þá* (*tho*, *thae*) existed concurrently in the Middle English of the three dialects, there were three senses in which they could be used; that the chance lay between *þás* and *þá*; and the latter went to the wall. It is now necessary to add that this applied only to the Southern and Midland dialects. The Northumbrian preferred *thae* to *those*; and, moreover, used *thir* for these.

'Of the two plurals for *that*, which now (13th & 14th centuries) existed in the Northern and Midland dialects, only one was eventually retained by each. In the Northern dialect the surviving form was *þa* (*tha*, *thae*), the other form *þas*, *thas*, being absent from the Scottish writers, and totally unknown to the living Scottish dialects (and I believe also to those parts of the North of England which still retain the true Northern speech). In the Midland dialect, on the other hand, *þos* (those) was triumphant, *þo*, *tho* being gradually eliminated, perhaps because the former was more distinctly *plural*, and more distinct from the third personal pronoun *thai* and article *the*.

The literary English being, in its main features, of Midland origin, acknowledges the Midland Demonstratives *þise and þos*, these, those . . . *These* and *those* have not, however, been cordially welcomed by the popular speech either in the North or South; the Dorsetshire peasant does not say 'I think those houses better than these,' but 'I think *them* housen better than *theäsem*,' from Ags. *þǽm* and *þisum*, dat. plurals. In the Northern dialect the Scotch has retained *thir* and *tha*, *thae*, as its plural demonstratives. In the North of England, although the influence of the Standard English has been gradually driving the old dialect northward, so that *thir* and *tha* are not now, as in Richard the Hermit's time, heard in the neighbourhood of Doncaster, we meet with them as *thor* and *theea* in the dialect of Cleveland in the North Riding, and in Cumberland and Westmoreland, th*ur* (sound of *u* in f*u*ll), th*or*, are in regular use as the plural of *this*. But *tha*, *thae* is not now used in the two Western counties, which supply its place by *them*: 'I'll gie-tha thur (in my hand) for *them* (in yourn);' 'Th*ur*'s mi aan, them's mi fadther's an' yon's laal Jacup's.' In South Lancashire we find these forms displaced by the Midland *these*, *thooas*; and in the Barnsley dialect of Yorkshire *thease* seems also to replace the Northern thir. In

Scotland *thir* and *thae* have, curiously enough, not penetrated beyond the Grampians, the North-eastern Scotch using *thys* and *that* in the plural as well as the singular: 'thys beuks an' that pens.'—*Dr. Murray: Dialect of the Southern Counties of Scotland*, p. 184.

§ 271. In the relations between *she*, *he*, *they*, *these*, and *those*, lie nine-tenths of the details of the Declension of the Demonstrative Pronouns. What remains may be treated briefly.

She, in A.S. *seo* or *sio*, as has already been noticed, as the last fragment of declension of which the Lithuanic alone gives us something like the original dimensions. Upon its connection with the Reflective more will be said hereafter.

In *it*, we have the old Neuter after the loss of its initial *h*.

In *its* we have greater change. The initial *h* is dropped, and the *-t* inserted. This makes *its* a transformation of *his*; the A.S. form for the Neuter as well as the Masculine. The *-t* is the *-t-* in *hit*; which is, of course, out of place in the Genitive. It was not until the end of the sixteenth century that this exceptionable form took root.

Him and *hine*.—The A.S. Accusative ended in *-n* —*hine*; the *Dative* ending in *-m*.

Hi-m (acc.) This was originally a dative form, which in the twelfth century (in Lagamon and Orm) began to replace the Accusative.

Hi-ne.—The old Accusative was sometimes shortened to -in, and still exists in the South of England under the form *en*.—*Morris's Outlines*, &c. p. 120.

þisne and *þessum*.—The first is a common provincial, as *thesn*. The second, as *theasem*, is still current in Dorsetshire.

Em, as in 'give it 'em.'—By some this is considered as a shortened form of *them*; by others, as the A.S. Accusative *heom*, or *hem*.

§ 272. *The Interrogative and Relative.*—These, in the essentials of their Declension, agree with the Demonstratives, and belong to the same, or the true Pronominal, system. Except, however, in the Dative Singular (*hwære, where*) they have no Feminine forms. Like the Demonstratives, they retain the true Neuter sign *-t*; the same as the *-d* in the Latin *quod, id,* and *illud.*

What, and not *which,* is the real Neuter.

Which is a compound — *hve-lik,* Scotch *whi-lk,* German *we-lch=what-like.*

Whose=in A.S. *hwæs,* is an ordinary Possessive in *-s* —*whoes* or *who's.* The spelling which makes it end in *-e,* disguises its true nature.

Whom.—Like *him* originally Dative.

When.—The Accusative Masculine, preserved as the Adverb *when.*

Where.—The Dative Feminine, preserved as the Adverb *where.*

To these add *then, there,* and *here,* which are in the same relation to *the* and *he* as *when* and *where* to *who.*

Why=for what reason. From *hwi,* the Ablative, or Instrumental, of *hwa* (*who*).

How, a variation from the same case.

§ 273. *Pronouns with a Substantival Declension.* These are (1) *self, selfs', selves, selves'*; (2) *one, one's, ones, ones',* as in *one does not like to see one's property wasted—my wife and little ones are well*; (3) *other, other's, others, others'.*

One and *other* are declined like ordinary Substantives. *Self,* like *shelf,* forms its plural in *-v, selves, shelves.*

§ 274. *Pronouns with an Adjectival Declension.*—This means all those that have not been already enumerated. They are declined like Adjectives. But Adjectives are not declined at all. Though this is so like

—

saying nothing, that, without an explanation, it had better have been left unsaid, such is far from being the case. It is merely because the Adjectives have *lost* a very characteristic declension that they are, at present, wholly without one. What this declension was may be seen in § 81. It may, also, be seen that it was of two kinds, a Definite and Indefinite one. The former the Pronouns never had. The latter they had, and this, with the exception of the Demonstratives and the Interrogatives (also Relatives), like the Adjectives, they have lost. This is one point which connects the Pronoun with the Adjective in respect to their Inflections.

Another and a more important one is that the declension was the same for the two, i.e. the Pronominal Inflection, in its integrity, followed that of the Adjectives and not that of the Substantives. It is only in the German family that this is the case. In Latin, *bonus, bona, bonum*, are declined like *dominus, domina, regnum*; and so elsewhere. In the German languages they are declined like *he, the*, or *who*; or, *vice versâ*, the Pronominal forms are adjectival.

§ 275. *The Numerals.*—The difference between the Ordinals and Cardinals is *not* a matter of Declension or Inflection. Still it is, generally, in conjunction with the Inflections that the Numerals are considered. For the practical purposes of tracing a language they are among the first words that command notice.

Moreover, in Comparative Philology they are words which characterize the whole Indo-European class. Indeed, in the Celtic they are the chief words which, as a class, are Indo-European. This means that they are among the oldest words in the group.

Being such, they have been more subjected to the wear and tear of time and place than any others; as may be seen by some of the extraordinary letter-changes they present.

The following list is intended to show this; but it should be read with special reference to the Reflected Ordinal.

	Cardinal.	*Cardinal.*	*Cardinal.*
English	one	two	three
Mœsogothic	áin-*s*	tvai	þrei-*s*
Icelandic	ein-*n*	tvei-*r*	þrí-*r*
Swedish	en	to	tre
Danish	en	to	tre
Welsh	un	do	tri
Gaelic	aon	daoi	tri
Latin	unu-*s*	duo	tre-*s*
Greek	εἷς (ἑ ν σ)	δύο	τρεῖ-*s* (τρί-*α*)
Polish	jeden	dwa	trzy
Russian	odin	dva	tri
Lithuanic	vĕna-*s*	dù	try-*s*
Sanskrit	eka	dvi	tri

	Cardinal.	*Cardinal.*	*Cardinal.*
English	four	five	six
Mœsogothic	fidvor	fimf	sáihs
Icelandic	fiór-*ir*	fimm	sex
Swedish	fire	fem	sex
Danish	fire	fem	sex
Welsh	pedwar	pump	chwech
Gaelic	ceathar	cuig	sé
Latin	quatuor	quinque	sex
Greek	τεττάρτετ-ες	πέντε	ξξ
—	τεσσάρτορ-ες	πέμπε	—
—	πίσυρ-ες	—	—
Polish	cztery	pięć	sześć
Russian	tshetëre	pat	shest
Lithuanic	kęturi	perki	szeszi
Sanskrit	chátur	páńchan	shásh

	Cardinal.	*Cardinal.*	*Cardinal.*
English	seven	eight	nine
Mœsogothic	sibun	ahtáu	niun
Old Norse	siau	átta	níu
Swedish	sju	otte	nio
Danish	syu	otte	ni
Welsh	saith	wyth	nau
Gaelic	seacht	ocht	naoi
Latin	septem	octo	novem
Greek	ἑπτά	ὀκτώ	ἐννέα
Polish	siedm	ośm	dziewięć
Russian	sęm	vocem	dévat
Lithuanic	septyni	asztüni	devyni
Sanskrit	sáptan	cishtan	návan

	Cardinal.		*Cardinal.*
English	ten	*Latin*	decem
Mœsogothic	tâíhun	*Gaelic*	deich
Old Norse	túi	*Greek*	δέκα
Swedish	tio	*Polish*	dziesięć
Danish	ty	*Russian*	désat
Welsh	deg	*Lithuanic*	dęśimpt
		Sanskrit	dáçan

1. Here the Sanskrit *eka* is the most exceptional. It is supposed to represent the same root as *ἐγω*, *ego*, *ich*, and *I*; or, as Donaldson (? Key) has put it, it means '*Number One*.' It is also held to represent the Greek *ἑκα-στος* = *each* or *each one*—a Superlative form like *μέγιστος*, &c. The

-d in the Slavonic is more likely to represent an abnormal pronunciation of *-n* than a true radical sound of *-d*. We miss it in the other languages. The Ordinal is no modification of the Cardinal; but the Superlative form of a wholly different word. So it is generally—Latin *primus*; Greek *πρῶτος*; German *erste*; Lithuanic *pirmas*. The Aspirate *εἷς* in Greek, and the *v* in *vënas* in Lithuanic, suggest that the initial vowel was not wholly pure. In Greek it is remarkable for taking a wholly new word for the Feminine. Contrast *εἷς, μία, ἕν*, with *unus, una, unum* in Latin.

2, 3.—These are very regular. The *-r* in the Mœsogothic *þveir* and the Old Norse *þreir*, seems to have been a sign of the Plural Number; retained in the first Numeral that *was* Plural. Like *first* as compared to *one*, *second* as compared to *two*, gives us a wholly different word for the *Ordinal*. In Greek it is *δεύτερος*, a Comparative form. The English *second* is the Latin *secundus*, from *sequor* = *I follow*. In Danish we have *anden* = *other*. The German, however, gives *zweite* from *zwei*. In respect, then, to its Ordinal, the second Numeral follows the same principle as the first, though not to the same extent.

4, 5. Here the *-v* in the English *five* represents an *-m-* or *-n-*, softened. The *ęedilla* in the Polish *pięc* does the same. In the Lithuanic *penki* we have it in full; though in Lithuanic it is generally reduced to a nasalized vowel. The *-que*, *-τε*, *-πε*, *-ć*, *-t*, *-k-*, and *-ch* (*tsh*) in the Latin, &c., is certainly non-radical; and, *à fortiori*, the *-n* in the Sanskrit *panchan*.

That, in the English and Icelandic *four* (A.S. *fëower*) and *fiorir*, a Medial Dental, *t* or *d*, has been dropped is manifest; for the Mœsogothic *fidvor*, and the Latin *quatuor*, with the exception of the initial consonants, are nearly identical in form. The double *-ττ* and *-σσ* in *τέττăρα* and *τέσσăρες*, with the *single* *σ* and the *long* vowel in *πίσυρες*, suggests that the Medial Dental has undergone much change.

But the perplexing element in this pair of words is the difference between the initial consonants, which are *k*, *t*, *cz*, *tsh*, *ch* (the *ch* in *chest*), *f-*, and *qu-*, which, in Latin, presents itself in *quinque* as well as in *quatuor*. It is mainly a Latin combination, and is the *qu-* in *quercus*. which is, word for word, *fir*, *furh*, and in Swedish *furu* or *furuh*. In the English *quick* the *q-* represents the Latin *v* in *vivus*, in the first letter, which in the second *v* becomes *k*. In like manner the *w* in *s-now* represents the *φ* of *νίφας* in Greek, and the *k* of *nix* (*ni-k-s*) in Latin. The history of the letter-changes suggested by the Latin *quatuor* and *quinque*, as contrasted with *four* and *five*, is very obscure.

6. The most remarkable part about the word *six* is that it ends with the same letter with which it begins; and, so doing, suggests the notion of a reduplication of its half. Nothing is more likely, *à priori*. But the *tr* in *tres*, *τρία*, and the *thr* in *three*, are not the names for 3 that the doctrine suggests. The doctrine, however, of Reduplication, in the

lower languages, is a very rational one; indeed it is, in many cases, without doubt, the true one.

7, 8, 9, 10.—The elimination of a consonant in the middle of a word we have seen in the history of *four*; and the presence, or absence, of an affix we have seen in the *-que*, *-τε*, and *-t*, in the names for *five*. But for the last four Units we have a new factor, viz. the doctrine of the *Reflected Ordinal*. That *nine* and *ten* represent an earlier *nigun* and *taihun* we can not only believe, but prove; because the words *nigun* and *taihun* have been found within limits of the German family; but in the Greek ἐννέα, and δέκα there is neither an *-n* nor an *-s*, and in the Norse languages there is no *-t*. Hence has arisen the doctrine that where we have either one or both we have a sign of the *Reflected Ordinal*.

§ 276. *Ordinality and Superlativity*.—Upon the connexion, real or supposed, between the ideas of Ordinality and Superlativity we may now form an opinion. That 1*st* and 2*nd* are Superlative and Comparative in *sense*, and that, in Greek at least, δεύτερος is Comparative in *form*, is beyond doubt. But it is equally indubitable that they are thus *in their relations to one another, and to the rest of the numerals*; and that they are *not* the Superlative and Comparative of *one* and *two*.

The great difference between these and the other dualisms with which the Comparative is associated is the direction of the comparison. In *bright*, *brighter*, *brightest* we compare *upwards*; in *first* and *second*, (the *following* or *next*) we compare *downwards*. After this 3*rd* becomes the *following* or *next* to 2nd; while 4*th* bears the same relation to 3rd; and so on throughout. This is the true Ordinality, in which there is manifestly the prerogative of Superlativity with 1st, and a Comparative subordination of 2nd. Then, when we remember that every number is what it is solely through its relation to its predecessor, there is a sense of comparison through the whole series of Ordinals. But this, we must remember, is founded on their relations to one another, and *not on their relations to their corresponding Cardinals*. What this relation may be forms no part of the present enquiry. At present we know that in some form or other there are certain elements, both logical and formal, common to our conceptions of Ordinality in Numerals, and Degree in Adjectives, and that some of the most complicated investigations in the history of the names for the first ten digits are involved in the connexion. In the case of 1st and 2nd, we see its nature at once. With the rest of the Numerals we have to be reminded of it; but when in the word *sep-tim-us* we believe that the *t* is the τ in πρῶτος, and the *m* the *m* in *primus*, *pirmas* (Lithuanic) and *forma* (A. S.), and that the *m* in *septem* and *decem* is the same *m* transferred to, or reflected back upon, the Cardinal, the double character of the class must be thoroughly understood. The relation of 3rd to 2nd and 4th is one thing; its relation to 3 another.

All that has hitherto been done in the way of criticism has been done on the recognition and the affinity with the Degrees of Comparison only. In this respect the doctrine of the Reflected Ordinal is a safe instrument of criticism, and here we leave it.

§ 277. *Eleven* and *Twelve*.—Until within the last twenty years the current opinion as to the import of the combinations *-leven* and *-lv* in these two numerals was that it was the *l* + *v* in *leave*, which in this case meant *over* or *in excess*. Hence, *e-leven* = *one*, and *twelve* = *two*, *over*, or *left*. This principle of numeration is at variance with that of the Latin, Greek, and many other languages—where the formula is *un* + *decem* = 1 + 10, and *duo* + *decem* = 2 + 10.

But, of late, it has been held that, by a legitimate series of letter-changes, this *l-f* may be deduced from the *d-k* in δέκα, *decem*, &c.; in which case there is, in the German names for 11 and 12, nothing exceptional.

This doctrine has, certainly, found favour. I have never, however, seen it fairly and fully exhibited, not even by Schleicher himself, who, as a Lithuanic scholar, well knew the elements of an objection to it. That the syllable *lik* has ever been found, clearly and positively, as a form of *dek* has never been pretended. All that can be said for it is (1) that, in giving us the sound of *k* where the English compounds give that of *v*, it brings the forms *lev* and *dek* closer together: (2) that it is used not only for 11 and 12, but for 13, 14, &c., to 19 inclusive—*e.g.* 11 *wienolika*, 12 *dwalika*, 13 *trylika*; 19 *devinyalika*. If there were nothing beyond this, the decision might be left to the judgment of the critic.

But there is a serious objection beyond it; and this I have never seen recognised. Whether *-lev* be reducible to *-lik*, and *-lik* to *-dek*, is a question of some depth and complexity as a matter of *form*. But that, in respect to its *meaning*, the Lithuanic *lik-* is simply the English word *leave* is a matter of certainty. In short, *lik-ti* (the *-ti* being the sign of the infinitive mood) is simply the Latin *linq-uere*.

Whether this wholly demolish the doctrine to which it is opposed is another question. This power of *lik-* is certainly an objection that should not be kept back in the promulgation of it.

§ 278. *The 'ty' in twenty, &c.*—In Mœso-Gothic we find the root *-tig* used as a true substantive, equivalent in form as well as power to the Greek δεκ-άς—*tváim tigum þusandjom* = *duobus decadibus myriadum* (Luke xiv. 31); *jêrê þrijê tigivê* = *annorum duarum decadum* (Luke iii. 23); *þrins tiguns silubrinaize* = *tres decadas argenteorum* (Matthew xxvii. 3, 9).

In Icelandic, the numbers from 20 to 100 are formed by means of *tig-r*, declined like *viðr*, and naturally taking the word which it numerically determines in the genitive case.

Nom.	Fjórir tigir manna	=	*four tens of men.*
Gen.	Fjögurra tiga manna	=	*of four tens of men.*
Dat.	Fjórum tigum manna	=	*to four tens of men.*
Acc.	Fjóra tiga manna	=	*four tens of men.*

This is the form of the inflection in the best and oldest MSS. A little later was adopted the *indeclinable* form *tigi*, which was used adjectivally.*

§ 279. The Declension of the *Substantives* consists of the signs of (1) Number; (2) Case.

There are two Numbers, the Singular and the Plural. In A. S. there was a Dual; but only for the Pronouns of the true Personals. This was *wit*=*we two*, *git*=*two*. But as this was only an abbreviation of *we-two* and *ye-two*, it was a Compound rather than a true Inflection. The Plural, however, has its proper sign.

The only Case that has a *sign* is the Possessive. It has this, to some extent, for both Numbers. All the other Cases are alike in form, and agree in the negative character of having no affix whatever. They are only known as Nominatives or Objectives by the context. In A. S., as we have seen, the Declension was less limited. There was, at least, a sign for the Dative; and, in some instances, for the Ablative (Instrumental). The Mœsogothic, like the Latin and Greek, had a special sign for the Nominative; and so had the Norse; and so, to some extent, the High German.

The sign of the Plural is *-s*, or *-es*, as *father*, *fathers*, *horse*, *horses*.

The sign of the Possessive Singular is also *-s*, *as father's*, *horse's*.

The sign of the Possessive Plural is also *-s*, *as fathers'*, *horses'*.

The apostrophes by which these three forms are

* *Det Oldnorske Sprogs Grammatik*, af P. A. Munch, og C. B. Unger, Christiania, 1847.

distinguished are no part of the spoken, i.e. the actual language. They are mere expedients for making an artificial difference to the reader; in other words, for creating for the *eye* a distinction which to the *ear* has no existence.

Such is the case. The three signs are identical, and so far as they separate one case from another can scarcely be called Inflections—certainly not if we make it the part of an inflection to be *distinctive* between case and case. But this is only an accident of the present state of our language. Originally, they *were* distinct. The Genitive Singular was *-es*; the Nominative Plural *-as*; the Possessive Plural *-a*—a totally different affix.

But in the first two the vowel was dropped; and the two endings became identical, or Confluent.

To the Possessive Plural the *-s* of the Singular was extended.

Originally, then, the inflections in *-s* were *distinctive* between Case and Case, as well as between Number and Number. *Now* they require an artificial mark to distinguish them. But this is a point of spelling rather than of speech.

In the Possessive Plural there is *to the ear*, a sign only for those few words in our language that do not end in *-s*. These are *oxen*, *men*, *women*, *teeth*, *feet*, *children*, *brethren*, and *kyn*. We can, and do, say the *oxen's horns*, *the men's wives*, and the like; but we do not say the *fox-es-es tails*, or the *fatherses children*; though we might if we thought proper to do. But we do not. We eschew the accumulation of *-s*^{es}. In Scotland there is no such strong objection to it.

In A. S. though *-es* was the sign of the Possessive Case, it was only this in Masculine and Neuter Nouns. The *Feminine* sign of the Possessive was *-e*. For this extension of the *-s* to the Feminine, see pp. 315, 316.

§ 280. The Substantive has, in way of Declension, *no signs of Gender*: nothing that corresponds to the Masculine sign *-s*, as in *his*; the Feminine *-r*, as in *her*; or the Neuter *-t*, as in *what*, among the Pronouns.

This, at first sight, seems a sweeping assertion: for, so far as Gender goes, we have abundant means of distinguishing it. We have pairs of wholly different words; as *horse* and *mare*, *boy* and *girl*, *brother* and *sister*, and the like.

We have pairs of Compounds; like *he-goat* and *she-goat*, *man-servant* and *maid-servant*, &c.

Of ordinary Derivatives the commonest is that in *-ess*; as *peer*, *peeress*, *duke*, *duchess*, and others. But as these words are of foreign rather than of English origin, they are only noticed to show that they have not been overlooked. In the *-en* of *vix-en* (German *füchsinn*), and in the *ster* of *spinster*, we have native forms. Still, these are not signs of Declension. Their Plural and Possessive forms are simply those of *peer*, *duke*, *fox*, and *spinner*. They are not distinctive terminations like *-s* in *his*, and *-r* in *her*.

The Declension in the way of Gender is so fragmentary in the present English that the difference is best illustrated by languages where the inflection is fuller. Thus—in the Latin pairs of words which express difference of sex not only by the same process, but by the same syllables that we find in *duch-ess* and *peer-ess*, and which we may illustrate by the examples *genitrix* = *a mother*, and *genitor* = *a father*, the Declension is as follows:—

Sing.	*Nom.*	Genitor	Genitrix.
	Gen.	Genitor-*is*	Genitric-*is*.
	Dat.	Genitor-*i*	Genitric-*i*.
	Acc.	Genitor-*em*	Genitric-*em*.
	Voc.	Genitor	Genitrix.

Plur.	*Nom.*	Genitor-*es*	Genitric-*es*.
	Gen.	Genitor-*um*	Genitric-*um*.
	Dat.	Genitor-*ibus*	Genitric-*ibus*.
	Acc.	Genitor-*es*	Genitric-*es*.
	Voc.	Genitor-*es*	Genitric-*es*.

The syllables in italics are the signs of the cases and numbers; and these signs are the same in each word, the difference of sex not affecting them. Contrast them, however, with *domina* = *a mistress*, and *dominus* = *a master*.

Sing.	*Nom.*	Domin-*a*	Domin-*us*.
	Gen.	Domin-*æ*	Domin-*i*.
	Dat.	Domin-*æ*	Domin-*o*.
	Acc.	Domin-*am*	Domin-*um*.
	Voc.	Domin-*a*	Domin-*e*,
Plur.	*Nom.*	Domin-*æ*	Domin-*i*.
	Gen.	Domin-*arum*	Domin-*orum*.
	Dat.	Domin-*is*	Domin-*is*.
	Acc.	Domin-*as*	Domin-*os*.
	Voc.	Domin-*æ*	Domin-*os*.

Here the process of distinguishing the Gender, though not extended to every case, is widely different. In *Genitrix* and *Genitor* the sign of sex is found in the unchanging part of the theme (or crude form). In *Domina* and *Dominus* it is found on the affixes which indicate Case and Number.

The bearing of this difference for the *history* of languages, and the changes they undergo between one stage and another, is important. The *-ix* in *genitrix* is preserved up to the present time in the French *-esse*; while the inflections of words like *dame* (*domina*) are dropped throughout the whole Declension. There is a reason for this, of course; and one which readily suggests itself. But this is the very fact which makes the distinction important. If we are to talk of the difference between the Synthetic and Analytic stages of

anguages; of the *inflections* that are dropped during he passage from the one to the other; of the law, or omething akin to one, which impresses these changes with the character of order and regularity; of the substitutions in the way of prepositions for the case-ndings, and of auxiliary verbs for the signs of tense, nood, and voice; and of other similar concomitants—f we are to do this, the least we can do is to guard gainst confounding those parts of a word which are nost specially involved in these changes with those which, comparatively speaking, have but little to do with them.

Such words as *vixen* and *spinster* are words like *genitrix*; and not words like *domina*. Nor are there, at the present time, among the English *Substantives*, any words whatever like *domina*. During the earlier stages, however, of our language there were a few; e.g. *maga* = *cognatus*, *socius*; *mage* = *cognata*, *socia*; *widuwa* = *widuus*; *widuwe* = *vidua*. Of the oblique cases the most characteristic was the Possessive, which ended in *-e*, and not in *-s*.

The suffix *-ës* originally belonged to the genitive singular of some masculine and neuter substantives; it was not the genitive sign of the feminine until the thirteenth century, and then for the most part only in the Northern dialect (cp. *Lady-day* with *Lord's day*).—*Morris, Outlines, &c.*, § 98, p. 102.

Again, in respect to the Possessive Plural—

Late in the fourteenth century we find traces of the old plural ending in *-ene*, *-en* (*-ena*), as *king-en* = *of kings* (*Piers Plowman*).

Probably before the thirteenth century *-es* began to take its place:—Alre *louerdes louerd*; and alre *kingene* king.—*Old English Homilies*. Second Series—*Ibid.*

Again, in respect to the distinction of Gender in general—

'Traces of grammatical gender were preserved much longer in some dialects than in others. The Northern dialects were the first to discard the older distinctions, which, however, survived in the Southern dialect of Kent as late at least as 1340.

* * *

Therthe schok, the sonne dym becom
In *thare tyde*.'—*Shoreham.*

Here the inflection of the demonstrative shows that *tyde* is feminine.

'Be there virtue the guode overcomth alle his vyendes *thare* dyevel, the wordle, and *thet* vless.—*Ayenbite.*

Dyevel is masculine; *wordle* feminine; and *vless* neuter.'

Id.: Outlines, &c.

§ 281. *The termination in* -*s*.—We have seen that, though the three existing signs of Declension were originally distinct, they have since become Confluent, and are now identical. All, or nearly all, that still remains for consideration are the principles and details that the sound and form of this affix in -*s* exhibit; for the question henceforth will be not so much the import of -*s* in its character of a sign of Case, as the changes it undergoes as a sound according to the conditions under which it is attached to its theme. For these we are, to a great extent, prepared by what we know concerning the incompatibility of Surds and Sonants in immediate contact with each other; and also concerning the difficulty of pronouncing two identical consonants consecutively. This enables us to anticipate certain changes. Some of these are absolutely necessary, as parts of a general law of Euphony or Phonesis. Some are not necessary; but deduced from the practice of the particular language. This we shall see as we proceed.

§ 282. *The* -*s of the Possessive Plural*.—This -*s*, in the *present* English of *England*, with the exception of a few words like *men*, *teeth*, &c., where there is not,

already, an -*s* in the Nominative, is a fiction rather than a reality; in other words, it is a sign of declension which addresses itself to the ear rather than to the eye, and, so doing, is no sign of declension at all; for though we use such forms as *mens'*, *brethrens'*, *childrens'*, we avoid such as *the fatherses children*, *the sisterses brethren*, *the masterses men*. The difference, however, we indicate in *writing*.

The father's children means *the children of one father*;
The sister's brethren, the brethren of one sister;

The master's men, the men of one master;
The owner's oxen, the oxen of one owner.

But—

The fathers' children means *the children of different fathers*;
The sisters' brethren, the brethren of different sisters;

The masters' men, the men of different masters;
The owners' oxen, the oxen of different owners.

This avoidance, however, of the accumulation of *esses* is English rather than Scotch. In Scotland the practice is as follows:—

The *Possessive Plural* in Ags. ended in -a, -ra, -na, but this termination has disappeared in the modern dialects, which have replaced it by a new form in *'s*, after the analogy of the singular. In the literary English this appears in full only where *s* is not already the plural ending, as in *men*, *sheep*, *mice*, poss. *men's*, *sheep's*, *mice's*; when the plural ends in *s*, euphony requires the second *s* to be omitted and its place indicated by the apostrophe alone: thus, *boys'* for *boys's*. But in our dialect this euphonic contraction does not take place, and thus the possessive plural, as well as the singular, is regularly formed by adding *'s* to the nominative. Thus, the *kye's huorns*, cow's horns, *the meyce's huoles*, mice's holes, *the bairns's clease*, the children's clothes, *the færmers's kye*, farmers' cows, *the doags's lugs*, dogs' ears. As in the singular the apostrophe must be pronounced as a connecting vowel after *s* sounds; men's, kye's = (msenz, kaiz), but bairns's, doags's, meyce's = (bernziz, doogziz, meisiz).—*Murray, Dialect of the Southern Counties of Scotland*, p. 164.

§ 283. *The sound of -s as Surd or Sonant.*—

General as is the use of the letter *-s* as a sign of the Possessive Singular and the Nominative Plural, it is a sign in the way of spelling rather than of speaking. We *spell* as if it were *s*; but, in the great majority of cases, we sound it as *z*.

In some cases we are obliged to do so—

1. Thus: *slabs*, *slaves*, *lads*, *blades*, *dogs*, &c., are words which we can spell, but which we cannot pronounce. We pronounce them *slabz*, *slāvz*, *ladz*, *blādz*, *dogz*, &c.

2. Words like *hills*, *drums*, *hens*, *bars*, *days*, *fleas*, *bows*, &c. we *can* pronounce as they are spelt; but we do not. The *s*, in all these words, and in all words like them (i.e. all words ending a liquid or a vowel), is sounded as a *z*.

3. If the last sound of the singular be that of *s*, *z*, the *sh* in *shine*, or the *z* in *azure*, the addition is that of the sound of the syllable *-ez* (spelt *-es*); as *loss-ez*, *kiss-ez*, *blaz-ez*, *haz-ez*, *blush-ez*, *lash-ez*, spelt *loss-es*, *kiss-es*, *blaz-es*, *haz-es*, *blush-es*, *lash-es*.

The true rule, then, for the Inflections of the Substantive is that it consists of the addition of the *sound of s modified according to the termination of the root.*

Such is the rule as one of Phonesis in general. The exceptions to it, or the words wherein the final sound of the fundamental word is accommodated to that of the affix, form a small, though somewhat obscure class. The change in this final consonant of the main word is, from Surd to Sonant, and the Surd thus changed is always one of the *Continuous* divisions; i.e. the change is either from *th* to *dh*, or from *f* to *v*.

(1) From *th* to *dh*.—This division contains the words *oath*, *youth*, *bath*, *path*, and others; but the evi-

dence as to the extent to which each individual word is changed is obscure; inasmuch as, whatever may be the sound, the spelling is the same. There are, certainly, some speakers who pronounce the plural forms *baths*, *mouths*, *oaths*, *paths*, *truths*, &c., as if they were spelt *bathce*, *mouthce*, *oathce*, *pathce*, *truthçe*, &c.; i.e. with the *s* sounded as in *seal*. But it is equally certain that others pronounce it as if the words were spelt *badhz*, *moudhz*, *oadhz*, *pathz*, *trudhz*, i.e. with -*s* sounded as the *z* in *zeal*.

(2) *From f to v.*—Here we limit ourselves, in the first instance, to words of English, such as *loaf*, *knife*, &c., as compared with words like *chief* and *brief* of foreign origin.

(*a*) Final -*f* preceded by a long vowel—*leaf*, *sheaf*, *thief*, *loaf*; in the Plural *leaves*, *sheaves*, *thieves*, *loaves*. Exceptions: *reef*, *reefs*; *oaf*, *oafs*; *hoof*, *hoofs*; *roof*, *roofs*.

(*b*) Final -*f* preceded by -*l*—*calf*, *half*—*elf*, *self*, *shelf*—*wolf*; in the Plural *calves*, *halves*—*elves*, *selves*, *shelves*—*wolves*.

(*c*) Final *f* preceded by -*r*—*scarf*; in the Plural *scarves*. That this is thus spelt and sounded is certain. With *dwarves* and *wharves* from *dwarf* and *wharf* the spelling is exceptional, and, in all probability, the pronunciation more so.

(*d*) Final *f* preceded by *ī* sounded as the -*igh*- in *night*—*knife*, *life*; in the Plural *knives*, *lives*. Exceptions: *fife*, *fifes*; *strife*, *strifes*.

In all these words the Possessive Singular keeps to the original -*f*-; and that both in speaking and spell-

the loaf's weight; the knife's edge; the leaf's

4. *Plural of words ending in a vowel or a*

g.—Here we have the addition of -*s*, as usual:

and, as usual, it has the sound of *-z*, inasmuch as the vowels and diphthongs, in English, affect the sibilant which follows them just as it is affected by a Sonant Mute. In this there is nothing particular. The particular question which presents itself concerns the character of the vowel. It may be either *long* or *short*. It may be long like the *-ōēs* in *cargōēs*, and *embargōēs*, or like the *-ēē* in *-bēēs*, and the *-ēā* in *flēās*; or it may be short like the *-ĕe-* in *ladĕes*, *citĕes*, *vallĕys*, &c., which are sounded *ladĕz*, *citĕz*, *vallĕz*, rather than *ladeēz*, *citeēz*, *valleēz*, &c.

This depends upon two points: (1) the character of the vowel as Broad or Slender; and (2) the nature of the syllable as Accented and Unaccented: the rules being as follows:—

(a) When the syllable is accented, the Vowel, whether Broad or Slender, is *long*; as *days*, *ways*, *blows*, *snows*, *hoes*, *pews*, *flews*, *flies*, *sighs*, *boys*, *hoys*, *teas*, *seas*, *fleas*.

(b) When the Vowel is *un*accented, the vowel, if broad, is *long*; if slender, *short*; as *caraways*, *runaways*, *holidays*, *cargoes*, *embargoes*, *heroes*, *echoes*, *grottoes*, *folios*, *cuckoos*; but words like *lady*, *baby*, *valley*, *money*, &c., give *ladies*, *babies*, *valleys*, *moneys*, &c., sounded *ladĭz*, *babĭz*, *vallĭz*, *monĭz*, &c.

This is the rule when we consider the language as it is *spoken*: the distinction between the Broad and Slender, and the Long and Short Vowels, being the basis of the distinction in *speech*. The exposition of details is generally founded on the *spelling*.

It cannot be said that there is much difference in the result. It matters very little, in practice, whether we say the slender vowels are long '*when the syllable is accented*,' or '*when the word is a monosyllable*;' inasmuch as it is only in monosyllables that the final syllable (which is also the first) is accented at all. And there are other cases where the practice is equally indifferent. Still, in language we must look to the speaking rather than to the writing. Moreover, if it were not so, the artificial character of our orthography would condemn it; and in this part of our

etymology it is more than usually artificial. Everything conceals the true nature of the words which, in *speaking*, end in vowels.

It is probable that at least four-fifths of the words connected with the spelling of them, end in either *-e*, as *made*, &c., or *-y*, as *quantity*, &c. But as the *-e* is mute, the true ending of the words in which it appears is consonantal. Then *-y*, when *un*accented, is sounded as the *e* in *be*; when accented as *y* in *by*. Finally, come the words like *shadow*, *thorough*, *through*, &c., where the vowel was originally followed by a consonant; in other words was anything but final: the fact being that true vowel endings are very rare in the older English.

§ 285. *The -s- in 'houses.'*—In *house* the *-s* is sounded as in *seal*; in *houses* as *-z* in *zeal* (*houziz*). The change may be due to the influence of the final *-s*; which, as following a vowel, is changed into its corresponding sonant.

Of the * * * change of *s* and *th* into their voice sounds, *z* and *dh*, in the plural, recognised in the English pronunciation of houses, mouths, truths, etc. (houz*yz*, moudhz, truudhz), I do not find any traces in the Scottish dialects.—*Murray, &c.*, p. 158.

To this class of exceptions belong the words *pence* and *dice*. In both the form is collective rather than plural. *Sixpence* means not six separate *pennies*, but a single coin equivalent to them, while *dice* means a pair of *dies* for the purpose of gaming rather than a number of *dies* for the purpose of stamping. This tells us why the *s* is sounded as in *seal* rather than as it is sounded in *zeal*.

Why the words are spelt with a *-ce* is a matter of Orthography. If spelt with *-s* they would run the risk of being sounded as *pens* and *dies* (*penz*, *diez*), and if there were no mute *e* to follow the *c*, the result would be the forms *penc* and *diec*, which would run the risk of being sounded *dyke* and *penk*.

§ 286. *Eaves—peas*, &c.—Up to this time the *-s* under consideration, whatever may have been its sound or its import, has always been the sign of either a

Possessive Case or a Plural Number. It is clear, however, that it may present itself under another character, and, what is more, may create ambiguities by doing so. It may be no sign of either Number or Case; no affix at all; but, on the contrary, a part of the fundamental word or theme. Should such a singular have a *collective* sense, the *-s* may make it take the guise of a Plural. Such words are—

(*a*) *Eaves*; in A. S. *yfes*, *efese*=*edge*; a purely German word.

Pox=*pock-s*.—The *-s* is no part of the original word—*pockmark*, *pockmarked*.

Alms; in A. S. *ælmesse*; and, as such, an old word in our language; though not a German one; but, on the contrary, from the Greek *ἐλεημοσύνη*.

Summons.—From the French *semonse*, *somons*. Plural *summons-es*.—*Morris*, § 91.

Riches.—Word for word the French *richesse*, but doubly disguised; (1) by the change of accent, and (2) by the change of the sound of *-ss* to that of *z*.

Pains, *means*, *amends*.—From the French *peine*, *moyen*, and *amende*. *Substantives*.

News.—From the French *nouvelles*, Anglicised in form, and, as an English word, an Adjective with a Substantival Plural.

(*c*) *Peas*.—Derived from the Latin *pisum*. Hence, the *-s* is, in origin, no sign of Number, but the *-s* of the theme, or fundamental word. *Pisa*, *peases*, and *peasen*, all found in the early stage of our language, are better forms. The most irregular form, however, is the singular itself, i.e. *pea* deprived of its final consonant. The principle of the confusion is clear. *Peas* passes for a Plural; and *pea* is deduced from it as its Singular.

(*d*) *Physics*, *Optics*, *Politics*, *Ethics*, *Pneuma-*

tics, *Hydraulics*, *Mechanics*, *Dynamics*, *Statics*, &c. —All these are of Greek origin, and all derived from Adjectives of the Plural Number and the Neuter Gender. This for *φύσικος* = *connected with*, or *relating to* *φύσις* = *nature*, was *φύσικα*. The Feminine Singular of the same word was *φυσίκη*. From this feminine and singular form are derived the words like *Physic*, and the corresponding series of scientific terms in French, which end in *-ique*, and are all, in form, *singular*. From the neuter and plural are derived those like *Physics*, &c., in English.

§ 287. *Signs of Number not ending in* -s.—Besides the usual plural forms in *s*, there are four other methods in English of expressing a *number* of objects.

(1) *Change of vowel.*—This class consists in the present English of the following words—

1, 2. *Man*, singular; *men*, plural. The vowel *a* changed into the vowel *e*. The plural of *woman* is, to the ear, *wimmen*, i.e. it has the vowel changed.

3. *Foot*, sing.; *feet*, pl. The vowel *oo* (sounded as the *u* in *could*) changed to the vowel *ee*. The *Old* Saxon has *fôti*. This suggests the notion that the present *-ee* (in A. S. *fêt*) is the result of *Umlaut*; the change from *-o-* to *-ee-* being retained after the affix *-i*, which initiated it, has been lost. How far the process explains all the cases of a similar change is another question. The words in which this real, or apparent, Umlaut occurs are Collectives rather than true Plurals; indeed, *feet* is such to a certain extent, though not so decidedly as *mice*, *lice*, and *geese*, and still less so than *teeth*; which is as much Singular as Plural. Now, in Welsh, and other languages, we get the apparent paradox of a Singular formed from a Plural; which is not quite the case, the real fact being that the older form

is a *Collective*; from which is formed a Singular. This is a caution against referring too much to the sole action of Umlaut.

4. *Tooth*, sing.; *teeth*, pl.: *goose*, sing.; *geese*, pl. The vowel *oo* (as in *food*) changed to *ee* as in *feet*.

5, 6. *Mouse*, *louse*, sing.; *mice*, *lice*, pl. The diphthongal sound of *ou* is changed to that of *i* (as in *night*). The combination *ce* used instead of *se*, for the same reason as in *pence* and in *dice*, i.e. lest, if written *mise*, *lise*, the words should be pronounced *mize*, *lize*.

(2) *Addition of* -en *or* -n.—In the present English the word *oxen* is the only specimen of this form in current use. In the older stages of our language the number of words in *-en* was much greater than at present.

hos-en	=	*hose or stockings*	*scher-en*	=	*shire-s*
shoo-n	=	*shoe-s*	*doghtr-en*	=	*daughter-s*
ey-ne	=	*eye-s*	*sustr-en*	=	*sister-s*
bischop-en	=	*bishop-s*	*uncl-en*	=	*uncle-s*
eldr-en	=	*elder-s*	*tre-en*	=	*tree-s*
arw-en	=	*arrows*	*souldr-en*	=	*soldier-s*.

The *-en* in *oxen* is the *-an* of the so-called *weak* Declension, for whatever may be the case with the other instances *ox* was certainly a weak substantive.

(3) *Children*.—Here the analysis is child-*er*-*en*, the *-en* being the *en* in ox-*en*, and the *er* or *-r* that of child-*er*, which is the ordinary Northumbrian form. In A. S. the *r* was followed by an *-u*, the sign of the nominative case in the original word: but when *lam-*, after becoming *lam-(er)-u*, undergoes contraction, the euphonic insertion of *b* between the *m* and the *r* takes place; and then, because the letter presents itself in the plural, it passes for a part of the simpler singular form.

(4) *Combination of two of the preceding methods.*—Three words occur in this class.

1. *Kyne=cows;* a plural formed from a plural by the addition of *-n*; as *cow, kye, ky-ne. Kye* is found in provincial English, and *cý* in Anglosaxon.

2. *Children*; a plural formed from a plural by the addition of *-en*; as *child, child-er, child-er-en= children.*

3. *Brethren*; a plural formed from a plural by the addition of *-en;* as *brother, brether* (?) or *brethre, breth-eren, brethren.*

§ 288. *Operative and Obsolete processes.*—By adding the sound of the *-s* in *seal* to the word *father*, we change it into *fathers.* Hence the addition of the sound in question is the process by which the Singular form becomes Plural.

The process by which *ox* is changed into *ox-en* is by a similar addition of the syllable *-en*, with a power sufficiently allied to that of the *-s* in *fathers*, to make both forms pass for Plural.

Now whether the meanings of these two affixes are, or are not, equally Plural, is another question. The fact which we now notice is that of the addition of *-s* being a process now in operation, and activity, which the addition of *-en* is not. If a hundred new substantives were introduced into our language next year, not one of them would form its plural after the fashion of *oxen*—nor yet after that of *teeth*, or *mice.* Indeed, they would, one and all, form it in *-s*; and in nothing else. This is a single instance of the difference between a living, vital, effective, active, practical, current, or operative (it matters little what we call it) process, and a dead or obsolete one. It is a single instance, however, out of many. Most of our Inflections are obsolete. There are two signs of Tense in our Verbs; one ending in *-d* or *-ed*, or *-t* (*call, called*), and the other formed by changing the vowel (*speak, spoke*). But no new Verb will ever form its past tense on the latter model. As for the Declension of the Pronouns, for all that we have said as to its historic importance, and the amount of old cases and genders that it has preserved, it is, from first to last, as an Operative system, wholly obsolete. This is the difference between Operative and Obsolete process on a large scale.

§ 289. *The Adjective.*—Of true signs of Inflection the Adjective, in the present English, has not one.

In the Anglosaxon stage of our language (as may be seen in § 81) it had an excess rather than a deficiency.

But though they are not true Inflections, the degrees of Comparison must be noticed.

§ 290. *The Comparative Degree.*—This can be formed from the simple adjective by the addition of *-er*, as *cold-er*, *rich-er*, *dry-er*, &c. The process is a remarkably regular one; and the forms that require special notice are few.

Near, *nearer.*—The first of these forms was in A.S. *neah*; with *nearre*, *near*, and *nyr* for its comparative. Hence, the present *-r* in *near* is no true *r* at all, but the *arr* in *idearr* and *Mariarr* noticed p. 250.

Farther.—This is the comparative of *far*; and means *more far*, or *more distant.*

Further.—This is the comparative of *fore*; and means *more forward*, *more in front.* In A.S. *fyrðre.* The dental (*th*, *d*) occurs in the O.H.G.

Former.—In A.S. *forma* was the *Superlative* of fore; the *-m-* being the *-m-* in the Latin *primus*, and the Lithuanic *pirmas.*

§ 291. *The Superlative Degree.*—So far as its form goes, the Superlative is derived from the Positive by the addition of *-est*; as *cold-est*, *rich-est*, *low-est*, *dry-est*, from *cold*, *rich*, *low*, *dry.*

The only forms that require special notice are those that look the simplest; viz. those in *-most*, as *midmost*, *foremost*, *&c.* But these we have already explained. To forms like the following, themselves Superlative—

Anglosaxon.	*English.*	*Anglosaxon.*	*English.*
innema	inmost	forma	foremost.
ûtema	outmost	æftema	aftermost.
siðema	latest	ufema	utmost.
lætema	latest	hindema	hindmost.
niðema	nethermost	midema	midmost.

was added a second sign of Superlativity, *-st.* This does not mean that no such compound has not been formed by the simple addition of *most* as a whole word. No absolute rule can be given in cases of this kind.

Hence, in the present English, the different parts of the syllable *most* come from different quarters. The *m* is the *m* in the Anglosaxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. In separating, then, such words as *midmost* into its component parts, we should write—

mid-m-ost	not	mid-most	fore-m-ost	not	fore-most
ut-m-ost	—	ut-most	in-m-ost	—	in-most
up-m-ost	—	up-most	hind-m-ost	—	hind-most

In certain words the syllable *m-ost* is added to a word already ending in *er*; that is, to a word already marked with the sign of the comparative degree.

neth-er-most	hind-er-most
utt-er-most	out-er-most
upp-er-most	inn-er-most

Here the addition is *most*, as a simple word; and the result is a *Compound*—not a *Derivative*.

Having accounted for the *m* in the words just mentioned, we can account for the *m* in the word *former*. The superlative was *forma*, and *former* was a comparative, catachrestically, derived from it.

§ 292. *Comparison of Adverbs.*—Adverbs, like adjectives, take degrees of comparison, though not to the same extent. In *the sun shines bright*, the word *bright* means *brightly*; and although the use of the latter word is better grammar, it is not better English.

The sun shines to-day brighter than it did yesterday, and to-morrow it will shine brightest.—Here the sense is adverbial.

In words like *oftener* and *seldomer* the adverbial comparison is beyond doubt.

Adverbs, then, take the degrees of comparison: and not only do they do this, but the history of their forms is important. In *Anglo-Saxon* there were *two* forms; one in *-re* and *-este*, the other in *-or* and *-ost*. Now the first of these was the form taken by adjectives; as *se scearpre sweord = the sharper sword*, and *se scearpeste sweord = the sharpest sword*: the second, the form taken by adverbs; as, *se sweord scyrð scearpor = the sword cuts sharper*, and *se sweord scyrð scearpost = the sword cuts sharpest.*

More than this—the adverbial form had a tendency to make the preceding vowel full: the adjectival, a tendency to make it small. Thus—

Positive.	*Comparative.*	*Superlative.*	
Lang,	Lengre,	Lengest,	*Long.*
Strang,	Strengre,	Strengest,	*Strong.*
Geong,	Gyngre,	Gyngest,	*Young.*
Sceort,	Scytre,	Scyrtest,	*Short.*
Heáh,	Hyrre,	Hyhst,	*High.*
Eald.	*Yldre,*	*Yldest,*	*Old.*

Of this change, the word last quoted is a still existing specimen, as

old, *elder*, and *older*, *eldest* and *oldest*. Between the two forms, however, there is a difference in meaning, *elder* being used as a substantive, and having a plural form, *elders*. A more important word is *rather*. Here, we pronounce the *a* like the *a* in *father*, or full. Nevertheless, the positive form is small, the *a* being pronounced as the *-a-* in *father*. *Rāthe* (*rāther*, *rāthest*) are Adjectival forms; (*rathe*) (pronounced as the *fath-* in *father*); *rather*, and (*rathest*) are Adverbial.

§ 293. *The Mœsogothic Comparative and Superlative in -s, or -z.*—The formulas which give us the difference between the Degrees of Comparison have been given as they are found in the generality of grammars; and, it may be added, that they are of remarkable simplicity and regularity. The doctrine, too, of the connexion between the Comparatives in *-er* and words like *under*, *over*, *whether*, *either*, &c. (for which see § 235), wherein there is a notion of dualism, or duality, in a more general sense, has been recognised. Finally, no explanation has been given of the words *worse* and *worst*.

There is a reason for this. The *-s-* in the words *worse* and *worst* is involved in an explanation which introduces a new element into our criticism, and one which, to some extent, invests the ordinary process with an artificial, or non-natural, character.

The Comparative Degree is formed from the Positive by the addition of *-er*, the Superlative by that of *-est*. Nothing is much simpler than this.

But the Superlative may also be formed from the comparative by changing the *r* of the comparative into *s*, and adding *t*; as *dark-er*, *dark-es*, *dark-es-t*, *cold-er*, *cold-es*, *cold-es-t*, &c. This is anything but simple.

We can understand, however, why it must be recognised when we ask what was the comparative of the Mœsogothic. It was *not* formed by the sound of *-r*, but by the sound of the sibilant *-s*, *ts*, or *z*: and words like *ald-iza*, *bat-iza*, *sut-iza*, were the original forms of what became in old High-German *alt-iro*, *bets-iro*, *suats-iro*, and in English, *old-er*, *bett-er*, *sweet-er*.

Vairsiza, then, in Mœsogothic was the form of the O. H. G. *wirsiro*. the M. G. G. *wirser*, the O. S. *versa*, the A. S. *vyrsa*, and the O. N. *vërri*, the Danish *værre*, the Swedish *värre*.

The Mœsogothic form in the sibilant introduces a serious complication in the doctrine of dualism; and I do not know that it has been successfully unravelled.

§ 294. *Defect and Complement.*—For *good*, as a positive form, there are now no such comparatives and superlatives as *gooder* and *goodest*. Hence, *good* may be called *defective*. For *better* and *best* there is, now, no such positive form as *bet*. This is *defect* again.

But what is wanting in the way of degrees of comparison between the two roots is made up by the other. And so it is in other cases.

This brings in the distinction *between a sequence in Logic and a sequence in Etymology.*

The ideas or notions of *thou*, *thy*, *thee*, are ideas between which there is a metaphysical or logical connection. The train of such ideas may be said to form a sequence, and such a sequence may be called a logical one. The forms *thou*, *thy*, *thee*, are forms or words between which there is a formal or an etymological connection. A train of such words may be called a sequence, and such a sequence may be called an etymological one. In the case of *thou*, *thy*, *thee*, the etymological sequence tallies with the logical one. In the case of *I*, *my*, *me*, the etymological sequence does *not* tally (or tallies imperfectly) with the logical one. Applying this to words like *good*, *better*, &c., we see at once, that, whilst some are deficient in their Comparative and Superlative, others are deficient in their Positive forms. The *defective* character, however, of this class of words is not all. It must be remarked that the forms which one word wants are made good by those which another possesses. Hence, there is not only *Defect*, but what may be called *Complement* also. The word *good* fills up what was wanting to the forms *better* and *best*.

These relations between defect and complement will meet us again and again. Simple *Defect* is common in language. Defect combined with *Complement* is not uncommon. *Irregularity*, with which they are often confounded, is a very different phenomenon, and, comparatively, at least, a rare one.

§ 295. *Retrospect, Amount of Declension.*—We have now gone through that part of Grammar which is

ordinarily assigned to the Noun, whether Pronoun or Noun Proper; and, in respect to Nouns Proper, we have considered both the Substantive and the Adjective (or the *Nouns* Substantive and the *Nouns* Adjective), as opposed to the *Pro*noun; which wrongly (as will be argued hereafter) is held to be something less than the Noun.

We have notified the manifest and undoubted difference between forms like *genetrix* and forms like *domina*; the latter only of which gives us *Declension* in the way of Gender, a true declension; and we have seen that, in the present English, no such feminine substantives as *domina* are to be found, though there are plenty like *genetrix*.

Among the Pronouns, in the *-t* of *it*, *that*, and *what*, we have found a true instance of Gender expressed by Declension; not, however, after the fashion of *domina*, but after that of *id*, *illud*, and *quod*. But the declension of the Pronouns is different from that of the Substantives.

That of the Adjective is also different from that of the Substantive, but identical with that of the Pronoun—different from what it is in the Latin and Greek.

Of this Pronominal Declension the Adjectives of the present time are wholly denuded.

Hence, if we wish to measure the extent of our Inflections in the way of Declension, or, in other words, the Inflection, of the Noun, we must take the Substantive and the Pronoun together, and ask what it amounts to. But before doing this we must recognise two limitations.

One of these has already been indicated. An Obsolete Inflection, though we cannot exactly say that it is not an inflection at all, is certainly one of an imper-

fect character. At any rate, there are degrees in what we call the efficiency of inflectional forms, as Operative or Obsolete.

There are, also, degrees in their efficiency in another respect. An affix, or any other characteristic, which is limited to a single function, and has only one import, is, certainly, more Distinctive than one which has several functions, and is common to a variety of words. Thus, while the Greek and Latin distinguish the Genitive Singular, the Nominative Plural, the Genitive Plural, and the Third Person Singular Indicative by inflections, as *-ου*, *-οι*, *-ων*, and *-ει* (*λόγου*, *λόγοι*, *λόγων*, *λέγει*), and as *-i*, *-a*, *-orum*, and *-at* (*regni*, *regna*, &c.), the single sign *-s*, in English, serves for all four.

The merest modicum of reflection tells us that this distinctive character is one of the most natural conditions of an inflection. But what is the case in English? In the *older* English it was much what it is in Latin and Greek. The old sign of the Genitive Singular was *-es*; that of the Nominative Plural, *-as*; that of the Third Person Present *-eth*. But the *e* has been lost in the first of these three forms, and the *a* in the second, whilst in the third there has been a double change; for not only has the *e* been dropped, but the *-þ* has become *-s*, and the signs of the three originally different parts of the Noun and Verb have become identical, so that the differences in function can only be inferred from the context.

In Greek and Latin, and in the older English, we might know by the mere inspection of an isolated word in *-ου*, *-οι*, or *-ει*—*i*, *a*, or *at*—*es*, *as*, or *-eth*, what the distinctive character of the last syllable was. In the *-s* of our Genitive Singulars, our Nominative Plurals, our Genitive Plurals (to a certain extent), and our Third Persons Singular of the Present Tense of the Indicative

Mood of the Verb, we have only one sign of Inflection; and when the fundamental word ends in *-s*, as in *alms*, &c., we do not know, except through information from another quarter, whether it is an Inflection or not. All this deprives our signs of Inflection—I had almost said our single sign—of the element of Distinctiveness. Not, indeed, wholly, but to a great extent; and the fact of its doing so deprives them of much of their import as Inflections. That this Indistinctiveness belongs rather to the present stage of our own particular language than to language in general, we have seen. But we must take our language as we find it, and value our Inflections accordingly. It is certain that they are not, now, such good inflections as they were at first, and this is just what we have seen to be the case with obsolete inflections like the *-t* in *that*, &c. So far, then, as Inflections, to fulfil their proper functions, are either Operative or Distinctive, we have but few of them.

What have we when we take in as many as we can? And what have we when we take them with what I hold to be their legitimate, and in certain cases, their necessary, limitations?

By going to the Pronouns we may get (1) the Neuter in *-t*; (2) the Feminine Genitive in *-r*; (3) the Masculine Accusative *when*, preserved as an Adverb of Time; (4) the Feminine Dative *where*, similarly preserved as an Adverb of Place; and (5) the instrumental *why*, and the *the* in *all the more*, &c.

All these are Distinctive. On the other hand, they are all Obsolete.

Whether we admit these drawbacks or not is a point upon which there may be differences of opinion. One thing, however, is certain, viz., that, if we do admit them, the whole Declension of the Noun consists in the

sound of the letter -*s* and its Sonant variety—in this and nothing more.

Nevertheless, this, with the limitations suggested, is the Declension of the Noun, and if more than usual has been said about it, there is a reason for saying it.

The same, *mutatis mutandis*, will be said when we have considered the Conjugation of the Verb.

The two will give us the amount of our *Inflection*, and when we have seen how small this is, we shall have a fair measure of the extent to which our language is Analytic rather than Synthetic. Indeed, it is the most Analytic language in the world; a fact of no slight importance.

CHAPTER VI.

VERBS OF TWO KINDS—THE INDETERMINATE—THEIR RELATION TO THE NOUN—THEIR DECLENSION—THE VERBALS—'*INDETERMINATE*' AND '*FINITE*,' AS NAMES.

§ 296. *Verbs of two kinds. Indeterminate and Finite.*—The Verb which will be considered in the present chapter will be called the *Indeterminate* Verb. Its opposite, the subject of the next chapter, will be called the *Finite* Verb. The meaning of the two words, and the value of the difference of their import, will be explained, or will explain itself, as we proceed.

The leading distinction between the two is their relation to the Noun.

We have seen that, from the accidents of their respective names, the *Noun* Substantive and the *Noun* Adjective, as Parts of Speech, have obtained a kind of prerogative over the *Pronoun*, which passes for less of

a *name* than it really is. We shall now see that the Verb has established something of the same kind as against the *Noun*. The Noun is the *Name*. The *Verb*, however, is the *word—par excellence*. It may be this, and more than this; but in the sense that is required for ordinary Grammar it is something less.

Both Verbs and Nouns are inflected; and there are, as already stated, two kinds of Inflection, viz., Declension and Conjugation. Nouns are declined, Verbs conjugated. Nouns are generally declined; rarely *conjugated. Verbs are both conjugated and declined. One term, therefore, does not exclude the other. Nouns have Gender, Verbs have not. But Verbs have both Case and Number; and, so far as they have this, are declined. On the other hand, they have Voice, Moods, and Tenses, which Nouns have not. Above all they have *Persons*. In this last inflection the distinction between the two Parts of Speech most especially lies.

§ 297. Nouns are Declined, Verbs are both Declined and Conjugated.

The declension of verbs is a fact which should never be overlooked; otherwise we run the risk of drawing a broader line between Verbs and Nouns than the structure of language warrants. Without doubt the difference is both important and striking, and the two classes are natural. This, however, is wholly insufficient to put them in anything like *contrast* to one another. Though the noun has no Moods and Tenses, it cannot be said that the verb has no Cases. More than this. If, on the strength of its decided verbal character, we connect the participle with the verb, the inflection of the verb gives us not only cases, but Genders as well; for, although, in the present stage of our language, the par-

* For *Conjugated* Substantives, see § 308, and note.

ticiples are uninflected, in Anglo-Saxon their inflection was as full as it was in the Greek and Latin, and as it is in many modern languages. But without having recourse to the Participle, which is generally, though not consistently, treated as a separate part of speech, the Infinitive Mood, along with the Gerunds and Supines, where they exist, is, for most purposes, a Substantive. In Old High-German we have *blasennes*=*flandi* and others. We may call this a Gerund if we choose. We may also, if we choose, call to *blasenne* a Supine; nevertheless, the result is a Noun in a Case. This is because the name of an action is an Abstract Noun. When we connect it with the idea of an agent we get something concrete. But this gives us Persons, or, at any rate, Agents. A horse may *run*, a man may *run*, a stream may *run*, time may *run* (or *fly*). But if I wish to have the conception of *running* alone, I must separate, or *draw off*, from the agent an action which is something which I can imagine, but which I cannot perceive through any of my senses. I can see a *man* in a *state of happiness*, and I can see a *horse* in the *act of running*. *Happiness*, however, without some happy object, or *the act of running* without some object that runs, I cannot perceive; though I can imagine it. Nevertheless, both are Substantives; one being the name of a Quality, the other that of an Action.

In English we have such lines as

To err is human, *to forgive* divine—
To be or not to be, that is the question—

in which a substantive in the nominative case is represented by a verb with a preposition before it. *To err* means *error*, and *to forgive* means *forgiveness*.

In Greek we find

τὸ φθονεῖν = *invidia*
τοῦ φθονεῖν = *invidiæ*
ἐν τῷ φθονεῖν = *in invidiâ*.

This is because the name of any action may be used without any mention of the agent. Thus, we may speak of the simple fact of *walking* or *moving*, independently of any specification of the *walker* or *mover*. When actions are spoken of thus indefinitely, the idea of person has no place in the conception; from which it follows that the so-called infinitive mood must be at once Impersonal. But the ideas of relation in time and space *have* a place in it. We can think of a person *being in the act of striking a blow*, of his *having been in the act of striking one*, or of his *being about to strike one*; and in like manner, we can think of a person who *is sleeping*, *is about to sleep*, or who *has slept*. In other words, can think of the act, or condition, of a *striker*, or a *sleeper*, as a simple act of *striking*, *sleeping*, as one alone in present, past, or future time; and, when we think of it apart from the particular agent, we think of it simply as an act, state, or condition; and of this act, state, or condition, the words *strike* and *sleep* are *names*, much in the same way that *redness* or *strength* are *names* for the attribute suggested by *red* and *strong*.

And as *redness* or *strength* can be Declined, so can *strike*, and *sleep*. In respect, then, to their Inflection, Verbs are (1) related to the Noun; and (2) characterised by certain peculiarities of their own.

§ 298. *Special relations of the Indeterminate Verb to the Noun.*—So far as the Verb is related to the Noun it is Declined. So far as it is characterised by peculiarities of its own it is Conjugated.

The relation of the *Indeterminate* Verb to the Noun is twofold.

With the Adjective it is related through the Participle; concerning which no more need be said; since the Participles are generally connected with the Verb,

and treated as a part of it. Their Declension, however, is Adjectival. Both were fully declined in Anglosaxon.

§ 299. *The Verbals.*—Those Substantives which stand in the same relation to the Verb as the Participles stand on the side of the Adjectives are the *Verbals.* These are (1) the name of the act, or state, itself, and (2) the name of the agent. The former ends in *-ing*; and may be called the Verbal in *-ing.* The latter ends in *-er*; and may be called the Verbal in *-er.* They are correlative to one another. *Hunting* is the act of one who *hunts.* *Hunter* is one who performs the act of *hunting.* The same is the case where, instead of an act, we have a state or condition. *Sleeping* is the act of one who *sleeps*; i.e. of one who in this respect is a *sleeper.*

§ 300. *The old Declension of the Verb.*—In the older stages of our language there was a true Infinitive Mood which ended in *-an*, as *bærnan=burn*, *lufian =love.* When this was preceded by *to*, *-an* became *-enne*; as *to lufienne = to love*, *to bærnenne = to burn.*

This A. S. form in *-nne* has been noticed already; but it will perplex no one who has gone through the elements of the Latin grammar, and knows what is meant by an Infinitive Mood or a Gerund. Such a reader will at once compare *lufian = love* with *amare*; and *bærnan=burn* with *urere*; whilst *to lufienne=to love* he will compare with *ad amandum*; and *to bærnenne=to burn* with *ad urendum.*

Both the Gerunds and the Supines in Latin are declined as Nouns.

The Latin, in words like *amari* and *audiri*, *moneri* and *regi*, shows that the Indeterminate Verb may approach the character of a Noun in both *Voices*; and the

Greek, which uses such combinations as *τοῦ τύπτεσθαι, τοῦ τύφθηναι*, does the same.

Here, then, we meet with an approach on the side of the Verb to the Noun, just as, in the Verbals, we met with an approach to the Noun on the side of the Verb.

In the Infinitive Moods, the Gerunds, and the Supines we have the name of the action only—not the name of any agent. Hence, it is with the forms in *-ing* that these Infinitive forms are most especially compared: and the Noun is the Noun Substantive.

§ 301. *'Indeterminate' and 'Finite' as names.*—In all these forms the name of an agent is conspicuous for its absence—conspicuous for its absence whether the Verb convey the notion of an act or a state. The Verbs, then, are essentially *Im*personal. As such they are Abstractions; but, as every act or state has some person or thing which makes it such, it is wholly indefinite, or indeterminate in this respect.

Unfortunately, however, we have no recognised name for them, or the division to which they belong. *'Impersonal'* is used in another sense, though, theoretically, it is by far the best name; inasmuch as the Verb of the other division, between which the whole class is divided, is characterised by having Persons. *'Infinitive'* is used in too limited a sense. If it were not so, it would be the second-best name; inasmuch as the opposite class is called *'Finite.'*

In comparing, and sometimes contrasting, these two classes, I call the second by its ordinary name, and call the former *'Indeterminate.'* This will include not only the *Infinitive* Mood, but the *Gerunds* and *Supines*; or their equivalents. The two great points of contrast are the absence or presence of the name of (or something suggestive of the name of) the agent;

nd, connected with this, their respective relations to he Noun.

§ 302. *The form in -ing and the Present Participle.*—The original Vowel of this Verbal Abstract was ıot *-i-* but *-u-*; as in *clœnsung*, *hwistlung*. Its oblique case when governed by *-on* was in *-e—on clœnsınge*, *on hwistlunge*, &c.; afterwards *a-cleansing*, *a-vhistling*, &c.

These in the present English both change the *-u-* nd drop the final *-e*; and *cleansing* and *whistling* are he result.

When, besides this, the prefix *a-* drops off, the result s *I was whistling*, *I was cleansing*, and the like.

But this *-ing* is the sign of the Present Participle, vhich began with the termination *-nd*, and ends in *ing*; as A. S. *lufiand*, now *loving*, &c., &c.

This is Confluence on a large scale, for the change is niversal.

More on this point will be said hereafter in '*Syntax*.'

CHAPTER VII.

ERBS OF TWO KINDS.—THE FINITE.—THE SIGNS OF PERSON.—GARNETT'S THEORY.

§ 303. Whoever, after duly noticing that nothing as been said about the Pronoun as one of those ranches of the Noun with which the Intermediate 'erb is connected in the way of affinity, and then, after onsidering such forms as *amare*, *amari*, *amandi*, *mando*, *amandum*, *amatum*, *amatu*, proceeds to the onjugation of *amo*, *amas*, *amat*, &c., or *amavi*, *amaisti*, *amavit*, will not be long in perceiving that the

Finite Verbs are as essentially and characteristically *Personal* as the Verbs of the preceding chapter are the contrary. He will see, too, that in these last there is something that implies, though it does not directly convey, the name of an agent; and he will see that, for the first two persons at least, that name must belong to the class of *Pronouns*. In *amo*, *amas*, &c., it manifestly lies in the affixes *-o* and *-as*, &c.; which, whatever they may have been originally, are now part and parcel of the Latin Verb; and when he translates these into English, and says *I love*, *thou lovedst*, the Pronominal character of the combination becomes unmistakeable.

From this point of view he may add symmetry and harmony to the relations of the Verb with the Noun. For in *-o* (or its equivalent *I*) and in *-as* (or its equivalent *thou*) he gets the name of the person who *loves*; and, as he can speak of the agent for the third person as *he*, *she*, or *it*, he gets a name like *hunt-er* (or the Verbal in *-er*), as that of the name of the Agent. Hence, as the Indeterminate Verb comes into connection with the Noun through one Verbal, the Personal comes into connection with it through the other; the Substantive through the Verbal in *-ing*; and the Pronoun through its equivalent to the Verbal in *-er*—each in their respective ways—connected with the Verb and Noun, or *vice versâ*.

§ 304. Still, the nature of the connection is by no means similar. The Substantive and Participle are, as Parts of Speech, akin to the Verb; and the Verb to them: and the act indicated by words like *hunting*, and the agency indicated by words like *hunter*, are correlative terms. But the Pronoun has no such elements of affinity. Such as it has it gets in its capacity of a substitute for a Substantive: and its connection with

the Verb is simply that of one word in combination with another. We infer this in compounds like *am-o*, *am-as*, &c. We see, and hear, it in combinations like *I love, you move.*

§ 305. How this can give us the three Persons of a Verb is not very difficult to see.

The logician, or metaphysician, divides the whole universe under two heads — himself, the sentient being, and everything else beside—the *ego* and the *non-ego.* The classes in the way of magnitude are incommensurable; but they exhaust the whole world of Thought.

The ordinary talker makes a third class. There is (1) the speaker, (2) the person spoken to, and (3) the person, or thing, spoken about. He calls one *I*; the other *thou*; the third *he*, *she*, or *it.* The first two explain themselves. The third is explained by the context. Every object that *hunts*, or *sleeps*, or does any action, or suffers from an action done by aught else, or is in any state whatever, comes under one of these three denominations. Countless, then, as is the multitude of known and conceivable actions, each one with its agents, the whole incalculable host of the latter can be reduced to *three* classes. Everything that has or will be done, or is capable of being imagined as a deed, is done by a doer belonging to one of them; and if each of them has a short and adaptable name, a coalition with the verb is a very natural result.

When such a coalition *has* taken place, the whole character of the verb is changed. It loses to a great extent its abstract and indefinite character. It becomes 'invested with circumstances;' for it is no longer the name of a bare action, but the name of an action *plus* that of the actor.

To this condition, however, Verbs arrive; and when

they have done so there is a great tendency to separate them from the noun; for they have thus become *personal*; and then the difference is a great one.

§ 306. The Finite Verbs, then, are Personal; and, as such, play a more conspicuous part in language than the Indeterminate. They do not, however, do this as simple, single-handed Verbs, but as Verbs with a superadded element.

What this is has been suggested; and it has long been admitted that it is a Personal Pronoun. Whether it is in the Nominative or in an Oblique case is a question of comparatively recent origin. It is chiefly with the name of the late Mr. Garnett, among whose numerous contributions to the higher departments of philology the present doctrine stands, perhaps, the first in value, that it is most especially connected. Mr. Garnett, however, with his usual justice towards his predecessors, has indicated a suggestion of the famous Keltic scholar E. Lhuyd.

The verb, according to Mr. Garnett (who henceforth will speak for himself), is not so much a finite verb as a verbal; the pronoun which invests it with personality being not in the Nominative case, or in Concord with the verb, but in the Possessive case, while the verb itself is in a state of Regimen or Government.

'Grammarians have not been able to divest themselves of the idea that the subject of the verb must necessarily be a *nominative*; and when it was ascertained that the distinctive terminations of the verb are in fact personal pronouns, they persisted in regarding those pronouns as *nominatives*, abbreviated indeed from the fuller forms, but still performing the same functions.'

'The personal terminations in Welsh are pronouns; but it is an important fact that they are evidently *in statu regiminis*, not in apposition or concord; in other words, they are not nominatives, but obliquo cases, precisely such as are affixed to various prepositions. For example, the second person plural does not end with the nominative *chwi*, but with *ech*, *wch*, *och*, *ych*, which last three forms are also found

coalescing with various prepositions, *iwch*, "to you," *ynoch*, "in you," *wrthych*, "through you."

'Now the roots of Welsh verbs are confessedly nouns, generally of abstract signification; as, for example, *dysg* is both *doctrina*, and the second person imperative *doce*. *Dysg-och*, or *-wch*, is not, therefore, *docetis* or *docebitis vos*; but *doctrina vestrum*, "teaching *of* or *by* you." This leads to the important conclusion that a verb is nothing but a *noun* combined with an oblique case of a personal pronoun, virtually including in it a connecting preposition. This is what constitutes the real *copula* between the subject and the attribute. *Doctrina ego* is a logical absurdity; but *doctrina mei*, "teaching of me," necessarily includes in it the proposition *ego doceo*, enunciated in a strictly logical and unequivocal form.'

The following table improves the evidence on this point.

Prepositional Forms.		*Verbal Forms.*	
er-ov	'for me.'	*car-ov*	'I will love.'
er-ot	'for thee.'	*car-ot*	'thou wilt love.'
er-o	'for him.'	*car-o*	'he will love.'
er-om	'for us.'	*car-om*	'we will love.'
er-och	'for you.'	*car-och*	'you will love.'
er-ynt	'for them.'	*car-ont* or *car-wynt*	'they will love.'

'No one capable of divesting his mind of preconceived systems, who compares the Welsh prepositional forms with the verbal forms, will deny the absolute formal identity of the respective sets of endings, or refuse to admit that the exhibition of parallel phenomena of languages of all classes, and in all parts of the world, furnishes a strong *primâ facie* ground for the belief of a general principle of analogy running through all.'—*Philological Essays*, pp. 289–342.

This is simply the truth. But the '*preconceived system*' is a very potent influence. An Englishman, who every day and hour is using, or making, such derivative forms as *running* and *runner*, from any or every verb in the language, is slow to become familiar with the notion that the Verbal and Verb are very different parts of speech, and that the Verb is not the older one of the two. That the two forms may be identical he can understand from words like *a run*, *a swim*, *a*

leap, and others; but he is in the habit of looking upon so many others with the addition of *-ing*, or *-er*, as the better representatives of the class of Verbals; and these he knows to be derivative. In languages where the derivational affixes are less conspicuous, the difficulty may be more easily abated. Where they are as numerous as they are in English, the adherence to preconceived system is more than usually natural. Be this, however, as it may, we have in the reduction of all the names of actual or possible agents to the three Personal Pronouns one of the most beautiful, harmonious, and exhaustive contrivances that the instincts of Language have contrived.

§ 307. It was no part of Garnett's theory to ask how far the Verb *plus* a Possessive rather than a simply Personal Pronoun, *excluded* the forms to which he opposed them; in other words, how far *doc-es*, as *doctrina mei=my teaching* excluded forms like *I teach=ego doc-(eo)*. The two may have been concurrent, and he nowhere says that they were not. All he had to do was to consider the import of the Signs of Person, as Inflections.

Neither was it within his subject to ask whether *tu doces* was *doctrina mei* rather than *doctrina mea*. The aim of his well-directed criticism was to show that the Personal endings were other than abbreviated *Nominatives*.

§ 308. The preceding extract told what the writer meant with transparent lucidity. The induction, by which he fortifies his doctrine, is less capable of being given *in extenso*. It is enough to say that from the Fin class of languages he adduces the only missing link in the chain of his argument. Here, the pure and proper *Substantives* coalesce with the word that implies Possession; i.e. take abbreviated forms of *my*,

thy, &c., as affixes incorporated with the main word—just like the Post-positive Article in Scandinavian.

pī (for *pi-i*)	filius	mei	*bera-i*	dixi
pi-ed	—	tui	*bera-d*	dixisti
pi-ez	—	ejus	*bera-z*	dixit
pi-my	—	nostri	*bera-my*	diximus
pi-dy	—	vestri	*bera-dy*	dixistis
pi-zy	—	eorum	*bera-zy*	*dixerunt

In the Iron or Ossete, a language of Caucasus, there is the same combination, except that the Pronoun *precedes* the Substantive.

s-ab	pater	mei	*s-nehoit*	oro
w-ab	—	tui	*u-nehoit*	oras
i-ab	—	ejus	*i-nehoit*	orat
h-ab	—	nostri	*pa-nehoit*	oramus
sh-ab	—	vestri	*sh-nehoit*	oratis
r-ab	—	eorum	*r-nehoit*	orant

§ 309. That the Finite Verb is Finite because it is Personal, and for no other reason, is hard to show in an uninflected language like the English; easy to show in an inflected language like the Greek.

(*a*) The Indeterminate *Verb* has Voice—*τυπτεῖν*, *τύπτεσθαι*.

(*b*) It has Tense—*τυπτεῖν*, *τετυφέναι*, *τυφθῆναι*.

(*c*, *d*) There is no reason why the Indeterminate Verb should not have both (*c*) Number, and (*d*) Gender. The combination *τὸ τυπτεῖν* = *verberare* = *act of beating*, so far as the article *το* is singular implies a single act. But of such acts there may be more than one; and, if necessary, combinations like *τὰ τυπτεῖν* may express them. But they are *not* necessary, inasmuch as words like *beating*, from their abstract character, rarely require a plural form. There is, however, no known language in which the Indeterminate Verb has a *sign* of Number.

(*e*) There is no reason why the Indeterminate Verb should not have *Genders*. In Greek it is preceded by the article *τὸ*. This in words like *τὸ τυπτεῖν*, is a sign of the Substantival character of the verb rather

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* We may call this, if we choose, a *Conjugation of the Substantive*.

than a true sign of Gender. The Latin translation, however, of τὸ φθονεῖν is *invidia*, which is feminine, and there is no impossibility in conceiving a language in which the Infinitive Moods, when preceded by an article like ὁ, ἡ, τὸ, should take the gender of the corresponding substantive; as ὁ λέγειν. However, no language is known to do so.

(*f*) Whether the Indeterminate has *Mood* is chiefly a question of words. That it is called a Verb in the Infinitive Mood is notorious. But this conveys the notion that it *is* a Mood; rather than that it *has* Moods. It has, however, in the Gerunds and Supines a great deal beyond the purely Modal Infinitive; and these, if it were necessary to enlarge on the question, could be shown to be *mutatis mutandis*, in the same relation to the proper Infinitive, as the Imperative and Conjunctive to the Indicative.

§ 310. It is not for nothing these apparently irrelevant observations upon what the Indeterminate Verb *might* have, as opposed to what it really *has*, have been inserted. The object of the present criticism is to show that the limitation of the Finite Verb to the *Person* is the *only* characteristic which is not empirical. The reason for the class being natural is the fact of the distinguishing characteristic lying in the nature of Language itself rather than in the forms which mere observation supplies. Number and even Gender are *possible* forms of the Indeterminate Verb as a single word. But Persons are not. Persons imply a second element; i.e. the name of the Agent, and this involves a second name, from another Part of Speech, which the Indeterminate Verbs cannot supply when taken alone. In short, it takes us into questions of Combination and Composition.

But here mixture begins. As soon as Number and Mood are assigned to the Finite Verb, the forms by which they are represented become mixed-up, combined, and complicated with, or involved in, those of Person; and when this is the case the three must be considered together. Still, the other two are always subordinate to that of Person.

CHAPTER VIII.

THE FINITE VERB CONTINUED.—ITS MOODS, NUMBERS, AND PERSONS.

§ 311. *Mood and its signs.*—It is only to a very small amount that the Finite Verb, in the present English, has *Moods.*

There is a difference of Mood when we say '*if I were you*,' in preference to saying '*if I was you.*' We also say '*if I be the person you mean, I am ready to take the consequences.*' But *be*, here, is a different Verb, and, as such, Conjunctival on the strength of its own proper import as a *word*, rather than from anything it is as a *Mood.*

When anyone says '*if he start soon he will be in time*,' the chances are that he takes some pains to do so, that he is talking grammarian's grammar, rather than the grammar of the world at large. Be this, however, as it may, the instance of *start*, instead of *starts*, merely tells us of the *omission* of the characteristics of the Indicative; and is simply a Negation.

This negative sign of the Conjunctive Mood is all that the present English can show. But (to repeat and re-repeat the old statement) the existing system of Inflections is only the fragment of an older one. In Anglosaxon the Plural of the Indicative ended in *-aþ*; that of the Conjunctive in *-en*—*we*, *ye*, or *hi lufiaþ* = *we love*, &c.; *we*, *ye*, or *he lufien* = *if*—*we love*, &c. Here the signs, on both sides, are positive as to Number and Mood, though not distinctive as to the Persons. In the Present English, however, as the affixes, on each side, are dropped, the result is that, for the Plural, the two forms (*we love*, and *if we love*) are confluent and identical. Between *love* and *loves* as the respective signs of the two moods the difference is retained or ignored according to the speaker. The least that can be said in favour of the distinction is that it is obsolescent.

§ 312. *Signs of Number.* — In the words *am*,

speakest, and *speaketh* or *speaks*, there are three different inflections, *-m*, *-est*, and *-eth* (or *s*). But they are signs of *Person*; and only signs of *Number*, so far as they are signs at all. For of Number the present English has no proper *positive* sign whatever, except in two verbs.

Singular.	*Plural.*	*Singular.*	*Plural.*
I was	*we were*	*I am*	*we are*
Thou wast	*ye were*	*Thou art*	*ye are*
He was	*they were*	*He is*	*they are*

§ 313. In the present English the signs of Person are reduced to the *-st* in *lovest*, &c.; and the *-s* in *loves*. Of these the former is obsolete or obsolescent; the latter a secondary form from *lov-eth*. But the present system of Personal Inflection is one thing; the history of the Signs of Person another. This is best collected from a series of examples. The following give the forms for the Present Tense Indicative; those for the Singular in the first, those for the Plural in the second column. The Dual which is found in the Sanskrit, Greek, and Mœsogothic is omitted.

Sanskrit.	1. *sṛijami*	*sṛijamas*	(*create*)
	2. *sṛijasi*	*sṛijatha*	
	3. *sṛijati*	*sṛijanti*	
Greek.	1. λέγω	λέγομεν	(*say*)
	2. λέγεις	λέγετε	
	3. λέγει	λέγουσι	
Latin.	1. *lego*	*legimus*	(*read*)
	2. *legis*	*legitis*	
	3. *legit*	*legunt*	
Lithuanic.	1. *sukù*	*sùkame*	(*turn*)
	2. *suki*	*sùkate*	
	3. *suka*	*sùka*	

Bohemian.	1. *wolám*	*wolámе*	(*call*)
	2. *wolás*	*wolátе*	
	3. *wolá*	*wolági*	
Servian.	1. *tshitam*	*tshitame*	(*read*)
	2. *tshitash*	*tshitate*	
	3. *tshita*	*tshitahu*	
Illyrian.	1. *vidim*	*videme*	(*see*)
	2. *vidis*	*videte*	
	3. *vide*	*vide*	
Mœsogothic.	1. *nasja*	*nasjaima*	(*heal*)
	2. *nasjis*	*nasjaþ*	
	3. *nasjiþ*	*nasjand*	
Old High German.	1. *prennu*	*prennames*	(*burn*)
	2. *prennis*	*prennat*	
	3. *prennit*	*prennant*	
Icelandic.	1. *kalla*	*köllum*	(*call*)
	2. *kallar*	*kalleð*	
	3. *kallar*	*kalla*	
Swedish.	1. *kallar*	*kalla*	(*do*)
	2. *kallar*	*kallen*	
	3. *kallar*	*kallas*	
Danish.	1. *kaller*	*kalles*	(*do*)
	2. *kaller*	*kalles*	
	3. *kalder*	*kalles*	
Old Saxon.	1. *sokju*	*sokjað*	(*seek*)
	2. *sokis*	*sokjað*	
	3. *sokid*	*sokjað*	
Westsaxon.	1. *sece*	*secath*	(*seek*)
	2. *secest*	*secath*	
	3. *seceth*	*secath*	
resent High German.	1. *liëbe*	*liëben*	(*love*)
	2. *liebes*	*liebet*	
	3. *liebt*	*lieben*	
Dutch.	1. *denke*	*denker*	(*think*)
	2. *denkest*	*denket*	
	3. *denkt*	*denken*	

§ 314. To these we may add from the middle period of our own language the forms which we have already noticed for the three leading dialects.

Westsaxon.	1. *hope*	*hopeth*
	2. *hopest*	*hopeth*
	3. *hopeth*	*hopeth*
Mercian (East).	1. *hope*	*hopen*
	2. *hopes*	*hopen*
	3. *hopes*	*hopen*
Do. (West).	1. *hope*	*hopen*
	2. *hopest*	*hopen*
	3. *hopeth*	*hopen*
Northumbrian.	1. *hope* (*hopes*)	*hopes*
	2. *hopes*	*hopes*
	3. *hopes*	*hopes*

§ 315. This predominance of the single termination *-s* in the Northumbrian, must be compared not only with that of *-r* in the Scandinavian group, but also, for reasons which will be given in the sequel, with the forms of the so-called Passive.

Icelandic.	1. *kallast*	*köllunst*	Swedish.	1. *kallas*	*kallas*
	2. *kallast*	*kalliz t*		2. *kallas*	*kallers*
	3. *kallast*	*kalla*		3. *kallas*	*kallas*
Danish.	1. *kalles*	*kalles*			
	2. *kalles*	*kalles*			
	3. *kalles*	*kalles*			

§ 316. A mere inspection of this table shows the fragmentary character of the Inflection of the present literary English. It begins with the forms of the Greek Verbs in *-μι*, and ends with such negations as *I love* (*thou lovest*), *he loves*, *we*, *ye*, *they love*.

§ 317. In the *-s* of *love-s-t*, we still retain the old personal sign. But the *-t* is an extraneous addition; and the whole form is obsolescent. In all the other persons

there has been either loss or change—absolute loss throughout the whole Plural; and change (from *-th* to *-s*) in the Third Person Singular. But these are not the only processes. In the Old Saxon and the Anglo-saxon *all* the persons plural end like the second, i.e. in *-th*. Why? How? Has the second person extended its sign to the other two? Or has each of the other two undergone its own proper transformation? Has the *m* of the first person, along with the *-nt* of the third, *proprio motu*, and by an independent process, become *-th*? The German series *lieben, liebet, lieben* = *amamus, amatis, amant*, favour the view. But the Norse *-r*, which represents an older *-s*, can scarcely be thus explained. Thirdly, in the Middle Mercian (or Midland) English the termination is *-en*. But this *-en* in Westsaxon was the sign of the Conjunctive, rather than the Indicative, Mood. What is the nature of the change here? Have so many *-eths* become *-ens*? Or have the Conjunctive forms bodily and in mass, displaced or replaced the Indicative? These are the questions which the history of the Persons suggests. It happens, however, that the thoroughly negative character of our present Inflection makes minute criticism unnecessary—at least, in a work of moderate size. In the wider field of a more general philology the details are of great importance.

CHAPTER IX.

THE FINITE VERB CONTINUED—THE TENSES—THE PERFECT —THE PRETERIT—THE PARTICIPLES.

§ 318. *The Tenses—how many are there in English?* —If we look to their meanings, we have *two* Tenses. If we look to their forms and history, we have *three*. Thus—between the meaning of forms like *loved*, or *bent*, and forms like *spoke*, or *swum*, there is no difference in respect to the time to which the action is assigned. It is an action of *Past* time as opposed to *Present* (*love*, *bend*, *speak*, *swim*). But of Past time there are two sorts, *e.g. I loved*, *I bent*, *I spoke*, *I swum* as opposed to *I have loved*, *I have bent*, *I have spoken*, *I have swum*. Indeed, if we add combinations like *I had loved*, and *I shall have loved*, *I was loving*, we raise the varieties of past time to five. The last three, however, are not Tenses, in the proper sense of the word. They are not modifications of any single word. Neither do they belong to the domain of Etymology; but, on the contrary, to that of Syntax. This is because they are combinations of two, or more, separate words which convey the same import as that conveyed by a tense; and, so doing, are substitutes for a tense rather than the tense itself. In Greek and Latin, where we have single words like *ἔγραψα*, *γέγραφα*, *ἐγεγραφεῖν*, and *scripsi*, *scripsero*, *scribebam*, we have the exact converse; viz. single words as true Tenses, conveying the sense which, in English, is conveyed by a combination of separate ones. This means that for certain modifications of time there are two concurrent modes of expression; and the more clearly we understand the difference between them the more rational will be our grammar.

§ 319. The Tenses of the Present English as determined by their form and history are *Three*: (1) the Present; (2) the Perfect; and (3) the Preterit.

The Present has no special sign; the Perfect is formed by a change of Vowel; the Preterit by the addition of *-d*, *-t*, or *-ed*. Of the Present, as its characteristics are wholly negative, no further notice need be taken. In respect to its *Persons*, over and above the obsolete or obsolescent Second Singular in *-est*, it retains the Third (*loves* or *loveth*)—only, however, in the Singular Number and in the Indicative Mood. For the Plural and the Conjunctive we have only the negative form *love* throughout.

§ 320. The Mœsogothic, and the Mœsogothic alone, tells us, with unmistakeable clearness, the true nature of the forms like *spoke*, *swum*, and others—forms which are made by *changing* the vowel rather than by the *addition* of either a single sound or a syllable—forms which for this reason have, somewhat fancifully, been called *Strong*, or self-sufficing, as opposed to forms like *loved*, &c., where the super-added *-d* is a sign of *Weakness*, or dependence upon extraneous elements.

§ 321. These forms the Mœsogothic gives us in two divisions; one of which differs in detail only from the English, giving simply a change of vowel. The other (and in this lies its importance) gives us forms like *cucurri* or *momordi* in Latin, and *τέτυφα* or *γέγραφα* in Greek. In six out of the twelve classes over which the Mœsogothic Perfects are distributed, this reduplication of the initial consonant presents itself; and, in the last two, there is a change of vowel as well.

Present.	*Past.*
Salta	*sái-salt* (*spring*)
Háita	*hái-hait* (*call*)
Hláupa	*hlái-hláup* (*leap*)
Slépa	*sái-zlép* (*sleep*)
Láia	*lái-lô* (*laugh*)
Gréta	*gái-grôt* (*weep*)

In *stái-staut*, from *stautan* = we have a reduplication of *both* the initial consonants; and we have the same when the verb begins with either *sk-* or *sp-*. In *hlái-láup*, too, so far as the *h* is consonantal there is a similar reduplication. Elsewhere, however, it is only the *first* consonant that is doubled, *e.g. sái-zlêp*, *gái-grôt*. Herein the M. G. is nearer the Latin than the Greek; for the Latin gives us such forms as *spo-spondi*.

§ 322. But the point of the most importance wherein the M. G. agrees with the Latin is the difference of the treatment at the hands of grammarians between the Tenses like *mo-mordi*, *cu-curri*, and *spo-spondi*, which are formed by reduplication, and the Tenses like *scrip-si*, and *ama-vi*, which are formed by a syllabic affix.

In Greek, words like γέγραφα, ἔγραψα have always been treated as Verbs alike in respect to their Conjugation; as Verbs equally normal, and equally reducible to rule; and above all, as Verbs which had *two* Tenses for the two varieties of Past time; each with its appropriate function, each with its characteristic formative, and each with its recognised name. The Tense formed by reduplication, and the Tense which implied a connection between the time of the action and the time of its being spoken about, was called the *Perfect*; the Tense in which no such connection was implied, and which was formed by the addition of *-s*, was called the Aorist; and each, so long as the two were formed in the manner just noticed, was kept separate and distinct

from the other, even as both were kept separate and distinct from the Present and Future of the same Mood, Voice, and Conjugation. This means that from the difference of form nothing beyond the simple single difference of Tense was inferred; one form being just as regular, and just as representative, as the other.

This is what we find in Greek. But it is not what we find in English; indeed, if it were not for the Mœsogothic, the origin and history of the English Perfect would be a matter of very uncertain speculation. No wonder, then, that in England until the study of the Mœsogothic became a recognized department of English Philology, the verbs like *spoke*, &c.—the verbs which represented the old Reduplicates—were simply treated as *Irregular*.

In Latin, however, there was, so far as the forms went, nothing to disguise the identity of words like *mo-mordi* with words like *τέτυφα*, and of words like *scrip-si* with words like *ἔγραψα*. Nevertheless, the Latin Grammar represents them as something very different. Of the Greek tenses, the Perfect and the Aorist, the Latin recognises only one; the result of this being that *mo-mordi* and *scripsi*, &c., &c., instead of being referred to two different Tenses of the same Conjugation, were referred to the same Tense, with a difference of a very vague character—the difference between this or that Conjugation; the difference between this or that kind of Verb; and, above all, the difference concerning which we have heard more than enough in England; viz. the difference between what is called Regularity and Irregularity.

§ 323. For a change in the language of grammarians of this kind there must be reasons. And they are not far to seek.

(1) The Latin had neither the word *Aorist* nor any adequate equivalent to it.

(2) The Latin, in a great number of instances, dropped the Reduplication where the Greek retained it. For one word in Greek which gives us such a form as τυφα or γραφα, from τέ-τυφα or γέ-γραφα, the Latin gives us scores like *feci*, *fugi*, and others, from *fe-fec-i*, *fu-fugi*, and the like.

(3) The Latin had, besides the forms like *feci* and *scrip-si*, a third; that of words like *ama-vi*, *audi-vi*, *mon-u-i*, terminations which give a third affix with only two kinds of Time to match. The result of this is that the precision and definitude which resulted from *two* well-marked forms in Greek, and *two* well-recognized differences of import, was greatly diminished; so that *momordi*, *scripsi*, and *amavi*, &c., might mean either *I have bitten*, or *I bit*; *I have written*, or *I wrote*; *I have loved*, or *I loved*, as the case might be.

(4) Concurrently with this (until we can determine which is which) in the way of Action and Reaction, the distinct character between the two kinds of Past Time became less and less; and all the three Latin forms had but one out of two meanings. Sometimes it was *I have loved*, and the like; sometimes it was *I loved*, and the like.

(5) But there was a fifth influence; whether in the way of a cause or an effect we need not here enquire. The form of Past Time which the Greek expressed by words like τέτυφα, changed; and combinations of the verb denoting possession with the Passive Participle came in to encroach upon the function of the Old Perfect, i.e. *I have beaten* =τέτυφα. With this we are thoroughly familiar in English; the result being that the Old Greek Perfect was merged, in respect to import, with the Aorist. Some, however, of the Perfect forms remained; but as they sunk their distinctive meaning, and dropped their reduplication, they are, at present, but few in any modern language. Still the forms like *spoke* and *swum*, &c., represent them.

(6) The result of this is that, in the end, one of the two forms excludes the other. In Latin there are a few verbs for which we find both tenses—*pango—pepigi—panxi*. But the number decreases, and the rule is that it is always the reduplicate form that gives way.

§ 324. If we put all this together, we not only see that the treatment as a Tense of the Reduplicate Perfect has varied with the language, but, also, that the class to which such Perfects belong—disguised as they are, and fragmentary as is the class itself—is a natural one.

(*a*) Few or none of the so-called Strong Verbs are of foreign origin. Hence new words introduced into

our language always have their past tense Preterit—never Perfect.

(*b*) This means that, as an Inflection, the change of vowel is *Obsolete*.

(*c*) The change is all one way, i.e. words like *spoke*, &c., may take the form of words like *loved*; but not *vice versâ*.

(*d*) The words which are *Strong* in one of the German languages or dialects are generally so in the others.

Tota illa quantacunque Anomalia, Verba exotica vix omnino attingit sed illa sola quæ Nativa sunt—exotica vero illa appello quæ a Latinis, Gallicis, Italicis, Hispanicis, aut etiam Cambro-Britannicis deduximus, quæ quidem multa sunt: Nativa vero illa voco quæ ab antiqua lingua Teutonica, seu Saxonica, originem ducunt, quæ quidem omnia sunt Monosyllaba (aut saltem a Monosyllabis deducta), et plerumque nobis cum Germanis, Danis, *etc.*, communia sunt (levi saltem immutatione facta): quoniam nempe sive Linguæ sive Dialectus ejusdem cum nostra Anglicana sunt originis.—*Wallis*.

(*e*) Derived words are weak rather than strong. The intransitive forms *drink* and *lie* are strong; the transitives *drench* and *lay* are weak.

It is clear that the natural character of these so-called Irregular or anomalous words was, partially, seen by the older scholars; and not only by Wallis, but by Ben Jonson. So far as the latter allowed himself to speak irreverently of either of the two classes, it was the form in *-d* for which he shows the least respect; and, when he calls it 'a common inn to lodge every strange and foreign guest,' he uses a metaphor which shows that he clearly saw the extent to which one process was operative, the other obsolete. To this, however, he assigns 'none but natural and homeborn words, which, though in number they may not be many, a hundred and twenty or thereabouts, yet in variation are so divers and uncertain that they need much

the stamp of some good logic to beat them into proportion.'

Hickes, after giving a single conjugation for the Anglo-Saxon verbs, throws the rest into a single class, with the remark, however, that they follow a principle of their own, along with the additional suggestion *forsan magis proprie secundam conjugationem constituere videantur quam inter anomalia recenseri.*

§ 325. Of this doctrine of a second Conjugation it may be said, at once, that it is immeasurably better than the older doctrine of Anomaly or Irregularity. But there is a great deal in the doctrine of a second Conjugation which, without appearing on the surface, complicates the grammatical expression of the difference. If *spoke* and *loved* are verbs in different conjugations, they are verbs in the same Tense; for it is, manifestly, to escape the assignment of them to different Tenses, that the second Conjugation is resorted to. If, on the other hand, they are verbs of different Tenses, a second Conjugation is superfluous; and, perhaps, inadmissible.

They are, certainly, so when we look at the Greek language; treating vowels like *spoke* as words like *τέτυφα*, and words like *loved* as words like *ἔγραψα*—Tense for Tense. Here, there are no pretensions to a second Conjugation, whilst there is no doubt as to the reality of a second Tense. And it must be added that, in the opinion of the present writer, the Greek rather than the Latin is the language to which we must look. Between the Mœsogothic and the Latin, we get the evidence of an original reduplication, and, with it, in many cases, a change of vowel. We get the loss of that reduplication, and the retention of the modified vowel. We get, too, the loss of the distinction of import which in Greek we find by mere inspection.

Lastly, we get the gradual exclusion of reduplicate forms with a Perfect sense, and the fusion of the two into a single Tense—provided, always, that we take the *sense* of the inflection rather than its *form* as the criterion of its nature, and the character by which we determine its name.

But the conflict between the claims of these two elements to constitute a Tense is a very serious question; and one which is far too complicated to be given here, in detail. If the meaning is to determine it, *loved* and *spoke*, *momordi* and *scripsi* are identical Tenses, and even such combinations as *I have written*, are as good Tenses as *γέγραφα*, &c. I am not prepared to say that, in many cases, they are not. In another part of my work I shall show that the doctrine that a given form must not always be what it was in its origin, and that words, as an old grammarian expresses it, *migrate* from one Part of Speech to another, is a sound one. Nor do I ignore the vast amount of innovation that is involved in such a language as the Latin, by making a fresh Tense, for forms like *momordi*, &c., when separated from forms like *scripsi* and *amavi*, &c.—to which much more may be added. On the other hand, when we have to account for such changes as those of the *-ea-* in *speak*, into that of the *-o-* in *spoke*, we must use the lights that we get from the Mœsogothic, the Latin, and the Greek; and if all these, form for form, lead up to the Greek *τέτυφα*, and *γέγραφα*, the conclusion must be accepted—at least, in a work which professes to get at the import and origin of our Inflections *historically*.

This is as much as can be said upon this question at present. The little that can be added will be found in the '*Syntax*.'

§ 326. The last point to be considered is the extent

to which these disguised Reduplicate Perfects, even in a language like the English, where they are found only as the fragments of an older and fuller system, are still susceptible of order and arrangement. And this will be done briefly. The earlier classifications may be found in Grimm's great Comparative Grammar of the languages of the German family, and Rask's Anglo-saxon Grammar. In the recent works of Professor March and Dr. Morris, this is taken as a ground-work, but with the necessary modifications, and with special reference to the Anglosaxon. What follows here is written more to show that there *is* a method in the arrangement, than to exhaust the details of it.

§ 327. The Vowel may be changed once and once only; or it may be changed oftener than once. Sometimes it is changed in the Perfect only; sometimes in the Participle as well; sometimes in the Perfect itself according to the Number and the Person; and sometimes in the Present; e.g. in A.S. *bláwe, bleow, geblάwen; swimme, swam, swummon, swummen* = (*I*) *blow, blew,* (*we*) *blew, blown;* (*I*) *swim, swam;* (*we*) *swam* (*swum*), *swum.* Sometimes, as will soon be seen, it changes with the Person, in the Present Tense itself.

§ 328. *Vowel Long.*

(1) Change from *o* or *a* to *e.* The Vowel of the Past Participle the same as that of the *Present*: *blow, crow, grow, know, throw, draw, fly, slay—blew, crew, grew, knew, threw, drew, flew, slew—blown, crown,* &c., *slain.*

(2) The long Vowel sound (spelt *ea*) followed by *l, r* (liquids), *k* (a palatal mute), or *v.* Change to *o.* The Vowel of the Past Participle the same as that of the Perfect *steal, bear, swear, tear, wear, break,*

speak, weave—stole, bore, swore, &c.—*stolen, born, sworn,* &c.

(3) The vowel *Long*; the consonant that follows a *Sibilant—freeze, choose—froze, chose—frozen, chosen.*

This is the division wherein the vowel of the *Present* changes; the A. S. conjugation being as follows:—

Present 1st Per.	*2nd Per.*	*3rd Per.*	*Perfect S.*	*Perfect P.*	*Participle.*
Lese	*list*	*list*	*læs*	*læs-on*	*ge-les-en*
(Ge)-nese	*genist*	*genist*	*genæs*	*genæson*	*ge-nes-en*
Cebse	*cŷst*	*cŷst*	*cebs*	*cur-on*	*ge-coren*
Dreôse	*drŷst*	*drŷst*	*dreôs*	*drur-on*	*ge-dror-en*
Freôse	*frŷst*	*frŷst*	*freôs*	*frur-on*	*ge-froren*
Be-greôse	*begrŷst*	*begrŷst*	*greôs*	*grur-on*	*ge-gror-en*
Hreôse	*hrŷst*	*hrŷst*	*hreôs*	*hrur-on*	*ge-hror-en*
Forleôse	*forlŷst*	*forlŷst*	*forleôs*	*forlur-on*	*for-loren*

See March, §§ 199, 206.

(4) Vowel Long—spelt with a single letter, and followed by a mute. Change from *a* to *u* (spelt *-oo-*). Vowel in the Participle the same as in the Present—*shake, take, wake, (for)sake—shook, took, woke, (for-sook)—shaken, taken, waken, (for)saken.*

(5) Vowel Long—spelt with the letter *i*; but, in sound, a diphthong. Changed into *o* in the Perfect, in the Participle into *ĭ* (the *i* in pit). The vowel of the Participle that of the Present, rather than the Perfect.

Present.	*Perfect.*	*Participle.*
Bide	*bode*	*bidden*
Bite	*bit*	*bitten*
Drive	*drove*	*driven*
Ride	*rode*	*ridden*
Shrive	*shrove*	*shriven*
Smite	*smote*	*smitten*
Strike	*stroke*	*stricken*
Strive	*strove*	*stridden*
Thrive	*throve*	*thriven*
Write	*wrote*	*written*

Here, in Anglosaxon, the vowel was changed in the Plural, with which the Participle agreed. In both cases, however, it seems to have been long; or, at any rate, the consonant is not doubled.

Present.	*Perfect.* 1*st Pers.*	*Perfect.* 2*nd Pers.*	*Participle.*
Scîne	*scân*	*scin-on*	*ge-scin-en*
Bite	*bât*	*bit-on*	*ge-bit-en*
Smite	*smât*	*smit-on*	*ge-smit-en*
Ride	*râd*	*rid-on*	*ge-rid-en*
Strice	*strâc*	*stric-on*	*ge-stricen*

§ 329. *Vowel Short.*

Followed by *m*, *n*, *ng*, or *nk*. Change to *a* for the Perfect in the Singular, to *u* for it in the Plural number. The vowel of the Participle that of the *Plural* of the Perfect.

Present.	*Perfect Sing.*	*A. S. Plural.*	*Participle.*
Swim	*swam*	(*swumm-on*)	*swum*
Begin	*began*	(*begunn-on*)	*begun*
Run	*ran*	(*runn-on*)	*run*
Spin	*span*	(*spunn-on*)	*spun*
Win	*wan*	(*wunn-on*)	*won*
Cling	*clang*	(*clung-on*)	*clung*
Fling	*flung*	(*flung-on*)	*flung*
Ring	*rang*	(*rung-on*)	*rung*
Sing	*sang*	(*sung-on*)	*sung*
Spring	*sprang*	(*sprung-on*)	*sprung*
Sting	*stung*	(*stung-on*)	*stung*
Wring	*wrang*	(*wrung-on*)	*wrung*
Drink	*drank*	(*drunc-on*)	*drunk*
Shrink	*shrank*	(*scrunc-on*)	*shrunk*
Sink	*sank*	(*sunc-on*)	*sunk*
Stink	*stunk*	(*stunc-on*)	*stunk*

In the following words the *i* and *ou*, now diphthongs, represent the short sounds of *i* in *pin* and the *u* in *full*. Like *swim*, &c., they had *a* and *u* in the Plural. The Scotch retains both the short vowel and

the double form, the Perfect being regularly in *a*, the Participle in *u*—as *band, fand, grand, wand; bund, fund, grund, wund.*

Present.	*Perfect.*	*Participle.*
Bind	*bound*	*bound*
Find	*found*	*found*
Grind	*ground*	*ground*
Wind	*wound*	*wound*

The loss of the syllabic inflections *-an*, and *-e*, &c., for the Infinitive Mood and the Present Tense, by shortening the word, would encourage the lengthening of the vowel; for in *find-an, grind-an*, &c., the *i* was doubtless sounded as in *swĭm*. So it would be in *clĭmb-an*, of which the Perfect was *clomb* or *clamb* in the Singular, and *clumb-on* in the Plural; the Participle being *clumb-en*.

§ 330. *Reduplication retained.* — *Did.* — This word, in the current English of the present time, stands alone; the solitary instance of the old reduplication after the manner of *τέ-τυφα*. The Anglosaxon form was *di-de*, Old Saxon *dë-da*; in which case it is the *first* of the two *d*'s which gives us the sign of tense, and the last of them the one that belongs to the root.

§ 331. *Hight.*—There is another word in the same condition as *di-d*, i.e. another word wherein the reduplication is preserved. Here the *g* is out of place; the better spelling being *hiht*, in Anglosaxon *hêht*, Mœsogothic *hái-háit*. *Hight*, however, scarcely belongs to the current language; being obsolete, or obsolescent.

> An ancient fabric raised to inform the sight,
> There stood of yore, and Barbican it *hight*.
>
> Dryden, *Mac Flecknoe*.

§ 332. *Did* was the first word that was claimed as

reduplicate Perfect. *Hight* was the second. This was on the strength of the older forms *hêht* in A. S., and *háiháit* in M. G. Still, *hight* is only a reduplicate tense to the *eye*; for if it were spelt as it is pronounced (*hite*), it would show no signs of doubling whatever.

Held has since been added to the list, the O. H. G. form being *heialt*, or *hialt*, the M. G. *háihald*.

§ 333. *Hight* and *held* begin with the sound of *h*, and as *h* is a breathing rather than a true articulate consonant, it is by no means a very stable element in any word; especially when it stands between two vowels. It has evidently done so in both *hight* and *held*.

Such being the case, it is manifest that, in the present forms, it is the consonant of the fundamental verb that is lost; and that of the reduplication which is retained.

Whether there are other words of this kind—words in which the radical consonant is lost, and nothing left behind but the prefix—is a point of some importance.

It by no means follows that, because an exceptional sound like that of *h*, in an exceptional position between two vowels, can be dropped, other consonants can be dropped also. On the other hand, there are facts which connect, or seem to connect, the change of vowel with the elimination of the middle consonant; in which case, when the vowel of the root and the vowel of the reduplication come together, a third sound is the result. The Greek gives us nothing that encourages this idea; for in words like *λέλοιπα*, *πέποιθα*, &c., we have the changed vowel and the reduplicate syllable together. But in Latin, with words like *fūgi*, *fēci*, &c., from *fŭgio*, *făcio*, the lengthening of the vowel is reasonably referred to the elimination of the *second f* in *fŭ-fŭg-i*, and *fĕ-fĭc-i*,

&c. I find it difficult to ascertain how far in the opinion of the two writers who have paid most attention to the question—Professor March and Dr. Morris—this elimination of the radical consonant extends. Is it limited to words like *hight*, or extended to words like *sprang*?

§ 334. *The Preterit.*—The Preterit is formed from the theme (it matters little whether we call it Present Tense, Infinitive Mood, or Root), by the addition of *-ed*, *-d*, or *-t*.

When the theme itself ends in *-d* or *-t*, an *-e* is inserted, which prevents the contact of identical consonants—*mend*, *mend-ed*, &c.

When the theme ends in a Surd consonant, the affix is *-t*—*step*, *stept* (so sounded, though spelt *stepped*).

When the theme ends in anything but an identical letter, or a Surd, the affix is *-d*—*move*, *moved*.

(*a*) These are the real rules of the present language. They are the *real* rules, because when we spell *stept* as *stepped*, we have a matter of *spelling*—not one of *speaking*: and it is Speech, not Writing, which makes Language.

(*b*) They are the rules of the *present* language; because if we pronounce the final *-ed* in words like *blessed*, we pronounce them after an archaic, or obsolete, manner—a manner kept up, as in the reading of the Scriptures, for adequate reasons, but still not the manner of common conversation at the present time.

The general rules for the use of *-ed*, *-t*, or *-d*, are, *mutatis mutandis*, simply those of the *-es*, *-s*, and *-z* of the Possessive Case and Plural Number of the Substantives.

§ 335. There are three natural groups among which the exceptions to this general rule may be distributed.

(1) *Verbs wherein the final sound of the theme* (*-d* or *-t*) *is identical with the initial sound of the affix—as bend, cut*, &c. The principle of this is a

tendency to avoid the addition of the *extra* syllable, *-ed.*

(*a*) *The last sound of the theme -d*—

a. This is done by shortening the vowel when it is long; and it gives us *bled, bred, fed, led, reăd, sped, met,* from *bleed, breed, feed,* &c.

β. By ejecting the *-e,* when the *-d* is preceded by *l, n,* or *r* (*liquids*), and changing the *-d* into *-t.* This gives us *bent, built, girt, lent, rent, sent, spent,* &c., from *bend, build, gird, lend,* &c.

γ. By the negative process of making no change at all — as in *rid, shed, spread,* from *rid, shed, spreăd.*

(*b*) *The last sound of the theme -t.*—Here the negative process repeats itself.

a. Vowel *short*—*burst, cast, cost, cut, hit, hurt, let, put, sit, shut, slit, split, thrust*; all the same form as their respective Presents.

β. Vowel *long*—Preterit *beāt,* Present *bēat.*

§ 336. (2) *Verbs whereof the Vowel is changed.* —When preceded by a Liquid, *t* takes place of *d.* In this case the vowel of the Preterit is always short—not only in words like *smelt* and *burnt* from *smell* and *burn,* where it is short in the Present, but also in words like *meant* and *felt* from *mean* and *feel* where it is long.

In *berĕft, clĕft, kĕpt, lĕft, lŏst, slĕpt, swĕpt, wĕpt,* from *bereāve, cleāve,* &c., the consonant is other than a Liquid: and the vowel is changed—only, however, in respect to its *Quantity.*

In *told* and *sold* from *tell* and *sell* the vowel is changed in respect to its *Quality.* Here the consonant that follows *is* a Liquid. The A. S. forms were *telle, tealde; selle, sealde.*

§ 337. (3) *Verbs whereof the Consonant is changed.*

—In all these the Consonant is either *k* or *g*, or one of the allied sounds. The liability of these to change has been shown in the chapter on Phonesis, and to the Phonetic rules there indicated all the changes that belong to this division are referable.

These Palatals may—

(*a*) Pass into the sound of *y*. The Anglosaxon forms of *lay* and *say* were—

Present.	*Preterit.*	*Participle.*
Lecge	*lægde*	*ge-lægd*
Secge	*sægde*	*ge-sægd*
Lay	*laid*	*laid* (pronounced *lāde*)
Say	*said*	*said* (pronounced *sĕd*)

(*b*) Also into that of *h*, originally a guttural *g*.

Present.	*Preterit.*	*Participle.*
Sece	*sohte*	*ge-soht*
Seek	*sought*	*sought*

(*c*) Also into that of *ng*.

	Present.	*Preterit.*	*Participle.*
Anglosaxon	*Bringe*	*brohte*	*ge-broht*
Modern English	*Bring*	*brought*	*brought*

(*d*) Also into that of *ngk*.

	Infinitive	*Preterit.*	*Participle.*
Anglosaxon	*þencan*	*þôhte*	*ge-þôht = think*
	þincan	*þuhte*	*ge-þuht = seem*

Compare the German *Ich denke = I think*; *mich dünkt = meseems*.

(*e*) Also into that of *tsh*.

	Present.	*Preterit.*	*Participle.*
Anglosaxon	*Tæce*	*tæhte*	*ge-tæht*
Modern English	*Teach*	*taught*	*taught*

Here the Preterit is like that of the preceding

instances. The *Present*, however, is changed: the *k* becoming *tsh*.

Catch, caught, caught does not occur in the oldest English. In Layamon we find *cacche, cahte, caht*. This verb has conformed to the Past Tense of *teach*, &c.—Morris, *Historical Outlines*, &c., p. 171.

Buy. In A. S. *bycge, bohte, ge-boht*.

Work. In Ac. *wyrce*=I work: *worh-te*=*I worked*; *ge-worht*=*worked*. In addition to the change in the consonant, *r* is transposed. *Beseech*.—The main Verb is *sêc-e*=*I seek*. In English *be-seech, be-sought*. The simple Verb *seek* preserves the *k*. The compound changes it after the manner of *teach*, &c.

The Participles.

§ 338. *The forms in -ing and -ed.*

In form, the Present Participle is the most regular Inflection in the language. Its sign is *-ing*, which may be added, without alteration, to every verb which has a Present Participle at all—which the words *is*, *was*, *shall*, and a few others have not.

This is very simple and regular. The question, however, whether the result of this addition of *-ing* be a Participle or a Verbal Abstract is a perplexing one. Something has been said about it in § 302, and more will be said in the *Syntax*.

§ 339. The Preterit form, or that in *-ed*, is nearly as regular as that in *-ing*. Not so that of—

§ 340. *The Perfect Participle*.—This is connected with the class of verbs like *spoke, swam*, &c., where the past tense is formed by the change of vowel; and not by the addition of *-ed*, *-d*, or *-t*. As Perfect Tenses these were less simple and uniform than the Preterits: and their Participles are the same.

The chief points connected with the Participle that are *not* involved in the history of the Perfect are—

a. Omission of the final -n or *-en.*—Sometimes this is wholly obsolete; as in *swum*, *found*, *run*, &c. Sometimes it is obsolescent, or archaic; as *shapen*, *graven*, *gotten*, *bidden*, *trodden*, &c. Sometimes both forms are equally current, but with a difference of meaning; as *drunk* and *drunken*, *bound* and *bounden*; *he had drunk too much*; *a drunken man*; *we are bound to do it*; *it is our bounden duty*. The *e* in *borne* is a mere artificial expedient for indicating a difference of this kind—*born*=*natus*, *borne*=*latus* in Latin.

b. When the *-n*, or *-en*, is thus dropped, the difference between the Participle and the Perfect is reduced; and, when the vowel of the two forms is the same, it is entirely abolished; in other words the two forms become confluent.

c. When the Tense changes from Strong to Weak, the Participle changes also; though not necessarily at the same time. The Participle, as a rule, retains its strong form the longest.

Present.	*Preterit.*	*Participle.*
Hew	*hew-ed*	*hewn*
Mow	*mow-ed*	*mown*
Show	*show-ed*	*shown*
Melt	*melt-ed*	*molten*
Swell	*swell-ed*	*swollen*

d. In A. S. the syllable *-ge-* was prefixed to both the Perfect and Preterit Participles; as *ge-boren*, *ge-lufod* = *borne*, *loved*. The Northumbrian dialects were the first to drop it; the Westsaxon the most steady in retaining it. On the Continent it is dropped in the Scandinavian dialects; retained in the Dutch and

German. It is the *y-* in the archaic form *yclept = called* or *named*, from A. S. *clepian = call* or *name*.

e. Sodden. Two words ending in *th* in A. S. changed it, in the Participle, into *d*.

Cwethe	*cwæth*	*ge-cweden*
Seothe	*sẽâth*	*ge-soden*

f. Seothe changed its vowel in the Plural of the Perfect, belonging to the same class as *choose*, *freeze*, and *lose*.

In *writhe* the *th* was retained.

Present.	*Perfect S.*	*Perfect Pl.*	*Participle.*
Writhe	*wrâth*	*writhon*	*writhen*

See list in March; Grammar, &c., p. 104.

g. In *scathe* the consonant was changed in the Tense but retained in the Participle. A. S. *sceathe*, *sceod*, *sceodon*, *sceathen*.

CHAPTER X.

ANOMALOUS AND AUXILIARY VERBS—'*SHALL*,' '*DARE*,' '*MUST*'—INCIDENCE OF CHANGE WHEN THE REDUPLICATION IS LOST—'*AM*,' '*BE*,' '*WAS*.'

§ 341. Perfects may become invested with the power of Presents. In Greek we see this in words like *οἶδα = I have experienced* or *learned* which = *I know*. In Latin *memini = I have called to mind = I remember*.

§ 342. *Can*, *shall*, and *may* are the most notable words of this class. So far as form and origin go, they are Perfects after the manner of *οἶδα* and *memini*. But they are also the bases of such Preterits as *could*, *should*, and *might*.

§ 343. *Shall.*—Existing forms—*shalt*, *should* (the Preterit), (*shouldest*, *shouldst*). Older form *skall*. The M. G. sign of the Second Person was *skal-t*.

§ 344. *Can.*—The M. G. form of the Second Person was *kan-t*. Existing forms—*could* (the Preterit); (*could-est* or *couldst*)—*ken* = *know* (the actual, or approximate, radical of *con* = *learn*, *study*); as *to con a task*—*cunning* = *knowing*, *crafty* ('*knowledge is power*'). The *-l-*, inserted in the spelling, after the false analogy of *should* and *could*, does its best to disguise its true origin; the result being one of the worst spelt words in the language. The A. S. Preterit was *cuþe*—Participle *cuþ*; whence *un-couth* = *unknown*.

§ 345. *May.*—M. G. Second Person *mag-t*—Present forms (*mayest*)—*might* (the Preterit)—(*mightest*, *mightst*). In A. S. the Second Person was *meaht*; the Preterit *meahte*.

§ 346. *Ought.*—Present form (*oughtest*); Participle *own* = possessed; A. S. *agen*. The A. S. Perfect *ah*; in the Second Person *age*, with *ahte* as a regular Preterit. In M. G. *áih*; Second Person *aiht*; Preterit *áihta*.

§ 347. *Dare*, *Must*, and *Wot.*—These three words agree in having the sound of *-s-* which is not found (in English at least) in the fundamental word.

(*a*) In *dare* we get a little help from the Greek forms *θαρρεῖν* and *θαρσεῖν*: supposing that, sound for sound, and letter for letter, we identify the Sigma with the *-s-* in *durst*. This reappears in the—

PRESENT.

Mæsogothic.	*Anglosaxon.*
1. dars	dear
2. dart	dearst
3. dars	dear

PRETERIT.

1.	daursta	dorste
2.	daurstes	dorste
3.	daursta	dorste

INFINITIVE.

dauran	durran

Here the -*s*- of the first person in M. G. gives us the only -*s* that can be compared with that of the Greek *θαρσεῖν*, the -*s*- of the A. S. Second Person, &c., an -*s* that is certainly extra-radical.

In the present English, *mutatis mutandis*, *dare* may be compared with *owe*; and *durst* with *ought*. *Dare*, like *owe*, as an independent Verb, has a full inflection—*dare*, *daring*, *dared*; and, as such, is both Transitive and Intransitive—*I dare* (*challenge*) *to do it*—*I dare not venture*. For the Intransitive *dare*, we may substitute *durst*; but not for the Transitive.

(*b*) *Must*, in the present English, has only one form.

PRESENT.

Mœsogothic.	*Anglosaxon.*
1. môt	mot
2. môst	most
3. môt	mot

PRETERIT.

	Mœsogothic.	*Anglosaxon.*
Sing.	môsta	moste
Plur.	môstedum	moston

(*c*) *Wo*

PRESENT

		Mœsogothic.	*Anglosaxon.*
Sing.	1.	vait	wât
	2.	vaist	wâst
	3.	vait	wât
Plur.	1.	vitum	witen

Perfect	*wisse* M. G.
Preterit	*wiste* A. S.
Infinitive	witan
Pres. Part.	witende
Pass. Part.	witen — wist

§ 348. The non-radical -*s*- in these three words has to be accounted for. The current doctrine is that, to the main verb ending in -*t*-, the weak inflection -*t* is added, and that, thus, when two t^s are brought into contact, the first is changed into -*s*. What, and how many, are the forms that justify this view? There are English verbs which end in -*t*, like *put*, *hit*, *bite*, and others; and some of them take the affix -*te*. But none of them give such results as *lest*, *pust*, *spist*, or the like, from *let*, *put*, or *spit*. This is what we find in English; where the number is sufficiently limited to allow us to make a negative statement. What we may find elsewhere is another question. But the only two words I have found anywhere are the two under notice —these and no more.

§ 349. *Questions concerning the Perfect and Preterit.*—On the structure of the Perfect just as much has hitherto been written as serves to show how forms like *spoke* and *swam*, &c., originated in Tenses like τέτυφα and γέγραφα, &c., and how, when denuded of their reduplication, and otherwise disguised, they lost their character as separate, independent, and regular Perfects. The minor points connected with either their formation or decay were not investigated. There is something, however, to be said about them; and, as one of them is connected with the history of the *Preterit*, it is convenient to consider the two Tenses together.

§ 350. *Origin of the -d in loved*, &c.—For the origin of the sign of the Preterit—the affix -*ed*, -*d*, or

-t—as for the origin of the sign of the Perfect, the Mœsogothic, and the Mœsogothic alone, has given us *data* of any notable value.

a. *Past Tense of the Indicative Mood.*

Singular.	*Dual.*	*Plural.*
1. Nasi-*d*-a	—	nasi-*d*-êdum
2. Nasi-*d*-ês	nasi-*d*-êduts	nasi-*d*-êduþ
3. Nasi-*d*-a	—	nasi-*d*-êdum

b. *Past Tense of the Conjunctive Mood.*

Singular.	*Dual.*	*Plural.*
1. Nasi-*d*-êdjau	—	nasi-*d*-êdeima
2. Nasi-*d*-êdeis	nasi-*d*-êduts	nasi-*d*-êdeiþ
3. Nasi-*d*-êdi	—	nasi-*d*-êdeina

This gives us not only one *-d*, but two; and if we take the second *-d* in *nasidedum*, and connect it with the explanation of the second *-d* in *did*, the elements of a hypothesis emerge; and the notion that the *-d* in *loved*, originally one of the *-d*[s] in *nasi-dêd-um*, is an abbreviated and postpositive *did*, the Perfect of *do*, presents itself: and when we bring into our criticism such combinations as *I did love* from our own language; and such Tenses as *parlerai* and *parlero* from the French and Italian (=I have to speak=*loqui habeo*), neither the incorporation of the two words, nor the change of their place by transposition, presents any notable difficulties.

This doctrine, suggested rather than positively laid down by Grimm, has gained ground. More, however, will be said about it hereafter.

§ 351. *Incidence of the change when the reduplication is lost.*—When words like τέτυφα and γέγραφα are reduced to dissyllables by the loss of one of their consonants, which of the two is the lost one?

When from the earlier reduplicate *pepigi* we get the later and *non*-reduplicate form *pēgi*, which of the p^s is lost and which retained? Is the initial *-p-* cut-off, or the *p* of the middle part of the word elided?

When we get, from the earlier reduplicate, *fe-feal* (*fe-feol* or the like), *feoll* (*fell* from *fall*), is it the *-f-* of the main word which is rejected, and the *f* of the initial reduplication preserved, or *vice versâ*? This is not a point on which we can decide, off-hand, by any general rule. A careful investigation may give us one of the alternatives in one word, and the other in another?

§ 352. I believe this to be the case in English. The *-h-* which is lost in *hight* (*hiht*) and *held* is the one which stood in the middle of the older word, or the radical one. The *h-* which is preserved is the one which stood at the beginning of the older word, or the *h* of the reduplication. But *h*, a mere aspirate, between two vowels, is not only a sound which is easily elided, but one which scarcely ever keeps its place. It by no means follows that, because in words like *hight* (*hiht*) and *held* the radical consonant (if *h* can so be termed) is elided, *b*, *p*, *t*, *d*, &c., or combinations like *sw*, *st*, *sk*, *sc*, or a triad of consonants like the *spr-* in *spring* should be elided also. Each sound should be considered on its own merits; i.e. its likelihood to keep its place or to lose it; and we know that no consonants, in this respect, are exactly in the same condition. The Semivowels are not very stable. The Palatals *k* and *g* have an inordinate tendency to change, and when they become *y* or *w*, or *h*, may comport themselves as the *h-* in *hight* (*hiht*) and *held*. The Continuous consonants may run into the Semivowels, especially *v* into *w*, and then come under the conditions of the pre-eminently unstable *h*. When we get to pairs of consonants like

st, *sk*, *gr*, &c., and *à fortiori*, to such combinations as *spr-*, *scr-*, and the like, the chances of elision are reduced to a *minimum*: for it is manifestly easier to drop the non-radical prefix.

§ 353. Individually, I believe that it is this *non*-radical prefix of the reduplication which, as a general rule, is dropped; and that in those few instances where the elision of the radical consonant occurs, it is due to special causes, and is wholly exceptional. That so unstable a sound as that of *-h* between two vowels should drop out is natural, and that, out of the two vowels thus brought into contact, a single one, with mixed characters, and more or less diphthongal in character, should be developed, I hold to be part of the change. But I consider that the change is a rare one. If the vowels that are thus formed, i.e. by a process of contraction, are of that character that nothing but contraction of the kind under notice will account for, I must admit that, where they occur, they are evidence not only of reduplication, but of a previous elision of the radical consonant from the middle of the word, rather than the dropping of the reduplicate syllable at the beginning of it. This last I hold to be the ordinary and natural process, and, except where the consonant is of that unstable character that it is pretty certain of being elided, or the resulting vowel of that peculiar character which nothing less than contact and contraction would produce, I hold that this initial consonant is the one which, when the word was reduplicate, stood in the middle of it; that it now stands at the beginning, because the reduplication has been dropped; and, above all, that it is the original consonant of the root.

§ 354. The forms with which we have to deal in English are those wherein the reduplication has been

lost, so that the only difference between the Perfect and the Present is a change of vowel.

Of these changes there are two kinds.

(1) The first and oldest is that which we find in the Greek, Latin, and Mœsogothic, in words like λέλοιπα, σέσηπε, τέθεικα, γέγραφα—*peperi*, *peperci*, *fefelli*—*sai-slep*, *gae-grot*, *lai-lo* (=*slept*, *wept*, *laughed*). Here the change is, for aught we know to the contrary, as old as the reduplication itself; but that it is concurrent with the reduplication, and wholly independent of any process connected with the loss of it, is evident.

(2) The second is that which we found in the form *hight* (*hiht*)=*called*. Here the change is not so much concurrent with the reduplication as consequent upon it.

§ 355. In § 330 we may see that the first word in English in which the retention up to the present time of a fragment of the old system of the reduplication of the Perfect was detected was *did*: and that the second was *hight* (*hiht*). To these we now add *held*; in A. S. *heold*; in O. H. G. *hialt* (=*hei-halt*), in the present German *hielt*, in the M. G. *hai-hald*.

Upon *did* there is no remark to be made.

In *hight* (*hiht*) we find the second -*h*- still preserved in the spelling: and, as we know that this second -*h*- is not the *h* that is sounded, and that if it were not for the spelling it would be non-existent, the inference that, in one word at least, it is the radical sound of the middle of the word which is lost, and the *non*-radical sound of the beginning that is preserved, is unmistakeable.

That the same is the case in *held* is, perhaps, equally certain; although it is not so easily seen: for the second *h* is not preserved in the spelling; and, moreover, the -ĕ- is short. The German forms, how-

ever, *hialt* and *hielt*, remove any doubt upon this point.*

§ 356. That in both these words it is the radical *-h-* that has disappeared, and the reduplicated *-h* that is retained, is generally admitted. The fact, however, is one which suggests questions which are by no means so clear. Thus—

(1) What are the details, and nature, of the process?

(2) What is its effect on the vowel; and

(3) How many words are there like *hight* and *held*?

(1) There are three processes by which a consonant in the position of the second *-h-* in *haihait* can be either displaced or eliminated altogether.

(*a*) The second *-ái-* may be dropped out; in which case the *h-* is brought into immediate contact with the final *-t*.

(*b*) The second *-ai-* and the second *-h-* may change places; in which case the word becomes *haiaiht*. Either of these processes will give such forms as *hêht*: and, in either case, the *-h-* is retained.

(*c*) The *-h-* may drop out altogether; in which case the word becomes *haiait*, and the radical *-h* is wholly eliminated.

(2) Each of these processes has a different effect on the vowel or vowels.

(*a*) That of the first is very simple in one respect;

* In the following extract from Uhland's ballad 'The Blind King' it is used, as *held* would *not* be used in English, with the sense of '*has held*,' i.e. the sense of a Perfect rather than a Preterit.

O Sohn, der Feind ist Riesenstark,
Ihm *hielt* noch keiner Stand;
Und, doch, in Dir ist edles Mark,
Ich fühl's am Druck der Hand.

very complex in another. So far as it reduces the two vowels to one it is very simple. So far, however, as it brings the middle consonant in contact with the final one, it is very complex: the chief complication being the identity of its results with the second process; or the one now coming under notice.

(*b*) It is clear, as has already been indicated, that whether, in a word like *haihait*, we merely transpose the second *ai* or eject it altogether, contact of the *-h-* and the *-t* is the result. So far, then, the action of the two processes is the same. In respect, however, to the *-ai-* of the first syllable the difference is considerable. If the second *-ai* be simply ejected the result is *haiht*. If transposition take place it is *haiaiht*. But this brings two vowels in contact with one another, and where such contact occurs changes of some sort are to be expected: and this means that, except where the middle consonant is retained *in situ* or the second vowel is ejected altogether, this contact of vowels takes place, and, with it, the results in the way of change. The vowels may, of course, touch one another, like marbles in a bag, without cohering. But of these cases we take no heed; for they leave their verb with just as many syllables as it had in the beginning.

§ 357. When two vowels have become one the process may safely be called one of *contraction*. The prior process, however, which brings them together is not so simple. It may be the transposition (*Metathesis*), or it may be the absolute elision and elimination of the vowel. In a word like *lailaik*, the M. G. of *laikan*, transposition gives us *laiailk*; elision, *laiaik*; in each of which the vowels come together.

In this the two processes agree. But, in a much more important matter they are in diametrical opposition. When the consonant of the root has been *ejected*

it is got rid-of once and for ever. When it is only *transposed* it keeps its place. It may be subsequently ejected: but this is unimportant. Provided that any older stage of the language has transmitted to us a true instance of Metathesis the reality of one of the processes by which vowels become contracted is assured. Now, in the history of the verb *laikan*, we have such an instance.

§ 358. This, however, leads us to the following table, which is taken from March's *Comparative Grammar*, p. 81; and may be found, in substance, in Morris, *Outlines*, &c., § 265:—

Gothic *haldan*, hold, perf. *hâihald*; O. H. G. *haltan*, *heialt* > *hialt* > *hialt*.
Gothic *stâutan*, strike, perf. *stâistâut*; O. H. G. *stôzan*, *stêrôz* (*r* < *st*) > *steoz*, *stioz*.
Gothic *hâitan*, call, perf. *hâihâit*; A. Sax. *hâtan*, *hêht* < *hæhât*.
Gothic *rêdan*, rede, perf. *râirôth*; A. Sax. *ræ̂dan*, *reôrd* < *ræ̂rôd*.
Gothic *lêtan*, let, perf. *lâilôt*; A. Sax. *læ̂tan*, *leôrt* (*r* < *l*, * * *) < *læ̂lôt*.
Gothic *lâikan*, leap, perf. *lâilâik*; A. Sax. *lâcan*, *leôlc* < *læ̂lâc*.
——————————— A. Sax. *on-dræ̂dan*, *on-dreôrd*, dread.

This gives in *re-ôrd* from *rai-rôth*, and *le-olc* from *lailak*, as good instances of transposition as we can expect. By the change, in *lailot*, of the second *-l-* into *r-*, the evidence is not quite so clear. In *lætan*, however, as well as in *drædan* and *stautan*, the change is in the way of Metathesis or Transposition. With *hêht* and *hialt* there is doubt: because *h* is not a consonant that retains its character through a change of position so well as the ordinary mute and liquids. It is a much more distinct sound in *ha*, *he*, *ho*, and *hu* than in *ah*, *eh*, *oh*, and *uh*, where it may change into a tone, an accent, a guttural *gh*, and what not? In England such a sound as *haht*, if the *h* and *a* changed

places, would ere long be sounded as *āte* or *ait*; in Scotland as *aght* or *acht*. In England it would die out altogether. In Scotland it might become *aw* or *af*, or the like—indeed, this is a matter that a Scotchman is better able to investigate than an Englishman. But in no case would it stand between the vowel of the reduplication and the vowel of the main word, and, by being wholly ejected, bring the two into contact, coalescence, or anything out of which a *tertium quid* could be developed. On the other hand, if there were no transposition, but merely the dropping of the second vowel, there would be nothing vocalic with which the vowel of the reduplication could come in contact. We cannot deal with transpositions like *aht* from *hat*, as with transpositions like *ord* from *rod*. Be this as it may, the *h* in *hight* (*hiht*) is not the *h* in *haihait* ejected. If it were it would have no place in the word at all. All we know of it is its relation to the final *-t*. How it stood in respect to its vowel we know not. It would be in contact with *-t* if it were transposed; and it would also be in contact with *-t*, if the vowel by which it was followed were dropped.

And this tells us that the statement hitherto made concerning *hight* (*hiht*) as (next to *-did*) the second Perfect in our language which was found to have retained its reduplication, is perhaps, to some extent, inaccurate. We find it in writing: and on paper it may be said to survive. But we have no knowledge as to what it was in *language*, or how it was sounded, or whether it was sounded at all. Hence, it is not so much an actual reduplicate as a word in which the evidence of its original reduplication is preserved. In *hialt*, *heialt* we have no *h* at all: and the probability that the *-h-* really was elided is somewhat better. But it is clear with all the other words, that though we have un-

doubted examples of transposition, the word *held* is the only instance hitherto found of what we may call the elision of the radical consonant *in situ*; i.e. its ejection from its proper place between the vowel of the main word and the vowel of the reduplicational prefix; and even this may be reduced to either the loss of the second vowel or to reduplication, followed by the elimination of the *-h*. But with so unstable a sound the determination of the exact process of its ejection is unnecessary. Any change—almost no change at all—is sufficient.

§ 359. This is a long dissertation. But the list is an important one. Until lately most of us considered the so-called Strong Verbs as forms like *λέλοιπα* or *πέποιθα minus* the reduplication; and this is, probably, the view which presents itself in the first instance. But Professor March's list, with which Dr. Morris agrees, to say the least, disturbs it. It draws attention to the fact that in *hight* the initial *h* is that of the prefix. It shows that in *reord* and *leolc* we have a new element, that of transposition; and that in *hialt* we have, probably, the elision of the *h in situ*. By this the number of verbs wherein the consonant of the root has given way to the consonant of the prefix is increased; for, though *stautan*, *rêdan*, and *laikan* are either obsolete or obsolescent, whilst *dread* is only used as a Preterit, the *l-* in *let* is more likely to be the second *-l-* in *lâilôt* than the first: and what may have happened to *lâilôt* may have happened to other words under similar conditions; the only difference between the two groups being that for one of them a *modicum* of evidence has been discovered, which has not been discovered for the other, and which, probably, though the changes may have taken place, never will be.

I am not, then, inclined to limit the number of the

Perfect forms in English wherein the initial letter represents the reduplication rather than the root, to the few individual instances for which a record of the change has come down to us. *H*, with its natural instability, may drop out anywhere. The semivowels, too, may drop out readily; though not so readily as *-h-*. With *-l-* and *-r-*, two of the Liquids, transposition begins; and—so far as our present evidence goes—ends. Other words beginning with the same sounds may have changed even as *raírôth* and *láilôt* changed—or they may not. The two liquids under notice are, probably, more liable to transposition than the other consonants; and among the consonants some are more liable than others. Upon all this, when, by a wide induction, which has yet to be made, we know what conditions favour certain changes, and the extent to which one of them differs from another, we may, in default of special evidence, consider the probabilities of this word having for its initial the consonant of the root, or that word having for its initial the consonant of the reduplication. But here, I submit, we must stop; taking the old view that the initial consonant is the consonant of the root until reasons be given for the contrary.

§ 360. I have written at length upon this point because the question is a new one; because the difference between transposition and elision has not been sufficiently recognized; and, specially, because I think, either rightly or wrongly, that there is a tendency to invest the exceptional cases *heht*, *held*, *let*, &c., with something like the value of a rule, and to put forward the doctrine that the initial consonant is, at least, as often *non*-radical as radical—perhaps oftener—perhaps so often as to constitute the rule rather than the exceptions.

Whether this be the right interpretation of the

following extracts—where it is the two chief expounders of this doctrine that are quoted—is one matter; the accuracy of the doctrine itself is another. Whether this be the right interpretation of the expressed opinions of such influential writers as Professor March and Dr. Morris is a point upon which the reader must be the judge.

Professor March writes—

'Traces of the *process of contraction* are found in the O. H. G., &c., in the following Anglosaxon words.' * * *

These are found in the list as it appears in the present work, p. 380. He continues :—

'*The repeated consonants weaken, and finally fall out and let the vowels together.* In the Anglosaxon relics the first root consonant is saved by *metathesis* with the root vowel. These contractions at first gave rise to several different vowels and diphthongs found in O. H. German. Conformation in analogy with ablaut has brought them to a uniform *eô* or *ê* in Anglosaxon.'—*Comparative Grammar*, p. 81.

This '*process of contraction*,' and these '*repeated consonants*,' which, standing as they do between two vowels, are, manifestly, the consonants of the main word, certainly suggest something which is much more like an ordinary process of the language, with some scope and generality in its operation, than anything of the limited character indicated by the list of examples.

Dr. Morris writes—

'In the Latin, Gothic, and O. E. forms the *vowel change shows that the initial letter of the root has gone, and the first consonant is the initial of the reduplicated syllable.* Thus, Latin *fugi* = *fu* + *fug-i* = *fu* + *ug-i*.

Thus we see the perfect of *facio* was probably formed : (1) *fa-fac-i*; (2) *fe-fic-i*; (3) *fei-ci*; (4) *feci*.

In languages of the Teutonic group we have even clearer examples of reduplication and of the loss of * * * In our verb *held* the first *h* is the reduplicated letter. *The vowel* e *is the result of the union of the vowel of the reduplicated syllable with that of the root.*'

Outlines, &c., § 264.

The list follows; in no essential respect different from that of Professor March: so that, as far as this goes, the *data* are the same with both writers.

Here, the vowel change is indicated as an instrument of criticism; being treated as evidence to the disappearance of the vowel of the *root*—i.e. not only to the fact of the loss of a reduplicate syllable, but to the change of vowel as connected with it. Here, however, new *data* are brought in; viz., the lengthening of the vowels in *fūgi* and *fēci* from *fŭ-fŭgi* and *fĕ-fĭ-ci* in Latin. *Valeat quantum.*

All this applies exclusively to the cases where the radical consonant has disappeared, and, if there were no cases where the change of vowel is *concurrent* with the reduplication, the reasoning would be sufficiently cogent. But, with a language like the Greek, where the change of vowel and the concurrent persistence of the reduplication have lasted from the time of Homer to the present time, there is, to say the least, a great deal to set against it.

§ 361. *Amount of the Reduplication.*—How much of the fundamental verb, or theme, was taken to form a Perfect of which the reduplication is the characteristic? Was it that of the *whole* word, or only that of the beginning of it? Did the Greek *γέγραφα* and the Latin *momordi* arise out of *γραφ-*+*γραφ-*, and *mord-*+*mord-*, or only out of the initial consonants *γ-* and *m*+a connecting vowel? The first view may be the true one; but the reasons for its being so are by no means generally known and recognised; nor do they lie so much on the surface as to speak for themselves. It is certain, however, that there are degrees in the process. The Latin *spo-spondi* and the M. G. *stai-staut* repeat more of the fundamental verb than the Greek *τέτυφα*

and *γέγραφα*. The judgment in favour of the whole word being doubled, is founded upon an *a priori* view as to the probability of one out of two processes; and, so far as it discards the more artificial one, is sound. But still it is a view *a priori*: and this is so much as need be said about it.

§ 362. *The -d- in did, as the real or supposed sign of the Preterit.*—To those who have gone with sufficient care through the details of the question as to whether, in such or such a Perfect, the initial consonant is that of the root or that of the reduplication, and who also hold that the *-d* in *loved* is *one* of the *d*'s in *did*, it must be clear that the same question must be gone into again.

The *-d* in *loved* is one of the *d*'s in *did*. Which of them? The present writer is not aware that the question has been raised: neither has he any inclination to raise it. He rather recommends a suspension of judgment as to the doctrine which underlies it. Seen from one side only, the suggestion of Grimm (and it was only a suggestion), it is plausible. But it suits the Preterit (*I loved*) much better than the Participle (*I am loved*): and very little, if anything, has been done towards explaining the connection, if real; or accounting for the Participial *-d*, if we separate it from that of the Tense. The doctrine that the two must be separated is the recognised one; in which case the *-d* in *I am loved* is the *-t* of the Greek and Latin *t*'s and *θ*'s in such Past Passive Participles as *amatus* and *ποιηθείς*.

§ 363. *Quoth.*—This word, though obsolete, like *hight* (*hiht*) and *ycleped*, claims notice. It is pre-eminently the *Defective* word in our language. It is only found in one form: that of the Past Tense, and generally (if not exclusively) in the Third Person Singular. Moreover, it is followed, rather than pre-

ceded, by its Pronoun—*quoth-he*; and this, again, is sometimes reduced to *-a*—*quoth-a*; in which case the two words may be treated as a single one.

It is purely *Defective*; for it has no Complement: or, if it has one, the Complement is all on one side. We may indeed say that the forms wanting to *quoth* are made good by *say*; as *I say*=*I* (*queath*); *he says* =*he* (*queaths*), &c. But *say* itself is complete in all its inflections: so that there is nothing on the part of *say* for *queath* to make good.

This is Defect on its smallest scale: or reduced to its lowest terms; i.e. to a single form with a single power, and no Complement. Of the other extremes or Defect on a great scale, we get the best sample in the relations of the Strong and Weak Tenses, i.e. the Perfects and Preterits.

As an element in a compound it has as full and regular an inflection as any verb in the language, though with a change of meaning—*I bequeath, he bequeaths, bequeathed* (Preterit), *bequeathing, bequeathed* (Participle). In compounds, however, the Past Tense is a Preterit, whereas in the simple word it was a Perfect. And so it is with the Past Participles. The A. S. inflection was—*cwethan, cwethe, cwæth, gecweden* (as opposed to *bequeathed*).

§ 364. *'Am'—'Be'—'Was.'*—These are what are called Auxiliary Verbs—and that rightly. They are not, however, the only ones; for *have, shall*, and others are also Auxiliary. Still the three under notice form a natural class. They are often called Irregular: and, in some sense, they are so. Their truer and better characteristic is the very conspicuous combination of Defect and Complement.

They are (1) *Am*, &c.; (2) *Be*; and (3) *Was*. Of these the second, with its forms *be, being, been* (and

the archaic *beest* = the Latin *es* and *sis*), has nothing exceptional.

In the third there is a slight amount of irregularity in the two obsolescent forms in *-t—wast* and *wert*.

The first demands more notice. It is the only verb in English which represents the Greek verb in *-μι*; and it varies so much in the form of its persons that without referring to the other Indo-European languages for intermediate forms we can scarcely believe that such words as *am*, *is*, and the Westsaxon *sind*, are all deducible from one root.

This root is *s* preceded by a Vowel, and all the changes it undergoes may be reduced to the four following processes:—

1. The omission of the vowel—Latin *sum* for *e-sum*.

2. The changes of *s-* itself—

a. Before the sign of a Person—as *ahmi* in *Zend*, εἰμὶ in Greek = *asm-i* in Sanskrit.

b. Into *r-*; as in *art* and *are* in English, and *ert* and *er* in Scandinavian.

Forms of the Latin *sum = esum*.

Sanskrit.	*Latin.*	*Lithuanic.*	*Bohemian.*	*Servian.*
Asmi	*sum*	*esmi*	*gsem*	*yesam*
Asi	*es*	*esu*	*gsy*	*yesi*
Asti	*est*	*esi*	*gest*	*yest*
Smas	*sumus*	*esme*	*gsme*	*yesme*
Stha	*estis*	*este*	*gste*	*yeste*
Sánti	*sunt*	—	*gsau*	*yesy*

§ 365. *Did and Became.*—These give us a nearer approach to true Irregularity (*Catachresis*).

They look like Perfects of the verbs *do* and *become*, respectively. But each has two meanings. *Did* may mean either the Latin *fecit* or the Latin *valuit = was competent*, or *adequate, to* something.

The Infinitive of *do*=*facere* was *don*, the Perfect *dide*; in German *thun*, Perfect *that*, Participle *gethan*. The Infinitive of *do*=*valeo* was *dugan*, the Preterit *dugede*. Hence, *Tugend* = *virtue*, and *tüchtich* = *doughty*. In Danish the verb *do* = *facio* is expressed by *gjöre* (*gar*), and there is nothing that corresponds with the English *do* and the German *thun*. But for the English =*valeo*, and the German *taugen*, the word *duge*, Preterit *dugede*, is the ordinary verb. In the literary Danish the -*g*- is elided, and *dugede det noget?* = *was it worth anything?* is pronounced *duede*, &c. In Norway the -*g*- is sounded. In like manner the Middle English gives such forms as *dow*, *deah*, &c.

Mutatis mutandis, the same applies to *became*. *Became* may mean *factum est*, or it may mean *convenit* =*suited*, *fitted*, *did credit to*, &c. The Infinitive of *become*=*facere* was *becuman*, the Perfect *becam*, in German *becommen*, *becam*. The Infinitive of *become* =*convenire* was *becweman*, the Preterit *becwemede*; in German *bequemen*, Preterit *bequemede*.

This use of a common Past Tense for two different Verbs is now no longer a vulgarism: though it is vulgar to say *the land was overflown with water*. The tendency, however, to connect identical Preterits with different, but similar, Presents, is the same in both cases.

§ 366. *Mind and Minded.*—In *I mind my own business* the Verb is in the Present Tense, and it ends in -*d*. In *I minded my own business* it is in the Preterit Tense and has two *d*'. The second according to any view is other than radical. But there is a point of view from which the first may be non-radical also; in which case the theme is not *min*-*d*, but *min* (*mun*, &c.), and the single -*d* as extraneous as the second -*d* in *mind*-*ed*.

Mind, Own, and (Dare).—*Own*, in the sense of *concede*, or *grant* (German *gönnen*), is sometimes placed in the same group with *shall*, *can*, &c.: but like *mind* its inflection is perfectly regular—*I own, he owns, he owned, owning, he has owned.* It is placed, however, as it has been, on account of its connection with *owe* and *own*, in the sense of *obligation* and *possession*. Nevertheless, the words are radically different.

The same applies to *dare*, whether we use it in the sense of the Latin *audeo*, or *provoco* (=*challenge*). It has, however, been already noticed. But this was not so much on its own account as on account of its close connection with *durst*. In itself it is perfectly regular—*I dare, he dares, he dared, daring.*

§ 367. *Exceptions and Irregularities.*—Exceptions to rules are not always irregular; though the etymology of the word suggests that they should be. But rules may be unduly stringent, or less comprehensive than they should be. When they are so it is sometimes the fault of the grammarian; but oftener his misfortune. Of Language itself regularity is the foundation. But for the general purposes of Grammar we cannot divide and sub-divide, explain and refine, until rules defeat the object for which they were meant. If it were not so, the great achievement of a rule of some notable generality without an exception might be practicable. It is known, however, that there are but few of them. And this is why the present distinction is made. Irregularities, so far as they contravene certain rules, will always exist. But Irregularities which are wholly inexplicable, irreducible, and limited to individual instances are rare—perhaps non-existent.

Of *had* and *made* the older forms are *hæfde* and *macode*; the irregularity being limited to the ejection of the *-c-* and *-d-*.

In *could* (A. S. *cuþe*) the *-l-* is the *-l-* of *should* and *would*, foisted in by a false analogy.

Went and *go* are the Tenses of different verbs; the

former of *wend=turned*; so *went his way=wended* (*turned*) *his way.*

How little the ordinary Perfects and the Preterits like *sought* and *wrought* deserve the name of irregular has been seen. Even *could* is a piece of bad spelling rather than an irregularity of language—for, except under the influence of the printer, few of us pronounce the *-l-*.

§ 368. *Retrospect.*—We now have gone through the Conjugation of the Verb, and may repeat the process which was suggested by the Declension of the Noun.

The most we can get is—

(1) For Mood, Number, and Persons, the sound of *-s*; with *-z* or *-es* according to its phonetic relations—and this is Indistinctive (or rather *Non*-distinctive) as against the *-s* of the Possessive Singular, the Nominative Plural and occasional Possessive Plural.

(2) For the Present Participle *-ing*; with which the Verbal in *-ing* is Confluent.

(3) For the Perfect Participle *-en*; which has long ceased to be Operative, and is Obsolescent as a form.

(4) For the Perfect Tense there is change of Vowel; wholly obsolete as applied to new words, and obsolescent as a form; though going out more slowly than the Participle.

(5) For the Preterit Tense and Participle *-d*, *-t*, or *-ed*. These are in full force, but *Non-distinctive* in respect to one another.

Hence of those that are in operation the three forms in *-s* constitute the half; and these are *Non*-distinctive: the only two that are distinctive (*spoke* and *spoken*) being obsolete.

.Yet with all this the English Language may be measured against any one on the face of the earth for

flexibility and comprehensiveness. This is because it is rich in combinations which do the work of Inflections, and which sometimes convey distinctions to which even languages so Synthetic or Inflectional as the Greek and Latin are inadequate. As such they belong to Syntax; and to Syntax these concluding remarks in the Etymological portion of our work lead us.

PART IV.

CHAPTER I.

SYNTAX AS OPPOSED TO ETYMOLOGY.—NAMES.—PROPOSITIONS.—CONCORD.—GOVERNMENT.—COLLOCATION.

§ 369. The word *Syntax* is derived from the Greek words *syn* (*with* or *together*) and *taxis* (*arrangement*). It relates to the arrangement or putting together of words. Etymology deals with the forms of single words; Syntax, with the combination of more words than one.

§ 370. The notice of the Compounds of a language leads from Etymology to Syntax; for it is clear that in expressions like *hot-headed* and *horn-blower*, &c., we have something more than an individual word, and, consequently, something which, in some sense, belongs to syntax. We have *two* words at least. In some cases, as in *midshipman*, &c., we have *three*. We also have them in a state of combination. The combination, however, constitutes but a single word.

§ 371. It is not always an easy matter to distinguish between two separate words and a Compound; a fact which has already been suggested. A crow is a *black bird*. It is not, however, a *bláckbird*. The best criterion is the accent. When the two words are equally accented, the result is a pair of separate words, connected with one another, according to the rules of Syntax: *the crow is a bláck bírd* (*nigra avis*). When

the two words are *un*equally accented the result is a Compound, as the *blackbird is akin to the thrush* (*merula*).

§ 372. In etymology we *decline* and *conjugate*; in syntax we *parse*. Parsing is of two kinds; logical and etymological. Logical parsing gives the analysis of sentences according to their terms and copulas, telling us which is the subject and which the predicate, which the chief, and which the secondary, parts of each. Etymological parsing gives the analysis of sentences according to the parts of speech of which they are composed. It tells us which is the noun, and which the verb, &c. It separates adjectives from substantives, pronouns from adverbs, and the like. It deals with numbers, cases, persons, &c.

§ 373. *Names.*—There are more than a million of persons in London, and each of these has a name. There are more than ten thousand towns and villages in England, and each of these has one also. There are more than fifty racehorses at Newmarket, no one of which is without its name. Yet London and Newmarket are only parts of England, and England is only a part of the world in general. Persons too, and towns, villages, and racehorses are mere fractions of the whole collection of the innumerable somethings, real or imaginary, of the universe. Have all these names? They have and they have not. They have not names in the way that the persons of London, the towns and villages of England, and the racehorses of Newmarket have. They have not names like *Thomas*, *Hammersmith*, or *Eclipse*. Nevertheless they have all names. The thousands of *Johns*, *Thomases*, *Janes*, and *Marys*, that occupy London, are all *persons*, *men*, *women*, *boys*, *girls*, *children*, as the case may be. The numerous *Hammersmiths*, *Newmarkets*, &c., are all *places*, *towns*, *villages*, *hamlets*, &c., as the case may be. The fifty

Eclipses, &c., at Newmarket, are all *horses*, *mares*, &c., as the case may be. The *Hammersmiths*, &c., constitute part of an indefinite collection of individual places, towns, or villages; the words *place*, *town*, *village*, being names for the class or collection thus constituted. The *Eclipses*, &c., of Newmarket, constitute part of an indefinite collection of individual horses, the word *horse* being a name for the classes to which these *Eclipses*, &c., belong. This leads us to a great twofold division of all names whatsoever; names being either *Individual* or *Common*.

§ 374. An *Individual* name is one which denotes a single object and no more. A *Common* name is one which denotes a whole class of objects.

Thomas is a single and particular individual of the class called *man*: *Julius Cæsar*, a single or particular individual of the class called *conquerors*. Or it may be that we look upon him rather as a *hero*. In that case he is an individual of the class of *heroes*. But whether he be a *conqueror*, a *hero*, or a *man*, he is still *Julius Cæsar*; for this is what he is as an individual, irrespective of the particular class under which it may please the speaker to place him, and independent of any class at all.

Examples of this sort may be given *ad infinitum*. The main point, however, to be remarked, remembered, and reflected on, is the following: *Common* names apply to things of which there may be more than one. *Individual* names apply to things of which there is one and no more.

There are many *towns*, but there is only one *London*; many *men*, but only one *Thomas*; many *conquerors*, but only one *Julius Cæsar*.

Individual names may, also, be called *proper* names, and there are many good writers who habitually call

them so, preferring the term *proper* to either *singular* or *individual*. The reason for this lies in the fact of individual names being *appropriated* or made *proper* to certain single individual objects to which they are exclusively attached.

Common names may also be called *general*; and there is no objection to the term. It is possible, indeed, that it may be the better one of the two.

§ 375. Individual names are essentially *singular*, and it is a common as well as true statement, that no *individual name can be plural*. A grammarian would say that *no proper name can be plural*. How, then, can we use such expressions as *both the Bostons are important sea-ports*, or, *as long as Mœcœnases abound, Maros will be plentiful—Sint Mœcœnates non deerunt, Flacce, Marones?*

The *Boston* in Lincolnshire is a different town from the *Boston* in Massachusetts; so, though the same combination of sounds or letters applies to both, it cannot be said that the same *name* is so applied. The same name is one thing; the same word applied to different objects is another. A name is only so far individual as it applies to some individual object. The two Bostons, however, are different objects.

The case of *Mœcœnas* and *Virgil* is different. Here there are but two individuals; one Mæcænas, and one Virgil. But the famous Mæcænas is something more than the particular patron of Virgil. He is the sample, type, or representative of *patrons in general*. Virgil, in like manner, is something more than the particular poet patronised by Mæcænas. He stands for *poets in general*. Hence, the meaning of the Latin line, and of the English sentence that preceded it, is this:—*As long as there are men like Mœcœnas, there will also be*

men like Virgil. But a man like Mæcænas is a patron, and a man like Virgil a poet. Hence—*As long as there are patrons there will be poets also.*

§ 376. We now come to four new terms, that mutually illustrate each other. They run in pairs—(1 and 2), *Substance* and *Attribute*; (3 and 4), *Abstract* and *Concrete.*

Take (for instance) an orange. It strikes our senses. We see with our *eyes* that it is more or less *round*, i.e. that it is endowed with the *property or quality of roundness.* We see, too, that it is more or less *yellow*, i.e. that it is endowed with the *property or quality of yellowness.* We see that it is more or less *smooth*, i.e. endowed with the *property or quality of smoothness.* Our eyes tell us all this; the sight being the sense by which our belief as to the properties in question is conveyed to us. They tell a great deal more; but this it is unnecessary to enlarge on.

On the strength of all this we say that an orange is *round, yellow, smooth, capable of exciting sounds, fragrant, sapid, elastic*, &c.

When we say that an orange is this, we *attribute* to it certain properties, or qualities. What are they? The qualities, or properties, of *roundness, yellowness, smoothness, sonorousness, fragrancy, sapidity.*

And how do we speak when we say that we do so? It is convenient to begin with saying how we do *not* speak. We do *not* say that an *orange has the property of round, yellow, smooth*, &c. On the contrary, we say that it has the property of *round-ness, yellow-ness, smooth-ness*, &c.

So much for the attributes of an *orange*; at least, for some of them. The attributes of a *guinea*, a *loaf*, a *man*, a *fish*, or anything else, may be considered in the same way. They are, of course, when taken

altogether, different from those of an orange. The principle, however, of considering them is the same.

Let us now suppose that all these attributes are, one by one, taken away, *and replaced by others*; that instead of an orange striking our eyes and sense of touch as round, it strikes them as square, or rhomboid; that it loses its fragrance and becomes fetid; that it sounds like a bell, and tastes like a loaf of bread. Would the object still be an orange? Would it not be something else? This leads to the question of the *essential* attributes or *essences* of things. We need not mind them for the present; but may turn our thoughts in a somewhat different direction.

Divest the orange of all its attributes *without supplying it with new ones*. What will it be then? Take away its original colour without replacing it by any fresh one. Let it lose its softness without becoming hard, its roundness without becoming of any other form. Annihilate its weight, taste, and smell. Let it have no means of appealing to eye, ear, taste, smell, or touch, so that it become, at one and the same time, impalpable, invisible, imperceptible. What will it be then? Will it be anything at all?

What becomes of the attributes? We have seen that they were taken away. What was done with them? They were taken away *separately*, and it is separately that they are put aside. *Roundness and yellowness* no longer go together. Each is in its own place; and that is a place by itself. No link now unites them; the orange in which they met being no more.

But we may unite them afresh; say in the idea of a golden ball, a guinea, a full moon, &c. And we may, also, separate them, again and again. United, they give the idea of an object clear, palpable, sensible.

Separated, or abstracted from those objects, they do nothing of the kind. Yet the mind takes cognizance of them. The idea of the particular attribute of yellowness, abstracted from an orange, is not much more difficult than the idea of the orange *minus* the attribute of yellowness. It is merely a case of difference and remainder; the additions and subtractions being made unconsciously and instinctively.

What becomes of the orange? Is it annihilated by the abstraction of its attributes one and all? Few are prepared to say *yes* to that question. Few divest themselves of the notion that sensible, and material, objects are nothing more than the combination of certain properties, qualities, and attributes, each and all of which may be removed in such a way as to leave an absolute nothing. We rather imagine that, where there are certain attributes in union, there is a certain link which connects them; a basis, or foundation, which supports them; a basis, or foundation, different from the attributes themselves, but upon which they rest.

§ 377. This *something sup*ports them. This something stands *under* them. This something is the *substance*, or *understanding*, of objects opposed to, and contrasted with, their *attributes*. Now Concrete terms are the names of Substances; whilst Abstract terms are the names of Attributes; e.g.:—

Abstract.		Concrete.
Brightness,		*Sun.*
Heat,		*Fire.*
Light, &c.		*Spark.*
Mortality,	are Attributes of the	*Animal.*
Vitality,	Substances	*Man.*
Animality,		*Horse.*
Solidity,		*Wood.*
Resistance, &c.		*Stone.*
Fluidity, &c.		*Water.*

Vice Versâ.

CONCRETE.		ABSTRACT.
The Sun,	are Substances with the Attributes	*Brightness.*
Moon,		*Heat.*
Stars, &c.		*Warmth.*
Man,		*Mortality.*
Horse, &c.		*Animality.*

§ 378. *Variable and Invariable, Relational and Notional, Names.*—Besides being either Proper or Common, and Abstract or Concrete, names are Invariable or Variable.

Words like *stone, tree, man,* &c., denote certain objects which constitute a class including an indefinite number of individuals. To any of these the name may apply; but we cannot apply it to an object belonging to a different class. It is nonsense to call a *tree* a *stone,* or a *stone* a *tree.* Each name applies to the individuals of a certain group, and, as it cannot be applied otherwise, it is an *invariable* name.

All names, however, are not invariable. The word *I,* for instance, is *variable.* It changes its meaning with the person speaking. When William says *I,* it means William; when John says *I,* it means John. So, again, with *you*—it denotes the person to whom I happen to be speaking at the moment; but the next moment I may alter its meaning by speaking to someone else. The same applies to *that, this, these,* and several other words.

If a *mother* say *I,* it means a *mother* and a *female*; if a *father* say *I,* it means a *father* and a *male.* Even if an inanimate object be personified and be supposed to speak about itself and to say *I,* it means that inanimate object. It denotes the speaker, whoever he may be; but it is not the invariable name of any speaker whatever. Or, it denotes the object spoken of, what-

ever it may be; but it is not the invariable name of any object whatever. The word *this* means a *table*, when the speaker is talking of *tables*; a *dog*, when he is talking of *dogs*, &c.

Why are Pronouns *Variable*? The answer to this lies in the meaning of the word *Attribute*. An Attribute, as we have seen, is some property that we separate, or *abstract*, from a substance. It may be a permanent or inherent one, like the weight, colour, or form of a material object; or it may be a fundamental or characteristic one, like the power of growth in a vegetable or an animal. But it may also be one which has no fixed or permanent character whatever; and may apply to an object only so far as it is in a certain relation to the speaker, or to something spoken about. Thus the word *I*, by which Thomas calls himself when he is speaking to John, means Thomas only so long as Thomas speaks of himself. When he is addressed by John, he is addressed as *thou* or *you*; and, so long as John addresses him, that is his name. It is, of course, his name only so long as John uses it; but it is his name *for the time being*. When Thomas addresses John, the two names change their application, and *I* means Thomas, *thou* John. Again, when, with two oranges lying before me, at different distances, I call one *this* and the other *that*, the meaning, import, or application of the two words is reversed when I change their places. Still, they are names *for the time being*.

Now names of this kind depend on the *Relations* of the objects to which they apply; and as *Relations* change, the import of the name changes with them. Hence, they are *Variable* in respect to their application, and *Pronominal* as Parts of Speech.

The permanent *Attributes* of an object are called

its *Qualities*. As names they are called *Notional*, as Parts of Speech they are *Substantival*.

Number is a Relation rather than a Quality; and hence the Numerals are Pronouns.

§ 379. *Nouns.—'Names' and 'Nouns.'*—The word for Noun is, in French, *nom*. It is the Latin *nomen*; which means *name*. Hence, the two words are the same in respect to their derivation. But the word *Name* is a current English word; used by every Englishman who has a name, which means by everybody. *Noun*, on the other hand, is a word used in a limited sense; or mainly, if not exclusively, in Grammar only. This suggests that the two forms may not, in all cases, bear the same meaning; and such is the case. As words of the same origin they are the same. As words of *similar* meaning they are also the same. But, whether they are words of the *same* meaning has now to be considered.

§ 380. *Adjectives as Names; and Abstracts as Substantives.*—For the purposes of Grammar it is best to consider an Adjective as a part of a name, an element of a name, a word which suggests a name, but which is not a name itself.

'Adjectives are very improperly called Nouns; for they are not the names of things. The adjectives *good* and *white* are applied to the Nouns *man*, *snow* to express the qualities belonging to those subjects: but the names of those qualities in the abstract, considered in themselves, that is, without being attributed to any subject, are *goodness*, *whiteness*, and these are Nouns or Substantives.'

This is the opinion of Bishop Lowth, and I am not aware that, in respect to its assertion of what we call the *non*-nominal character of Adjectives, it has ever been denied. It has certainly never been refuted. It has *not* affected the ordinary vocabulary of the grammarian; nor is it necessary that it should do. All that

is necessary is that the word *Noun* should not be absolutely, and in every respect, identified with the word Name.

That words like *good* and *white* are not Names after the manner of *goodness* and *whiteness*, and that words like *goodness* and *whiteness are* Names, is true. But it does not follow, because *goodness* and *whiteness* are both Names and Nouns, that they are, also, *Substantives*. It is certain that if we take the word *Substantive* in its etymological sense they are *not* Substantives. A word like *stone*, *gold*, or *man*, &c., is one which implies *many* Qualities; or, at least, more than one. It is *heavy*, or *hard*, or *yellow*, or *mortal*, and what not? and *heavy*, and *hard*, and *yellow* are words which suggest the names *heaviness*, *hardness*, or *yellowness*, as the names of this or that Quality.

After saying that a *stone is heavy*, or that *gold is yellow* (which is merely saying that *a stone is a heavy thing*, or that *gold is a yellow thing*), the question repeats itself. What are words like *heavy* and *yellow?* They are *parts* of the name *heavy thing* or *yellow thing*. But a part of a name is not a name. That the missing part can always be supplied in thought is certain: and as this is the case, the words under notice are very good names for the purposes of Logic. But in Grammar the difference between *white* and *white thing* is a wide one.

The fact is that words like *stone* and *gold* are the names of objects that, besides the single quality of *heaviness* and *yellowness*, have others. When we call any object *a stone*, or *gold*, the name implies more qualities than one; and of these the most characteristic determines the name. *This* name is a Substantive; because something intangible, invisible, and, to our senses, wholly inappreciable, is supposed to lie at

the bottom of these several qualities (to *stand under them*) and to combine them into a unity. But each separate quality has no such substance about it.

So far as their Declension goes, Abstract Nouns are Substantival rather than either Pronominal or Adjectival; and, such being the case, they are Substantives for the purposes of ordinary grammar. There are cases, however, where the difference between the true Substantive with many Attributes combined, and the Abstract Noun, which is the name for a single Attribute isolated, is something more than a mere point of derivation.

§ 381. *Pronouns as Names and as Substantives.* —So far as their Declension goes, *Pronouns* are other than Substantival. In English they are (or were) Adjectival; or, *vice versâ*, the Adjectival Declension was Pronominal. But there are languages in which the Adjective, in its Declension, agrees with the Substantive. In respect to their import Pronouns may stand for either a true Substantive (as *this stone, that tree*) or for an Abstract (as *this bashfulness surprises me, that boldness daunted me*). They are Names in both cases. But they are not names like either *stone* and *tree*, or *bashfulness* and *boldness*. A *stone* always means a *stone* as opposed to a *tree*; and *bashfulness* can never be converted into *boldness* by merely shifting the places of the objects to which the two words apply; as we can do by calling them *this* and *that*.

This, of course, is founded on the fact of the Pronoun being a name determined by the *Relations* of an object which are changeable; whilst Substantival and Abstract Names are founded upon an Attribute of a more permanent kind—and *Quality*. Hence, the peculiarity of a Pronoun, as a name, lies in the fact of its being changeable, temporal, ephemeral, or whatever

we choose to call it. Still it is a name *for the time being*—and, as such, though it differs from the true Substantive and the Abstract in its Declension, it agrees with them in the part it takes in the structure of Propositions.

§ 382. *Many-worded Names.*—We have seen how, in cases of *Composition*, two names may be treated as one: e.g., *rose-tree*, *sun-dial*, &c. In *midshipman* we have three. How much farther we can go in this direction may be seen from the following manipulation of such a word as *fire*:—

Fire burns.

1. Prefix the definite article.—*The fire burns.*
2. Insert an adjective.—*The bright fire burns.*
3. Add an adverb.—*The very bright fire burns.*
4. Add a participle, and convert *bright* into its corresponding adverb.—*The very brightly-burning fire burns.*
5. Introduce a second substantive, showing its relations to the word *fire* by means of a preposition.—*The very brightly-burning fire of wood burns.*
6. Insert *which* after *fire*, followed by a secondary proposition.—*The very brightly-burning fire which was made this morning of wood burns.*
7. Add another secondary *proposition* relating to *wood*.—*The very brightly-burning fire which was made this morning out of the wood which was brought from the country burns.*
8. Add another secondary proposition by means of a conjunction.—*The very brightly-blazing fire which was made this morning out of the wood which was brought from the country, because there was a sale, &c., burns.*

It is clear that processes like this may be carried on *ad infinitum*, so that a sentence of any amount of complexity will be the result. Notwithstanding all this, the primary and fundamental portion of the term is manifestly the word *fire*.

These give us *many-worded names*.

§ 383. *Propositions.*—*Names* which belong as

much to '*Etymology*' as to '*Syntax*,' lead us to *Propositions* which belong wholly to '*Syntax*.'

The Proposition of the Grammarian is a much wider one than that of the Logician; and it is not the Grammarian that has extended it. The Grammarian simply takes it as he finds it in Language, and with no limitations except those that lie within the domain of Language itself. The Logician, on the other hand, takes but one sort of Proposition; and he thus limits himself, because it is for one, and for one particular purpose only, that he uses it—the purpose of ratiocination.

The one main argument which may be opposed to the views here put forward is the doctrine favoured by many grammarians that all sentences ought to be reduced to the logical form, consisting of a subject, predicate, and copula. That this view of language is all-important for the syllogism, and, consequently, for argument, is admitted; but it is not admitted that the first object in the formation of language was argument. Earlier and more pressing objects were to enunciate facts and to give commands.

In truth the process by which the logician forces (for it is often sheer force) every sentence into his favourite form, so as to exhibit the so-called substantive verb, is altogether artificial; and not a little harm has been done to grammar by regarding language too much from the logician's point of view. *Key: Language, its Origin and Development*, 187—p. 16.

The essential character of the Grammarian's Proposition is the fact of its having two elements; one of which tells us *what it is that we speak about*, and the other what it is that *we say about it*. If we say *I walk*, the name of the object spoken about is given in the word *I*; while *walk* tells us what the object expressed by *I* does. In *who walks*? we have exactly the same elements. The Proposition, however, instead of saying *who* does anything, asks *what* some one does? Nevertheless, *who* is as good an element in the proposition as *I*. It means *somebody I wish to learn something*

about. Of course, this is implied rather than directly conveyed. In a command like *walk*! there is the same amount of implied meaning. But we know who or what is spoken about; for it is the person addressed. He has no explicit, or separate, name; but he has a reality as the Subject of the Proposition; and from the word *walk* we know what is said about him. Now, of these three Propositions the logician excludes both the Question and the Command; for the only Proposition that he cares for is that in which something is either affirmed or denied. Upon this he can argue, but he cannot do so upon Commands or Questions, though in both there is something said about something or somebody, and also something, or somebody, about which something is said.

§ 384. *The Copula*. — Whether this '*something said*' be said in the way of Affirmation or Denial is all that the Logician enquires; and, for this, he takes a third element into his proposition—the *Copula*. He might, perhaps, dispense with it, for he might assume that, unless there were anything to the contrary, two words in apposition would be in the Affirmative. Thus *weather hot* would=not *not*-hot. But he wants something more explicit than this. He wants a word; and language supplies him with '*is*.' But before he can use it as a copula he has to limit its import in one direction, to enlarge it in another, and to recognize in it little more than its opposition to '*is not*.'

Now, whatever may be the Copular element in Language it is widely different from a word that merely says '*Yes*' or '*No*;' respecting such or such a statement, for though it does this with certain modifications of its own natural import, it does it with superadded notions of Mood, Tense, and Person, of which the logician divests it.

On the other hand, however, the technical language of Grammar is founded on that of Logic; and that to such an extent that the logical proposition has assumed the character of the philological one. In the present work it will occasionally be necessary to use the word '*Copula*.' But in most cases it perplexes and misleads the grammarian more than it helps him.

§ 385. *Subjects and Predicates.*—On the other hand, the logical terms '*Subject*' and '*Predicate*' are indispensable.

The object concerning which we make an assertion is called the *Subject*. *Man*, *summer*, *winter*, &c., are Subjects; and we can assert of them that they are *mortal*, or *warm*, or *cold*, &c.; or the contrary.

The assertion made concerning any object, or concerning the subject of our discourse, is called the *Predicate*. *Mortal*, *warm*, *cold*, &c., are Predicates: and we can speak of certain things as *mortal*, *warm*, *cold*, or the contrary.

The following words, amongst many others, are capable of forming, *by themselves*, Subjects:—

man	bow	wealth	ox	pen	atmosphere
mother	fishing-rod	length	ass	ink	firmament
daughter	hunter	fire	bird	virtue	sky
horse	shooter	water	egg	vice	essence
dog	book	soul	winter	apple	truth, &c.

The following words, amongst many others, are capable of forming, *by themselves*, Predicates:—

good	deep	shooting	hot	fatherlike	moved
great	happy	laughing	cold	bodily	beaten
red	womanly	conquered	strong	essential	sifted
weak	atmospheric	drifted	weak	important	buried, &c.

There is no subject without its corresponding predi-

cate; no predicate without its corresponding subject; and without both a subject and predicate there is no such thing as a proposition. Without propositions there are no questions, commands, or declarations; and without these, there would scarcely be such a thing as language. The little which there would be would consist merely of exclamations like *oh! ah! pish*, &c.

(*a*) The words in Italics ('*by themselves*') claim special attention.

There are plenty of words which can form *parts* of a Subject or of a Predicate; but a *part* is one thing, a *whole* another.

Thus—the Articles *a* and *the* can form a part of a Subject like *the man*; *a man*; and so can *bravely*, as *he is fighting bravely*, part of a Predicate.

Words like *with* and *from* can do the same; but they must stand between two Nouns—as *he is with me*; *it is from heaven*, &c.

Also words like *and* and *or*; but they must connect two Subjects—as *this and that*; *John or Thomas*, &c.

There is, also, one class which can form not only a Predicate, but something more; as *I live=I am living*, &c.

(*b*) Again—nothing has been said whether words which can form a Subject can, or can *not*, form a Predicate as well; and *vice versâ*.

(*c*) Thirdly—concerning words that form a Predicate *and something more*, no notice has been taken at all. These two questions, like the first, belong to the examination of the '*Parts of Speech*.'

§ 386. *Declarations — Commands — Questions.*—These are the three leading classes of Propositions in philology.

(*a*) In the first—which is the chief one—the Subject (as a rule) *precedes* the Predicate, as *He is brave*, &c.

(*b*) In Imperative propositions the Subject when expressed (as in *walk thou!*), for the most part, follows it. But it is generally omitted; as *walk!*

(*c*) In Interrogative Propositions the Subject and Predicate are *transposed*; as *What is man? Who are you?*

§ 387. This must be understood to be written solely and wholly with the view of showing how thoroughly the Commands and Questions, in Language, must not only be recognised, but the extent to which, in the way of arrangement, order, or collocation, they have a Syntax of their own, as opposed to that of the Declaratory Propositions. Before we can make '*Walk!*' a Predicate, we must reduce it to '*Be thou walking*;' whilst in '*What is Man?*' the Substantive Verb, with its place between the Subject and the Predicate, is, except so far as it is used in a Question, exactly the same as the ordinary logical copula. In the answer '*Man is mortal*' the logical and philological forms are identical. This requires explanation; and it will be given as we proceed.

The Declaratory, the Imperative, and the Interrogative Propositions are the chief ones. But in sentences like *How well you look!* and *Would I could*, we have the two elements—here held to be both essential to a Proposition and necessary to its constitution. If they were more important, it might be necessary to say more about them. I do not, however, see how we can deny them the rank of Propositions; though Propositions of a maimed and incomplete character.

§ 388. *Parts of Speech.* — '*Noun*,' '*Pronoun*,' *Verb*, *Participle* (*Declined*), '*Adverb*,' *Preposition*, *Conjunction*, *Interjection* (*Undeclined*).—Such are the '*Parts of Speech*' in the older *Latin* Grammars, or, at least, in some of them. In Greek the *Article* is added. Sometimes the Participle (half Adjective, and half Verb) is omitted, and, sometimes, the *Noun* is divided into the *Substantive*, and *Adjective*. But this distinction between the *Declined* and the *Undeclined* is natural, and the sequence is unexceptionable;

while, in respect to the classes themselves, the *Nouns*, &c., are still what they were, and still, as they always were, the same in English as in Greek and Latin.

But the tests by means of which we distinguish a *Noun* or an *Interjection* from anything else have changed. The *Syntax* of every language depends on its *Etymology*, and we have seen what the character of the *Etymology* in English really is. It is that of a highly Analytic language—the most Analytic in the world—as contrasted with that of the Latin, the Greek, and the Sanskrit, the typical representatives of the Synthetic stage.

The French is nearly as Analytic as the English. But compare the Adjectives of the two languages. The English are wholly destitute of any true Inflection. The French has not only *le bon père = the good father*, but *la bonne mère = the good mother*; not to mention the distinction between the Articles. In Latin *bonus pater = good father*; *bona mater = good mother*; *bonum telum = good weapon*. Meanwhile the plural runs *boni patres*, *bonæ matres*, *bona tela*. The Frenchman who said *bon mère* or *bonne père* might be accused of making a false concord; inasmuch as he would join an adjective in one gender to a substantive in another. No Englishman can possibly commit an error of this kind; because in the word *good* there is no change at all, and because, in English, we say *good father*, *good mother*, *good thing*, *good fathers*, *good mothers*, and *good things* indifferently.

The same applies to the articles. In French there are the forms *un* and *une = a* (or *an*); along with *le*, *la*, *les*, meaning *the*. Meanwhile, the German says *der*, *die*, *das*, *einer*, *eine*, *eines*, where the Englishman says simply *the* and *a* (or *an*). Of course, then, the details

of the syntax of the article must be simpler in English than in German.

But the Greek gives us the extreme contrast. For every Inflection in English, the Greek has scores—each of which is an outward and visible mark of the place of the word in the language.

The equivalent to these in English is the place that each word takes in the structure of a Proposition.

Some parts of speech can form terms *by themselves*. Others can only form *parts* of terms. This distinction, which is here repeated, should be specially attended to.

§ 389. *Details.*—The pronoun and the substantive.

The pronoun and the substantive can, *by themselves*, form *either* the subject or the predicate. They are both *names*. But the pronoun is a *convertible*, the substantive an *inconvertible* one.

The adjective and the participle can, *by themselves*, form the predicate of a proposition. The participle differs from the adjective in implying a corresponding verb.

The *finite* verb can form *both* the predicate and the copula.

The adverb can form no term by itself, but can, when associated with a verb, a participle, or an adjective, form *part of one*.

The preposition can form no term by itself, neither can it without *two* terms capable of doing so. It connects the two by *government*.

The conjunction can form no term by itself, neither can it (with a few exceptions) enter *into* a proposition at all. Its presence implies two propositions *between* which it finds place, and which it either connects or disconnects.

The affirmative and negative words '*Yes*' and '*No*'

can, *by themselves*, constitute a proposition. But they always imply, and depend upon, a previous one.

Have you done this? *Yes.*
Have you done this? *No.*

The interjection neither forms nor enters into a proposition.

CHAPTER II.

CONCORD—GOVERNMENT—PLEONASM—ELLIPSIS—PERSONIFICATION.

§ 390. *The Concords.*—Concord is derived from the Latin word *concordia*, and signifies *agreement*.

The word *man* is the name of a male, and, in respect to its gender, is masculine. The word *she* relates to a female, and in respect to its gender, is feminine. We do not, when speaking of the same person, say I saw the man and *she* saw me; or I saw *him* and *she* saw me. If we do, there is a *discordance* in the matter of *Gender*. On the other,

I saw him and he saw me,
I saw her and she saw me,

are concords; and, as there are more kinds of concords than one, this is called the concord of *gender*.

The other concords will be noticed in their details as we proceed. But a general view of their nature and numbers may be given now.

If I say *I saw* these *man*, or *I saw* this *men*, there is a discord. *This man* and *these men* are the true combinations. Here we have a concord of *Number*.

If I say *I* sees *John*, there is a discord in the way of *Person*.

If I say *he is* him, there is a discord of case. The true combination is *he* is *he*. This gives us a concord of *Case*.

If I say *I do this that I* might *gain by it*, or I *did this that I* might *gain by* it, this is a *discord*. The right expression is either *I* did *this* that I *might gain by it*, or *I* do *this that* I may gain by it. This gives us a concord of *Tense*. This is not generally recognized as a concord, but it evidently is one.

§ 391. *Apposition.*—In expressions like *George, King of England*, we must notice—

1. That the words *King* and *George* are in the same case.

2. That they denote the same object. The word *George* applied to that particular monarch means the same person as the *King* of England; and the words King of England applied to the same monarch mean the same person as *George*.

3. That they explain each other. If we say simply the *King of England*, we do not sufficiently explain ourselves; since we may mean a *Henry*, an *Edward*, or a *William*. And if we say simply *George*, we do not sufficiently explain ourselves; since we may mean any person in the world whose name is *George*. But if we say *George, King of England*, we explain what *king* and what *George* is meant.

Words that thus explain each other, mean the same thing, and are in the same case, may be said to be *placed alongside of each other*, or to be in *apposition*. The Latin word *appositio* means *putting by the side of*. The following are specimens of apposition:—*Solomon, the son of David.—Crœsus, King of Lydia.—Content, the source of happiness.—John's the farmer's wife.—*

Oliver's the spy's evidence.—Cæsar, the Roman emperor, invades Britain.—Here the words *Roman emperor* explain, or define, the word *Cæsar*; and the sentence, filled up, might stand, *Cæsar, that is, the Roman emperor*, &c. Again, the words *Roman emperor* might be wholly ejected; or, if not ejected, they might be thrown into a parenthesis. The practical bearing of this fact is exhibited by changing the form of the sentence, and inserting the conjunction *and*. In this case, instead of one person, two are spoken of, and the verb *invades* must be changed from the singular to the plural. Now the words *Roman emperor* are said to be in apposition to *Cæsar*. They constitute, not an additional idea, but an explanation of the original one. They are, as it were, *laid alongside* (*appositi*) *of* the word *Cæsar*. Cases of doubtful number, wherein two substantives precede a verb, and wherein it is uncertain whether the verb should be singular or plural, are decided by determining whether the substantives be in apposition or the contrary. No matter how many nouns there may be, so long as it can be shown that they are in apposition, the verb is in the singular number, provided that the main noun is also singular.

§ 392. Apposition is, manifestly, a Concord. Nor is it the last of them. The Concord between the *Subject and the Predicate*, though of less importance in English than in most other languages, requires notice.

The Predicate invariably agrees with the Subject in Case; and, as the Subject is always Nominative, the Predicate is Nominative also. There is no exception to this Concord: though there is no construction in which it is more disguised. It is only when the Subject and Predicate are connected by the Verb *is*, or some allied word, that it is seen at once—*he is brave, we are tired, they are soldiers*, &c.

Here, although the Nominative Case has no proper sign, we see that *brave*, *tired*, and *soldiers* are in the same case as *he*, *we*, and *they*: and if we translated the sentences into Latin we should write *ille est fortis*; *nos sumus fessi*, *illi sunt milites*. Nor could we see how any other Case would be tolerable. The truth is that this Concord, like all the others, is a natural one; indeed, it would not be a Concord if it were the contrary.

But between knowing that this is the construction, and calling the process by its right name, there is a difference. That the Noun which follows the Substantive Verb as a Predicate is in the Nominative Case, and that the Subject is the same, we know. But the ordinary way in which we teach it is that it is a process of *Government*. Sometimes the formula is special; i.e. to the effect that Verbs Substantive *govern* a Nominative Case. Sometimes it is invested with something like generality, and becomes '*Verbs Substantive are followed by the Case by which they are preceded.*' Of course, when it is the Subject that precedes, its case is the Nominative. The fact is true enough: but the notion that it is an instance of Government is a misconception.

The origin of this error lies in the great extent to which Verbs are what we may call a *governing* class. They are best represented by those of the Transitive division, and every one of these *governs* some case or other; and that an Oblique one. Other Verbs are supposed to do the same; and the result is that such a genuine *Concord* as that of the Subject and Predicate gets described as an instance of Government; which is the reverse of Concord rather than a form of it.

§ 393. *Government.*—Concord means what its name denotes; *agreement* in certain points between any two words of which number, gender, &c., have been the chief. The effect of all concords is to keep such words in the same grammatical place as they were.

Government or *Regimen* puts each word out of two in a *different* place. Thus in *I strike him*, while *I* is in the nominative case, and *strike* in the corresponding person, *him* is in the objective case, and, so being, agrees with neither of them.

The chief forms of government are:

1. Government of a noun by a noun, as the *father's son.*

2. Government of a noun by a verb, as *I strike him.*

3. Government of a noun by a preposition, as *the father of the son; speak to me.*

4. Government of a verb by a conjunction or a relative pronoun, e.g.:

He strikes *me*:—if *he* strike *me*, *I shall strike again.*

The man who did this shall die, whosoever *he* be—which is generally considered to be better grammar than *the man who did this shall die*, whosoever *he* is.

§ 394. *Collocation.*—The order or arrangement of the words of a sentence is in English a matter of more than ordinary importance; and it is easy to see why it should be so. In languages, like the Latin, where the inflections are numerous, words like *bonus dominus* or *pulchra filia* may be placed far apart from one another, and so may words like *milites pugnant*, or *pueri ludite*, and thousands of others in similar circumstances. This is because in the terminations *-us*, *-a*, we have certain outward and visible signs of gender, and these show that the words in which they occur agree with one another in that respect. And the same is the case with *-es*, *-i*, *-nt*, and *-ite*, except that the agreement here is in the way of number, and it is number of which these syllables are the signs. But

in English, where the adjectives have no signs of anything at all, or, in other words, no inflection, while the remaining parts of speech have but few, no such latitude is admissible. Hence, words which agree with one another must, as a general rule, be kept in one another's neighbourhood.

These are the three chief heads under which the great majority of the rules of syntax may be arranged. There are none of them of an abstruse character; indeed, the class of concords is so thoroughly a matter of common sense that, at the first view, it seems scarcely worth explanation; for it is clear enough that in the concords of number, gender, case, and person, the two words in agreement are really two names of the same object, and such being the case, *must*, in both cases, be of the same gender, number, and the like. This is so simple a matter, that, at the first view, it appears that we want no grammarian to enlarge upon it.

§ 395. Such would, doubtless, be the case if the concords, &c., stood alone, i.e., if there was nothing to disturb them. But this is not the case. The following is a notice, not of all, but only of some of these disturbing influences. They are well known and generally recognised. They have been, to some extent, classified, and some of them have names—old names dating back to the classical time of Greek language; and thus showing that they have belonged to grammar ever since it was first cultivated.

§ 396. *Ellipsis.*—Such a name is *Ellipsis*, signifying 'omission,' 'deficiency,' or 'falling short,' or 'short coming.'

This was bought at *Rundell and Bridge's*, i.e. shop, warehouse, or place of business. I am going *to St. Paul's*, i.e. cathedral.

§ 397. *Pleonasm.*—Such a name is *Pleonasm*, signifying excess.

The king *he* is just.	I saw *her*, the queen.
The men *they* were there.	The king *his* crown.

In the comparative degree we occasionally find, even in good writers, besides the syllable *-er*, the word *more*; as, *the more serener spirit.* Expressions like these are pleonastic, since the word *more* is a superfluity.

In the superlative degree we occasionally find, even in good writers, besides the syllable *-est*, the word *most*; as *the most straitest sect.* Expressions like these are pleonastic, since the word *most* is a superfluity.

§ 398. *Personification.*—Such a name is Personification, of which the following are instances:

Gold, whose touch seductive leads to crime.
The cities who aspired to liberty.

The unexceptionable forms for these two texts are: 1. gold, the touch *of which*, &c.; 2. the cities *which* aspired, &c.

Still the exceptionable texts can be explained, perhaps excused. We may say that *a city* is what it is on the strength of the human individuals that constitute it; and we say *Gold* is treated as a personal agent, like Sin, Death, Virtue and Vice, &c.

§ 399. *Violations* (*real* or *apparent*) *of the concord of number.*—*I have not travelled this twenty years.*—As *this* is singular and *twenty years* plural, there is an apparent violation of the concord of number. Still, it is only apparent. The words *twenty years* may be considered to mean, not *twenty separate years taken severally*, but *a number of years amounting to twenty*

dealt with as a single period. In this latter case the words *twenty years*, though plural in form, are singular in sense.

These sort of people.—Here *these* is plural, and sort is singular; so that there is a violation (real or apparent) of the concord of number. Still, as the word *sort* implies the existence of more persons than one, the expression is open to the same kind of explanation as the preceding one.

The reason of this confusion of number is clear. There are in all languages certain substantives called Collectives. Of these collectives the word *sixpence* is a good example. It involves two notions: (1) that of *six separate pennies*; (2) that of *six pennies dealt with as a single sum.* In the first case it is plural; since in talking of *six separate pennies* we contemplate a plurality of parts. In the second case it is singular, since in talking of *a single sum* we lose sight of the plurality of parts, and contemplate only the unity of sum that results from them. In all collective substantives there is a mixture of two notions. *Army, parliament, people, mob, gang, set, family*, &c., are collectives.

By remembering that in all languages there is a tendency to *personify*, we can explain many apparent violations of the concord of gender.

By remembering that in all languages there is a certain number of *collective* substantives, we can explain many apparent violations of the concord of gender.

§ 400. *Attraction.*—This is a word with rather a wide sense; but, in the present work, it will be confined to a disturbing influence limited to Complex sentences, and, even in them, unless there is a notable amount of well marked Cases, of no great importance. Of the

few questions, however, connected with it some are found even in so uninflected a language as the English.

It is only in Complex sentences that they occur: and of these, only in those in which there is a Relative and an Antecedent.

Of the Antecedent the Relative is, of course, only another name; i.e. in phrases like *I saw the man whom you spoke of*, the word *whom* applies to the same person as *man*. Now the Antecedent and Relative, though they necessarily agree in both Number and Gender, may either agree or disagree in Case: for we may say—

1. John, *who* trusts me, comes here;
2. John, *whom* I trust, comes here;
3. John, *whose* trust is in me, comes here.

It is not uncommon that when there are two Verbs—one in the Antecedent clause and the other in the Relative—they may govern different cases; and if there were no disturbing cause, they would do so as a matter of course. But the Relative and the Antecedent refer to the same object; and this has a tendency to create disturbance. In *I use the books* (*which*) *I possess*, there is, in English, no danger; inasmuch as *use* and *possess* govern the same Case: and if they did not, it would not matter, for, except the Possessive, all the Oblique Cases are alike. But, in Greek, *use* (*χρῶμαι*) governs a Dative, *possess* (*ἔχω*) an Accusative. In fact, however, they both govern the same Case—*χρῶμαι βιβλίοις οἷς ἔχω*. Here *οἷς* = *which*, and is governed by *ἔχω*, is said to be attracted to the case governed by *χρῶμαι*. The fact that the Relative applies to the same object as the Antecedent is the natural explanation of this class of anomalies.

CHAPTER III.

SPECIAL SYNTAX.—SIMPLE PROPOSITIONS.—THE NOUN.—PRONOUNS.—SUBSTANTIVES.—ARTICLES.—ADJECTIVES.

§ 401. The special details of English Syntax now come under notice. They will be arranged according to the several '*Parts of Speech*;' these being determined by the place a word takes in a Proposition.

§ 402. *Syntax of the Pronoun.*—A Pronoun is a *Variable*, or *Convertible* name; and can, *by itself*, constitute either the Subject or the Predicate of a Proposition; as *I am he, this is John, what is that?* It agrees with the Substantive in this respect, but differs from it in being *Convertible* or *Variable.*

We have seen that as the Pronouns had the fuller inflection, they preceded both the substantive and the adjective in Etymology. For the same reason they will precede them in Syntax. Whether we say *feed the horse* or the *horse feeds* is indifferent; inasmuch as, in *substantives* like *horse*, there is no difference between the objective and nominative. Whether we say *a good book* or *good books* is indifferent; inasmuch as in *adjectives* like *good* there is no difference between the plural and the singular. Whether we say *feed he* or *feed him* is by no means indifferent; inasmuch as in *pronouns* like *he*, &c., the objective and the nominative cases differ in form.

A Pronoun can constitute either the Subject or the Predicate of a Proposition. But some do this more decidedly than others. With words like *who, what, this, these, that, those, I, thou, we*, and the like, their power is plain and clear; and they form Substantives, not in respect to the place they take in a proposition, but in respect to the principle upon which they do so. The Substantive, as a Name, is Invariable, the Pronoun Variable.

But the aforesaid words which so decidedly share the nature of substantives, are not the only Pronouns. There are, besides, such words as *some, any, many*, of which the character is adjectival rather than substantival. Still, they can form terms; and that by themselves. At the same time they are often accompanied by a substantive, and, in some cases, almost require one. In expressions like *some are here, any will do, many are called*, &c., the substantive, to which they are the equiva-

lent, can generally be inserted with advantage; so that we may say, *some men*, *any instrument*, *many individuals*. All the pronouns of this class are undeclined. The nearest approaches to an exception to the foregoing statement are supplied by the word *same*, and the Ordinal Numbers; which, instead of standing *quite* alone, are generally preceded by the definite article, so that we say *the same*, *the first*, &c. Here, however, the article is to be looked on as part of the pronoun. For a further elucidation of this, as well as for the nature of the article itself, see below.

§ 403. *Pleonasm.*—Pleonasm occurs with Pronouns in expressions like—

1. The king, *he* is just.
2. I saw *her*, the queen.
3. The men, *they* were there.
4. The king, *his* crown.

Mars *his* sword,
Nor Neptune's trident, nor Apollo's bow.
Ben Jonson: Cynthia's Revels, i. 1.

Pallas *her* glass.
Bacon: Advancement of Learning, 278.

The Count *his* galleys.
Twelfth Night, iii. 3. 26.

Mars *his* true moving.
1 *Henry VI.* i. 2. 1.

Charles *his* gleeks.
1 *Henry VI.* iii. 2. 123.
Abbott: Shakespearian Grammar, § 217.

§ 404. *I and me as Predicates.*—*I* is so undoubtedly the Nominative Case of the Pronoun of the First Person, and the rule that the Predicate is in the same Case as the Subject is so absolute, that the correctness of such a sentence as '*It is I*' is absolutely unimpeachable.

We know, however, that a great deal has been written about it. And something will be written now. Not, however, with the view of impugning the general opinion as to its propriety, but with that of ascertaining how far it is the *only* proper form. Does it exclude the combi-

nation *It is me*? If it do, what follows? To the question *who is that*? the answer is *It is I*. But, as the Subject and Copula are implied in the question, it may be conveyed by the single word *I*. Can *me* be used instead?

It is certain, as a matter of fact, that it *is* so used; and it is equally certain that though *It is I* is very good English, *c'est je* is not such excellent French. On the contrary, *c'est moi*, which is the English *It is me*, is the only tolerated expression.

§ 405. *My and Mine—Thy and Thine.*—Of these the forms in *-y* are only used when the substantive to which they refer is *expressed*; as *this is my book*; while those in *-n* are only used when the substantive is understood; as *this book is mine.*

What applies to these two forms of the Possessive Pronoun of the First and Second Persons, *Singular*, ending in *-n*, applies, also, to those of the (so-called) Third Person, and the Plural forms in general—*her-s*, *our-s*, *your-s*, *their-s*.

This is a discovery of Sir Isaac Newton's is different in sense from *this is a discovery of Sir Isaac Newton.* The latter means *this is how Sir Isaac Newton was discovered*: the former means *of Sir Isaac Newton's discoveries this is one.*

In all such sentences there are *two* substantives: one with which the article agrees, and which is expressed; and one by which the possessive case *s* is governed, and which is omitted, as being understood.

The pronominal possessive cases, *my*, *thy*, &c., are not in *all* respects like the possessive cases of the substantives (*father's*, *mother's*, &c.)

We cannot say *an enemy of my* —, *a notion of thy* —, &c. Yet—

We *can* say *these are good books*, but we cannot, *now*, say *these are mine books.* Hence—

Rule 1.—The adjectival pronouns like *mine*, *thine*, *ours*, &c., are only used when the substantive is *understood*; as *this book is mine*, i.e. *my book*.

Rule 2.—The possessive cases are only used when the substantive is *expressed*; as *this is my book* (not *this is mine book*, nor yet *this book is my*).

§ 406. *You and Ye.*—As far as the practice of the present speech goes, the word *you* is Nominative: since we say *you move*, *you were speaking*, &c. Why should it not be treated as such? There is—

> As I have made *ye* one, lords, one remain;
> So I go stronger *you* more honour gain.
>
> *Henry VIII.* iv. 2.

> What gain *you* by forbidding it to teaze *ye*,
> It now can neither trouble you nor please *ye*.
>
> *Dryden.*

§ 407. *Thou and You.*—When we say *you* instead of *thou*, it is doubtful whether, in strict language, this is a point of Grammar. I imagine that in addressing the person spoken to, the courtesy consists in treating him as something more than a single individual. This is the *Pronomen reverentiæ*. Akin to it is—

The Dativus Ethicus; as in *Rob me the Exchequer*. Here the *me=for me, for my sake, at my request*.

> *Your* serpent of Egypt is lord now of your mud by the operation of *your* sun; so is your crocodile.
>
> *Antony and Cleopatra*, ii. 7, 29.

> I would teach these nineteen the special rules; as *your* punto, *your* reverso, *your* stoccata, *your* imbroccato, *your* passada, *your* montanto.
>
> *Bobadil, in Every Man in his Humour*, iv. 5.

Abbott: Shakespearian Grammar, § 221.

See also §§ 231–236 for an elaborate exposition of Shakespear's use of *thou* and *you*, &c.

§ 408. *His and Her.*—These are Possessive, and correspond with the Latin *ejus*. They are not

Adjectives, and they by no means correspond with the Latin *suus, sua, suum.*

§ 409. *The Reflective construction.*—The true Reflective = the Latin *se* is wanting in the present English: the word *self* being used in its stead. Nevertheless, it does not wholly exclude the simple pronoun. We may say *I strike me* or *thou strikest thee*, and that without ambiguity. *He strikes him*, however, is ambiguous, as *him* may be either the speaker and striker or some one else.

§ 410. The reflective pronoun, in English, *follows* the governing verb: also—

In the *Imperative* Mood the simple Pronoun follows it.

Hence, when the word self is omitted the construction is ambiguous. *Mount ye* may mean either *be mounted* or *mount yourselves.*

§ 411. *This and that.*—When these two Demonstratives, which convey the notion of comparative nearness and distance, follow two nouns with which they coincide, the current rule is that *this* refers to the latter, and *that* to the former. The most familiar example is the following—in Latin and in *verse*—verse being by no means the best quarter for rules of Collocation:—

Quocunque aspicias nihil est nisi *pontus* et *aer*:
Nubibus *hic* tumidus, fluctubus *ille* minax.

I hold this to be wholly artificial—in English at least. I thought, or felt, even when I was first taught it as a school-boy, that it was repugnant to such previous notions as either instinct or imitation had implanted in me; and I think so now. We can see which is which in the extract before us from what we know of the properties of the ocean and the atmosphere; and in such a passage as—

'Alexander and Cæsar were the great heroes of antiquity—*this* a Roman, *that* a Greek.'

We could arrive at the same conclusion from our information *aliunde.*

But if any one said to us—

'He sent me the balance in ducats and doubloons. *These* I got changed by Mr. *A*, and those by Mr. *B*,'

I doubt whether any one would feel any assurance as to which of the two sorts of coin Messrs. *A* and *B*, respectively, changed.

If he were inclined to consider the matter, and tried to make out what the collocation *ought* to mean, he would, perhaps, take such a pair of words as *the one* and *the other*, or *the first* and *the second*; or he might call *this* the Pronoun of comparative *nearness* Number 1, and *that* the Pronoun of comparative distance Number 2. If so, the result would be in direct opposition to the rule.

The fact is that in cases of this kind there are two ways of measuring what we call logical distance: and it is possible that one person may think in one way and another in the other. One may measure distance from the end of the previous clause, and, conducting his discourse in a straight line, consider the last word he has heard as the nearest. Another may think of the two clauses as parallels; in which case the first word of the previous clause is the nearest. It is difficult, however, for one person to say how another thinks in matters of this kind, and not very easy to say how he thinks himself.

Still, one point I hold to be certain; viz., that the question is not one of Grammar. Grammar can never tell us how we ought to think in such a matter as this. It can only tell us how to express such thoughts as we have.

And it is for the sake of drawing this distinction that I have enlarged upon an apparently unimportant point. There are other questions besides this wherein, until we know how the speaker *thinks*, it is not in the province of the grammarian to say how he should either speak or write. The present is one of these *extra*-grammatical questions, and, in my mind, the more perplexing one as to use of '*will*' and '*shall*' is another of them.

§ 412. *The Indeterminate Pronoun—'one says.'*

—Different languages have different modes of expressing indeterminate propositions. In Greek, Latin, and English the passive voice is used—*λέγεται, dicitur, it is said.* The Italian uses the reflective pronoun; as, *si dice=it says itself.* Sometimes the plural pronoun of the third person is used. Thus, in our language, *they say=the world at large says.* Finally, *man* has an indeterminate sense in the Modern German; as, *man sagt = man* says = *they say.* The same word was also used indeterminately in the Old, although it is not so used in the Modern, English. In the Old

English the *-n* was occasionally lost, and *man* or *men* became *me*. In the present English it is *one*, as in *one says*. The present writer, as others have done before him, believes that this is, word for word, the French *on* in *on dit*. But, as this was in Old French *homme*, and, in Latin, *homo*, meaning for meaning, the *import* of the three combinations is the same in the three languages. Whether what applies to the particular phrase *one says* applies to the forms in *-s*, as in *one's own*, or *my wife and little ones*, indeed, whether it applies to any second combination in our language is another question. Individually, I have given the doctrine that *on=man* a far wider application than I do at present. But that *one says*, even if it stand alone, is a Gallicism, and that the element *one* is *not* the Numeral, is, in my mind, the true explanation of the form.

There are few questions for which the nature of the appropriate evidence is clearer. Instances of any form of the word *one* (*ains*, *ein*, or *en*) being used with the power of the *on* in *on dit*, and in the place of *man* in *man sagt*, in any of the German languages not affected by French influences, would be to the purpose: and instances of the Numeral *one* used *anywhere* in the sense of *everyone*, would be to the purpose also. But evidence to its use as *some one*, or *some man*, or *vice versâ*, is *not* to the purpose.

§ 413. '*It*' *and* '*There*.'—Two other pronouns, or, to speak more in accordance with the present habit of the English language, one pronoun, and one adverb of pronominal origin, are also used indeterminately, viz., *it* and *there*.

It can be either the Subject or the Predicate of a sentence,—*it is this—this is it—I am it—it is I*. When *it* is the Subject of a proposition, the verb neces-

sarily agrees with it, and can be of the singular number only; no matter what be the number of the Predicate —*it is this*—*it is these*. When *it* is the Predicate of a proposition, the number of the verb depends upon the number of the Subject.

'*Therc*' can only be the Predicate of a proposition; differing in this respect from *it*. Hence, it never affects the number of the verb; which is determined by the nature of the Subject—*there is a man*, &c.—*there are men*, &c.

But this applies only to the word *there* when it is indefinite, or indeterminate. Where it is definite, or determinate, it is still a Predicate; but it is in its proper place as such, i.e. at the *end* of the proposition. Even here it can be transposed.

(1)

Indefinite, or Indeterminate.

There is something in the way.
There is no one here.
There are thieves in the house.

(2)

Definitc, or Determinate.

Some one is concealed *there*.
The thieves are *there*.
You will find them *there*.

Or, transposed,

There you will find them.

Indefinite and Definite in the same proposition.

There is some one there.

§ 414. In such phrases as *it rains*, *it freezes*, &c., it is difficult to say in express terms what *it* stands for. Suppose we are asked *what rains?* or *what freezes*—the answer is difficult. We might say *the rain*, *the weather*, *the sky*, or what not? Yet, none of these

answers are satisfactory. To say the *rain rains, the sky rains*, &c., sounds strange. Yet we all know the meaning of the expression—obscure as it may be in its details. We all know that the word *it* is essential to the sentence; and that if we omitted it and simply said *rains*, the grammar would be faulty. We also know that it is the subject of the proposition.

A curious way of giving precision to this indefinite power of the word *it* is seen in the following list:—

Pluit	raynes	Deus meus.
Gelat	freses	„ tuus.
Degelat	thowes	„ suus.
Ningit	snawes	„ ipsius.
Tonat	thoners	„ sanctus.
Grandinat	hayles	„ omnipotens.
Fulgurat	lownes	„ Creator.

§ 415. '*It*' may follow an *in*transitive verb. It does this in colloquial phrases, as *go it*: in which it, manifestly, is not in that definite state of regimen, or government, that it is when *it* follows a *transitive* verb; as in *take it, keep it*, &c.

Go it here is, undoubtedly, a verb. In the following instances it is not so much a verb as a substantive with the import of a verb.

It is often added to nouns or words that are not generally used as verbs, in order to give them the force of verbs.

> *Foot* it.—*Tempest*, i. 2, 380.
> To *queen* it.—*Henry VIII.* ii. 3, 37.
> To *prince it.*—*Cymbeline*, iii. 4, 85.
> Lord Angelo *dukes* it well.
>
> Measure for Measure, iii. 2, 100.

and later—

> Whether the charmer *sinner* it or *saint* it,
> If folly grows romantic I must paint it.
>
> *Pope: Moral Essays*, ii. 15.

Abbott: Shakespearian Grammar, § 226.

So far as this construction is explicable, it must be explained by supposing that *it* means something done in the way of *going*, i.e. of performing with *feet* (as dancing is performed)—of doing after the manner of a *queen*, a *prince*, a *sinner*, or a *saint*, and the like.

§ 416. In *I strike me*, the verb *strike* is transitive. In *I fear me*, the verb *fear* is intransitive or neuter; unless indeed *fear* mean *terrify*—which it does not. So also *we repent us* and others. Here, after a neuter or intransitive verb, the reflective pronoun appears out of place, or as an expletive.

§ 417. We may now pause upon the fact of our having in the present English no true Reflective like the Latin *se*, the German *sich*, and the Scandinavian *sik* or *sig*—a remarkable deficiency; with which the absence of such an Adjective as *suus*, the German *sein*, or the Scandinavian *sin* is connected. This forces upon us such constructions as *his mother* and *her mother*: where the pronoun is the Possessive Case, and no concord of Gender is required. It gives prominence to the word *self* in *myself*, *thyself*. It makes such a reflective verb as *se battre*, *sich schlagen*, *kalle sig*, in French, German, and the Scandinavian languages, to say the least, improbable. Indeed, in a larger work more could be said upon the effects of its absence, than upon those of its presence. In Beowulf we get in the adjective *sin* just a trace of it.

This is why I have said that the development of a Passive Voice, like that of the Scandinavian languages, is, in English, improbable rather than impossible. The words *busk* and *bask* have been treated as Reflective forms, after the Norse pattern; and, as such, due to '*Norse influences*.' Their elements are held to *bua* + *sik* = *to make oneself ready*, and *bak* + *sik* = *to bake oneself*. This may, or may not, be the case. But, even if it be, there is no reason to refer them to contact with Norsemen, so long as the original reflective is a probable element in the older Anglosaxon.

But there is more in the matter than this. The Reflective Pronoun may lend itself to two processes in two different stages of a language: and, before it has developed a Passive Voice, may have developed a series of forms of a Deponent, rather than a Passive, character. If so it is possible that the *r* (which represents an earlier *-s*) in the Scandinavian Singular for *all* the persons of the Present Tense may have been originally the *-s* of the Reflective Pronoun: and what *-r* is in Scandinavian, *-s* may have been in the Northumbrian. That there are notable objections to this on the surface I am well aware. But the Norse *-r*, and the Northumbrian *-s*, give us little more than a conflict of difficulties. I have, therefore, not assumed the suggested doctrine to the extent of building a single argument upon it; and I scarcely venture to call it an hypothesis. But that there is much that can be found in favour of it I am sure. The limitation of the *-r* to the singular number in the Norse is the chief objection; and I prefer to recognize the fact of its being so, rather than to explain it away.

§ 418.
Substantives.

A Substantive is an *Invariable*, or Inconvertible, name; and it can, *by itself*, constitute either the Subject or the Predicate of a Proposition—as *summer is coming, this is gold.* It is by this invariability, or inconvertibility, that it differs from the Pronoun.

§ 419. The real Syntax of the Substantive lies within its own division. One Substantive may govern another. This gives us the old rule that when two substantives come together the latter is put in the Genitive (Possessive) Case—as

The man's hat.
The father's son.

The Collocation here gives us one of the few absolutely unexceptionable rules of our language. The Genitive, or Possessive, never follows, but always precedes the case by which it is governed.

§ 420. *Ellipsis and Pleonasm.*—To Ellipsis belong such combinations as 'St. Paul's,' 'Rundell and Bridge's,' and others. They are common in other languages;

and, generally, the words understood are the same throughout. Those connected with the idea of *house*, or *family*, are the commonest. In Latin *ubi ad Dianæ veneris* = *ædem Dianæ*. In Greek Νηλεὺς Κόδρου = Κόδρου *υἱός* (*son*).

Of Pleonasm the most familiar instances are those where, besides the Substantive, there is a superadded and a superfluous Pronoun; as

The king he is just.
My banks they are furnished, &c.

The Possessive form *his*, where thus used, has a fictitious importance, because, out of the contraction of such pleonasms as *Mars his sword*, *the Count his galleys*, and the like, the doctrine that the *-s* in *his* is the *-s* of the Genitive case has originated; indeed it is possible that some may believe it at the present moment. See *Abbott*, *&c.*, § 217; and *Morris*, *&c.*, § 100, *with note*.

§ 421.

Adjectives.

An Adjective is a word which, *by itself*, can form a Term.

But it can form only *one* of the two terms of a Proposition. It can form the *Predicate*; but it can *not* form the *Subject*.

This is because it is *not a name*; at least, not in the same way that Substantives and Pronouns are.

It is a word which suggests a *Name*; rather than the Name itself.

This name is the corresponding Abstract term—as *red*, *red-ness*, &c.

§ 422. The chief points in the Syntax of the Adjective are those connected with the Degrees of Comparison.

— —

When two objects are compared, the Comparative, when more than two, the Superlative Degree, should be used—*this is the better of the two, but this is the best of all.*

The Positive preceded by the word *more* may stand instead of the Comparative. We may say *more wise*, instead of *wiser*.

The Positive preceded by the word *most* may stand instead of the Superlative. We may say *most wise* instead of *wisest*.

That they can be used is universally known. Neither is there anything remarkable in their syntax. Common sense tells us what they mean. When, however, do we use the one form, when the other? This depends upon the nature of the Adjective. In general terms, we may say that the object of the circumlocution is to keep the length of the word within certain limits. It is, *probably*, better to say *more fruitful* than *fruitfuller*. It is *certainly* better to say *more pusillanimous* than *pusillanimouser*. But it is doubtful whether this is the only rule to go by. A great many Adjectives (*fruitful* amongst the number) are Compounds, in which case the addition of an *extra* syllable presents an accumulation of subordinate parts, which, to some speakers, may be inconvenient or disagreeable. Thirdly, there is a large number of Adjectives which are of foreign origin. To some of these an English affix *-er* or *-est* would be exceptionable.

Thus much, however, may safely be said—

1. That when the word is, at one and the same time, monosyllabic in form and English in origin, the forms in *-er* and *-est* are the proper ones.

2. That when the word is trisyllabic, compound, and of foreign origin, the combinations in *more* and *most* are to be resorted to.

For intermediate cases the writer may consult his own taste. Of dissyllables, the words that end in *-y* are those that, next to our native monosyllables, have the best claim to be inflected—as *holy, holier, holiest* —*manly, manlier, manliest*; upon which we may remark, by the way, that they are all Anglosaxon.

§ 423. The adjective *like* governs a case, and it is, at present, the only adjective that does so. When we say this is *good for John*, the government proceeds not from the adjective *good*, but from the preposition *for*. The word *like*, however, really governs a case.

§ 424. *Pleonasm.*—This we find in expressions like *the more serener spirit; the most straitest sect.*

§ 425. The extent to which the Adjective of the present time stands in contrast to the Adjective of the earlier stages of our language has already been explained. It is now as uninflected as an Adverb. Hence, so far as the outer form of an Adjective in Concord with its Substantive is concerned, error or confusion is impossible: for in the Adjective there is no distinction of either Gender or Number. Still, such distinctions *have* existed; and of these one, at least, claims attention.

That Adjectives in the Neuter Gender may be used Adverbially is a familiar rule in Greek and Latin, as well as in English; and when we say *the sun shines bright, the time flies fast, the snail moves slow*, we use not only an Adjective, but an Adjective in the Neuter Gender. It has, at present, no outward or visible sign of its Neutrality. Virtually, however, it is as real a Neuter as if it had; for when the Genders of the Adjectives were distinguished from one another by inflections, the sign of the Neuter was the sign of the Adjective when used as an Adverb.

In the examples just given we may write for *bright*, *fast*, *slow*, and the like, *brightly*, *fastly*, *slowly*, &c., and in the eyes of some these are the better words. However, we have a choice between the two. When the Adjective itself ends in *-ly* we have no such choice. We cannot well derive such a word as *dailyly* from *daily*: but must use such phrases as *he labours daily*, *he sleeps nightly*, *he watches hourly*, and others; in all of which the simple Adjective is used as an adverb.

In the way of Collocation (which is independent of inflection) the Adjective *precedes* the Substantive; though not so regularly as the Possessive Case (*man's hat*, &c.) precedes it.

For rhetorical purposes the Adjective and the Substantive (or Pronoun), as the terms of a proposition, may change places—as *Great is Diana of the Ephesians*. Here the Adjective *great* is by no means the Subject; nor is *Diana* the Predicate. There is only a transposition of the terms.

§ 426.

The Article.

The proper place of the Article is with the Adverb, Preposition, and Conjunction, or those Parts of Speech which can form only portions of a term, rather than with the Noun and Verb, which can, by themselves and single-handed, form *whole* terms. Its manifest connection, however, with the Pronoun, and the closeness of its relations to the Substantive, make it convenient to arrange it with the Nouns.

The recognised Articles in English are *the* and *an*; and it is, perhaps, not necessary to add to the Number. Nevertheless, it will soon be shown that there are other words which, if not actual Articles, are what we may

call *Sub*articular in character. *No* is one of these; and *every* is another. Neither of these words has any independent existence, except when coupled with substantive or pronoun. We can say *every man* or *every one*; and we can say *no man* or *no one*; but we cannot say *every* for *every one*, and we cannot use *no* as we use *none*, or *not one*.

§ 427. When two or more substantives, following each other, denote the same object, the article precedes the first only. Thus we say, *the secretary and treasurer*, when the two offices are held by one person. When two or more substantives following each other denote different objects, the article is repeated, and precedes each. We say *the* (or *a*) *secretary and the* (or *a*) *treasurer*, when the two offices are held by different persons. This rule is much neglected.

§ 428. Before a consonant, *an* becomes *a*; as *an axe*, a *man*. In *adder*, which is properly *nadder*, and in *nag*, which is properly *ag*, there is a *misdivision* (*a nag* for *an ag*, *an adder* for *a nadder*). So, also, in the old glossaries.

Hec auris	a *n*ere	i.e. an ear.
hec aquila	a *n*eggle	— an eagle.
hec anguilla	a *n*ele	— an eel.
hec erinaceus	a *n*urchon	— an urchin.
hic comes	a *n*erle	— an earl.
hic senior	a *n*ald man	— an old man.
hic exul	a *n*owtlay	— an outlaw.
hic lutricius	a *n*otyre	— an otter.
hec alba	a *n*awbe	— an aube.
hec amictus	a *n*amyt	— an amice.
hec securis	a *n*ax	— an axe.
hec axis	a *n*axyltre	— an axletree.
hec ancora	a *n*ankyre	— an anchor.

§ 429. The construction of the pronouns *my*, *thy*, *her*, *our*, *your*, and *their* is, in respect to their

Syntax, in the same predicament with *no*, *every*, and the Articles. We cannot use them as ordinary Possessive Cases, or as Adjectives, except in combination with a Noun—we can say *these are good books*, *these are John's books*, *these are my books*, and, so far, *my* comports itself like a Possessive Case or an Adjective. But in phrases like *these books are good*, and *these books are John's*, we must use *mine* rather than *my*; i.e. we can say *these books are mine*, but not *these books are my*. Though we need not go so far as to call *my*, *thy*, and the like, Articles, we shall do well in attending to the Articular, or Subarticular, character of their Syntax.

Indeed, the Articular construction itself is that of Inflection rather than a separate word. Except when emphatic the Articles are wholly unaccented. In the Norse we have seen them absolutely incorporated with their Substantives; and in the Fin languages and in the Ossete we find a similar incorporation of the Possessive Pronoun. If these latter may be termed *subarticular*, the Articles themselves are *subinflectional*.

§ 430. From the Syntax of the words *my*, *thy*, *her*, *our*, *your*, and *their*, we pass to that of the words *mine*, *thine*, *hers*, *ours*, *yours*, and *theirs*. These are used just where *my*, &c., is *not* used; i.e. we say *this book is mine*, &c., but not *this is mine book*.

The history of this change is a long one. For the use of *mine* where we now use *my*, the reader is referred to *Abbott, &c.*, § 237. The investigation, however, of the exact nature of the difference between the two combinations is important. The vowel, or diphthongal forms, *my*, *thy*, &c., are used when the Pronoun is *part* of a term—Subject or Predicate as the case may be. The form in *-n*, as *mine*, *thine*, &c., is used chiefly

in the Predicate; in which case it is separated from its Substantive by the copula.

In the first case the form is *Subarticular*, in the latter *Predicative*.

When the Pronoun under notice constitutes the *whole* term, the noun is supplied from the context; and *this book is mine = this book is my book*.

When constituting the *part* of a Predicate, and preceded by the preposition *of*, the noun is also supplied by the context. But, in this case, it is not *necessary* that the noun supplied by the context should be exactly the one that the context gives us by name. Thus in *this book is one of mine*, it is not necessary that *book* is the special name understood. *Book*, undoubtedly, is the special object under notice. But it is only one of a class. Hence *one of mine* may mean one of my *articles of property*. Whether, when a man who has only *one* book would say *this is a book of mine* is another question. But we can imagine cases where he would do so. He may be claiming other articles besides; and then *mine* means *one of my possessions*, *one of the missing articles*, or what not?

§ 431. '*Horse of Jackson's*.'—As compared with *Jackson's horse*, this, as the Possessive Case of a Substantive, is exactly in the relation of *a book of mine* to *my book*; i.e. its construction is Predicative and Elliptic, rather than Subarticular.

§ 432. This is, apparently, a refinement. But it is an excusable, and indeed a necessary, one. I have written about *Jackson's horse* from memory; because, in one of numerous discussions as to the import of the letter *-s*, I have heard it actually urged as an argument against the present interpretation that Jackson had, or might have had, only *one* horse.

The answer to this is easier shown in Latin than in

English. The *horse* was not so much *equus e Jacksoni equis*, but *equus e Jacksonianis*; i.e. Jackson's chattels in general.

This is the answer for those who may care to give one. The better answer, however, is that the actual number of Jackson's horses is an extra-grammatical question.

Again, this seems either over-refinement or useless wrangling; for the argument from Jackson's stable I did not find in high quarters. But the suggestion that though a '*Castle of the Duke of Northumberland's*' might be good grammar in speaking of ducal domains, whereon the castles might be numerous, it was not above suspicion when applied to the residence of the owner of a single domicile, may be found in a paper of no less a philologue than the late Archdeacon Hare; and I think that in the following extract there is something dangerously akin to the same doctrine:—

> '*This of yours* is now, as in E. E. (Early English), generally applied to one out of a class, whether the class exist or be imaginary. We could say "this coat of yours," but not (except colloquially) "this head of yours." It is, however, commonly used in Shakespeare, where even the conception of a class is impossible.
>
> Nor scar that whiter skin of *hers* than snow.
>
> *Othello*, v. 2, 4.
>
> Will not a calf-skin stop that mouth of *thine*?
>
> *King John*, iii. 1, 299.'
>
> *Abbott: Shakespearian Grammar*, § 339.

Here I differ unwillingly from Mr. Abbott so far as he considers that in the combinations this *head of yours*, *that whiter skin of yours*, *that mouth of thine*, there is no notion of a *class*. On the contrary, I hold that the class is a real one; though it does not imply that the person addressed had more *heads*, *skins*, or *mouths* than one. The class to which the *heads*, &c.,

belong, are those of the world at large; and *thine* and *yours*, &c., mean that the person addressed is the possessor of the particular one spoken about.

It seems to me that the preposition *of* always implies a class, or, if not a class in the ordinary sense of the term, a part of a whole of some kind. But this class, or whole, is equivocal in respect to its constitution. A *head*, a *skin*, or a *mouth* are parts of the attributes, qualities, possessions, or whatever we choose to call them, of the object spoken about; i.e. they are his, *inter alia*, the other contents being heterogeneous. On the other hand, however, they belong to a homogeneous class of the same sort of objects found elsewhere; one of which is specially noticed as being *mine*, *thine*, *his*, or *hers*, &c. Between these two, in the import of the word *of* (for this is the one upon which the notion of a class of any kind hinges) there is unsteadiness and ambiguity. That *a head of mine* would imply that I had a second head I admit. But this is a difference between the import of the Definite and Indefinite Article. Hence, in our criticism, the double character of the class, and different powers of the two Articles, must be remembered. The construction, at any rate, is clear. The Preposition *of* governs the name of the class; one which is not apparent in the clause, but one which is understood or supplied; whilst it is this understood, or supplied, Noun which governs the case in *-s*.

§ 433. The origin of these explanations lies in a fact which, from being practically unimportant in so uninflected a language as the English, has been either overlooked or ignored; viz., the *Concord* between the Subject and the Predicate. That it is *not* a case of *Government* is stated in § 392. This is the real meaning of the rule that the Verb Substantive (with others akin to it) governs the Noun that follows them in the same

case as that of the Noun which precedes them. The Latin, from which language the rule seems to have been taken, best illustrates what the Concord really is.

It *is* a Concord of Case—*I am John=sum Johannes.*

It is *not* a Concord of Number—*vulnera totus erat.*

It is *not* a Concord of Gender—*triste lupus stabulis =a wolf is a bad (thing) for the folds.*

In this last instance the Predicate speaks of the Subject as a member of a class; and it is the Gender of the name of that class which determines the Gender of the Predicate—and this is naturally, in most cases, the Neuter.

§ 434. *The Case Absolute.*—Nouns standing absolutely are of two sorts: (1) Those originating in an Accusative; (2) those originating in a Dative, case.

In expressing *distance* or *duration*, either in *time* or *space*, we use the noun absolutely; as *he walked* ten miles (i.e. *the space of ten miles*); *he stood* three hours (i.e. *the space of three hours*). Here the words *stood* and *walk* are intransitive; so that it is not by them that the words *miles* and *hours* are governed. They are virtually Accusatives.

In sentences like *the door being open, the steed was stolen—the sun having arisen, the labourers proceeded to work*, the construction is different.

In the *Substantives*, where there is no distinction between the nominative and the objective cases, it is of no practical importance to inquire as to the particular case in which the words like *door* and *sun* stand. In the *Pronouns*, however, where there *is* a distinction between the nominative and objective cases, this inquiry must be made.

1. *He made the best proverbs of any one*, him *only excepted.*

2. *He made the best proverbs of any one*, he *only excepted.*

Which of these two expressions is correct? This we can decide only by determining in what case nouns standing absolutely in the way that *door*, *sun*, and *him* (or *he*), now stand, were found in that stage of our language when the nominative and objective cases were distinguished by separate forms.

In Anglosaxon this case was the *Dative*; as *up-a-sprungenre sunnan=the sun having arisen.*

In A. S., also, *him* was a dative case, so that the case out of which expressions like the ones in question originated, was dative. Hence of the two phrases, *him excepted*, and *he excepted*, the former is the one which is *historically* correct.

It is also the form which is *logically* correct. Almost all absolute expressions of this kind have reference, more or less direct, to the *cause* of the action denoted. In sentences like *the stable door being open, the horse was stolen,—the sun having arisen, the labourers got up to work,* this idea of either a cause, or a coincidence like a cause, is pretty clear.

Now the practice of language in general teaches us this, viz., that where there is no proper instrumental case expressive of cause or agency, the ablative is the case that generally supplies its place, and where there is no ablative, the dative. Hence the Latins had their ablative, the Anglosaxons their dative absolute. The genitive absolute in Greek is explicable upon other principles.

In spite, however, both of history and logic, the so-called authorities are in favour of the use of the nominative case in the absolute construction.

CHAPTER IV.

SYNTAX OF THE VERB AND PARTICIPLE.—GOVERNMENT.—CONCORD.—TENSES.—IMPERSONAL VERBS.—AUXILIARY VERBS.—PARTICIPLES.—*IN*, *-EN*, AND *-D*.—*IN*, *-ING*.

§ 435. The place that a verb takes in a Proposition varies with its character as *Indeterminate* or *Finite*.

(1) The Indeterminate Verb, like the Substantive and Pronoun, can, *by itself*, form *either* the Subject or the Predicate. So far as it does this it does neither more nor less than the Substantive and Pronoun; and it does it on the same principle. All three are *Names*—(1) the Substantive, a permanent and inconvertible one founded upon the *qualities* of the object to which it applies; (2) the Pronoun, a variable or convertible one, founded upon the *relations* of its object; (3) the Verb, a name which is both permanent and inconvertible, but differing from a Substantive in being founded upon a state or action rather than on an attribute of either Quality or Relation.

(2) The Finite Verb can form *both* the Subject and the Predicate—as *no* = *I swim*; *amo* = *I love*, &c.

It does this, however, not because, as a name, it has any prerogative over either the Pronoun or the Substantive; but because it is, in reality, *two* names packed-up into one; i.e. it is the name of the action *plus* that of the agent.

§ 436. *Government of Verbs.*—Verbs, whether Indeterminate or Finite, are, in respect to their government, (1) Transitive, (2) Intransitive.

Respecting the Government of these two sorts of verbs, there are the two following rules:—

1. Transitive verbs always govern the substantive in the objective case; as *I strike him, he strikes me, they teach us, the man leads the horse*, &c.

2. Intransitive verbs govern no case at all; as *I sleep, I walk, I think*, &c.

The same word has often two meanings, one of which is transitive, and the other intransitive; as, 1. *I move*,—where the verb is intransitive, and denotes the mere act of motion. 2. *I move my limbs*,—where the verb is transitive, and where the action affects a certain object (*my limbs*); or, 1. *I walk*,—where the verb is intransitive, and denotes the mere act of walking. 2. *I walk the horse*,—where the words *I walk* are equivalent to *I cause to walk*, and are also transitive, denoting an action affecting a certain object (*the horse*).

Unless this fact of the same verb having transitive and intransitive meanings be borne in mind, transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

No Verb in the present English governs a Possessive, or Genitive case.—In combinations like *eat of the fruit of the tree*, the government is that of the preposition *of*. Neither is *fruit* in the Possessive case. That in Greek and Latin there were Verbs that *did* govern a Possessive is well known. And so did certain Verbs in Anglosaxon—*weolde thises middangeardes* = (*he*) *ruled* (*wealded*) *this earth*(*s*).

The Verb *give* governs a dative case. Phrases like *give it him, whom shall I give it?* are perfectly correct, and the prepositional construction in *give it to him*, or *to whom shall I give it?* is unnecessary.

The ordinary government of the Transitive Verb in English is that of *Accusative*.

The government of verbs, as illustrated by the preceding examples, is *objective*. But it may also be *modal*. It is modal when the noun which follows the verb is not the name of any object affected by the verb, but the name of something explaining the manner in which the action of the verb takes place, the instrument with which it is done, the end for which it is done, &c.

The government of transitive verbs is necessarily objective. It may also be modal,—*I strike the enemy with the sword=ferio hostem gladio.*

The government of intransitive verbs can only be modal. When we say *I walk the horse*, the word *walk* has changed its meaning, and signifies *make to walk*, and is, by the very fact of its being followed by the name of an object, converted from an intransitive into a transitive verb.

The modal construction may also be called the *adverbial construction*; because the effect of the noun is akin to that of an adverb,—*I fight with bravery=I fight bravely; he walks a king=he walks regally.*

The modal construction sometimes takes the appearance of the objective: inasmuch as intransitive verbs are frequently followed by a substantive; which substantive is in the objective case. *To break the sleep of the righteous* is *to affect, by breaking, the sleep of the righteous*: but, *to sleep the sleep of the righteous*, is not *to affect, by sleeping, the sleep of the righteous*; since the act of sleeping is an act that affects no object whatever. It is a *state*. We may, indeed, give it the appearance of a transitive verb, as we do when we say, *the opiate slept the patient*, meaning thereby *lulled to sleep*; but the transitive character is only apparent. *To sleep the sleep of the righteous* is *to sleep in agreement with*—or *according to*—or *after the manner of*—

the sleep of the righteous, and the construction is adverbial.

This is the construction of a Verb with a Substantive—*allied in meaning with itself—nomen sibi cognatum.* It partakes of the nature of a tautology.

§ 437. But, besides governing the Noun, one Verb may govern another; and, where this is the case, the verb governed is in the Infinitive Mood; i.e. is Indeterminate.

The syntax of the Indeterminate verb, when thus in a state of regimen, is twofold; though its double character is disguised by the confluence of the Gerundial form in *-nne* with the Infinitive form in *-an.*

When one verb is followed by another *without* the preposition *to*, the construction must be considered to have grown out of the A. S. form in *-an.*

I may go,	*not*	I may *to* go.
I might go,	—	I might *to* go.
I can move,	—	I can *to* move.
I could move,	—	I could *to* move.
I will speak,	—	I will *to* speak.
I would speak,	—	I would *to* speak.
I shall wait,	—	I shall *to* wait.
I should wait,	—	I should *to* wait.
Let me go,	—	Let me *to* go.
He let me go,	—	He let me *to* go.
I do speak,	—	I do *to* speak.
I did speak,	—	I did *to* speak.
I dare go,	—	I dare *to* go.
I durst go,	—	I durst *to* go.

Thou shalt not *see* thy brother's ox or his ass *fall* down by the way.
We *heard* him *say*, I will destroy the temple.
I *feel* the pain *abate.*
He *bid* her *alight.*
I would fain *have* any one *name* to me that tongue that any one can speak as he should do by the rules of grammar.

This, in the present English, is the rarer of the two constructions.

Gerundial.—When one verb is followed by another, preceded by the preposition *to*, i.e. *I begin to move*, the construction must be considered to have grown out of the A. S. form in *-nne*. This is the case with the great majority of English verbs.

§ 438. *I am to speak.*—Three facts explain this idiom.

1. The idea of *direction towards an object* conveyed by the dative case and by combinations equivalent to it.

2. The extent to which the ideas of necessity, obligation, or intention are connected with the idea of *something that has to be done, or something towards which some action has a tendency.*

3. The fact is that expressions like the one in question historically represent an original dative case or its equivalent; since *to speak* grows out of the Anglosaxon form *to sprecanne*, which, although called a gerund, is really a dative case of the infinitive mood.

In *I am to blame* the usual sense is Passive, i.e. *I am to be blamed.* As early, however, as the Anglosaxon period, the gerunds were liable to be used in a passive sense: *he is to lufigenne*=not *he is to love*, but *he is to be loved.*

The principle of this confusion may be discovered by considering that *an object to be blamed* is *an object for some one to blame*, just as *an object to be loved* is *an object for some one to love.*

Johnson thought that in such phrases the word *blame* was a noun. If he meant a noun in the way that *culpa* is one, his view was wrong. But if he meant a noun in the way that *culpare* and *ad culpandum* are nouns, it was right.

§ 439. *Concord of the Verb.*—The verb agrees with

its Noun in *Number* and in *Person*; as *I walk*, not *I walks*—*we walk*, not *we walks*.

In the way of *Gender* there is no question of Concord with the Verb proper; though with the Participle it may, of course, present itself. In this respect, however, the Participle of the present English is like the Adjective—wholly uninflected.

The Concord—whether of Tense or Mood—will be noticed in the sequel. *This* is, of course, peculiar to the Verb; just as Gender is to the Noun.

In the way of *Mood* the construction of the Gerundial and Infinitive forms of the Indeterminate Verb has already been noticed.

The construction of the Conjunctive, Subjunctive, Potential, or Conditional Mood belongs to the Syntax of Complex Propositions.

The Imperative Mood has three characteristics.

It can only be used in the Second Person.

It can either use or omit its Pronoun.

When used, the Pronoun precedes, rather than follows, the Verb.

§ 440. *Tense and Time.*—*Time* is one thing; *Tense* another. To constitute a Tense there must be an Inflection. *Vocat* in Latin, and *calls* in English, are Tenses. *Vocatus sum* and *I am* (or *have*) *called* are combinations of separate words, and of different elements, by which we get a substitute for a true Tense rather than the Tense itself.

In *Syntax*, however, it is these substitutes, and combinations, which command our chief attention. The true inflectional Tenses belong to *Etymology*.

The foundation of our criticism is, of course, the different kinds of Time with which an action may be connected.

1. *Present.*—This is when an action is taking

place at the time of speaking, and incomplete.—*I am beating, I am being beaten.* It is *not* expressed, in English, by the simple Present Tense; since *I beat* means *I am in the habit of beating.*

2. *Aorist.*—This is when an action took place in past time, or previous to the time of speaking, and has no connection with the time of speaking.—*I struck, I was stricken.* It is expressed, in English, by the Preterit, in Greek by the Aorist. The term Aorist, from the Greek *ἀ-ὁριστος=undefined*, is a convenient name for this sort of time.

3. *Future.*—This is when an action has neither taken place, nor is taking place at the time of speaking, but which is stated as one which *will* take place. —It is expressed, in English, by the combination of *will* or *shall* with an infinitive mood; in Latin and Greek by an inflection. *I shall* (or) *will speak, λέξ-σω, dica-m.*

None of these expressions imply more than a single action; in other words, they have no relation to any second action occurring simultaneously with them, before them, or after them,—*I am speaking now, I spoke yesterday, I shall speak to-morrow.*

By considering past, present, or future actions not only by themselves, but as related to other past, present, or future actions, we get fresh varieties of expression. Thus, an act may have been going on, when some other act, itself one of past time, interrupted it. Here the action agrees with a present action in being incomplete; but it differs from it in having been rendered incomplete by an action that is past. This is exactly the case with the—

4. *Imperfect.—I was reading when he entered.* Here we have two acts; the act of *reading* and the act of *entering.* Both are past as regards the time of

speaking, but both are present as regards each other. This is expressed, in English, by the past tense of the verb substantive and the present participle, *I was speaking*; and in Latin and Greek by the imperfect tense, *dicebam*, ἔτυπτον.

5. *Perfect.*—Action past, but connected with the present by its effects or consequences.—*I* have *written, and here is the letter.* Expressed in English by the auxiliary verb *have* followed by the *participle passive in the Accusative Case and Neuter Gender.* The Greek expresses this by the reduplicate perfect: τέτυφα = *I have beaten.*

6. *Pluperfect.*—Action past, but connected with a second action subsequent to it, *which is also past*—*I* had *written when he came in.*

7. *Future present.*—Action future as regards the time of speaking; present as regards some future time. —*I shall* be speaking *about this time to-morrow.*

8. *Future Preterit.*—Action future as regards the time of speaking, past as regards some future time.—*I shall* have spoken *by this time to-morrow.*

§ 441. These are the chief expressions which are simply determined by the relations of actions to each other and to the time of speaking, either in the English or any other language. But over and above the simple idea of *time*, there may be others superadded: thus, the phrase, *I do speak*, means, not only that *I am in the habit of speaking*, but that I also *insist* upon it being understood that I am so.

Again, an action that is mentioned as either taking place, or as having taken place at a given time, may take place again and again. Hence the idea of *habit* may arise out of the idea of either present time or aorist time.

The emphatic Present and Preterit.—Expressed

by *do* (or *did*), as stated above. A man says *I do* (or *did*) *speak*, *read*, &c., when, either directly or by implication, it is asserted or implied that he does not. As a question implies doubt, *do* is used in interrogations.

Do et *did* indicant emphatice tempus præsens et præteritum imperfectum. *Uro, urebam; I burn, I burned:* vel (emphatice) *I do burn, I did burn.*—WALLIS, p. 106.

§ 442. *The Predictive Future.—I shall be there to-morrow.*—This means simply that the speaker will be present. It gives no clue to the circumstances that will determine his being so.

The Promissive Future.—I will be there to-morrow.—This means not only that the speaker will be present, but that he *intends* being so.

§ 443. *The representative expression of past and future time.*—An action may be past; yet, for the sake of bringing it more vividly before the hearers, we may make it present. *He walks* (for *walked*) *up to him, and knocks* (for *knocked*) *him down*, is, by no means, the natural habitual power of the English present. So, in respect to a future, *I beat you if you don't leave off*, for *I will beat you*. This is sometimes called the *historic* use of the present tense. I find it more convenient to call it the representative use: inasmuch as it is used more after the principles of painting than of history; the former of which, necessarily, *represents* things as present, the latter, more naturally, describes them as *past*.

§ 444. Notwithstanding its name, the present tense in English, does not express a strictly *present* action. It rather expresses an habitual one. *He speaks well=he is a good speaker*. If a man means to say that he is in the act of speaking, he says *I am speaking*. It has also,

especially when combined with a subjunctive mood, a future power—*I beat you* (=*I will beat you*) *if you don't leave off.* Again—the English preterit is the equivalent, not to the Greek perfect, but to the Greek aorist. *I beat*=ἔτυψα, not τέτυφα. The true perfect is expressed, in English, by the auxiliary *have*+the past participle.

§ 445. *Meseems.*—Equivalent to *it seems to me; mihi videtur; φαίνεταί μοι.* Here, *seems* is intransitive; and *me* has the power of a dative case.

Methinks.—In the Anglosaxon there are two forms; *þencan*=*to think*, and *þincan*=*to seem.* It is from the latter that the verb in *methinks* comes. The verb is intransitive; the pronoun dative.

> *Methought* I saw my late espoused wife
> Brought to me, like Alcestis, from the grave.
>
> MILTON.

Me listeth or *me lists.*—Equivalent to *it pleases me*=*me juvat.* Anglosaxon *lystan*=*to wish, to choose*, also *to please, to delight.* Unlike the other two, this verb is transitive, so that *me* is accusative. These three are the only true impersonal verbs in the English language. They form a class by themselves, because no pronoun accompanies them, as is the case with the equivalent expressions *it appears, it pleases*, and with all the other verbs in the language.

§ 446. The Auxiliary Verbs, in English, play a most important part in the Syntax of the language. They may be classified upon a variety of principles. The following, however, are all that need here be applied.

According to their inflectional or non-inflectional powers.—Inflectional auxiliaries are those that may either replace or be replaced by an inflection. Thus—*I am struck*=the Latin *ferior* and the Greek τύπ-

τομαι. These auxiliaries are in the same relation to verbs that prepositions are to nouns. The chief inflectional auxiliaries are:—

1. *Have;* equivalent to an inflection in the way of tense—*I have bitten=mo-mordi.*

2. *Shall;* ditto. *I shall call=voc-abo.*

3. *Will;* ditto. *I will call=voc-abo.*

4. *May;* equivalent to an inflection in the way of mood. *I am come that I may see=venio ut vid-eam.*

5. *Be;* equivalent to an inflection in the way of voice. *To be beaten=verberari, τύπτεσθαι.*

6. *Am, art, is, are;* ditto. Also equivalent to an inflection in the way of tense. *I am moving=move-o.*

7. *Was, were;* ditto. *I was beaten=ἐ-τύφθην: I was moving=move-bam.*

§ 447. *According to their non-auxiliary significations.*—The power of the word *have* in the combination *I have a horse,* is clear enough. In *I have ridden a horse,* it is by no means so clear. The power of the same word in the combination *I have been,* is not at all clear; nevertheless it is a power which has grown out of the idea of possession. This shows that the power of a verb as an auxiliary may be a modification of its original power; *i.e.* of the power it has in non-auxiliary constructions. Sometimes the difference is very little: the word *let,* in *let us go,* has its natural sense of permission unimpaired. Sometimes it is all but lost. *Can* and *may* exist chiefly as auxiliaries.

1. Auxiliary derived from the idea of possession—*have.*

2. Auxiliaries derived from the idea of existence—*be, is, was.*

3. Auxiliary derived from the idea of future destination dependent upon circumstances external to the agent—*shall.*

4. Auxiliary derived from the idea of future destination dependent upon the volition of the agent—*will*. *Shall* is simply Predictive; *will* is Predictive and Promissive as well.

5. Auxiliary derived from the idea of power, dependent upon circumstances external to the agent—*may*.

6. Auxiliary derived from the idea of power, dependent upon circumstances internal to the agent—*can*. *May* is simply Permissive; *can* is Potential. In respect to the idea of power residing in the agent as the cause which determines a contingent action, *can* is in the same relation to *may* as *will* is to *shall*.

7. Auxiliary derived from the idea of sufferance—*let*.

8. Auxiliary derived from the idea of necessity—*must*.

9. Auxiliary derived from the idea of action—*do*.

§ 448. *In respect to their mode of construction.*—Auxiliary verbs combine with others in three ways.

1. *With Participles.*—*a.*) With the present, or active participle—*I am speaking*: *b*) With the past, or passive, participle—*I am beaten, I have beaten*.

2. *With infinitives.*—*a*) With the objective infinitive—*I can speak*: *b*) With the gerundial infinitive—*I have to speak*.

3. *With both infinitives and participles.*—*I shall have done, I mean to have done*.

§ 449. *Participles.*—A Participle, like an Adjective, can form the Predicate of a Proposition, but not the Subject.

So far as its Inflection goes, the Participle agrees with the Adjective. So far as it suggests a state or an action rather than a *quality* it is an adjective.

§ 450. *The Past Participle preceded by Have.*—Upon this it is advisable to make the following classifications:—

1. The combination with the participle of a *Transitive verb*,—*I have ridden the mare; thou hast broken the sword; he has smitten the enemy.*

2. The combination with the participle of an *Intransitive verb*,—*I have waited; thou hast hungered; he has slept.*

3. The combination with the participle of the Verb Substantive,—*I have been; thou hast been; he has been.*

It is by examples of the first of these three divisions that the true construction is to be shown.

For an object of any sort to be in the possession of a person, it must previously have existed. If I possess a mare, that mare must have had a previous existence. Hence, in all expressions like *I have ridden a mare*, there are two ideas, a past idea in the participle, and a present idea in the word denoting possession.

For an object of any sort, affected in a particular manner, to be in the possession of a person, it must previously have been affected in the manner required. If I possess a mare that has been ridden, the riding must have taken place before I mention the fact of the ridden mare being in my possession; inasmuch as I speak of it as a thing already done,—the participle, *ridden*, being in the past tense.

I have ridden a mare=I have a mare ridden=I have a mare as a ridden mare. In this case the syntax is of the usual sort. (1.) *Have=own=habeo=teneo*; (2.) *mare* is the accusative case=*equam*; (3.) *ridden* is a past participle, agreeing either with *mare*, or *with a word in apposition with it understood.* Mark the words in italics. The word *ridden* does *not* agree with *mare*, since it is, virtually, of the neuter gender.

The true construction is arrived at by supplying the

word *thing*. *I have a mare as a ridden thing*=*habeo equam equitatum* (neuter).

(2) The combination of *have* with an *in*transitive verb is irreducible to the idea of possession: indeed it is illogical. In *I have waited*, we cannot make the idea expressed by the word *waited* the object of the verb *have* or *possess*. The expression has become a part of language by means of the extension of a false analogy. It is an instance of an illegitimate imitation.

(3) The combination of *have* with *been* is more illogical still, and is a stronger instance of the influence of an illegitimate imitation. In German and Italian, where the ordinary Intransitive Participles are combined with *have*, the Participle of the *Substantive Verb* is combined with *am*.

Italian; *io sono stato*
German; *ich bin gewesen* } = *I am been.*

The Scandinavian language and the French agree with the English.

Danish; *jeg har varet.*
French; *j'ai été.*

§ 451. *The Past Participle preceded by Am; Be, Been*, &c.—The Participles *moved*, *beaten*, *struck*, *given*, are Participles of a *past* tense. Hence, *I am moved* should mean, not *I am in the act of being moved*, but *I am a person who has been moved*;—*he is beaten* should mean, not *he is a person who is in the act of suffering a beating*, but *one who has suffered a beating*: in other words the sense of the combination should be *past*, and not *present*. By a comparison between the English and Latin languages this anomaly becomes very apparent. The Latin word *motus* is exactly equivalent to the English word moved. Each

is a Participle of the passive voice, and of the past tense. Besides this, *sum* in Latin equals *I am* in English. Yet the Latin phrase *motus sum* is equivalent, not to the English combination *I am moved*, but to the combination *I have been moved*; *i.e.* it has a past and not a present sense. In Greek the difference is plainer still, because in Greek there are two Participles Passive, one for the present, and another for the past tense; *e.g.* τυπτόμενος εἰμὶ = *I am one in the act of undergoing a beating*; τετυμμένος εἰμὶ = *I am one who has undergone a beating.*

Nevertheless the sense, in English, of such combinations as *I am moved*, &c., is *Present.* The absence of any such Tense in English as *moveor* in Latin and τύπτομαι in Greek goes far towards explaining this difference.

§ 452. *The Participle in -ing.*—Taken themselves words of this class are of the simplest. These appear in three very natural constructions.

(1) *He is dying.*—Here *dying* is Predicative = *moritur* (*est moriens*).

(2) *The last rays of the dying day.*—Here it is purely Participial = *morientis diei.*

(3) *Day glimmers o'er the dying and the dead.*—Here it is Substantival after the manner of an Adjective whose Substantive is understood—*morientes et mortuos.*

All this is purely Participial; and, as the Participle is as destitute of Inflection as the Adjective, its Syntax is limited to the Collocation in the Predicative, and to the use of *the* in the Substantival forms.

It happens, however, that the form and construction are two of the most disputed points in English. It has already been shown that between the Verbal Noun and the Indeterminate Verb, there is a close

connection in import; that between the Participle in -*nd*, and the Verbal Noun in -*ng*, there was in Anglo-saxon and the older English, a well-marked difference of form; but that during the middle period of our language the two forms became identical (or *Confluent*). Ambiguous, or equivocal, forms and constructions were noticed by our earlier grammarians; such as Lowth and others. In such a sentence as *What is the meaning of the lady's holding up her fan?* it was not difficult to see that, so far as the Definite Article went, the construction was Substantival, but that so far as there was no preposition before *fan* it was Participial. The *lady holding up her fan* would have been wholly Participial, and *the lady's holding up of her fan* would have been wholly Substantival: but *the lady's holding up her fan* was partly Participial and partly Substantival. What, then, was the form in -*ing* when the sentence was taken as a whole? This was, evidently, more easily asked than answered. An edition of Horne Tooke's 'Diversions of Purley,' by the late Richard Taylor, put the general question as to the import of -*ing* in something like the form of a definite doctrine. It drew attention to words like *morning*, where there was no such verb as *to morn*; to constructions like *morning walk*; where the collocation was that of *running brook*, *moving crowd*, or *flying bird*; and above all to the so-called vulgarisms, pronunciations, or archaisms like *a-hunting*, *a-roaming*, and others, wherein the construction was that of a Substantive in the Oblique Case, preceded by a preposition (*on*, or *in*), which was first worn down into *a*, and then dropped altogether. This was not ill-timed. Even in Grimm's *Deutsche Grammatik*, the construction of *dying day*=*the day on which a person dies* is treated as if *dying* were a Participle.

There is a great deal in this that is clear enough to speak for itself; but there is a wide difference between the reducibility of the different constructions, and sometimes between different words in the same construction. There are differences, too, of meaning (slight ones, perhaps, but still real) between such combinations as *I was hunting* and *I was a-hunting*, which may make one expression the more correct in one case, and the other in another. And there is a great deal of miscellaneous detail beside. I cannot, however, find that this is the view with which the hypothesis has been taken up. It has certainly been adopted and promulgated. But, in my mind, more has been done in publishing, than in verifying, it: and that it has been prematurely extended to a doubtful, if not an illegitimate, degree. Unfortunately, in this, as in several other similar cases, it is not easy to find a writer who explicitly and unmistakeably tells the reader how far he goes, where he stops, and whether he stops at all; i.e. whether he stops short of the absolute elimination of the Present Participle as a separate and independent Part of Speech, and the substitution of the Verbal Abstract in its place. That there are quarters in which something of this kind may be found is certain; and it is certain, that whether right or wrong, it wants a fuller exposition than it has hitherto found.

§ 453. The difficulty, then, respecting the forms in *-ing* lies in the equivocal character of the words to which it belongs. If one of them thus ending is clearly and admittedly a Substantive, we know how to deal with it; and we know how to deal with it if it is a Participle. In some cases, too, we can tell by mere inspection, either from the outward form of the word, or from its place in the proposition, to which of the two

classes a word belongs. Thus in *Seeing is believing* the word *seeing* constitutes a *Subject*, and that *by itself*: and as we can just as easily say *believing is seeing*, the word *believing* does the same. Again, in such words as *risings*, *watchings*, (*the risings in the North*; *the watchings of a sleepless man*), the inflection in *-s* is absolutely unknown in the Participle. Notwithstanding this, there is a wide margin for uncertainty and ambiguity.

Given, however, the Part of Speech, the construction is easy. When the word is Substantival, it governs the noun by which it is preceded in the Possessive Case, and the noun by which it is followed through the Preposition *of*—*what is the meaning of the lady's holding-up* of *her fan?*

It does this in the way of government when it governs anything at all. The Participle, on the other hand, when it governs anything (which it only does when its verb is Transitive) governs it directly, and as a *Verb*, rather than indirectly, through a *Preposition*. Another sign of the Substantive is the Definite Article *the*. Sometimes there is the omission of the Article, sometimes that of the Person.

> *The seeing* these effects will be
> Both noisome and infectious.
>
> *Cymb.* i. 5. 25.
>
> Nothing in his life
> Became him like the *leaving it*.
>
> *Macb.* i. 4. 8.
>
> *Abbott*, &c., § 93.

There is a slight overstatement in the following extract as to the generality at present of the use of the Definite Article. In combinations like '*Seeing is believing*,' where it would be out of place, it is omitted as regularly now as ever it was. The remarks, however,

will illustrate the kind of irregularity which has a tendency to occur.

The Verbal differs in Elizabethan English from its modern use (*a*). We do not employ the verbal as a noun followed by 'of,' unless the verbal be preceded by 'the' or some such defining adjective. But such phrases as the following are of constant occurrence in Elizabethan English:—

To dissuade the people from *making of* league.
North's Plutarch, 170.

By *winning* only of *Sicilia*.
Id. 171.

(*b*) On the other hand, when the verbal is constituted a noun by the dependence of 'the,' or any other adjective (except a possessive adjective) upon it, we cannot omit the *of*. The Elizabethans can.

'To plague thee for thy *foul misleading* me.'
3 *Hen. VI.* i. 97.

We should prefer now to omit the 'thy' as well as 'foul,' though we have rejected such phrases as—

'Upon *his leaving* our house.'
Goldsmith.
Ibid. § 373.

§ 454. '*Considering all things*' and '*all things considered.*'—Such a combination as '*all things considered*' may be continued and completed in *two* ways. We may say either '*it is evident that*,' &c., or *we can see that*, &c. Thus—

'All things considered, *it is* evident that the result will be ruinous.'
'All things considered, *we* can see that the result will be ruinous.'

Here the Participle is Passive, and the construction that of the Case Absolute.

In '*considering all things*' the Participle is Active and the conditions of the continuation are limited to a single construction. We can, with a clear understanding of the construction, say—

Considering all things, we can see *that* the result will be ruinous.

But we cannot, with an equally clear understanding of the construction, say—

Considering all things, *it is* evident *that* the result will be ruinous.

Nevertheless we *do* say so; though, if we are asked who is the considerer, or how the considering is done, we are perplexed as to our answer.

In respect to its import the combination is that which we get from the Case Absolute; and there is something like the notion of either cause or condition at the bottom of it. But it is *indefinite*; inasmuch as the Participle, when it stands alone, is (like the Infinitive Mood) at least as much of a Substantive as a Verb. Dr. Abbott, implicitly, tells us this; for (§ 357) he gives us examples of the Infinitive Mood, used in the same sense; and he gives us Infinitive Moods which he compares with it, and explains it in the same language as he does equivalent combinations with the Verbal (or Participle).

To do the deed,
Promotion follows. *W. T.* i. 2. 356.

To know my deed, 'twere best not know myself.
Macbeth, ii. 2. 73.

Here the meaning is '*if the deed were done*,' or '*the deed being done*.' The two forms run easily into the Latin—*me actore*, or *me agente*; though in the first the agent is less definite than the action.

In the following the meaning is '*in respect to*,' or '*as far as it concerns*'=*quod ad* (*me*) *attinet*. Still, like the Case Absolute, it lies without the pale of the ordinary construction:—

To belie him I will not.
A. W. iv. 3. 209.

To sue to live, I find I seek to die,
And *seeking* death find life.
Mirror for Magistrates, iii. 1. 43.

In the following we have the form in *-ing*:—

> Why, were thy education ne'er so mean,
> *Having* thy limbs, a thousand fairer courses
> Offer themselves to thy election.
>
> *Ben Jonson: Every Man in his Humour*, ii. 1. § 372.

Here Dr. Abbott (§ 373), after an explanation upon which I lay somewhat less stress than he does, and after referring to the previously-quoted passages, writes, in respect to *having*, that it = '*since thou hast thy limbs*.'

All this is the Case Absolute, but with the additional element of indefinitude in the name of the agent being kept back: and in this it agrees with '*all things considered*.'

The construction, then, is *Absolute*. It is, also, Indefinite: indeed, it is given by Dr. Abbott, as the '*Indefinite use of the Infinitive*.' But between Indefinitude and Confusion the barrier is but slight. Unless we make *considering* a Case Absolute, we have faulty Grammar, but average English. If we translate '*considering*' by '*consideratione*,' we have unexceptionable Grammar, but doubtful English. I believe, however, that few will do so. There are other ways of accounting for it. In *I am to blame=I am to be blamed* we have the transfer of an Active sense to a Passive. But I doubt whether this be the explanation. Any one who analyses the clauses with which this section began will see that, when he gets to the word '*that*,' the construction suits either form of the preliminary one. I submit, then, that when this is the case, the exact process that connects it with the preliminary one is neglected, overlooked, or ignored. Sometimes its character is determined by the matters considered, sometimes by the persons who consider, and that,

between these two, confusion may arise. We may call this *attraction* if we like; but I believe that between the Action and Reaction of the two clauses in a sentence, the solution to the difficulty is to be found.

CHAPTER V.

ADVERBS.

§ 455. An Adverb is a word incapable of forming, by itself, a *whole* term; but capable of forming *part* of one; in which case it is connected with the verb; e.g. *the sun shines brightly.*

The syntax of the adverb is simpler than that of any other part of speech, excepting, perhaps, that of the adjective.

Adverbs have no concord; neither have they any government.

When we say that Adverbs, &c., are words which, though they can form a *part* of a Proposition, cannot form a *whole* one, we imply that, in the Proposition in which they occur, some Noun or Verb (i.e. some word which *can* form a whole one) is necessary; and in the relations which the Adverb, the Preposition, and the Conjunction bear to these fundamental and essential words lie the characters by which, as Parts of Speech, they are distinguished from one another.

With the Adverb only *one* of these is required. This is either the Verb or the Participle—*he fights bravely; he is fighting bravely.* But as Adjectives differ from Participles in conveying the notion of a state rather than that of an action, Adverbs may combine with Adjectives as well—*he is very brave.*

Provided, then, that under the term Verb we include the Participles and the Adjectives, *Adverb* is a well-chosen name for the class.

§ 456. The Adverbs, like the Adjectives, have their Degrees of Comparison, and the few rules upon this point that are given in § 422 apply to both Parts of Speech alike.

(*a*) The Adjective in the Neuter Gender may be used Adverbially—*the sun shines bright=brightly.*

(*b*) When the Adjective itself ends in *-ly*, the addition of the Adverbial *-ly* is, to say the least, cumbrous. We can say *bravely*; but not *manlily.*

(*c*) The addition of *-er* and *-est* is not, perhaps, so freely used as it might be. *Oftener* is, perhaps, commoner than *more often.* But, then, there is no such Adjective as *often.* When, as in *bright, slow*, &c., there is an Adjective, the Neuter form for the Degrees of Comparison is generally preferred to the affixes *-er* and *-est* of the Adverb itself; i.e. *the sun shines brighter to-day than it did yesterday*, rather than *the sun shines brightlier*, &c. The combination *more*, as *more brightly*, has a similar preference. In short, the actual Comparison of the Adverb is rare, if not obsolescent; and what applies to the Comparative Degree applies to the Superlative also.

§ 457. *Adverbs apparently categorematic.*—A few Adverbs seem to form, *by themselves*, a Predicate; and, so doing, form either real or apparent exceptions to the definition of this Part of Speech.

Adverbs after '*is*.'—We still say 'that is *well*;' but, perhaps, no other Adverb (except '*soon*') is now thus used. Shakespeare, however, has—

'That's *verily*.'—*Tempest*, ii. 1. 321.
'That's *worthily*.'—*Coriol.* iv. 1. 53.
'Lucius' banishment was *wrongfully*.'—*T. A.* iv. 4. 16.

Some verb, as 'said,' or 'done,' is easily understood. 'In harbour' has the force of a verb in—

'*Safely* in harbour
Is the king's ship.'—*Tempest*, i. 2. 226.

Abbott: Shakesperian Grammar, &c., § 78.

With *there* (as in *it is there*), and more rarely with *then* (*it was then*), the construction is rather that of a Pronoun in an Oblique Case, with the names for *place* (*direction*) and *time* understood.

§ 458. *Migration.*—Horne Tooke, in his '*Diversions of Purley*,' remarks upon a *dictum* of Servius, '*quodvis verbum, quum desinit esse quod est, migrat in Adverbium*,' that it means when a grammarian does not know what to do with a word he makes it an Adverb.

Professor Key, too, has devoted a whole chapter of his work upon Language to the question as to whether the Adverb be really a Part of Speech or not. Questions of this kind suggest that what we have seen on a small scale, in the case of the Definite and Indefinite Articles, will be seen on a large scale, in that of the Adverbs. As far as form and origin went, the words *the* and *an* were Pronominal. So far, however, as their import in the structure of sentences went, they were far removed from the Pronoun. With the Adverbs the principle of the question is the same: for there is a conflict between their origin as so many individual words, and their import as elements in a proposition. But, instead of constituting, like the Articles, a small class which could be referred at once to Pronouns, they constitute not only a large class, but a very heterogeneous one—indeed, much such a one as we expect from the *dictum* of Servius. The mere inspection of any ordinary list tells us this. Almost every

Adjective can be traced to some other Part of Speech —words like *need* (as *needs must go=of necessity*), *unawares*, *backwards*, and others in *-s* to the Genitive Singular of Substantives; words like *there* and *then* to the oblique cases of Pronouns; and above all the forms in *-ly* to the Adjectives; not to mention the Neuter Adjectives with Adverbial imports; and the long list of compounds like *perchance*, *perhaps*, *peradventure*, *alive*, *agog*, *above*, *agape*, *together*, *altogether*, *besides*, *moreover*, &c.

CHAPTER VI.

PREPOSITIONS.

§ 459. The Preposition, like the Adverb, can only form a *part* of a Proposition.

Of those words which, *by themselves*, can form a term, the Preposition requires *two*, with which it must be connected. The Adverb required only *one*.

The Adverb required either a *Verb* or a *Participle*; or else an *Adjective*—all closely allied Parts of Speech. The Preposition requires either a *Noun* or a *Pronoun*. In this it will agree with the Conjunction, by which, as a Part of Speech, it will be followed, rather than with the Adverb by which it has been preceded. Indeed, it is the Conjunction with which the Preposition is more closely connected than with the Adverb. Hence the Syntax of the Pronoun is intermediate, or transitional, between that of the Simple and the Complex Propositions.

§ 460. A Preposition, then, is a word which can enter into a proposition only when combined with a

Substantive or a Pronoun; and of these there must be *two*; as

John is going *to* London.
James is coming *from* London.

The following words, along with several others, are Prepositions—*in*, *on*, *of*, *at*, *up*, *by*, *to*, *for*, *from*, *till*, *with*, *through*; and any one can find out for himself that wherever there is a Proposition in which any words of this kind enter there is always a word corresponding with *John* or *James* in the extract, and another that corresponds with *London*. The latter is *governed* by the Preposition. We may, of course, transpose the parts of the sentence, or clause, and say—

To London John is going.
From London James is coming.

But it is only an exceptional transposition, like—

Great is Diana of the Ephesians, &c.

There may be more than two such Substantives or Pronouns in a sentence, or a clause; as the *Sun from the sky, shines upon the Earth, through the air, with his bright beams*, &c. But still there are *two*. They need not be different ones; for *the Sun* is the Subject throughout; but *upon*, *through*, &c., are the several Prepositions, each governing its special Substantive or Pronoun.

§ 461. All Prepositions govern a case. If a word fail to do this, it fails to be a preposition. In the first of the two following sentences the word *up* is a preposition, in the second an adverb.

1. *I climbed up the tree.*
2. *I climbed up.*

All prepositions in English *precede* the noun which

they govern. *I climbed up the tree*, never *I climbed the tree up*. This is a matter not of government, but of collocation. The same, however, is the case in most languages; and, from the frequency of its occurrence, the term *pre-position* (or *prefix*) has originated. Nevertheless, it is by no means a philological necessity. In more languages than one the prepositions are *post-positive*, i.e. they *follow* their noun.

Nevertheless, in English they always *precede* it. Still it is only the noun which they govern that is preceded by them. They *follow* the one upon which the sentence or the clause depends. As a class they are *Inter*-positions rather than either *Pre*-positions or *Post*-positions. Still, for English and many other languages, the name *Preposition* is an adequate one.

§ 462. Every Preposition in English governs a Case; and in the *present* English no Preposition governs a Possessive or Genitive. This remark is made, because expressions like the *part of the body* =*pars corporis*,—*a piece of the bread*=*portio panis*, make it appear as if the preposition *of* did so. The true expression is, that the preposition *of*, followed by an objective case, is equivalent, in many instances, to the Genitive Case of the classical languages.

It is not so safe to say in the present English that no preposition governs a dative. The expression *give it him* is good English; and it is also equivalent to the Latin *da ei*. But we may also say *give it to him*. Now the German *zu*=*to* governs a Dative case, and in Anglosaxon, the preposition *to*, when prefixed to the infinitive mood, required the case that followed it to be a Dative.

§ 463. In constructions like

To err is human, *to forgive* divine,

the combination *to err*=erring=error; whilst *to forgive*=*forgiving*=

forgiveness. Here the Preposition must be considered as incorporated with the Indeterminate Verb, which has the sense of a Substantive, just like an inseparable inflection—and a very rare and remarkable instance of amalgamation this is. In the following example, although a Grecism, the combination is governed like a Noun in the Objective Case by another Preposition.

> Yet not to have been dipt in Lethe's lake
> Could save the son of Thetis *from to die*.

This is from Milton; but the so-called vulgarism *I am ready for to go* is genuine English.

§ 464. In compounds like *upstanding*, and approximate compounds like *standing-up*, the apparent Preposition is, in reality, an Adverb.

The present Objective Case includes, with *Substantives*, (though not with the typical) Pronouns, the Accusative and Dative. These in Anglosaxon were distinguished.

But even in Anglosaxon the Dative represented: (1) The Dative proper; (2) the Ablative; (3) the Instrumental; and (4) the Locative. Each of these had its special Pronoun, viz.:

> The Dative = *to*.
> The Ablative = *from*.
> The Instrumental = *with*.
> The Locative = *in*.

And these are the Cases which, even at present, though the signs are lost, are the cases which *to*, *from*, *with*, and *in* virtually govern.

In A. S. the government was real; at least, more so than it is in the present English. When Datives, Instrumentals, and Accusatives had different signs there was room for false combinations in the way of Government.

At present where, with the exception of Possessive, all the Oblique cases are alike, error on this score is impossible.

§ 465. In the way of history, the following Prepositions have become obsolete:

Mid displaced by *with.*
Oð „ „ *until, even to.*
Ymbe „ „ *around, roundabout.*

On the other hand, *in* as compared with *on*, was rare in Anglo-saxon. Of the following words there has been a change rather than a loss—*eke*, *ær*, *fear*, *geond*, *neah*.

Now what cases did these prepositions chiefly govern? If we look to the Latin or the Greek we shall not be surprised if we find that, as a rule, they governed more cases than one. They do this most in the Greek. In the Greek, too, there are more cases governed. Still, in both languages, we find that, in some cases, the connexion with the Preposition and its Case is special and exclusive; *e.g. de* governs nothing but an Ablative, ἐκ nothing but a Genitive.

Putting the Instrumental and Locative out of the question, we shall find that the Case which is governed by the fewest Prepositions is the Genitive or Possessive; then the Accusative. This leaves us only the Dative, and this is governed by more Prepositions than both the others put together.

Van and *utan=from* and *out of* governed the Genitive.

Through, *with*, and *ymbe* were the words that most exclusively governed an *Accusative.*

All the other Prepositions were followed by the *Dative* rather than any other case; viz. *at=to; be=by; for; from; of; to.*

Of these *of* is the most important; because its chief use is in combinations like *of a father*, *of men* and the like, where it can generally be rendered by the Genitive (Possessive) form (or Case) in -*s*; as *father's son=son of father* and *vice versâ*. This engenders a hopelessly lax way of speaking. Because *of* is part of a combination which has a Genitive or Possessive sense, it passes for 'the *sign of the Genitive Case.*' How far this error affects English Grammar is well known. The French it pervades from first to last. Yet the evidence that the Case governed by *de* is virtually Ablative is notorious. There is no practical remedy for this. All that the present writer can do is to draw attention to the fact that a preposition in a certain combination, forming a substitute for a case, is a very different thing from one governing that Case, when it has a true Inflectional sign as such.

In combinations like *all the more*, *all the better*, &c., the word *the* is not the uninflected Definite Article, but the *by*, or the Instrumental Case of *that.*

§ 466. And this leads us to the part played by Prepositions in the passage of languages from a Synthetic to an Analytic condition. This *mutatis mutandis* is

that of the Auxiliary Verbs. As these last, in combinations like *I was speaking*=*loquebar*, or *I have beaten*=*τέτυφα*, give us substitutes for the old inflectional Tenses, &c., so do the Prepositions give us substitutes for the lost inflectional Cases. In English, where we have no true Case except the Possessive, the part played by the Pronouns is important; and in the French, where there is not even a true Pronoun or Genitive Case, it is more important still.

CHAPTER VII.

THE SYNTAX OF COMPLEX PROPOSITIONS—THE CONJUNCTION.

§ 467. Syntax deals with (1) the connection of Words, and (2) the connection of Propositions. The Syntax that deals with that of words, or the Syntax of simple propositions, has already come under notice. The Syntax that deals with the connection of propositions now commands attention. Attention, too, must be given to the word *connection*. It, by no means, follows that because we find a long list of propositions following each other, there is a connection between them. Like marbles in a bag, to use an old illustration, they may touch without cohering; having as little relation to each other, as so many different essays or chapters. This is the case with proverbs, riddles, and the like, where each sentence constitutes a whole. In ordinary composition, however, this extreme isolation is rare. In ordinary composition the chances are, that out of three propositions, the middle one will have a double relation; one with its predecessor, one with its follower. This relation sometimes is, and sometimes is not, expressed by a special word.

Laying, then, out of our account those propositions,

which, though they may stand in juxta-position with one another, have no *grammatical* connection, we come to the consideration of those sentences in which there are not only two (or more) propositions, but also a connecting link between them: or, if not this, something in the nature of the one, which implies, or presupposes, the other. This is the case with Questions and Answers. But though Questions and Answers, along with a few other details of minor importance, come under this division of Syntax; they, by no means, constitute the most important part of it. The most important part of it is constituted by the Conjunctions and the Relative Pronouns.

§ 468. It is convenient to begin with the Conjunctions.

Notwithstanding their apparent unimportance, few Parts of Speech require closer consideration than the Conjunctions; and that most especially in reference to their Syntax. We do not see this very conspicuously in English, because in English the difference between the *Moods* of the Verb, is at a *minimum*. We have not much to do with the Subjunctive; and of Optative Moods we have none. But in Greek we know that, between the Optative and the Subjunctive, a very notable portion of the Syntax is devoted to several not very easy investigations.

§ 469. The principle, however, by which Conjunctions take their place as Parts of Speech, and exercise their influence in the Government and Concord of Verbs, is the same in all languages.

The Conjunctions, like the Prepositions and Adverbs, are Uninflected, and like the Prepositions and Adverbs, are incapable of forming, *by themselves*, either the Subject or the Predicate of a Proposition. But here the agreement ceases. Both the Adverb and the Pre-

position form parts of the term in which they appear; indeed, if they did not, we could not call them *parts*. But the Conjunction forms neither the part of a Term nor the whole of one.

It comes *between* two; but forms a part of neither.

Generally, though, perhaps, *not always*, these two terms belong to different Propositions. Hence, practically, Conjunctions may be said to connect* *Propositions*.

§ 470. If so, in order to understand how many different kinds of Conjunctions can exist, we must know all the ways in which one proposition may be connected with another. Many propositions are wholly unconnected. Propositions delivered at long intervals, or by different persons, have, for the most part, no relation to each other. In consecutive conversation, however, one statement is connected with another. Thus—

I am pleased,
because
This has happened;
but
I should have been disappointed,
if
It had fallen out otherwise,
and
I think
that
My friends will be more surprised
than
Satisfied with the arrangement.

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* That Conjunctions connect Terms is beyond all doubt; and, when the Terms thus connected belong to different Propositions, they connect (*through* such terms) different Propositions. Whether, however, they connect two or more terms *within the same Proposition* is a point which is disputed. This is a question far too wide and complex for investigation in such a work as the present. Contrary to his earlier opinion the writer thinks that, in some exceptional instances, it is *Terms* rather than *Propositions* which the Conjunction connects. Thus *All men are black or white* cannot be expanded into two propositions without over-refinement.

§ 471. *Copulatives and Disjunctives.*—Conjunctions which connect two or more Terms are called Copulative; as *and.*

Conjunctions which connect one of two Terms are called Disjunctive; as *or.* Disjunctives are either true Disjunctives or Subdisjunctives. A true Disjunctive separates *things.* When we say *the sun or the moon is shining*, we separate two different objects, one of which shines by day, the other by night. Subdisjunctives separate *names.* When we say *Victoria, or the Queen of England, is our sovereign*, we speak of the same object, under different names.

§ 472. The idea expressed by a Copulative may be strengthened and made clearer by the addition of the words *each, both, all,* or the like. Thus, we may say (*both*) *sun and moon are shining*, and *Venus, Jupiter, and the Dogstar are* (*all*) *visible.*

The idea expressed by a Disjunctive may be strengthened and made clearer by the addition of *either.* We may say (*either*) *the sun or the moon is shining.*

The idea expressed by a Subdisjunctive may be strengthened and made clearer by the phrase *in other words.* We may say *Queen Victoria,* (*in other words*) *the Queen of England,* &c.

In all these cases, the words *both,* &c., *either,* &c., and *in other words,* &c., are no true Conjunctions. They strengthen the Conjunction. The Conjunction, however, exists without them.

§ 473. *Or* and *either* have their corresponding Negatives—*nor* and *neither. I will either come or send* is right. So is *I will neither come nor send.* But *I will neither come or send* is wrong.

When a question is asked, *whether* takes the place of *either.*

Words like *either* are generally treated as Conjunc-

tions. This, however, they are not. The most that can be said of them is that they form part of certain Conjunctional expressions. They never stand alone. Meanwhile the words with which they correspond, can, as a general rule, do without them. We say *this or that*, *mine or his*, quite as correctly as (*either*) *this or that*, (*neither*) *mine nor his*. If then, they are not conjunctions, what are they? *Both* is decidedly a Pronoun. *Either*, however, *neither* and *whether*, seem to be both Pronouns and Adverbs. When *either* means *one out of two*, it is a Pronoun. When it means *in the way of an alternative*, it is an Adverb.

§ 474. Other Conjunctions are Causal, Illative, and Conditional.

Causals give the cause of a given effect.

The day is warm
because
The sun shines.

Illatives give the effect of a given cause.

The sun shines,
therefore
The day is warm.

Conditional—

The night will be fine
if
the stars shine.

Than implies Comparison. *But* is Adversative.

§ 475. *Government of Conditional Conjunctions.*—Conditional Conjunctions govern the Subjunctive Mood. The chief Conditional is *if*. To say *if the sun shines the day will be clear* is not considered such good English as *if the sun shine*, &c.

Although the word *if* is the type and specimen of the conditional conjunction, there are several others

so closely related to it in meaning as to agree with it in requiring a subjunctive mood to follow them.

1. *Except* I be by Silvia in the night,
There is no music in the nightingale.

2. Let us go and sacrifice to the Lord our God *lest* he *fall* upon us with pestilence.

3. Let him not go *lest* he *die*.

4. He shall not eat of the holy thing *unless* he *wash* his flesh with water.

5. *Although* my house *be* not so with God.

6. —Revenge back on Revenge itself recoils.
Let it. I reck not *so* it *light* well aimed.

7. Seek out his wickedness *till* thou *find* none.

And so on with *before, ere, as long as*.

On the other hand, the word *if* itself is not *always*, or, at least, not always *equally* conditional; conditional conjunctions being of two sorts:—

1. Those which express a condition as an actual fact, and one admitted as such by the speaker:

2. Those which express a condition as a possible fact, and one which the speaker either does not admit, or admits only in a qualified manner.

Since *the children are so badly brought up*, &c.—This is an instance of the first construction. The speaker admits, as an actual fact, the *bad bringing-up of the children*.

If *the children* be *so badly brought-up*, &c.—This is an instance of the second. The speaker admits as a possible (perhaps as a probable) fact the *bad bringing-up of the children*; but he does not adopt it as an indubitable one.

Now, if every conjunction had a fixed unvariable meaning, there would be no difficulty in determining whether a condition were absolute and beyond doubt, or possible and liable to doubt. But such is not the case.

If may precede propositions wherein there is so

little doubt implied that it may be treated as equivalent to *since*; in which case it is fitly followed by the Indicative Mood.

Hence we must look to the meaning of the sentence in general, rather than to the particular conjunction used.

As a point of practice, the following method of determining the amount of doubt expressed in a conditional proposition is useful: — Insert, immediately after the conjunction, one of the two following phrases —(1) *as is the case*; (2) *as may or may not be the case*. By ascertaining which of these two supplements expresses the meaning of the speaker, we ascertain the mood of the verb which follows.

When the first formula is the one required, there is no element of doubt, and the verb should be in the indicative mood. *If* (*as is the case*) *he is gone, I must follow him.* Here *if*=*since*.

When the second formula is the one required, there *is* an element of doubt, and the verb should be in the subjunctive mood. *If* (*as may or may not be the case*) *he be gone, I must follow him.*

§ 476. *Than* and *But*.—No conjunction governs a case. When a word governs a case, be it ever so like a conjunction, it is not one in reality. It is a preposition.

Than follows adjectives and adverbs of the comparative degree; as *this is better than that.*

Than is, in respect to its etymology, neither more nor less than *then*. It is not difficult to see the connection in sense between such sentences as *I like this better than I like that*, and *I like this—then* (*afterwards* or *next in order*) *I like that.*

Than is sometimes treated as a preposition when it governs a case.

Thou art a girl as much fairer than *her*
As he was a poet sublimer than *me*.—*Prior*.
You are a much greater loser than me.—*Swift*.

It is better, however, to make it a conjunction, in which case the noun which follows it depends upon the Verb of the antecedent clause. 1. *I like you better than he*=*I like you better than he likes you.* 2. *I like you better than him*=*I like you better than I like him.*

But, in respect to its etymology, is *be-utan*=*by out.* It is not difficult to see the connection in sense between such sentences as *all but one*, and *all without* (or *except*) one.

But, then, is a Preposition and an Adverb, as well as a Conjunction. Prepositional Construction.—*They all ran away but me*, i.e. *except me.* Conjunctional Construction.—*They all ran away but I*, i.e. *but I did not run away.*

Copulatives, Disjunctives, and Subdisjunctives must be considered in respect to the *Number* of the verb with which they come in contact. Copulatives *always* require a plural verb.

§ 477. *The Concord of Persons.*—A difficulty that occurs frequently in the Latin language is rare in English. In expressions like *ego et ille*, followed by a verb, there arises a question as to the person in which that verb shall be used. Is it to be in the first person in order to agree with *ego*, or in the *third* in order to agree with *ille*? For the sake of laying down a rule upon these and similar points, the classical grammarians arrange the Persons (as they do the Genders) according to their *dignity*, making the Verb agree with the most *worthy.* In respect to persons, the first is more worthy than the second, and the second more worthy than the third. Hence, they said—

Ego et *Balbus sustulimus* manus.
Tu et Balbus sustulistis manus.

Now, in English, the plural form is the same for all hree persons. Hence we say *I and you are friends*, *ou and I are friends*, *I and he are friends*, &c., so hat for the practice of language, the question as to the elative dignity of the three persons is a matter of in- lifference. Nevertheless, it *may* occur, even in English. Whenever two or more pronouns of different persons, nd of the *singular* number, follow each other *disjunc- ively*, the question of concord arises. *I or you—you r he—he or I.* I believe that, in these cases, the rule s as follows:

1. Whenever the word *either* or *neither* precedes the pronouns, the verb is in the third person. *Either you r I is in the wrong—neither you nor I is in the wrong.* In this case *either* is a pronoun, and means *one of us wo.*

2. Whenever the disjunctive is simple, *i.e.* unac- ompanied with the word *either* or *neither*, the verb grees with the *first* of the two pronouns.

I or *he am* in the wrong.
He or *I is* in the wrong.
Thou or *he art* in the wrong.
He or *thou is* in the wrong.

§ 478. *The Concord of Tenses.*—When *that* signi- ies intention, the Verb which follows must be in the ame Tense as the Verb which precedes it.

1. I *do* this that I *may* succeed.
2. I *did* this that I *might* succeed.

This is a Concord of *Tense.*

CHAPTER VIII.

THE SYNTAX OF COMPLEX PROPOSITIONS — THE RELATIVE AND ANTECEDENT.

§ 479. *The Concords of the Relative and Antecedent.*—'*Relative*' and '*Antecedent*' are words of which either one implies the other. There is no Relative without an Antecedent; and no Antecedent without a Relative.

As the Relative, in respect to its import, is simply the Antecedent under another name, the two words must be of the same Gender and the same Number; so that *Gender* and *Number* are the two Concords of the Relative and the Antecedent. In these they *must* agree.

In the matter of *Case*, however, there is no such necessary agreement; for the man or woman, the person or thing, or the men or women, &c., that are agents in one clause may be the objects of the action in the other. In 'I trust *John*'—*John* is the object. In '*John* trusts me'—*John* is the agent.

§ 480. The Antecedent may appear in either the Subject or the Predicate, as *He steals trash who steals my purse—I punished him who stole my purse.*

§ 481. The arrangement of the clauses is not necessarily linear; *i.e.* they need not precede and follow one another; though in the preceding they have done so. They might, however, have run—*he, who steals my purse, steals trash—him, who stole my purse, I punished.*

§ 482. Neither is it necessary that *both* the Relative and the Antecedent should be used. In phrases like *the books I want are come* the Relative, in *Who steals my purse steals trash* the Antecedent, is omit-

ted. For a fuller notice of the *omission of the Relative*, see *Abbott*, &c. 244.

§ 483. *Attraction.*—This is a term of the same kind as *Ellipsis* and *Pleonasm*; for it is a name of one of those processes by which the ordinary rules for the Concords are disturbed. One of these Concords is, as we have seen, that between the Relative and the Antecedent; and the process that disturbs it is named *Attraction.* Though Attraction plays a part in the explanation of certain irregular constructions in English, the English is not the best language for explaining its nature and operation. A familiar example will best illustrate it. The Greek for *I use* is *χρῶμαι*; for *book βιβλίον*; for *which*, *οἷς* is the Dative, and *ἃ* the Accusative Plural. For *I have* the Greek is *ἔχω*. But *χρῶμαι* governs a Dative Case, *ἔχω* an Accusative. In what case then will the Relative Pronoun *which* be when we translate *I use the books which I have*? The answer is plain. It will be in the case which is governed by the word corresponding with *have*, and *not* in that which is governed by the word corresponding with *use*. Hence the translation should be *χρῶμαι βιβλίοις ἃ ἔχω*. Instead of this, however, it is *χρῶμαι βιβλίοις οἷς ἔχω*. But the disturbance is readily referred to its cause.

The regimen, or government, of the Antecedent extends itself to, or *attracts* the Relative. And that very naturally, inasmuch as the Relative and the Antecedent equally apply to the same object.

§ 484. *Attraction and Ellipsis.*—Along with this influence in the way of Attraction we should consider the fact noticed in § 482; viz. that of the omission of one of the two elements now under notice; and having done this, proceed to analyze such sentences as the following:

He whom I accuse has, by this time, entered the city gates.

It is better to leave something undone, than to acquire fame when *he whom* we serve is away.

Here both the Relative and the Antecedent are in full. But, as we have seen that either of them may be ejected, we may write

He I accuse has by this time entered the gates,

or

Whom I accuse has by this time, &c.

So also with

Better to leave undone than to acquire fame when *he* we serve is away.

Better, &c., acquire fame when *who* we serve is away.

In all this we have Ellipsis. But, besides this, Attraction may play a part in these various and multiform constructions. Hence the real texts of which the preceding instances are only illustrative variations are—

Him I accuse
By this the city ports has enter'd.

Coriolanus, v. 5.

Better to leave undone
Than to acquire when *him* we serve's away.

Antony and Cleopatra.

Here *him* = *he whom.*

§ 485. *It is I—c'est moi.*—It is the opinion of the present writer that by the doctrine of *Attraction* the much-abused construction *It is me* is something more than excused. Whenever it is Antecedent: in other words, when it is followed by the Relative Pronoun (as it is very often), the Accusative Case is quite as common as the Nominative: *It is I* who *have come to see you*, or It is *I* whom *you wish to see.* When sentences like these are found in extenso the condi-

tions under which we expect Attraction lie on the surface and are conspicuously visible.

But when *It is I* either constitutes the whole sentence, or has no Relative to follow it, the conditions of Attraction are anything but conspicuous. However, it is only in appearance that they are wanting. There is always a second clause *implied*; and, in it, an unexpressed Relative. The bearing of this is, manifestly, upon the debateable question as to the propriety of the (so called) Accusative *me*, in the combination *It is me=It is I*. When this answers the question *What is that?* the answer may consist of a single word, viz. *I* or *me*, as the case may be. The arguments against the latter phrase lie on the surface, and there has never been a want of grammarians who have insisted upon them with all the zeal that conviction can engender. On the other hand the vulgarism, as it has been called, has found able defenders: one of the best arguments in its favour being the fact of vulgarity. It is, without doubt, a pure spontaneous growth of the English language when independent of the influence of the grammarian. It is something more even than this; for it is French as well as English—and that to a greater extent. In French *c'est moi* absolutely excludes *c'est je*. Yet *It is me* is not a Gallicism. It is the result, as has been suggested, of Attraction; though whether it is always so in English or whether it is ever so in French is another question.

§ 486. Another way by which the use of the (so-called) Accusative can be defended lies in the likelihood of its being no Accusative at all: for it does not follow that because *I* is the Nominative, *Me* may not be Nominative also. The one by no means excludes the other. Neither is a second form superfluous. The difference, in the matter of its inflection, between the Adjective when it constitutes a Predicate, and the Adjective when it is in the ordinary state of construction, has already been noticed; and it is not too much to say that the *Predicative*

Construction like the influence of Attraction is one of sufficient importance to be recognized as an element of criticism.

Hence, there may be two kinds of *me* in the place of *I*—one brought about by Attraction, and one the result of the Predicative construction question.

Caution.—It does not follow that because *It is me* may be justified, we can also say *It is him*, *It is her*, *It is them*, though the conditions of the Attraction are the same. In *him*, *her*, and *them* we have positive signs of an oblique case; and this naturally checks rather than favours the Attractional influence. On the other hand, *I* has no signs of anything, and consequently favours rather than checks it. It is not denied that *him*, *her*, and *them* may take the place of *he*, *she*, and *they*. It is only suggested that they do not do it so readily as *me* takes the place of *I*.

§ 487. *It is I your master who*, &c.—The Personal Pronouns, especially the First and Second, are, so to say, essentially Personal; and, when they stand by themselves before a Verb, there is no doubt as to the Person in which the Verb should be used. *I command* and *he commands* are as manifestly right as *I commands* and *he command* are wrong. But ordinary Substantives are, when they stand alone, of the *third Person*; so that just as we say *he commands you*, we also, say *your master commands you*. *Your master command you* is wrong; and *I commands* is no better.

What, then, is the construction when the Pronoun *I*, or *thou*, is put in *Apposition* with such a Substantive as *master*? With which should the verb which follows agree in respect to Person? Should we say *It is I, your master, who command you*, or *It is I, your master, who commands you*.

Here the Verb in the second clause is governed neither by the Personal Pronoun, *I*, nor the Substantive *master*, but by the Relative *Who*; and this means—with which, out of the two antecedents (*I* and *master*), does the Relative agree?

There are so many ways of looking upon this ques-

tion, which is by no means one of much practical importance, that it is more of a *crux grammatica* than aught else. The purely formal view of the matter I believe to depend upon the view we take of the Person of the ordinary Substantive. In ninety-nine cases out of a hundred—perhaps in nine hundred and ninety-nine out of a thousand—it is in the *Third Person*; and, when this is the case, the notion that they are naturally more akin to *he*, *she*, and *it*, than to *I* and *Thou*, presents itself spontaneously. In reality, however, they are of no Person at all, until they are used either in the place of, or in apposition with, one of their determinant Pronouns; hence, when we say *I your master*, *thou my master*, *he our master*, &c., there is, in reality, no conflict, in the way of Person, between the Pronoun and the Substantive. They are both names of the same objects, *i.e.* the speaker, the person (or object) spoken to, or the person (or object) spoken about. Hence, words like *master* are only of the third person when they stand alone, or with *he*, *she*, or *it* before them. They are, however, so often in this predicament that it not only seems as if they were so essentially; but it is somewhat difficult to conceive them otherwise. Yet, if the doctrine of this notice be true, *master*, so long as it is in apposition with *I*, is of the same person as *I*. If so, expressions like *it is I*, *your master*, *who commands you*, are only *excusable*—excusable on the ground of the apposition being, to some extent, concealed, or over-ruled.

The true Apposition is that of *master* and *I*—both names of the speaker; with which one is as good a First Person as the other. This is a *Concord*. But *Concords*, as we have seen, are pre-eminently liable to disturbing causes. Attraction, as we have seen, may, undoubtedly, disturb them.

Special affinities in the way of import may disturb them, *e.g.* in the verb *command* and the substantive *master* (i.e. *commander*), there is a connection in sense which may over-rule that of *I* as a Personal Pronoun. And, above all, there are differences which may disturb the formal connection in the way of stress, emphasis, or accent, between the two antecedents which are concealed in written, and only recognised in spoken language. In short it is scarcely possible to say when the one construction prevails over the other.

§ 488. In combinations like *Solomon, the son of David, who built the Temple*, the first four words must be treated as a single name, otherwise David is the builder; the Relative, as a rule, referring to the noun which it most immediately follows.

CHAPTER IX.

INTERROGATIVE AND NEGATIVE CONSTRUCTIONS—THE RECIPROCAL CONSTRUCTION.

§ 489. Questions are either Direct or Oblique.

Direct.—Who is he?
Oblique.—Who do you say that he is?

Between the combined effects of Ellipsis and Attraction the Syntax of the oblique question is somewhat irregular. With the Substantive there is no practical difficulty, but with the Pronouns *who* and *whom*, the Accusative and Nominative Cases differ in form, and, so doing, claim special attention. Difficulties in constructions of this kind are best investigated by framing the answer to them, and noting the character

of the Verb. Where it is transitive the pronoun that follows it will be in the Accusative, when it is the Verb Substantive it will be in the Nominative Case.

Whom do you say that they seek?
I say that they seek *him*.
Who do you say that John is?
I say that John is *he*, &c.

Less accurately—

And he axed hem and seide, *whom* seien the people that I am? Thei answereden and seiden, Jon Baptist—and he seide to hem, But *whom* seien ye that I am?—WYCLIFFE, Luke ix.

Tell me in sadness *whom* she is you love.
Romeo and Juliet, i. 1.

And as John fulfilled his course, he said, *whom* think ye that I am?—Acts xiii. 25.

§ 490. *Yes* and *No* are, perhaps, words sufficiently peculiar to justify us in treating them as a separate Part of Speech; for it may be observed that, unlike any word hitherto noticed, they constitute a whole Proposition by themselves. *Yes*=*it is*, while *no*=*it is not*. At the same time, they depend upon what has preceded, for unless a question has been asked how is an answer to be given? There is nothing to reply to.

§ 491. When the Copula precedes the Predicate, the question is Categorical, and its answer is *Yes* or *No*. Question. *Is John at home?* Answer. *Yes* or *No*, as the case may be.

When the Predicate precedes the Copula the question is Indefinite, and the answer may be anything whatever. To *where is John?* we may answer *at home, abroad, in the garden, in London, I do not know*, &c., &c.

§ 492. In all questions there is a transposition of the terms. In *what is this?* the word *what* is the Predicate. Yet it begins the sentence. In *are you*

at home? the word *are*, though it begins the sentence, is a *Copula*.

§ 493. *Questions of Appeal.*—A question to which no answer can be given is much the same as a Negative. A person who, in extreme perplexity, says *what am I to do?* really means *I know not what to do.* These are called *Questions of Appeal.*

> Or hear'st thou rather pure ætherial stream
> Whose fountain *who* can tell?

Here, *who*=*no one*, and is a secondary interrogation superadded to the main one expressed by *hear'st thou.* The English (for the construction as it stands is Greek) of the extract is *or art thou called a pure ætherial stream whose fountain no one knows?*

§ 494. What may be called the *distribution* of the negative is pretty regular in English. Thus, when the word *not* comes between an indicative, imperative, or subjunctive mood and an infinitive verb, it almost always is taken with the word which it follows—*I can not eat* may mean either *I can—not eat* (*i.e. I can abstain*), or *I can not—eat* (*i.e. I am unable to eat*); but, as stated above, it *almost* always has the latter signification.

But not *always.* In Byron's Deformed Transformed we find the following lines:—

> Clay! not dead, but soulless,
> Though no mortal man would choose thee,
> An immortal no less
> Deigns *not to refuse* thee.

Here *not to refuse*=*to accept*; and is probably a Grecism. *To not refuse* would, perhaps, be better.

The next expression is still more foreign to the English idiom:—

> Yet *not* to have been dipped in Lethe's lake
> *Could save* the son of Thetis from to die.

Here *not* is to be taken with *could*.

In the present English, two negatives make an affirmative. *I have not not seen him=I have seen him.* In Greek this was not the case. *Duæ aut plures negativæ apud Græcos vehementius negant* is a well-known rule. The Anglo-saxon idiom differed from the English and coincided with the Greek. The French negative is only apparently double; words like *point*, *pas*, do not mean *not*, but *at all*. *Je ne parle pas=I not speak at all*, not *I not speak not*.

§ 495. When a *Finite* Verb is accompanied by a Negative, the Negative follows, and the Verb precedes: as *he spoke not*, *he moved not*, never *he not spoke*, or *he not moved*. This rule is absolute; though in many cases it looks as if it were otherwise. In expressions like *not to advance is to retreat* the negative stands first. But *to advance* is not a *Finite* Verb. It is rather a Noun. Again in *he does not advance*, &c., the case is the same. But the verb, again, is other than Finite. The true peculiarity of the Negative construction is that, except for the purposes of either metre or rhetoric, it prefers the circumlocution of *do* to the use of the simple Verb; as I *do not say so* rather than *I say not so*. Hence the Verb to which the negative belongs is *do*; and this, as the rule requires, it *follows*. The difference between *I cannot eat*, and *I can—not eat* has just been indicated.

Wallis's rule, which is quite as absolute as the present one, is to the same effect. It must be understood, however, to treat the Indeterminate Verb as other than Verbal.

Adverbium negandi non (*not*) verbo postponitur (nempe auxiliari primo si adsit; aut si non adsit auxiliare verbo principali): aliis tamen orationis partibus præfigi solet.

P. 113.

§ 496. *The Reciprocal Construction.*—In all sentences containing the statement of a reciprocal or mutual action there are in reality two assertions: one that A. *strikes* (or *loves*) B.; and another that B. *strikes* (or *loves*) A. Hence, if the expression exactly coincided with the fact signified, there would always be two full propositions. This, however, is not the habit of language. Hence arises a more compendious form of expression, giving origin to an ellipsis of a peculiar kind. Phrases like *Eteocles and Polynices killed each other* are elliptic, for *Eteocles and Polynices killed —each the other.* Here the second proposition expands and explains the first, whilst the first supplies the verb to the second; so that each clause is elliptic. The first is without the object, the second without the verb. That the verb must be in the plural number, that one of the nouns must be in the nominative case, and the other in the objective, is self-evident from the structure of the sentence.

This is the syntax. As to the power of the words *each* and *one*, I am not prepared to say that in the common practice of the English language there is any distinction between them. A distinction, however, if it existed, would give precision to our language. Where *two* persons performed a reciprocal action, the expression might be, *one another*; as, *Eteocles and Polynices killed one another.* Where *more than two* persons were engaged on each side of a reciprocal action, the expression might be, *each other*; as, *the ten champions praised each other.* This amount of perspicuity is attained, by different processes, in the French, Spanish, and Scandinavian languages.

(1.) French.—*Ils* (*i. e.* A. and B.) *se battaient—l'un l'autre. Ils* (A. B. C.) *se battaient—les uns les autres.*

(2.) In Spanish, *uno otro*=*l'un l'autre*, and *unos otros*=*les uns les autres.*

(3.) Danish.—*Hin*ander=the French *l'un l'autre*; whilst *hverandre*=*les uns les autres.*

CHAPTER X.

COMPOSITION DEFINED.—ACCENT.—ORDER OF ELEMENTS.—APPARENT EXCEPTIONS.—DETAILS.

§ 497. *Composition.—Composition is the joining together, in language, of two different words, treated as a single term.* Observe the following elements in this definition—

1. *In language.*—Words like *merry-making* are divided by the hyphen. Now, it is very plain that if all words *spelt* with a hyphen were to be considered as compounds, the formation of them would be not a matter of speech or *language*, but one of writing or spelling. This distinguishes compounds in language from mere printers' compounds.

2. *Different.*—In words like *tomtom*, *bonbon*, *sëlp-sëlpo* (*self-same*) we have the junction of two words, though not of two *different* ones. This gives us *gemination*, or *doubling*, rather than true composition.

3. *Words.*—In *father-s*, *clear-er*, *four-th*, &c., there is the addition of a letter or a syllable, and it may be even of the part of a word. There is no addition, however, of a whole one. This distinguishes composition from *derivation.*

4. *Treating the combination as a single term.*—In the eyes of one grammarian the term *mountain height* may be as truly a compound as *sunbeam.* In the eyes

of another it may be no compound, but two words like *Alpine height.*

It is in the determination of differences of this kind that the *Accent* plays an important part.

Compare such a word as *blúe bottle* in the combination *blúe-bottle fly*, or such a one as *blúe-stocking*= *learned female* with *blúe bóttle*, and *blúe stócking* as separate words. Compare, also, *bláck-bírd*, meaning *a bird that is black*, with *bláckbird* the Latin *merula*; or *blúe béll*, meaning a *bell that is blue*, with *blúebell*, the flower. Expressions like a *shárp, édged instrument*, meaning *an instrument that is sharp and has edges*, as opposed to *a shárp-edged instrument*, meaning *an instrument with sharp edges*, further exemplify this difference. Subject to a few exceptions, it may be laid down, that, in the English language, *there is no composition unless there be either a change of form or a change of accent.*

§ 493. *Differences of meaning.*—In *a red house*, each word preserves its natural and original meaning, and the statement suggested by the term is *that a house is red.* By a parity of reasoning, *a mad house* should mean a *house that is mad*; and, provided that each word retain its natural meaning and its natural accent, such is the fact. Let a *house* mean, as it often does, a *family.* Then the phrase, *a mad house*, means that the house or *family is mad*, just as *a red house* means that the *house is red.* Such, however, is not the current meaning of the word. Every one knows that *a mad house* means *a house for mad men*; in which case it is treated as a compound word, and has a marked accent on the first syllable. Compared, then, with such words as *red house*, meaning a house of a *red colour*, and compared with such words as *mad house* meaning a *deranged family*, the word, in its

common sense, expresses a *compound* idea, as opposed to *two* ideas. Such is the commentary upon *treating the combination as a single term*; or, in other words, such is the difference between a *compound* word and *two* words.

§ 499. *Order of elements.*—In compound words it is the *first* term that defines or particularises the *second*. That the idea given by the word *apple-tree* is not referable to the words *apple* and *tree*, irrespective of the order in which they occur, may be seen by reversing the position of them. *Tree-apple*, although not existing in the language, is as correct a term as *thorn-apple*. In *tree-apple*, the particular sort of *apple* meant is denoted by the word *tree*, and if there were in our gardens various sorts of plants called *apples*, of which some grew along the ground and others upon trees, such a word would be required in order to be opposed to *earth-apple*, or *ground-apple*, or some word of the kind. However, as the word is *not* current in the language, the class of compounds indicated by it may seem to be merely imaginary. Yet nothing is further from being the case. A *tree-rose* is a *rose*, a *rose-tree* is a *tree*, of a particular sort. A *ground-nut* is a *nut* particularised by growing in the ground. A *nut-ground* is a *ground* particularised by producing nuts. A *finger-ring*, as distinguished from *ear-rings* and from *rings* in general, is a *ring* for the *finger*. A *ring-finger*, as distinguished from *fore-fingers* and from *fingers* in general, is a *finger* whereon *rings* are worn.

§ 500. *Third element in compounds.*—It is clear, that in every compound there are *two* parts, i.e. the whole or part of the original, and the whole or part of the superadded, word. Are there ever *more* than two? Yes. There is, sometimes, a third element, viz., a vowel, consonant, or syllable, that joins the first word with the

second. In the older forms of all the German languages the presence of this third element was the rule rather than the exception. In the present English it exists in but few words; and that doubtfully.

(*a*) The *-a-* in *black-a-moor* is possibly such a connecting element.

(*b*) The *-in-* in *night-in-gale* is, perhaps, one also. Compare the German form *nacht-i-gall*, and remember the tendency of vowels to take the sound of *-ng* before *g*.

(*c*) The *-s-* in words like *Thur-s-day*, *hunt-s-man*, may be the same; but it may also be the sign of the Possessive Case.

§ 501. *Compound radicals.*—Words like *midshipman*, *gentlemanlike*, &c., must be treated as formations from a compound radical: and analysed thus—*mid-ship-man*, *gentleman-like*.

§ 502. The classification of Compounds in respect to their *form* begins with the two extremes.

At one end they pass into the ordinary combinations of the rules of Concord and Government between two separate words in Syntax—as *Thursday* = *Thoris dies* = *Thor's day*.

At the other they pass into Derivatives; as in the case of *manly*, as opposed to *manlike*. There is no such single word as *-ly*. But we know that it is only *like* in a newer form. This leads us to Etymology; or the Grammar of single words.

(1) *Substantives preceded by Substantives*; the first being *governed* by the second in the Genitive Case —*Thur-s-day*, as opposed to *Sun-day*; *land-s-man*, as opposed to *sea-man*; *headsman*; *sportsman*, *huntsman*, &c.

Substantives preceded by Adjectives—*blindworm*, *freeman*, *blackthorn*, *holyday*, *quicksilver*, &c. These

are, in Latin, *cæcus anguis, liber homo, nigra spina, sancta dies, vivum argentum* (*argentum vivum*).

Substantives preceded by Verbs—turnspit, spitfire, daredevil, &c.

Here the first element is just what it would be if the two words were unconnected, or even separated by others intervening = *Thor's* (*sacred*) *day*, the *blind* (*and*) *slow worm; spit* (*flame and*) *fire*, and the like. No word has changed either its form, or its relations in the way of government, nor yet its import as a Part of Speech, on the strength of the closeness of the contact, or the change of accent, which indicates its subordination as a syllable.

The same is *nearly* the case with the Active Participles of Transitive Verbs, preceded by a Substantive. A *fruit-bearing tree* differs from a *tree bearing fruit* only in the transposition of its element and the Accent. The government is that of an ordinary Accusative Case.

When the first element in compounds of this kind is an Adjective, there is modification of the construction. *Soft-flowing* means *softly* rather than *soft*; and corresponds with the Latin *molliter* rather than *molle*. But a *Neuter* Adjective both in Latin and English, may stand for an Adverb: so that the difference between the Adverbial and the Adjectival construction is but nominal.

As an Adjective, without its Substantive, is not an object of Government; the verb in combinations like *soft-flowing* is Intransitive. With Pronouns, however, it may be Transitive; for a Pronoun, by itself, can be governed in a Case. This gives us compounds like *all-seeing, self-supporting*.

But the Pronoun partakes of the nature of both the Substantive and the Adjective; and, according to the extent that it inclines to one or the other, the sense and construction are equivocal. *All-seeing* may mean

either *seeing everything*, which is Substantival, or *seeing universally*, which is Adverbial and Adjectival.

§ 503. In the combinations which follow we have neither such clear cases of government as we have in *Thursday* and *fruit-bearing*, nor such clear cases of Concord as we have in *blindworm*. There is Government; but it is of indirect and indefinite character; and there is, so far as the outward form of the combination is concerned, Apposition in the way of Concord. The closer contact, however, which has reduced two words into one has modified the import of one of the elements as a Part of Speech—and this is *first* of the two; the one that particularizes, or circumscribes, the import of the second; and, thirdly, the one that carries the Accent—*dáystar*, *rósetree*, *séaman*, *cóllarbone*, *súnlight*, &c., &c. It is not easy to give the exact circumlocutions which correspond with the compounds. They, generally, involve a Preposition, and so far as they do this may be said to be in the case that such a Preposition would govern. In some instances the Preposition is, perhaps, sufficiently clear for two different persons to agree upon it. A *wine-cellar*, for instance, would probably be rendered *a cellar* for *wine*, by nine speakers out of ten; and *oak-tree* rendered a *tree that is an oak*. But such instances are exceptional; though where we get them, we get an instance of Government in the first case, and of Apposition in the second.

§ 504. The reduction of compounds into what would be their equivalents, if they were decomposed and exhibited with the full details of their construction, is not clear in respect to Government on the part of the Preposition. And it is no clearer in respect to that of the Verb. Indeed, it is the Verbal, rather tha the Verb itself, that plays any not t i Syntax of Compounds.

In Composition the Verb pure and simple has a very limited function. As a *Prefix* before a Substantive, we find it in words like *báckbite*, *brówbeat*, *dáredevil*, *spítfire*, *túrncoat*, *túrnspit*, and others; but they are by no means numerous. As *Affixes*, the Verbs are very rare; for we can easily believe that when such combinations as *báckbite* and *spítfire* are uncommon, transpositions of them, such as *bíteback* and *fírespit*, are rarer still. Indeed, it is safe to say that when they exist at all, they exist only as Verbals, in *-ing* or *-en* divested of their terminations. So far then as such words as *to stárgaze*, *to déerstalk*, *to shéepsteal*, &c., exist, they do not so much mean to *gaze at stars*, to *stalk deer*, or to *steal sheep*, as to play the part of a *stargazer*, a *deerstalker*, or a *sheepstealer*, or to have the habit of *sheepstealing*, *deerstalking*, or *stargazing*.

§ 505. *Substantival Participles.*—These are words like *mop-headed*, *hot-headed*, *cold-hearted*, &c., where the second element is a Substantive, and the first either a Substantive or an Adjective. Meanwhile the Affix is that of a Participle.

Every object in existence, however much its name may be a Substantive, can be made Participial in both form and import by connecting it with some other to which it belongs as an attribute. Thus, any object, whether person or thing, to which a *head* or *heart* belongs, is one which is endued with, or possessed of a *head*, a *heart*, or what not? In other words, it is *headed* or *hearted*. When these *heads* or *hearts* are of any exceptional or peculiar character, that character is indicated by a Prefix. The *head* is *moplike*. The *head* is *as a mop*, or *moplike* when the combination is Substantival, and it is simply *cold* or *hot* when it is Adjectival. The object to which it belongs, or appertains, is *mop-headed*, *cold-hearted*, or *hot-headed* as the

case may be; and it is the object thus characterized that is *mop-headed*, or *cold-hearted*. We rarely, however, use the second element by itself, inasmuch as it rarely occurs to us to say that such-or-such an object has a *head* or *heart* purely and simply. It is only when the *head* or *heart* is characterized by something different from *heads* and *hearts* in general that we use the Participial affix.

This is how pure Substantives take the form of Participles, and how they generally do so as compounds. *A cóld héarted man* is one who *is cold*, and also *has a heart*. *A cóld-hearted man* is one who *has* a *cóld héart*. The mere fact of his having a *heart* at all is rarely enough of a characteristic to develop a Substantival Participle.

Still, there are *some* words in English thus formed; and, perhaps, the best known example is the much abused word *talented*; which has the misfortune of having been condemned by *Coleridge*; who likened it to such words as *shillinged* or *guineaed*. This was good just so far as it went. *Talented* means endowed with mental accomplishments analogous to great possessions in money, and, for this, the best equivalent was the name of the highest denomination in the way of metallic wealth. It was the most general term because it was the largest.

Of simple Substantival Participles there is no better, because no more familiar example than *landed* in the phrase *landed interest*, which means the interest determined by *land*, or that of the *landowners*. The doctrine that Participial forms always imply corresponding Verbs is untenable.

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ESSENTIAL RULES AND PRINCIPLES

FOR THE

STUDY OF ENGLISH GRAMMAR

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PREFACE.

THE PRESENT treatise, though shorter than the recently published editions of two of my earlier works on the English Language, is not exactly an introduction to them; not a Primer, or a First Step, or any elementary work suggested by such a title. It is something more and something less than this. It is limited to the Etymology and Syntax, or, in other words, to the purely grammatical part of our language. On the Prosody, the Dialects, and the Early History, Origin, and Affinities of our language it says nothing—these being considered in other works, and under special headings.

Thus limited as to the general character of its grammar and structure, it simply aims at giving the leading principles and the recognised results of the study of it, in a compendious form. From this point of view is it hoped to be useful in two ways. It may serve as a sketch of what the student may expect to find when he proceeds farther, or it may serve as a recapitulation of such details as he may already have become familiar with.

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RULES AND PRINCIPLES

FOR THE STUDY OF

ENGLISH GRAMMAR.

ETYMOLOGY.

1. THE *essential* parts of grammar are etymology and syntax.

Orthography and prosody are also parts of grammar, but they are not essential parts.

There is no orthography until a language is reduced to writing, and no prosody until there is poetry and metre. But the essential and fundamental subject of the grammarian is speech, and this we have in all languages, whether they be written or unwritten, whether they be only spoken as prose or reduced to metre.

2. Etymology treats of, and deals with, *single* words only. When *two* or more words are connected according to certain rules or laws of speech, we have syntax. This difference between the changes of form that *one* word may exhibit, and the combinations which may occur when *two* (or more) words are connected in syntax, is fundamental and absolute, *so far as the separation is practicable.*

This last reservation is necessary, because in certain cases the two divisions graduate into one another. Such

cases, however, are exceptional, and for most practical purposes the two divisions may be kept apart.

The order in which the two are taken is indifferent. We may either begin with single words and show how, by combining them with others, we may construct sentences or propositions, or we may take a sentence or proposition, and by analysis reduce it to the single words of which it is composed.

It is usual, however, to take etymology first, and accordingly in the present work etymology will have the precedence.

COMPOSITION AND DERIVATION.

3. *Composition* takes place when two separate words are joined together so as to form a single word—*day-light, nut-brown, dogstar, fatherlike, peacock.*

4. *Derivation* takes place when one word undergoes a change by either addition or alteration, as *hunt-er, wood-en, drunk-ard, spin-ster*, &c.

Composition implies the combination of whole words; derivation the addition of parts of words.

5. Certain additions to the nouns and verbs are called *Inflections*, inflection being a peculiar variety of derivation.

The inflection of a noun (or pronoun) is called its *Declension*, and nouns are said to *be declined*. *Father's* as the possessive singular, and *fathers* as the nominative plural, of *father*, give us instances of declension. The *'s* is a sign of case, the *s* a sign of number. In the pronoun, the *-t* in *what* is a sign of gender. The Inflection of the verb is called its *Conjugation*, and verbs are said to be *Conjugated*. The *s* in *loves*, and the *d* in *loved*, give us instances of conjugation. The *s* is a sign of person, the *d* a sign of tense.

6. The two words in composition must be treated as one. The crow is a *blǻck bírd*, but not a *blǻckbird*. A *blúe bóttle* is a *bottle of a blue colour*; and a *blúe stócking* is a *stocking that is a blue*. But a *blúebottle* fly is an insect, and a *blúestocking* is a learned lady. A *shárp édged instrument* is an instrument that is sharp and has edges. A *shárp-edged instrument* is an instrument with a sharp edge.

7. It is easy to see that in these and similar combinations there is a difference in the accent. Where the words are separate there is an accent upon each of them. Where they are united in composition the accent is on the first only. This change in the way of accent is the best character of a compound as opposed to a *pair* of words.

8. In compound words it is the first term that defines or particularizes the second. Sometimes it is not very easy to give the exact meaning of a compound in separate words. A *wine-cellar* may certainly be described as a *cellar for wine*; and an *oak-tree* may be rendered as a *tree that is an oak*. The meaning of words like *blackbird*, *whitethorn*, *blindworm*, &c., is clearer still. In many cases, however, the exact rendering is obscure. In all cases, however, the first syllable is the most important, and is that on which the accent lies.

9. Besides the two fundamental words of which every compound consists, there is sometimes a third element, viz., a connecting vowel, consonant or syllable, as *black-a-moor*, *night-in-gale*, *hand-i-work*. The older the stage of the language the more numerous are these connecting elements. In English, however, the third element is exceptional.

10. Sometimes there are three words in a compound,

as *midshipman*, *gentlemanlike*. The division here is *mídship-man*, *géntleman-like*, not *mid-shípman* and *gentle-mánlike*.

11. Words in composition frequently undergo changes which they would not undergo as separate and independent words; *e.g.*, *like* becomes *-ly*, as in *manly*, *gentlemanly*, from *manlike*, *gentlemanlike*. This form in *-ly* gives us an admirable illustration of the way in which derivation and composition may run into each other.

Sometimes words may change their meaning; and sometimes they may (one or both) become obsolete, or drop out of the language altogether.

The *-ric* in *bishopric*, as a separate word, was *rice*=meaning *domain*, *power*, or *jurisdiction*.

The *-dom* in *kingdom* and *dukedom* was *dôm*, word for word, the present word *doom*=*judgment*, *jurisdiction*.

The *-head* in *Godhead* is the same word as the *-hood* in *manhood*, *brotherhood*, *hardihood*. Its older form was *hâd*; its meaning *state*, *character*, or *condition*.

The *-ship* in *friendship*, *hardship*, *lordship* is, word for word, the modern *shape* = *form*, *likeness*. The *-scape* (or *skip*) in *landscape* (or *landskip*) is the same word.

The *-less* in *worthless*, &c. has nothing to do with the *less* connected with *little*. Its true connection is with the word *loose*, A. S. *leâs*.

12. The two most important of these disguised elements are the syllables *-teen* and *-ty*, as used in words like *thir-teen*, &c., and *thir-ty*, &c., where *-teen* denotes addition; *-ty*, multiplication. Each is a modification of the older form *taihun*, *tigun*, or *tehan*, in Greek δέκα, in Latin *decem*, word for word. *Tig* is a substantive, meaning a collection of *tens*, i. e., a *dec-ad*. In the Icelandic we have it in its full inflection.

Nom.	Fjórir tigir manna	=	*four tens of men.*
Gen.	Fjögurra tiga manna	=	*of four tens of men.*
Dat.	Fjórum tigum manna	=	*to four tens of men.*
Acc.	Fjóra tiga manna	=	*four tens of men.*

13. Compounds, of course, must consist of *two* words at least. But it is clear that, if certain subsequent changes take place, the shortening process may go on so far as to reduce two words to one, *i.e.* dissyllables, or even polysyllables, to *mono*syllables.

This reduction actually occurs. The common words *which* and *such* are contractions of *whilk* and *swilk*, which are compounds of *who* + *like* and *so* + *like*. In Scotch and Frisian, where *sic* and *sok* stand for *such*, the reduction goes still farther. Moreover, there is the West-Saxon provincialism *thick* or *thec*, meaning *this* (*that*), which is from *thilk*, which is from *thi-lik*.

In *not* (*n-o-t*) we have *three* distinct words thus reduced to a monosyllable, and that a very short one. *Not* is a contraction of *naught* (*n-aught* = *not anything*). *Aught*, however, itself is a compound. The first element is the *ev-* in *ev-er*; the second the word *whit* = *bit, piece, jot.*

14. It will be stated more than once that etymology and syntax may graduate into one another. The instance of the word *not* is an instance of composition taking the appearance of derivation. The case of derivation running into composition and that of derivatives taking the garb of compounds are not so easy; nor is it always practicable to find instances of each in a single language. Indeed, the conclusions of the comparative philologist are leading us gradually to the doctrine that all derivatives were originally compounds—even such elements as the *-s* in *father-s*, the *-t* in *i-t*, and many others, which it is hard to deduce from separate and independent words, or to say what meanings such words may once have had. Nevertheless, this is the direction which comparative philology suggests.

15. In *fatherlike* we have *two* whole words. In *fathers* we have a whole word, but only *one*. In the letter *'s*, however, we get an addition of some kind, the result being more than one word and less than two.

16. In this lies the difference between derivation and composition. Where there is one word, and nothing else, we have a theme or root, according as we choose to call it. In this case there is neither derivation nor composition. Where we have two distinct, separable whole words treated as one, we have undoubted composition. Thirdly, when we have a single word, but something additional attached to it without making a second, we have derivation. But, as we have seen, derivation and composition have a tendency to run into, or graduate into, one another.

17. There are two ways of classifying derivational elements. Thus, from the derivatives *lead-en*, *child-ish*, *bitter-ness*, *mead-ow*, &c. we take the signs *-en*, *-ish*, *-ness*, and *-ow*, and arrange them alphabetically, stating under each its influence on the word to which it is attached. For some purposes this arrangement is useful, *e.g.* if we wish to compare the derivational elements in English with those of other languages, this order is the most convenient, and the one that best suits comparative philology.

18. The arrangement that best suits the special grammarian is somewhat different. Here the most natural classes are made by arranging the derivational elements according to their *powers*. This gives *three* classes.

19. The first class contains those affixes which change the word to which they are affixed as a *part of speech*; in other words, convert substantives into adjectives, or *vice versa*.

The terminations *-y*, *-ish*, and *-en* change substantives into adjectives.

The *-y*, as in *windy*, *bloody*, *stormy*, *dusty*, *hearty*, &c., was originally *-ig*.

The *-ish*, as in *childish*, *English*, &c., was originally *-isc*. In *Welsh* and *Scotch* we have contracted forms of *Walish* and *Scottish*. It has another power when attached to adjectives, as will soon be seen.

The termination *-en*, as in *woollen*, *flaxen*, *wooden*, *oaken*, *golden*, *braxen*, *leaden*, and a few others, tells us that the object to which it applies is made of *wool*, *flax*, *wood* and the like as a material. This class of words was once much more numerous than it is at present, and words like *tre-en*, *stonen*, *silvern*, *coppern*, *glasen*, *hornen*, along with many others, were current. There was, also, in some words, a departure from the notion of material—*bæren*, *gæten*, *swinen*, *yteren* meant appertaining to *bears*, *goats*, *swine*, *others*. The oldest form was *-ein*, as *silubr-ein-s* = made of *silver*, *thaurn-ein-s* = made of *thorn* in Mœsogothic. The final *-s* is the sign of the nominative case, masculine gender, like the *-s* in *bonus* and *tristis*.

The terminations *-ness* and *-th* change adjectives into substantives. These substantives are always *abstract*, as *blind-ness*, *good-ness*, *leng-th*, *streng-th*.

The termination *-en* changes adjectives in verbs; as in *whiten* = *make white*, *gladden* = *make glad*; *fatten*, *sweeten*. It has the same power when attached to the substantives *length* and *strength*, from which form *lengthen* and *strengthen*. We cannot, however, say *depthen* and *widthen*, but only *deepen* and *widen*. This affix was always either what it is now (*-en*) or *-an*—in other words, it was originally different from the *-en* in *woollen*, &c., with which it is now identical.

20. The affixes of the second class are those which indicate distinctions of meaning between words which, as a *part of speech*, belong to the same class. Thus,

though *hill* and *duck*, *hillock* and *duckling*, are all substantives, there is a difference of import between the simpler and the derived forms. A hill*ock* is a small hill, and duck*ling* a small or young duck.

The terminations *-ck*, *-kin*, and *-ling* are diminutival affixes, or diminutives. The words *emmet* and *gimlet* are diminutives, which originally ended in *-ick*—*emmick* = *little ant*, and *gaffdick* = *little fork* or *prong*.

The diminutives in *-ck* are not so common in the present English as they were in the older language; nor are they so common in England as in Scotland.

The same applies to the diminutive in *-kin*, as *lambkin*, *mannikin*, *pipkin* (*little pipe*), *gerkin* (*little cucumber*).

The chief diminutives in *-el* or *-le* are *nozzle*, *speckle*, *sparkle*, *knuckle*, and a few others from *nose*, *speck*, *spark*, *knock* (the German *knock* = *bone*). *Throstle*, from *thrush*, is also a diminutive. The true *thrush* is the mistletoe thrush, which is the larger, the *throstle* is the song-thrush, which is the smaller, bird.

The ordinary forms in *-ing* are neither very common nor very well marked. The words *birding* = *little bird*, and *lording* = *little lord* (used in a somewhat contemptuous sense) are the usual examples of it. But *lordling* is the commoner form for the latter, and *birdling* (like *duckling*), if the word were used at all, would probably be the favoured form. The real import of the word is best seen in a combination which is, to a certain extent, a proper name, viz. Edgar Athe*ling*. This means *Edgar of noble descent*. As such it partakes of the Greek *Patronymica* in ιδης, as *Pelides* = *the son of Peleus*, *Atrides* = *the son of Atreus*, and the like. As such it was the common equivalent in Anglo-Saxon to our affix

= *son*. The relation of a son to his father is akin to the relation of the smaller to the greater, so that patronymics are, in some sense, diminutival.

This termination is here noticed for two reasons: (1.) It is one of the elements in the commoner form in *ling* (*l-ing*), which is a *double* diminutive. (2.) It is the *-ing* of the numerous local names, like *Hastings*, *Billing*, *Padding-ton*, &c., which by hypothesis are considered to be patronymic or gentile names of certain associations of the German conquerors of Britain, who established themselves on the several areas now ending in either *-ings*, or *-ing*—sometimes, as in *Padding-ton*, with a superadded affix. The occurrence of it as a geographical *proper* name invests it with a value which it would not have as an element in a *common* one.

The termination *-ard* generally carries with it the idea of disparagement, as in *drunkard*, *laggard*, *sluggard*, *stinkard*, &c. In *braggart* the *-d* has changed into *-t*. It was originally an augmentative.

21. The third class of derivative affixes is of a very negative character. They scarcely alter the meaning of the word to which they are affixed at all. The *-en* in *maid-en*, as opposed to *maid*, and the *-ow* in *shadow*, as opposed to shade, illustrate this. We may truly say of these that we cannot use either *maiden* for *maid*, or *shadow* for *shade*, indifferently in all cases. But the difference is not that between *hill* and *hillock*, and, still less, equal to that between *strong*, *streng-th*, and *streng-th-en*.

The *-en* in *maid-en* is the *-en* in *wood-en*, &c., and certainly not the *-en* in *wid-en*, *streng-th-en*, &c. The original difference between these and the *-en* in *wood-en*, &c. has already been explained.

INFLECTION.

22. Inflection is a particular variety of derivation. It falls into (1) declension, (2) conjugation. The amount of both declension and conjugation varies greatly in different languages. There is more inflection in the Greek than in the Latin, more in the Latin than in the German—very little in the English.

23. The inflections of the noun are (1) gender, (2) number, and (3) case.

The verbs, also, have number. But gender is peculiar to, and characteristic of, the noun.

Adjectives are nouns which, in the present English, have lost their signs of inflection. In the older stages, however, of the language, they were fully developed, so that their natural place in grammar is, in this respect, that of the substantive and the pronoun.

24. The same is the case with the participles. They are now destitute of inflection. In the older stages, however, of the language they were inflected, and that like the adjectives.

25. In sense, import, or meaning the participles are connected with the verb rather than with either the substantive or the pronoun.

Laying this out of the question, we may say that the characteristic inflections of the nouns are those of—(1) gender; (2) number; and (3) case.

The inflection of the noun is called its declension, that of the verb its conjugation.

The pronoun has a fuller declension than the substantive. There is, in the substantive, no such sign of a dative case as the *-m* in *whom*; and no such signs of gender as the *-r* in *her*, and the *-t* in *what*.

26. Of cases, the substantive has three; of numbers

two. But the only sign is the sound of the letter -*s*. In sound the plural form *fathers* is the same as that of *father's*, the possessive case.

The identity, however, of the three signs is only an accident of the present state of our language. Originally they were distinct.

The possessive singular was -*es*; the nominative and objective plural was -*as*; the possessive plural was *a*.

In the first two, the vowel being dropped, the endings became identical.

In the possessive plural the original -*a* was dropped, and -*s* of the possessive singular adopted. But it is only in a few words that this form has any real existence: *men's, women's, children's, oxen's, i.e.* the few plurals wherein the nominative of that number does *not* end in -*s*.

27. In *writing*, we draw distinctions by means of the apostrophe—*the father's son, the two fathers, the fathers' sons, i.e.* the sons of different fathers. Distinctions, however, which rest upon merely artificial devices and expedients are not distinctions in *language*.

28. *Plurals not ending in* -*s*.—1, 2. *Man* singular, *men* plural.—The plural of *woman* is to the ear, or in actual language, *wimmen*; *i.e.* the vowel of the first syllable is changed.

3, 4, 5. *Foot, feet; tooth, teeth; goose, geese.*—The difference between these words, again, lies in the vowel of the two numbers. In respect to quantity, in *foot* the vowel is short; in *tooth* and *goose*, long.

6, 7. *Mouse, mice; louse, lice.*—The sound of the -*ce* of the plural is simply that of the singular -*se*. If the spelling, however, were *mise, lise*, the words would run the risk of being pronounced *mize, lize*.

8. *Kye* is, in Scotch and the older English, the plural

of *cow*. In Anglo-Saxon the forms are for the singular *cu*, for the plural *cy*.

9. *Childer*. This is collective rather than a true plural form. In the older English, *lamb*, *calf*, and a few other words form their plurals in *r*.

10. *Brethre*. This is an earlier form than *brethren*, being in same class with *mice*, *teeth*, &c. &c., formed by a change of vowel.

11. *Oxen*. In A.S. a whole declension formed its plurals in *-n*; and the same is the case in both German and Dutch. Except, however, in this single word, the termination has become extinct.

Kine. This is the result of the combination of two elements: (1) the changed vowel, as in *kye* from *cow*; and (2) the *-n*, as in *oxen*.

Brethren.—Like *kine*, a double formation: (1) change of vowel; (2) addition of *-n*—*brethre*, *brethren*.

Children.—Also a double formation—*child-er-en*.

29. *Plural of Substantives ending in Vowels*.—Whether a substantive ending in a vowel or a diphthong forms its plural by the addition of a long syllable, like the *ō* in *cargoes* (spelt *oe*), or a short one, like the *i* in *ladies* (spelt *ie*, but sounded short), depends upon two points: (1) the character of the vowel as broad or slender; and (2) the nature of the syllable as accented and unaccented: the rules being as follows:—

(a.) When the syllable is accented, the vowel, whether broad or slender, is long; as, *days*, *ways*, *blows*, *shows*, *hoes*, *pews*, *flews*, *flies*, *sighs*, *boys*, *hoys*, *teas*, *seas*, *fleas*.

(b.) When the vowel is *un*accented, the vowel, if broad, is *long*; if slender, *short*; as *caraways*, *runaways*, *holidays*, *cargoes*, *embargoes*, *heroes*, *echoes*, *grottoes*, *folios*,

cuckoos; but words like *lady, baby, valley, money,* &c., give *ladies, babies, valleys, moneys,* &c., sounded *ladiz, babiz, valliz, moniz,* &c.

30. The *-s-* in *houses.*—In *house* the *s* has its ordinary sound; *i.e.* as the *s* in *seal.* In *houses* it is sounded as *z.*

The same change takes place when the word ends in *-th,* as *mouth, truth.* The plural of these is sounded as if it were written *moudhz, trudhz.*

Pence, as a contraction of *pennies,* and *dice* as a contraction of *die,* are naturally sounded *penz* and *dize.* They are collective forms rather than plural. *Sixpence* means not so much six separate pennies as a single coin equivalent to them, while *dice* means a pair of *dies* for the purpose of gaming, rather than an indefinite number of separate *dies* for stamping.

31. *Eaves, alms.*—Here the *-s* is no sign of plurality, but a part of the original word. A.S. *efese, ælmesse.*

Riches, summons.—The *-s* part of the original word, the original word being not English, but *French*—*richesse, semonse.*

Pains—means—amends; all of French origin. The *-s,* however, is the sign of a true plural—*peine, peines*; *moyen, moyens*; *amende, amendes.* This separates them from the preceding group.

Physics, optics, politics, ethics, pneumatics, hydraulics, mechanics, dynamics, statics, &c. All these words are of Greek origin. They are from certain adjectives in the neuter gender, *e.g.,* φυσικά = *matters connected with Nature,* ὀπτικά = *matters connected with vision,* &c. Hence, though the sense is singular rather than plural in the present English, the *-s,* as an inflection, is plural rather than singular.

Peas.—The *-s*, the *-s* in the Latin *pisum* = *a pea*, *i.e.* really a part of the *singular* noun.

32. The only notable exceptions to the rules that the plurals in *-s* are identical in sound with the possessive cases consist in certain words ending in *-f*, as *shelf*, *wife*, *life*, &c. Here the possessive case is perfectly regular, as *shelf*, *shelf's*, *wife*, *wife's*. In the plural the *f* is changed into *v*, as *shelves*, *wives*, *lives*.

33. *Gender of Substantives.*—The preceding pages have treated on *declension*, which is itself a variety of *inflection*. But though they have noticed both declension in the way of number, and declension in the way of case, they have said nothing about the declension of gender. Yet English substantives have certainly signs of gender. The *-ess* in words like *peer-ess*, *princ-ess*, &c., though a decided sign of gender, is scarcely an English word. But the *-en* in *vix-en* = the German *füchs-inn* = *female fox*, is undeniably both a sign of gender, and an *English* one; and the older the stage of the language, the more numerous these truly English signs of gender become.

In words like *king*, *queen*, *horse*, *mare*, *cock*, *hen*, and many others, there are different names for the males and females, and the names of the males are masculine, and the names of the females are feminine, and all this is in the way of gender. But it is not declension.

In compounds like *man-servant*, *maid-servant*, *he-goat*, and *she-goat*, along with others, there is also a distinction of gender. But there is no difference of declension.

In words like *hero*, *heroine*, *peer*, *peeress*, *actor*, *actress*, there is a difference of gender expressed by a special affix; and in this we have an approach to declension. But though the words in every one of these pair differ from one another in their termination, there is no difference between them in respect to their case and number. The possessive case and the plural of *hero*, *peer*, and *actor* are formed by the addition of *s*; and so are those of *heroine*, *peeress*, and *actress*—*hero's*, *heroes*, *heroine's*—*peer's*, *peers*, *peeresses*—*actor*, *actor's*, *actors*, *actresses*.

True declension requires more than this; but the whole system of gender is so incomplete in the present stage of the English, that the difference is best explained by an example from a language where the inflection is fuller, namely, the Latin. It is only necessary to premise that *genitor* means *father*, and *genitrix*, *mother*. The syllables in italics are the signs of case and number; the syllables *or* and *ix* those of gender.

	Singular			*Plural*	
Nom.	Genitor	Genitrix.	*Nom.*	Genitor-*es.*	
Gen.	Genitor-*is*	Genitric-*is.*	*Gen.*	Genitor-*um.*	
Dat.	Genitor-*i*	Genitric-*i.*	*Dat.*	Genitor-*ibus.*	
Acc.	Genitor-*em*	Genitric-*em.*	*Voc.*	Genitor-*es.*	
Voc.	Genitor	Genitrix.	*Abl.*	Genitor-*ibus.*	

Here the difference of gender has no influence on the declension. On the other hand, in *dominus* = *a lord*, or *master*, and *domina* = *a lady*, or *mistress*, the declension *is* affected, and the signs of both number and case are varied according to the gender.

	Singular			*Plural*	
Nom.	Domin-*a*	Domin-*us.*	*Nom.*	Domin-*æ*	Domin-*i.*
Gen.	Domin-*æ*	Domin-*i.*	*Gen.*	Domin-*arum*	Domin-*orum*
Dat.	Domin-*æ*	Domin-*o.*	*Dat.*	Domin-*is*	Domin-*is.*
Acc.	Domin-*am*	Domin-*um.*	*Acc.*	Domin-*as*	Domin-*os.*
Voc.	Domin-*a*	Domin-*e.*	*Voc.*	Domin-*æ*	Domin-*os.*

It is clear that, in the present English, so far as gender is concerned, words like *hero* and *heroine*, *actor* and *actress* are declined like *genitor* and *genitrix*. Of a declension like that of *dominus* and *domina*, we have, in the present stage of our language, and for the class of substantives, no trace. In *his* and *her*, *him* and *her*, *he* and *it* (*hit*), as well as in *who* and *what*, we have a true declension in the way of gender. But these words are pronouns, not substantives. Substantives, in the present stage of our language, have nothing nearer to the declension of gender than words like *peer-ess* and *vix-en*.

ADJECTIVES.

34. Adjectives in English are absolutely destitute of inflection. We say *good man*, *good woman*, *good thing*, *good men*, *good women*, *good things*, *a good man's hat*, *a good woman's bonnet*, *a good thing's value*. The substantive may be changed, but the adjective is unchangeable, yet the two words are said to agree with one another, and that truly. The real fact, however, is that, as the adjective has no signs of gender, number, or case, there

is no possibility of disagreement. In A.S. it *had* such signs, and in A.S. there was, of course, a positive agreement, a concord between the two parts of speech in this respect.

35. The nearest approach to an inflection on the part of the adjective is found the so-called degrees of comparison. But in the degrees of comparison the signs are not like those of the *-s* in *father-s*, or the *-t* in *wha-t*, &c., but like those of the *-ck* in *hillock*, and the other derivational elements of the second class. In other words, the degrees of comparison are not inflections.

36. An adjective shows that the name with which it is connected either possesses, or does not possess, a certain quality; *white bread*, *black ink*, *clear glass*, are combinations which tell us that the *bread*, *ink*, and *glass* have the qualities of *whiteness*, *blackness*, and *clearness*.

Some sorts of bread may be blacker than other sorts, and some particular sort may be the *blackest* of all. This means that objects may have certain qualities in different degrees. One piece of glass may be *brighter* than another, and a third may be the *brightest* of all.

Before we perceive the difference we must have compared the different objects. Hence adjectives are said to have their degrees of *comparison*.

The positive degree gives the adjective in its simplest form, as *white*, *black*, *clear*. Some deny that this is a degree at all, inasmuch as there is no comparison. But the difference is of no great practical importance.

The comparative is formed by the addition of *-er*, as *bright*, *bright-er*.

The superlative is formed from the positive by the addition of *-est*, as *bright*, *bright-est*.

37. In Anglo-Saxon the *adverbs* had, like the adjectives, degrees of comparison, though there was a slight difference between them. The adjectives added *-re* and *-est*, as *scearp, scearpre, scearpest* = *sharp, sharper, sharpest*; the adverbs *-or* and *-ost*, as *scearp, scearpor, scearpost* = *sharply, more sharply, most sharply*.

Moreover, the Anglo-Saxon adjectives often changed the vowel, making it *small*, and, by so doing, accommodating it to the vowel of termination, in the way of *Umlaut*.

Positive.	*Comparative.*	*Superlative.*	
lang	lengre	lengest	*long*
strang	strengre	strengest	*strong*
geong	gyngre	gyngest	*young*
sceort	scytre	scyrtest	*short*
heáh	hyrre	hyhst	*high*
eald	*yldre*	*yldest*	*old*

Of this change, the word last quoted is a still existing specimen, as in the substantive *elder, elders*.

The explanation of the present pronunciation of the word *rather* is connected with this. The *a* is pronounced like the *a* in *father*. But *rather* is an *adverb*, in which the comparative was *-or-*; *rathor*, not *rather*. The positive and comparative degrees of the *adjective* are obsolete. These were *rather* and *rathest*, with the *a* sounded as in *spade*. The meaning of the adjective was *early, forward, soon*; and, in Milton, the *rathe primrose* meant the early *primrose*. The adverb means *preferably, more willingly, sooner*; and, as in the adverbs, the sign of comparison was *-o*, which is a broad vowel, and (besides this) acted on the vowel of the preceding syllable so as to make it broad also, the *-a* in the present adverb is sounded like the *-a* in *father*.

38. *The old comparatives* in *-s*.—*Worse*.

The comparative degree, as we have seen, is formed from the positive by the addition of *-er*, the superlative by that of *-est*. Nothing is much simpler than this.

But the superlative may also be formed from the comparative by changing the *r* of the comparative into *s*, and adding *t*; as *dark-er, dark-es, dark-es-t, cold-er, cold-es, cold-es-t*, &c. This is anything but simple.

Simple, however, or not, it is necessary that the alternative should be noticed, inasmuch as the Mœsogothic is oldest of any German, and the Mœsogothic comparative is naturally held to give us the oldest form. Now the comparative of the Mœsogothic

was *not* formed by the sound of *-r*, but by the sound of the sibilant *-s*, *ts*, or *z;* and words like *ald-iza*, *bat-iza*, *sut-iza*, were the original forms of what became in old High-German *alt-iro*, *bets-iro*, *suats-iro*, and in English, *old-er*, *bett-er*, *sweet-er*.

Vairsiza, then, in Mœsogothic was the form of the O. H. G. *wirsiro*, the M. H. G. *wirser*, the O. S. *wersa*, the A. S. *wyrsa*, and the O. N. *vërri*, the Danish *værre*, the Swedish *värre*.

39. *More.*—This in Mœsogothic is *maiza*, the *z* being the sign of the comparative degree, the fundamental word being *mah*, in the Greek *μέγας*, and in the Latin *magnus*. The same is the root in the English words *might*, *main*, *may*, *much*, *muckle*, and (?) *many*. There is no word, however, in the present English from which we can derive *more*, or which we can call the positive form of *more* and *most*. The nearest approach to it in respect to its form is the obsolete word *moe*, but this is considered to be only a shortened form of *more*.

Less.—This is held to be connected with the word *lazy* rather than with the word *little*. *Lasivôza* is, in Mœsogothic, an ordinary comparative of *lasiv-s;* *o* being the connecting vowel, and *z* the *s* which we have seen representing the later *-r*. See § 38.

Next, *best*, *last.*—Contractions of *nighest*, *bet-st*, and *lat-st* = from the root *better* and from *late*.

Near, *nearer.*—The first of these forms was in A.S. *neah;* with *nearre*, *near*, and *nyr* for its comparative. Hence, the present *-r* in *near* is no true *r* at all, but the (vulgar) *arr* in *idearr* and *Mariarr*.

Farther.—This is the comparative of *far;* and means *more far*, or *more distant*. The *-th-* is no part of the root, but euphonic.

Further.—This is the comparative of *fore;* and means *more forward*. The *-th-* is the *th* in *forth* = *forward*, *onward*.

Former—In A.S. *forma*, was the *superlative* of *fore*; the *-m-* being the *-m-* in the Latin *primus*, and the Lithuanic *pirmas*.

40. The superlatives, ending in *-most*, like *foremost*, *hindmost*, *utmost*, and others, though apparently very simple, are, in reality, very complex, forms. They look as if they were compounds of the word *most*. But in Anglo-Saxon we have the *-m-* standing alone.

Anglo-Saxon.	*English.*	*Anglo-Saxon.*	*English.*
innema	inmost	forma	foremost
ûtema	outmost	æftema	aftermost
siðema	latest	ufema	utmost
lætema	latest	hindema	hindmost
niðema	nethermost	midema	midmost

To this form in *-m-* the ordinary sign *-st* is *superadded*.

Hence, in the present English, the different parts of the syllable *most* come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the common sign of the superlative. In separating, then, such words as *midmost* into its component parts, we should write—

mid-m-ost	not	mid-most	fore-m-ost	not	fore-most
ut-m-ost	—	ut-most	in-m-ost	—	in-most
up-m-ost	—	up-most	hind-m-ost	—	hind-most

In certain words the syllable *m-ost* is added to a word already ending in *er*; that is, to a word already marked with the sign of the comparative degree.

neth-er-most	hind-er-most
utt-er-most	out-er-most
upp-er-most	inn-er-most

41. *Defect and Complement.*—In such sequences in the way of degree as *good*, *better*, *bad*, *worse*, and a few others, there is no *irregularity*, but only *defect*. The old

comparative of *good* is lost, and the original positive of *better* is lost also. The same is the case with *bad, worse.* Here what one word has lost the other retains; so that what is defective on one side is made good (complemented) on the other. This is defect and complement.

42. The sign of the comparative, *i.e.* the syllable *-er*, is equivalent in import to the word *more*, and *vice versâ*. The sign of the superlative, *-est*, is in a similar relation to the word *most*. We may say either *bright-er*, or *more bright*, *bright-est*, or *most bright*. The forms in *-er* and *-est* are synthetic, and belong to etymology. The pairs of words, like *more bright* and *most bright*, are analytic, and belong to syntax.

43. The adjective, at the present time, is of all our nouns the most destitute of inflection. In Anglo-Saxon it had not only its signs of gender, number, and case, but it had also a double series, or system, of them. When the adjective was used *without* the definite article its declension ran thus:

	Sing.			*Plur.*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	blind	blind	blind	blinde	blinde	blinde
A.	blindne	blinde	blind	blinde	blinde	blinde
D.	blindum	blindre	blindum	blindum	blindum	blindum
**A.*	blinde	—	blinde	blinde	blinde	blinde
G.	blindes	blindre	blindes	blindra	blindra	blinda

When preceded by the definite article, thus—

	Sing.			*Plur.*
	Masc.	*Fem.*	*Neut.*	*All genders.*
Nom.	blinda	blinde	blinde	blindan
Acc.	blindan	blindan	blinde	blindan
Dat.	blindan	blindan	blindan	blindum
**Abl.*	blindan	blindan	blindan	blindum
Gen.	blindan	blindan	blindan	blindena

* This (*Ablative*) is Rask's name. *Instrumental* is another.

Of this difference we have traces as late as the fifteenth century, and in reading the poetry of Chaucer we must be careful *not* to treat the final *e*, when preceded by *the*, as *mute*.

PRONOUNS.

44. The true personal pronouns are those of the first and second persons only, viz. *I* and *thou*.

He, *she*, *it*, and *they*, the so-called pronouns of the third person, are, in reality, demonstrative pronouns.

Of the true personal pronouns the first denotes the person speaking, whoever he may be; the second (whoever he may be) the person spoken to.

In neither of these is there any distinction of gender, nor is it needed.

The so-called pronoun of the third person is the name of the person or object spoken *about*. The person may be either a male or a female; and the object a *thing*, *i.e.* something of no definite gender at all, or neuter.

Hence, in the pronouns of the third person, there are not only *three* genders, but three corresponding series of forms—*he*, *she*, *it*.

Of the true personal pronouns, or those of the first and second persons, the declension is wholly different from that of all other nouns; and this is the case not only in English, but in all the Indo-European languages.

I stands entirely by itself, and is found only in the nominative case.

Me and *my* have no nominative case at all; neither is the *-y* in *my* nor the *-n* in *mine* the sign of an ordinary possessive.

We, our, and *us*, in the plural number, are sufficiently unlike each other to pass for different words rather than variations of a single root.

In *thou* and *thee* we have a difference between the nominative and the objective singular. For nominative and objective plural we have *ye* and *you*, interchangeable in meaning. Meanwhile the connection between the two pairs of words, or the form in *-th* and the form in *-y*, is more obscure than that between the plural forms of the first person.

45. The demonstrative pronouns give us the typical pronominal inflection. They give us a case in *-m*, as *him* and *whom*; and they also give us a true sign of the neuter gender in the words *wha-t*, *tha-t*, *i-t* (*hit*), from *he*. The interrogatives and relatives follow the inflection of the demonstratives.

The definite article, which is now wholly uninflected, was originally declined through three genders, two numbers, and (at least) four cases.

When this was the case, the pronoun of the third person, *he*, had an equally complete declension; and its plurals, which are now those of *the* or *that*, were the ordinary modifications of *he*.

At the same time the words *that* and *this*, which now pass for the true demonstratives, had a mixed, and not very intelligible, declension of their own.

Finally, the word which is now *she*, and which passes for the feminine of *he*, corresponded with a true masculine form, *se*. They were used, however, as the definite article; which, in West Saxon, at least, ran *se, seo, þæt*, like the Greek *ὁ, ἡ, τό*.

46. The exact details of all this we may collect from the following table:—

	Singular.			*Plural.*
	Masc.	*Fem.*	*Neut.*	*All Genders.*
Nom.	he	heo	hit	hi.
Acc.	hine	heo	hit	hi.
Dat.	him	hire	him	him.
Gen.	his	hire	his	heora.
Nom.	(þe)	(þeo)	þæt	þá.
Acc.	þane	þa	þæt	þá.
Dat.	þam	þam	þam	þám·
Gen.	þæs	þære	þæs	þara.
Abl.	þi	?	þi	——
Nom.	þes	þeós	þis	þás.
Acc.	þisne	þás	þis	þás.
Dat.	þissum	þisse	þissum	þissum.
Gen.	þisses	þisse	þisses	þissa.

For *se*.

Nominative singular masculine *se*.
„ „ feminine *seo*.

When *heo* disappeared from the declension of *he*, *seo* took its place. *Se*, the masculine form for the article, gave way to *þe*, which, as an article, lost all the inflections of its singular number; its inflections for the plural being transferred to that of *he*.

In all this there is loss, defect, and substitution. So far, however, as the mere signs of declension are concerned, there is nothing like irregularity. On the contrary, the correspondence between the forms of *he* and those of *the* is very regular. So are the forms *se* and *seo* —*so far as they go*.

47. *This* and *these*.—The obscurest of all these terminations is, undoubtedly, the *-s* in *this* and *those*, and I doubt whether any true view as to its origin, adequately explained, is to be found in any ordinary text-book.

The evidence of the following forms is decidedly in favour of its being the *se* of the old definite article, appended to the root *th-*, and incorporated with it. The language from which we get this valuable illustration of the old noun, in its oldest known form, is the Norse; and that in its oldest stage.

Singular.

	Masc.	*Fem.*	*Neut.*
Dat.	*þaimsi*	*þasi*	*þvisa.*
Acc.	*þansi*	*þinsi*	*þansi.*
	þinasi	*þinasa*	*þinsi.*
Neut.	*þatsi.*	—	—

Plural.

	Masc.	*Fem.*	*Neut.*
Nom.	*þaisi* (ɔ : *þairsi*)	*þasi* (ɔ : *þársi*)	*þausi* (*þusi*)
Dat.	*þaimsi*	—	—
Acc.	*þasi* (ɔ : *þasi*)	*þasi þasi* (ɔ : *þarsi*)	—
Neut.	*þausi* (*þusi*).	—	—

48. With this end the details of the true and typical declension of the pronouns as represented by the demonstrative and interrogative; for there are only three other pronouns that have any declension at all, and that is the declension of the *substantives* (1) *self, self's, selves;* (2), *one,* one's, ones;* (3), *other, other's, others.*

49. The remaining pronouns are declined like *adjectives,* or follow the adjectival declension. But, as the adjective is not declined at all, this remark seems meaningless. Such, however, it is not. The pronouns and the

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* As in *one says—one does not like to hear one's friend abused —my wife and little ones are well.* There can be little doubt but that in some cases the indefinite *one* is the French *on* in *on dit= one says.* How far, however, this is the case in other combinations is a doubtful question.

adjectives which are now *un*declined were once declined; and when this was the case, the two parts of speech were declined alike.

MISCELLANEOUS NOTICES CONNECTED WITH THE INFLECTION OF THE PRONOUNS.

50. The combination *t-h-e* has two meanings and a double origin. When used as the definite article, it represents the Anglo-Saxon *þe*. When it comes before a comparative degree it represents the Anglo-Saxon *þi*, *þy*, or *þvi*. This was the definite article in the instrumental case. '*All the more*' was in A.S. '*eall þe máre*,' corresponding to the Latin *eo magis* = *by that much more*.

Then is now an adverb of time. In A.S. it was the masculine accusative of *the*.

There is now an adverb of place. In A.S. it was the feminine dative of *the*.

The meaning of *then* is *at that time*, the substantive denoting *time* being understood. The meaning of *there* is *at that place*, or *in that direction*, the substantive denoting this being understood. This shows us how one part of speech can change into another, and how out of a pronoun in the oblique case, the noun with which it agrees being lost, an adverb may be deduced.

What has taken place with *then* and *there* has also taken place with *when* and *where*, the accusative and dative of *who*. *Here* = *in this place* or *in this direction*, stands in the same relation to *he*.

From these forms in *-n* we get, by the addition of *-es* or *-s*, the present forms in *-ce*—*hence*, *thence*, *whence*, originally *hennes*, *whennes*, *thennes*.

THE NUMERALS.

51. The numerals fall into two divisions: (1,) *cardinals*, as *one, two, three, four, five, six, seven, eight, nine, ten*; and (2) *ordinals*, as *first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth*, &c.

The affixes *-teen*, as in *thirteen* = 3 + 10, and *-ty*, as in *thirty* = 3 × 10, have been already noticed.

52. The *ordinals* are of two kinds: (1,) *first* and *second*, which have no connection, as words, with the cardinals *one* and *two*; (2,) the remainder, from *third* to *tenth* (or *twelfth*) inclusive, in which *-d* or *-th* is added to the corresponding cardinal—*three, thir-d, ten, ten-th*, &c.

The word *first* is, word for word, the superlative degree of *fore* = *foremost*, or *most in front*. Its character as an ordinal is not so much founded on its relation to the corresponding cardinal (*one*), as upon its relations to the numbers of the series that succeed it, of which it is the *first* in *order*.

The word *second* is from the Latin *secundus*, from *sequor* = *I follow*. It means *next to the first*. Here, again, its relations are rather with *first*, which it follows, and with *third*, which it precedes, than with *two*.

As to the remaining ordinals, their import in connection with *order* is not so clear.

Word for word, the derivatives, like *third, fourth*, &c., are, manifestly, the ordinals of *three* and *four*. Yet the relation between *third* and *three*, &c. is not founded on the notion of *order*. The exact nature of this relation is not so clear; but it is certain that the words *first* and *second* are ordinal in their relations to one another, and not to *one* and *two*, their corresponding cardinals; whereas *third* and *fourth* are ordinal (so far as they are so at all) to *three* and *four*, the corresponding cardinals.

The appreciation of the difference is important, because in the words *first* and *second* we have elements which correct the notion of the ordinality in numerals with that of the degrees of comparison in adjectives. It does not, however, follow that because this occurs with the first two numerals of the list, it runs through the whole series.

53. Another fact which commands attention is the difference between the existing forms of the present numerals and the older ones; and, from this point of view, the names for 7, 9, and 10, *seven, nine*, and *ten*, are important.

For *sev-en*, the Scandinavian languages give us the simpler forms *syv*, and *sju*, *i.e.* forms without the *-n*. The Greek gives

us ἑπ-τὰ, where there is no *-n*, but a *-t*. The Latin, in *sep-t-em*, gives us both *-t-* and *-n* (in the shape of *-m*).

The older forms of both *nine* and *ten* were dissyllabic—*negen*, and *tegen*, *tihun*, *taihun*. This *-g-* or *-h-* is the Latin *-c-* in *de-cem*, and the Greek *-k-* in δέκ-α. For 9, it is represented by the Latin *-v-* in *novem*; the *-m* in both *novem* and *decem* representing the English *-n*—*nine*, *ten*. There is a good deal of speculation connected with these additions of *-m* (*n*) and *-t-*.

Respecting the origin of these, the current doctrine is that they are no part of the original cardinal form at all. This in the names for 7, 9, and 10 is held to be *syv*, *neg*, and *dek*—or some theory equally simple. The *-t-* and *-m-*, on the other hand, are held to be signs of the *ordinals*, which have, so to say, been thrown back, or reflected on the cardinals.

54. *Eleven and twelve.*—The peculiarity of these words is conspicuous on the surface. The names for 13, 14, &c. are compounds of *three + ten*, *four + ten*, &c. Yet the names of *eleven* and *twelve* are not *one-teen* and *two-teen*, though they are thus in Latin and Greek—as in the former language *undecim*, *duodecim*, in the latter ἕνδεκα, δώδεκα. Nor is it difficult to see that the *e-* in *e-leven = one*, and the *tw* = in *tw-lf = two*—word for word. Moreover, the *-lv* and *-lf* in the second element of the compound point to the same affix. What then is the meaning of this *-lf* (or *lev-(en)*? Thirty years ago it was sufficient to say that it was the *l-v* in the word *leave*, and meant *ten over*, or *ten* with a remainder of *one*, or *two* But this view has been improved on. In so important a member of the Indo-European family of languages as the Lithuanic, arguments have been found for believing that the *-l* may be the *d* in *decem* and δέκα, the *t-* in *ten* (*tig-un*), and moreover that the *v* may be a modification of *k*. If so, *tev = tig*, or *dek*, and the elements are the same as in *thirteen*, *fourteen*, and the like. In confirmation of this view it is generally added that the whole series, from 11 to 19 inclusive, is in Lithuanic formed by this affix *-lik*—*vieno-lika*, *dwa-lika* = 12, *devyno-lika*, *deszimt-lika* = 18 and 19. Hence, we infer that the *-lf* and *-lv*, in *eleven* and *twelve*, are the same as the *-lik-* throughout the whole Lithuanian series, *i.e.* the name for 10.

"But it is clear that the view may be reversed, and that it may be maintained that by reversing the assumption the Lithuanic *-lik-* may be the same in import as the *lv* in English, and the uniformity consists, not in the use of a word meaning *ten* being consistently adhered to, but in the consistent use of a word meaning *over*, or *in excess*.

"I have never seen this alternative suggested as it ought to be, if observed. More than this, I have never found it explicitly

stated that the change from *d* to *l* is a matter of mere inference, and not a fact founded on the word *lika* being used for *ten* in a definite and straightforward manner. The Lithuanic for 10 is *deszimpt*, and the letter changes between *l* and *d* and between *k* and *v* are got from other quarters, not too distinctly exhibited. Most of all, the word *lik* itself is, in Lithuanic, just what it is in the Latin *linquo*, *lic-t-us*; viz. the English word *leave*.

The new doctrine may be preferable to the older one, or the contrary. This is a point upon which the reader must form his own opinion. Those, however, who propound it should give the evidence on both sides; and this they have not done. In the opinion of the present writer the old doctrine is the sound one.

55. *Hundred*, *thousand*, and *million*.—The third of these names is from the Latin *mille* = 1000; the second, in Latin, Greek, and Sanskrit, is given by three different words; the Slavonic, Lithuanic, and German languages alone use the present form; Sl. *tusantja*; Lit. *tukstanti*; M. G. *tusundi*. That the *hund-* in *hund-red* is, word for word, the *cent-* in the Latin *cent-um*, is certain; *cent-* being believed to have arisen out of some such as *dakan-dakanta* = *ten decads*. In some way or other, too, it is held that the *-nd*, in the words meaning 1000 (*thousand*), is from the same origin.

THE VERBALS.

56. Words like *hunting* and *hunter* are called verbal substantives. The form in *-ing* gives us the name of the act, that in *-er* of the agent.

THE VERBS.

57. The verb is the name of either an action or a state; as *beat*, *drive*, *live*, &c. The inflection of a verb is called its conjugation.

58. The conjugation of the verb, in the present English, is very simple. In the earlier stages of the language it was more elaborate.

59. The points connected with the conjugation of the verb are mood, tense, and person.

60. The infinitive mood is simply the inflected verb; so is the imperative; so, also, with the single exception of the words *were* and *wert*, is the subjunctive or conjunctive.. The third person singular of this mood undoubtedly differs from the corresponding person of the indicative; for we say *if he speak the truth*, rather than *he speaks the truth*. The difference, however, on the part of the conjunctive is indicated, not by any sign of inflection, but by the absence, or want, of one.

61. The present participle is formed by the addition of *-ing*, and the formation is one of the most regular ones in the language, *speak*, *move*, *be*, *speak-ing*, *mov-ing*, *be-ing*.

62. The past participles, such as *called*, *spoken*, &c., are best considered in conjunction with the past tenses. The tenses of the present English are three: (1,) the present, (2,) the perfect, and (3) the preterit.

The present has no special sign of tense. Neither has it any special sign of either number or person in the plural. In the singular, it has *no* sign for the first person; though it has the termination *-st* for the second, and *-s* for the third. Hence the inflection runs:

I speak	*We speak*
Thou speak-est	*Ye speak*
He speak-s	*They speak*

The second person is obsolete or obsolescent. The older form of the third was *-th*, as *he* or *she speaketh*.

63. The perfect has, in respect to its persons, only one inflection, and that obsolete or obsolescent.

I spoke	*We spoke*
(Thou spokest)	*Ye spoke*
He spoke	*They spoke*

64. The preterit, in respect to its signs of number and person, is as destitute of inflection as the perfect. It has only one sign, and that is the obsolete *-st* of the second person singular.

I moved	*We moved*
(Thou movedst)	*Ye moved*
He moved	*They moved*

FORMATION OF THE PERFECT.

The Vowel long.—(1.) Change from *o* or *a* to *e*. Vowel of the participle the same as that of the imperative mood and the present tense.

Blow	*blew*	*blown*
Crow	*crew*	*crown*
Grow	*grew*	*grown*
Know	*knew*	*known*
Throw	*threw*	*thrown*
Draw	*drew*	*drawn*
Fly	*flew*	*flown*
Slay	*slew*	*slain*

(2.) Vowel long (spelt *ea*), followed by the liquids *l* or *r*, by *k* or by *v*.

Steal	* *stole*	*stolen*
Bear	* *bore*	*borne*
Swear	* *swore*	*sworn*
Tear	* *tore*	*torn*
Wear	* *wore*	*worn*
Break	* *broke*	*broken*
Speak	* *spoke*	*spoken*
Weave	* *wove*	*woven*

(3.) Vowel long, followed by a sibilant.

Freeze	*froze*	*frozen*
Choose	*chose*	*chosen*

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* In all these there is a second obsolete or obsolescent form—*stale, bare, sware, tare, ware, brake, spake.* The form in *-o-*, however, was the one which determined the participle.

(4.) Vowel long, change from *a* to *oo*.

Shake	*shook*	*shaken*
Take	*took*	*taken*
Wake	*woke*	*waken*

(5.) Vowel long, or rather the diphthong *ei* (spelt with *i*), changed to *o* in the perfect, and to *i* in the participle.

Bide	*bid*	*bidden*
Bite	*bit*	*bitten*
Drive	*drove*	*driven*
Ride	*rode*	*ridden*
Strive	*strove*	*striven*
Smite	*smote*	*smitten*
Strike	*struck*	*stricken*
Strive	*strove*	*striven*
Thrive	*throve*	*thriven*
Write	*wrote*	*written*

Vowel short.—(6.) The vowel a short *i*, followed by *m*, *n*, *ng*, or *nk*, change to *a* in the singular number, and to *u* in the plural.

Present.	*Perfect.*	*Participle.*
Swim	*swam*	*swum*
Begin	*began*	*begun*
Run	*ran*	*run*
Spin	*span*	*spun*
Win	*wan*	*wun*
Cling	*clang*	*clung*
Fling	*flang*	*flung*
Ring	*rang*	*rung*
Sing	*sang*	*sung*
Spring	*sprang*	*sprung*
Sting	*stang*	*stung*
Wring	*wrang*	*wrung*
Drink	*drank*	*drunk*
Sink	*sank*	*sunk*
Stink	*stank*	*stunk*

(7.) *Bind, find, wind, grind.*—Here the *i* is now

sounded long; and the change in the perfect is to *ou*—*found, wound, ground.* Originally it was short, and then this perfect was like *swam, band, fand, wand, bunden, funden, grunden.*

Did—this was in Anglo-Saxon *dide;* in Old Saxon *dëda.*

65. *The Preterit Tense.*—The fullest form in which the characteristic sign in *-ed* of the preterit is known is in the plural of the Mœsogothic; where *nasi*-dêd-*um* = *we saved,* from the infinitive *nasi-an,* and present *nasi-a.* This double *-d* is found in both the indicative and the conjunctive moods; but in the indicative mood, only in the singular number.

a. *Preterit Tense of the Indicative Mood.*

	Singular.	*Dual.*	*Plural.*
1.	nasi-*d*-a	—	nasi-*d*-ê*d*um
2.	nasi-*d*-ês	nasi-*d*-ê*d*uts	nasi-*d*-ê*d*uþ
3.	nasi-*d*-a	—	nasi-*d*-ê*d*um

b. *Preterit Tense of the Conjunctive Mood.*

	Singular.	*Dual.*	*Plural.*
1.	nasi-*d*-ê*d*jau	—	nasi-*d*-ê*d*eima
2.	nasi-*d*-ê*d*eis	nasi-*d*-ê*d*uts	nasi-*d*-ê*d*ei
3.	nasi-*d*-ê*d*i	—	nasi-*d*-ê*d*eina

66. *The connecting Vowel.*—The next element is the letter *i*—*nas*-i-*dêdum.* This is the connecting link between the theme and the sign of tense; for it belongs neither to the tense nor the main word. The Mœsogothic has three such connectives: *nas*-i-*da* = *I saved;* *salb*-o-*da* = *I healed;* *hab*-ai-*da* = *I had.* The first two are found in the Anglo-Saxon *ner*-e-*de* = *I saved;* *luf*-o-*de* = *I loved.* Here *d,* and *d* only, is the sign of the tense.

67. Then follow the signs of person—*lufod-e, lufod-est;* *lufod-e* with *lufod-on,* for all the three persons of the plural,

Of these the second (*loved-st*) is the only one still in existence, though scarcely common and current.

Of the connecting vowels the *o* has become obsolete, while *-e* is becoming so, or *obsolescent*. So far as we *pronounce* it in the reading of the Bible, or use it for the purposes of metre, it is, in words like *blessed, moved*, &c., a part of the *spoken* language. In *loved, moved, stabbed*, &c., as used in ordinary language, it is a sound to the eye only; in other words, no sound at all.

When, however, the fundamental verb ends in an explosive dental (*d* or *t*), the *e* is *sounded;* inasmuch as it prevents the concurrence of two similar sounds.

If the final sound of the fundamental verb be a surd, *p, f, k*, or *s*, the *d* of the affix becomes *t;* in other words, is accommodated to the original consonant in respect to its sonancy. This is what we have already seen in the *s* or *z* of the plural number and possessive case of substantives. Indeed the change is only a portion of a general euphonic law, notice of which has been taken elsewhere.

68. Subject to these rules, the formation of the English preterit is not only simpler than that of the perfect, but remarkable for its regularity: a term which has misled most of us into calling the perfects *irregular*.

(1) Verbs ending in *-d:*

rid	rid	rid	shred	shred	shred
shed	shed	shed	spread	spread	spread

(2) Verbs ending in *-t:*

burst	burst	burst	put	put	put
cast	cast	cast	set	set	set
cost	cost	cost	shut	shut	shut
cut	cut	cut	slit	slit	slit
hit	hit	hit	split	split	split
hurt	hurt	hurt	sweat	sweat	sweat
knit	knit	knit	thrust	thrust	thrust

When the *d* is preceded by *l*, *n*, or *r* (liquids), the *e* is ejected, and, along with it, one of the *d*'s, the other being changed to *t*.

bend	bent	bent	lend	lent	lent
build	built	built	rend	rent	rent
gild	gilt	gilt	send	sent	sent
gird	girt	girt	spend	spent	spent

In all these cases the vowel is short. When long, however, it is shortened; though it is by no means necessary that this shortening should be expressed in the spelling. Unless this be borne in mind the ear will be misled by the eye.

bleed	bled	bled	lead	led	led
breed	bred	bred	read	read	read
feed	fed	fed	speed	sped	sped

69. In *bereāve, cleāve, creēp, keēp, leāve, lōse, sleēp, sweēp, weēp*, of which the respective preterits are *berĕft, clĕft, kĕpt, lĕft, lŏst, slĕpt, swĕpt, wĕpt*, we have the vowel shortened—but still the same vowel; the consonant that follows being *not* (as in *burnt*, &c.) a liquid. Here the vowel is the same; but it is changed in respect to *quantity*.

70. In *tĕll, tōld; sĕll, sōld*, it is changed not only in respect to quantity, but to *quality* as well.

71. *Verbs in which the final consonant is* k *or* g.—The allied sounds of *k* and *g* (as in *gun*) undergo the same, or nearly the same, changes; and they are numerous.

a. They pass into the sound of *y*. The Anglo-Saxon forms of *lay* and *say* were—

Present.	Preterit.	Participle.
lecge	*lægde*	*ge-lægd*
secge	*sægde*	*ge-sægd*
lay	*laid*	*laid* (pronounced *lade*)
say	*said*	*said* (pronounced *sed*)

b. Also into that of *h*, originally a guttural *g*. The Anglo-Saxon forms of *seek* were—

	Present.	Preterit.	Participle.
	sece	*sohte*	*ge-soht*
Hence	*seek*	*sought*	*sought*

c. Also into that of *ng*.

Anglo-Saxon	*bringe*	*brohte*	*ge-broht*
Modern Englsih	*bring*	*brought*	*brought*

d. Also into that of *ngk*.

	Infinitive.	Preterit.	Participle.
Anglo-Saxon	*þencan*	*þôhte*	*ge-þôht=think*
	þincan	*þuhte*	*ge-þuht=seem*

Compare the German *ich denke = I think; mich dünkt = meseems.*

e. Also into that of *tsh*.

	Present.	Preterit.	Participle.
Anglo-Saxon	*tæce*	*tæhte*	*ge-tæht*
Modern English	*teach*	*taught*	*taught*

Here the preterit is like that of the preceding instances. The *present*, however, is changed: the *k* becoming *tsh*.

Catch, caught, caught, does not occur in the oldest English. In Layamon we find *cacche, cahte, caht*. This verb has conformed to the past tense of *teach*, &c.—(Morris, *Historical Outlines*, &c. p. 171.)

Buy.—In A. S. *bycge, bohte, ge-boht.*

Work.—In A.S. *wyrce* = I work: *worh-te = I worked; ge-worht = worked.* In addition to the change in the consonant, *r* is transposed. *Beseech.*—The main verb is *sêc-e = I seek.* In English *be-seech, be-sought.* The simple verb *seek* preserves the *k*. The compound changes it after the manner of *teach*, &c.

THE PARTICIPLE.

72. Nouns, as has been previously stated, are declined; verbs conjugated. Both declension and conjugation are a species of inflection.

The participle is generally associated in grammar with the verb. The sign of the participle, however, is not an inflection. It is a word like the comparative and imperative degrees of adjectives, or words like *colder* and *coldest*. The syllables *-er* and *-est* are, in the present state of the language, unchanged. In its older stages they took additional syllables, as the signs of gender, number, and case. They have, however, fallen into disuse; but, when they existed, they were the same as those of the adjective.

So far, then, as its declension goes, the participle is akin to the adjective.

But, in respect to its meaning, the participle is akin to the verb. Adjectives merely suggest qualities, states, or conditions. Participles imply actions. A *sleepy man* is a man *inclined to sleep*, or one with the quality of sleepiness. A *sleeping man* is one actually in the act of *sleeping*, as opposed to that of *waking*.

Again adjectives, such as *black*, *blue*, *hot*, *cold*, *wise*, or *brave*, &c., may be simple underived words. Participles are never simple words; on the contrary, they have always two elements, the termination, which is the sign of its participial character, and the main word to which it is affixed—*e.g. sleep-ing*, *roar-ing*, *stand-ing*, &c., and the first element, in every true participle, is a verb.

The participles, however, when inflected, have case and gender; which the verb has not. And they have no persons; which the verb *has*.

The participles are three in number; one for each tense.

The present participle is, as regards voice, active.

The other two participles, or the participles of past time, are, in the matter of voice, passive.

73. In respect to its formation, the present participle, or the participle of the active voice, is the most regular inflection in our language. It is simply formed by the addition of *-ing*.

The participle of the preterit tense is nearly, though not quite, as simple and regular.

74. The perfect participle is, by no means, either simple or regular.

When the tense changes from strong to weak, the participle generally does the same; though not always at the same time. It is generally the *last* to change.

Hew *hewed* *hewn*

75. With words like *swim*, *begin*, *run*, *sing*, *drink*, *shrink*, and *sink*, where there are two forms for the perfect, one in *ă*, and the other in *ŭ*, the participle invariably takes the latter. It is absolutely wrong to say I *have swam*, *began*, *rang*, *sang*, *drank*, *shrank*, or *sank*, however proper such forms may be for the perfect.

76. When the main verb contains an *-n*, an *-ng*, an *-nk*, or an *-m*, the affix *-en* is dropped—*swum*, *begun*, *run*, *spun*, *won*, *clung*, *flung*, *rung*, *sung*, *sprung*, *stung*, *wrung*, *drunk*, *shrunk*, *sunk*, *stunk*, *ground*, *found*, *wound*, *bound*.

Shrunken, *bounden*, and *drunken* are the exceptions to this list; for in these words *both* forms occur. The forms in *-en*, however, are adjectival rather than purely participial, as a *shrunken sinew*, *our bounden duty*, a *drunken vagabond*.

The *-e* in *borne* is merely an artificial expedient signifying the difference between *born*, meaning *brought into* life, and *borne* = *carried*.

When the *-n* or *-en* is thus dropped, the distinction between the participle and the tense is diminished; and if the vowels of the forms are the same, there is no difference between them, *e.g. spin, win, cling, fling*, and *sting, spun, won*, &c.

77. In A.S. the participle of certain words like *freeze* changed the *-s* of the main word into *-r*. The old form of the word *frozen* was *ge-froren*. Milton uses *frore*. At present, however, the only word in which the *-r* is retained is *lorn* (as in *for-lorn*). This was in A.S. *forluron*. In the literary German it is *verloren*. In both cases it is the perfect participle of the verb signifying *to lose*. This is the division wherein the vowel of the *present* changes; the A.S. conjugation being as follows:

Present 1st Per.	*2nd Per.*	*3rd Per.*	*Perfect S.*	*Perfect P.*	*Participle.*
lese	*list*	*list*	*læs*	*læson*	*ge-les-en*
(ge)-nese	*genist*	*genist*	*genæs*	*genæson*	*ge-nes-en*
ceôse	*cŷst*	*cŷst*	*ceâs*	*cur-on*	*ge-coren*
dreôse	*drŷst*	*drŷst*	*dreâs*	*drur-on*	*ge-dror-en*
freôse	*frŷst*	*frŷst*	*freâs*	*frur-on*	*ge-froren*
be-greôse	*begrŷst*	*begrŷst*	*greâs*	*grur-on*	*ge-gror-en*
hreôse	*hrŷst*	*hrŷst*	*hreâs*	*hrur-on*	*ge-hror-en*
forleôse	*forlŷst*	*forlŷst*	*forleâs*	*forlur-on*	*for-loren*

78. Under certain conditions a perfect may take the guise of a present tense, especially if, for any reason or other, the present tense itself has become obsolete, and the reduplication of the perfect has been dropped. The only test is the meaning, and a little consideration will tell us that in many conceptions the difference between past time and present comes to very little. *I have found out*, or *I have been informed*, is past; but *I know* is pre-

sent. *I have called to mind*, or *I have recollected*, is past; *I remember*, however, is present. In Greek and Latin both *οἶδα* and *memini* are perfects. It is usual, however, to translate them as presents, *i.e. I know*, and *I remember*.

79. A word thus invested with the character of a present tense may become the base of a preterit; and of this class of words we have in (1) *can*, (2) *shall*, and (3) *may*, three notable examples. From these we get *could*, *should*, and *might*, as preterits. The simpler forms, though presents in sense, are, in origin, perfects.

80. *Aught* is a preterit, from the perfect *ah*, of which the present was *age*. *To age = to owe*. *Owe*, as a separate independent word, has as a regular preterit *owed*.

81. *Durst*, in some respects, stands in the same relation to *dare* as aught does to *owe*. *Dare*, like *owe*, has a regular conjugation—*darest*, *dares*, *dared*. *Durst* undergoes no change of form whatever; neither has it a transitive power. We can, and do, use such expressions as *I durst* or *durst not do this*. But we cannot say *I 'durst' you to do this*. In other words, we cannot use *durst* in the sense of *challenge* or *defy*. We *can* do this with *dare—I dare you to touch me*.

82. *Must*, like *durst*, has only one form; and, as in *durst*, the form is in *-st*. It is one which has yet to be satisfactorily explained.

THE VERB SUBSTANTIVE.

83. *The root in -s*. This is the *-s* in the word *is*.

It is not difficult to believe that this is *s* in the Latin *est* and the Greek *ἐστὶ*; and such is really the case. What becomes of the *-s* in the words *am*, *art*, and *are* is the chief question connected with this auxiliar.

84. *Be*, *being*, *been* are the existing forms of the

auxiliary in *b*. *Beest = thou art*, is obsolete, or obsolescent. The German form of the first person is *bin*—as *ich bin = I am; du bist = thou art*. This *-n* represents an older *-m*, giving *bim*, *beom*, &c. Hence *be*, like the root of *am*, is one of the words in which the old person in *-m* is still retained.

85. *Was* and *were* are only current forms of the old infinitive *wesan*, for *wast*, if not obsolete or obsolescent, is an archaism.

Of the three substantive verbs *was* is the only one which is exclusively peculiar to the German family. We have seen that *am* is found throughout the whole Indo-European class. The same is the case with *be*—which is the Greek *φύω*, *φύμι*, the Latin *fui*.

It agrees with the other two in being defective; and the present tense *indicative* is the tense from which it is most especially excluded. We use *be* in the sense of *am*, *are*, *is*, &c.; but we never so use *was* or *wes*. This exclusion, however, does not apply to the *imperative* mood, wherein the older language gives us *wes* and *wesath* in the sense *be*, conveying a command. Moreover, *wesan*, *wesende*, and *gewesen = be*, *being*, *been*.

DEFECT: CONFLUENCE.

86. *Quoth* is an excellent example of a defective verb. It is only found in the present tense, and then chiefly in the third person singular. The compound *be-queath*, however, is conjugated both regularly and completely—*to bequeath*, *I bequeath* (*thou bequeathest*), *bequeathed* (both as a tense and as a participle), *bequeathing*.

87. The words *did*, *became*, and *thought*, are examples of what we may call the confluence of two forms, originally distinct, but now identical.

Did, *do*, in the sense of *perform an act*, is a wholly

different verb from *do* in the sense of *be sufficient, be suitable*, and the like. The first *do* corresponds with the Latin *ago* or *facio;* the second with the Latin *valeo*. Of the latter, the root was *dug-an*, the perfect *deah*, the preterit *dohte*. For the perfect *do = facio*, or *ago*, see § 64.

Became.—When this verb corresponded with the Latin *fio*, the infinitive was *becommen*, the perfect *becam*. When it meant *suit, befit*, and corresponded with the Latin *decet*, the infinitive was *becommen*, and the preterit *becommede*.

Thought.—The Anglo-Saxon inflections for the word *þencan = consider* (Latin *puto*) were *þence = (I) think; þôhte = thought, ge-þôht*, participle.

The Anglo-Saxon inflection for the word meaning *seem* was *þincan, þince, þûhte, ge-þuht*.

SYNTAX.

88. Syntax treats of separate words in combination with each other, and by so doing, differs from etymology, which relates to single words only.

Speech consists chiefly in (1) commands, (2) questions, and (3) statements or assertions.

The combinations by which such commands, questions, and statements are made, are called propositions; so that propositions are, at least, of three kinds.

89. Propositions which convey commands are called imperative; as *go, speak, move, do this, do not go*, and the like. As they are generally addressed to some one present, the name of the person commanded may be omitted. Instead of saying *Speak, John, John, speak, Speak thou*, &c., we may simply say *Speak*.

Propositions which convey questions are called interrogative; as *What is this? who are you? is it here? where is it?*

Propositions which convey statements are called declaratory; as *Summer is coming, I am here, this is he.*

90. The class of declaratory propositions is far larger and more important than both the others put together; for nearly all ordinary conversation, and the vast majority of written literature, consists mainly in statements.

These say either that something *is*, or that something *is not*. In the first the proposition is affirmative, and conveys an affirmation. In the second it is negative and conveys a denial. *The weather is warm, the men are not coming.*

91. In Logic it is only the declaratory propositions that are recognised; questions and commands being especially excluded.

This, however, is not because they are other than propositions, but because Logic deals with speech only so far as it is applied to the purposes of argument, and because it is only upon declarations—affirmative or negative—that any argument can be founded.

92. The essential parts, however, of the three divisions are the same, and there are in each two constant and indispensable elements—(1) that concerning which something is said, (2) that which is said concerning it. In *the sun is warm*, the *sun* is the object spoken about, or the subject to which what is said applies. The fact of its *warmth* is that which is asserted concerning it. The *sun is warm* is an affirmative, the *moon is not warm* is a negative proposition. Without these two elements no proposition is possible: and they are just as

necessary for questions and commands as they are for declarations. The object spoken to is the subject in imperative propositions; though it is oftener understood than expressed. The subject in the question is that object concerning which the question is asked, *i.e.* the name of the object about which information is required. In *what is this?* the word *this* is the subject. The peculiarity of the word *what* is that it is to some extent a name and to some extent not a name. It is a name with which there is nothing to correspond except so far as it is supplied by the answer. The question merely indicates the desire of the asker for information: the nearest equivalent to it being some such expression as *something concerning which I require information*; in other words, it is a name of something as yet unknown, and, so to say, a name of something nameless. When the answer is given, we know for the first time what this really is.

Question—What is this? *Answer*—A stone.

The object concerning which we make an assertion is called the *subject*. *Man*, *summer*, *winter*, &c., are subjects; and we can assert of them that they are *mortal*, or *warm*, or *cold*, &c.; or the contrary.

The assertion made concerning any object, or concerning the subject of our discourse, is called the *predicate*. *Mortal*, *warm*, *cold*, &c., are predicates: and we can speak of certain things as *mortal*, *warm*, *cold*, or the contrary.

93. The following words, amongst many others, are capable of forming, *by themselves*, subjects:—

man	bow	wealth	ox	pen	atmosphere
mother	fishing-rod	length	ass	ink	firmament
daughter	hunter	fire	bird	virtue	sky
horse	shooter	water	egg	vice	essence
dog	book	soul	winter	apple	truth, &c.

The following words, amongst many others, are capable of forming, *by themselves*, predicates:—

good	deep	shooting	hot	fatherlike	moved
great	happy	laughing	cold	bodily	beaten
red	womanly	conquered	strong	essential	sifted
weak	atmospheric	drifted	weak	important	buried, &c.

94. The simplest propositions are those which consist of three words, one for the subject and one for the predicate at each end, and between them the words *am*, *art*, *is*, or *are*, as a connecting link between them. *I am glad, thou art John, he is Peter, we are faithful.* There the subject is at the beginning and the predicate at the end of the sentence.

95. In declaratory propositions this is the usual order, with the subject first; though sometimes there is a transposition—*glad am I—great is Diana of the Ephesians.*

96. In either case, however, their place is at one of the two extremities; and hence, from the Latin word *terminus = boundary*, we use the word *term* as a general name for the subject and predicate taken together. The intermediate word is called the *copula* or connective link.

97. It is easy to see in the previous examples, that *am*, *art*, *is*, and *are* are copulas. So it is in such sentences as *fire is burning, summer is coming.*

But in sentences like *fire burns*, it is by no means easy to lay our finger on the exact correspondent to the copula of the logicians. In Logic it is the verb substantive. But the logical copula is not the copula of the grammarians: neither is it, in grammar, either so definite or so important as the terms.

98. This must be understood to be written solely and wholly with the view of showing how thoroughly the commands and questions, in language, must not only be recognised, but the

extent to which, in the way of arrangement, order, or collocation, they have a syntax of their own, as opposed to that of the declaratory propositions. Before we can make *Walk!* a predicate, we must reduce it to *Be thou walking*; whilst in *What is man?* the substantive verb, with its place between the subject and the predicate, is, except so far as it is used in a question, exactly the same as the ordinary logical copula. In the answer *Man is mortal*, the logical and philological forms are identical.

99. The declaratory, the imperative, and the interrogative propositions are the chief ones. But in sentences like *How well you look!* and *Would I could*, we have the two elements—here held to be both essential to a proposition and necessary to its constitution. If they were more important, it might be necessary to say more about them. I do not, however, see how we can deny them the rank of propositions; though propositions of a maimed and incomplete character.

100. When a sentence contains less than three words, there is either no separate copula at all, or the copula has coalesced with the predicate. It is usual to say that in expressions like *fire burns*, *summer comes*, the verb delivers both copula and predicate in one. It is certain that for *fire burns* and *summer comes*, we may say *fire is burning*, *summer is coming*. The combinations, however, only *approach* one another in meaning, being far from absolutely identical.

101. In language where the verb in the first, second, or third person may be expressed by a single word, and without the use of such pronouns as *I*, *thou*, *he*, &c., the subject, predicate, and copula may be contained in a single word; as *Amo* = *I love* = *I am loving*—*No* = *I swim* = *I am swimming*, and constitute by itself a sentence.

102. In words like the Latin *no* = *I swim*, and the English *go* = *go thou*, we have the subject and predicate, which naturally imply two words, packed in as close a compass as can easily be found. In the Latin *eo* = *I go*,

we have just two letters; yet there are two terms. But it is enough to show what can be done in compression of two words into one.

103. On the other hand, a single term may be expanded into many more words than one, by means of subordinate words. This leads to the opposite extreme. How two terms may be compressed into two letters we have seen. How a single term may take the dimensions of a whole sentence may be seen in what is called—

104. ***Many-worded terms, or many-worded names.*** It has already been stated that in cases of *composition*, two names may be treated as one: *e.g. rose-tree, sun-dial*, &c. In *midshipman* we have three. How much farther we can go in this direction may be seen from the following manipulation of such a word as *fire* :—

Fire burns.

1. Prefix the definite *article.*—***The fire burns.***
2. Insert an *adjective.*—***The bright fire burns.***
3. Add an *adverb.*—***The very bright fire burns quickly.***
4. Add a participle, and convert *bright* into its corresponding adverb.—***The very brightly-burning fire burns.***
5. Introduce a second substantive, showing its relations to the word *fire* by means of a *preposition.*—***The very brightly-burning fire of wood burns.***
6. Insert *which* after *fire*, followed by a secondary proposition. —***The very brightly-burning fire which was made this morning of wood burns.***
7. Add another secondary *proposition* relating to *wood.*—***The very brightly-burning fire which was made this morning out of the wood which was brought from the country burns.***
8. Add another secondary proposition by means of a conjunction.—***The very brightly-blazing fire which was made this morning out of the wood which was brought from the country, because there was a sale, &c., burns.***

It is clear that processes like this may be carried on *ad infinitum*, so that a sentence of any amount of complexity will be the result. Notwithstanding all this,

the primary and fundamental portion of the term is manifestly the word *fire*.

These give us *many-worded names*.

105. It is clear that, with the exceptions of the subordinate nouns, pronouns and verbs—all of which are *names*—there are other words in the passage which are not names at all; and which *by themselves* cannot form a term. Such are *the*, *very*, *quickly*, *of*, *because*. They can only form part of a term, by either modifying the meaning of one of the leading names, or by connecting two or more such. None of these subordinate words stand alone; but, on the contrary, they are all members of a class. *The* is an article; but *a* is an article also. *Very* and *quickly* are adverbs; but there are hundreds of adverbs besides. *Of* is a preposition; but *from*, *to*, *through* are the same; so that there is a whole class of prepositions. *Because* is a conjunction; but *therefore* and others are the same. Hence, every one of these represent a class as a *Part of Speech*.

106. Every one of these individual words, and every one of the words like it, is, as a *Part of Speech*, what it is on the strength of the place it takes in the structure, or formation of a proposition.

107. In languages where the pronoun, the substantive, and the verb have a great amount of inflection, and consequently a great number of outward and visible signs whereby a pronoun may be distinguished from a substantive, and a substantive from a verb in the signs of gender, number, case, tense, mood, voice and the like, we can separate the chief parts of speech from each other by the mere form. In Latin, if words like *dominorum*, *verberaverim*, and the like stood absolutely alone and without a word of context, we should know at once

that the first was a noun and the second a verb—and so on with most of the others. But in English the inflections are so few and so indistinct that it is difficult to do this. Hence, in determining the part of speech to which a word belongs, we must in English look to the context; this being the place it takes in the construction of a proposition—upon which, for the present, as much has been said as is necessary.

SYNTAX AND ITS PRIMARY DIVISIONS.

108. Syntax falls into three divisions:—(1) the structure of simplepropositions; (2) the structure of complex propositions, in which we have *two* (or more) propositions connected by either the conjunction or the relative pronoun; and (3) the structure of compound words, where *composition* graduates into etymology, and at times takes the guise of derivation.

109. For the syntax of both simple and complex propositions the chief principles are referable to the following heads: (1) concord; (2) government; (3) collocation.

110. *Concord—the predicate and the subject.*—The predicate invariably agrees with the subject in case; and, as the subject is always nominative, the predicate is nominative also. There is no exception to this concord: though there is no construction in which it is more disguised. It is only when the subject and predicate are connected by the verb *is*, or some allied word, that it is seen at once—*he is brave, we are tired, they are soldiers*, &c.

111. *Apposition.*—In expressions like *George, King of England*, we must notice—

1. That the words *King* and *George* are in the same case.

2. That they denote the same object. The word *George* applied to that particular monarch means the same person as the *King* of England; and the words King of England applied to the same monarch mean the same person as *George*.

3. That they explain each other. If we say simply the *King of England*, we do not sufficiently explain ourselves; since we may mean a *Henry*, an *Edward*, or a *William*. And if we say simply *George*, we do not sufficiently explain ourselves; since we may mean any person in the world whose name is *George*. But if we say *George, King of England*, we explain what *king* and what *George* is meant.

Government or *Regimen* puts each word out of two in a *different* place. Thus in *I strike him*, while *I* is in the nominative case, and *strike* in the corresponding person, *him* is in the objective case, and, so being, agrees with neither of them.

The chief forms of government are:

1. Government of a noun by a noun, as the *father's son*.

2. Government of a noun by a verb, as *I strike him*.

3. Government of a noun by a preposition, as *the father of the son; speak to me.*

4. Government of a verb by a verb.

5. Government of a verb by a conjunction or a relative pronoun, *e.g.*:

He strikes *me*:—if *he* strike *me, I shall strike again.*

112. *Collocation.*—The order or arrangement of the words of a sentence is in English a matter of more than ordinary importance; but it is easy to see why it should be so. In languages like the Latin, where the inflections are numerous, words like

bonus dominus or *pulchra filia* may be placed far apart from one another, and so may words like *milites pugnant*, or *pueri ludite*, and thousands of others in similar circumstances. This is because in the terminations *-us*, *-a*, we have certain outward and visible signs of gender, and these show that the words in which they occur agree with one another in that respect. And the same is the case with *-es*, *-i*, *-nt*, *-ite*, except that the agreement here is in the way of number, and it is the number of which these syllables are the signs. But in English the order is of necessity much more regular; inasmuch as there are in English very few words which tell by a difference of form what they are, as genders, numbers, persons, and the like.

113. The chief and simplest general rules in the collocation of English words are:

(*a*) That in *Indicative* propositions the subject (for the most part) *precedes* the predicate; as, *He is brave*, &c.

(*b*) In imperative propositions the subject, when expressed (as in *walk thou!*), for the most part follows it. But it is generally omitted; as, *walk!*

(*c*) In interrogative propositions the subject and predicate are *transposed; as, What is man? Who are you?*

114. When one noun is governed by another in the possessive case, the governing noun precedes, the noun which is governed follows: as, a *man's hat*, not a *hat man's*. This rule is invariable.

115. The adjective precedes its substantive when it stands alone; as, *a brave man, a strong man.*

When there are more adjectives than one, they may *follow* their substantive; as, a *man brave and strong.*

116. The subject precedes the predicate; as, *the fire is warm*, rather than *warm is the fire.*

This order may be inverted, sometimes with effect. Thus *Great is Diana of the Ephesians* is a much more striking exclamation than *Diana of the Ephesians is great.* But the transposition of the terms by no means converts a subject into a predicate, or a predicate into a subject.

117. This transposition of the term is a means of determining the import of the word *there* when used indefinitely. In expressions like *There are robbers in the house*, and *The robbers in the house are there*, the subject in both cases is *robbers*. If knowing whereabouts they are, and pointing to the spot, we say, *They are there*, the import of *there* is determinate. When we say *There are robbers in the house*, it is indeterminate. We may or may not know exactly their whereabouts, but we do not state it.

118. The negative particle *not* always *follows* its verb; as, *I know not*, not *I not know*.

119. There is no exception to this rule, although combinations like the one just given are by no means common. We usually use the adjunct *do*; as, *I do not* (or *don't*) *know*. This, however, only tells us that the real negative is in most cases *do* rather than the verb which follows; and it is *after* the verb *do* that the negative particle stands.

120. Neither are such combinations as:

Clay, not dead but soulless,
Though no mortal man would choose you,
An immortal no less
Deigns not to refuse you.
Byron, *Deformed Transformed.*

Here *not-to-refuse=accept*, and as it is in the infinitive mood, is more of a noun than a verb.

121. A great deal of syntax, though taught as a part of grammar, is, in reality, so much a matter of ordinary common sense that many of the rules seem at first sight to be unnecessary. This is specially the case with concords. Practically, however, there are several conflicting principles, and when these present themselves, a real or apparent violation of some rule is the result. The principle, however, is generally an intelligible one.

122. Such is the case in instances of *personification*; e.g.:

Gold, whose touch seductive leads to crime.
The cities who aspired to liberty.

The unexceptionable forms of these two texts are: 1,

gold, the touch of *which*, &c.; 2, the cities *which* aspired, &c.

Still there is an explanation; perhaps an excuse. We may say that *a city* is what it is on the strength of the human individuals that constitute it; and we say *gold* is treated as a personal agent, like Sin, Death, Virtue, and Vice, &c.

123. Again, in such expressions as *I have not travelled this twenty years*, where *this* is singular and *twenty years* plural, there is an apparent violation of the concord of number. Still, it is only apparent. The words *twenty years* may be considered to mean, not *twenty separate years taken severally*, but *a number of years amounting to twenty*.

In *these sort of people*, the *these* is plural, and so is *people*, while *sort* is singular; and with *sort* the word *these* is supposed to agree. The agreement, however, such as it is, is between the thing implied rather than the thing expressed.

124. A substantive is a word which *by itself* can form *either* the subject or the predicate of a proposition. As a name, it is an *invariable*, or *inconvertible* one; and in being this, differs from the pronoun, which is *variable* or *convertible*.

The difference between an inconvertible and convertible name is this. An object named *stone*, *man*, *sun*, and the like, until it is converted into something else, is always an object of the same kind. A *stone* is not likely to be converted into anything else, so that words like *stone* apply to objects of the same kind for any length of time. No one calls anything a *rose* at one time and a *stone* at another, or thinks that a *stone* and a *rose* can exchange names. A *child*, undoubtedly, may grow into a *man*, and so change his name. But the name is to a great extent inconvertible, invariable, and permanent. This is because *stones*, *roses*, *men*, *children*, are characterized by certain qualities which are more or less permanent, and which cannot be changed

from one object to another at a moment's notice—indeed, sometimes are not interchangeable at all.

With variable or inconvertible names the case is diametrically opposite. When John Smith is talking to William Brown, he does not generally call himself by his full and proper name, nor does he call the person he is speaking to William Brown; nor does he speak in the third person at all. He generally calls himself I, and William Brown, YOU. He says '*I wish* YOU *to do this*,' not '*John Smith wishes William Brown to do this.*' Yet *I, for the time being*, and so long as John Smith uses it, is as good a name as *William Brown;* being the name which he gives to himself. In like manner *you, for the time being*, is as good a name for the person spoken to as *William Brown.* But it is only this so long as John Brown is the person spoken to. When *William Brown* answers John Smith, he calls himself *I*, and John Smith he calls *you.* But, for the time being, both *I* and *you* are *names.* They can be changed or interchanged every moment; but this does not prevent them from being names. They are *always* names; though they do not always apply to the same individual. This is because *I* is always the name of the individual speaking, whoever he may be; a name by which he designates himself, and YOU is always the name of the person spoken to, whoever he may be—a name by which the speaker designates him. The name, then, is variable or convertible, and it is this because its import varies with the *relations* of the individual object speaking, spoken to, or spoken about.

125. When one substantive governs another the noun that is governed is in the genitive, or possessive case; as *the man's hat, the father's child.* The order is, as seen, invariable.

126. There is not much difference in meaning between such expressions as *a man's hat* and *the hat of a man.* But it is a great error to say that because the combination '*of a man*' is nearly equivalent to the single word '*man's*,' and that because the latter is in the genitive case, the preposition *of* is the *sign* of a genitive case; or that it governs a genitive case. It is no sign of a case at all; but, on the contrary, a part of a combination which serves as a substitute for a case. Neither when it governs a case is that case the genitive. In

phrases where it is followed, and seems to govern one, both the meaning and the construction are different.

127. When the connection between two substantives is of that close and intricate nature that when one of them is named the other is implied or understood, the governing substantive may be omitted; and in very familiar combinations omission is the rule rather than the exception. This gives us elliptical phrases, as *Rundell and Bridges, St. Paul's, Swan and Edgar's*, and numerous others.

128. The syntax of the article is that of an appendage to the noun; and as the article is wholly uninflected, its construction is of the simplest.

129. When two or more substantives denote the same object, the article precedes the first only. We say *the secretary and treasurer* when the two offices are united in the same person. We say *the* (*a*) *secretary and the* (*a*) *treasurer* when the two offices are held by different persons.

THE ADJECTIVE.

130. An adjective, as a part of speech, is a word which can *by itself* constitute the predicate of a proposition, but cannot, by itself, constitute the subject of one. It is a *noun*; being classed as such by grammarians in general. But it is scarcely a *name*.

Adjectives are very improperly called nouns; for they are not the names of things. The adjectives *good* and *white* are applied to the nouns *man*, *snow*, to express the qualities belonging to those subjects: but the names of those qualities in the abstract, considered in themselves, that is, without being attributed to any subject, are *goodness*, *whiteness*; and these are nouns or substantives.

This is the opinion of Bishop Lowth. It has

never been effectively denied; yet it has never been acted upon sufficiently to affect the ordinary vocabulary of our grammar, nor is it necessary that it should do this. All that is necessary is that the words *noun* and *name* be not too closely associated in meaning.

131. Words like *good* and *white*, &c. are not names like *good-ness* and *white-ness*, &c., which are the names of abstract qualities. Every adjective can be converted into such a name of this kind by the addition of the syllable *-ness*.

132. Words like *good* and *white*, &c. are not names like *good man* or *white object*; which are the names of certain substances. Every adjective, however, can be converted into such a name by the addition of the name of the object to which it applies.

133. The adjective, then, though very nearly a name, is something less than one. It is, perhaps, rather mechanical to say that it is a *part of a name*. It may safely, however, be called a word that implies a name.

134. In expressions like the *man is good*, *the woman is fair*, the *flower is white*, &c., the construction of the adjective is predicative—so called because the adjective *by itself* constitutes a predicate.

135. In this it is necessary to see exactly what the adjective implies, and what it does not. That the *man is a good man*, the *woman a fair woman*, and the *flower* a *white flower*, is manifest; but this is not exactly what the adjective implies. It rather implies that the *man*, the *woman*, or the *flower* belong to a class of *good*, *fair*, or *white* objects—and this difference has a bearing of some importance.

136. Constructions like the *man is good*, *the woman is fair*, *the flower is white*, are called *predicative*; and they

should be compared, or rather, contrasted with such combinations as *the good man, the white flower, the yellow guinea*, and the like; in all of which we have not only the adjective, but the substantive with which it agrees. In the predicative constructions, on the other hand, no such substantive appears: and the adjective alone, and single-handed, constitutes the predicate.

137. In the present stage of our language, this difference is of no very great importance; inasmuch as the adjective of the present time is wholly destitute of the signs of case, gender, and number, so that any violation of its concord with the substantive is impossible. Whether we speak of a male or a female, of a single individual, or of more individuals than one, of a passive or of an active object, the form of the adjective is immutable —*a good man, a good woman, good men, good women, of a good man, to the good women*, and so on throughout all possible combinations. Whatever else we can do with an English adjective, we cannot make it violate a concord.

138. But all this is only because there are no outward and visible signs of its genders, numbers, and cases; and in § 43 we may not only see that in an earlier stage there was a full adjectival declension, but also see what it was.

139. In Anglo-Saxon there was not only a system of cases, numbers, and genders for the adjective, but a difference between what was called the *definite* and *indefinite* declension of them. This was not a difference between two classes of adjectives, but a difference of form between identical adjectives in different contexts. Thus while we say in the present English, *a blind son, a blind daughter, a blind eye; the blind son, the blind daughter, the blind eye; blind sons, the blind sons*, and the like, the A. S. forms were *án blind son, án blind dohtor, án blind eage; se blinda son, seo blinde dohtor, þæt blinde eage, blinda sonu, þæs blindan sonu*, &c.

140. This brings us to the question as to the gender of the adjective when it stands by itself, and by itself constitutes the predicate of a proposition. For example, in three such propositions as the *man is good*, *the woman is good*, *the shilling is good*, the three substantives are of three different genders, *i.e.* masculine, feminine and neuter respectively.

141. It is enough to state on this point that it is *not* the gender of the subject, whether substantive or pronoun, that determines the gender of predicative adjectives. On the contrary, the adjective of the predicate is neuter, or of no particular gender at all.

142. Nor need this perplex us. It is true that *men*, *women*, and *shillings* are *good*: as *good men*, *good women*, and *good shillings*: but this is not the only way of classing them. They are also good *objects*, *things*, *entities*, or members of some class or other in which *men*, *women*, *shillings*, and an indefinite number of other subordinate classes are comprised. The substantive, then, which is understood when the predicate consists of an adjective only, is not so much the name of the subject as the name of some larger class to which it is assigned.

143. Strictly speaking, then, it is only in the way of its external form that the predicate of a proposition can be expressed by an adjective alone. In import it implies a substantive.

144. The adjective *like* governs a case, and it is the only adjective that does so. In expressions *good for John*, *bad for me*, &c., the government lies in the preposition *for* and not in the adjective.

145. Both the superlative and comparative degrees may be doubled, or expressed *pleonastically*—*e.g. the more*

serener spirit—(*Milton*): *the most straitest sect of the Pharisees*—(*Acts*).

146. Instead of the affixes *-er* and *-st* for the comparative and superlative degrees, we may use the words *more* and *most*; as *more brave = braver*; *most brave = bravest*. There is no practicable rule that can be laid down as to the combination which is to be preferred. On the other hand there are three leading principles which are clear enough to speak for themselves.

1. When a word consists of several syllables already, it is not advisable to add to the number unnecessarily. Every one would say *stronger* rather than *more strong*. No one would prefer *pusillanimouser* to *more pusillanimous*. The call upon our taste and judgment in the way of choice between the two, lies in the words of intermediate length.

2. When the word is already a derivative or a compound, the addition of a second extraneous element not only adds to the length but increases the superadded element.

3. *Cæteris paribus*, a word of English origin in a doubtful case will better bear the addition of the *extra* syllable *-er* or *-est*, than a word of foreign origin.

147. All adjectives may be used adverbially; though it does not follow that all languages use them to the same extent. In the present English we have, in the addition of the syllable *-ly*, so convenient a method of converting an adjective into an adverb, that expressions like *come quick*, *the moon shines bright* (for *quickly* and *brightly*) are comparatively rare.

148. The gender of these adverbial adjectives is *virtually* neuter; the word 'virtually' meaning that, though there are in the present English no distinctive signs of

genders, the gender, *when such signs existed*, was always *neuter*. The analogy of other languages supports the generality of the rule; Greek, ὡς κάλον ὄσδει, Latin, '*dulce ridentem—dulce loquentem*,' &c.

149. The limitations as to the addition of *-ly* with an adverbial power are by no means so numerous as those which are noticed in § 147. There are few words which are either so long, or so composite, or yet so exotic as to contra-indicate the addition of *-ly*. We say *pusillanimously*, *fancifully*, *excellently*, and scores of other words where the addition of the *-er* and *-est* of the degrees of comparison would be out of the question. The only objection to the addition of the adverbial *-ly* is when the adjective itself ends in it, as *manly*, *holy*, *daily*, and others. There the addition of a second *-ly* is inconvenient, and the simple adjective (*virtually* in the neuter gender) is generally preferred—*we pray for our daily bread*, *we eat the bread which we pray for daily*.

150. For the comparative and superlative degrees we prefer the purely adjectival forms with an adverbial sense to either of the true adverbial ones; *i.e.* we say *brighter* and *quicker*, *tighter* and *tightest*, rather than either *quicklier* or more *quickly*; *tighter* or more *tightly*.

151. A pronoun is a *name*, and, as such, may be said to be more of a noun than the adjective is; and, being a name, it can constitute *either* the subject or the predicate of a proposition—*I am he*; *that is you*; *what is that?*

On the other hand, it is a *convertible*, or *variable* name; and, being thus, is less of a noun than the substantive is; inasmuch as convertible or variable names change their import, or application, with the relations of the

speaker, the object spoken to, or the object spoken about. And these relations may change every moment. Hence, words like *I*, *those*, *this*, *that*, may not apply to the same object for two seconds consecutively. The name *I*, while John is speaking to William, means John; being the name that John takes to himself *for the time being*; while the name *thou* (or *you*), *for the time being*, means William. However, when William answers, he becomes *I*, and John, when spoken to, becomes *thou* or *you*. Nevertheless, the words are *names for the time being*, which adjectives are *not*; and, on the strength of their being this, they can take a place in the structure of propositions, which adjectives can *not* take.

152. The declension of the pronoun is fuller than that of the substantive. In the *-t* of *it*, *that* and *what*, it gives us a sign of gender. And so it does in the *-r* of *her*, as opposed to the *-m* of *him*.

In the difference we have an instrument of criticism which is sometimes useful. The substantive has only one case that bears any positive sign or mark, viz. the *'s* in *ship's*, &c. Hence in sentences like

> The *door* being open, the steed was stolen,
> The *sun* having arisen, the labourers set to work,

It is difficult to answer a very common question—In what case are the words *door* and *sun*? Are they nominative or are they objective?

By substituting, however, for the substantive the pronouns *him* and *he*, we can, at least, put the difference in clear form, *e.g.*

He made the best proverbs of any one, *him* only excepted, who, &c.

He made the best proverbs of any one, *he* only excepted, &c.

Here we can, at least, say which of the two cases—the nominative or objective—is used. Which is the better expression, is another question. In the older stages of the language, it was the dative. At present the nominative prevails.

153. *The personal pronouns.*—In reference to the personal pronouns, a point upon which a great deal has

been said and written, is the comparative merits of *I* and *me* when used as the predicate, as, *it is I, it is me.* That the former combination is undoubted and unimpeachable grammar, no one denies. The real question is whether it excludes the use of the word *me.* Now it is certain that many Englishmen say *it is me;* especially when answering a question. *Who's there?* Answer, *Me.* In French, too, the corresponding form, *c'est moi,* is not only the recognised expression, but one that absolutely excludes the combination *c'est je.* It is clear from this that, however much the use of *me* may be forbidden by grammarians, it is no solecism.

154. *You and ye—Pronomen reverentiæ.*—So far as the present English is concerned, *you* is a nominative form and *ye* is obsolete. Moreover, *you* has superseded both *thou* and *thee.* This use of the plural form of the singular is sometimes called the *reverential* construction. There is considered to be some courtesy in addressing a single individual as if he were something more than such, and most languages avoid the use of the forms corresponding to *thou.* At the same time the verb is plural, *you speak,* not *you speakest.* Hence, there is not so much the substitution of *you* for *thou,* as the substitution of the plural numbers for the singular.

155. *Dativus ethicus.*—In such phrases as *rob me the exchequer* (Henry IV.), the *me* is equivalent *for me; at my request, as I wish you,* &c. This is conveniently called the *dativus ethicus.*

With the second person *you* may be considered to mean *at your service.*

Your worm is *your* only emperor for diet; your fat king and *your* lean beggar is but variable service.

Hamlet, iv. 3.

Your serpent of Egypt is lord now of *your* mud by the operation of *your* sun: so is *your* crocodile.

Antony and Cleopatra, ii. 7.

I would teach these nineteen the special rules, as *your* punto, *your* reverso, *your* stoccata, *your* imbroccato, *your* passada, *your* montanto.

B. Jonson.—Bobadil, in *Every Man in his Humour*, iv. 5.

None of the instances that illustrate these constructions are susceptible of an exact rendering; nor is it probable that any two persons would fill up the more indefinite elements of these imports in exactly the same way. Dr. Abbot writes that in the following passage *you* is used for '*look you;*' and it is doubtful whether anything be nearer to it.

And 'a would manage *you* his piece thus, and come *you* in and come *you* out.

Shakspeare, *Henry II.* iii. 2.

156. *The pronouns of the third person—the reflective pronoun.*—The true and proper pronoun of the third person is neither *he* nor *she*, nor yet is it *it;* which is merely a neuter form of *he*. Nor yet is it *they* for the plural number. All these words, whatever they may mean now, are historically demonstrative, rather than personal pronouns.

It is probable that a truly *personal* pronoun of the *third* person, after the manner of *I* and *thou*, has no existence, as a separate word. This is because *I* and *thou* are words that are self-explaining to a degree which no other word approaches. They mean the person speaking and the person spoken to, and (except in soliloquies) the presence of the one implies the presence of the other. Hence they are naturally without any sign of gender: which is, to say the least, superfluous. Both, too, must

be used as nominatives, though not, of course, exclusively. The name of the third person is that of the object spoken about; which may be either a male or a female, and if only one name be assigned to it, is anything but self-explaining. Moreover, it may be no person at all.

This name is easily supplied by the demonstrative pronoun; and out of this the approximate third person is generally developed.

Such, at least, is the case in the English.

157. At the same time there is often a pronoun which is certainly personal; and one which agrees with *I* and *thou* in having no sign of gender, and that for the same reason. The agent and object of the action may be identical, as when a man strikes *himself*. No sign of gender is needed here, for when any one says, *I strike me*, a sign of gender is superfluous. On the other hand, if the two names (that of the object and the agent) are to be different, the name of the object is naturally incapable of occurring in the nominative case, or as that of the subject.

Though a pronoun of this kind is conspicuous from its absence in English, it is found in all the other languages of the class to which the English belongs. In other words, it is the Greek *ἑ*, the Latin *se*, the German *sich*, the Icelandic *sik*, the Danish *sig*. It is known as the *reflective pronoun*.

Now, the very absence of true and simple reflective pronouns in English has had so much influence upon our language that there is more to be said about it than there would be if it were present: in other words, there is a series of makeshifts, or expedients, by which its place has to be supplied which require notice.

158. In the first place, there is no word like the

Greek σός, the Latin *suus*, the French *son*, the German *sein*; in all of which there is a distinction of gender. Wanting this, we have, instead of a possessive pronoun of the third person, to resort to the possessive cases *his* or *her*; the result being that we get combinations like *his mother* and *her father*, where, instead of a *concord* in the way of gender, like *pater suus* and *mater sua*, we have a case of *government*, like *pater ejus* and *mater ejus*.

159. Another result is the necessity of using the verb *self* when the sense is reflective; for, though we can say *I hit me, thou hittest thee*, without ambiguity, a third person cannot do so; inasmuch as *he hits him* may mean either the hitter hitting himself, or the hitter hitting some one else.

It is not stated here that the omission of *self* is unknown in English. It is enough, for the sake of illustration, to state that it is exceptional.

> I thought *me* richer than the Persian king.—*Ben Jonson.*
> He sat *him* down at a pillar's base.—*Byron.*

160. The details of the compounds of *self* are a complex question.

The construction of *my-self*, *thy-self*, *our-selves*, and *your-selves* is that of a genitive, or possessive case *governed* by a substantive. In *him-self* and *them-selves* the combination is in the way of *concord*, or apposition. In *herself* the case of the element *her* is equivocal, being *either* possessive or objective. In *itself*, so long as the spelling with a single *s* is held to represent the origin of the combination, the construction is that of *himself*, and *themselves*. But if it be held that an *-s* has been dropped, and that the true form is *its-self*, the construction is that of *myself* and *thyself*.

161. So much for the compounds when treated as single words. When we come to the context further complications present themselves. When used in the nominative case they are seldom used alone; being generally strengthened by the addition of the original pronoun—*I myself*, *thou thyself*, *we ourselves*, rather than *myself*, *thyself*, *ourselves*, simply and singly.

162. When the combination is *I myself* or *thou thyself* and a verb follows, the construction is pretty clear. No one hesitates to say *I, myself, am weak; thou, thyself, art humble.* But when *I* or *thou* is absent, the construction is doubtful; and we may say either *myself am weak* or *myself is weak.*

Finally, when the two forms *himself* and *themselves* are not only used as nominative cases, but are also preceded by *he* and *they*, the anomaly of the resulting combinations, *he him-self*, and *they them-selves*, becomes obtrusively manifest; and all we can do is to accept them as actual facts in our language and to explain them as we best can.

163. In this matter the history of the compound is our best guide. The word *self* has had two meanings, and has belonged, at different times, to different parts of speech. At present, when it stands alone, it is a substantive; and its nearest synonym is *individuality*, *personality*, or some similar term in which the notion of *identity* or *sameness* is involved. Hence, the Latin parallels to *myself* and *ourselves* are (approximately) *mea* (*mei*) *individualitas*, *nostræ* (*nostrûm*) *individualitates*; those to *himself* and *themselves* being *se* (*eum*) *individuum*, *se* (*eos*) *individuos.*

Finally, there are the two anomalous forms, viz. *himself* and *themselves*, and when, as in *he himself* and

they themselves, the nominative form of the independent pronoun is compared with the objective form of the compound—*he* with *him* and *they* with *them*—the anomaly becomes (as we have already seen) obtrusively evident.

This is what we get for the elements of the two combinations as they stand at present; and if there were such a word as *ipsitas*, from *ipse*, the rendering of the word *self*, as a substantive, would be closer than it is.

164. But it is not as an abstract substantive like either *individualitas* or *ipsitas* that the word *self* first occurs. Nor was the Latin *ipse*, or the present *self*, its exact meaning. This was rather the Latin *idem*, or the English *same*: the difference being not very great, but still considerable. Indeed, *self* was neither more nor less than the old word for *same*; just as it is, at the present time, in German. It was this and something more. In the West-Saxon it was not only the equivalent to the Latin *idem*, but it was the *only one*; inasmuch as the word *same* only existed as an adverb, meaning *together*. With its present sense, it shows itself for the first time in the Northern dialects. Hence, the old construction would be that of an adjective (or adjectival pronoun), and *ic selfa*, *mín selfes*, *me selfum*, *meh selfne*, would be declined like *ego idem*, *mei ejusdem*, *ei eidem*, *eum eundem*, or, take a more real illustration, *se ipse*, *sui ipsius*, &c.

165. At the *present* time the word *self* is neither adjectival, nor is it synonymous with *same*; though evidence of the connection in sense is found in the compound *self-same*. Nor is the notion of *sameness* one in which there are no degrees of difference. There is the sameness of mere similarity and the sameness of absolute

identity; and I think it safe to say that it is the latter which is the likeliest to strike the speakers in the first and second person. In these the feeling of what we may call personal *selfness* is at the *maximum*, and *my self*, and *thy self* are the result. In respect to objects that are merely spoken about, and which are things rather than persons, the feeling is at its *minimum*, and in *himself*, *themselves*, &c., we have *him the same*, *them the same*.

166. *Possessive Pronouns—my, thy: mine, thine, &c.* —The construction of *my* and *thy*, or the two forms in *-y*, is that of the article, and we may call it, if we like, *subarticular*. The construction of *mine* and *thine*, or the two forms in *-n*, is *predicative*.

We can no more say *this hat is my* (or *thy*) than we can say *this hat is the*. By using the word *hat* a second time we can make a sentence—*the hat is my hat*, *the hat is the hat*. But we cannot use either *my* or *the* by itself; however clearly we may see what is required to complete the sentence. In most cases, when we can do this, we omit the word that is dispensed with, and say that it is *understood*, i.e. supplied in thought though not expressed in form. But we cannot do this with the article, and we cannot do it with the pronouns *my* and *thy*.

167. The converse is the case with the forms in *-n*. It is, perhaps, too much to say that expressions like *this is mine* (or, *this hat is mine hat*) are un-English; since we get them occasionally as archaisms. As a rule, however, the word *hat* (or the like), which in the forms in *-y* we *must* express and may not *understand*, require the very opposite construction; and the word which corresponds with *hat* must be understood and may *not be expressed*.

168. *Its*, although as an etymological form it is a strange distortion of *his*, has nothing different from *his*

in its syntax, so far as it is used in the current language of the present time. In the following extracts, however, we find *it* in its stead; and that in both numbers.

> Your knighthood shall come on *it* knees.
> Ben Jonson, *Silent Woman*, ii. 3.
>
> *It* knighthood shall fight all *it* friends.
>
> The hedge-sparrow fed the cuckoo so long,
> That it 's had *it* head bit off by *it* young.
> Shakspeare, *King Lear*, i. 4.

Here the expression looks as if it belonged to either the language of ridicule, or to the particular dialect which nurses use towards children. But it is not limited to this; *e.g.*

> That which groweth of *it* own accord.
> *Leviticus*, xxv. 5.

The first point to remark here is that the word is *not* an abbreviation of *its*; inasmuch as *its* in the sixteenth century had not superseded *his* as the neuter genitive (possessive) case. Nor was it even in the ascendancy. Hence, if *it* stood for a genitive case at all, that genitive case was, in form, *his*.

The second is that the form is old.

> Forthy, the derke see *hit* is domed evermore;
> For *hit* dedeȝ of deth duren there ȝet.
> Therefore, the dark dead sea is doomed evermore,
> For its deeds of death endure (last) there yet.
> —*Alliterative Poems*. B. l. 1021. (*Fourteenth century*. S. Morris's *Historical Outlines*, &c. § 173.)

Thirdly, that, in the fourteenth and fifteenth centuries, we find the form *hise* with the sense of a genitive plural.

Fourthly, that for *its own* (*it own* in the extract of Leviticus) we find *the own*.

A certain sede which groweth there of *the own* accorde.
Fardell of Facion, 1555. (Morris's *Outlines, &c.* § 173.)

Fifthly, that in Icelandic, *hitt* is the neuter form of the definite article; in Danish and Swedish *et*.

I think that this is what *it* is in our language; and that *hise* is a demonstrative pronoun that stands in the same relation to the root of *he* that *these* does to that of *the*.

When *it* follows an intransitive verb its import is very indefinite. When we say *he had a penny and gave it to a beggar*, we know that *it* means the penny. But in words like *go it, come it strong*, or (to take a more classical example from Pope)—

Whether the charmer *sinner it* or *saint it*—
If folly grows romantic I must paint it,

the exact meaning of *it* is vague. It means an action in the manner of *going, coming, playing the sinner, playing the saint*, and the like.

169. Again, in such phrases as *it rains, it snows, it freezes*, there is something that it stands for; though it is probable that no two persons would give it exactly the same name. What rains? what snows? what freezes? &c. A curious one is given in the following extract from an old glossary:—

pluit	raynes	Deus meus
gelat	freses	tuus
degelat	thowes	suus
ningit	snawes	ipsius
tonat	thoners	sanctus
grandinat	hayles	omnipotens
fulgurat	lownes	Creator

Akin to this is '*they say*,' where *they* means *the world at large*, or people in general.

170. *It* can be either the subject or the predicate of a proposition—*it is this; this is it; I am it; it is I.* When *it* is the subject, the verb, of course, agrees with it in number, so that whatever may be the number of the predicate, the verb is singular—*it is this, it is those.*

171. *There* is never the subject of a proposition; but is, in all cases, the predicate, even when it is the first word in a proposition; and, being this, stands in the place of the subject. Nevertheless, it is only a *predicate transposed,* like *Great is Diana of the Ephesians.* Nor is this transposition without its import. When we speak definitely, determinately, or with knowledge, *there* stands in its proper place; *i.e.* at the end of the proposition, *e.g.:*

Some one is concealed *there.*
The thieves are *there.*
You will find them *there.*

When the sense is indefinite, indeterminate, and is the result of incomplete knowledge, *there* stands in the place of the subject; *i.e.* at the beginning of the proposition.

There is something wrong.
There are thieves in the house.

172. *Redundant, or pleonastic, constructions.*—These we find in such expressions as—

The king, *he* is just.
I saw *her,* the queen.
My banks *they* are furnished with bees.—*Shenstone.*

Mars *his* sword.—B. Jonson, *Cynthia's Revels,* i. 1.

Pallas *her* glass.—Bacon, *Advancement of Learning.*

The *more serener* spirit.
The *straitest sect.*

And numerous other well-known examples.

VERBS.

173. Verbs, though generally placed in strong contrast to nouns, are, in reality, so far as they are names, *nominal;* i.e., they partake of the character of the *noun*. But they are not substantival, *i.e.* they are not the names of anything that has a substance, either actually or conceivably; not words like *fire*, *water*, *stone*, or even abstractions like *life*, *health*, *being*, and the like. They are rather words that we must compare with the adjective; and just as words like *warm*, *cool*, *heavy*, &c. imply the *warmth*, *coolness*, *heaviness*, &c. of the *fire*, *water*, *stone*, &c., so do words like *live*, *be*, *sleep*, *run*, *swim*, &c. denote either a *state* or an *action* of somebody or something that *warms*, *exists*, *sleeps*, *runs*, *swims*, and so on.

174. In every such state or action there are two names involved—the name of the *act* (or state) itself, as *sleeping*, *running*, &c.; and the name of the *agent*, as *sleep -er*, *runn -er*. These names are substantives; but from the character of their chief element, they are called *verbals*, or verbal substantives, the form in *-ing* being, specially, the verbal abstract. Hence, every verb has, or may have, two verbals—one in *-ing*, the other in *-er*.

175. But it does not follow that because such forms are possible they always exist. Instead of *sleeper*, &c. we may say *the man who*, or *he who sleeps;* while the name of the action is often identical with the verb; *e.g.* *I have had a run*, *I have enjoyed a walk*, *I have had a swim in the Thames*. Logically, however, the names of possible agents are exactly as numerous as the names of

possible actions, and that these are very numerous we know without attempting to count them.

176. Vast, however, as is the number of known and conceivable actions (or states), each one with its proper and special agent, a little thought will tell us that *three* names are sufficient for them all; inasmuch as everything that has been done, or will be done, or can be imagined as a deed, is, and must be, done by one of three doers. It must be done by either the object speaking, or the object spoken to, or else by some object spoken about; and for each three classes we know that we have, at least, three short and convenient names—*I*, *thou*, and *he*. We can make more of them by investing them with gender and number, but under these three *persons* can all the names, actual or possible, of all actual or possible agents be reduced.

177. Such is the mechanism of the system of the *persons* of the verb; and it is the one which has much to do in investing that part of speech with the prerogative implied by the name *verbum* in Latin, *ῥῆμα* in Greek, *i.e.* the *word κατ' ἐξοχήν*, or *par éminence*. It can do (though not in all languages) what the noun can *not*. It can, single-handed and by itself alone, constitute *both* the terms of a proposition, *i.e.* the predicate and the subject as well.

178. It has just been stated that it is not in all languages that the verb can do this. It is now added that it is not every part of the verb that can do it all. No verb can do it when it is in the infinitive mood.

179. The exposition of this, though simple, cannot conveniently begin without having recourse to Latin, or some language in which the signs of persons are both operative and well marked.

Thus, in Latin, the single word *amo* forms a proposition; and it does this because the termination serves as the name of the agent, thereby constituting the subject; while the syllable *am-* denotes the action. In *do* = I give, *eo* = *I go*, *no* = *I swim*, and others, a single letter serves for a whole term. When the inflections are wanting, a separate word—*I*, *thou*, *he*—&c. generally serves in its stead. In English, except in the imperative mood, and a few exceptional verbs, like *me-seems* = (*it*) *seems* (*to*) *me*, they *are* wanting; so that the English for *amo*, *do*, *eo*, *no* (each proposition being a single word), is *I love*, *I give*, *I go*, *I swim* (each proposition being a pair of words).

180. We may, then, clearly see how it is that a verb can, by itself, form a whole proposition, how it does so, and in what capacity. It does *not* do it simply as a verb, or the name of action (or state). Neither *amare* nor *dare*, neither *ire* nor *nare* (the infinitives of *amo*, &c.) can do this; though they are names of exactly the same action as is implied by *amo*, *do*, &c. But the name of an action without the name of an actor is not sufficient to form a proposition. In words like *amo* and *eo*, &c. we have *two* names; just as we have two names in *I love*, *I go*, and the like; the only difference being that in the Latin verbs they are comprehended in a single word.

181. All verbs in the *infinitive* mood are limited to the expression of the action only; and no sign of person accompanies them. They are simply the names of actions (or states) *minus* the agent.

In respect to their place and powers in a proposition, verbs in the infinitive mood are nouns; and can form the subjects of propositions:

To err is human, *to forgive* divine.
To see is *to believe*.

Here, *to err = erring, error; to forgive = forgiving, forgiveness;* and *to see is to believe* = the familiar sentence *seeing is believing.*

182. Though the preposition *to* governs an oblique case, and though the subject of a proposition must be in the nominative case, the construction of the foregoing proposition is regular. In spite of the preposition, *to err* is a nominative case.

183. This is because the two words are dealt with as one; or, if we choose to say so, the word *to* is not so much as either a preposition or an adverb; but the sign of the infinitive mood.

We have already seen something like this in such combinations as *himself*, used as a nominative, and in apposition with *he—he himself.*

184. *Concord.*—The *concords* of the verb. There is no gender in verbs, and consequently no concord relating to it. The concords of number and person (which have no existence in the infinitive mood) are matters that few can err in, and are simple enough to explain themselves. Few say *I speaks*, or *he speakest.*

185. *Collocation.* — Respecting collocation in the syntax of verbs the most important is that respecting the place of the *negative.*

The negative always *follows* its verb; as *I can not, I know not*—never *I not know, I not can.*

Phrases like *I do not know*, where *not* precedes *know*, form no exception to this very general rule. They *precede* the second word (*know*), but they follow the first (*do*); and *do*, or the first, is the word to which they belong in ordinary negations.

A rule, however, of considerable generality proceeds from this, viz. that in ordinary conversation we prefer to

add *do*, rather than confine ourselves to the single verb.

Where *not* really *precedes* the word, the phrase is affirmative rather than negative. See §§ 118, 119, 120.

In the following lines the construction is extremely forced:—

> Yet not to have been dipped in Lethe lake
> Did save the son of Thetis from to die.
>
> Milton.

Here *to die* means death; which is merely an ordinary Hellenism; and if *not* had agreed with *to have been dipped* it would have also been a Hellenism. But it agrees with *could save*, which is neither a Hellenism nor ordinary English.

186. *Government.*—The government in the syntax of verbs is the most important part of it.

Caution.—A word may follow a verb without being governed by it.

The verb, though often followed by a preposition, does not *govern* one: indeed, as the preposition has always but one form, we could not say what the government was, if there were any. But it does something of the same sort. The import of the verb determines the preposition that it is associated with. We cannot use such a word as *by* or *to* with a verb meaning subtraction; or *from* with a verb implying addition. But this is not government in the ordinary sense of the term.

The substantive verb—*am, is, are*, &c.—in sentences like *it is I, it was we who, &c., it is John*, and the like, does not govern the noun by which *it* is followed. Neither does the word *call*, along with others, do so, in sentences like *I am called James.* The word that follows the verb is, in all such cases, in the nominative case. And hence has come the rule that verbs substantive, along with others, govern a nominative case. They do no such thing. The improved rule is, that verbs substantive, &c. govern the same case as the one by which they were preceded. This is the same rule over again invested with a show of generality. The truth is, that there is no case of *government* at all. It is a case of *concord*—the concord of predicate with the subject.

187. What a verb governs is as follows:

(1.) It governs the noun; and that in an oblique case.

(2.) It governs the verb; and that in the infinitive mood.

188. *Government of verb and noun.*—No verb governs a nominative case. The apparent instances are *concords.* See § 110.

No verb governs a possessive case. In expressions like *eat of the bread*, the word that governs *bread* is *of.*

But it does not follow that because no verb *now* governs a genitive case there never was a verb that did so. The verb *wealdan = rule* governed one; as *God wealde middangeardes = God wielded (ruled) earth's.*

In *give it him*, the verb *does* govern a dative case—though, if we choose to say that the expression is elliptical for *give it to him*, it does not. As verbs, however, of *giving*, as a general rule, actually govern a dative case *as verbs*, the exception is needless. On the other hand, neither government excludes the other.

Practically, we may consider that the government of transitive verbs, the only ones that govern in any case at all, is that of accusative case.

189. In order to govern any case at all, a verb must be transitive, and affect by its action the object that it governs. In such expressions as *he walked a mile, he slept an hour*, neither the *mile* nor the *hour* are affected by the verb that precedes.

The construction here is adverbial; inasmuch as it tells not what the action conveyed by the verb effected, but the manner in which it was done. This word *manner* means a great deal, and extends to the condition of *time, place*, and much more. In grammar it is called a *mode.* The construction of such a sentence as *he smote the enemy with the sword*, where the verb is tran-

sitive, is both objective and modal. In *walking a mile*, or *speaking an hour*, it is modal only.

In like manner, to *sleep the sleep of the righteous* is to *sleep according to or after the manner* of the righteous. Here, as far as the mere form, the verb and the noun are absolutely identical; while in meaning they are closely allied. This is called the construction of a verb with its *cognate noun—nomen sibi cognatum.*

The same combination of sounds that may give us an intransitive verb in the generality of cases may also at times convey a transitive meaning, and *vice versâ*. *Walk* and *sleep* may mean *cause to walk* and *cause to sleep*; as *he walked the horse, the opiate slept the patient.*

When transitive words take an intransitive sense, the case is not so clear. *Move*, for instance, as in *I move my limbs*, is transitive. But we may simply say *I move = I am in motion.* Upon this, however, we may refine, and say that an object that *moves* when no external cause of motion is present, *moves itself*, and in *it moves* the construction is reflective, with the reflective pronoun understood.

190. *Government of the verb and verb.*—When a verb governs a verb, the one that is governed is always in the infinitive mood. This rule is absolute; and at first sight it seems simple. This is because, in the present English, the infinitive mood has no sign of inflection, and is consequently unvaried in its form. Still there is a difference that should be observed and explained. In most verbs the infinitive mood is preceded by the preposition *to*, which itself follows the governing verb; as *I begin to think, he fears to speak.* In many combinations, however, the *to* is not only absent, but, if present, would be out of place.

I may go,	*not*	I may *to* go
I might go,	„	I might *to* go
I can move,	„	I can *to* move
I could move,	„	I could *to* move
I will speak,	„	I will *to* speak
I would speak,	„	I would *to* speak
I shall wait,	„	I shall *to* wait
I should wait,	„	I should *to* wait
Let me go,	„	Let me *to* go
He let me go,	„	He let me *to* go
I do speak,	„	I do *to* speak
I did speak,	„	I did *to* speak
I dare go,	„	I dare *to* go
I durst go,	„	I durst *to* go

Thou shalt not *see* thy brother's ox or his ass *fall* down by the way—We *heard* him *say*, I will destroy the temple—I *feel* the pain *abate*—He *bid* her *alight*—I would fain *have* any one *name* to me that tongue that any one can speak as he should do by the rules of grammar.

This difference is explained by the Anglo-Saxon. In that stage of our language there were two forms of the infinitive—*lufian* = the Latin *amare*, and *to lufianne* = the Latin *ad amandum*. Out of the former we get combinations like *may go*, without the preposition; out of the latter, combinations with the preposition, like *begin to go*.

191. So long as we look at the infinitive mood as a mood consisting of a single form, we take an inadequate view of its dimensions. We also have a tendency to make it less of a noun than it really is. At any rate we are disposed to overlook the fact that it is *declined*, and has cases. The *lufianne* in the preceding section was a *dative* case; the *lufian* (with the single *-n*), an accusative. Had it formed a proposition by itself it would have been a nominative.

Such is the declension of the infinitive verb in the languages of the German family. In the Greek the verb itself remains unchanged, but is substantival enough to take to itself the definite article in the neuter

gender; and, as this is declined, a virtual declension of the verb is the result—at least for the purposes of syntax. In Latin, where there is no article, we have a mixture of the ordinary infinitive with the so-called *gerunds* and *supines*.

West-Saxon.	*Greek.*	*Latin.*
1. *lufian*	τὸ φθονεῖν	*invidere*
2. (*lufiannes*)	τοῦ φθονεῖν	*invidendi*
3. *lufianne*	τῷ φθονεῖν	*invidendum, invidendo*
4. *lufian*	τὸ φθονεῖν	*invidere, ad invidendum*

It is convenient to call the construction with *to* gerundial; and to compare *love* with *amare*, and *to love* with *ad amandum*.

This is about as far as we can go with the government of the verb in general; this meaning the government that is common to the verbs in the infinitive mood (wherein there are no persons), and the government of the indicative, imperative, and subjunctive (conjunctive, potential) moods, in which the persons are conspicuous and characteristic.

To say this, to say that the person is the characteristic of the three above-named moods, and that the absence of it is the characteristic of the verb in the infinitive mood, cannot but suggest the propriety of some general name for each of the two classes; and, to many, it may suggest the special names *personal* and *impersonal* as the best. Theoretically, they *are* the best. But, unfortunately, the term *impersonal* is in use in another sense; whilst *infinitive* is the name of a mood, and, as such, too restricted in its signification.

192. To extend the statement of the previous section we may add that we have now gone as far with the syntax of verbs as we can go without distinctive names for these two important classes, which are really

personal and impersonal; but which we cannot designate by those terms.

Finite and *indeterminate* will be the two names used in the sequel; and they are more closely allied to each other than they seem to be. *Finis* and *terminus*, both in Latin and in the language of logic, mean *term*.

The *finite* verbs, then, are those that contain *both* the terms of a proposition, *i.e.* the name of the action and the name of the agent as well.

The *indeterminate* verbs are those that deliver the name of the action only, and can, consequently, form only *one* of the terms of a proposition.

193. With the *finite* verb, as opposed to the *indeterminate*, we get, over and above the syntax of the characteristic *persons* (of which so much has already been said), the syntax of the tenses and the syntax of moods.

194. *Persons.*—With the persons we connect the *numbers*; and, in respect to concord of the verb with *its noun in person and number*, the little that was necessary has already been said.

The chief remaining point is the fact that in English the *person* is sometimes omitted.

(*a*) It is generally wanting in the imperative mood: where we say *walk!* *go!* But the word wanting is so thoroughly understood, that, when present, it is often a superfluity. It is the name of the person spoken to; so that it is only when more persons than one are addressed, one or some of them specified, that such combinations as *walk thou*, or *go ye*, are required.

(*b*) At the other extreme stands the word *meseems* = (*it*) *seems* (*to*) *me*. Here *it* is understood; but even when we supply it its exact import is uncertain. See § 169.

195. *Time and Tense.*—Time is one thing; tense another.

1. *Present*—(*real and approximate*). Of the three divisions of time, *past*, *present*, and *future*, it is only the first and the last that can be clearly conceived. We can look back on what has gone before, and can foresee what is coming hereafter; but the present time is a mere point, changing even while we think or speak about it. The present *time*, in grammar, is chiefly negative, *i.e. not* past, and *not* future. In English it is expressed by the substantive verb and the participle in *-ing*; as *he is speaking*; *he is being spoken to.*

It is *not* expressed by the so-called *present* tense. *I walk a mile daily*; *he dines at six*; *he is bowling badly, though, in general, he bowls well.* All this implies habitual actions rather than actions actually going on at the time of speaking. A speaker who at breakfast-time says that he *dines at six*, means that *six* is his dinner-hour. He is not dining at the time he is speaking; though he dined at six yesterday in past, and will dine again at six to-day in future, time. This applies chiefly to single acts, and acts liable to be repeated.

When the acts are continuously prolonged, and become permanent *states*, the time is present, past, and future at once. This is specially the case with the most permanent and universal of all states, viz. that of existence or *being*, as denoted by the verb substantive.

In any case the present, as a division of time, is one for which there are no definite limits, and, yet, the one from which we must measure both the future and the past. And it is much the same in grammar. The *present* tense, in English, is not exactly present in time; yet is (in

English at least) the tense which first presents itself in our grammars.

196.—2. *Preterit*, or simple *past* time; previous to the time of speaking, and not connected with it by any continuance of the action or state spoken about. In Greek, aorist, *ἔγραψα = I wrote.*

3. *Future*; subsequent to time of speaking. *I am about to speak; I shall or will speak.* Greek, *γράψω = I am about to write.* Latin, *scribam.*

Time, implying two actions or states:—

4. *Imperfect.—I was speaking when he came to me.* The action is going on when it is interrupted by another. But both are in past time. Greek, *ἔτυπτον = I was beating;* Latin, *scribebam = I was writing.*

5. *Perfect.*—Action past; but connected with the present time by its consequences—*I have written a letter and here it is; I have learned my lesson and am ready to repeat it; I have learnt my lesson and do not mean to look at it again.* Greek, *γέγραφα = I have written;* Latin, *momordi = I have bitten.* In Latin, however, the reduplicate forms, though originally perfects, have also the power of the preterit.

6. *Pluperfect.*—Action past, connected with another action subsequent to it. In this the *plu*perfect differs from the *im*perfect, where the first action is interrupted by the second before it is complete—*I had written when he came in.* Greek, *ἐτετυφεῖν = I had beaten; amaveram = I had loved.*

7. *Future present.*—Action, future as regards the time of speaking; present as regards some future time: *I shall be speaking to-morrow at noon.*

8. *Future past.—I shall have spoken by to-morrow night.*

197. *Tense.*—The single word *write* = the Latin *scribo*, and the Greek *γράφω*, is, according to all opinions, a true tense. It is a single word, with an inflection for its sign, belonging not to syntax, but to *etymology*.

The single word called in Latin *scripsi* = in Greek *ἔγραψα*, is the same.

The Greek *γέγραφα* is, like the preceding, a single word, a true tense, and a part of *etymology* rather than of syntax.

Its English equivalent, *I have written*, is *not* a single word; nor does its illustration belong to etymology. On the contrary, it belongs to syntax, and the periphrasis is a combination of words, equivalent to a true tense, but, whether a tense or the contrary, not a tense after the manner of *γράφω*, *ἔγραψα*, *scribo*, *scripsi*, *γέγραφα*, and others.

The present writer does not consider it a tense at all.

At the same time he must allow it to be as good a tense as the Latin *monitus sum*, *amatus sum*, and the like; which are generally considered tenses. It is probable that though neither may be true tenses, both will for some time be treated as if they were; and, provided the distinction between time indicated by a single word with a special inflection, and time indicated by a combination of more words than one, be borne in mind, no great harm comes from the treatment.

198. The words *struck*, *swam*, *spoke*, and about a hundred others, which form their past tense by changing the vowel of the present, are undoubted tenses—as good tenses as *write*, *γράφω*, *ἔγραψα*, and the like. More especially are they as good tenses as *γέγραφα*, inasmuch as they were once formed in the same manner, and almost to a certainty had the same power.

At present, however, they have the same power as the tenses ending in *-ed*, *i.e.* those like *called*, *moved*, and the majority of English verbs. Hence, both are tenses. Are both the same tenses? Tested by the *import*, they are the same. Tested by the form and *history*, they are different. In form they are different. In meaning they are identical.

The *forms* represent the *history* of the word. The *meanings* are confluent.

But this applies to the finite verbs only. With the participle it is different. The finite verb follows one rule; the participle another.

199. According to the present writer the true tenses and their equivalents are classed as forms and constructions of *past* time generally. Of the two tenses of past time, the one represented by the forms in *-d*, corresponding with the Greek aorist, are *preterits* — *I called*, &c.; whereas those that are represented by words like *spoke*, formed by a change of vowel, and corresponding with the Greek perfect, are *perfects*.

In the finite verb, the import of *both* the forms is that of the Greek aorist, and that *absolutely*. *I rode* never means *I have ridden*.

In the participle the import of *both* forms (words like *written* and words like *loved*) is, to say the least, more perfect than aorist. This means (and the illustration is most conveniently taken from the Greek) that in sentences like *I have written a letter*, the word *written* = γεγραμμένον, rather than γραφθέν; though in *I wrote*, the word *wrote* = ἔγραψα rather than γέγραφα.

200. '*Do*,' *emphatic*.—*Do* and *did*, as tenses, imply time. But they do something more. *I speak* means not only that I am in the act or habit of speaking, but

that I insist upon its being understood that I am. I say *I do* or *I did speak* when it is either asserted or implied that I do (or did) *not* speak. This is the *emphatic* use of *do*.

When they do *agree, their unanimity is wonderful.* This implies that generally they do *not* agree.

For the use of *do* in negative sentences, see §§ 118, 119. Compare, also, phrases like *does he say so? does he not say so?* in questions. They are far commoner than *says he so? says he not so?* &c.

201. The verbs that govern the infinitive (verb or noun) mood in the *accusative* case, are those that are connected with it under the term *auxiliary—shall, will, may, can, must, let. Do*, which is rather emphatic than auxiliar, does the same.

202. The remaining verbs govern in the *dative case; i.e.* with *to*.

When *to* is absent, the construction of the governed verb agrees with the Latin *amare;* when present, with *ad amandum, e.g., possum amare, incipio ad amandum.*

203. *Syntax of the active*, or *present participle.*—The original form of the present participle which now ends in *-ing*, was *-and, -end*, or *-ind—e.g. hwistliand = whistling; clænsiand = cleansing.*

204. If this fact stood alone, it would not be noticed in the present page; for it would belong to etymology rather than to syntax. But it is complicated by the syllable *-ing* being, also, the characteristic termination of the verbal abstract. Originally, the termination was *-ung;* but just as *-and* of the participle became *-ing*, so did the *-u-* of the verbal become *-i-*, and the two forms became confluent; *i.e. hwistlung* and *clænsung* became *whistling* and *cleansing.*

More than this, the meanings of the two forms became confluent also, or, at least, very nearly so. When in the dative case and governed by *on*, combinations like *ic wæs on hwistlunge, ic wæs on cleansunge*, had only to soften the *on* into *a* and drop the final *-e* (the sign of the dative case) to give us *I was a-whistling, I was a-cleansing*, and the like: and these have only to drop the *a*, when they come out *I was whistling, I was cleansing*, absolutely identical in form with the present participles of *whistle* and *cleanse*, &c.

205. This is the case when the adjective is *predicative*. When it precedes a substantive, and, to all appearances, agrees with it like an ordinary adjective, the reduction is not so easy. In *growing tree, moving crowd*, &c., there is no reducing of them to such combinations as *a-moving, a-hunting*. Still there are such combinations as *wedding-morn, dying-day*, &c., where the construction is substantive; the meaning being the *morn* on which there is a *wedding*; the *day* on which there is a *death*. In *morning* this construction is even more evident; inasmuch as there is no such verb as *morn*.

206. Presuming then that the rule must be general, we may easily see that a case may be made out strongly in favour of the participle, as such, having become displaced and superseded by the verbal substantive. But there is no need to make the rule general.

207. In *I am reminded, I am beaten*, &c., the participle is *perfect* rather than preterit (aorist); inasmuch as it means not so much *one in the act of being reminded*, or *one in the act of being beaten*, as *one who has been reminded* (or *beaten*). Compare *monitus sum = I am one who has been advised*, which, in Latin, is always treated as

perfect tense passive, and not a present one; though *sum* is present. Ample historical evidence on this point is adducible.

208. *I have written, ridden*, &c. Here *I* is the subject, and *have = possess*. It is in the present tense, just as it would be if instead we wrote *possess*. It implies *possession* of some kind or other; though in a very broad way. This does not imply that the *horse* is mine; but only that the *riding* of it is something appertaining to me.

In *I have written a letter and am now ready to post it*, both the past power of *have* and the notion of possession is more manifest.

Have, then, governs its substantive in the objective case.

Ridden, written, and the like agree with *horse, letter*, and the like, and is in the same case, *i.e.* the objective. If we said *horse ridden*, or *letter written*, both the concord and the government would be clearer. But we don't say so. Nevertheless the concord and the government are just what they would be if we did.

The participle is the *perfect* participle, not the preterit (or aorist), *i.e.* it means the horse that *has been* ridden. It is *past* so far as the riding goes. But it is present, because while I am speaking I have a connection with, perhaps a sort of property in the riding.

Something here is, of course, understood—the horse which *I have* being a *ridden horse*. But the text, if completed, would *not* be *I have a horse = a ridden horse*. It would rather be *I have a horse = a ridden thing*. Even if the horse were a mare, the sentence in Latin would not run *habeo equam equitatam*; but *habeo equam equitatum*.

209. This series of steps (every one of which can be demonstrated historically) is only good as logical syntax

so long as the verb is transitive, and can govern a case. When the verb is *in*transitive, and has no substantive to follow it, *i.e.* no substantive with which the participle can agree, the explanation is different.

In this we must hold that the normal construction has extended its influence beyond its due limits and established a false analogy—a very common occurrence in language.

Such is the case with *I have slept, I have waited, I have hungered*, and hundreds of other instances.

210. With the substantive verb—*I have been*—the notion of anything liable to government is at its *minimum*; and in most languages the extension of the precedent established by the government of the transitive stops when we come to *been*. The Germans and the Italians say—

Ich bin *gewesen* = *I* am *been*.
Io sono *stato* = *I* am *been*.

Only in the French, the English, and the Scandinavian languages do we find—

*J'*ai *été*.
I have *been*.
Jeg har *varet*.

211. An adverb is a word which cannot, by itself, form a term; nor can it form part of one without an adjective, a participle, or a verb—*he acts wisely, he is acting wisely, he is wisely brave*.

212. A preposition is a word which cannot, by *itself*, form a term; nor can it form part of one without *two* names, between which it stands; and, so standing, connects them: *The sun* with *his beams*, from *the sky*, *shines* through *the air*, *on the earth*.

SYNTAX OF COMPLEX PROPOSITIONS.

213. Syntax deals with (1) the connection of words, and (2) the connection of propositions. The syntax that deals with that of words, or the syntax of simple propositions, has already come under notice. The syntax that deals with the connection of propositions now commands attention. Attention, too, must be given to the word *connection*. It by no means follows, that because we find a long list of propositions following each other, there is a connection between them. Like marbles in a bag, to use an old illustration, they may touch without cohering; having as little relation to each other as so many different essays or chapters. This is the case with proverbs, riddles, and the like, where each sentence constitutes a whole. In ordinary composition, however, this extreme isolation is rare. There is, in general, not only contact, but connection.

214. The chief part in these connections is borne by (1) the conjunction, and (2) the relative pronouns.

215. The conjunctions, like the prepositions and the adverbs, are uninflected, and like the prepositions and the adverbs are incapable of forming, by themselves, either the subject or the predicate of a proposition. But here the agreement ceases. Both the adverb and preposition are undoubtedly *contained* in the proposition to which they belong. A conjunction, on the other hand, is *not* so contained. The proper place is *between* two different propositions rather than *within* any single one. Thus—

I am pleased,
because
This has happened:
but
I should have been disappointed,

if
It had fallen out otherwise,
and
I think
that
My friends will be more surprised
than
Satisfied with the arrangement.

216. This being the case, if we wish to understand how many different kinds of conjunctions can exist, we must know all the ways in which one proposition may be connected with another. Many propositions are wholly unconnected. Propositions delivered at long intervals, or by different persons, have, for the most part, no relation to each other. In consecutive conversation, however, one statement is connected with another, and it is the conjunction that connects them.

217. That conjunctions connect terms is beyond all doubt; and when the terms thus connected belong to different propositions, they connect (*through* such terms) different *propositions*. Whether, however, they connect two or more terms *within the same proposition* is a point which is disputed. This is a question far too wide and complex for investigation in such a work as the present. Contrary to his earlier opinion, the writer thinks that, in some exceptional instances, it is *terms* rather than *propositions* which the conjunction connects. Thus *all men are black or white* cannot be expanded into two propositions without over-refinement.

218. The conjunction which connects two or more terms is called the *copulative*. It is *and*.

The conjunction which connects one of two terms, while it disconnects the other, is called the *disjunctive*. It is *or*.

When the construction is either copulative or disjunctive, the two propositions are so abbreviated to form

single sentences and to look like single propositions. This is because two different subjects may have the same predicate; as

The sun and moon shine,

or, *vice versa*, a single subject may have two predicates; as

The sun shines and burns.

Sentences like these *in extenso* are—

The sun shines—the moon shines
The sun shines—the sun burns.

219. A little consideration will tell us that for every possible way of connecting two propositions there is not only a special class of conjunctions, of which the names *copulative* and *disjunctive* are only samples, but that each class is likely to consist of a single word. Thus, it is submitted that there is only one copulative conjunction, namely, *and*. Also, that there is only one disjunctive, namely, *or*. There is only one relation to be expressed, and any second mode of expression would be superfluous. Such is what strict language requires; and what we generally find.

220. This leads us to a second class of words which, without being true conjunctions, strengthen the conjunctional power of the word with which they are connected; e.g. *both John and Thomas are coming*. Here *and* alone is the true conjunction; *both* being a superadded word, and a different part of speech.

In like manner, when we say *either John or Thomas is coming*, the word *either* strengthens the word *or*; but without being a conjunction.

The most, then, that can be said of such words as

both and *either* is, that they form a part of certain conjunctival expressions—*not* that they are conjunctives.

221. They are *not* conjunctives as *parts of speech*. As parts of speech we cannot always say what they are. When *both* means *the two taken together*, it is very like an adverb. When it means *each of the two*, it is a pronoun. When *either* means *one out of two*, it is a *pronoun*. When it means *in the way of an alternative*, it is an *adverb*.

222. Both copulatives and disjunctives join and disjoin in different manners. When we say *pens and ink are both necessary for writing*, the *pens* are more clearly distinguished from the ink, and are more separate as objects, than they are in such a phrase as *pen and ink* when it merely means *writing*. Also, the *eggs and bacon are the products of hens and pigs respectively*, are considered as two different things much more clearly than they are considered when we say *eggs and bacon is a good savoury dish*. The products of the farm are different: the dish is *one*. Hence we say, in the latter instance, *is* instead of *are*.

223. When the elements of a proposition are double, and the result is something single (as it has been shown to be in the previous instances), grammatical perplexities suggest themselves. If we say *eggs* with *bacon*, or *eggs* plus *bacon*, or write *eggs-and-bacon*, the propriety of the verb in the singular number is manifest. But, then, the question that emerges is also perplexing. Is the *and* in such constructions as these really a *conjunction?* Is it not rather a preposition? This is one of the chief points that require special notice under the head of conjunctions copulative.

224. A parallel point suggests itself with the disjunctive.

225. A true disjunctive separates *things*. When we say the *sun or* the *moon is shining*, we separate two different *objects*. When we say *Victoria, or the Queen of England, is our sovereign*, we separate two different *names*.

226. When the disjunctive *or* separates *names* only, it is called a *sub*-disjunctive. For the word *and*, when two objects unite to make one, we have no recognised term. The construction, however, is *prepositional*.

227. Thus far the syntax of the copulative and the disjunctive agree. But the disjunctive has besides this a characteristic of its own. There is no such a word in English as *nand = not and*. There is, however, such a word as *nor = not or*. This means that the disjunctive has its corresponding *negative*.

228. Just too as we can form from *or* the compound *nor*, can we from *either* form the compound *neither*. Here we must take care to be consistent. We must say *I will either come or send*, and *I will neither come nor send*. We must *not* say *I will neither come* or *send*.

229. Putting all this together, we find in copulatives and disjunctives only, a good many of the peculiarities of the syntax of the conjunction.

(1.) Firstly, there is the packing of two propositions into a single sentence or clause—as *the sun and the moon shine—the sun or the moon shines*.

(2.) There is the process by which the two kinds of construction are *strengthened:* along with the question as to the part of speech to which the *strengthening* word belongs.

(3.) There is the difference between disjunctive and sub-disjunctive.

(4.) There is the negative disjunctive—*nor, neither*, along with the rules for the consistent use of it.

230. The copulative, disjunctive, and sub-disjunctive are more especially connected with the syntax of *number*. Copulatives naturally require the verb to be *plural*; disjunctives and sub-disjunctives, to be *singular*. *Both you and I are writing—either you or I was speaking.*

231. The copulative and disjunctive conjunctions are those of which the syntax is most important. Next in order comes the syntax of the *conditional*.

The night will be fine
if
The moon shine,

or,

If
The moon shine,
The night will be fine.

Here there is a condition upon which depends the fineness of the night; and in this condition there is an element of uncertainty, with a construction to correspond.

232. In the preceding example we have written *if the moon shine*, not *if the moon shines*; in other words, we have used the verb in the conjunctive, subjunctive, potential, or conditional *mood*; and *not* in the indicative. This gives us a case of *government*; and the rule is that the conditional conjunctions govern the subjunctive mood. The chief conditional is *if*. To say *if the sun shines the day will be clear* is not considered such good English as *if the sun shine*, &c.

Although the word *if* is the type and specimen of the conditional conjunction, there are several others so closely related to it in meaning as to agree with it in requiring a subjunctive mood to follow them.

1. *Except* I be by Silvia in the night,
There is no music in the nightingale.

2. Let us go and sacrifice to the Lord our God *lest* he *fall* upon us with pestilence.

3. Let him not go *lest* he *die*.

4. He shall not eat of the holy thing *unless* he *wash* his flesh with water.

5. *Although* my house *be* not so with God.

6. —Revenge back on itself recoils.
Let it. I reck not *so* it *light* well aimed.

7. Seek out his wickedness *till* thou *find* none.

233. There is no rule which is more neglected than this concerning the use of the conjunctive mood after *if*: and there are many instances where *if* is rightly followed by an indicative. This is because the word is not always equally conditional; or, if equally conditional, equally indicative of uncertainty.

234. The conditions of a given state or action may be so generally admitted, as to apply no appreciable amount of uncertainty. As a point of practice, the following method of determining the amount of doubt expressed in a conditional proposition is useful:—Insert, immediately after the conjunction, one of the two following phrases—(1) *as is the case;* (2) *as may or may not be the case.* By ascertaining which of these two supplements expresses the meaning of the speaker, we ascertain the mood of the verb which follows.

When the first formula is the one required, there is no element of doubt, and the verb should be in the indicative mood. *If* (*as is the case*) *he is gone, I must follow him.* Here *if* = *since.*

When the second formula is the one required, there *is* an element of doubt, and the verb should be in the subjunctive mood. *If* (*as may or may not be the case*) *he be gone, I must follow him.*

235. Whether call the mood *conjunctive* or *subjunctive,*

it is clear that it depends upon the presence of a conjunction.

In English the conjugation of the moods is at a *minimum*. In Latin it is both considerable and complex. In Greek it is of inordinate importance; for in Greek we have not only a conjunctive, subjunctive or potential mood, but an optative as well.

236. Now it is only where there are complex propositions that a subjunctive mood is possible. Hence, it is with the conjunction and the relative pronoun, as parts of speech, that the syntax of the conjunctive mood is especially connected.

237. (*a*) *That: indicative of intention.*—In respect to its origin this word is a pronoun rather than a conjunction; and, even in respect to its import, it is still largely pronominal. When the antecedent proposition conveys the notion of an act being done, with a view to a result, and implying intention, we are in the habit of calling this result a *final* cause. Of course, it is, in reality, an *effect*. So far, however, as the anticipation of it is a motive, it partakes of the character of a cause. In this case one of the powers of *that*, though not a true *causal* conjunction, is in some sense *causal*. Out of this arises the following *concord*.

(*a*) If the tense in the first proposition be present, the tense in the second must be the same—as *I* do *this that I* may *help my friends* (not *might*).

(*b*) If the tense in the first proposition be in past time, the second must be in past time also—*I* did *this that I* might *help my friends* (not *may*).

238. *Observe.*—This is a rule in several languages; notably, in the Latin and Greek. In the former the details are exactly the same as in English: *hoc ago ut amicis prosim—hos egi* (trans-

late *did*, not *have done*) *ut amicis proderem*. In Greek, however, the concord is one of *mood*; the conjunctive taking the place of the present, the optative of the past tense.

239. (*b*) *That, as used in exposition.*—In phrases like *he said—he told me—he promised—he swore—he prophesied—he wished that*, &c., what is the import of the word *that?* We can only answer this when we know what follows. This, however long the clause may be (and it may amount to a long speech), is indicated, anticipated, or foreshadowed, in the word *that*, which contains it all implicitly, and by anticipation.

240. From this point of view *that* is still a pronoun. It means *what follows.*

241. There are two ways of exhibiting this. We may say either—*He said that A. said, that such or such things happened or would happen*, &c.

Or, we may say—*He spoke thus*—the continuation being a speech separate from and independent of the previous clause.

In the former of these two processes the two clauses are much more closely connected with one another than they are in the latter, and *that* is much more of a conjunction, or binding link.

242. No distinction is better understood than this; but the names that convey the difference are more Latin than English.

243. When we say *he spoke thus*, &c., the speech is *direct.*

244. When we say *he said that*, &c., the speech is *oblique.*

245. The *obliqua oratio* is the Latin name for the latter; and in the Latin language the text of the matter of the speech is continued in the infinitive mood of the

verb and the accusative case of the noun. When the speech is *direct*, a new and independent clause begins; and no conjunctive link appears.

246. It is as the connecting link in the *obliqua oratio* that the English pronoun *that* has its application as a *conjunction.* In Latin there is *an expansion of the fundamental proposition*—not a *second* one.

247. *Than* and *but.*—The power of *than* is *comparative.* *But*, implying an objection, or exception, is *adversative.* Their construction is ambiguous.

248. No conjunction governs a case. When a word governs a case, be it ever so like a conjunction, it is not one in reality. It is a preposition.

Than follows adjectives and adverbs of the comparative degree; as *this is better than that.*

Than is, in respect to its etymology, neither more nor less than *then.* It is not difficult to see the connection in sense between such sentences as *I like this better than I like that*, and *I like this—then* (*afterwards* or *next in order*) *I like that.*

Than is sometimes treated as a preposition when it governs a case.

(1.) *I like you better than he = I like you better than he likes you.* (2.) *I like you better than him = I like you better than I like him.*

> Thou art a girl as much fairer than *her*
> As he was a poet sublimer than *me.*—*Prior.*
> You are a much greater loser than me.—*Swift.*

But, in its origin, is *be = utan = by out.* In sentences such as *they all ran away but me*, the construction is *prepositional*, and *but = except.* In *they all ran away but I*, the construction is *conjunctional*, and *but I = I did not.*

249. The conjunctions of which the syntax is the

simplest, and those that are most decidedly separated from the prepositions which they connect, are *because* and *therefore*.

(1)
The day is warm;
because
The sun shines.

(2)
The sun shines
therefore
The day will be warm.

Because is causal; *therefore* the illative conjunction.

250. *The Concord of Persons.*—A difficulty that occurs frequently in the Latin language is rare in English. In expressions like *ego et ille*, followed by a verb, there arises a question as to the person in which that verb shall be used. Is it to be in the first person, in order to agree with *ego*, or in the *third*, in order to agree with *ille*? For the sake of laying down a rule upon these and similar points, the classical grammarians arrange the persons (as they do the genders) according to their *dignity*, making the verb agree with the most *worthy*. In respect to persons, the first is more worthy than the second, and the second more worthy than the third. Hence, they said—

Ego et *Balbus sustulimus* manus.
Tu et *Balbus sustulistis* manus.

Now, in English, the plural form is the same for all three persons. Hence we say, *I and you are friends; you and I are friends, I and he are friends*, &c.; so that, for the practice of language, the question as to the relative dignity of the three persons is a matter of indifference. Nevertheless, it *may* occur even in English. Whenever two or more pronouns of different persons,

and of the *singular* number, follow each other *disjunctively*, the question of concord arises. *I or you,—you or he,—he or I.* I believe that, in these cases, the rule is as follows:—

1. Whenever the word *either* or *neither* precedes the pronouns, the verb is in the third person. *Either you or I is in the wrong—neither you nor I is in the wrong.* In this case *either* is a pronoun, and means *one of us two.*

2. Whenever the disjunctive is simple, *i.e.* unaccompanied with the word *either* or *neither*, the verb agrees with the *first* of the two pronouns.

I or *he am* in the wrong.
He or *I is* in the wrong.
Thou or *he art* in the wrong.
He or *thou is* in the wrong.

THE ANTECEDENT AND ITS RELATIVE.

251. *The Concords.—Relative* and *antecedent* are words of which either one implies the other. There is no relative without an antecedent; and no antecedent without a relative.

As the relative, in respect to its import, is simply the antecedent under another name, the two words must be of the same gender and the same number; so that *gender* and *number* are the two concords of the relative and the antecedent. In these they *must* agree.

In the matter of *case*, however, there is no such necessary agreement; for the man or woman, the person or thing, or the men or women, &c., that are agents in one clause may be the objects of the action in the other. In 'I trust *John*'—*John* is the object. In '*John* trusts me'—*John* is the agent.

The antecedent naturally precedes the relative; for without knowing what the antecedent means, we have

no knowledge as to the import of the relative. When this is the case, and the propositions to which each respectively belongs are kept separated, the construction is plain and simple; as

The man is coming;
Who brings the letters.

To show that *who* means *the man*, we may, if we please, write

The man is coming.
He brings the letters.

Or

The man is coming.
The (*same*) man brings the letters.

The result is the same. There are two actions and one agent. Instead, however, of naming the agent twice, we use a word that *relates* to him.

All this is clear. Nevertheless, it is well known that although sentences, like the one just given, are easily constructed, they are, by no means, very common in the actual course of language; wherein few persons keep the two propositions separate. On the contrary they blend them together, and say *the man who brings the letters is coming*. This, although it adds a little to the complexity, ought not to create a difficulty. A little consideration tells us that we may say—

1. The man is coming; the man brings the letters; *or*,
2. The man is coming; he brings the letters; *or*,
3. The man is coming; who brings the letters; *or*,
4. The man [who brings the letters] is coming.

The relative here means the same as the antecedent, and is only the antecedent under another form.

252. *Attraction.*—This is a term of the same kind as

ellipsis and *pleonasm*; for it is a name of one of those processes by which the ordinary rules for the concords are disturbed; and a name of sufficient importance to require a special notice. Though attraction plays a part in the explanation of certain irregular constructions in English, the English is not the best language for explaining its nature and operation. A familiar example will best illustrate it. The Greek for *I use* is χρῶμαι; for *book*, βιβλίον; for which—ους is the dative, and α the accusative plural. For *I have* the Greek is ἔχω. But χρῶμαι governs a dative case, ἔχω an accusative. In what case then will the relative pronoun *which* be when we translate *I use the books which I have?* The answer is plain. It will be in the case which is governed by the word corresponding with *have*, and *not* in that which is governed by the word corresponding with use. Hence the translation should be χρῶμαι βιβλίοις ἃ ἔχω. Instead of this, however, it is χρῶμαι βιβλίοις οἷς ἔχω. But the disturbance is readily referred to its cause.

The regimen, or government, of the antecedent extends itself to, or *attracts* the relative. And that very naturally, inasmuch as the relative and the antecedent equally apply to the same object.

253. Along with attraction we should consider two other points in the syntax of the relative pronoun.

The extent to which the relative in some cases, and the antecedent in others, may be omitted; as

1. *Who* steals my purse, steals trash.

Here the construction in full is *he who steals*. In the text, however, the antecedent *he* is omitted.

2. The man I want is come.

Here the construction in full is *the man whom I want.* In the text, however, the relative *whom* is omitted.

254. Between the two influences of attraction and omission we get several well-known instances of very doubtful grammar in some of our best authors: especially in the *obliqua oratio*, and in questions. Thus in

Ques.: Whom do you say that they seek?
Ans.: I say that they seek *him.*

Here *him* is governed by *seek*, and is properly and correctly in the objective case.

Again,

Ques.: Who do you say that John is?
Ans.: I say that John is *he*, &c.

Here *he* is in the same case as *John*, i.e. the nominative; for though *is* be a verb, it is not one that governs a noun in the objective case.

Nevertheless we have as actual texts—

And he axed hem and seide, *whom* seien the people that I am? Thei answereden and seiden, Jon Baptist—and he seide to hem, but whom seien ye that I am?

Wycliffe, *Luke* ix.

Tell me in sadness *whom* she is you love.

Romeo and Juliet, i. 1.

And as John fulfilled his course, he said, *whom* think ye that I am?—Acts xiii. 25.

Again, in sentences like the following, wherein we find both the relative and the antecedent, the construction is strictly correct.

He whom I accused has by this time entered the city gates.
It is better to leave something undone, than to acquire fame when *he whom* we serve is away.

Here both the relative and the antecedent are in full. By ejecting one of them we get

He [*whom*] I accuse has entered, &c.
Better to leave undone when he [*whom*] we serve is away.
[He] *whom* I accuse has by this time, &c.
Better, &c. acquire fame when *whom* we serve is away.

The real texts, however, as they stand in Shakspeare, are—

Him I accuse, by this
The city ports has entered.
Shakspeare, *Coriolanus*, v. 5.

Better to leave undone
Than to acquire when *him* we serve 's away.
Id. *Antony and Cleopatra.*

In

Satan, than *whom*
None higher sat,
Paradise Lost,

strict grammar requires *who:* inasmuch as *who* = *Satan*, and *Satan* sat so high that no one sat above him.

THE AFFIRMATIVE AND NEGATIVE PARTICLES— *YES* AND *NO.*

255. *Yes* and *No* are, perhaps, words sufficiently peculiar to justify us in making them a separate part of speech; for it may be observed that, unlike any word hitherto noticed, they constitute a whole proposition by themselves. *Yes* = *It is*, while *No* = *It is not.* At the same time they depend upon what has preceded; for unless a question has been asked, how is an answer to be given? There is nothing to reply to.

256. When the copula precedes the predicate, the question is *categorical*, and its answer is *Yes* or *No.* Question: *Is John at home?* Answer: *Yes* or *No*, as the case may be.

257. When the predicate precedes the copula, the question is *indefinite*, and the answer may be anything whatever. To *where is John?* we may answer *at home, abroad, in the garden, in London, I do not know*, &c. &c.

258. It is only the categorical answers that can, *by themselves*, constitute a proposition.

Have you done this?—*Yes.*
Have you done this?—*No.*

259. In all sentences containing the statement of a reciprocal or mutual action there are in reality two assertions: one that A. *strikes* (or *loves*) B.; and another that B. *strikes* (or *loves*) A. Hence, if the expression exactly coincided with the fact signified, there would always be two full propositions. This, however, is not the habit of language. Hence arises a more compendious form of expression, giving origin to an ellipsis of a peculiar kind. Phrases like *Eteocles and Polynices killed each other* are elliptic, for *Eteocles and Polynices killed each the other.* Here the second proposition expands and explains the first, whilst the first supplies the verb to the second; so that each clause is elliptic. The first is without the object, the second without the verb. That the verb must be in the plural number, that one of the nouns must be in the nominative case, and the other in the objective, is self-evident from the structure of the sentence.

This is the syntax. As to the power of the words *each* and *one*, I am not prepared to say that in the common practice of the English language there is any distinction between them. A distinction, however, if it

existed, would give precision to our language. Where two persons performed a reciprocal action, the expression might be, *one another*; as *Eteocles and Polynices killed one another*. Where *more than two* persons are engaged on each side of a reciprocal action, the expression might be *each other*; as, *the ten champions praised each other*. This amount of perspicuity is attained, by different processes, in the French, Spanish, and Scandinavian languages.

(1.) French.—*Ils* (*i.e.* A. and B.) *se battaient—l'un l'autre. Ils* (A. B. C.) *se battaient—les uns les autres.*

(2.) In Spanish, *uno otro = l'un l'autre*, and *unos otros = les uns les autres.*

(3.) Danish.—*Hin*ander = the French *l'un l'autre*: whilst *hverandre = les uns les autres.*

SYNTAX—COMPOSITION.

260. *Composition* is the joining together of two different words so as to form a single one.

261. In determining the difference between two separate words and two words united as a compound, the *accent* plays an important part.

Compare such a word as *blúe-bottle* in the combination *blúe-bottle fly*, or such a one as *blúe-stocking = a learned female*, with *blúe bóttle* and *blúe stócking* as separate words. Compare, also, *bláck-bírd*, meaning *a bird that is black*, with *bláckbird* the Latin *merula*; or *blúe béll*, meaning a *bell that is blue*, with *blúebell*, the flower. Expressions like a *shárp, édged instrument*, meaning *an instrument that is sharp and has edges*, as opposed to a *shárp-edged instrument*, meaning *an instrument with sharp edges*, further exemplify this difference. Subject to a

few exceptions, it may be laid down that, in the English language, *there is no composition unless there be either a change of form or a change of accent.*

262. *Differences of meaning.*—In *a red house*, each word preserves its natural and original meaning, and the statement suggested by the term is *that a house is red.* By a parity of reasoning, *a mad house* should mean a *house that is mad;* and provided that each word retain its natural meaning and its natural accent, such is the fact. Let a *house* mean, as it often does, a *family.* Then the phrase, *a mad house*, means that the house or *family is mad*, just as *a red house* means that the *house is red.* Such, however, is not the current meaning of the word. Every one knows that *a mad house* means *a house for mad men;* in this case it is treated as a compound word, and has a decided accent on the first syllable. Compared, then, with such words as *red house*, meaning a house of a *red colour*, and compared with such words as *mad house*, meaning a *deranged family*, the word, in its common sense, expresses a *compound* idea, as opposed to *two* ideas. Such is the commentary upon *treating the combination as a single term;* or, in other words, such is the difference between a *compound* word and *two* words.

263. *Order of elements.*—In compound words it is the *first* term that defines or particularises the *second.* A *tree-rose* is a *rose*, a *rose-tree* is a *tree*, of a particular sort. A *ground-nut* is a *nut* particularised by growing in the ground. A *nut-ground* is a *ground* particularised by producing nuts. A *finger-ring*, as distinguished from *ear-rings* and from *rings* in general, is a *ring* for the *finger.* A *ring-finger*, as distinguished from *fore-fingers* and from *fingers* in general, is a *finger* whereon *rings* are worn.

264. *Third element in compounds.*—It is clear that in every compound there are *two* parts, *i.e.* the whole or part of the original, and the whole or part of the superadded, word. Are there ever *more* than two? Yes. There is, sometimes, a third element, viz. a vowel, consonant, or syllable, that joins the first word with the second. In the older forms of all the German languages the presence of this third element was the rule rather than the exception. In the present English it exists in but few words; and that doubtfully.

(*a*) The *-a-* in *black-a-moor* is possibly such a connecting element.

(*b*) The *-in-* in *night-in-gale* is, perhaps, one also. Compare the German form *nacht-i-gall*, and remember the tendency of vowels to take the sound of *-ng* before *g*.

(*c*) The *-s-* in words like *Thur-s-day*, *hunt-s-man*, may be the same; but it may also be the sign of the possessive case.

265. *Compound radicals.*—Words like *midshipman*, *gentlemanlike*, &c., must be treated as formations from a compound radical, and analysed thus—*mid-ship-man*, *gentleman-like*.

266. The classification of compounds in respect to their *form* begins with the two extremes.

At one end they pass into the ordinary combinations of the rules of concord and government between two separate words in syntax—as *Thursday* = *Thoris dies* = *Thor's day*.

At the other they pass into derivatives; as in the case of *manly*, as opposed to *manlike*. There is no such single word as *-ly*. But we know that it is only *like* in a newer form. This leads us to Etymology; or the grammar of single words.

GRAMMAR OF SINGLE WORDS.

267. In the first division of English compounds, *both* the elements are either nouns or verbs; in other words, they belong to the *inflected* parts of speech. In the second, one of them is either an adverb or a preposition; in other words, they belong to the *un*inflected parts of speech, and are often classed as *Particles.*

268. To the first division belong—

Substantives preceded by substantives; as *day-star, sea-man, moonlight, watch-house, fir-tree,* &c.

Substantives preceded by adjectives; as *blind-worm, free-man, half-penny, black-thorn, quicksilver, holiday,* &c.

Adjectives preceded by substantives; as *sin-ful, blood-red, coal-black, footsore.*

Substantives preceded by verbs; as *turn-spit, spit-fire, sing-song, turn-coat.*

269. This is nearly as much as can be said in a short work like the present, for the place of the verb in composition is often ambiguous. Thus in words like *turning-lathe* and *sawing-mill,* the affix *-ing* is common to both the present participle and the verbal abstract. In *all-seeing, all-ruling, fast-sailing,* where the participial character of the termination *-ing* is less equivocal, the adjective which precedes it, to say the least, is adverbial in import. In *fruit-bearing, music-making,* the association of a true participle with a true substantive is undoubted. In *man-eater, kid-napper, horn-blower, lamp-lighter,* where we have the name of an agent, the combination is that of the *verbal* rather than the *verb.*

270. In fact, true verbs, as distinct from the participle and the verbal, rarely enter into composition. In the foregoing list there are no such words as *man-eat,*

horn-blow, and *lamp-light*; though there is such a verb as *kidnap*. How this exception arises, we need not here inquire: indeed, it is only in its general principles that the rule itself can be noticed.

271. There are no such verbs as *man-eat* and *horn-blower*, though there *are* such substantives as *man-eater* and *horn-blower*. Moreover, there are no such verbs as *mop-head*, *chicken-heart*, and *cold-blood*, though there are such participles, or participial adjectives, as *mop-headed*, *chicken-hearted*, and *cold-blooded*. We see our way to this when we remember that every object in nature to which a *heart*, a *head*, or anything that can bear a name, belongs, is an object which is *endued with* the same. In other words, it is *hearted* or *headed*, and the like. When these *hearts*, *heads*, or whatever they may be, are of an exceptional or peculiar character, they attract attention, and their character is indicated by a prefix. If a man has merely *blood*, *a heart* or *a head*, we take no special notice of it; and there is no need for such forms as *blooded*, *hearted* or *headed*. But if the *blood* be over-hot, or over-cold, or if the *head* and *heart* have anything remarkable about them, combinations like *hot-blooded*, *mop-headed*, and *cold-hearted* are the result.

272. The *simple* substances that can thus be invested with a participial character are but few—so few that it has been doubted whether they are any at all. A well-known instance of these doubtful participials is the word *talented*, which has mainly been condemned on the authority of Coleridge, who contemptuously compared it with such impossible words as *shillinged*, or *guineaed*. He would have dealt more fairly with his hearers had he compared it with such words as *monied* and *landed*, in such combinations as *a monied man* and *the landed interest*.

273. The composition of the uninflected parts of speech, or the class that contains the adverbs, prepositions, and conjunctions, is conveniently called that of the *particles*—these particles being of two kinds: inseparable, like the *a* in *a-bide*, or the *un* in *un-untrue*; and separable, like the *out* in *out-break* and the *over* in *over-throw*. In the second division occur numerous equivocal compositions; it being often doubtful whether we have a compound or merely two separate words in ordinary grammatical contact.

274. Of the inseparable elements the following more especially claim notice: inasmuch as they are abbreviations of words originally fuller in form and more definite in meaning.

275. The single sound *a* represents no less than seven different words. Of these the two that have undergone the greatest amount of abbreviation are the prefixes in (1) *a-long* and (2) *a-bide*.

(1.) The fuller forms of the *a* in *along* were *and* in the Anglo-Saxon; *ent-* in the present German; and *anda* in the Mœsogothic. Word for word it is the Greek *ἀντὶ*, Latin *ante*. Its meaning in the German languages was *back*. It is the *a* in *a-cknowledge* (in Old Saxon *ant-kennian*) and *an-swers* (A.S. *andswarian*).

A, however, is not the only form which this original *anda* assumes. Nor is it the commonest. It is, also, the original of the numerous compounds in *un-*, *un-bind*, *un-lock*, *un-ready*, &c.

(2.) The fuller forms of the *a-* in *a-bide* were *-er* and *-ur* in the German, and the stronger form *-us* in Mœsogothic. Its meaning was *away*, *from*.

(3.) The oldest form of the *a-* in *a-ught* was the *aiv-* in the Mœsogothic.

(4, 5.) Of the *a* in *a-down* and the *a-* in *a-gain*, the respective originals are *of* and *an* (*on*): *of-dune*, *on-gegen*.

(6.) The older form of *twit* = *reproach* was *ed-witan*; the *d* being part of the prefix, and *not* a part of the verb. Of this prefix *ed* or *æt*, the meaning was *back*.

(7.) The *a-* in *a-like*, *a-among*, *a-ware*, is generally considered to represent the Old English and German *ge-* of *g-leich*, *ge-wahr*, *ge-wiss* (in English *iwiss*). The *e-* in *enough* is the same word—German *genug*.

276. Of *be-* as a prefix the *import* is various; as may be seen from such words as *be-smear*, *be-speak*, *be-head*, *be-friend*, &c. As a *word* it is the preposition *by*, of which the older form was *big*.

277. The *fore* in words like *fore-tell*, *fore-father*, &c. explains itself. The *for* in *for-swear*, *for-lorn*, is the *ver-* of *verloren* in German, and *faur* or *fair* in Mœsogothic.

278. The *mis* in *mis-chief* and *mis-chance* is *not* the *mis* in *a-miss* and *mis-deed*. The first is the French *mes-* from the Latin *minus*—*mes-chef*; *mes-chaunce*. The second is the Mœsogothic *missa*.

279. The *with* in *with-hold*, &c. is a shortened form of *wiðer* = *back*, *again*, in German *wieder*.

280. It is easy to see that these two divisions of inseparable and separable particles graduate into one another. The former are words that have undergone much, the latter words that have undergone but little, change. But besides their history, we must also attend to their origin: remembering most especially that whatever applies to the combinations under present notice applies to the whole English language.

281. In *lamb-kin* and *lanc-et*, the syllables *-kin* and *-et* have the same power; both being *diminutive*. Yet

we cannot say either *lamb-et* or *lance-kin*. This is because the affix *-kin* is of German, the affix *-et* of Latin origin; *lamb* and *lance* being also German and Latin respectively. Compounds formed by mixing the two languages together are generally condemned as *hybrid*, or mongrel. Sometimes hybridism is excusable; sometimes indispensable. Still it should be avoided when avoidance is practicable.

282. There are, probably, more instances of hybridism connected with the two particles *in-* and *un-* than with any other dozen words in our language. Any one may see from a dictionary how numerous are the compounds beginning with these two prefixes, to which we may add those that begin with *en-*; which is simply *in-* as it presents itself in French. And this creates fresh criticism, for the spelling itself may be doubtful, and if each ambiguous word were discussed on its own merits, the bulk of our lexicons would be increased to an impracticable extent. Sometimes the same word has to be entered twice; a double entry being less inconvenient than an exposition of the reasons for the preference of the one mode of spelling to the other. But with all legitimate retrenchments the entries, under these two prefixes, are inordinately numerous.

283. Notwithstanding the great numbers of words that begin with the prefix *-in*, the word itself, as an English element in English compounds, is comparatively rare. It presents itself in its most unequivocal form in the word *in-ward*, which we may contrast with *out-ward*. Here its import is manifestly that of the ordinary preposition (or adverb), and nothing else. And so it is in *in-come*, *in-sight*, *in-land*, and others. In the vast majority, however, of the compounds with *in-* the sense

is *not* that of *inwardness*; and the word itself is not English. On the contrary, the language to which the *in* belongs is the Latin, the meaning of it in *most* cases that of the English *un-* (German *ent-*) in *un-true*, *un-safe*, &c.

However, even in Latin, the privative or negative import is not its only one. In words like *in-clude*, from *in-cludo* = *shut-in*, it *has* the English sense; whilst in words like *in-struct*, from *in-struo*, it has no very definite meaning at all, but is what is somewhat loosely called *intensive* or *augmentative*.

284. In compositione multiplicem vim habet, modo enim *intendit augetque*, ut *increpo*, *insono*; modo (idque sæpius) *negat privatque*, ut *insanus*, *ineptus*; modo *contra* significat, ut *insulto*; modo *intra*, ut *ingredior*; modo *intus*, ut *inædifico*, *inambulo*; modo *supra*, ut *immineo*.—*Facciolati*.

Of these six powers of *in-* we may neglect those that give an equivalent to *contra* and *supra*, and combine the two that coincide with *intro* and *intus*.

It is with these two (treated as one), and with these two only, that the English *in-* coincides. The *in-* in *in-ward* is the *in-* in *in-gredior*, *in-ambulo*, and *in-cludo*; but the *in-* in *in-cognitus* is not an '*in*' at all, but the '*un*' in *unknown*.

285. What applies to the Latin *in-* applies also to the French *en-*.

Moreover, though the *inclusive* power of both the English and the Latin *in-*, and the *negative* (or *privative*) power of the English *un-*, are pre-eminently clear, distinct, and intelligible, the so-called *intensive* (or *augmentative*) is more vague than precise. The compounds, however, in which it appears (especially as the French *en-*) are conspicuously numerous, so much so as to en-

gender in the mind of an uncritical writer the notion that it may be used anywhere.

'En, in composition, was used by our old authors more lavishly than now. Skelton appears to have wantoned in such compounds. In the very short space of six pages in Mr. Chalmers's edition of the Poets, the following occur, of which (as they have not been met with elsewhere) the bare enumeration must suffice; viz. *en*craumpish (*i.e. en*cramp), *en*sowk, *en*hack, *en*hard, *en*crisp, *en*galaxy, *en*lozenge, *en*pave, *en*vaut, *en*bullion, *en*glase, *en*crown, *en*tackle, *en*sand, *en*turf, *en*grape, *en*gush, *en*swymm, *en*silure (*en*silver), *en*glister, *en*verdure, *en*brethe, *en*beauty, *en*bud, *en*picture, *en*flore, *en*vive.—*Richardson.*

In this we have the key to its influence, its undue extension, and the confusion which it engendered between the three forms. It came to be used both in place and out of place; and a false precedent in spelling, one which still disfigures our orthography, has been the result; for traces of it still continue.

286. *In-*, then, is an English prefix only so far as it coincides with *in* of the Latin language, with the sense of *intro* and *intus; i.e.* the inclusive *in-*. And it may be added that, upon the whole, the particles of either Latin or French origin are much more numerous in composition than the English ones. Of these last *be-*, *miss-*, and *for-* (in *for-bear*) are the chief of the *inseparables;* of the *separables*, *fore-*, *in-*, *of-*, *over-*, *under-*, *thorough-* or *through-*, and *up-*. On the other hand, *dis-*, *ex-*, *in-*, *en-*, *per-*, *pre-*, *sub-*, *super-*, are equal to all the others put together, and are either directly Latin, or derived from the Latin, through the French.*

287. This leads us to the consideration of the composite character of our language. The mass of our words

* For the details of composition in general, and especially for that in which the participles play a part, see Dr. Morris's *Historical Outlines*, &c. pp. 324 and 327

does the same; but the mixture is more conspicuous, and presses itself more upon us, when we find elements from different languages packed-up together in the same word. Of course it is only in derivatives that we find them. A few instances from each class are sufficient in the way of illustration.

288. In *derivation* the termination *-ess* is one of the best. The sign of the feminine gender in the German family of languages is *-in*; as *G. fuchs = dog-fox*; *füchs-in = bitch-fox*. Word for word, this last is the English *vixen*, which passes for the only remnant of the old affix. It has been replaced by the French *-ess*, the older form of which was *-ice*, and the Latin *-ix*, as in *genitr-ix*, as opposed to *genit-or*. Most of the words to which it is appended are, undoubtedly, of Latin origin—as *duch-ess*, *peer-ess*, *mistr-ess*, and the like: indeed, however freely we call a female *lion* or *tiger* a *lion-ess* or a *tigr-ess*, we shrink from saying a *dog-ess* or a *fox-ess*. Yet, though our instincts save us from this, there are few who hesitate to say *shepherd-ess*. This means, though we avoid hybridism to a great extent, we do not altogether ignore it.

289. The consideration of hybridism brings into prominence the composite character of the English language, the Latin being the most important of its foreign elements; the word *Latin* meaning the *French* of Gaul as well as the Roman of Italy.

290. The oldest source of this is the Latin of the first, second, third, fourth, and fifth centuries, when Britain was a Roman province. *Eagle*, from *aquila* (probably), and *street* from *stratum* or *strata via* (certainly) belong to this period. So do *-chester = castra*, and *-coln = colonia*, as in Dor-*chester* and Lin-*coln*; but these are

proper rather than common names, so that the Latin of this (the *first*) period, consisting of few words of any kind, is not generally recognised as a division.

291. More important is the list of the next period. To this we may assign a long series of words connected with the diffusion of Christianity, such as *monachus* = *monk*, *monasterium* = *minster*, and more than a hundred others. *Church*, from *κυριάκη*, is Greek, but as it is introduced through the Latin, the Latin itself has to be analysed.

292. A Danish, Norse, or Scandinavian element is usually assigned to this period; *i.e.* the ninth, tenth, and eleventh centuries. It is a point, however, upon which a careful writer finds but little that he can assert with any confidence. That words common to the Norse and English are to be found by scores, and even hundreds, is certain; especially in the English of Northumberland or the parts between the Humber and the Forth. Some of these are rare in Germany, and some have not been found there at all. But it is one thing to show that an English word is Norse, and another to show that it is *not* German.

293. The best claim for a Norse element of any notable magnitude is to be found on our maps. Here we may contrast such forms as An-*caster* with Dor-*chester*, Orms-*kirk* with *Dun-church*, *Carl*-ton with *Charl*-ton, and the like. Still more important, especially in respect to their distribution, are the endings in *-by*, as *Spils-by*, *Thurl-by*, and more than five hundred others in Lincolnshire and Yorkshire (East and North Ridings) only.

294. With the Norman conquest began the introduction of the French element, and that on a large scale.

Here the remarks that applied to the analysis of the Latin of the second period apply still more closely. Over and above its Latin basis (itself to some extent decomposable) the French retained some words from the original Gallic, whilst, on the other hand, it adopted some from the intrusive German of the Franks. In both cases it had words which it might *re*-introduce into England. Of reputed Celtic origin are: *bag, barren, barter, barrator, barrel, basin, basket, bassinet, bonnet, bucket, boots, bran, brisket, button, chemise, cur, cart, clapper, dagger, dudgeon, gravel, gown, harness, marl, mitten, motley, osier, pot, posnet, rogue, ribbon, skein, tike.*—(Dr. Morris, *Historical Outlines of English Accidence.* Appendix i. p. 252.)

Of reputed German origin are: *bivouac, champion, carcanet, enamel, eschew, hauberk, marshal, quiver*—(*Ibid.*)

295. Concurrent with this came the numerous Latin and Greek words connected with the Logic and Theology of the schoolmen of the eleventh and twelfth centuries, and along with these not a few from the Arabic.

296. With the sixteenth century began the influence of the revival of classical literature. This brought with it words from *both* the classical languages *direct*, and the call for an enlarged vocabulary for the purposes of science favoured the predominance of the Greek. However, it is the Latin and French languages that have done the most in the development of hybridism; and the bearing of the composite structure of our language upon this point is the only matter upon which it has here been necessary to enlarge. There is mixture in the English language no doubt; but there is nothing like any transmutation of our speech, and no real impairment of its true German character.

297. This is the *historical* analysis of the elements of our language. But it is clear that there may be a *logical* analysis as well. Instead of arranging a group of words according to their *origin*, we may group them according to their *import*. Thus, so many may be the names of abstract ideas, so many may relate to the tenure of land, so many to war, so many to the Church, to chivalry, to agriculture, and what not. When these two classifications coincide (and it is well known that they do so to a great extent), we get not only so many natural classes, but an instrument of criticism in the history of the development of the language under notice.

298. There are few languages in which the coincidence of the meaning of a word with its origin is so conspicuous as it is in the English. In the Latin of the second period, the names are chiefly such words as *mynster*, *munuc*, *preost*, *mæsse*, *pistel* = *minster*, *monk*, *priest*, *mass*, *epistle*, connected with the introduction of Christianity, or the names of plants, esculent or medicinal, e.g. *fynel*, *feferfuge*, *minte*, *balsalm*, &c. = *fennel*, *feverfew*, *mint*, *balsam*, &c. Of French origin are the numerous names relating to the feudal system, to war and chivalry, to the courts of law and legal processes, to the chase, falconry, and the refinements of the table; *baron*, *count*, *chief*, *homage*, *estate*; *battle*, *lance*, *mail*, *challenge*, *lists*; *assize*, *court*, *attorney*, *damage*, *suit*; *chase*, *covert*, *forest*, *venison*; *falcon*, *merlin*; *beef*, *mutton*, *pork*, *veal*.

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OUTLINES

OF

GENERAL OR DEVELOPMENTAL

PHILOLOGY

INFLECTION

BY

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PREFACE.

THE present work is the '*Outline*' rather than the full exposition of the subject upon which it treats. And it is an outline of the *Method* of investigation rather than a collection of any specific results. Moreover, it is a work on General, or Developmental, rather than upon Comparative, Philology. In the latter branch of study there is no want of valuable works, and a fair amount of well authenticated and generally recognised details. In respect to the growth, development, and *à fortiori*, the origin and general character of Language, there are fewer works, fewer recognised facts, fewer trustworthy principles of criticism, and, not unnaturally, much more speculation.

The two principles which, in the present treatise, have carried the writer farthest are—(1.) That of beginning with the languages of the present time, and arguing from them backwards, *i.e.*, from the more familiar to the unfamiliar, from the more certain to the less uncertain. Theoretically, then, the best languages to begin with are those in the most advanced state of development; inasmuch as they have the longest history, and, as a rule, the greatest amount of material

for its investigation. The language, however, which everyone best understands is his own, whatever it may be: and this is really the starting-point in every philological investigation, either actual or possible. To an Englishman, the difference fortunately is unimportant, because his language is both the one which he knows best, and the one that belongs to the most advanced stage of development. It is, always, it may be said safer to argue in this way, *i.e.*, from the known to the unknown rather than *vice versâ*: and there is no doubt but that such is the case. There are degrees, however, in the danger or difficulty of reversing the process: and if there is one subject of human knowledge which is more dangerous and difficult to investigate *à priori* than another, that subject is the growth and origin of language.

(2.) The second point is the necessity of looking more closely to the idea than to the expression of it. The former is the thought itself, the latter the sounds by which it is communicated to the person spoken to. The thought is the same throughout all languages and in every stage of each. The manner, however, in which it clothes itself in words or syllables differs with the conditions of time and place. In a word like '*γέγραφα*' and a combination like '*I have written*,' the expression is different both in the form and the principle of its formation. But the idea is the same, *viz.*, that of a certain action done in time past, but continued in its actual or possible operation up to the time of speaking, or time present. In like manner the differences be-

tween one and more than one; between male and female; between time past, time present, and time future; between certainty and contingency; between being an agent and being an object in an action, are universal. Of the combinations of sounds that express them the name is Legion. With the idea, then, so far as we have a clear conception of its nature, we have a certainty and a unity; with the guise it may take in language we have any amount of variety.

In the familiar terms *Person*, *Voice*, *Number*, *Case*, *Tense*, *Gender* and *Mood*, we have these mental conceptions not only recognised as such, but classified, named, and defined, converted, so to say, into categories. The signs of them are their Inflections. What those are taken by themselves, is taught as Etymology; how they stand to one another, we learn from Syntax. Of these two divisions it is only the former that deals in single words. In Etymology, moreover, it is the chief questions which are connected with the Inflections. There are other details in this division besides these; but Inflection gives us the most important of them: and to see our way to the origin and structure of this is to get an adequate conception of the most difficult problem in Language, save and except the mysterious one of its earliest infancy and origin—and even this, when the general character of its later history is known, is no illegitimate subject of speculation.

That the vast majority of Inflections originated as separate and independent words, first combined as compounds, and subsequently modified in form, in import,

or in both, may safely be assumed as the dominant opinion; so that the extent to which they are reducible to elements of this kind is the leading question in the present investigation. These elements we are bound to seek, though we may fail to find them. Nor are our *data* wholly inadequate. There are three stages in the development of Language which are generally recognised, and for which we have three (perhaps four) current names—the *Analytic and Synthetic* represented, in different degrees of progress, by the languages of the Indo-European class, the *Agglutinate*, and the *Monosyllabic*. Any pretence to exhaust the *data* thus supplied is out of the question. A short general view of the characters of the three stages, with an exposition of the chief materials that serve for the illustration of each of them, and an occasional instance of an Inflection reduced, or shown to be reducible, to its elements, is as much as the writer, in a short work like the present, can attempt, and he doubts whether he could do much more in a larger one. It is with these limitations that he wishes his book, though it bears a somewhat ambitious title, to be read. It is to the principles of the processes by which languages are changed, rather than to the changes themselves, that he chiefly refers. In the way of detail he limits himself to those that may serve as examples or illustrations. These he selects as he best can; and when they either illustrate a rule, or explain a condition of thought, he makes much of them—sometimes, perhaps, too much. But this is about all that can be done safely.

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ADDENDUM.

In p. 34, § 94. The meaning of the Laplandic verb *lånom* is not given. It is in English *loose*, or *loosen*, Danish *lösè*, Greek λύω, Latin *luo* and *solvo*.

ANALYSIS AND SYNTHESIS.

PART I.

SYNTHESIS AND ANALYSIS—MATERIALS FOR THE STUDY OF THE SYNTHETIC AND ANALYTIC STAGES OF LANGUAGE — AGGLUTINATION — SELECTED MATERIALS FOR THE STUDY OF THIS STAGE—MONOSYLLABICISM—MATERIALS.

SECTION I.

ANALYSIS AND SYNTHESIS.—INFLECTION.

§ 1. We know what is meant by the Numbers, Cases, and Genders of the Latin Nouns; we know what is meant by the Voices, Moods, Tenses, and Persons of their Verbs; and, finally, we know that all our examples of these parts of speech, and their like, are *single* words as '*homini*,' '*hominibus*,' '*scripseram*,' and dozens of others. Yet every one of these single words, when we translate it into English, requires more words than one to render it intelligibly; *e.g.* for '*homini*' we must say '*to (a) man*'; for '*hominibus*,' '*to men*'; for '*scripseram*,' '*I had written*'; and so on through a large portion of the grammar. Nevertheless, there is no part of the words '*homini*' and '*hominibus*' that exactly translates the preposition '*to*;' neither is there any syllable in words like '*scripseram*' which translates '*had*.'

§ 2. Yet we know what we are doing; and we understand the import of the difference. We know that, though

in *form* the two modes of expression may be widely different from one another, they are absolutely identical in meaning, and that they both convey the same idea, though the language in which it is clothed may be different. In short, the Latin expresses by single words what the English expresses by the combination of more words than one. In Latin, the Nouns have more Cases than we have in English; and, for those signs of Case which are wanting, the English substitutes a Preposition. In Latin, the Verbs, moreover, have more Tenses than the English; and, for those signs of Tense that are wanting with us, we substitute certain words—'*be*,' '*am*,' '*have*'—and these are called Auxiliars, or Auxiliary Verbs.

§ 3. The system of the Numbers, Genders, and Cases of Nouns, is called *Declension*; and Nouns are said to be *declined*. That of Voices, Moods, Tenses, Numbers, and Persons with Verbs, is called *Conjugation*; and Verbs are said to be *conjugated*. The Conjugation of the Verb and the Declension of the Noun are called *Inflections*; so that both Nouns and Verbs are *inflected*.

§ 4. There is a great deal more inflection in Latin than there is in English, and there are many more combinations like '*I have written*' in English than there are in Latin. In fact, the two forms, or the two modes of expression, are in the inverse ratio to one another. Yet one form, by no means, excludes the other. The Romans said '*scripturus sum*' ='*I am about to write*': we say '*father's*,' just as the Romans said '*patris*.' We also say, concurrently, '*of (a) father*,' and sometimes use one form, sometimes another. It is doubtful, however, whether the meaning is exactly the same in both cases, or rather it is certain that it is not so. Still, roughly speaking, the forms may be said to correspond with one another. But be this as it may, it is certain that single forms like '*patris*' and '*scripseram*' are inflections, and that combinations like '*of a father*' and '*I had written*' are not.

§ 5. Such is the general view. It is probably a loose,

probably, an incomplete one. I believe, however, that the best way of amending it is to give a minute analysis of a single sentence. When Pontius Pilate said ὃ γέγραφα, γέγραφα, he meant something different from what would be conveyed by ὃ ἔγραψα, ἔγραψα. This last combination would have implied simply '*I wrote.*' The reduplicate form, which is Perfect and not Aorist, means a great deal more; viz.. not only a recognition of the fact that he *had* written something, but that what he wrote had a *present* application of some kind or other: possibly to the effect that he would not write again; possibly to the effect that he meant to hold by what he had written. The act of writing was past; the determination was present; the result of it was future. It was all this because, instead of using the Aorist, he used the Perfect (*præteritum perfectum*).

§ 6. So much for the tense. But the sign of it—the reduplicate γε—must also be noticed. The farther we go in the present researches the more clearly we shall see that in the expression of ideas wherein the repetition of an act, the plurality of an object, or the continuance of a state is an element, the repetition of either the whole word or a part of it is one of the first resources to which, in the earlier stages of language, the speaker resorts; indeed, it is so common that it seems as if it were the first contrivance that presented itself. No wonder, then, that in a tense like the Greek Perfect, where an action done in past time crops up (so to say) and reproduces itself in the present, the sign of it should be a reduplication.

§ 7. In Greek it stands in strong contrast to the Aorist, as we have seen. In Latin the line of demarcation becomes fainter; and, in English, the expression of the ideas conveyed by single words in a definite tense, like γέγραφα and others, is simply impossible. There are no such tenses.

§ 8. But there is something equivalent to them; indeed, there is an admirable substitute. But it is a circumlocution. The translation of γέγραφα is *I have written*—three words

for one; an Analytic sentence instead of a Synthetic tense. This is a great change; and we cannot be too methodical or minute in our investigation of its nature. Let us, therefore, begin with ascertaining, in due order, the exact details of (1) the Meaning of the word *have*; (2) its Regimen, or Government; (3) the Concord; and (4) the Collocation of the whole sentence.

(1) *Have* means *hold*, *possess*, *own*, and the like; and where there are *holders*, *possessors*, or *owners*, of anything, there must be something that is *held*, *possessed*, or *owned*.

(2) Such being the case, it is an *Active* or *Transitive* Verb; so that the Noun which it governs must be in the Accusative Case.

(3) With this Noun any word in apposition to it must agree; and, so doing, must also be in the Accusative Case.

(4) In respect to the collocation, the Adjective in English generally precedes its Substantive: as *a good man*. But by a very slight change in the structure and an extension of the clause this order may be reversed; as *a man good and wise*. In all these cases it must be remembered that the syntax of the adjective is that of the passive participle as well.

§ 9. All this is, probably, not only intelligible, but self-evident. Nevertheless, in the combination under notice, every one of the statements must be taken with a qualification.

1. There are certain nouns incapable of being governed; in other words, there are certain nouns which only combine with an *in*-transitive verb. All words expressive of the manner in which a thing is done are of this kind, *e.g. mile*, *hour*, and the like; and, what is more, such expressions as '*I have ridden a mile*,' or '*I have talked an hour*,' are legitimate. We cannot, however, be said to *possess* either *miles* or *hours*. If so, where is the active, transitive, or governing power?

2. Again, the concord between the participle and its noun in the way of *gender*, is not quite so simple as it appears to be.

In English, indeed, its true nature is of no practical importance; inasmuch as the participles, like the adjectives, have dropped their signs of gender altogether. But there was a time when they had them; so that theoretically the question as to the Concord presents itself. What would it be in English, supposing that, in English, we had two, or even three, signs of gender for the Accusative Case? The answer that first suggests itself, of course, that in '*I have ridden a horse*' it is masculine, and in '*I have ridden a mare*' it is feminine.

This *may* be the case: but it is not so necessarily. The commoner concord is that of such sentences as '*Triste lupus stabulis*'=the '*wolf is a bad thing for the folds.*' If so, '*habeo equam equitatum=I have ridden a mare*' is as good as '*habeo equam equitatam*;' and even in '*habeo equum equitatum*,' the '*-um*' is not masculine, but neuter.

3. Thirdly; the adjective, as a general rule, precedes the substantive it agrees with; and the same rule applies to the participle, *I have a black horse, I have a white mare.* Yet this is *not* the collocation in *I have ridden a horse.*

§ 10. But the explanation of these anomalies is easy; especially that of the third and second, which are closely connected with one another. In *habeo equam equitatum* the *-um* is not masculine, but neuter; and the noun it agrees with is not the word *equam*, but some word meaning *thing* or *object*, which is understood. Hence, the translation is *I have a mare* (*as*) *a ridden* (*thing*); and, as this is the concord, the participle is in its proper place.

§ 11. The first anomaly is somewhat more perplexing; and in some languages it is, to a certain extent, avoided. In English we say *I have been*; whilst *J'ai été* is what the French say, and *Jeg har varet* what the Danes say. But the Italians and the Germans, though with other participles they agree with the English, seem to shrink from using such an extreme form as *Io ho stato*, or *Ich habe gewesen* (*I have been*), and say '*Io sono stato*' and '*Ich bin gewesen* (*I am been*). Theoretically, the Germans and Italians are right;

yet, except in the case of the participle of the Verb Substantive, they do just as we do; and just like us follow a natural tendency: the tendency to stretch an analogy beyond its due bounds, and carry the influence of a legitimate precedent too far. We may call this *abusive*, or we may call it *catachrestic*; but, whatever be its name, the fact is both real and common. Out of natural combinations, like '*I have written a letter*,' *non*-natural ones, like '*I have spoken an hour*,' are constantly developed. In some languages the process goes farther than in others. In the English, Danish, and French, where it goes so far as the term for simple *being* or *existence*, it reaches its utmost limit.

§ 12. That the verb *have*, however much its full import may be disguised is, still the verb which translates the Latin *habeo*, *teneo*, or *possideo*, is manifest from the Spanish *tengo*, word for word, the Latin *teneo*, and from the Old German *eigan*, word for word, the English *own*, which are used concurrently with the ordinary '*have*.'

§ 13. Such is the sense or meaning of the combination, and such the principle that makes the relation between the two intelligible. What follows belongs to the *history* of the expression. A change in its application takes place; and it first shows itself in the Latin, in which language there is a confluence in meaning of the forms like *scripsi* and the forms like *momordi*. *Scripsi*, in Latin, means either '*I have written*,' or '*I wrote*;' and *momordi* either '*I have bitten*,' or '*I bit*;' so that the difference of import no longer coincides with a difference of form; as it does in the Greek ἔγραψα and γέγραφα.

§ 14. When this happens one of the two forms becomes superfluous, and, then, sooner or later, drops out of the language. The one that thus dies out is, almost invariably, the one represented by γέγραφα and *momordi*, i.e. the reduplicate perfect. Meanwhile the distinction in import, whether adequately or inadequately expressed, or whether not expressed at all, still exists.

§ 15. It exists in both Latin and English, but with a

difference. In English the forms like *swam*, *spoke*, and others, where the past tense is formed by a change of vowel, mean, in respect to time, exactly the same as those ending in *d* or *t*, as *moved*, *slept*, &c. &c., and there is only one meaning for each or both of them. That is the one of the Greek Aorist, *not* that of the Greek Perfect. In Latin each of the two forms *scripsi* and *momordi* can be used with either meaning; *scripsi* as '*I have written*,' or '*I wrote*,' and *momordi*, as '*I bit*,' or '*I have bitten.*' This being the case, the Analytic form in *have* has a different position in the two languages. In English it is pre-eminently common and conspicuous. In Latin it is exceptional, rare, perhaps rudimentary. '*Compertum habeo, milites, verba viris virtutem non addere*,' may be translated, '*I am in possession of a discovery*,' but it is, really, word for word, '*I have discovered.*' Even in Greek combinations like '*ἔχω γράψας=having written (something) I have it (now)*,' has the same import, and the same elements. There is a participle in the past tense, and a verb in the present. The former places the action and object with which it is connected in time gone by; the latter connects it with the time of the speaker's notification of it. When the participle is passive the past action is connected with the object (*ἔχω γεγραμμένον*), when active with the agent (*ἔχω γράψας*), i.e. '*I have—as a written thing=having written, I have.*'

§ 16. Why is '*have*' the particular verb which takes the place of the reduplication '*γε-*' in '*γέγραφα*,' and the like? We have already seen what it suggests, viz. *continuation represented by repetition.* In '*I have ridden a horse*' what does '*have*' govern? Undoubtedly '*horse.*' And what does '*have*' mean? Undoubtedly it means '*possess*,' or '*own.*' But what if the horse is *not* mine, and I am *not* the possessor, or owner, of it? Again: what is the notion of possession in *I have written a letter*'? I may, perhaps, *have* it in my hand, or *hold* it. If I do I, *pro tanto*, possess or have it. But I may have posted it, and possibly be willing to give

much to get it back. All this seems to be a long way from anything like possession or holdership. But it is connected with *me*, and, to that extent at least, is *mine*; and if at the time of speaking I connect myself with the object spoken about, I am, in some sense, an owner, or possessor, or holder. At any rate, I have an interest in it, and am connected with a part of the transactions appertaining to it. If it were not so, why should I speak about it?

§ 17. The horse was *ridden*, and the letter *written* at a time anterior to the time of speaking about it. Hence the time of the verb *have* is present, the time of participle which implies the action is *past*.

§ 18. Let us now look to the changes which the reduplicate form, like *γέγραφα*, has undergone, as a sign of the Tense. There are some who believe that originally the whole word was doubled, i.e. that the reduplication was really a repetition. There is certainly some ground for this view. But, at present, it is sufficient to take the ordinary Greek Perfect as we find it. This repeats the first consonant of the root, whatever that may be. It expands it into a syllable by suffixing *ε*— no matter what may be the vowel of the root.

If a word begin with *two* consonants it takes the first *only*. But this is not the case in Latin, where from *spondeo* they make *spo-spondi*. Nor is it so in Mœsogothic, where from *hlaipa* they make *hlai-hlaup*.

§ 19. All three languages sometimes change the vowel of the root—*δέρκω*, *δέδορκα*—*parco*, *peperci*, and *hlaipa*, *hlai-hlaup*, as we have seen. But this change of vowel probably arises from secondary causes.

§ 20. Thirdly, in Latin frequently, and still more frequently in Mœsogothic, the reduplication drops off; in which case the sign of the Perfect tense consists only in the change of vowel.

§ 21. As the language becomes more and more Analytic, the abandonment of the reduplication increases; but not that of the changed vowels. There are no reduplications in the

languages derived from the Latin: a mere vestige (the word *did* is the chief instance) remains in the languages of the German family.

§ 22. Concurrent with this change of form is a change of meaning. In Latin, words like *cu-curri* mean either '*I ran*,' or '*I have run*'; and words like *scripsi*, either '*I wrote*,' or '*I have written*'; and it is only from the context that we can tell, in the way of import, which is which.

§ 23. When Cæsar writes '*veni, vidi, vici*,' the reader who looks at the three propositions as they stand by themselves has two meanings to choose between; for so long as the text stands isolated, there is nothing to help him in his choice. Does Cæsar mean '*I have come, I have seen, I have conquered*,' or does he mean '*I came, I saw, I conquered*'? If the letter, or message, which contained these words had contained more; if it had given in extension his intentions in *coming*, *seeing*, or *conquering*, we might decide. If he means '*I have come, and have no intention of going*,' then *veni* has the sense of a Perfect; but if he means '*I came, and then went farther*,' the import is that of an Aorist. More than this—we have no warrant from the mere form that the three words are in the same predicament, inasmuch as one may be Perfect in sense, while the other two are Aorist, or *vice versâ*. The chances are that what applies to one applies to all; but it is by no means certain that such is the case. Compare, or rather contrast, this with the definitude and precision of the forms like γέγραφα and ἔγραψα.

§ 24. In English we go farther than they did in Latin. In Latin, each of the two forms had two meanings. In English, both words like *swam* (originally a Perfect) and words like *moved* (an Aorist) have only one meaning between them; and that is the meaning of the Aorist, or the *non*-reduplicate form.

§ 25. The Latin, as we have seen, lost in the way of definitude and precision by the ambiguity of each of its two Tenses; for though such combinations as '*compertum habeo*'

and '*satis dictum habeo*' existed, they existed only as rudiments of little influence or efficacy. In English, however, the Analytical combinations '*I have found*,' '*I have said*,' and the like, are among the commonest expressions of our language.

Nevertheless, the English sins on the side of redundancy. If forms like '*I moved*,' '*I called*,' are sufficient, what is the function of forms like '*I wrote*,' '*I swam*'? There are, as aforesaid, two forms, originally and really; two Tenses with only one meaning between them.

§ 26. But of this redundancy the language is relieving itself.

(*a*) No new word, or word of foreign origin, when it finds a place in English, forms its past tense by a change of vowel. It is never conjugated like *wrote*, &c., but always like *moved*, &c.

(*b*) When one of the two forms gives way to the other, and becomes obsolete, it is, as a rule, the form constructed by the change of vowel, *i.e.* the old Perfect, shorn of its reduplication. The changes in the other direction are rare; perhaps non-existent. When the last of these has become obsolete, the long line of the reduplicate Perfects, from words like γέγραφα downwards, will have come to its end, and the typical representative of the Synthetic system will have become abolished by the typical representative of Analysis.

§ 27. Such is our exposition of a single example of the difference between Analysis and Synthesis, and it cannot be denied that it has been a long, we may say a lengthy, one. But '*the whole is easier than the part*,' and I believe that the example selected is the best one that can be found. How much is there beyond it? Is it a mere fact in the history of three languages, or is it a part of a systematic whole? How far can we invest it with generality?

§ 28. The principle, in nearly all its details, holds good for all the languages of the *German* family.

The principle, with nearly all its details, holds good for all the languages of the *Latin* family.

The principle, as far as the history of the language goes, holds good for both the ancient and modern Greek.

But the history of the Greek is not so varied as that of the Latin class. There are no separate and independent languages that have grown out of the Greek, as the French, Italian, &c., have grown out of the Latin; and no such languages as those of England and Scandinavia, that are the near congeners of the German. In short, we get fewer *data* in Greek; and besides this, the *rate of change* has been slower.

§ 29. Of the Sanskrit on one side, and of the Lithuanic and Slavonic on the other, we may say that the first ends too soon, and that the last begins too late, to give us more than a single stage—or, at any rate, any series of changes—commensurate with the difference between either the Latin and the French, or the Mœsogothic and the English. There is no doubt upon this point in respect to the Lithuanic and the Slavonic. Respecting the Sanskrit, more will be said in the sequel.

§ 30. The *rate* at which languages change varies with the language; and it is very rarely that it is the same with two together. The languages in which the stability seems to be at its *maximum* are the Greek, the German, and the Icelandic. The literary Romaic seems to be much less altered from the classical Greek than it really is; but this is because it is written as much as possible on the classical models; and it is beyond all doubt that, by this artificial adaptation, the natural tendency to change, even in the spoken language, has been modified. Of the dialects our knowledge has, of late, been greatly increased; and it is certain that there is much to be learnt from them.

§ 31. The German of Germany, and to some extent of the Netherlands, is much in the condition in which it was nine

hundred years ago; *i.e.* its inflexion is almost identical with that of the Old Saxon of Westphalia, and the West-Saxon (Anglo-Saxon) of Wessex: and though less Synthetic than the Mœsogothic, which, itself, is far less so than the Latin, Greek, and Sanskrit, it appears more Synthetic than it is when compared with the present literary English. This is certainly not only the most Analytic language in the world, but the one in which the change has been the quickest.

§ 32. The same applies to the Icelandic as compared with its derivative, the (literary) Danish and Swedish. These, less Analytical than the English, are Analytical as compared with the Icelandic. This last, since the twelfth century, when its prose literature begins, has been but slightly changed; and the Icelandic of the newspapers of to-day is, practically, the Icelandic of the old classics, Snorro Sturleson, and the Saga writers. Between this and the somewhat earlier language of the Edda there is a slight difference; and, again, there are certain archaic forms peculiar to the Runic period; *i.e.* the time of the introduction of Christianity. These have a special value, inasmuch as they help us to connect the Norse with the Mœsogothic—the oldest specimens of the Scandinavian with the oldest specimens of the German proper, or Teutonic, group.

§ 33. Upon the special question as to the *Rate of Change*, and the conditions which seem to regulate it, far too little has been written. But the best contribution to it is Petersen's work upon the relations, as Analytic and Synthetic, between the old Norse language and the new; or the Icelandic and the Scandinavian of the Continent, *i.e.* the Swedish, Norwegian, and Danish.

§ 34. In these three countries a form of speech, which in the tenth century was certainly intelligible over the whole of Scandinavia, and which was always treated as a single language, seems to have preserved its original character in Iceland, the colony, rather than in Denmark and Sweden, the mother countries. With Norway the case was somewhat

different. However, in all three there was change; though in each at a different rate. It went upon the same principle, and affected the same inflections in the same way throughout. But it went on in Denmark quicker than it did in Sweden. Denmark, Petersen observes, seems always to have been a century in advance of (*i.e.* more Analytic) than Sweden; so that the condition of the Danish in (say) 1400 was, there or thereabouts, that of the Swedish in 1500, and so on throughout. Both, however, began to change early, *i.e.* before the date of the first specimens of their respective literatures.

§ 35. With Norway it was different. In Norway the oldest literature is Icelandic; though, in Norway, it is more usual to call it *The Old Norse*; and such it really is. It is in one well-known instance more archaic than the Norse of Iceland. And, as it began, so it continued; little altered until the end of the fifteenth century. Then, concurrently with the Reformation, it changes so rapidly that, in less than a century, it is as Analytic as its sisters of Denmark and Sweden.

§ 36. We now return. Along with the question of rate we must take that of *Continuity*; clearly understanding that this is not so much the actual continuity of the language itself (for this is essentially continuous), but the continuity of our knowledge of it; the continuity of the literature which embodies and fixes it; the continuity which tells us what it was up to such a time, and what it was after that time. If gaps in the evidence present themselves, though the language is as continuous as ever, our knowledge of it, except so far as it is inferential, is interrupted.

§ 37. Now actual continuity of the history of any language in detail from the date of its earliest record to the time of its investigator is rare. Where there is actual continuity the chances are that the history of the language is a short one: and in respect to the two great classes—the Greek and the Latin—it is easy to see that, during one period at least, a break of

some sort must present itself. With a language long recognised as the standard of speech, long known as the only exponent of a literature; a language that has for centuries been colloquial among the men of any intellectual cultivation; a language which from the very fact of it being written had, to a certain extent, fixed and established itself as national—with a language invested with such a prerogative as the concurrence of elements of this kind cannot fail to establish, no subordinate form of speech can well become fit for writing; or, if so fitted, be applied to the composition of any work of importance, any work likely to survive the generation, or even the writer, that composed it. It must itself be established before it is written; and before the time can come when this can take place a long series of unrecorded changes must be in operation, and something like a separate language be acknowledged.

We know not when these changes first made their influence definitely perceptible; still less when the earliest of them began. The germs of some of them—as in *compertum habeo*, &c., belonged to the parent language; possibly in its earlier stages. But for their full development time is needed; and during this period the change goes on silently, and the details of it are unrecorded. With the derivatives from the Latin this is self-evident.

§ 38. With the Greek it is somewhat different. The dialects of the Greek never developed themselves into separate and independent languages like the French, Spanish, Roumanian, and others; and, besides this, they were rarely written without some classical, semi-classical, or would-be-classical model in the mind of the writer. The Byzantine literature was continuous, no doubt; but its vernacular character is more than doubtful; and even to the standard Romaic, as it is written at present, the same objection applies. It is only in the true provincial dialects of Greece, its islands, and parts of Asia Minor, that the real growth of the language can be studied, and that but imperfectly.

§ 39. In the German family this want of continuity is not so great: nor is it so closely connected with the history of the language in general; but, at the very beginning there is a deplorable *hiatus* in the record; for the Mœsogothic stands by itself. The language was reduced to writing long before any other; and it was not upon German ground that the translation of the Gospels was produced. It is due to the influence of the Greek Church, and the alphabet was founded on the Greek. It was not till more than two centuries later that Christianity introduced the alphabet into either Germany or Britain: and the earliest records here are chiefly from Britain and Southern Germany. Neither of these is anything like identical with the other, and neither is what we look for as a lineal descendant of the Mœsogothic. The German resembles it the most in its structure, the British in its phonesis. There is a gap, then, in respect to both time and space—both date and locality.

§ 40. This leads us to another point of view. The history of a language may be continuous; but histories of its dialects may be different. One dialect may represent the language at one time, another at another. In Great Britain, the present literary English is that of the Midland dialects; but for the Midland dialects we have no record earlier than A.D. 1175, if so early. The literary language of King Alfred's time was the West-Saxon, or the English of Wessex. By A.D. 1400 it was all but superseded by the Midland forms of speech. Its history, since then, is that of the provincial dialects south of the Thames, especially those of Dorset, Somerset, Devon, and Wilts, where the old characteristics are best preserved, or rather the least lost. The Lowland Scotch, a cultivated language from the time of the first Stuarts, is a dialect of the great Northumbrian division. But it is only represented by small and doubtful fragments until the 14th century. Hence we find, for the language of England at large, *one* history; for its dialects (all of which, under different political and geographical conditions, might pass for different lan-

guages), *three*. There is continuity here; but it is continuity of an imperfect and *dis*continuous kind.

It may be continuous in respect to a language at large, or in a general way; but not continuous in respect to its several dialects. Nevertheless, even in respect to these, it has a continuity, as we expect *à priori*. But the *records* of it may be discontinuous; and this is the case when one dialect at one time is the literary language, and another at another. There are no *data* for the subsequent enquirer as to the language that has lost its prerogative. This is the case with no language more decidedly than our own. We know the West-Saxon up and down to a certain time; and that well, for it was the literary language of the times of Alfred and Edward the Confessor. Then a change comes over the whole language; we might say an eclipse. About A.D. 1200 the language revives, and it is only up to that time that we can trace the present literary English. But the language of Alfred is, at present, a provincial dialect; while the English of Macaulay is unknown in its exact form beyond (about) 1200, and the Scotch of Burns is but obscurely known till a century later. Yet both existed when the West-Saxon was the sole (or main) representative of the German of Britain; in other words, the English language. The record, then, of the *language*, is uniform; of its representative *dialects*, fragmentary.

§ 41. We now return to our old friend, the typically Synthetic form γέγραφα, and the class it represents. It is destined to be superseded by the Analytic combination *I have written*. A change must come upon it, and upon all words like it. What the change may be is another question. It is only certain that γέγραφα is the word upon which it *falls*, or has its *incidence*. The change itself, which is purely formal, is from one word to more than one, the import being *un*changed. This is the illustration of the term now under notice.

§ 42. How far are the same changes connected with the same forms? How far are the changes that so occur of the

same kind, and leading to the same results? Thirdly, how far, when there are many of them, and different in kind, do they fall upon the words they affect in anything like a regular sequence?

These are, manifestly, questions which would not be asked if they were not meant to be answered, to some extent, at least, in the affirmative. So far as the Latin and the German families are concerned, the synthetic forms that become analytic are, generally, the same in both, and the equivalents for them the same also. If it were not so, the explanation of such combinations of '*I have written*' and '*J'ai écrit*' would have been less conclusive than it is. The same applies to the *order*, or sequence of the changes.

§ 43. The synthetic forms which are first to change in the Latin family are likewise the first to do so in the German, and *vice versâ*; for it is not to be supposed that whole groups of words transform themselves at once, or in companies. This the comparison of Petersen, as to the differences in the changes between the Danish and the Swedish, well exemplifies. They not only change in the same way, but in the same order.

§ 44. It is not held that this rule is general, except we apply it with some latitude. The word '*have*' in Greek, Latin, Slavonic, and Lithuanic, is scarcely used as an auxiliary at all. Still the rule is, to a considerable extent, general.

§ 45. A fourth suggestion is less susceptible of either proof or disproof; viz., the doctrine that those inflections which are the last to be lost are the first to be developed. The presumption in favour of this view is their comparatively necessary or indispensable character. What we need most we are quick to acquire and slow to part with. It is manifestly impossible to prove this historically. All that can be said is that there is nothing against it, and that presumption is in its favour.

§ 46. But even if we are doubtful on this point, there is

something like certainty in regard to the others—so far, at least, as the evidence of a single family enlightens us.

§ 47. But the German is only one family out of five, and of these the Latin alone has, at least, as many derivative forms of speech as the German. It has the Italian, the Spanish, the Portuguese, the Roumanian, the Provençal, and the French, not to mention several dialects that may pass for languages.

§ 48. What do we learn from these? Much what we expect *à priori*; viz., illustrations of the same principle, with varieties in the way of detail.

§ 49. Upon one point, however, we must be on our guard, and remember, most especially, that the term '*old*' is an equivocal one. We may say that the French and Italian are so much Latin in a newer form, or that the Latin is the French or Italian in an older. We may say, instead of *newer* and *older*, *later* or *earlier*, more *modern* or more *ancient*. We generally, however, use the terms *old* and *new*. That there is a show of inaccuracy in the ordinary use of these words we know; for we know that the longer a language, like anything else, lasts, the older it grows; and the English and French were never so old as they are at the present moment. This, however, is not the use or abuse of the terms that we must now be cautioned against.

§ 50. It is beyond all doubt that the present German, in one sense of the word *old*, is not only older than the present English, but older than that of Chaucer and Wickliffe; older, indeed, than the English of the thirteenth century. Of course, in this sense there is but one meaning that can be assigned to the term. It must mean not not *aged* but *archaic*, or *old* in respect to structure rather than according to date. In the languages, moreover, which are at present under notice, *old* means more *Synthetic*, and less *Analytic*, while *new* means the contrary. The reason for this is evident. One language changes more rapidly than another; and the difference is a difference of *rate*.

§ 51. Even the familiar and important terms *Synthetic* and *Analytic* must be used with a certain amount of reservation. In strict language they are *correlative* terms, neither more nor less; one implying the other, and neither existing without its fellow. If so, a synthetic form without an analytical one to correspond, is as impossible as a relative without an antecedent, or *vice versâ*.

§ 52. It is not, then, every combination of *two* (or more) *words* with the import of *one* that gives an instance of Analysis. There must be a synthetic form to correspond. And here the meaning, or import, must correspond also. In this correspondence there are degrees. Tense for tense, and form for form, Latin words, like *mo-mordi* and *cu-curri*, answer to words like *γέγραφα* and *τέτυφα*. Yet *mo-mordi* is not so thoroughly and so completely the synthetic equivalent to *I have bitten*, as *γέγραφα* is to *I have written*. This is because the reduplicate tenses in Latin are not so thoroughly and completely Perfect in sense as they are in Greek. *Momordi* is translated both by '*I have written*' and '*I wrote*.' It cannot be denied, however, that '*I have written*' is synthetic. It has its correlative single-worded equivalent, and the meaning, though sometimes varying, is as often unvaried.

§ 53. Again, the combination, '*I am singing*,' translates '*canto*.' Nevertheless, it is not so thorough a substitution for this word as '*I have written*' is for '*γέγραφα*.' This is because it does not wholly eliminate the single-worded form from the language, for we still say '*I sing*.' The sense, however, is slightly different. '*I sing*' means that *I sing* habitually, rather than that '*I am now in the act of singing*.' In Latin, words like '*canto*' had both meanings. By saying '*sum in cantatione*,' or '*sum cantans*,' they might indicate the same distinction that we do. Combinations, however, like the first were rare, and those like the second rarer—if existent. Here, then, we have Synthesis and Analysis, but without the displacement, or supercession, of the one by the

other. Still '*I am singing*' may pass as an instance of Analysis.

§ 54. But though it be this, it is notorious that it is not very easily analysed. We know that it is made up out of two words; but whether these are to be translated '*sum cantans*' or '*sum in cantatione*' is a point upon which there is no unanimity of opinion.

§ 55. Again—'*I do sing*'—this is a form that no one would translate by '*facio*' (or '*ago*') '*cantare*,' but rather by '*canto*.' Yet, even when it is so translated, the combination is anything but analytic, and *canto* is manifestly synthetic. But '*I do sing*' and '*canto*' are not analytic and synthetic *to one another*, for they by no means coincide in import. In other words, there is no correlation between them. '*Canto*' tells us that the speaker is either singing when he tells you that he is doing so, or that he sings habitually. In *I do sing* the speaker merely states that he *does-not not-sing*. It implies a previous state of denial or doubt as to whether he sings or not, and as such is used emphatically, as if in reply and contradiction to some one who said he did *not*.

§ 56. The full name of the stage of language under notice is either *Synthetico-Analytic* or *Analytico-Synthetic*. However, when spoken of as such, and especially when compared with the terms '*Agglutinate*' and '*Monosyllabic*,' '*Agglutination*' and '*Monosyllabicism*,' it will simply be called '*Synthetic*,' and '*Syntheticism*' or '*Synthesis*.'

§ 57. *Analysis* by no means excludes *Synthesis*. Many forms of speech which, from the general amount of change that they have undergone, and from the undeniably analytical character of the majority of their phrases, may reasonably be called Analytic, preserve remains of their old and more original synthesis. This, however, only means that the change from the predominance of one form to that of another is not sudden, but gradual, a fact of which we only need to be reminded.

§ 58. More important than these are the Postpositive Article of the Norse and Roumanian languages, the so-called Passive Voice of the Norse, and the Futures (*parlero* =*parabolari habeo*=*I have to speak*=*loquar*) of the languages derived from the Latin. These have been actually constructed either within the Analytic period or during the more equivocal period of the transition. On these, more will be said in the sequel.

§ 59. It has manifestly been the *Inflectional* part of language which the foregoing criticism has most especially illustrated; for it is this which the system of Synthesis and Analysis best explains. It, of course, when explanation is needed, can be made to do much more than this; but the languages which have been referred to explain it better than all the other languages of the world put together. Moreover, it is only partially that even Inflection has been explained, inasmuch as next to nothing has been said as to what Inflection really is when considered *by itself*. All that *has* been said has been in respect to its connection with Analysis. What will soon follow will be the relation of the *Inflectional* system to that of the *Formatives*: and just as the *Synthetic* stage has illustrated the former, the *Agglutinative* stage will illustrate the latter.

§ 60. More, then, will be said upon the structure of the *Formatives* in the sequel. At present the difference between them is only indicated by a single instance. The *-mus* in both *voca-mus* and *vocit-amus* is *Inflectional*: the *-it-* in *voc-it-amus* is *Formative.*

Sub-Section II.

MATERIALS FOR THE SYNTHETIC AND ANALYTIC STAGE OF LANGUAGE.

§ 61. The forms of speech that illustrate this period are few, but very important. One and all they represent language in its latest known stage. Hence, they are the mate-

rials with which we begin our investigations; for the right method is that of proceeding from the later to the earlier, from the more certain *data* to the less uncertain, from the known to the unknown.

§ 62. Besides all this, the languages themselves are, upon the whole, those that are not only the best worth understanding, but the best understood, viz. the *Greek*, the *Latin*, the *Sanskrit*, and the *German*; and, in a less degree, the *Lithuanic* and the *Slavonic*.

§ 63. Again, these are not only the languages that have undergone an important amount of change, but those which have an adequate literature wherein the several changes are recorded.

§ 64. Among these the first place must be assigned to the *Greek*. The Greek records begin earlier than the Latin; and, like the Latin, the literature descends to the present time. But, on the other hand, and as a drawback to its otherwise high value, there are no languages that stand in relation to the Greek as the French and Spanish, &c. do to the Latin. As a set-off to this, the Greek *begins* with a greater variety of dialects; some of which, as the Æolic, the Doric, the Ionic, and the Attic, may pass for different languages. Moreover, at the time when the structure of the two languages first becomes open to comparison, the Greek is the more synthetic of the two.

§ 65. The *Latin* begins later than the Greek, and with fewer dialects. On the other hand, it undergoes far more change than the Greek, and that in all the languages derived from it, which are more than one: viz. the Italian, the Spanish, the French, the Provençal, the Romance, and the Roumanian, not to mention numerous dialects and sub-dialects.

§ 66. The *Sanskrit*, both in its antiquity and its synthetic character, stands on the high level of the Greek; but it has not the same undoubtedly continuous history.

§ 67. Again, the Sanskrit, both in its antiquity and its

synthetic character, stands on a higher level than Latin; but here a similar question suggests itself. Has it an equal amount of difference and variety in the way of dialects and derived languages?

§ 68. There is no answer to either of these questions which commands universal assent. There are those who consider that the present languages of Northern India, the *Hindi*, the *Gujerathi*, the *Marathi*, the *Bengali*, the *Uriya* (or *Udiya*), and others are *not* the descendants of the Sanskrit; that they are *not* in their relation to that language what the English and German are to the Mœsogothic, the Italian and French to the Latin, or the Romaic to the Greek. There are those who think that the Hindi, &c., are only Sanskrit in the way that English is Latin, *i.e.* through a strong intermixture of Latin words, whether directly from the language of Rome or indirectly through the French. They deny the grammatical or structural connection; and this connection they take (as do their opponents) as the evidence and test of descent.

§ 69. Those who hold the last view are innovators; for the doctrine in favour of the Sanskrit origin of the languages of Northern India is the older one, and it has also any amount of authority to support it. They are in a minority; and a fair display of argument, whether sufficient or insufficient, has been brought against their views. Still the doctrine thus strongly supported is not (so to say) Catholic. The belief that the Romaic is Greek, the French Latin, and the English German is held *hic, ubique, et ab omnibus.* The same belief is *not* held respecting the Sanskrit and the Hindi. Hence, though at present I pass no opinion on the question, I abstain from putting a disputed fact on the same level as an admitted one; for if the present work have any value at all, it derives it from the admitted certainty of the facts upon which its results are founded. Hence the most convenient way in which I find it necessary to treat the term '*Sanskrit*,' as a class-name, is to speak of it as the '*Sanskrit and its*

congeners whatever they may be.' That the *Pali* and *Zend* are such congeners no one doubts.

§ 70. The *German*, though far inferior to the three above-named languages in both its synthetical structure and its date, gives us a more varied, as well as a more continuous, history than any of them.

Its high value in this respect is absolute and intrinsic; but to those who speak it, whether Germans proper, Englishmen, or Scandinavians, it is the *mother-tongue*, and as such the form of speech of which they know more than they know of all the other languages of the world put together. It is the language with which they compare, and by which they measure, all others. It is not only the best language to begin with, but it is the one with which we, as German, *must* begin.

§ 71. Of the *German* family of languages the history, which is scarcely half so long as that of the Greek, and full five hundred years shorter than that of the Latin, begins with what is known as the German of Mœsia, or the *Mœsogothic* of the Ulphiline Translation of the Gospels, of which the date is, within a few years, A.D. 375. As compared with the present English, the Mœsogothic is undoubtedly synthetic. But it is not synthetic after the manner of the two great classical, and the one great Indian, languages, viz. the Greek, the Latin, and the Sanskrit.

§ 72. The history of the German family of languages is both varied and continuous. It cannot, however, be added that its continuity presents itself in the first instance, inasmuch as the Mœsogothic, for more than three hundred years, stands entirely alone. Neither was the Mœsogothic, as we know it, adequately known in its historical or its geographical relations to Germany. It was for German emigrants rather than for the Germans of the mother-country that the Ulphiline Translation was made. Their settlement was in the Roman province of Mœsia, not far from Philippopolis. But

before they settled here they had occupied a part of Dacia; and, before they crossed the Danube, had probably been soldiers in the Roman service on some part of the Marcomanic March.

§ 73. As to the part of Germany in which they originated there is no unanimity of opinion. Michaelis referred the language to Thuringia; and suggested that the present dialect of that district was the best existing representative of the Mœsogothic. I am not aware that anything has been adduced that invalidates this opinion; and I am satisfied that there is much which tends to confirm it. But, be this as it may, there is a gap of more than three hundred years between the Mœsogothic and the next representative of the German family.

§ 74. It is the parts south of the Danube, and on ground which made no part of the *Germany* of Tacitus, that we find the Old High German, which is mainly that of Suabia (*Decumates agri*), Alsace, Bavaria, and Switzerland. The earliest specimens of this are older than anything on the undoubted soil of Germany. These date from about the eighth century.

§ 75. It is in Britain that the German, now known as the *English*, first presents itself: a few years earlier than the oldest High German. And this is, for the third time, German, on ground other than that of the Germany of Tacitus. The German of Britain is represented by three literatures: (1) the *West-Saxon*, for the part south of Thames, from about A.D. 750 to 1400; (2) the *Midland*, or *Mercian*, which is the present literary English; and (3) the *Northumbrian*, of the parts between the Humber and the Forth.

Of German, on the undoubted soil of German, the Old Saxon of Westphalia gives us the earliest specimens; about A.D. 900. The *Frisian* is specially akin to this, as well as to the West-Saxon of Britain, and, moreover, is considered to be transitional between the Teutonic and the Norse, or

Scandinavian groups. Of this last, which is most especially illustrative of the change from Synthesis to Analysis, enough has been said in §§ 32–35.

§ 76. It is manifest that in this family we have a most valuable store of materials: a fair amount of continuous history; a fair amount of separate and independent languages; a very considerable number of dialects and sub-dialects; and other elements of value besides. But with all this, the main element of its importance is relative rather than positive. It is the family to which our own language belongs, and, consequently, the family which we best understand.

§ 77. *The Lithuanic Family.*—In this there is nothing earlier than the sixteenth century, and this is in the language of the *western* parts of East Prussia, in which nothing is now spoken but German and Polish. This is called *Prussian*, as opposed to the *Lithuanian* of Lithuania proper, and *Old Prussian*, which, so far as it means anything, means the old language of Prussia; for of anything that can be called Middle, or New Prussia, we have no vestige. In this Prussian the demonstrative pronoun is used as the definite article, whereas the allied dialects are without one.

On the east and north-east of Lithuania proper lie the *Lett* districts of Courland, Livonia, Esthonia, Vitepsk, and Polotsk; and a division of some kind between the *Lett* and the Lithuanian, as dialects or languages, is rightly recognised. But what it amounts to is another question. The statement that Lithuanian is notably more synthetic than the Lett, and the two tongues are as widely separated from one another as Latin and Italian, is a gross exaggeration. What light the Lithuanic family throws upon the field of the philologue is practically that of a single language in a single stage. But, thus limited, the Lithuanic is a language of inordinate interest. In the declension of its nouns it is more synthetic than the Latin.

§ 78. *The Slavonic Family.*—The first point to notice in this is the number of its divisions and sub-divisions. Its

extreme forms, or the languages most unlike one another, are the Polish, or the Bohemian, on one side, and the Russian, or Moscovite of *Great* Russia, on the other.

1. The *Polish*, with the *Kassubic*; a fragment still spoken in Pomerania; and the *Linonian*, of which a fragment remained in Lünenburg in the latter half of the last century.

2. The *Sorabian*, still spoken in Lusatia and Brandenburg. Intermediate to the Polish and

3. The *Bohemian*, *Czech*, or *Tshekh*. This is the name that the Slavonians of Bohemia give themselves. In Moravia the language is called *Moravian*, and in Upper Hungary, *Slovack*.

These are more closely allied to each other than to the languages of the second branch.

4. The *Slovenian*, spoken by the Slavonians of Austria, who called themselves *Sloventzi*. It is a political, rather than a philological, division, inasmuch as it graduates into the *Servian*.

§ 79. All these nations use an alphabet of Roman origin, and, except when Protestant, are Roman Catholics. The Slavonians, however, originally used an alphabet founded on the Greek, and called *Glagolitic*, or *Glagolite*.

5. The *Servian*, spoken in Bosnia, Servia, and Montenegro. Alphabet of Greek origin; and creed, the Christianity of the Eastern Church.

6. *Russian*. This falls into the *Ruthenian*, *Rusniak*, or *Red Russian*, of Eastern Gallicia (originally Lodomeria); the *Little Russian* (*Malo-russ*) of Kiev and the surrounding Governments; the *Black Russian* of Grodno and Minsk; the *White Russian* of Smolensko; and finally, the *Moscovite*, or *Great Russian*, of the rest of the Empire.

7. The *Bulgarian*; which probably differs from all the others as much, or more, than they differ from one another. Alphabet and creed of both Russia and Bulgaria. The same in Servia.

For so large an area, and so many divisions, the general uniformity of the whole Slavonic class is remarkable.

SECTION II.

AGGLUTINATION, FORMATIVES.

§ 80. The *-o* in *voc-o* is an *Inflection*; so also are the *-amus*, *-atis*, *-avi*, *-avissem*, &c., in *voc-amus*, *voc-atis*, *voc-avi*, *voc-avissem*, and the like.

The *-it-* in *voc-it-o* is a *Formative*; and so are *voc-it-amus*, *voc-it-atis*, *voc-it-avi*, and *voc-it-avissem*. A *Formative* is different from, and opposed to, an *Inflection*.

§ 81. The outward and visible difference between the two is that the *-it-* keeps its form throughout the whole conjugation of the verb to which it belongs; whereas the termination *-o-* changes with the Person, Number, Tense, Mood, and Voice, becoming *-amus*, *-atis*, and the like, according to circumstances. Changing the expression, the *-it-* is a *part* of the theme, and, as such, is permanent; whereas the inflection is *adjunct* to the theme, and mutable.

§ 82. The *-it-* in *voc-it-o* belongs to the *theme*, but not to the *root*, and it is to the root that it is attached. So attached, it precedes the inflection in the way of order. The inflection attaches itself directly to the root only when there is no such intervening syllable as the one under notice. This is the view of the two adjuncts simply and solely in respect to their place and permanence.

§ 83. The *logical* difference between them, or the nature of their respective meanings and functions, is another question. The *-it-* in *voc-it-o* expresses a difference in the nature of the act (that of calling) itself. The inflection denotes certain circumstances that attend the act; viz., the agency, the time, and the conditions under which it takes, or may take, place. In this way the first of them indicates that the speaker, the object spoken to, or some object spoken about, is the agent, or, if there be more than one, the agents. In

the way of time it indicates whether it is Past, Present, or Future; in the way of conditions, whether it be Indicative, Imperative, or Conditional. In other words, they give signs of Person and Number, Tense and Mood. With the character of the act (or state) itself these have nothing to do. On the other hand, the difference between *voc-* (the root) and *voc-it-* (the theme) relates to the act itself, which is, of course, so far as the *voc-* goes, one of the same kind as that denoted by *voc-it-*. The *-it-*, however, indicates a difference. *Voc-o* is translated *I call*; *voc-it-o*, *I call often*: and as there are many words thus differentiated, there is a class of forms which are called *Frequentative*. What *-it-* is in Latin, *-εθ-* is in Greek, as *φλέγ-ω*, *φλεγ-έθ-ω*. In *vire-sco=I begin to grow green*, and *γερά-σκω=I begin to grow old*, the *-σκω* and *-sco* are called Inchoative; and of names and classes of this kind they are many. For all such names the general name is *Formative*.

§ 84. Now it is the languages in the *Synthetic* stage that best illustrate the character of *Inflections*. In like manner it is the languages of the *Agglutinative* stage that best illustrate *Formatives*; and this is the reason why so much has been said about them. They must be clearly distinguished from Inflections; and, more than this, the difference between them must be shown to be both *formal* and *logical*.

§ 85. But it was only partially that, in our first group, even Inflection was dealt with. Very little, if anything, was said as to what Inflections were in themselves. The great deal that was said about them applied almost wholly to their relations to the Analytical forms by which they were so largely superseded. Yet they were never supposed to exclude Formatives. Neither will Formatives, in the consideration of the Agglutinate forms of speech, exclude Inflections. On the contrary, both forms will be considered together as we proceed.

§ 86. Hitherto the point of the chief importance is the difference between these two classes of words. It must

however, now be added that it is only in the extreme forms that this difference exists. This is because it will be seen in the sequel that *some* Formatives, at least, can become Inflectional.

§ 87. As a preliminary, it is necessary to classify the chief *Formatives* upon the principle that we classify the Inflections. Doing this, we get, for the Nouns, Gender, Number, and Case; for the Verbs, Mood, Tense, Person, and Voice.

§ 88. Nouns.

The Formatives for Nouns are (*a*) Substantival, (*b*) Pronominal, (*c*) Adjectival. To the first of these classes belong the forms like the *-en* in *vix-en=female fox*, the German *-in* as in *Freund-inn=female friend*, the *-esse* in the French *duch-esse*, and the *-ix* in the Latin *genetr-ix*, as opposed to *genit-or*, the *so-called* Signs of Gender. To the second belong the adjuncts in *-d* and *-th*, which characterise the Ordinals (*thir-d*, *four-th*, &c.) as opposed to the Cardinal Numerals. To the third belong the Degrees of Comparison. These are mentioned because, in many of the ordinary Grammars, under the old name of *Accidents*, they are taught along with the Inflections. There is no harm in this. There *is* harm, however, in confounding them with the true Inflections; and it cannot be denied that this is done sometimes—perhaps more than once too often.

Substantives.

Here we have Formatives for Natural Sex as opposed to Artificial or Conventional Sex, which is *Gender*, as has just been indicated; also Collectives, Diminutives, Augmentatives, Patronymics, Gentiles, and (more important than any) Abstract forms.

Pronouns.

Ordinal Formatives, as above mentioned.

Adjectives.

Degrees of Comparison, as above.

§ 89. Verbs.

Verbals.

The name for the agent as *hunt-er*, and for the action as hunt-*ing*. These are universally recognised as Nouns, rather than Verbs, and are declined like *Substantives*.

Verbs.

Inchoative, as *viresco*, γεράσκω.
Frequentative, as *vocito*, φλεγέθω.
Desiderative, as *parturio*, δρασείω.

§ 90. Now with some of these there is a decided suggestion of something akin to some of the Inflections. *Gender* is manifestly involved in the Formatives for *Sex*; *Number*, in those for *Collectives*. With Mood and Tense the connection is not quite so clear.

§ 91. On the other hand, there is nothing that suggests Person, nor can there be.

§ 92. We may now change the subject, and notice some other characters of the Agglutinate class.

In this Agglutinate class the first languages that present themselves are those of the *Fin* or *Ugrian* family; and, on the first view, the difference between Agglutination and Synthesis is by no means decided. So far as the mere number of Cases goes, very many of the Agglutinate tongues are more inflectional than the Latin, the Greek, or the Sanskrit; for the most we can get out of these and their congeners is a small matter of seven or eight cases; whereas the Fin of Finland, or Finlandish proper, gives us fifteen, the Lap, eight, or, counting the Vocative, nine. With others, six or seven present themselves, as a matter of course. Thus—

Finlandic or Fin Proper.

Maa = land. *Maat* = lands.

	Singular.	*Plural.*
Nominative	maa	ma-a-t
Infinitive	maa-ta	ma-i-ta
Genitive	maa-n	ma-i-tten
Inessive	maa-ssa	ma-i-ssa
Elative	maa-sta	ma-i-sta
Illative	maa-han	ma-i-hin
Adessive	maa-la	ma-i-lla
Ablative	maa-lta	ma-i-lta
Allative	maa-ille	ma-i-lle
Abessive	maa-tta	ma-i-tta
Prolative	maa-tse	ma-i-tse
Translative	maa-ksi	ma-i-ksi
Essive	maa-na	ma-i-na
Comitive	maa-ne	ma-i-ne
Instrumental	maa-n	ma-i-in

§ 93. Laplandic.

Close Declension—Ending Consonantal.

Singular.

Nominative	måraś (*sorrow*)	bavćas (*pain*)	hævoś (*horse*)
Genitive	mårraś	bafćas	heppuś
Infinitive	mårraś	bafćas	heppuś
Allative	mårraśi	bafćasi	heppuśi
Factive	mårraśen	bafćasen	heppuśen
Locative	mårraśest	bafćasist	heppuśist
Comitive	mårraśin	bafćasin	heppuśin
Caritive	mårraśtaga	bafćastaga	heppuśtaga

Plural.

Nominative	mårraśak	bafćasak	heppuśak
Genitive	mårraśi	bafćasi	heppuśi
Infinitive	mårraśid	bafćasid	heppuśid
Allative	mårraśidi	bafćasidi	heppuśidi
Factive	mårraśen	bavćasen	hævośen
Locative	mårraśin	bafćasin	heppuśin
Comitive	mårraśiguim	bafćasiguim	heppuśiguim
Caritive	mårraśitaga	bafćasitaga	heppuśitaga

Open Declension—Ending Vocalic.

Singular.

Nominative	jåkka (*river*)	gietta (*hand*)	oabba (*sister*)
Genitive	jåga	gieða	oaba
Infinitive	jåga	gieða	oaba
Allative	jokki	gitti	oabbai
Factive	jåkkan	giettan	oabban
Locative	jågast	gieðast	oabast
Comitive	jågain	gieðain	oabain
Caritive	jåga-taga	gieða-taga	oaba-taga

Plural.

Nominative	jågak	gieðak	oabak
Genitive	jågai	gieðai	oabai
Infinitive	jågaid	gieðaid	oabaid
Allative	jågaidi	gieðaidi	oabaidi
Factive	jåkkan	gieðan	oabban
Locative	jågain	gieðain	oabain
Comitive	jågai-guim	gieðai-guim	oabai-guim
Caritive	jågai-taga	gieðai-taga	oabai-taga

PERSONS.

Singular Number.

	First.	*Second.*	*Third.*
Nominative	mån (*I*)	dån (*thou*)	sån (*he, &c.*)
Genitive	muo	du	su
Infinitive	muo	du	su
Allative	munji	dunji	sunji
Locative	must	dust	sust
Comitative	muin	duin	suin
Caritive	muotaga	dutaga	sutaga

Dual.

	First.	*Second.*	*Third.*
Nominative	måi	dåi	såi
Genitive	måno	dåno	såno
Infinitive	måno	dåno	såno
Allative	måndoidi	dåndoidi	såndoidi
Locative	måndoin	dåndoin	såndoin
Comitative	måndoguim	dåndoguim	såndoguim
Caritive	måndotaga	dåndotaga	såndotaga

Plural.

	First.	*Second.*	*Third.*
Nominative	mi	si	di
Genitive	min	sin	din
Infinitive	min	sin	din
Allative	migjidi	digjidi	sigjidi
Locative	mist	dist	sist
Comitative	minguim	dinguim	singuim
Caritive	mintaga	dintaga	sintaga

§ 94. ACTIVE.

INDICATIVE.

Present.

Singular	låånom	låånok	lâdno
Dual	lodnu	lonobætte	lådnoba
Plural	ladnop	ladnobættet	lodnuk

Preterit.

Singular	lodnum	lodnuk	lånoi
Dual	lånoime	lånoide	lånoiga
Plural	lånoimek	lånoidek	lodnu

CONJUNCTIVE.

Present.

Singular	lonućam	lonućak	lonuća
Dual	lonućædne	lonućæppe	lonućæva
Plural	lonućæp	lonućæppet	lonućek

Preterit.

Singular	lonušim	lonušik	lonuši
Dual	lonušeime	lonušeide	lonušeiga
Plural	lonušeimek	lonušeidek	lonušeigje

IMPERATIVE

Singular	. . .	låno	lodnus
Dual	lodnu	lâdno	lodnusga
Plural	lådnop	lådnot	lodnusek

Passive.

Indicative.

Present.

Singular	lodnujuvvum	lodnojuvvuk	lodnujuvvu
Dual	lodnujuvve	lodnujuvvubætte	lodnujuvaba
Plural	lodnujuvvup	lodnujuvvubættet	lodnujujek

Preterit.

Singular	lodnujuvvim	lodnujuvvik	lodnujuvni
Dual	lodnujuvuime	lodnujuvuide	lodnujuvuiga
Plural	lodnujuvuimek	lodnujuvuidek	lodnujuvve

Conjunctive.

Present.

Singular	lodnujuvvućam	lodnujuvvucak	lodnujuvvuća
Dual	lodnujuvvućædne	lodnujuvvucæppe	lodnujuvvućæve
Plural	lodnujuvvoćæp	lodnujuvvucæppet	lodnujuvvućek

Preterit.

Singular	lodnujuvvušim	lodnujuvvušik	lodnujuvvuši
Dual	lodnujuvvušeime	lodnujuvvušeide	lodnujuvvušeiga
Plural	lodnujuvvušeimek	lodnujuvvušeidek	lodnujuvvušeigje

Imperative.

Singular	. . .	lodnujuvvu	lodnujuvvus
Dual	lodnujuvvujædno	lodnujuvvujække	lodnujuvvusga
Plural	lodnujuvvujædno	lodnujuvvujækket	lodnujuvvusek

§ 95. *Verbum Nominale.*

	ACTIVE.	PASSIVE.
Infinitive	lâdnot	lodnut and lodnujuvvut
Factive (*supine*)	lânoćet	lodnućet „ lodnujuvvućet
Comitative (*gerund*)	lânodedin	lodnudedin „ lodnujuvvudedin
Caritive	lânokætta	lodnukætta „ lodnujuvvukætta

Nomen Verbale.

		ACTIVE.	PASSIVE.
Nomen Subst. Verbale	*Abstract*	lâdnom	lodnujubme
	Concrete	lâdno	lodnujuvve
Nomen Adject. Verbale	*Pres. Part.*	lâdnome	lodnujuvvume
	Pret. Part.	lâdnom	lodjuvvum; lodnum

§ 96. This apparent Synthesis is only superficial; for the doctrine that underlies the whole system of the growth, development, or evolution of language, presupposes that all Inflections, if we can only reduce them, are reducible to words originally independent. The mere amount of these is a secondary matter; the question is the evidence in favour of their reducibility, and it is certain that in languages like the Fin, the Turk, and their congeners, this is notably improved.

§ 97. Roughly, and for the sake of illustration, we may compare the union of two or more words in Synthesis to a *graft*, in which the union is so close as to be indecomposable. The union in the way of Agglutination is a *splice*, whereof the separation is comparatively easy. We cannot always—perhaps we cannot often—say what the incorporated element was when it stood alone; but we can generally convince ourselves that, of some sort or other, it is a superaddition.

§ 98. Again, when we have two inflectional elements in combination, one of which suggests the notion of (say) *number*, and the other of (say) *case*, we can, in Agglutination, separate the two signs with far greater certainty than we can in Synthesis. The Turkish grammar throws a strong light on these points.

Adem = man.

Nominative	ādem	ādemler	*man, men*
Genitive	ādemun	ādemler-un	*of* „
Dative	ādemeh	ādemler-eh	*to* „
Accusative	ādemi	ādemler-i	*man, men*
Ablative	ādemden	ādemler-den	*from* „

Compare this with the declension of *homo*, or any Synthetic substantive, and see whether the separation of the signs of number and case are anything like so distinct.

§ 99. The Conjugation of the Verb is still more suggestive of differences. How easily are the several significant affixes separated from each other.

Ṣumeḳ = *love* (*Present Imperative*).

Active.

Negative	ṣumemeḳ	*not to love*
Impossible	ṣuehmemeḳ	*not to be able to love*

Passive.

	ṣuilmeḳ	*to be loved*
Negative	ṣuilmemeḳ	*not to be loved*
Impossible	ṣuilehmemeḳ	*not to be able to be loved*

Causal Active.

	ṣudermeḳ	*to cause to love*
Negative	ṣudermemeḳ	*not to cause to love*
Impossible	ṣuderehmemeḳ	*not to be able to cause to love*
Passive	ṣuderilmeḳ	*to be made to love*
Neg. Passive	ṣuderilmemeḳ	*not to be made to love*
Imp. Passive	ṣuderilememeḳ	*not to be able to be made to love*

Passive Causal.

	ṣuildermeḳ	*to cause to be loved*
Negative	ṣuildermemeḳ	*not to cause to be loved*
Impossible	ṣuilderehmemeḳ	*not to be able to cause to be loved*

Reciprocal.

	ṣuishmeḳ	*to love one another mutually*
Negative	ṣuishmemeḳ	*not to love &c.*
Impossible	ṣuishehmemeḳ	*not to be able &c.*
Passive	ṣuishilmeḳ	*to be loved mutually*
Neg. Passive	ṣuishilmemeḳ	*not to be loved mutually*
Imp. Passive	ṣuishilehmemeḳ	*not to be able to be loved mutually*
Causal	ṣuishdermeḳ	*not to be able to be caused to love mutually*

Personal.

	ṣuinmeḳ	*to love himself*
Negative	ṣuinmemeḳ	*not to love &c.*
Impossible	ṣuinehmemeḳ	*not to be able &c.*
Passive	ṣuinilmemeḳ	*to be loved*
Causal	ṣuindermeḳ	*to cause to love himself*

§ 100. And last, not least, as an element in the more manageable character of the Agglutinate languages, most of them are without the distinction of Gender. That this facilitates the separation of case-endings into their elements is manifest. *Three* distinctions are involved in the Synthetic, *two* in the Agglutinate, inflections. By the final syllables in such words as *bon-um* and *bon-as*, three differences are indicated, that of Case, of Gender, of Number; and the work is done by a single combination of two letters.

§ 101. The following is an equally illustrative instance, from a language now nearly extinct, but probably intermediate to the Turk and the Mongol.

YENISEIAN.

Bieng = *hand.* Bieng-en = *hands.*

	Singular.	*Plural.*
Nominative	bieng	bieng-en
Genitive	bieng-da	bieng-en-da
Dative	bieng-deng	bieng-eng-den
Locative	bieng-gei	bieng-eng-ei
Ablative	bieng-denger	bieng-en-denger
Instrumental	bieng-sâs	bieng-en-sâs
Prosecutive	bieng-bes	bieng-en-bes
Comitive	bieng-san	bieng-en-san

SUB-SECTION II.

MATERIALS FOR THE AGGLUTINATE STAGE OF THE LANGUAGE.

§ 102. In the amount of the material, or *data*, which it supplies the Agglutinate class shows to disadvantage. The languages are numerous, no doubt; but there is scarcely one Agglutinate language of which we have enough. Some begin early, but then they become extinct prematurely. Some (indeed, the majority) are in full life at the present moment; but, on the other hand, we know nothing of them in any earlier stage. We have, in the Agglutinate class, languages

which are in many respects semi-Synthetic, and others which are well-nigh Monosyllabic; but we have no *single* language which, in one of its stages, is Monosyllabic, and, in the other Agglutinate. In many cases there is a fair amount of both duration and continuity; but, even when this is the case, the amount of change is inconsiderable.

§ 103. The Fin of Finland, the Finlandic, the Finlandish, or the Fin proper of the Duchy of Finland, is a single language of a class: a class sometimes called *Fin*, sometimes *Ugrian*; and it is the number and character of the different divisions and sub-divisions of the classes which invest it with its recognised importance. *Tavastrian*, *Karelian*, *Vod*, *Tshúd*, *Vesp* (or *Ludin*), *Krivonian*, *Lief*, *Esthonian*, *Permian*, *Zirianian*, *Votiak*, *Lap* (or *Laplandish*) of (*a*) *Norway*, (*b*) *Sweden*, (*c*) *Russia*, *Tsheremiss*, *Mordvin*, *Vogul*, *Ostiak*, *Samoyed*, and (?) *Tshuvash*, are all denominations which, either as separate languages or dialects, supply illustrations of some kind of the difference and likeness between the several members of this very important class.

§ 104. Next in geographical order come the *Turk*, *Yeniseian*, *Mongol*, and *Mantshu* families, the last two of which are in contact with the Monosyllabic area. The *Yeniseian* is still unplaced; but it is probable that it belongs to the same division as the languages with which it is here associated. Of the remaining languages of Northern Asia, of which the affinities run either in the direction of Japan and the Kurile Islands, or that of Kamtskatka, the Aleutian Chain, and America, it is not necessary to take cognisance.

§ 105. The *Dravirian* or *Dravidian Family*.—Spoken in *Southern* India, and opposed to the languages represented by the Hindi. This means that, ever since attention has been paid to it, it has been recognised as other than Indian of the Hindi, Gujerathi, and Bengali type; *i.e.* has never, either rightly or wrongly, been considered a derivative of or from the Sanskrit. The four best known members of this group, each with a literature, are—

1. The *Telinga*, or *Telugu*, spoken by about 14,000,000 occupants of the Northern Circars, and parts of Hyderabad, Nagpúr, and Gondwana; bounded on the North by the Oriya of Orissa, and on the side of the Pacific by Chicacole, North, and Pulicat, South.

2. The *Tamul*, spoken by about 10,000,000 natives from the parts about Pulicat to Cape Comorin, and on the West as far as Trevandrum. In the interior it extends to the Ghauts and Nilgherris.

3. The *Canarese*, spoken by about 5,000,000. Mysore is its centre; bounded by the Telinga N.E., and the Tamul S.E.; on the North by the Marathi, other than Dravirian.

4. The *Malayalim*, spoken by about 2,000,000 along the Malabar coast.

§ 106. These are the four old, or long recognised, members of the Dravirian family; but a fifth has recently been added, and that as an independent language. This is—

5. The *Tulu*, spoken by about 150,000 about N.L. 13° 30′ along the coast, and, like the Canarese, bounded by the Marathi.

The *Cúrgi*, of *Cúrg*, has scarcely been raised to the level of a language. As dialect it has been claimed for the Tulu, the Malayalim, and the Tamul.

To these add not fewer than five barbarous dialects, or sub-dialects, of the Canarese, and spoken in the Nilgherris by the *Tudas* or *Todavas*, the *Budugars*, the *Kohatars*, the *Irular*, and the *Kurumbas*.

§ 107. Later researches have brought no less than four more groups within the range of the Dravirian family, though the position of one of them is equivocal.

§ 108. On the western frontier of the Uriya (Hindi) and the northern frontier of the Telinga (Dravirian), in the Circar of Gúmsúr, the *Khond* in several dialects is spoken: *Gadaba*, *Yerukale*, *Savara*; and in Gondwana the *Ghond*, or *Gundi*. This is not so manifestly Dravirian as the Khond; but still

it is more Dravirian than aught else. Little is said about it in Caldwell's standard Dravirian Grammar; but he does not exclude it.

§ 109. But with the next group he hesitates. It is the most Northern (North-Eastern) of any; and is fairly represented by vocabularies—*Sontal*, *Singbhum*, *Mundala*, and *Bhumij*. *Ho*, meaning *man*, is the name which the *Kolehan* apply to themselves. Ramguhr, Monghir, Chuta Nagpúr, Gangpúr, Sirgujah, Sumbulphur, Palamaw, and the Rajmahal Hills, where the Sontals are stated to be intrusive, are, in the ordinary maps, the most conspicuous names for the *Kol* districts, and *Kol* is the usual name for the group.

§ 110. The *Kol* has recognised affinities with the *Monosyllabic* family, and how closely the two groups approach one another geograpically may be seen in § 135.

§ 111. The BRAHUI.—This is the last language that has been connected with the Dravirian; and, in respect to its geography, it is other than Indian. It is Persian; and, what is more, is separated from the most northern frontier of the Dravirian proper by the *Non*-Dravirian Gujerathi and Marathi, not to mention the Persian and Indian dialects of the Lower Indus. It is in the mountain districts of Beluchistan that the *Brahui*, *Brahooe*, or *Brahuiki* is spoken, unwritten, and its Dravirian structure disguised by the inordinate amount of Persian with which it is overlaid. Those, however, who have paid most attention to the subject, have pronounced in favour of the Dravirian affinity.

§ 112. With this ends the list of those Agglutinate languages of *Eastern* Europe and Asia which come under the conditions and limitations of the present treatise; viz., (1) that they should be spoken in something like geographical contact with the languages of the Synthetic and Monosyllabic division, and (2) that the recognition of them as Agglutinate should be universal.

§ 113. Far apart from those, however, and on the farther side of the Synthetic area, on the extreme south-west of

Europe, still stands over the *Iberian*, *Euskarian*, or *Basque*, which may reasonably be considered to represent, at least, the original language of the whole of the Spanish Peninsula. It is now limited to the provinces of Biscaya, Guipuscoa, Alava, and Navarre, in Spain, and parts about St. Jean de Luz and Labourdin, in France. Bounded on three sides by the sea, the Iberian Peninsula is isolated, whilst of the Peninsula itself the Basque area is but a fraction ; and, fraction as it is, it is bounded on both sides by intrusive languages —the French and Spanish—both of Latin origin. After these, there is nothing nearer than the Celtic of Brittany, and the German of Switzerland, and the Slavonic of Bohemia. No wonder that its affinities are a mystery.

§ 114. Such are the chief Agglutinate languages of Europe and Asia in respect to their geographical areas. We see, at once, that they are in contact with one another, and that some of them, the Ugrian and Turk most especially, are in contact with the North and North-Eastern members of the Synthetic class ; and we shall see, in the sequel, that as we move southward, others will touch the Monosyllabic frontiers of China, Tibet, and Northern India. This invests them with a special value, inasmuch as, over and above the intermediate or transitional character of the Agglutinate stage of growth or development, their geographical position has a like intermediate character, suggestive of elements of affinity of a more specific character.

§ 115. And such is the case. There are many more Agglutinate languages than these—languages that are to be counted by the score and hundred. Indeed, we may anticipate and add that, with a few possible exceptions, all the world over, whether in Africa, America, Australia, or Polynesia, whatever in the way of speech is neither Synthetic, nor Monosyllabic, is Agglutinate. Nevertheless, it is only the few under notice that will be specially dwelt upon.

§ 116. So far, then, as mere material goes, the Agglutinate class is abundant to excess. But the material is nearly

all of one kind; viz., a multitude of different languages, and an average amount of dialects and sub-dialects for each. To set against this, we must state that, as a rule, the material is of the later, or latest, date.

§ 117. The great exception to this statement, the oldest language of the class, and, perhaps, of the world at large, is the Hebrew, the only language in the Agglutinate division that can be compared, in respect of its antiquity, to either the Greek and Latin of Europe, or the Sanskrit and its congeners of Asia. This, or the Jews' language, is that of the *Old* Testament.

But the language of the *New* Testament is Greek; and it is in the earliest translations of the New Testament that we get the earliest monument of the languages that are now about to present themselves.

§ 118. To the time between the Birth of our Saviour and the Flight of Mahomet (*i.e.* the Christian and the Mahometan epochs), the New Testament (wholly or partly) is translated into *Syriac*, *Coptic*, *Ethiopic*, and *Armenian*. Then follows the *Amharic* and *Georgian* versions; the former suggested by the Ethiopic, or Gheez, the latter by the Armenian.

The earliest *Irish* belongs to the same class. It is safe to say that before the Flight of Mahomet it was a written language, and it is possible that some of the existing specimens of it may be of that age. This is the period represented in the Synthetic stage by the Mœsogothic translation of Ulphilas.

Out of the Syriac alphabet grew the Arabic; and with this, the Arabic itself, before the time of Mahomet, became a written language.

§ 119. The date of the oldest compositions in the Georgian is uncertain. Probably, they date from the introduction of Christianity; but are not so old as the oldest Armenian.

§ 120. Lastly comes the *Tamul*, the representative language of *Southern* India. It is not pretended that this, in either its cultivation or antiquity, rivals the Sanskrit. Nor has it been so carefully studied. The old, or classical Tamul

—the *Shen* Tamul as it is called—is considered to have flourished as the language of a rich and varied literature as early as the ninth century, and to present itself in inscriptions earlier. Caldwell specially states that it was comparatively free from the influence of the Sanskrit, and that it was richer in forms than the present language. I have not, however, met with any definite exposition of these differences; nor has any considerable proportion of the literature itself been printed.

§ 121. With the discovery of America came a great flood of light upon what we may call the *unwritten* languages, or the languages which having no literature of their own had to be made known to us through the investigations of missionaries, travellers, traders, slavers, and, finally, professed philologists. This means the languages of the New World, as a matter of course; all Africa, with the exception of Egypt and part of Abyssinia; Siberia, Caucasus, North-Eastern Asia, and all the islands, whether of the Atlantic or Pacific, with the exception of Sumatra, Java, Bali, Celebes, and the Philippine Islands. Some of the grammars of this period were composed before A.D. 1600, for in Mexico, Guatemala, and Yucatan the zeal of the missionary had already found its vocation. Elsewhere, the accumulation of material was somewhat later. Enough, however, has been said to show that the languages of the Agglutinate division of which we have any precise knowledge are nearly all, in respect to their *data*, less than four hundred years old; and all, with the great exception of the Hebrew, later than the Christian era, or, compared with the classical languages and the Sanskrit, later than the Augustan age.

§ 122. Later than these, in respect to their oldest records, come the *Turkish*, the *Mongol*, and the *Mantshu*. Of these the alphabets are of Syrian origin, and, in all probability, some centuries older than the earliest specimens of the literature to which they gave origin. The Turkish is the oldest, the Mantshu the latest; and it was by the Christian mis-

sionaries of the Nestorian heresy that the Turkish, the earliest of them, was introduced. It was to the *Uighur* dialect that it was first applied; and, though manuscripts in it still exist, and represent the oldest form of the Turkish language, it has long been superseded by the Arabic, the alphabet of Mahometanism.

§ 123. It is in Eastern Europe and Western Asia that the languages which most especially lie *between* the Synthetic and the Monosyllablic areas present themselves. These, when we take the whole of them, are the languages of Caucasus and Transcaucasia, all of them falling into dialects, and many of them forming small groups of distinct languages: the *Circassian* (and *Abkazian*); the *Midzhdzhedzhi* or *Tshentsh*; the *Lesgian* (of many denominations); the *Georgian* (with well-marked dialects for Guriel, Mingrelia, Swaneti, and Lazestan); the *Iron* and *Armenian* (of which the ethnological affinities are not universally admitted), and an outlying obscure form of speech, called the *Ude*.

SECTION III.

MONOSYLLABICISM. ACCENT. MATERIALS.

§ 124. *The Bhot, Bhotiya, or Tibetan.*—Beginning in the West, and on the confines of the Persian of the North-East, and the Turkish of Chinese, and Russian Turkestan, we find the first *Tibetan* in Bultistan, or Little Tibet; then in Ladakh, Tibet Proper, the Sub-Himalyan ranges of India between Cashmir and Kumaon, Butan, the obscure tract of country between the Eastern frontier of Tibet (or Butan) and China, and, more or less, along the whole Himalayan range, (North) from Cashmere to Assam.

§ 125. The age of the oldest literary records of the Tibetan is uncertain; but we know that the spoken Tibetan of the present time is notably more modern than the written language. This is because the older orthography is still kept

up, and in (I believe) the great majority of words there is a considerable difference between the two; indeed, it is a common practice of writers on the language to draw special attention to the difference between the '*spoken*' and the '*written*' Tibetan, and to give each word in both forms. I cannot state the precise nature of the difference between the two extreme forms. It is probably as great as any that is to be found in any of the *Non*-Semitic languages of the Agglutinate class; but, nevertheless, wholly incommensurable with differences that present themselves in the Synthetic and Analytic forms of speech, where the rate of change has been quicker, and the material to act upon greater.

§ 126. 1. In respect to its dialects little is known; the central parts being unexplored by Europeans. On the East and South it is difficult to say what is a dialect of the Tibetan and what a separate language; especially along the Southern slope of the Himalayas.

§ 127. 2. The *Burmese* of Burma Proper, Arakan, and Manipur; falling into the Khen, Karyen, and other undoubted dialects. On the frontier of Assam and India it is difficult to say when the forms of speech cease to be dialects of some superior language, or when they constitute separate and independent languages. The denomination *Naga*, applied to a long list of tongues spoken along the mountain-range on the south side of the Assam valley is a notable example of this. Some of the forms of speech have one, some another, set of affinities.

§ 128. 3. The *Singpho*. Spoken to the East of the Burmese, and to the North and East of the Siamese. That the Singpho, Burmese, and Tibetan are members of one and the same group, family, or class, is, pretty generally, admitted. What the value of the group may be is another question.

§ 129. 4. The *Thay* or *Siamese*, with the *Ahom*, *Khamti*, *Laos* or *Lau*, and the Shan dialects of the Burmese Empire.

§ 130. The *Môn*, or language of Pegu.

§ 131. The *Kha*, or Ka, of Cambojia.

§ 132. The *Anamese*, or Anamitic, of Cochin China.

§ 133. The *Chinese*.—This has long been considered to be the typical language of the Monosyllabic class; and that, probably, on good grounds. Of its paramount importance in both politics and literature there is no doubt. The Mandarin, or classical language, is uniform throughout the empire; though its history shows that it has undergone several changes—artificial rather than natural. The opposite to this, as a form that has been modified by the influence of commerce, and contact with other languages, is the Chinese of Canton. Of independent dialects, the best known is that of the Province of Fokien.

§ 134. On the antiquity of the Chinese literature little need be said; and as little about the method of writing it. It is not one which favours the exact representation of old and obsolete forms. Nor is there any warrant for any composition of any very great antiquity being exactly in the form it took under the hands of the original author. The matter may be as old as the time of Confucius or older; but the antiquity of the form—*ipsissima verba ipsissimis literis*—is another question. We are sure of nothing in this way older than the oldest manuscript, and who knows the date of this? Of the changes in the Mandarin dialect we know something; but this refers more to the *tones* than to the literal and syllabic structure of words and their combinations. In the opinion of the present writer—for which he claims very little—it is probable that more knowledge of the changes that any monosyllabic language has undergone is to be got from a comparison of *written* Tibetan in its older forms than from anything attainable from the older compositions in Chinese. It is not likely, however, that the comparison will be made for some time to come.

Of independent languages spoken within the area of China Proper the *Miaoutsé* of the Province of Yunnan has the best claim to be considered other than Chinese.

From a single short vocabulary which the present writer has seen in manuscript it seems to be equally unlike the Chinese, and the languages of its western frontier.

Of the languages of the Andaman and Nicobar Islands it is only necessary to state that they are not Malay.

In the Malayan Peninsula, the Siamese, which runs farther south than any member of the Monosyllabic family, but which appears to be of more northern origin, is succeeded by the Malay—other than Monosyllabic.

§ 135. 9. 10. *The Sub-Himalayan and Naga groups.*—Kunaweri, where the Sutlej, the most eastern of the Five Rivers of the Punjab, flows from the higher to the lower levels of the Sub-Himalayan slope, and first becomes an Indian river, is the point where, in the details of this large and mixed division, it is the most convenient to begin. Here it is where monosyllabic forms of speech, and those of Northern India which are other than monosyllabic, come in contact.

1. 2. For the *Kanet* of Kunawur we have, at least, two varieties, the *Sumchú* and the *Theburskud*, with sub-dialects: unwritten. Then Eastward, and in Nepaul rather than in Hindostan,—

3. 4. The *Magar* and *Bramhú*.

5. 6. The *Gurung* and *Murmi*.

7. 8. 9. The *Vayu* (or *Hayu*), *Kusunda*, and *Chepang*.

10. 11. 12. 13. 14. The *Denwar*, *Kuswar*, *Paksya*, *Thaksya*, and *Tharu*.

15. The *Nepalese* (*Pahari*).

16. 17. The *Kiranti*, or *Kirata*, with which we may associate the *Limbu*, which, until lately, was treated as a separate language. Of the Kiranti dialects Mr. Hodgson gives us vocabularies for no less than *nineteen*, of which the Limbre is the only one that has an alphabet.

18. The *Lepcha*—spoken in Sikkim, and the most eastern member of this range; inasmuch as, east of Sikkim, we find,

in Butan, the Butani, or Lhopa, form of speech, which is Tibetan. The Lepcha, also, has an alphabet.

19. 20. 21. *Bodo* (*Borro*) and *Dhimal*. In Hindostan; spoken in Kooch Bahar, and Mymansing.

22. 23. 24. 25. *Garo*, *Mikir*, *Kuki* (or *Luncta*), and *Casia*.

26. 27. 28. 29. 30. 31. *Abor* (*Aka*), *Dofla*, *Miri*, *Mishimi* (*Tablung*), *Mithan*, *Deoria Chutia*, and *Jili* (?).

It is in the southern members of this last division that the chief materials for the transition from Monosyllabicism to Agglutination are the best studied; and of the raw material no one has given us so much as Mr. Hodgson, and that both in the shape of vocabularies, and of grammar, or, at least, of valuable grammatical outlines. The number of dialects and sub-dialects is one element of their value. Another is the fact that lying, as many of them do, well within the frontier of India, they come into actual contact with languages other than Monosyllabic; the Hindi and Bengali on the West, and, on the East, in approximation to the Dravirian forms of speech of the Khond class. In the parts about the Rajmahal Hills members of this last class are spoken up to the banks of the Ganges, which the most southern congeners of the Dhimal, Bodo, and Garo *approach*; though it is doubtful whether there is ever any absolute contact.

§ 136. 10. The *Naga* group, to which allusion has been made, under the head of '*Burmese*,' must be taken along with another; and both connected with the Valley of Assam. In this the Bengali is rapidly encroaching; but the original speech of the whole district was Monosyllabic.

§ 137. Of these languages and dialects less is known in the central valley than in the mountain-ranges on each side of it. On the North they are the *Abor* (and *Aka*), the *Dofla*, and the *Mishimi* (*Tablung*), and *Mithan*. These take us up, or near, to the Eastern extremity of the valley. For the line on the South we find, first, a series of dialects akin to the Burmese and Singpho, and also certain Northern offsets of the Siamese; and, running from East to West, a list

of not less than twenty languages, dialects, or sub-dialects, known under the general name of '*Naga*.' These, of course, lie nearly parallel to the Abor and Dofla line from Tibet; the affinities being with the Northern and Southern Tibetan and Burmese respectively. Dr. Brown, however, to whom we owe the valuable series of illustrative vocabularies, has pronounced that, between the two we are justified in throwing the Burmese and Tibetan into a single class. Of the other groups, the Siamese is the most isolated.

§ 138. In respect to Accent and Tone more will be said in the sequel; for it is with the Monosyllabic languages that we may *begin*, and argue upwards, i.e. from the earlier to the later stage. We may now ask not only whether we can go farther back (which will be seen in the sequel), but whether we can go farther forward? We can certainly speculate on the tendencies of the more advanced languages, and point to the portions of them in which change is going on at present, and also seems likely to proceed. But there are points which are of a more practical character; points which are less connected with either of the two extremities of our chain than with the relation of these extremities to one another. Let us remind ourselves that, in way of growth, or development, the two most opposite languages are the English and the Chinese. The English is the most Analytic language in the world; the Chinese the most typically Monosyllabic. If we compare the two, we shall find something like the old adage—'*Extremes meet*.' Nor is it difficult to see how this may be the case; indeed, how, to some extent, it *must* be so.

§ 139. The chief and most conspicuous process in the Analytic stages of language is to divest the words it affects of all such additions, affixes, or appendages as constitute Inflection: indeed, if we compare the present English with the Greek, Latin, or Sanskrit, we may say that the function of Analysis in Britain has been to denude all English words of their inflections; and, if they leave any standing, to make

them as little distinctive as possible. We have, notoriously, very few real inflections of any kind, and it will be shown that of the majority the action, or influence, is incomplete. At present, it is enough to suggest the similar uninflectional character of the Chinese, and, at the same time, the very opposite reason for it. In Chinese the inflections have not been developed. In English they have been developed and dropped.

It is, probably, more important to understand this than to trouble ourselves about giving it a name. It is more like a *Circle* than anything else; and we may, if we choose, call it a *Cycle—ob differentiam*. This is what we do with '*Noun*' and '*Name*,' and, to some extent, with '*Mode*' and '*Mood*'; though the only difference is, that the words (identical in meaning) are taken from different languages. It would be somewhat technical to call it a *Cycloid*. It is, probably, more of a *Spiral* than aught else. But, be this as it may, there is certainly a tendency in the more advanced stages of Analysis for the non-inflectional character to return upon itself.

§ 140. It may now be shown that the English system of inflection, limited as it is at its best, is even more limited than at first it appears to be. This is because it is less distinctive; and '*distinctive*' means as follows:—If two or more parts of speech have inflections of the same form, and, *totidem literis*, identical; however they may differ in import, their inflection is only distinctive in reference to words with *different* endings, and not distinctive in respect to one another. Thus the *-s* in *fathers* is distinctive as opposed to *father*; but whether it represent the Latin *patris* or *patres* is doubtful. In writing we can indicate the difference by the apostrophe: *father's=patris, fathers=patres*. But writing is Language, and something more. In Speech the *-s*, as between the Genitive Case and the Plural Number, is *not* distinctive, and, so far, is deficient in the function of an inflection. Again, from *love*, which is a verb as well as a noun, we have *love's =amoris*, *loves=amores*, and *loves=amat*; words which, in

meaning, are three, but in form, one. The context, no doubt, tells us what is meant. But, if so, what is the function of the inflection? Again, we know that, originally, such inflections were different; *i.e.* that the Genitive Singular ended in *-es*, the Plural in *-as*, and the Verb in *-eth*. But, now, we must take them as they stand; so that out of the few inflections which we have in English, the three in *-s* are imperfect. So are the two in *-ed* (*-d* or *-t*), as *loved*=*amavit*, and *loved*=*amatus*. So is the termination *-ing* in words like *speaking*, *moving*, and the like. Do they translate words like *motio*, or words like *movens*? Originally, the forms were different; for the Participle ended in *-nd*, the Verbal in *-ung*. So were, originally, the two forms in *-d*. Later on, they became confluent: and of the Analytic stage the tendency to confluence is a character; and, in proportion as inflections become confluent, their operation as distinctive signs is impaired.

When these imperfect inflections are duly considered, what, in the way of distinctive inflection, remains in our language? The *-t* in the words *wha-t*, *tha-t*, and *i-t* (*hi-t* from *he*). The form in *-en* for the Participle Passive is no inflection, but a formative.

Hence, it is, manifestly, of primary importance to know whether a language is on its way from Agglutination, or some lower stage, to Synthesis, or from Synthesis to Analysis: and between extreme forms, like the English and Chinese, it is not difficult to do so; with the intermediate ones it is otherwise. There are some combinations, however, such as '*I have been*,' that scarcely can be other than Analytic.

§ 141. Such are the stages and such the materials. The stages are recognised, and the names have an adequate amount of currency. They are not unexceptionable; but it is better to take them as they are, than to try to improve upon them. Nevertheless, both the names and their distribution must be taken with a certain amount of reservation.

It is probable that, in their two extreme forms the

Analytic and Synthetic constitute *two* distinct stages. But they are languages for which we have a long series of records; languages which belong to the same great Indo-European class; and, above all, languages which, to a degree not found elsewhere, can be studied continuously. Hence, independent of other reasons, the two classes may be taken as one; and the stage which they constitute is here treated as such, not so much because it is a stage, but because it is a stage specially and pre-eminently susceptible of illustration.

§ 142. The Synthetic, or Analytico-Synthetic, stage stands first in order, because it is the one which, in Great Britain at least, is the best understood. It is the last of the series; and it is from the newer to the older, from the more developed to the less developed, from the more certain to the less uncertain, that we must reason. The special elements of language that the above-named languages illustrate are the *Inflections*. They are fairly illustrated; but when we, also, see how they transmute themselves into Analytical equivalents, the combined illustration of the two classes is very valuable; and it is only from the languages of this period that we can arrive at it. But the difference between Syntheticism and Agglutination is not absolute; nor are all the Agglutinate languages equally in contrast to the Synthetic. In the mere number of cases the Fin surpasses the Latin and Sanskrit. Neither is there much difference in the reducibility of the signs. In the Turkish, however, which is probably the nearest congener of the Fin, the signs both of Case and Number (Gender there is none) are easily divisible into separate syllables, independent of one another, and, in short, more like reducible compound words than irreducible signs of Inflection. On the frontier of the Monosyllabic area, *i.e.* on the parts between the Himalayas and the Ganges, the Agglutinate class is nearer in structure to the Monosyllabic than it is to the Synthetic. Nor should this surprise us. Between the spread of the Russian eastward and the Turkish westward, the displacement of (probably) intermediate forms

is inordinate. It is probable that nine-tenths of the area which is now Turk, Mongol, or Russ was originally other than Turkish, Mongolian, or Russian. Of one of these hypothetical languages—the Yeniseian, between the Turkish and Mongolian—a fragment still remains.

§ 143. In the Agglutinate stage there is, undoubtedly, Inflection, and that to a notable extent; just as in the Synthetic stage there was Agglutination. Neither of the two forms excludes the other. On the other hand, however, it is certain that the proportion which the two processes bear towards one another varies. By this, (like the other two stages) *i.e.* by its general character it must be judged, and by this general character each of the remaining stages will be tested. *Agglutination* will mainly coincide with the predominance of *Formatives*; *Monosyllabicism* by the importance which it gives to *Accent*.

§ 144. The characteristic elements which the Agglutinate stage most specially illustrates are the *Formatives*; and, even if it were not so, the system of Inflections is more adequately illustrated in the section on Synthesis. That they should characterize the Monosyllabic series, is a contradiction in terms. But it is not merely because the Formatives, if not assigned as characteristics to the Agglutinate class, have no other place of allotment, that they are thus associated. Fair reasons will be given in the sequel for enabling us to refer the origin of some Inflections, at least, to a corresponding Formative.

§ 145. The Inflection, the Theme, and the Root, are, until we come to Phonesis, the three parts of a word in its latest stage of development; or, if we begin from the beginning, the Root, the Themative Affix, and the Inflection. Thus *voc-* is the root of both *voc-o* and *voc-it-o*; it is in the latter the thematic element; and *-amus* in both *voc-amus* and *voc-it-amus* the inflection. The *-amus* may become *-atis*, *-ant*, *-avi*, and the like. The *-it-*, and *voc-* remain unchanged. Words without any superadded elements, and

that in their shortest form, are the elements of our ideal of a Monosyllabic form of speech; which we safely believe to be older in its structure than any wherein we find additions, sounds, or syllables. But words are not used singly. It must be an exceptionally short sentence in which there are not two or more than two in contact; and certain words may not only come in contact with others, but coalesce with them. This gives us *Composition*; which brings us to ask where and when Composition begins, *i.e.* when out of two separate words we get a compound.

§ 146. The Monosyllabic stage precedes the Agglutinate, and, *à fortiori*, it precedes the Synthetic. In its extreme—perhaps we may say ideal—form it gives neither inflectional nor thematic elements; but simply and solely the root. That this root should be monosyllabic is what we believe *à priori*, and, on the whole, rightly. But it does exclude dissyllables. A third syllable, however, would, in general, imply an addition of some kind.

§ 147. The paramount question in the languages of the Monosyllabic type is, the point at which two separate and independent words so coalesce as to become one. This means, when does *Composition* begin? There is no better example of which the difference actually is than the familiar instance of '*All blácк birds are not blácкbirds.*' It is the difference of the *Accent* that indicates the change. But Accent underlies the Monosyllabic system, and belongs to Phonesis; under which head it will be considered.

§ 148. And now the treatment of the subject is changed; and, from the *data* supplied by the materials which we have indicated and classified, an attempt will be made to explain some of the chief details in the way of Inflection and its antecedents. It must be premised, however, that the whole mass of available material has not been treated exhaustively. For the Synthetic and Monosyllabic classes all the materials have been noticed. In the Agglutinate class there has been a selection. This is because, though there is no language,

dialect, or sub-dialect on the face of the earth which may not illustrate some other, there is a great difference in the extent to which they may illustrate the questions under consideration. The languages and classes which have been enumerated are (so to say) *on the line*. Europe, except so far as the Sanskrit is other than European, is exclusively the domain of the Synthetico-Analytical class. In like manner the South-Eastern parts of Asia are Monosyllablic; and that, not here and there, with a mixture of monosyllabicism and agglutination, but in contact with one another, *en bloc*, and to the exclusion of anything polysyllabic. But the Agglutinate languages are ubiquitous; indeed, we may say, that whatever is neither Monosyllabic nor Synthetic is Agglutinate. It is manifest, then, that there must be a wide difference between some of these languages and others in respect to their value as *data*: and that those languages which, like the Mantshu, the Turk, the Yeniseian, the Fin, and the Dravirian, lie between the Monosyllabic and Synthetic areas, must have a special value of their own.

PART II.

PARTS OF SPEECH—MIGRATION—THE INFINITIVE—VERB OR NOUN—PERSON, VOICE, NUMBER, CASE, AND TENSE—GENDER AND MOOD—ORIGIN OF, AND GROWTH OF INFLECTION.

(1.) Migration.

§ 149. '*Omne verbum, quum desinit esse quod est, migrat in Adverbium.*' This is from Servius; and Horne Tooke remarks upon it that, when a man has a word of which he can make nothing, he makes an Adverb of it. It is doubtful whether he meant this to be complimentary to the grammarians. On the contrary, it looks like a grim sneer on either the word '*Migration*,' or the goal towards which the grammarians directed it. Be this as it may; if one fact in language is more real than another, it is that of *Migration*. And equally real is the fact, that a large proportion of the *migrants* become Adverbs. Nor do they always stop at the Adverbial stage; but, on the contrary, go onwards and become *Prepositions*, and subsequently *Conjunctions*: indeed, we may fairly say, that until we have got a word as a Conjunction we have not got to the end of it.

§ 150. But migrations are of many kinds. Some carry the emigrant to a distance; some over a mere strip of country. And so it is with the Parts of Speech. Cases and Tenses may migrate. The Second Personal Pronoun Singular has long been migrating; so long that, in some cases, it has not only abandoned the domicil which it had in such a phrase as '*thou speakest*,' to the Plural form '*you*' but has, itself, gone no one knows where. But '*you*,' itself an Accusative form, has replaced *ye*, which was the Nominative

so that in the sequence *thou speakest*, *ye speak*, *you speak*, we have a double change. But, along with itself the Pronoun takes its Verb; for *speak*, like '*ye*' or '*you*,' is a plural form. The result of all this is, that the Second Personal Pronoun Singular and the Second Person Singular of the Verb are simply eliminated from the current language.

§ 151. In German, they say *Sie=they*; so that, in German, the migration is that of the *Third* Personal Pronoun. But it is possible that this is not a true migration; or rather that it is not the migration of a *word*. It may be that it is a change of the subject-matter, and that, as a point of courtesy, a simple person spoken to may, by a fiction, be considered as *more than one*. Of fictions of this kind the Oriental languages supply numerous instances; instances of ceremonious, reverential, or, at any rate, of an artificial, language.

§ 152. There is another kind of approximate migration. *Two* words may be used to express what is sometimes expressed by one. We get an instance of this in the combinations '*I have spoken*,' and the like. But let '*have*' be omitted. In that case, the *Participle* alone expresses the same idea. If so, it then becomes a Tense; in which the difference, as in Latin, is either '*I have spoken*,' or '*I spoke*.' Now this formation of a Tense out of a Participle is neither a hypothesis nor a fiction. It exists in the Slavonic languages; and that throughout each of them, and through all the divisions and sub-divisions of the Family. And, as if to show that the so-called Tense is merely a Participle with an omission of its Verb, the Genders of the Participial form are retained in the Tense.

§ 153. The same is the case with the Second Person Plural in the Latin Passive. Words like '*amamini*,' '*regimini*,' and the like are merely participles; as truly participial as such forms as '*τετυμμένοι εἴσι*' are in Greek —the Verb Substantive being dropped.

§ 154. Again; were it not so, Speech would be un-

changeable. In fact, *Migration* is little more than another word for *Change*.

§ 155. Again, how do we translate into *thought* such sentences as '*Either John or Thomas is in the wrong*.' If the thought run '*One of the two is in the wrong*,' the word '*either*' is a *Pronoun*. If it run '*In the way of an alternative*,' &c., it is an *Adverb*. But, in Grammar, it is generally treated as a *Conjunction*. Yet this it is not. The real Conjunction is *or*; and the word '*either*' only strengthens, or expands, its Conjunctive (or *Dis*junctive) force. Still the word takes the disguise of a Conjunction, though it is rather an adjunct to one. But, at any rate, it shows the instability of the word as a Part of Speech; and it is probable that most words, when they migrate, begin with being, more or less, equivocal.

§ 156. Finally, what is the whole system of Synthesis and Analysis? It is *Migration* reversed. In the foregoing illustrations we began with a form, or word, and traced the different, but allied, meanings to which it lent itself. In Synthesis and Analysis we begin with the thought, or idea, and follow it through the different combination of words by which it expresses itself. In Migration, a word changes its place as a Part of Speech. In Synthesis and Analysis, a thought, or idea, changes its garb, or clothing. But they both change, and that on the same principle. We can prove this in the change from Synthesis to Analysis historically. In the change from Agglutination to Synthesis, or from Monosyllabicism to Agglutination, we can only infer it. But it is reasonable to believe that the difference lies only in our want of *data*.

§ 157. In these illustrations it is almost needless to mention that by '*Parts of Speech*' we mean not only the recognised classes of Noun, Pronoun, Verb, Participle, &c., but the parts of those parts, such as Case, Person, and the like. There is one migration from (say) the Noun to the Adverb, and another within the domain of the Noun itself, or from one

form of it to another. Of changes of each sort there is no better illustration than the words *then* and *there*. Let the substantive denoting *locality*, or *direction*, be understood. The form '*there*,' which is simply a Dative Feminine Singular, means '*at that place*,' '*on that spot*,' or '*in that direction*;' while '*then*,' the Accusative Masculine of the same number of the same pronoun, means '*at that time*.' In the present English these two words which, as Pronouns, have parted with their Substantives and lost their place in the Paradigm of a Declension, are preserved in the language as Adverbs—*migraverunt in Adverbia*.

Closely akin to this are the changes of the same Part of Speech in another direction. The Demonstrative Pronoun, in most languages where there is an Article at all, furnishes it. It becomes Definite; for between *pointing-out* and *defining*, as ideas, the connection is the closest. Then, for the Indefinite Article, the usual term is the Numeral for 1. Between the two we get a new Part of Speech. But this, from its close attachment to its noun, is almost a part of it, and, being this, is all but an Inflectional affix. In the Roumanian and Norse languages it is actually incorporated with it, affixed, and recognised as the Postpositive Article. It is this, no doubt; but, on the other hand, it is more of an Inflection than aught else. At the beginning it was a Personal or Demonstrative Pronoun. This is as much as can be said on this point.

(2.) The Infinitive (Verb or Noun) as a Part of Speech.

§ 158. The heading of this chapter is more than what the mere words imply. It is a text; a text upon the Infinitive Mood and other matters besides. And we can easily see why it is thus comprehensive. The Infinitive Mood stands on the border-land between the Noun and the Verb. In languages like the Greek, upon which the principles of the Grammars for, at least, the rest of Europe were founded, there was a

well-marked distinction between them. Both were inflected; but Nouns were inflected in the way of Declension, Verbs in that of Conjugation. Nouns had Gender and Case; Verbs had Person, Voice, Number, Tense, and Mood; and for every one of these groups the characteristic signs were clear and definite. But what when we come to languages where the Inflections are obsolete, obsolescent, or extinct? And what with languages where they have never been developed? There must be cases where the Greek system is, more or less, inapplicable; the more so as it was by logicians, rather than by philologists, that the system of Nouns, Verbs, and the like, was devised. The only wonder is that such a system carries so far as it does: a tribute to the genius of the great philosophers of antiquity.

§ 159. '*The Infinitive Mood stands on the border-land between the Noun and the Verb*;' and when we investigate its relations, we must determine not only what are the characters of the Mood itself, but the characters of the Noun and Verb besides. It is probable that most of us do one of two things: we either (1) make too much of the distinction between the two Parts of Speech, or (2) carry the Infinitive too far into the domain of the Verb.

I am convinced that it is best, when we treat of the *Verb*, to begin with the *Verbals*, and when we treat of the *Noun*, to carry it on to the *Finite Verb*. This last, perhaps, is what we generally do. But it is not enough. We must be prepared, when we reach the *Finite Verb*, to consider the difference between it and the Noun as one of kind rather than of degree. When we see how thoroughly the Participle appears to connect the two, we are likely to underrate the difference. But (to anticipate) we must be prepared to realise the fact, that as words, terms, parts of speech, or whatever we call them, the *Finite Verb* and *Noun* are incommensurable; and that any difference of classification less than incommensurable is insufficient. The Noun is a *Word*: the Finite Verb is a *Sentence*.

§ 160. It is better to begin with the Verbals (*hunter* and *hunting*) than with the Infinitive; and, when we do this, we must go back farther still: we must rise into the region of the *Abstract* and the *Concrete*.

§ 161. What, as a part of speech, is a word like *hunting*? A Noun. And what are words like *hunter*? Nouns also. The first is the name of an action independent of its agent; the other the name of an agent independent of any action. There is nothing concrete about either of them. They are abstract terms, just like *redness*, *heaviness*, and the like, and they are formed with the same regularity and to the same extent. Every Adjective in our language can be made into a Substantive by adding *-ness*, and, by adding *-er* or *-ing* (originally *-ung*), every Verb can be made into a Noun.

§ 162. What applies to the Verbal abstracts like *hunt-ing*, *leap-ing*, and the like, applies also to the simpler forms, *hunt* and *leap*. There is a difference, no doubt, between such sentences as '*he is good at leaping*,' and '*he is good at a leap*.' There is, also, a difference (somewhat less perceptible) between such a line as

To err is human; *to forgive*, divine,

and

Error is human; *forgiveness*, divine;

but, in both cases, the import of the words under notice is that of a Noun. In both cases we get the name of an action without the name of the agent; just as in '*redness*,' '*goodness*,' &c., we get the name of a quality, but no name for substance, with which it is connected.

§ 163. The difference between the words like *leap* and those like *leap-ing*, as in '*he took a leap*' and '*leaping is a certain action of the lower extremities*,' is much the same as that between words like *red* and *redness*. We can say '*this is redness*,' and, as *redness* is the name of a general attribute of all red objects, it is a Noun. But '*red*' is not so much a name as a word that suggests a name; i.e. *redness*. The logicians get over this by saying that in expressions like '*this*

is red,' some such word as *thing* or *object* is understood. And such is doubtless the case. But, when this is the case, the Adjective is not so much a term *per se* as an element in a compound term. Now though the parallel scarcely runs on all-fours, this is essentially the difference between *leap* and *leap-ing*. The first points to a particular act, the latter to the character of the action in general.

Of the two words thus brought into comparison it is self-evident that the more general and indefinite, which is also the derivative form, is the newer; and that the less general, the one that most readily suggests (though it does not name) a second factor, is the older one. This secondary element in the case of the Adjective is the substance of which *redness* is the attribute, and in that of the Verb the agent in the action. But attributes and actions are equally abstractions, and though not equally *Substantives* are equally *Nouns*. This is not written for nothing. When we come to the names of the agents in actions (or states), and when these names are represented by the *Persons of Verbs*, the details of the present comparison are important.

§ 164. Now Verbs as well as Nouns are *names*; and so far as '*name*' and '*Noun*' coincide in import, they are Nouns. But the *Nouns* or *names* are of a peculiar kind. In the first place, they are Abstract as opposed to *Concrete*; but they are not Abstract in the way that the Adjective and their derivatives—*red* and *redness*—are Abstract. They do not represent Qualities. What the Verb represents is either an *Action* or a *State*. When, over and above this, it tells us who or what is in such or such a state, or who or what is the agent in such or such an act, it (then) becomes 'invested with circumstances,' or Concrete. But the name of an action, purely and simply, without the name of the agent, is as much of Noun as any other ordinary Abstract. Such a name is '*hunt*'='*venari*' as opposed to '*hunter*' and '*venator*.' But words like '*hunter*' are incomplete in their import. What is a *hunter*, unless we know what is meant by *hunting*?

Unless this be known, he is agent without individuality, and without any definite action.

§ 165. In words like '*I hunt*,' &c., we get something more; *i.e.* we get the name of both action and the agent. But this is a name and something more; in fact, it is *two* names. *Per contra*, the Latin for '*I hunt*' is '*venor*,' and this is a single word. Nevertheless, it translates *two*; and, what is more, it contains the element, or representative, of a second term. What, then, are we to say? We may safely say thus much—that a Verb, whether in what is called the Infinitive Mood or in its simple radical form, is very like a Noun; and that a Verb with its Person is very like *two* Nouns.

§ 166. To which, then, are the Infinitives most like—the Nouns or the Verbs? They are wholly without the Persons of the Finite Verb; for if they had them, they would cease to be Infinitives. Have they the Declension of the Noun? and, if they have, to what extent? This is a point to be considered. Outward appearances are against their having it. It is certain that, *totidem litteris* and *totidem syllabis*, such inflections are wanting. But their absence is not due to anything in the nature of the Infinitive itself; but rather to another cause. Every Infinitive has its corresponding Substantive; the difference between the two forms being but slight. Thus φθόνος corresponds to φθονεῖν, μῖσος to μισεῖν: and these are declined. But even in Greek, at least, there is a concurrent system of Cases; though of an indirect kind—τὸ φθονεῖν=*invidia*; τοῦ φθονεῖν=*invidiæ*; τῷ φθονεῖν=*invidiâ*. In Latin, this indirect inflection is wanted. But in Latin there is no Article.

§ 167. I do not know that this particular construction is found in the Plural *number*, or that we can readily produce such words as τὰ or τῶν τυπτεῖν. But there is no logical reason why we should not; and, if we could, there would be no difficulty in translating them. They would simply give us equivalents to such words as *beatings*, *risings*, *findings*, and the like. There would be a shade of difference in their

import, just as there is one between *to err* and *error*—but that would be all.

§ 168. Can Infinitives have Gender? Are such combinations as *ὁ φθονεῖν*, and *ἡ φιλοσοφεῖν* possible? All that need be said on this point is, that words like *ὁ φθόνος* and *ἡ φιλοσοφία* are common, and that, as Substantives, they correspond with the Infinitives in sense.

The accidents of the Verbal Substantives are, also, the accidents of the Infinitive Mood *in import*. But there is one exception. However, in this there is nothing, either in form or import, which brings the Infinitive and the Noun within the same class. This one exception is that of *Person*. The Infinitives have no *Persons*. If they had, they would thereby cease to be Infinitives, and become Finite Verbs. This, at first, seems but a trifling distinction. In reality it is a very wide one. It is just the distinction between *two* words and *one*; just the difference between a single word and a sentence; just the difference between (in Logic) a *Proposition* and a *Single Term*. It is a distinction of no small import; indeed, it is the difference which justifies us in saying that the relations between the Infinitive and the Finite Verb are incommensurable.

§ 169. The Person of a Finite Verb is either a separate word, as '*I*' in '*I swim*,' or its equivalent the *-o* in '*no*:' both of which are, in Grammar, *Sentences*, in Logic *Propositions*; short ones, no doubt, but still *propositions* and *sentences*. No Infinitive has a Person. No Finite Verb without one.

§ 170. The exceptions to this last statement are only formal; inasmuch as the Personal element may be implicit in the sense, though not explicit in the expression. This happens when the Subject is either so manifest that it needs no sign, or too indefinite to be represented by any particular name.

Instances of the first alternative are words like *dic* and

fac, Imperative Moods, where the personality of the individual addressed is self-evident.

Of the second we find examples in the so-called Impersonal Verbs, *tædet*, *pœnitet*, and the like. In some cases the context supplies what is missing. But in short sentences the case is different. In combinations like '*it rains*,' it is hard to say who, or what, is the agent; yet this is not because there is no agency, but because its nature is indefinite. In the Infinitive, however, there is no name for an agent anywhere, or of any kind, no name whether explicit or implicit, no name either *citra dictionem* or *extra dictionem*.

§ 171. It is only then in the Imperative Mood, where there is no possibility of doubt as to the agent, and in some few Impersonals, where the Nominative Case is too indefinite to be expressed, that the Finite Verb thus loses its characteristic. Whether it take this name in the shape of a separate Noun, as '*I think*,' '*John speaks*,' or by the way of inflection, as '*puto*,' or by both processes, '*Ego puto*,' and '*I think*,' is immaterial.

§ 172. The Finite Verb then is a Verb, and something more. It is a Verb *plus* a Pronoun, or the equivalent to one. It is the name of an action *plus* the name of an agent. It is not one word, but two. It is not a single Part of Speech, but two Parts of Speech united as one.

§ 173. I know no better exposition of these details than the following, from Stockfleth's Laplandic Grammar, §§ 231–233.

A. There are two capital forms of the Verb: 1. the Subjective form, with the conception of Personality and Time; 2. the Objective form, without any other conception, especially of Personality.

B. The Subjective form has three Moods (*modi*):

1. The Indicative.
2. The Conjunctive.

This last has two divisions: *a.* Subjunctive (*præsens subjunctivus*); *b.* Optative (*præteritum conjunctivum*).

3. The Imperative.

C. The Objective form, independent of Person, and to some extent of Time, has two divisions: 1. *Verbum Nominale*; 2. *Nomen Verbale.*

To the *Verbum Nominale* belong—

1. *Infinitivus*, which answers to the ordinary Infinitive.
2. *Factivus*, which answers to the Latin Supine.
3. *Comitativus*, which answers to the Gerund.

To the *Nomen Verbale* belongs—

a. Nomen Substantivum Verbale.
b. Nomen Adjectivum Verbale.

Each falls into two subdivisions:

1. *Nomen Substantivum Verbale Abstractum*, which corresponds with the two [Danish] forms in *ing* and *-n*, *Læsning* (i.e. *lectio*) and *Læsen* (i.e. *legere*). It is inflected in both numbers.

b. Nomen Adjectivum Verbale Concretum, which answers to the Latin Participle.

1. *Præsens Participium*, without the conception of any definite time, and therefore, in conjunction with the auxiliary verb, it applies to any time.

2. *Præteritum Participium*, with the conception of past time; uninflected.

§ 174. This last word, '*uninflected*,' applies to the Lapландic language, not to the Past Participle of the Indo-European class.

The name *Præteritum Conjunctivum* assigned to the Optative indicates its mixed character, and its relations to the Tense on one side, the Mood on the other.

Of a Negative Gerund, which is called '*Caritivus*,' no notice has here been taken.

It is necessary, too, to draw attention to Stockfleth's notice of the negative form of the English Infinitive. In the present language there is no sign for the Infinitive Mood, so that in English the Infinitive is *equivocal*, *i.e.* a form like *ride* and *hunt*, in which the Substantives *a ride* and *a hunt* are absolutely identical in form with the verbs *to ride* and *to hunt*.

(3.) Inflection.

§ 175. The *Inflections* are a natural class; and their import is the expression of what, in Logic, is called the Accidents of a Substance, Action, or State. As such, they are signs of Person, Voice, Number, Case, Tense, Gender, and ood. Of these, Person, Voice, and Tense are the most reducible, *i.e.* the most readily analysed, and the most manifestly derived from separate and independent words. Those of Gender and Mood are, perhaps, the last to develope themselves and the first to become obsolete. Number and Tense seem to be both the earliest in origin and the most permanent in duration.

§ 176. The two principal methods of forming these Inflections are *Addition* and *Differentiation.* By Addition we get a wholly new sound, vowel or consonant as the case may be. By Differentiation we get either the substitution of one sound (vowel or consonant) for another, or the same vowel in a modified form. Sometimes, indeed, we have nothing more than a change of either tone or of accent; as, *I beát you if you do that=I shall beat* &c.

§ 177. Upon the difference between the results of Addition and Differentiation some important inferences depend. The termination *-as* in words like *bon-as* differentiates the Feminine form from the Masculine *bonos*; but between the *two* we get *three* distinctions—those of Gender, Number, and Case. It is not necessary to go into the explanation of the mechanism of this, and to show how it can be; but it is clear that when such forms present themselves, there must be one of the three inflections for which we have no extrinsic, audible, or definite sign. It is convenient to call these inflections either '*modified*,' or '*differentiated*;' and it is evident that such abbreviated or modified forms are much more difficult to reduce than inflections *in extenso.* Now, the Inflection of Gender is generally expressed by either differentiation of this kind, or by the omission or non-existence

of some increment which is present in one gender, but absent in one of the others. In the Synthetic class of language, where Gender prevails, reduction is difficult. In the Agglutinate languages, on the other hand, where there is no Gender, it is comparatively easy; and we can, in many cases, lay our finger on the respective signs of Number and Case, and determine their sequence. Moreover, they often amount to syllables of notable length. Nevertheless, even here it is not easy to ascertain what they were as separate and independent words. It is enough, however, if they improve the presumption that such is what they were originally.

§ 178. The signs of the *Conjunctive* Mood are also, as a rule, *differentiations* or *modifications*; and the Conjunctive Mood, like Gender, is late in its development and early in its disappearance. This means that both look very like secondary formations, or formations from some earlier inflection—*with a difference.*

§ 179. It is submitted, then, that the distinction is natural; and that inflections formed by change rather than by the addition of some special separate element will be found to correspond with other characters, and with certain classes that such characters determine. When this is the case, we may presume that the arrangement is natural; though, of course, its value must be measured by the extent of the correspondence. How far this is the case will be seen in the sequel, especially under '*Gender*' and '*Mood*.'

(4.) Declension and Conjugation.

§ 180. Each of these terms is used in two senses. When we say that the Genitive Case is a part of the Declension of a Noun, and that the First Person Singular is a part of the Conjugation of a Verb, we mean that each belongs to the class for which *Inflection* is the generic name. This is a mere matter of classification, and requires no further notice.

But when we say that *musæ*, *domini*, *lapidis*, *gradûs*, and *faciei*, all of which are Genitive Cases, belong to five different Declensions; and that *amo*, *moneo*, *rego*, and *audio* belong to four different Conjugations, we mean something which, when we come to understand what is involved in the difference, is perplexing.

§ 181. *Declension* and *Conjugation*, in this sense, mean classes under which, when we find *more forms than one* for the *same* Case or Tense, the different paradigms of the inflections are arranged. Sometimes words are placed in different declensions on the strength of very slight differences; sometimes a considerable amount of them is required before a second class is recognised. But this varies with the grammar and the language; and, in many cases, there may be different systems within the same language. This depends on the grammarian. The old number of the Greek Declensions was Five. They were subsequently reduced to Three. On the other hand, by giving the Simple and the Contracted Nouns a Declension each, they are raised to Ten. Again—the Conjugations of the Verbs in the Eton Grammar are (or were) thirteen—'*sex Barytonorum, tres Contractorum, et quatuor Verborum in* -μι.' But these are manifestly reducible to three higher classes. Are we then to apply the same term to the Genus and Species? Or are we to have names for each class? These are questions which are not asked for the purpose of being answered. They are rather asked for the purpose of showing that the number of Declensions and Conjugations is, to some extent, a question of names rather than one of realities.

§ 182. The real question is—Why should there be any difference of Declension and Conjugation at all? If a given meaning is adequately represented by one form, what is the use of another? Either rightly or wrongly, we believe that Nature is not tolerant of superfluities. Still, if there are not a great many ideas which have more forms of expression than one, there must be something exceptionable in many of

our common modes of speech. Two such are the words before us; and '*synonym*,' or '*synonymous word*,' is a term of the same kind. Are there such things in *Rerum Natura* as two words with *exactly* the same meaning?

§ 183. There are not. Neither is there any method of forming a second inflection absolutely identical with one already existing, and along with which it can be used concurrently. There is, doubtless, something like it. There are differences of structure in the fundamental parts of the word, which may produce small changes; there are differences in the effect which two, or more, inflectional elements in combination may have upon each other; there are differences in the permanence of certain elements, (*i.e.* an archaic form may become obsolete in one class of words earlier than in another); and there may may be confluence in meaning between two forms originally distinct. All this we may expect, and all this we actually find; but they fail to give us a single instance of Language being, in the strictest sense of the word, tautological. Wherever it appears to be so, we must suspect the rule, or formula, which embodies it. We need not condemn it. Grammars are written less for comparative philologists than for learners of foreign languages. We therefore must frame the rules in the way that is most convenient. We cannot make them so stringent as to be followed by a long list of exceptions; nor yet so guarded by qualifications and conditions as to include all possible variations. We must do the best we can for the purpose in hand. But the philologue must not mistake this for anything more than a special exposition of a special form of speech. From the Grammar of Language as it exists in nature he must exclude tautology. There are no such things as *absolute* synonyms; no such things as declensions and conjugations that give us double forms for *exactly* the same cases and tenses; and no such things as exceptions to a rule, provided the rule be expressed in terms sufficiently general.

It is not, however, meant by this that, for the ordi-

nary purposes of teaching, rules of less general character are inadmissible. Neither is a certain amount of exceptions. But we must be very cautious in admitting tautology as a real element in Speech.

(5.) Person. Noun and Verb.

§ 184. The Persons are the Inflections with which it is the most convenient to begin. No other inflection plays so important a part in classification; and in no other inflection is the structure so readily analysed. It is the Pronoun, moreover, which constitutes the broad and primary distinction between the Noun and the Finite Verb.

In the Infinitive, whether Verb or Noun, we deal with a single word. In the Finite Verb we deal with *two* words; one a Verbal name or the Abstract name of an action without the name of the Agent, the other a Pronoun, Personal or Demonstrative as the case may be. The Finite Verb, then, consists of two Nouns, and constitutes a sentence, or (in Logic) a Proposition. Hence it is a Term, and something more.

§ 185. The Noun as well as the Verb has Persons, though not in English and its Synthetic congeners. The Magyar, which is Fin and Agglutinate, is only one of the numerous languages which supply us with examples of this.

Verb.

1. Olvas-*om* = *I read* = *reading-my.*
2. Olvas-*od* = *thou readest* = *reading-thy.*
3. Olvas-*uk* = *we read* = *reading-our.*
4. Olvas-*atok* = *ye read* = *reading-your.*

Substantive.

1. Almá-*m* = *my apple* = *apple-my.*
2. Alm(a)-*d* = *thy apple* = *apple-thy.*
3. Alm(a)-*nk* = *our apple* = *apple-our.*
4. Alm(a)-*tok* = *your apple* = *apple-your.*

The Celtic does the same; and, in both the construction or parsing, is the same. It is not that of the Government of the Verb by a Nominative Case, but that of the Concord of a Noun with either a Possessive Case or a Pronominal Adjective. It is upon this difference that the little which need here be said about the Person of the Verb depends.

§ 186. The basis of everything connected with the Pronoun is the all-comprehensive dualism of the logicians—*Ego*, with its counterpart *Non-ego*. Everything in the Universe is either *Ego* or *Non-ego*. Everything, too, is either *A* or *Not-A*, and whatever is *not Not-A* must be *A*. In Philology this dual becomes a triple partition. Every Name in Language is that of (1) the Speaker; (2) the Object spoken *to*; and (3) the Object spoken *about*. Out of this Triad we get the Three Persons of the Verb.

§ 187. The very term '*Person*' suggests such an origin; and with such terminations as the -*μι* of *τίθημι*, and the *σ* and *τ* of the Second and Third Persons, nothing suggests itself so readily as a connection between them and the Pronoun; due allowance being made for wear and tear. There are difficulties in detail, but not more than we expect. The Persons are old inflections, and have undergone very many changes. Transitional forms, however, that we miss in one language often present themselves in another; so that the doctrine that the Persons of the Verb are Pronouns in disguise has grown up spontaneously, and in the main is correct.

§ 188. In what *Case* are there incorporated Pronouns? This is a question which until lately has scarcely been thought worth the asking. Does not '*I love*' translate '*amo*,' and is not *I* the Nominative Case to its Verb—its own special verb which it governs? It is all this, no doubt. On the other hand, however, the -*μ*- in the Verbs in -*μι* manifestly points to the *m*- in *me* rather than to the -*g*- in *ego*.

It was the famous Welsh lexicographer, Lhuyd, who

indicated the likelihood of the signs of Person having been *oblique* cases; and it is due to Garnett that its full importance has been recognised, and the details of the change been investigated. Garnett, who, with his usual justice to his predecessors, makes special reference to Lhuyd, maintained that the Verb to which the signs of Person were attached was not so much a Finite Verb as a Verbal, that the Pronoun which invests it with personality was not a Nominative in concord with that Verb, but one in the Possessive Case, the Verb being in a state of regimen or government; in other words, we held that *scribo* was not *write-I*, but *writing-my*. He proceeds:

> The second person plural does not end with the nominative *chwi*, but with *ech*, *wch*, *och*, *ych*, which last three forms are also found coalescing with various prepositions—*iwch*, 'to you;' *ynoch*, 'in you;' *wrthych*, 'through you.'
>
> Now the roots of Welsh words are confessedly nouns with an abstract signification; as, for instance, *dysg* is both '*doctrina*' and the second person imperative '*doce*.' *Dysg-och*, or *wch*, is not, therefore, *docetis* or *docibitis vos*; but *doctrina vestrum*, 'teaching *of*' or '*by* you.' . . . *Doctrina ego* is a logical absurdity; but *doctrina mei*, 'teaching of me,' necessarily includes in it the proposition *ego doceo* in a strictly logical and unequivocal form.

§ 189. For some years no one found this doctrine harder to believe than the present writer. There was no denying the oblique character of *m-*, and *-och*, or *-ych*.

(1) But the identity of form between the verbal *dysg*, and *dysg* as the second person imperative, and (as such) an undoubted verb, is not the same in English as in Welsh. In English *teach*, which translates *dysg*, only translates it as the equivalent to *doce*. The English equivalent to *doctrina* is not *teach*, but *teach-ing*. Now this so manifestly invests the Verb with a radical character that, to an Englishman, the abstract noun is reduced to a derivation or secondary idea. There are many words, no doubt, in English where the two forms have the same meaning. Thus we say, I took

a swim, *a walk*, *a dip*, or *a rest*, &c. &c. ; but we do not say, '*I got a teach.*' *Per contra*, however, there was a time when there was no such sign as *-ing* for the verbal abstract, and when the affixes *my*, *thy*, &c. might be affixed to every verb or verbal in the language. The more we think upon this, the more we feel that this *must* have been the case. As the exposition of the doctrine is not my own, I may say that it is thoroughly convincing. There *must* have been a time when words like *swim* and *move* existed, and when words like *swimming* and *moving* did not. Perhaps the difference between terms like *nare* and *natatio* was not recognised ; but even in that case it must have been implicit in the root, and destined in due time to take a special and distinctive form. It may do this in some languages, in others not. When it fails to be developed, there is not much tendency to demur to such a doctrine as Garnett's. When it presents itself, it is a stumbling-block. There is visible evidence of the formative being of secondary origin ; and we in England have to divest it of this, and to treat it as equally primitive with the simpler one. In the Welsh this is unnecessary. Still the doctrine is pre-eminently intelligible, and we, with no great difficulty, understand it. But when the existing Abstract forms, with these unmistakeable marks of a secondary origin and derivation, are presenting themselves in almost every sentence, we are slow to become familiar with it. We are like beginners in arithmetic. We can understand the principles of computation, but are slow and dubious when we do a sum. So it is with those whose languages abound with the signs under notice. It takes a long time to get rid of their influence, and a long time to shake off its effects. It may be different with others, but this is what it has been with the present writer. Again. Most of us are in the habit of thinking that nothing but a Nominative Case can be the Subject to a Verb. Upon this more will be said in the notice of the Nominative Case. Hence, then, the real difficulty is the confirmed habit of thinking

otherwise. Some minor points lie in the details of the construction. Is the affix a Personal Pronoun in its radical form (*me*, *te*, &c.), or is it the *mei*, or the *tuus*, which is Possessive? Something depends on the difference. The forms like *mei* and *tuus* suggest a later, those like *me* and *te* an earlier, period for the language in which the change took place, and when the Infinitive Verb first became Finite. The Personal element in any form is less evident, and the elements of the inflection are less easily distinguishable in the Dual than in the Plural, and in the Plural than the Singular. But this lies more in the complex character of those two Numbers than in the principle itself. If it only held good for the Singular Number, it would be sufficient to separate the Finite Verb from the Infinitive, and make them incommensurable.

(6.) Voice. Noun and Verb.

§ 190. Nouns as well as Verbs have Voice, though it is not recognised in the ordinary Grammars. Nor, for the purposes of special teaching, need it be. Indeed, in many languages it belongs wholly to Syntax. In some we have different sorts of expression in different stages. In some cases there is no sign at all, no formative, no inflection, nothing whatever *in esse*. Nevertheless, whether adequately or inadequately represented by signs, there is in the Noun a far more elaborate system of conceptions in the way of Voice than there is in the Verb.

These, from the very nature of the language, may, with a certain amount of data, be determined and arranged *à priori*. This is because in the notion of Voice there are always an antithesis and a correlation. Hence, if we have only one form *in esse*, we are sure of another *in posse*, and, without saying exactly what it will be in language, can construct it for ourselves in thought. Thus, given such a word as *hunter*, *i.e.* the Verbal Agent from a *transitive* Verb, we know that there must be something that he is supposed to *hunt*; in other words, an object. There may or may not be a name

for this; and in *in*transitive verbals, such as *sleep-er*, it is not wanted, though it is sometimes used, almost tautologically, to strengthen or specify the character of the state, *e.g. he sleeps the sleep of the righteous.* If the verbal element, however, of the name of the Agent be transitive, there must be an object, and the name of this object is the correlative (signified or not) to the Verbal of the Active Voice. Thus far there is absolute certainty. On the other hand, however, it is well known that in English, at least, no such correlative exists. In a foxhunt both the horsemen and horses are *hunters*, though with a difference. The *huntsman*, too, is a *hunter*; but, as opposed to the *whipper-in*, he is a *hunter* of a special kind. For these then we have, either by composition or derivation, two forms deduced from the verb *hunt*, with certain distinctions between them. The horses, then, and the men are *hunters*, and take their class-name from the verb involved in their agency. But the fox has surely something like a similar connection. He is the object, or the *thing hunted.* Yet he has no single name as such. The *thing hunted*, the *hunted animal*, or the *object of the hunter* has to be expressed by a combination of different words. There is no necessity for this. One syllable is as easily attached to words like *hunt* as another. Nevertheless, we have no such word as the one suggested in English.

§ 191. Yet there is no scruple as to other modifications of the *-er*, (the *-er agentis*) under notice. One female takes to the hunting-field and becomes a *hunt-r-ess*, another to the hotel and becomes a *waitress.* We have got, then, one form; but the one that we most especially expect we have not got. We have not got a correlative to the Verbal Agent. Such is the case; but it is necessary to add, that the affix *-ess* is other than English in origin. And this implies more than it states. We did not in English often apply the affix till it was specially wanted for the expression of a practical distinction; and when we had to apply it, we took it from the French.

Again, notwithstanding what has just been said, the formative that gives us a correlative to the *-er* in *hunt-er* is not wholly and absolutely un-English. *Mortgag-or* and *mortgag-ee*, *grant-or* and *grant-ee*, *trust-or* and *trust-ee*, are correlative to one another. But, again, they are words of a particular class; and again, they are words of un-English origin.

They are French, as we all know. But even in French they are not exactly what we want, not exactly the counterparts to the verbals like *hunter*. They are rather Passive Participles with a special application; and, as such, of secondary origin. But in a context they correspond exactly. They can stand as Nominative Cases to the Verb without either an expressed or an understood Substantive with which they have to agree; and they (in English) can take the sign of the Plural Number, which the Passive Participle can not.

§ 192. Two points are now transparently clear: (1) that the ordinary Passive Participle is not exactly the correlative of the Verbal in *-er*; and (2) that, at the same time, it is something very like it. And with this likeness the history of the Inflection begins.

The words of which *hunter* is the type have always had their opposites or counterparts, but not their exact ones. They never seem to have stood quite alone in import; this meaning that they seem always to have had certain approximate parallels, *i.e.* words of different form, but of like meaning. It was a difference, however, which did not amount to much. It might require a special and separate sign to express it, or it might not. But it was by no means indispensable. One language might adopt it, another not. One language might have it in one stage, but not in another. At any rate there has generally been for the two *Active* Verbals the Participle proper, like *amans*, *-antis* (=*qui amat*), and the Verbal proper, like *amator* (also=*qui amat*); but only one form in Passive sense. It was more Participial than Substantival, and its Greek sign is the *-θ-* in *τυφ-θ-εῖς*. Whether

it was always thus participial, and never substantival, in other words, whether it prevailed to the exclusion of the more substantival counterpart, will soon be seen.

§ 193. But what if both *amans* and *amator* can be translated by *qui amat*, and are yet expressed by words as distinct as *amans* and *amator*? what is the difference between this *pair of words* that in the Active Voice is recognised and in the Passive is ignored? There are three ways of discovering it.

a. In the first we must *think* it out. We must clearly see what we mean by correlation, and also that each of the forms under notice, no matter whether it exist or not, is correlative. They may exist in the shape of formatives, or they may not. This is the *à priori*, or theoretical method; and by it we get what we may call the ideal correlative to such words, as *hunter* and its congeners, *i.e.* the class of Active Verbal Abstracts.

b. We may *work* it out. We may write a sufficient amount of Latin prose, and see when and what distinctions we make ourselves; or we may read so much classical Latin, and see what distinction the writers make.

c. We may get what we can from such grammars as touch upon the subject. From which we learn that words like *amator* are concrete, substantial, and substantival rather than adjectival, and that they imply the actor rather than the act; whereas words like *amans* (*amantis*) apply to the act rather than to the agent, and are more general. By substituting for the single term a combination of the relative pronoun with the verb, we get farther into the nature of the difference. *Amator* and *amans* are equally *qui amat*. But what does *qui* mean? Does it equal *ille*, or *iste*, *qui*, denoting some particular individual whose name is implied by the context, or does it equal *quisquis*, or any *qui* whatever? If it mean the latter, it makes something like a class of *lovers*. A *hunter* is a certain one of a class which *hunts*; one of more than one, perhaps one of many. Now this brings out the

element of Plurality; and we shall see, as we proceed, that *Plurality* combined with the *Substantival* nature of the Verbal under notice implies a great deal.

But why not have a pair of Verbals on both sides, or why should there be any difference at all? The explanation of this lies in the history of the form more especially under notice. At present it is enough to say that it exists. There is no doubt about it. It exists; and the only question that stands over for consideration is that of its extent and influence. Does it absolutely and entirely exclude any second form? Does it make any second form impossible? It certainly does not do this.

In the Lap language we have a recognised *Nomen Substantivum Verbale*:

ACTIVE.

Abstract lā̆dnom = λύειν.
Concrete lā̆dno = λυήτηρ.

PASSIVE.

Abstract lodnojubme = τὸ λύεσθαι.
Concrete lodnojuvve = τὸ λύηθεν.

All these are declined as Substantives. Each has its full complement of Numbers and Cases. The Preterite *Participle* is *lodjuvvum*; but between this and *lodnojuvve* the difference is slight, and, scarcely a real one.

The Latin Supines carry us somewhat farther. That in *-u* is both Passive and Substantival. But, on the other hand, the Supine in *-um* is Adjectival. This perplexes us. Still more do words like *rec-t-or*, *duc-t-or*, *pis-t-or*, and the like; for, in these, the formative affix contains the sound of *-t-*, which is that of the *Passive* form. But still it is not necessarly the *-t-* in *ama-t-us*. It may be this, or it may not; but with the *-at-* in words like *luct-at-or*, *amator*, and a host of others, there is no doubt. It is admittedly the *-at-* in *amatus*. But its sense is *Active*.

§ 194. Here we get a second complication. Of the two

Supines, one was Active and the other Passive in import; both Passive in form. Of the substantives like *luctator* the form is also Passive, but the import wholly Active. Now both these difficulties are recognised, and both will be explained, as we best can, in the sequel.

§ 195. Next come such words as *trustee*, *mortgagee*, *grantee*, and others. They are Passive, Substantival, and Correlative to so many actual, obsolete, or probable *Active* Verbals. It may be said that they are Participles; and in one sense they are so. But they fail to comport themselves in a context as such. *Trust-ee* is, up to a point, the same as *trust-ed*; but we can speak of *trust-ee-s* and we cannot speak of *trust-ed-s*. It may be objected that *trustee* is not wholly an English word. Granted. But it is a word, nevertheless; and what is more, it exists in concurrency with, and as parallel to, *trusted*; and, so doing, indicates not only the recognition of the double form, and a notable difference between the import of the two, but comports itself, in its form for the *plural*, as a Substantive.

§ 196. At present, this is enough to say about it. It is not denied that two objections may be made to the view taken here; but these will be treated in a more appropriate place, for the question is a complex one, and involves other considerations. Meanwhile, the words *trustee* and others may pass for Passive Verbal Abstracts; and, so doing, serve as the basis of a more special argument, viz. the development of the rule, that this or that formative, when absent where, *à priori*, we may expect it, is absent not so much from anything inherent to it, or *per se*, but that it is developed or undeveloped according to the conditions or state of the language, in which it occurs. As it is, words like *trustee* seem to show themselves only in the eleventh hour. They do something very like this, but they do not do it quite.

VOICE OF VERBS.

§ 197. *The Scandinavian (or Norse) Reflective, Middle, Passive, Reciprocal, and Deponent.*—Upon the principle of working backwards, or from the later to the earlier, and the more certain to the less uncertain, it will be well to begin with a Voice which in many respects stands alone; in one respect, most fortunately. It is a Voice of which we know the history. We know what it is now, and we know the time when it was not. This is the Passive of the Scandinavian languages. It is, there or thereabouts, a thousand years old. Before A.D. 900 it was a palpable compound, of which we knew the elements; and of which the import was eminently intelligible. There are at least three names which are applicable to it. It began as a *Reflective* combination; a combination of a Verb and the Pronoun *sik* or *sig*, *self*; the Verb, of course, being generally and normally Transitive. But the additament extends occasionally to Intransitives. What is called Reflective may also be called *Middle*, because Middles imply Passives. But at present it is chiefly *Passive*; and so it is called in the Grammars. Many, however, of its applications are to *Active* Verbs; and in this case it is *Deponent*.

§ 198. In the simple structure of this Scandinavian Voice, as at present represented by the literary Danish and Swedish, the addition is that of *-s*, as an affix to the Active form with which it corresponds. *Kalle=vocare, kalles=vocari; jeg, du, han,* &c. *kaller=ego, tu, ille, voco, vocas, vocat; jeg, du, han, kalles=ego, tu, ille=vocor, vocaris, vocatur.* So *kallade = vocavi, kallades = vocabar.* Now in the Icelandic this *-s* appears as *st*, a fuller form, but not the one we expect. The true form is *sik*, the reflective pronoun, and this is what we find in the shape of *-sc* in the older Norse of *Iceland* mixed up with a form in *-st*; but in the Norse of *Norway* used exclusively, or nearly so.

The word *sik*, meanwhile, is the ordinary reflective pronoun as a separate word, sometimes preceding, sometimes following,

the verb. When it precedes, it keeps its full form. Here, then, we see the whole process of the change.

§ 199. The extension of *sik*, which is the pronoun of the third person to the other two, is perhaps mysterious. So long as the three pronouns *precede* the verb and keep their full form, they are used as regularly as they are in the Italian. But *sik* is a simpler form of *self*, and *self*, in our own language, to go no farther, may denote any of the three Persons. In the Slavonic and the Lithuanic its extension goes farther; and the possessive form, that naturally means *suus* or *sui*, is used in the place of *meus* or *mei*, and *tuus* or *tui*.

§ 200. Here, then, we have a Voice beginning, proceeding in its development, notably altered in its final character, and perhaps transformed; every change being, if not under our very eyes, within the range of our reading. Every change of its structure and of its import can be verified. It begins as a combination of a Verb and the Reflective Pronoun: proceeds as a compound, with its latter element modified, yet still referrible to its original form; is Reflective in the first instance, then Middle, then Reciprocal, then Passive, and then besides this, also, to a great extent Deponent. I doubt whether any second instance of the like kind can be found. It is now in the Swedish and Danish Grammars classed as *Passive*; and practically it is one. In General Philology the Reciprocal and the Deponent phases are the ones which most claim consideration. It is Passive, as has been stated, and that, structurally, to the exclusion of many so-called Passives. But even in the way of structure, it is by no means a true Passive—a Passive both in import and in origin.

§ 201. *The Passive Voice as represented by the Greek Aorist.*—The typically *Passive* Voice is best represented by the Greek Aorist—ἐ-τύφ-θ-ην, τύφ-θ-ητι, τυφ-θ-είην, τυφ-θ-ῶ, τυφ-θ-ῆναι, τυφ̀-θ-εὶς=*I was beaten, be beaten, might be beaten, may be beaten, to be beaten,* or *being beaten, beaten.* In this

we have the Verb Substantive as manifestly as in the Reflective Voice we had the Reflective Pronoun; and the parsing this combination is, in one respect, easier than that of the Reflective, inasmuch as the affix *sik* has to serve for all the three Persons.

a. Of the Passive *Future* the most obscure point is the question how a Substantive Verb like εἰμὶ could have any Voice but the Active. I am constrained to consider it Deponent.

b. The peculiar forms like κεκλήσομαι may safely be considered more Middle than Passive.

§ 202. In these two instances two constructions are very clearly explained. There is one Middle Voice that we understand thoroughly, and there is one Passive that we understand as well. The Greek Aorist is wholly and absolutely, in origin, in form, and in import truly Passive, and we know how it comes to be so. It is the Passive Verbal Abstract *plus* the Substantive Verb. Now Passives of this kind differ *toto cœlo* from the majority of the Passives of the ordinary Greek Grammars; the structure of which is less Passive than Middle. In English, on the other hand, there is no Passive Voice at all, except for the Participle. This combined with the Verb Substantive gives the English language and others their Analytical equivalents to such tenses as τύπτομαι, *amor*; ἐτυπτόμην, *amabar*; τέτυμμαι, τύψομαι, and the like. Hence, whatever is left unconsidered here will be considered under the head of *Participle*. What the *non*-participial portion of the dominant inflection in Greek—*i.e.* that of the forms like τύπτομαι, τέτυμμαι, &c.—may be is no easy question. They are certainly not Passives, like ἐτύφθην.

§ 203. *The Deponent.*—Of Deponents there are two kinds: (1) those like *vapulo*, and others where there is a Passive, import but an Active form; (2) those where the form is Passive, but the sense is Active. The explanation

of the first of these generally lies on the surface, and is involved in the meaning of the Verb itself. Being this, it requires no sign, whether inflectional or formative. *Vapulo* may as easily be interpreted '*I take*,' or '*suffer a beating*,' as '*I am beaten*.' Still better are the instances of *audio*, and *cluo*='*Jupiter audit*'='*answers to the name of Jupiter*;' '*κακῶς κλύει*'='*bears a bad name*.' Here the sense is reflective, and often means *hears (him)self called*. . A name which a person gives himself, or even takes to himself as permanent, is of this kind; *e.g.* *κληθήσομαι*=*I shall be called, or named*; *κεκλήσομαι*=*I shall take to myself the name, and keep it*.

§ 204. The other change is also to a very considerable extent explicable; and in this the element of the chief importance is, no doubt, the connection between reflectiveness and reciprocity; indeed, reciprocity is simply a double reflection: '*I strike myself*'='*myself strikes me*.' This however is only a change of form. But '*A. strikes B.*, and *B. strikes A.*,' gives a real reciprocation of blows. Closely akin to such combinations as this is the meaning of a great number of words which, in their proper import, involve the idea of action and reaction—such as *fight*, *wrestle*, *speak*, *exhort*, and others. In the Greek and Latin these run *μάχομαι*, *luctor*, *loquor*, *hortor*, &c. In the Greek nothing much is said about them; in Latin they may almost be said to be recognised as a Voice; while in Scandinavian, where they are at least as numerous as in Latin, the evidence that they are derived from the Reflective is as clear as is that of the Reflective sign itself. *Sik* from the very beginning means *one other* or *each other*, as regularly as it means *self*. The Swedish Grammar of the late Professor of History in Christiania, L. C. Daae, specially draws attention to this; indeed, the doctrine that the Reciprocals are the main sources of the Deponents may be considered to be admitted in the languages where the structure of the Middle Voice is best understood; *i.e.* the Norse forms of speech.

§ 205. From words such as *loquor*, *luctor*, *hortor*, and the like, the next step is to the Verbal Abstracts derived from them—*locutor*, *luctator*, *hortator*, &c. These have hitherto perplexed us, inasmuch as the formative *-t*, *-at*, or *-it* is *passive*. But the Verbal may be what the Verb is; and the Verb, as we have seen, is Deponent. Even if the doctrine of Deponency carry us no farther than this, it carries us far; and here for the present we may leave it.

(7.) Number.—Noun and Verb.

§ 206. Simple repetition seems to have been the earliest way of expressing plurality. It is so natural, that we can imagine nothing that is likely to have preceded it. It is one, however, which is destined to be superseded by more refined, but somewhat less intelligible, methods. The Malay languages, and after these the American and African, give this process in its fullest development. In a single short vocabulary of the language of the island of Enganho (off Sumatra), one of the most primitive of the Malay languages, are found, almost in succession: fire, *howi howi*; water, *lewo lewo*; stone, *vakeo vakeo*; sand, *hawo hawo*; bird, *weo weo*; and that these are plural, or if not collectives, we infer from their import, and often find them expressly recognised as such by grammarians.

Next to this comes Reduplication, or the doubling of the first syllable of the word.

From the Sahaptin (*British Columbia*).

Substantives.—*Woroit*, *woworoit*=man, men; *tokon*, *totokon*=woman, women; *kitsh*, *kikitsh*=house, houses; *pailkukar*, *papailkukar*=bow, bows; *haikh*, *hahaikh*=mountain, mountains; *wasi*, *wawasi*=dog, dogs; *ishot*, *isishot*=wolf, wolves. Adjectives.—*Mohai*, *momohai*=bad; *tshinui*, *tshitshinui*=small.

§ 207. Than this no more convenient method could be devised; indeed, it seems to have devised itself. To plurality in its simplest form, or to the *plurity* consisting in the repetition of a certain number of actions, or a certain number of objects, of the *same* kind, what sound is a better '*echo to the sense*' than a reduplication? Nor could it be better placed than at the beginning of the word, for so it left ample room for the signs of Gender (if wanted), or of Case, or aught else, at the end.

§ 208. But there are many other combinations under which the notion of plurity may suggest itself. There is the plurity arising out of a mixture of objects in which the same idea is *not* repeated. There is the plurity which constitutes a collection; in which case a form may be *collective* rather than truly *plural*. In some, as in the case of the stars, the equality between the two ideas of individual difference and collective unity is so great, that it is difficult to say whether the original conception is plural or singular, collective or disjunctive. Again, a family is as much a real unity as each individual member of it; and when the unity of the whole becomes more impressive than the singleness of its parts, we have such a fact as a Singular form may derive from a (*collective*) Plural.

§ 209. *Partition* is the very opposite to Collection. But when we take parts from a whole, we have a plurity. This is the notion that a word like '*some*' expresses; *i.e. more than one, less than one, less than all.*

§ 210. These and others are the ideas which create conflicting forms of expression for what, when put in its more general sense, is the representation of '*more than one*,' as opposed to '*one*.' Which of them at the end of centuries will be the typical representative, or prerogative, form which survives and subordinates the other? Which will give the most general expression of the idea? Which will be *the* sign

of the Plural? The fittest, no doubt. It will unconsciously become adopted. But the unconscious choice is divided among many languages, and spread over hundreds and thousands of years. There is always a Plural Number; though the original sign of it may have been superseded by others, suggested from different points of view. There is no more natural, and, inferentially, no more primitive form of the expression of *plurity* by the repetition of like objects than the reduplication already noticed. But we have to go to the Pacific and the New World before we can find it in anything like current use.

§ 211. Yet we find it elsewhere. We find it in the Greek reduplication, and that conspicuously. But it has another import, a different application. It implies, indeed, repetition, but repetition of another kind. It is a sign of Tense, past in one respect but present in another. But upon this much has been written already. In some of the American languages it serves as a sign of the Superlative degree; in which we again have the idea of repetition. It is the third degree in the way of Magnitude or Quantity. Historically, however, it seems to have fallen away as language advanced. There was pressure upon it in two directions. There were new expressions needed for the increasing varieties of Plurity; and there were conceptions akin to, but different from that of simple Plurity, which it was called upon to express. In the older stages of language it had three important applications. In the English it has practically ceased to exist—*fuit Ilium.*

Such, then, has been the fate of what we may safely call the earliest and most natural sign not only of Plural Number, but probably of anything in the way of either Declension or Conjugation; and of the inflectional forms in the Synthetic languages it is the only one which is at one and the same time a definite separable syllable, and one which we may call self-developed, *i.e.* made out of the ele-

ments of the root to which it belongs, without any additions *ab extra*.

§ 212. From all this it is manifest that the elements of the present signs of Number must be sought elsewhere What were they? They were certainly not deducible from any single source, or limited to any single sort of plurity. We may arrange them in at least four classes:—

1. The Dual.
2. The Non-Singular (*i.e.* Dual and Plural taken together) of the Personal Pronouns—*In*clusive and *Ex*clusive Plurals.
3. The Plural of the Noun.
4. The Plural of the Verb.

§ 213. In the Dual, if anywhere, the Inflectional element ought to be pre-eminently reducible. It ought to be the Singular *plus* the name for 2. It is this sometimes, but only sometimes. It is this in Lithuanic; but then it is only a grammarian's inflection, *i.e.* no inflection at all, but simply two words—just as *hi duo*, *hæ duo*, *horum duorum*, are two. This is the dilemma which is always presenting itself. When we can reduce any inflection to its elements it ceases to be an inflection. But this is really no discouragement. On the contrary, it shows the reducibility of certain inflections, and this is all we need attempt.

§ 214. In the German languages we get such forms as *wi-t* and *gi-t*=*we two*, *ye two*. This is somewhat more to our purpose. *Bo-th*—through its derivation from *bâ-twâ*= Danish *begge to*, German *beide*, has been objected to—is probably the same combination.

Our-two, or *of us-two*, and *your-two*, or *of you-two*, are also respectively *incer* and *ungker*; the first of which, and perhaps the second, are in use in provincial Westphalian at the present time. *Incit* and *ungkit* are the Accusatives.

This, however, goes for very little. They all seem second-

ary formations; though it is only the first which is, like the Lithuanic, a simple compound.

§ 215. It is highly probable that there was in some language or other a Dual Number before there was the Numeral 2.

§ 216. But this is not conclusive. There may possibly have been some natural *dyad*; which suggested not only the inflections subservient to the expression of Duality, but possibly the Numeral=2 itself; some word like '*pair*,' '*brace*,' '*couple*,' and the like. The words quoted are of foreign origin, and probably artificial. Hence they throw no light on the special details of our enquiry. But they illustrate the character of it. It is suggested, then, that in natural *dyads* of this kind the elements of the Dual Number are the likeliest to be found. But these are numerous; and who can say, *à priori*, which was the one originally pitched upon for the purpose of being made up into a combination expressing *more than one and less than three*, for this is what the Dual representation comes to? This is likely. But it does not carry us far.

§ 217. The Greek and Latin ἄμφω and *ambo* look as if they meant *one on each side*, and so applied to a part of a triad. Again, there is in the West-Saxon a strange form, *wit Skilling=we-two Skilling=I and Skilling* or *Skilling and I*. This looks like something that carries us farther, and leads to the consideration of—

The Exclusive and Inclusive Pronouns.

§ 218. It is patent from mere inspection that in our own language, as well as in its congeners of the Synthetic Stage, there is a difference in the Pronouns of the First and Second Persons, between the Singular and the Plural Numbers, wholly opposite to that which presents itself in the ordinary Nouns. The Plural of '*I*' is '*we*,' and the Plural of '*thou*'

is '*ye*.' Now there is a process in the less advanced languages of the Agglutinate and Monosyllabic stages which is beginning to be duly recognised as an important element in the explanation of this anomaly, viz. the system of the *Inclusive and Exclusive Pronouns*. Thus—

From the Australian.

Ngaia = I; *ngulle* = we two = thou and I; *ngullina* = we two = he and I.

From the Melanesian.

Ainyak = I; *akaijan* = you two + I; *ajumrai* = you two − I; *akataji* = you three + I; *ajeimtai* = you three − I; *akaija* = you + I; *aijama* = you − I.

§ 219. These two examples may suffice to give a general idea as to the import of the two terms. But much more than this must be said about them. The Double Plural, though not equally prominent in all languages, is present in most of them; sometimes in its rudiments, sometimes in its fragments. Even in its fullest form the system is widely spread. We have it conspicuously in the languages of the Sub-Himalayan range; and this, as we have seen, is the district in which the Monosyllabic class comes in contact with the Agglutinate. Within the Agglutinate area Melanesia, Polynesia, and America abound in Persons of this kind; so that these give us the chief materials for our criticism. But there is both Exclusiveness and Inclusiveness elsewhere, as will soon be seen.

§ 220. In some languages they play a very notable part, in others, they are almost latent; and between the two extremes there are differences and degrees of all sorts. When at its maximum the proportion of these two Plurals to the Accidents of the other Parts of Speech is inordinate. Of its development in a single dialect, the following paradigm speaks for itself:

DECLENSION OF BÁHING PRONOUNS AND OF NOUNS.

I.—Of Pronouns.

1*st Personal Pronoun.*

1. *Nom.* I, Go.
2. *Gen.* Of me, { *Conjunct.* Wa = *my.* / *Disjunct.* Wake = *mine.*
3. { *Dat.* To me, / *Ac.* Me, } Go. No sign.
4. *Loc.* { In me, / Within me, } Wake gwáre (interior).
5. „ { Into me, / In me, } Wake di (entering, resting in).
6. *Abl.* From me, Wake ding (removal).
7. *All.* Towards me, Wake la (nearing).
8. „ From towards me, Wake lang (departing).
9. „ Towards me, Wake taure (behaving).
10. *Soc.* With me, { Wakenung / Gonung } (society).
11. *Priv.* Without me, { Wake manthi / Gomanthi } (privation).
12. *Inst.* By me, Go mi.
13. *Loc.* At, by me, Wa pumdi (proximity. Hind. pás).

Dual.

1. Gósi, inclusive. Gósúkú, exclusive.
2. { *Conjunct.* I'si, incl. Wási, excl. / *Disjunct.* I'sike, incl. Wásike, excl.
3. Gósi, incl. Gósúkú, excl.
4. I'sikegwáre, incl. Wásikegwáre, excl.
5. I'sike di, incl. Wásike di, excl.
6. I'sike ding, incl. Wásike ding, excl.
7. I'sike la, incl. Wásike la, excl.
8. I'sike lang, incl. Wásike lang, excl.
9. Gosi taure, incl. Gosuku taure, excl.
10. Gosi nung, incl. Gosuku nung, excl.
11. Gosi manthi, incl. Gosuku manthi, excl.
12. Gosi mi, incl. Gosuku mi, excl.
13. { Isi- / Wasi- } pumdi, { incl. / excl.

Plural.

1. Gó-i, incl. Góku, excl.
2. { *Conjunct.* Ike, incl. Wake, excl.
   { *Disjunct.* Ikke, incl. Wakke, excl.
3. Gó-i, incl. Góku, excl.
4. I'kegwáre, incl. Wakegwáre, excl.
5. I'ke di, incl. Wake di, excl.
6. I'ke ding, incl. Wake ding, excl.
7. I'ke lá, incl. Wake lá, excl.
8. I'ke lang, incl. Wáke lang, excl.
9. I'ke taure, incl. Wake taure, excl.
10. Góï nung, incl. Goku nung, excl.
11. Góï manthi, incl. Goku manthi, excl.
12. Góï mi, incl. Goku mi, excl.
13. { Ike- / Wake- } pumdi, { incl. / excl.

§ 221. How these Plurals combine with the Verb we may see in the following :—

CONJUGATION OF BÁHING VERBS.

I.—Paradigm of Verbs Transitive in 'wo.'

Root, Já, *to eat*. Imperative, já-wo, *eat*.

Active Voice.

Imperative Mood.

1. SINGULAR OF AGENT.	1. DUAL OF AGENT.	1. PLURAL OF AGENT.
Já-wo, *eat it.*	Já-se, *ye two eat it.*	Já-ne, *ye all eat it.*
	2. DUAL OF OBJECT.	
Já-wosi, *eat them two.*	Já-sesi, *ye two eat them two.*	Já-nési, *ye all eat them two.*
	3. PLURAL OF OBJECT.	
Já-womi, *eat them all.*	Já-semi, *ye two eat them all.*	Já-némi, *ye all eat them all.*

Negative Form.

By má prefixed Má já wo, &c., and so in all the subsequent Moods.

INDICATIVE MOOD.

Present and Future Tenses.

SINGULAR OF AGENT.	DUAL OF AGENT.	PLURAL OF AGENT.
First Person.		
1. Já-gna, *I eat* or *will eat it.*	1. Já-sa, incl. Já-suku, excl. *we two eat it.*	1. Já-ya, incl. Já-ka, excl. *we all eat it.*
DUAL OF OBJECT.		
2. Já-gna-si, *I eat them two.*	2. Ja-sa-si, incl. Ja-suku-si, excl. *we two eat them two.*	2. Já-ya-si, incl. Já-ka-si, excl. *we all eat them two.*
PLURAL OF OBJECT.		
3. Já-gna-mi, *I eat them all.*	3. Ja-sa-mi, incl. Ja-suku-mi, excl. *we two eat them all.*	3. Ja-yami, incl. Ja-ka-mi, excl. *we all eat them all.*
Preterite Tense.		
1. Já-tong	1. Já-tá-sá, incl. Já-tá-súku, excl.	1. Ján-tá-yo, incl. Ják-tá-ko, excl.
2. Já-t-óng-si	2. Já-tá-sá-si, incl. Já-tá-súkú-si, excl.	2. Ján-tá-yo-si, incl. Ják-tá-kó-si, excl.
3. Já-t-óng-mi	3. Já-tá-sá-mi, incl. Já-tá-súkú-mi, excl.	3. Ján-tá-yó-mi, incl. Ják-tá-kó-mi, excl.

§ 222. This forms but a small part of the space devoted to these remarkable Plurals in Mr. B. Hodgson's Grammar of the Báhing Language; itself one out of the nineteen dialects of the Kiranti, one of the ten, or more, languages of Nepaul. It belongs to the Monosyllabic class, and this is indicated by he hyphen between the several syllables. But this must not lead us to suppose that each syllable is a separate word,

inasmuch as at the very point where our extracts end the author writes, that he has thus far separated the syllables 'merely to facilitate the student's comprehension, and that I shall do so no further, for the genius of the language is averse to any such treatment of its finely blended elements.' It is certain then that we are on or within the boundaries of the Agglutinate class of languages.

§ 223. Beyond all doubt there is a very great deal of this inclusion and exclusion expressed in the later and more advanced languages, and that in more ways than one. *Wit Skilling=we-two Skilling=Skilling and I*, has been already noticed. Let us now take a text from a different quarter:

Tecum Philippos et celerem fugam
Sensi; relicta non bene parmula,
Cum fracta virtus et minaces
Turpe solum *tetigere* mento.

Here the Inclusive Plural is as clearly expressed as is possible, the person addressed being in the ablative case, governed by a preposition denoting association, and the verb being in the singular number. It *might* be Plural, as might also the Pronoun; and this would give *sensimus* and *vobiscum*. We know, here, that this is the parsing of the expression; but in an uninflected language, or one of which the inflections were known only by bits and fragments, *tecum* might pass for a nominative plural. As for such combinations as *tu-cum*, it is probable that they are common; the *-cum* being translated adverbially, or as ἁμα; and so giving *those simultaneously*, *at the same time*, or *accompanying*.

§ 224. For *tecum sensi* write *mecum sensisti*. The result is the same. Two persons are indicated, and to some extent two persons are named; *i.e.* one by the pronoun as a separate word, and the other by the person of the verb. Which of these two is the Included, which the Including, term? Perhaps there is no actual inclusion at all, but only something akin to it. Which is the original, primary pronoun?

Is it *I and you*, or *You and I*? It is hard to say; and, at present, there is no need to enquire. But in the languages where the system is at its full development no distinction is more difficult. Perhaps it is one of the same kind as that which perplexes us in the case of *shall* and *will*; but this amounts to an explanation.

In the extract just given the change of Person in *tetigere* suggests the excluded agents.

§ 225. This indefinite number of individuals involved in the affair or action spoken of, and therefore in some degree connected with the speakers, is what we have in the Spanish *nos otros*, the Italian *noi altrui*, and the French *nous autres*. Let A. ask B. what C. thinks of D., and let the answers be, '*Comme nous autres*,' or, conversely, '*Comme vous autres*.' The first means '*As I and you and others like us*;' the second, '*As you and others like you, but not as I*' (or '*like of me*').

§ 226. It is not easy to get an insight into the details of this system; and less easy for an Englishman than for a native of many other countries. Beyond those who, as Frenchmen, Italians, and Spaniards, are familiar with the European use of *otros*, *altrui*, and *autres*, the only Europeans and Americans who know much about the system of ruder languages are the missionaries; and these, as a rule, admit that the right use of the form is difficult. So good a general philologist as Norris observed, that in all the explanations he had met with the so-called *In*clusive was really *Ex*clusive, and the so-called *Ex*clusive *In*clusive; and that most men had confounded the two, and that he himself was only in the process of learning which was which. The point from which the line is drawn has, in my mind, something to do with it. Is it *I* with or without *you*, or *you* with or without *me*? Is it *I* + or − *you*, or *you* + or − *I*? For the exclusion of a third object, the methods are numerous; and some of them, such as the French &c., require an additional word—*autres* &c.

§ 227. Then comes the question of *Case*. We have seen that what is generally called the government of the Verb by its Nominative Case was, in the earlier stages of language, either a combination like *speaking-my*, or *speaking-from-me*. If so, these Persons, notwithstanding their correspondence with the Casus Rectus in import, may really be *Oblique* cases—perhaps Possessives. At any rate, there is no great difference between the Possessive and the Personal expression of the Pronoun, especially in Greek, where τὸ ἐμὸν=ἐγὼ, τὸ σὸν=σύ. Let then (τὸ) ἡμέτερον=ἡμεῖς; and then compare form for form, and meaning for meaning, and place for place, the Greek ἑτερ- with the French *autre*. Mark, too, that the *spiritus* of ἡμέτερος and ἡμεῖς is not the *spiritus lenis* of ἐμὸς, but the aspirate of ἕτερος.

§ 228. Again: from the Melanesian group of the New Hebrides we get such sequences as the following: *Inau*=I; *kha-im*=you; *naïi*=he; *namuhl*=we two exclusive, or I + some one not the person spoken; *arivan*=we two inclusive, or I + the person spoken to; *kha-müih*=ye two; *natarvi*=you three; *dra-tin*=we three; *dra-tavats*=we four; *na-tavatz*=you four.

These look like *trinal* and *quaternal* Numbers, and it has been suggested that such they are in reality. They are rather so many Numerals, the numerical value of which varies. Of the speaker or the person spoken to, one or both may be included.

§ 229. It is little, then, that the Dual Number does in the way of explaining the Plural. It rather complicates the question. Even when we have got an intelligible Dual, we are by no means sure of keeping it. What if it encroach upon the higher denomination, and so doing *pluralise*? What, if having done this, it eliminate the original plural? Now if word for word the Greek νῷι and σφῷι are the Slavonic *nos* and *jus*, and the Slavonic *nos* and *jus* be the Latin *nos* and *vos*? It *has* done this. If so, we are taught that definite and precise as the structure and the formation

of the Dual seem to be, they help us but little in our enquiries. The Duals here adduced are those of the Pronouns. But the whole subject of the Pronominal Numbers is peculiar.

§ 230. *Plural of the Finite Verb.*—The Verb here means the Finite Verb; for the Infinitive and, *à fortiori*, the theme and root are *Nouns*. The ordinary Grammars, however, recognise the Number of the Verb, though they ignore it in the Infinitive. They can scarcely do otherwise. The most that a grammar for teaching purposes could tell us would be that in the Finite Verb the verbal portion of it has no sign of Number *of its own*, and that what it has it takes from the inflection of its pronouns. Practically this would be enough. But in general grammars it is necessary to add, that the Finite Verb, when divested of these adjuncts, is a Noun; and that though the Infinitives have no outward sign of Number, the Verbal Abstracts, which are almost identical with them in meaning, and sometimes identical in form, *have* one: *hunting*, *huntings*; *fast*, *fastings*, and the like.

§ 231. We can speak of twenty acts of *dining*, *i.e.* of twenty *dinings*, as readily as we can of twenty *dinners*; those who partake of them being the *diners*. But twenty *dinings* may be made by twenty different partakers of a single *dinner*; and twenty different *diners* (agents) may dine off a single *dinner*. Of the Seven Captains against Thebes every one may have fought in seven, or seventy-times seven, *fightings* or *fights*. But it was no part of any inflection to express any number beyond that of the agents.

Plural of the Verb and Noun.

§ 232. Is there then no such thing in *verborum naturâ* as a Plural Finite Verb? As a definite sign of Plurality there is nothing. Is there anything like it? There is something not unlike it. There is the -εθ- in φλεγ-έθ-ω, or the *-it-* in *voc-it-o*. There is the Frequentative *Formative*. It

is not exactly a Plural, but it is sufficiently akin to one to enable us to perceive that when we say *tu voc-it-as* there is more than one act of *calling*; and that, even though the *caller* may be a single individual. In *vos voc-it-amus* we get a plural import for *both* numbers; the *-it-* in the Verbal part of the combination, or the theme, and the *-amus* in the Pronominal part, or the Inflection. But it is only the *-amus* that is an Inflection. The *-it-* is Formative.

All this is written partly to illustrate the statement that the verbal part of the Finite Verb has no sign of Number; but partly with a far more important object. It is submitted that these Frequentative formatives are virtually the Verbal Plurals, *i.e.* the signs which denote the plurity of the *callings*, the *dinings*, the *fightings*, and the '*omne quod exit in*-ing.'

§ 233. It is now submitted that, *mutatis mutandis*, what applies to the Frequentative Verb applies also to the *Collective* of the Noun. There is no question of any double Plurity in the Nouns, so that the Collective Formative has nothing to prevent its becoming an actual sign of Plurality; and that, as an *Inflection*, *i.e.* a changeable affix, rather than a permanent part of the theme. The plurals, too, that are required for such words as *eye*, *ear*, *nose*, *tongue*, *hand*, and the multitudinous concrete, individual, separable, and numerable substantives of the same kind, are far more numerous than those required for such abstractions as *seeing*, *hearing*, *smelling*, *touching*, and the like. Nouns, then, have more Plurals than Verbs, and keep them longer. Probably, too, they took signs for them earlier. But for all this, the Noun must take its place in its typical form, *i.e.* the Concrete, and the visible, audible, or palpable *Substantive*. With Abstract Nouns and Adjectives the case is somewhat different; and the Personal Pronouns have, as we have seen, a system of their own.

§ 234. If this be the origin of the Plural, the Collective formatives of the Noun, now existing in language, should be

less numerous and less definite than the Frequentative formatives of the Verbs—φλεγ-έθ-ω, *voc-it-o*. This is because they are all by hypothesis converted into plurals. And such is the case. There are but a few collectives, just as there are but few successful traitors. When the usurper becomes a king he is no longer traitorous, and when collectives become plurals, they are no longer formative.

§ 235. But this does not carry us far. Nine-tenths of the details concerning formatives and inflections in the present work have been applied to the illustration of the *difference* between them, and not to the likeness. Again and again the *-it-* in *voc-it-amus* has been opposed to *-amus*, as a part of the theme, and not as a part of the inflection; as a permanent part of the word, and not as a changeable or moveable one. There is no doubt upon this point. But behind this lies the leading doctrine of the work at large, viz. the hypothesis that the inflections are, as a rule, deducible from, and reducible to, formatives; which themselves were originally separate and independent words. If so, it is only in these extreme or typical forms that they can be definitely separated. When we come to the boundaries, it must be by Type rather than by Definition that we classify.

§ 236. But we need not at present do this. Definition by type, though valid, necessary, and in some cases indispensable, is deficient in validity and precision. The following is from the Hindostani, in which *mard*=man; as it also does in the Persian.

1. Hindostani.

	Singular.	*Plural.*
Nominative	mard	mard
Genitive	mard-ká	mard-on-ká
,,	mard-ke	mard-on-ke
,,	mard-ki	mard-on-ki
Dative	mard-ko	mard-on-ko
Ablative	mard-se	mard-on-se
Inessive	mard-men	mard-on-men
Adessive	mard-ne	mard-on-ne

2. PERSIAN.

	Singular.	*Plural.*
Nominative	mard	mard-ān
Genitive	i-mard-i	i-mard-ān
Dative	mard-rā	mard-ān-ra
Accusative	mard	mard-ān
Ablative	az mard	az mard-ān

The *-on-* here is universally treated as a sign of plurality. Yet in place and stability it is more of a formative than a plural. Are we then to deny that it is a plural of any kind? Are we to say that it is a plural, but not an inflection? Are we to say that the distinction between the permanent and the changeable parts of a word is unimportant, or that *Plurality* is only a modified form, or Variant, of *Collectiveness*? We may certainly say all this, and more, and not be very far from the truth.

§ 237. I submit, then, that Plurals are not naturally changeable or movable, and that naturally they are parts of the theme—just like the *-it-* in *voc-it-o*, &c.; and that it is not till we get to a certain stage of development that they are other than formative, or thematic. It is only in the Synthetic languages that they become generally and manifestly movable, and not only this, but indistinct—indeed, it is because they are indistinct that they are movable. They are this because, in the Synthetic languages, there is a great development of a new element—*Gender*; and with Gender Number becomes fused, combined, or amalgamated. Hence, in the main, the Formative Inflections, or the Collective Plurals, are movable, non-radical, or non-thematic only when these signs are complicated by those of Gender. I do not then say forms like the *-on-* in *mard-on-ká* and the like, are not Plural, for we must take the term *Plural* as we find it. I only say that under certain circumstances the word *Plural* may become ambiguous.

§ 238. *Collectiveness*, however, seems to be an older idea,

and as such it prevails as language advances. There are, and must be, in the domain of Thought more plurals than collectives: just as there are, and must be, more units than pairs, more twos than threes, more parts than wholes. Every collection is what it is because, as a unity, it contains more than one individual. In the earlier stages of language it may not be very necessary to separate such unities into their elements; and, moreover, it may not be very easy to do so, for it must be remembered that the art of counting is of comparatively recent origin. It seems, then, that before the series of Numerals became adequately developed (and how low it is in some countries even now will be seen in the sequel), the notion of Collectiveness prevailed over that of Plurality. As definite Numeration became easier, Plurality would prevail over Collectiveness. How closely they are allied, and how naturally we mix them together in thought, and how difficult it is to say which, in certain cases, should determine our choice of an expression we well know; for we know how naturally with a Collective Substantive we connect a Plural Verb; and how the majority of grammarians warn us not to do it, and how, nevertheless, we continue to do it.

§ 239. The sign of Number follows that of Person, and precedes that of Case; and from this it is readily separated. With Gender (or Conventional Sex) it takes the same place; but, whether it be that one of the signs is omitted or that the two coalesce, there is often but a single syllable; sometimes only a single sound or letter serves for the expression of both—*e.g.* *bon-us*, *bon-æ*, *bon-os*, *bon-is*.

(8.) Case (of Nouns).—Tense (of Verbs).

§ 240. Signs of Case, or Case-endings, fall into two classes: (1) those of the Greek, Latin, and Sanskrit type; (2) those of the Fin and Turk type.

In the first the signs of Case, Gender, and Number

become confluent; or, perhaps, two drop out. There is nothing to be done with these without a great deal of preliminary analysis, which is by no means easy. In the second we get an independent and separable syllable. But this goes for little until it can be shown what it is as an independent word. We cannot often do this; and when we succeed in doing it, the result may be that the combination is one of simple composition rather than a true inflection.

Short of this, however, we get a fair amount of information so far as it goes; for it is something to know in a word like the Turkish *adem-ler-un*=the Latin *hom-in-um*, that the *-ler-* denotes Number only. But this depends upon a fortunate coincidence; viz. the fact that where we get what we may call *syllabic* signs of Number, we also fail to find the signs of *Gender* wanting. It is certain that in the Synthetic languages it is a very difficult matter in many cases to say what represents Gender, what Number, and what Case. It is not so difficult to do this in the Agglutinate forms of speech, and it is often very easy. The inflections are fewer, and the signs of them are more distinct.

We get thus much, no doubt. But, until we get more, Case-endings look like mere arbitrary signs; being what they are solely through their relation to the main words. What they are of themselves we have to discover, if we can. The earliest doctrine was (and *is* to a great extent) that they were *pre*positional in origin and in character; modified in form; and *af*fixes rather than *pre*fixes to the words with which they were connected. It is not worth our while to incriminate the compound *Post*-positive *Pre*-position as a contradiction in terms. We must take it as we find it; just as we must recognise *Dis*-junctive *Con*-junctions and the like.

They are this, doubtless, to some extent, and in a certain way; but it is probable that the extent to which the doctrine presented itself to the philological world (we might almost say *obtruded* itself) has depended on an accident. Nine philologists out of ten are familiar with some synthetic

and with some analytic forms of speech; and as words like *lapid-is*, *lapid-i*, *lapid-e*, &c. are translated *of a stone*, *to a stone*, *from a stone*, the notion that words like *of*, *to*, *from*, &c. correspond to the terminations like *-is*, *-i*, *-e*, &c. forces itself upon them; or, at least, presents itself spontaneously. But this is little more than a reproduction of the translation of γέγραφα, or τέτυφα by *I have written*, or *I have beaten*; wherein no one thinks that, word for word, or rather syllable for syllable, the formal elements of the two combinations are identical in origin. The words *vobis-cum*, *nobis-cum* give us true *post*-positive prepositions; but in these it is the syllable *-bis-*, and not *-cum*, which is the sign of Case. The real fact is that, as a rule, the actual Prepositions of a language do *not* coincide with the Case-endings in form, whatever they may do in import.

§ 241. There is no better instance of this than the history of the so-called Genitive Case in English and French. What the *Case* which, both in French and English, comes next to the Nominative may be in import, is equivocal. The English has a sign for *it-'s*. But the French has nothing of the kind. Taken by itself, the French Genitive (*tête=head*) is no more Genitive (or Possessive) than it is Nominative, Dative, Vocative, Accusative, or Ablative. But it has its special pronoun, *de=of*; at least, so far as '*de tête*' corresponds with '*of head*.' With *head's* and the like the French has nothing correspondent. But, in both languages, the Preposition represents the *-is* in *capit-is*. So far, then, as they do this, each is an Analytic equivalent to the Latin inflection. But so is '*I have written*' to '*γέγραφα*;' only, however, so far as the import goes. Word for word, *de* and *of* no more stand for the *-is* of *capitis* than the *have* in *I have written* stands for the γε- in γέγραφα. But, at any rate, we may say, the import is the same. Not so in all cases. In English a *picture of John* is a very different thing from *John's picture*. At least, however, *de* and *of* govern a Genitive Case. This is just what they do *not*. The Case that both *de* and *of*

govern is the Ablative. To come to the worst, the Prepositions are Genitival in sense. This depends on circumstances; and it does this occasionally because what we now call *Genitive* is partly Genitive and partly Ablative; Genitive when it is possessive in import, Ablative when it is partitive. Now it is with the notion of partitivity only that both *of* and *de* are naturally connected. The real history of the two particles and the inflections with which they become connected, is that the meanings of the two Cases are sufficiently akin to become confluent. In like manner, the Greek Ablative is the Latin Genitive. But this is a question connected with the Affinity of Cases, which is here only alluded to. The reason, however, for alluding to it is much to the present point—viz. the inaccuracy of identifying the inflections of the Synthetic parts of the Noun, with the Prepositions which represent it (more or less approximately) in sense. There is confusion when we call the French *de* a sign of the Genitive Case; and when we say that the Genitive is the Case that it governs, there is '*confusion worse confounded*.' A combination of separate words with the same meaning as a single word with which it corresponds, and has superseded, is one thing; the identity of the respective elements of the two combinations, is another. Between '*I have written*' and '*γέγραφα*' we see it clearly; between *capitis* and *de tête* we see it indistinctly.

§ 242. Notwithstanding all this, it cannot be denied that, in some instances, we have what to all intents and purposes are Cases formed from actual Prepositions. Such a word is *whilom=at* or *about some time* (*while*); *some time ago*. The Preposition is obsolete; the Substantive obsolescent. Such, however, is the structure. Here the Preposition is a *post*-positive. On the other hand, in Italian, such combinations as *pello=per illum*; *collo=cum illo*; *nello=in illo* and the like; where it is truly *pre*-positional. These are manifestly secondary formations. The Gaelic, which gives us the language of an earlier stage, has also words like it, which are,

in like manner, *pre*-positional. But in Gaelic and Italian we have the several Prepositions as separate words. These are, also, secondary. Are they inflections, or are they mere compounds? They are certainly the latter; perhaps the former. But in no case are they the inflections of which we have to analyse the structure. We see this at once. The inflections that we have here to examine are those of which the origin is problematic. And here comes the difficulty which always besets us. When the case is plain, there is no problem at all.

§ 243. Between the combinations like *whilom* and those like *collo* we get both *pre*-positions and *post*-positions. The real Preposition is neither one nor the other. Wherever there is a Preposition there are *two* Nouns, and its place is generally *between* them; thus being *inter-positional*, *i.e.* *pre*-positional to one, *post*-positional to the other.

§ 244. Such is the criticism that applies to the doctrine of the connection between the Prepositions and the Cases of Nouns. There is a connection of some kind, but the one that has just been noticed is too much of a sectional, or partial, character. Reasons will be given in the sequel for believing that the signs of Case are of earlier origin than the Prepositions; and that, where case-endings can now be replaced by Prepositions, they were not Prepositional in origin, though akin to the Prepositions in import. And this is as much as need be said at present.

And even less than this will be said about *Tense*. All that is, at present, said about the two is, that Case and Tense belong to the same system of Inflection, and are analogous to one another; *i.e.* that, *mutatis mutandis*, Case is Tense in respect to Time, and Tense is Case in respect to Space; and that words like '*behind*,' '*here*,' and '*before*' correspond with words like '*past*,' '*present*,' and '*future*.' It is, however, from Space that the principle of direction is deduced. This is because the relations in Space are the most *definite*, *i.e.* those that most specially present themselves to senses. Such, at least, is the presumption.

(9.) Gender (of Nouns).—Mood (of Verbs).

§ 245. *Gender* is one thing; *Sex* is another. So is the import of the word *Masculine* and *Feminine* as opposed to *Male* and *Female*. Sex with its Males and Females is a natural division of objects: Gender, with its Masculines and Feminines, is an artificial, a conventional, or a grammatical one. Artificial, however, as it is in the nature of external objects, it is real in Language. This reality we must recognise and explain as best we can.

Of forms like *θεός, λέαινα*; *genitor, genetrix*; *duke, duchess*; *freund, freundin*; *fox, vixen*, and others, where there is no change in the inflection, and where the *gender* corresponds with the sex, nothing will be said. The forms and combinations that specially illustrate *gender* are those like *bonus clypeus, bona parma*, and *bonum scutum*, where we get well exemplified the two chief difficulties connected with this part of grammar. These are: (1) the little agreement there is between *sex* as we find it in nature and *gender* as we find it in language; and (2) the incomplete and indirect way in which the gender, thus characterised, is expressed. *Clypeus, parma*, and *scutum* have very nearly the same meaning, viz. that of a *shield* of some kind: a shield which is not only invested with a *sex*, but which, as *clypeus*, is Masculine, as *parma*, Feminine; and, as *scutum*, Neuter, *i.e.* neither one nor the other, or else both.

§ 246. There, certainly, is something in this which is widely different from what is meant by *Sex, Male*, and *Female*; or, in other words, there is a variance between the Genders of Thought and Language and the Sexes of external Nature. And it is this that perplexes us. What is this Gender which has no counterpart in Sex? What is it in Thought? What is it in Form? How far does it extend? What is the history of its development?

§ 247. *What is it in thought?* The principle that has commanded the most attention is that of *Personification.*

In the earliest stages of language and in the newest we can always find some inanimate or some immaterial object which is invested with Sex of some kind. It may be as material and common-place as the *scythe* or *spade* of a day-labourer, or as high and abstract as the Seven Cardinal Virtues of the philosopher. It need not be indicated by an inflection, nor by any such formative as the *-ess* in *duchess*, &c. &c. It may show no sign of its existence in the substantive to which it refers, any more than it does in such words as *ship* and *scythe*. Nevertheless, if, when these are represented by their Pronouns, the sailor calls his ship '*she*' or '*her*,' while the mower calls his scythe '*he*' or '*him*,' the principle of personification asserts itself; and with it comes the notion of Gender, or conventional Sex. There are other subordinate and partial explanations of this contrast; and these, so far as they go, may be valid. But Personification carries us the farthest.

§ 248. Yet it does not carry us far. It is the most conspicuous in the domain of Mythology, with its Gods and Goddesses. Here the Personification does not so much personify individual objects already existing, as it creates, or makes for itself, imaginary persons. For the more indefinite objects of thought it makes Abstractions; which, in general, are Feminine. Sometimes there is a physical element manifestly suggested; as when in certain American languages the Sun is the Man in the Sky, the Moon the Woman in the Sky. Here the difference of bulk and power originates the image. But in the German languages there is a *Man in the Moon*, and the Moon is Masculine whereas the Sun is Feminine. Here the Sex is determined on different principles; but, in both there is purely physical element. In respect to the habit of unlettered Englishmen calling one implement a '*he*' and the other a '*she*,' it may be merely a remnant of the older system of Genders preserved; though of Gender in the Noun itself all conspicuous traces are lost. It may in some cases be what

is suggested by Cobbett, viz. because certain objects are more specially connected with himself—like a wife. It *may* be this. It *may* be that in some cases a number of individual objects may have only the value of one of a higher denomination; so that if many females are required to make up the value of a single male, the question is as much one of Number as of Sex. There are some forms in Tutshek's Grammar of the Galla Language that favour this view, and in a very low state of language something of the kind is not unlikely. Then there is the whole of the Vegetable Kingdom, which so far as it is productive of seed and fruit is Feminine rather than Masculine. Nevertheless, we may take all that has been thus suggested, and making the most of it, ask how far it carries us. The answer is, '*Not very far*;' farther in some languages than in others, especially in those where it connects itself with Mythology. But it nowhere gives us a general principle. We have only one foundation for our argument, and this we must get from the actual nature of the objects themselves with the nature of the words, or formatives which symbolise them in Language. With these we can consider the two essential questions. How did the idea of Sex first present itself? and how far did it extend itself beyond the domain of *Natural Sex*?

§ 249. The fundamental fact in this is the undeniable existence of such a difference as that of *Sex*, not only in external Nature, but in Thought, and in the Language that expresses it. All that we have to do with this is to recognise it. In words like *boy* and *girl* its expression is clear enough. In words like *man-servant* and *maid-servant* it is equally so. In words like *genit-or* and *genet-r-ix* we can, also, understand it, though not so readily. But all this is intelligible. We may wish to know more; to know, for instance, the exact origin of the formative syllable like *-ix*; but why they are used, and what they imply, we know. There is a difference in Nature with which, as forms, they correspond. It is in the *Substantive* that we comprehend it best.

§ 250. In the Adjectives and Pronouns, especially the Demonstrative and Relative, we do not see our way quite so clearly. A male or a female '*good*,' a male or a female '*this*,' a male or female '*which*,' we can only understand when we know what they mean as Substantives. But this we can discover from the context. In a language where there are neither formatives nor inflections all this is mysterious. But when we get these, and, along with them, *Concords*, we can realise the character of the change. They adapt themselves in form to the Substantives with which they agree. This agreement is of two kinds. The Adjective gives us a *Quality*, *i.e.* when attached to its Substantive, tells us that a *good man* is a *man* and something else. The Pronoun gives us the actual Substantive with which they correspond *under another name.* In fact, it gives us a Synonym. There is the element of a Concord in all this.

§ 251. If neither the Adjective nor the Pronoun have any sign of Gender whatever, there is no *positive* Concord; *i.e.* there is no sign whatever by which we get either agreement in form or disagreement. But there is no *Dis*cord; nothing by which the notion of *Con*cord can be violated. There is nothing of this kind in the present English. We cannot, in English, violate the rule of Concord (which is a natural one), because the Adjective has no sign of Gender. We could do so when it had one. We *can* do so, even now, with the Pronouns of the Third Person and the Relative, because they have one. If speaking of a female we cannot say '*he did this.*' The Concord, then, when there is a sign to express it, is a matter of common sense rather than aught else. We must avoid a *Dis*cord.

§ 252. Given, then, a language which has arrived at a state in which we get Parts of Speech, Substantives, Adjectives, Participles, Demonstrative, Relative, and Personal Pronouns with signs denoting difference of Sex, there must be a Concerd in form when any two words applying to the same object come together. We may dispense with such

Concords altogether; but, if we have them, we must use them in their proper places; and just as we have Concords of Person, Number, and Case, we may have one of Sex. In short, we have it; and we '*know the reason why.*' If we have words like *genitor* and *genetrix*, and *bonus* and *bona*, we must not say *bona genitor*, or *bonus genetrix*. There is no reason why we should have such forms; but if we have, we must not combine them *dis*cordantly.

§ 253. But *Gender* is not exactly co-extensive with *Sex*; and the perplexing fact now confronts us, that we have signs of a difference of Sex extended to Substantives where there is no Sex at all. In other words, we have *Masculines* and *Feminines* in Gender and Language where we have no corresponding *Males* and *Females*. This is our fundamental difficulty.

§ 254. *What is the sign of Gender in Form?* An *Inflection* rather than a *Formative*. The *-ix* in *genet-r-ix* is a formative; for its inflections are exactly those of *genitor*. The Plural of both is *-es*; their Cases *-is*, *-i*, *-em*, *-e*, and so on, the Plural. The *-or* and *-ix* are parts of the theme—unchanged throughout the Declension. In words like *bonam*, *bonas*, *bonarum* the Vowel changes with the Case and Number. In combining these we must avoid a Discord; and the sign which makes this Discord possible is an Inflection rather than a part of the theme.

§ 255. *How far does this system extend?* It does *not* extend to the Neuter. We may call Nominatives like *regnum* or *bonum* Neuters. But they are not Neuter as opposed to *Masculine* and *Feminine*, or to *Male* and *Female*. They are not Neuter as to anything in the way of either Grammatical Gender or of Natural Sex. They are the Negatives or Opposites to something of a very different kind; and they represent a contrast which originated in an earlier stage of language. At present, the Neuter may, conveniently, be treated as a third *Gender*; but, in origin, so far as Gender is equivalent to Sex, it is no Gender at all.

It was *not* in the difference between Male and Female that the Neuter originated, but in the difference between *Animate* and *Inanimate*, for that is the difference which was the first to be recognised. There is no doubt about this. The Dual division of *Animate* and *Inanimate* preceded the Triple distinction of Masculine, Feminine, and Neuter.

§ 256. More than this. As this Dual division was the first to be recognised, it will probably be the last to be abandoned. In the Old Norse (or Icelandic), the Genders are the *three* ordinary ones—Masculine, Feminine, and Neuter. But in the Danish and Swedish they are reduced to two; the one that is abandoned being the Feminine, the one that is retained the Neuter. Of something akin to this we have an example nearer home. In the inflection of an Interrogative and Relative Pronoun the division is, also, Dual: (1) *Masculine* or *Feminine*, *i.e. Common*, and (2) *Neuter*—(1) *who*, (2) *wha-t*; (1) *who*, (2) *whi-ch*; though the *-ch* in the last example is not exactly an inflection, but the *-lk* of the Scottish *whi-lk*, which is the Adjective *like*.

§ 257. In some grammars, instead of *Animate* and *Inanimate*, we find such words as *Rational* and *Irrational*. And we see our way to this when we consider how readily the lower animals may be looked on as *things*. But this is not all. There is a great deal which makes the division a natural one. Whatever may be the exact difference between States and Actions, and, however clearly we may make out a case for every state being, to some extent, an action, there is a great practical difference between the agent or subject on one side and the patient or object on the other, especially when we consider the proportion in which names are likely to be allotted to them. The more conspicuous the agent the greater will be the likelihood that he will take a name; especially when he belongs to a class that gives names; and this is the class which the Animate beings of the world best represent; and of the Animate beings the Rational most exclusively.

§ 258. The relegation of the lower animals to the class of Things rather than Persons, is diametrically opposite to the later system of Gender. In Gender we invest objects which have no natural with a non-natural Sex. The older process, which limited the Animate world to the Rational, divested of Sex such animals as had it.

§ 259. This leads us farther. It is probable it was neither Sex, nor Life, that determined the original division. It is more probable that it was the difference between the class of Agents and the class of Objects.

§ 260. So much for a limitation of one kind; a limitation which reduces the number of Genders. But there is another, and one of another kind, that we must, also, take under consideration. To what Parts of Speech does the system, as we have it, extend? Does it extend to the *Substantives*? If it do so, does it manifest itself by the same clear, and definite signs that present themselves elsewhere? Supposing it to do so, does it do so to the same degree throughout the class? To all this we must answer, that the Substantive is *not* the Part of Speech wherein the system of Gender is most typically represented. In the typical Substantives there is no inflection to express it; no sign or mark whatever. The words, nevertheless, are Masculine, Feminine, or Neuter, as the case may be. They are supposed to be this always; and, when the difference of Sex is real, they are so; but Sex is not Gender, neither is Gender Sex. When the Gender, then, neither coincides with Sex, nor has any distinctive sign of its own, how far is it Gender at all? How far are words like *lapis* Masculine, and words like *nubes* Feminine, when they stand alone? The sense tells us that, in the way of Sex, they are neither the one nor the other; while in their declension they are identical. In fact, the terms in question have neither real Sex nor any sign of grammatical Sex or Gender when we take them as single words; and, when we have to do this, we find them

somewhat troublesome. In our language they are not so, because in English there are practically no signs of Gender; but in French and German there are scores and hundreds of words which when found for the first time have to be looked out in a dictionary before we know their Gender. In short, except for the fact that an Adjective or Pronoun, which *has* a sign of Gender, agrees with them, and they with it, they have none.

§ 261. The Substantives to which this most specially applies are those of the Third Declension in Greek and Latin; and these it is which are most typically Substantival. The inflection of words like *dominus* and *domina* is that of the Adjective.

§ 262. Gender, then, is the result of a *Concord* rather than of aught else; and it is in the Adjective rather than in the Substantive that we find it.

§ 263. It is in the Adjective rather than in the Substantive that we find the Gender as opposed to Sex. It is in the Substantive, however, that we find Sex as opposed to Gender (*genitor*, *genetrix*). The Concord, too, is a strange one; with Nouns of the Third Declension it is the Substantive that agrees with its Adjective or Pronoun rather than the Adjective or Pronoun that agrees with its Substantive. Are we, then, free to say that the signs like the *-or* and *-ix* in *genitor*, &c., the formatives expressive of Natural Sex, originated in the Substantive? and that those like *-us*, *-a*, *-um*, the signs of Gender or conventional Sex, are adjectival in origin? The first statement we may safely make; the second is not so clear. We can only say something like it. It by no means follows that because the Substantive may have taken its Gender from the Adjective, it is the Adjective in which we are to seek its origin; for this is by no means the case. I submit that the Adjective took it from the *Pronoun*. If so, it was in the class of Demonstratives and their nearest congeners that Gender took birth. By '*nearest congeners*' I mean the Relatives, the Interrogatives, the

Definite Articles, and, above all, the Pronouns of the Third Person.

§ 264. It is in the *Demonstrative Pronoun* that Gender seems to have originated. Demonstratives are Pronouns, and Sex is a *Quality*. Pronouns, however, have no Qualities. They have only *Relations*. But every Pronoun has its duplicate; *i.e.* a Noun which corresponds with it. And this Noun *has* Qualities; and when the Pronoun is, so to say, *translated*, *interpreted*, or *specified*, by its correspondent Noun, it, in its adopted form, takes to itself Qualities; and amongst them that of Sex. It has *not* these in itself; inasmuch as words like '*this*' and '*that*' imply nothing but a greater or less distance between the objects they apply to and the speaker. If a *man*, a *woman*, and a *tree* present themselves at different distances, the man being the nearest and the tree the most distant, nothing but the difference of the intervening space is suggested by such terms as '*this*,' '*that*,' and '*you*.' Nevertheless, '*this*' is the name of the Masculine man; '*that*' the name of the Feminine woman; and '*you*' the name of the Neuter tree. But change their places, and the Sex of the object changes also; and each name may have any one of the three imports. Relations are changeable; and so is the power of their signs in Speech; but so long as words like '*this*,' '*that*,' or '*you*' mean man, woman, or tree respectively, so long are they Male or Masculine, Female or Feminine; or neither one nor the other, which is Neuter. It is only, then, for the time being that these Pronouns have Sex. But this time is always changing.

§ 265. The Demonstrative Pronouns, then, *have* Sex just as much as the Nouns. But only *for the time being*. They have the sex (for the time being) of the Noun with which they correspond. This depends upon the Attribute of Relations; but Relations are always changing. It is impossible under these conditions that such Pronouns can have any permanent sign of them; for any integral part of their natural

structure; anything that would not be every instant liable to be converted into something else; anything essential to, and inherent in, their structure; anything like an Attribute that might be attached to them as *Pronouns*. Such an Attribute must be a *Quality*—an *inherent* Quality, if we like; but it is just because a Pronoun has the Attribute of *Relation*, to the exclusion of that of *Quality*, that it is what it is. On the other hand, the counterpart Nouns had the Attribute of Quality, to the exclusion of that Relation; and, because they had it, they were Nouns as opposed to Pronouns; and, because the Attribute of Quality is permanent, they were permanent names. Some change must now take place in respect to the Pronoun. There must either be more of them, *i.e.* new words, like *he*, *she*, or *the*, or else existing words modified, as *heo*, *heo*, *hit*, *is*, *ea*, *id*, and the like. Or both processes may be adopted. In the Synthetic language we have both forms, but with differences. In our own language we get the Neuter of both *he* and *the*; or *it* (*hit*), and *that*. Still, the first is used in a Personal, the latter in a Demonstrative sense. But the West-Saxon Personal form is *se*, and its Feminine *seo*; of this the only Gender or Number is, extant in the present English, *she*. In the Lithuanian, and I believe in that language only, it is declined throughout—in six Cases and three Numbers; for it has its Dual forms, though they are only compounds formed by the addition of the term for Quantity, or rather, Quotity.

§ 266. But it is not this that we need enlarge on. The point to which we must most specially attend is the fact, that in the passage from the Demonstrative to the Personal Pronoun, we get not only Gender in a Pronoun, to which, as an Attribute of Quality rather than Relation, it is naturally and essentially foreign, but a reason for its being adopted, and an argument in favour of its being the Pronoun in which it originated; or rather the Pronoun in its transition from Demonstrative to Personal.

§ 267. It is in this transition that we find the germ of the triple division into Masculine, Feminine, and Neuter. The dichotomy of everything in the Universe into, '*Everything is either I (Ego)* or *Not-I (Non-ego)*, is that of the logicians; and it is exhaustive. In Language it becomes, for the Pronouns of the Third Person, a trichotomy; viz. *I (the Speaker)*; *Thou (the object spoken to*—generally Rational, and always Animate); and '*This*,' '*That*,' or '*The other*.' For the first two no sign of either Animation or Sex is needed. For the third, something of the sort is required. The special name of each of the three objects in a narration cannot be continually repeated. Neither can we ring an indefinite number of changes on '*This*,' '*That*,' and '*The other*.' A change of form takes place.

§ 268. When this is completed, the Inanimate, or Irrational division of the older stage of language, and the Neuter of the newer, become, in a way, confluent. But only partially; and so as to meet the classification of the grammarians of the Synthetic languages. The older division *includes* the Neuter, *and something more*. Hence it is only to a certain extent that they coincide. There is a partial confluence, but there is no co-extension.

§ 269. Traces of the older division still survive. The Danish and Swedish Genders have already been noticed. So have the Interrogatives and Relatives of our own language. In the Slavonic, the Masculine Gender falls into two divisions: the Masculine Animate, and Masculine *In*animate. With the Masculine *In*animates it is the Nominative (as elsewhere) with which the Accusative agrees in form. With the Animate, it is the Genitive.

§ 270. We now see something to which such an apparent anomaly as Gender, or *non*-natural Sex, can be traced.

(*a*) There is *real* Sex in Nature, and in Language there is a Formative to *sign*-ify it. It is in the Substantive that this originates.

(*b*) In another direction there is, also, a concurrent process. The Demonstrative and (or) Personal Pronouns take to themselves a sign of Gender, and, this being done, agree—or stand in Concord—with the Noun to which, as names, they correspond.

(*c*) This tendency to *sign*-ify the Concord extends itself. When a Substantive has an Adjective in combination with it, there is, whether *sign*-ified or not, a Concord—at least, so far as a *Dis*cord would involve a contradiction. There need not be any formal, external, or positive sign of it; in other words, it is not necessary, nor is it always the case, that there is any sign of Gender for the Adjective. If, however, there *be* signs, they must not be discordant. In some cases, the Substantive being understood, a single word such as *bonus=good man*, *bona=good woman*, stands by itself. When this is the case, the Adjective is, *pro tanto*, Substantival.

§ 271. Then comes the extension of such signs of Concordance *beyond* the bounds of Natural Sex. '*Gender*' now becomes a convenient term; and, when once the change has begun, there is much to promote it. The Demonstrative Pronoun itself is something more than a Demonstrative. It is also Interrogative and Relative; also the Definite Article. This being the foundation of the Third Person, it presents itself in the Verbs more often than the other two Persons put together. Then there is older division of Animate and Inanimate; and, still more important, that of Rational and Irrational. This would make the whole of the lower animals Neuter; and, so doing, contribute greatly to the confusion of Sex and Gender. Then there are the minor elements which, in detail, would promote the same intermixture—Personification, especially when connected with Mythology, being the chief of them. But, with all this, it must be remembered that the extension is by no means very wide; or, at least, that, except with the Pronoun and the Adjective, it is of an equivocal and imperfect character. In words like *dominus*

and *domina*, the distinction is real. In words like *mensa* and *sylva*, it is conventional; but in both cases the declension is Adjectival. With the typical Substantives of the Third Declension there is no sign of Gender at all. There are words like *genitor* and *genetrix*; but, in these. the difference is real, and the formative signs are in their proper place. In Neuters like *opus* the Nominatives and the Accusatives are alike; and, in the Plural number, they end in *-a* (*oper-a*), rather than in *-es* (*lapid-es*). But this is not a difference of Masculine and Feminine, it is the older difference of Animate and Inanimate.

§ 272. Of the extent to which the present class of *Neuters* is something more than a mere collection of the names which are neither Masculine nor Feminine, we have already had evidence. We have seen that the present triple division of Gender is of secondary origin. The lower languages tell us that the older division was a *Dyad*, or *Dualism*; and that this was the first in origin. The later languages—the Danish and the Swedish—tell us that the double division survives the triple, and that throughout the whole domain of Gender. The present English tells us that in the Interrogative and Relative Pronouns there is no Feminine; whereas, there is a Masculine and a Neuter. The Slavonic tells us that, concurrently with the ordinary triple division into three Genders, the *Masculine* draws a distinction between *Animate* and *In*animate.

§ 273. From another point of view, however, the whole gist of the present observations on *Gender* have been to the effect that, over and above its tendency to present itself late and to disappear soon, its signs are of an indefinite character. To the Neuter, however, *neither* of these criteria appertain. This is because the Neuter is not an instance of *Gender*. The Neuter shows itself early; and has yet to become either obsolete or obsolescent. And it is just the same with its Inflection. Its signs are definite; no mere differentiations of some vowel or diphthong, but con-

sonantal in form and permanent in duration. The difference between ὁ and ἡ, *eum* and *eam*, *the* and *theo*, *se* and *seo*, is indicated by an evanescent vowel. The signs of the Neuter are Consonantal; and, if not exactly everlasting, permanent. The Neuter sign, in short, is always the most positive of the three.

It is, certainly, in the Pronouns that this comparatively definite, permanent, and undoubtedly consonantal sign presents itself. I do not use this as a reason in favour of its having originated in the Pronoun. I merely indicate it as a presumption in favour of its having done so. Against this view I know nothing. In the German Family of Languages, however, the Adjectives follow, in its signs, the Gender of the Pronoun. *Pro tanto*, this is in favour of the view. Of course, practically, the Neuter is a Gender; but, historically, it is connected with a system in which Sex was only a secondary and accidental element.

§ 274. Of the extent to which the earliest Inflections are the most persistent there is no better evidence than that of the Interrogative Pronoun. The Greeks said ὅς, ἥ, ὅ,; the Latins *qui*, *quæ*, *quod*; the English *who* and *what*, having nothing that corresponds to ἥ and *quæ*. We may, or may not, call this *Gender*. It is certain that it is not Gender founded on *Sex*. We may, or may not, call this Gender *Neuter*; but it is certainly not the Neuter of a *triple* division, or *tri*chotomy. It represents one of *two* classes, not one of three; and it is not expressive of a mere residue, consisting of something that is neither '*this*' nor '*that*.' It is a term like '*The other*' when it applies to one object out of two; but it is not '*The other*' in such a phrase as '*This, That, and Tother.*' It is '*The other*' as opposed to either '*This*' or '*That*' singly; but not '*The other*' as opposed to '*This*' and '*That*' collectively. The difference, for the purposes of practical grammar, is of no great importance; but the fact of being retained, to the exclusion of the Feminine, in the Interrogatives, is not without its import.

§ 275. We may now add, that the sign of *Gender* is one of a peculiarly faint and indistinct character; being formed by modifying some sign previously existing, rather than by the introduction of any new element. Few, if any, of these signs contain a consonant, neither can they always be separated from the sign of the Number and Case; indeed, as a rule, the three become confluent, and one syllable may stand for all. When inflections are of this indefinite character, they are rarely either old or permanent. They come into language late, and they fall out of it early. This is mentioned—not for the first time—to show that the two characters may be taken together; and that so they give a natural character to any class founded upon them.

§ 276. It was not, then, for nothing that the §§ 172, 195 were written upon the difference between Inflections formed by the separate and definite addition of what, by hypothesis, was originally a distinct and independent word, and Inflections formed by *Differentiation*; and that, at the first opportunity, it was laid before the reader; nor is it without a purpose that the term *Variant* has elsewhere been suggested. More in the special notice of the *Mood* will be said about this. At present it is sufficient to state that in Inflection the differentiated form is common to both Mood and Gender.

Mood.

§ 277. The remarks with which the notice of '*Gender*' concluded are those with which it is convenient to begin the notice of '*Mood*.' This is because, in the present treatise, some pains are taken to establish a comparison between them. In both divisions there is a *minimum* of Inflection in the way of *addition*; the chief changes being from one vowel or diphthong to another, *i.e.* by *differentiation*. In both divisions the result is short-lived. The distinction of both Gender and Mood come into language late and drop out early.

§ 278. Of the way in which a Mood like the Conjunctive dies off, we have a good instance in our own language. In very correct English we are supposed to say 'If this *be* the case, you are right,' rather than 'If this *is* the case,' &c. But '*be*' and '*is*,' it may be objected, are two different verbs, and not the same verb in two different Moods. Hence, 'if I *were* you' as opposed to 'if I *was* you' is nearer to the point. Now this is the only instance in English of a *positive* distinction in the way of *Mood*. In sentences like 'if he *choose*, he will comply with your request,' the form '*choose*' is preferred to '*chooses*'; but we know that the distinction is often neglected. What, however, when we get it, is the sign of the Conjunctive? Simply the *omission* of that of the Indicative. With the exception of the word *were* as opposed to *was*, all the English Conjunctives are of this *negative* character. The signs, then, of Mood, in English, are obsolescent, those of Gender obsolete.

§ 279. It is easier to say what Mood is *not*, than what it is. Etymologically, it is a *Mode* of some kind or other; but it is certain that, in the divisions and subdivisions of the class to which the term applies, there is very little regularity of relation. In words like *Vocito = I call often*, *γηράσκω = I begin to grow old*, we express the *kind* of action, but none of the circumstances, conditions, or accidents under which it presents itself to the person spoken to.

In words like *τύπτειν*, *τύπτω*, *τύπτε*, or *τύπτοιμι* there is no change whatever in the character of the action, which is neither frequentative, nor inchoative, nor anything else ending in *-ive*, but purely and simply *beat*. In words like *vocamus* and *vocitamus* we have two different verbs; in words like *vocamus* and *vocemus*, *vocitamus* and *vocitemus*, we have identical verbs in different moods.

§ 280. In Greek and Latin, Frequentatives like *vocito* and *φλεγέθω*, and Inchoatives like *viresco* and *γηράσκω*—in contrast to such forms are *amarem* or *τύπτοιμι*—are not likely to be mistaken for anything but what they are. But

in many languages all these formations are considered to constitute *Mood*; so that the Moods of this may amount to more than a dozen. These, however, we may wholly exclude; and the Infinitive Verb we have excluded already. This last may, of course, be called a *Mood*, if a definition of that term be framed so as to allow the Mood to Nouns. But this is another question. The Moods now under notice are those of the Finite Verb exclusively.

§ 281. How many of them are they? This is a question which partly belongs to Logic, and partly to Grammar; and when this is the case, each illustrates the other. It is the *Finite* structure of the Verb that makes that Part of Speech what it is in the eyes of the logician. The *Infinitive* portion of the compound supplies the Predicate, the Personal part the Subject. Between the two we get a Proposition; sometimes a very short and compact one—as *eo*=*I go*, *no*=*I swim*, and others. But it is not with *all* these forms that the logician has to deal. It is only when the verb delivers a statement, an assertion, or a predication to the effect that some one does, or does not do, something, or that some one is or is not, something, that the logician recognises the Verb. The simple union of the name of an agent, or being, with that of an action or state, is not enough for him. He may or may not allow that such combinations constitute sentences —perhaps even propositions; but such propositions and such sentences are excluded from the province of Logic. One class of this kind is that of *Commands*; another, that of *Questions*. We can found no argument on either. The Command must be either obeyed or disobeyed, and the Question must be answered in some way before the first *datum* in any inference can be recognised.

§ 282. The logicians, then, ignore *Commands*, and that rightly. They also ignore *Questions*, but not so rightly. This is because in such sentences as '*What is this?*' there are two terms; viz., '*what*' and '*this*;' and between the two the result is, '*this is something concerning which infor-*

mation is required.' But this is incommensurably between two propositions, and one is what we have already seen in the case of the Finite Verb and the Infinitive; nor need it detain us now. What we more especially need notice is the extent to which the element of uncertainty and conditionality is common to the Verbs of the Conjunctive Mood and the class of *Questions.*

§ 283. Hence, between what the logician admits, and what he excludes, we get something like a rule, by which we may ascertain the number and nature of the Moods; for the triple division is, undoubtedly, meant to be exhaustive of the different forms under which a Subject and a Predicate in combination can present themselves. Hence, also, the more we bring these divisions of the logician into harmony with those of the grammarian, the more do we give precision and definitude to our conception of the function and number of the Moods. In respect to the last point, we may safely say that, for the *Finite* Verb, they are not more than *four*—not more; possibly not so many.

§ 284. *Four* in Greek, and *Three* in Latin, are the numbers with which we are the most familiar. The names are (1), Indicative; (2), Imperative; (3), Conjunctive, for both languages; (4), Optative, peculiar to the Greek. The *Indicative* is the one which the logician adopts. The *Imperative* he has recognised; but only to exclude it. With the *Conjunctive* and *Optative* the case is different. These are, by no means, so evidently the counterparts to the class of Questions as the Imperative is the counterpart to the class of Commands.

§ 285. As a Mood (for nothing need be said about the Indicative), the Imperative is, on the first view, a very simple one; and if its character depended on the purely imperative part of it, there would be little to be said about it. The object addressed must, of necessity, be in the Second Person, and his name may be dispensed with; for its presence and its relation to the speaker are self-evident. Hence, we may

have such words as *dic*, and *fac*, and others, where the verb presents itself in its simplest form. As more individuals than one may receive a Command, the Imperative may have more *Numbers* than one; but as a Tense, it is essentially *Future.* The time when a command is delivered is Present; that of its contemplated fulfilment, Future. An Imperative Mood in a *Past* Tense is a contradiction in terms.

§ 286. These are the characters of the Infinitive which give us as formulas. But if a formula is one thing, the practice of language is another. *Eamus=let us go*, and *eant=let them go*, are in form Conjunctive. But it is in sense wholly unconditional; so that by the double test of form and import it is neither Imperative nor Conjunctive. But its sense is Precative, and as such, implies permission, which is akin to an order. Again, in

Moriamur et in media arma ruamus,

the sense is Hortative. With a secondary verb, like *let* or *may*, we may find these differences expressed. But then the combinations are analytic.

§ 287. *Wishes* are of the same class with orders, supplications, and exhortations; but in wishing, a man need not go beyond himself. When he says, '*I wish you well*,' he does not so much give vent to the wish, as he tells us that *he wishes*, or that he is a *wisher.* The purely Optative expression partakes of the nature of an Interjection. Between the Interjection and the Verb, as Parts of Speech, there is a wide interval; but in combinations like *utinam*, εἴθ' ὄφελε, '*would I could*,' we have, between the elliptical forms of the expression and the suggestive, rather than indicative, character of the sentence, something that is truly Interjectional. In English, when we use '*may*,' we get the difference between the Conjunctive and Optative sense by a transposition —'*you may be happy*'—'*may you be happy.*' And so it is in the Latin *sis*—

Sis licet felix, ubicunque mavis,
Et memor nostri, Galatea, *vivas.*

In the Greek—

Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
Τἀδ' ἀλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακὸς,

the same word is both Optative and Future; in the latter case with *ἂν* superadded.

§ 288. Then, in the way of Tense, we have such abnormal forms as the Imperatives of the Greek, and extravagant forms as the Imperatives of the Greek Aorist. In the Active Voice, the form may as easily be considered Future as Aorist: *τύψον*, *δράσον*, *ποίησον*, &c.; but in the Passive there is no doubt as to the tense of *τύφθητι*, *τύφθητον*, *τύφθητον*, *τυφθήτων*, *τύφθητε*, *τυφθήτωσαν*. This is telling a man on Saturday to take a beating on the *preceding* Friday. We cannot do this; though, in saying, '*consider yourself beaten*,' we can get at something like it; and that loose likeness of the kind may pass for real ones, is a fact that we must recognise in language, and take it as it presents itself. There is a great deal of it, and that in several languages. Thus, in the Fin paradigm of § 92, we may notice the entry of a '*Factive*' case; the ordinary explanation of which term is, not so much that something is actually *made*, *converted*, or *transformed* into something else, as that it is *made*, or *becoming*. *like*, or *as* something else. In languages where there either is or has been the recognition of the system of *Ex*clusive and *In*clusive Plurals, the paradoxes connected with the *Person* of the Imperative can scarcely be said to exist; for it is often hard to say how far the designation of the object addressed is that of any particular person at all. It certainly applies, in the first instance, to a second person; but if, when either excludes or includes the speaker and the objects spoken about, its import becomes equivocal. That the ideas, notions, or conceptions, connected with that of *Command* are numerous, we have already seen. They have, also, a tendency to graduate and run into one another.

§ 289. The Indicative and Imperative Moods are commensurable. In each there is but one term, and only one proposi-

tion. Neither of them, however, is commensurable with the Conjunctive; because in the Conjunctive there are *two* propositions. The difference here is the difference between the Finite Verb and the Infinitive repeated; except that, in the question between the Finite and Infinitive it was one of *terms*, whereas, here it is one of *propositions*.

§ 290. There are no two propositions which may not stand in juxtaposition to one another. They need not be connected; inasmuch as, to use a familiar simile, they may touch one another like marbles in a bag; nor even, when connected, need they have any sign of the connection. But, given some such sign, the possible series of them must be co-extensive with the possible ways in which connection of any kind can be expressed. It is not impossible that the number and nature of these may be calculated *à priori*; and that each of them may have a class-name; even though the class be limited to a single conjunction.

This is what is possible. Actually, however, we have a limited series of classes, each with its distinctive term, which is amply adequate to illustrate the meaning of the term *Conjunctive*. They fall into two classes: those which exercise no influence upon the *Verb* in the secondary proposition; and those which influence, or modify, it. All of these, however, except the first two, have some effect or other upon it; in respect to either its form, or the interpretation of the connecting link. It is this influence which makes the difference between two propositions in mere juxtaposition (the marbles in the bag) and propositions with a sign of connection, or Conjunctives. There is, however, only one form of the conjunction that affects the Mood, *exclusively*. There is another that affects *either* the Mood or the Tense; but which of the two be the one that is so affected depends upon the language rather than the power of the conjunction taken by itself. This, of course, anticipates the contrast between the Greek and the Latin; in which, between the two, we find a *Tense* in one language where a *Mood* presents itself in

the other; a point of no small importance in showing how unstable is the character of the Mood, and how readily it is converted into something else.

§ 291. The principal conjunctions, each with its own recognised class-name, are as follows:—

(*a*)

CAUSAL.

The day is fine;

because

The sun is bright.

(*b*)

ILLATIVE.

The sun is bright;

therefore

The day is fine.

(*c*)

COPULATIVE.

The sun rises in the east;

and

The sun sets in the west;

or

The sun rises in the east *and* sets in the west.

Here the single word *sun* serves as the *Subject* for two Propositions:

The sun shines;

and

The moon shines;

or

The sun *and* moon shine.

Here the word *shine* serves as the *Predicate* for two Propositions.

In like manner :

(*d*)

DISJUNCTIVE.

John will do it;

or

Thomas will do it.

This may take the more compendious form :

John, *or* Thomas, will do it.

(*e*)

ADVERSATIVE.

All fled *but* Hector.

Here the import of *but* is equivocal. This is because we can understand the Proposition either as—

All fled *except* Hector;

In which case *but* is a Preposition;

Or,

All fled *but* Hector (did not fly);

where *but* is a Conjunction.

(*f*)

COMPARATIVE.

You are fairer *than* she.

This we must parse as if it were written :

You are fairer *than* she (is fair);

or

You are fairer *than* her.

Here *than* is a Preposition, and governs *her* in the Objective Case.

Thou art a girl as much fairer than her
As he is a poet sublimer than *me*.

Here we may write *she* instead of *her*, and *I* instead of *me*; but the lines are by Prior, and this is how he wrote them. Which gives the better grammar of the two is another question. Both are current in the average English.

It is clear that, with the exception of the first two, all these conjunctions affect either the form or the parsing of the second proposition, supposing that they are two, or, as in the case of the Adversatives and Comparatives, raise the question as to whether there are two propositions, or one. On the other hand, it is equally clear that none of them affect either the Moods or the Tense of the Verb.

§ 292. With two other conjunctions, however, the case is different—these being '*if*' and '*that*.' The first of these affects the *Mood*, the second the *Tense*, in *English*. In Greek and Latin it is different; as will be seen in the sequel. At present, it is enough to say that the difference is an important one. For this a single illustration of each is sufficient.

(*a*) IF, and IF—NOT. Here it is considered better to say:

If he *do* this he will repent;

than

If he *does* this he will repent.

Whether every one who speaks English does, in ordinary conversation, so speak, is another question. Such, however, is the rule; and the older the stage of the language the more valid it is; but, as language advances, it becomes obsolescent. Still the difference is, fundamentally, a real one. We may call the import of this '*if*' *Conditional*.

(*b*) THAT and THAT—NOT, or LEST. Here we say:

I *do* this that I *may* succeed,

rather than

I *do* this that I *might* succeed;

also

I *did* this that I *might* succeed,

rather than

I *did* this that I *may* succeed.

We may call this '*that*' (or *lest*) *Intentional*, or, perhaps, more conveniently, *Potential*.

§ 293. In each of these instances we get a new structure. In the first we get what we may fairly term a Mood with its special sign. It is a negative one in the present English; nevertheless, between the two there is a differentiation. So there is in the second; but it is a differentiation of *Tense* rather than of Mood; and its element is a Concord—a Concord of *Tense*. But it is one of *Mood* as well. If the two propositions did not depend upon one another, and were merely unconnected sentences, there would be no call for a concord. Both, however, are Conjunctive; inasmuch as they involve not only propositions, but imply a link between them. In this way, however, all the other conjunctive pairs of propositions were in the same predicament. With '*if*' and '*that*' we have something more; viz. a special structure for the subordinate one.

§ 294. '*Conjunctive*,' then, and '*Mood*,' are passable names; but neither is unexceptionable. There are Conjunctive sentences in which the verb undergoes no change; and in the case of '*that*' the Concord was one of *Tense*. Still, the terms may pass; and now we may take the two foregoing cases separately.

§ 295. The construction that depends upon '*if*,' and words of a similar import, is the one that we must first investigate. This is because it is pre-eminently a construction in the way of *Mood*; for the other, or the one indicated by '*that*,' &c.,. is partly one of Mood, partly one of Tense. Words like '*if*' are *conditional*. The propositions which they give us in Logic are called *hypothetical*; but both terms point to the same relation between the two sentences or clauses. Something will *be*, *take place*, or *be done*, provided that something be *done*, or *take* place in reference to, and in connection with, it; in other words, one of the two propositions depends upon the other; and the conditional Conjunc-

tion connects them. In the mind of the Speaker there is a manifest difference between the two propositions in respect to the certainty or reality of the action or state indicated by them. It need not be absolutely certain in both, inasmuch as we can say '*If I do this* I may *succeed*,' as readily as we can say, '*If I do this* I shall *succeed*.' But *one* of them must be more or less *un*certain. This difference is a difference *per se*; or, at any rate, it is not one of Person, Voice, Number, or Case. Nor is it one of Frequentativeness, Inchoativeness, or anything indicated by the Formatives. There is a Negative suggested by it; but to express this *in extenso* would be to do away with the element of uncertainty upon which the conditional character of the clause or proposition depends. It does not, however, so much matter what it is, as how it suggests itself to the speaker. Nor is the exact form of the suggestion important. The real question is whether the difference between them be sufficiently striking to suggest a different form for the less certain term as opposed to that of the certain one.

§ 296. It is submitted, then, that it is the perception of this difference that suggests the process of differentiation—when it takes place, which it may or may not do. The contrast, however, in the speaker's mind between the less certain and the more certain is the *primum mobile* in the change. It is by no means necessary that there should be one at all; but if there be, this is its origin. It is rarely, if ever, of a very decided or conspicuous character, and it rarely, if ever, suggests the notion that it was once an independent word, or even a biliteral syllable. It is something more than an ordinary accent, but to the class of Accents, Tones, and Modified Vowels, it belongs, rather than to that of substantial and definite increments. It effects such changes as those from *τύπτω* to *τύπτῃ*, from *τέτυφα* to *τέτυφω*, or from *sum* to *sim*, and not much more. There is a little more than this, in the difference in Greek between the Conjunctive and Optative, and this will be noticed in the sequel.

§ 297. In the Agglutinate languages there is also something more, as may be seen in the Lap, § 94. But, so far as the present writer can form an opinion, these are not *Inflectional*. The sign, which in the Lap is consonantal, and, as such, formed by *Addition* rather than by *Differentiation*, probably belongs, like the *-it* in *voc-it-o*, to the original verb. This we must suppose to be defective in the other moods, and, in the Conjunctive, suggestive of some kind of action or state which is less positive or definite than that suggested by the Indicative. A *Consuetudinal* import would meet this condition; for in sentences where the Verb implies merely that such or such an act or state is habitual, would make its connection with the associated proposition more or less doubtful. In other words, it would give us the elements of a *condition*. There might be a habit, but there might also be exceptions to it.

§ 298. This is how we get the Conjunctive Mood as governed by the Conditional Pronoun; *i.e.* by some word like '*if*.' But '*if*,' and its equivalents, are words of a very wide import, and they are this because, in all kinds of doubt or uncertainty, there are degrees. In many cases we can measure these, and hence calculate the probabilities. Sometimes an '*if*' gives us little more than a mild form of denial, and is all but negative. Sometimes it is the '*if dubitantis*' ='*as may or may not be*.' Sometimes it is the '*if concedentis*,' or the '*if*' of one convinced (perhaps against his will), by what he has learned, in favour of a more affirmative view. In this case we often say '*since*,' a word referring to past time, and indicating a change of opinion. When we do this, the Verb that follows is properly Indicative; *i.e.* the word '*if*' means '*since*,' and the doubt is dispelled.

But on the doubtful ground of admission or denial, '*if* itself may be used as *since*. If so, it may be followed by a verb in the Indicative.

The Optative.

§ 299. In strong contrast to words like '*if*,' stand words like '*that*.' In sentences like—

I *do* this that I *may* succeed,

and

I *did* this that I *might* succeed,

we have *Tense*, where before we had *Mood*. This leads us to the consideration of the *Optative* forms in Mood or Tense, as the case may be.

There are two sorts of Optativeness; and, between them, the Greek makes a special Mood of many Tenses, whereas the Latin gives many Tenses to a single Mood.

1. The Optative element of the first is simply that of a vague wish, vaguely expressed. The wish is one in which the element of intention, or the will to do anything to forward it, is at its *minimum*. The accomplishment depends upon uncertain circumstances, rather than on any action of the wisher. It may, perhaps, partake of the nature of a prayer, or, when mixed up with past time, of a regret. *May something occur favourably! Would that something had happened*, or (what is commoner) *that something had not happened!* If we translate '*opto*' by '*wish*,' rather than by '*choose*,' the first gives a purely *Optative* expression. The second may be called *Desiderative*. In the first the time involved is *Future*; in the second, *Past*—past and irremediable. In Thought this is, perhaps, as much akin to the *Interjection* as it is to the Verb; indeed, expressions like '*would I could*' are verbal only in form, especially when compared with such interjections as *lo*, *ecce*, *proh* (vocative or deprecative), and the like. When phrases like '*would I were*' are changed for phrases like '*O, that I were*,' the mixture of the two elements, as connected in thought, is conspicuously clear.

§ 300. In this no second proposition is involved, except so far as the word expressive of a wish may be verbal. In '*would I were*,' the word '*would*' is, doubtless, a verb; but

it can, with a very slight difference of meaning, be replaced by the Interjection. We may not, however, say that this kind of meaning *excludes* a second preposition. We may only say that it can dispense with one.

§ 301. The more we look into the import of the Optative, the more clearly do we see that it is not to the Conjunctive Mood that it is more especially akin. It is far more so to the Precative variety of the Imperative; and the more it resembles this the more it partakes of the nature of an Interjection. We, doubtless, have it in Conjunctive form, as in—

Sis licet felix, ubicunque mavis,
Et memor nostri, Galatea, *vivas*, &c.;

and

Serus in cœlum *redeas*, diuque
Lætus *intersis* populo Quirini;

and in innumerable other cases. But the Imperative has a similar connection. On the other hand, both in Greek and Latin, we have particles of an Interjectional character in such elliptical expressions as—

Εἴθ' ὤφελ' Ἀργοὺς μὴ διαπτάσθαι σκάφος
Κολχῶν ἐς αἶαν κυανέας Συμπλήγαδας, &c.,

when the Optative sign is εἰ, whereas ὤφελε represents something that the ship Argo *ought not to have done.*

In—

O utinam subitæ *raperent* mea poma procellæ,
Vel possem fructus excutere ipsa meos,

the force of *utinam* is Present, while that of *raperent* is Past; a construction impossible if there were any element of *intention* in the exclamation. The past import, then, lies less in the wish that the winds would do something that they will not do on the strength of the prayer, than in the feeling of regret that both, for the time subsequent to it, and the time anterior to it, the winds did not do such things at all. The wish, by implication, had been made before, and that in vain.

§ 302. We may now look to certain Latin forms. The forms like *amarem*, *amavissem*, *amaverim*, are *Tenses* of the Conjunctive Mood. In Greek, forms like *τύπτοιμι*, *τετύφοιμι*, *τύψοιμι*, &c., are Tenses, and something more; *i.e.* they are Tenses of a Mood which, in Latin, is wanting, viz. the *Optative.* Hence, to a certain extent, what is Tense in Latin is Mood in Greek, and the Latin Conjunctive Tenses represent a great deal of what, in Greek, is represented by the Optative as a *Mood.* To some extent, too, these Tenses and Moods are complementary to one another.

§ 303. It matters little whether we take the Greek Optative, as a Mood, or the Latin combinations as Tenses, separately; or whether we take the two systems as a whole. Little, too, does it matter what we call them. In any case, the purely optative element is at a *minimum.* In such exclamations as—

> Ὦ παῖ, γενοῖο πατρὸς εὐτυχέστερος,
> Τὰ δ' ἄλλ' ὁμοῖος, καὶ γενοῖ' ἂν οὐ κακὸς,

it is only one of the forms that expresses a wish. The remaining forms are for the greater part other than optative—*i.e.* they are (with the affix ἂν) Future; with ἵνα and the like intentional; and, with the Latin *an*, if not actually Interrogative, a near approach to an interrogation.

§ 304. This brings us back to the triple division of the Logicians; which, by what it *in*cludes and by what it *ex*cludes, is held to be exhaustive of the three primary forms in which the combination of a Subject and a Predicate may be conveyed. We may call this a Proposition in reasoning, which, considering that Logic is merely a part of Language, specially applied, we are free to do. Or we may call a Command, or a Question, by some other name; though I submit that this limitation of the term *Proposition* as determined by the logicians is in no way valid in Language. In either case, however, the division of the Logicians into Statements, Commands, and Questions is sufficiently near to that

of the grammarian, to limit the number of his Moods; and it must be admitted that, as a Mood, the Optative is one of a very mixed character.

§ 305. The bearings of this approximate relation, and partial correspondence, between the division of the Logicians and that of the Philologists now explains itself. Between what the logician admits, and what he excludes, we get *three* different ways in which a Subject and a Predicate in combination may present themselves to the speaker. Definite statements correspond with the *Indicative* Mood; Mandative or *Imperative* with *Commands*; questionable cases, or cases which involve a question, with *Questions*. What this way of presentation may be, is not so easy to say. But it is easy to say what it is *not*. The relation of *voca* or *vocato* is *not* the relation of *voc-o*, and *voc-it-o*, inasmuch as *vocito* forms as good a Proposition as *voco*; whereas neither *voca* (*vocato*) or *vocita* (*vocitato*) forms any proposition at all. And the same is the case with the other *Formatives*. *Viresco* and *γηράσκω* comport themselves, in a logical proposition, exactly as *vireo* and *γεράω* do. The difference, then, between the Imperative, or Conjunctive, on the one hand, and the Indicative on the other, is not one connected with any difference in the character of the verb itself. We may call differences of the last kind *Modes*. We may even call them *Moods*; but they are not the Moods represented by the *Indicative*, *Imperative*, and *Conjunctive* denominations. As little are the differences of Voice, Tense, or Number; because all these are present in the Moods which correspond with *Commands* and *Questions* (*Questionables*). With *Person* there is an apparent difference; but it is only partial. The *Imperative* is, formally, limited to the Second Person. But the Second Person is common to it and to the Indicative. It is no difference, then, of this kind that constitutes a difference of Mood. Besides this, we have seen that the Imperative Mood, in Thought, has more Persons than one. *Eamus*, in Latin=*let us go*, which is Imperative. This is, in *Thought*,

'*may we go*,' a *Precative* Imperative, if we choose to call it so. In like manner, '*moramur et in media arma ruamus*' is what we may call *Hortative*='*do as I do*.' We may call these *Mandatives*; but, whatever we call them, they are Variants of the Imperative.

§ 306. What, then, is the difference which the *Non*-Indicate moods signify? It is certainly a peculiar one; one *per se*. It is the difference between '*Yes*' and '*No*.' But it is not the exact and absolute difference. Combinations like '*This is not good*,' are as truly Indicative as '*This is good*.' But the Negative when definitely expressed is as positive as the Affirmative; *i.e.* as free from any uncertainty. It is not, then, to this extent, a difference of '*Yes*' or '*No*.' An absolute denial is only a contradiction; and as such simply the affirmative of an opposite. In the Command, however, of the logician, and the Imperative Mood of the grammarian, we get something that is neither one nor the other, but a mixture of the two; viz. an explicit affirmative with the suggestion, or recognition (either consciously or unconsciously), of a possible, or probable, denial. And this is something wholly different from anything like any other Formative or Inflection. It is, also, one of a more subtle and less definite character than any of them. It is also one which is not very necessary to language. It is long before it is recognised by any sign; so that language does, for a long time, without it. It is also, early in its disappearance; so that language, hereafter, is likely to dispense with it altogether. Its sign, like that of Gender, with which it agrees in the last respect, is either differential or negative—at any rate, it is indefinite and indistinct. It coincides but loosely and indifferently with its distribution; for we have seen Imperatives replaced by Conjunctives, and Optative Moods by Conjunctive Tenses, in the Synthetic languages; while, in the Analytic we have such purely Imperative combinations as '*let us go*' superseding forms like the Latin '*eamus*.' Finally, we have no separate syllable, no con-

sonantal sound, nothing in short beyond the modification of a vowel to which we can assign its inflection. The *-m* in *ame-m* as appended to *am-o* is no instance to the contrary; inasmuch as the most that we can get from it is the fact, that the original sign of the Person was retained in one Mood after it had become obsolete in another.

§ 307. We can go farther in this direction. We not only get no definite sign, or additament *aliunde*, as we do in the signs of Person, Voice, Number, Case, and Tense, but we cannot very readily find a probable one; in other words, we not only fail to discover an additamental sign, but fail to see our way to the making of one. The two quarters in which we are most inclined to look for it, are the Particles that indicate either a denial or an interrogation—the Negatives and the Interrogatives. But this is just where we fail to find them. Of the Particles themselves there are plenty; but even though they may partially coalesce with their verbs, they never help us to the origin of the differences that separate forms like *τύπτ-ε*, *τύπ-τω*, and *τύπτοιμι* from *τύπτ-ω*. The likeliest word to enter into an inflection is the Greek *εἰ*; but we have seen how it comports itself. In

Εἶθ' ὤφελ' Ἀργοὺς μὴ διαπτάσθαι σκάφος,

the word suggests a wish, much as the Interjection 'O' may do so; whilst *ὤφελε* is governed by *σκάφος*. To look for such possible elements in their analytic equivalents, such as *may*, *can*, *would*, and *let*, is like looking for the roots of such words as *will* and *shall* in such Futures as *γράψω*, and *amabo*.

§ 308. That the signs of the Moods are real is beyond doubt. There is a difference, of some kind, between the three, four, or whatever the number may be of them. But it is not a sign of the ordinary kind. It is one of two things: (*a*) a mere Negation, as we find it in the Imperative, where the sign of Person may be dispensed with; or (*b*) a mere modification of a certain element, rather than an

element superadded to the theme or root in a definite and separable form. It is not suggested that this rule is invariable; it is only stated that such is usually the case. Except in the instances of Gender and Mood, the general sign is made by an addition of something *ab extra*. If, in Gender and Mood, there is no such material to apply, it is useless to try to reduce the signs of them to any originally independent and separate word. But their forms can scarcely be said to stand alone; even though they be ever so alien to the class of Persons, Number, Cases, and Tenses. There is a system towards which it (so to say) the formation of Mood gravitates. The difference between an Indicative and a Conjunctive is not exactly one of Accent, or Tone, or Emphasis. But it belongs to the same order of mutations, neither is it, in Thought, independent of the rules of Collocation. In the present English, we may get three different imports from the same combination, word for word:

(1) '*You may be happy*'=*You may*, (*or not*) *be*, *happy*—*may*, *possibly or probably*, *be happy*.

(2) '*You may*' &c.=*You are free to be happy*, or '*I let you be happy*.'

(3) '*May you be happy?*'—This conveys a question—*Are you free, or able, to be happy?*

(4) '*May you be happy!* This expresses a wish—*I wish you may* &c.

Here we have four Moods; in the *sign*-ification of which the only two elements are Accent and Collocation; and in Collocation we get a new element, and one of a different kind.

§ 309. Of the two, or three, *Non*-indicative Moods (for this is the safest general term for them) four characteristics have been notified:

(1) The differential and (as such) indistinct nature of their signs.

(2) The lateness of their appearance, and the earliness of their disappearance, in language.

(3) The difficulty of seeing our way to any elements out

of which any sign in the way of an additament can be made.

(4) The comparative closeness of their affinity with the system of *Tones* and *Accents* (though they are not exactly either one or the other), as opposed to the more distant connection with the system that gives us the signs of Person, Voice, Number, Case, and Tense, as to *Inflections*, or that of the *Formatives* of any kind.

The first two of these characteristics are, probably, related to one another as cause and effect; because what is faintly *sign*-ified may easily be neglected.

Of the third it may be said, that we have, at the present time, a conspicuous series of equivalents in such familiar verbs as *may*, *can*, *might*, *would*, *should*, *ought*, and (to some extent) *will* and *shall*. It is by these that, in the Analytic stage, they are superseded. That such is the case is a very good reason for considering that, in Thought, the two systems have the same import. On the other hand, the very fact of the system of Analytic combinations of Auxiliaries being later than that of synthetic Inflections (and originating in its decay) is conclusive against its being the origin of it.

§ 310. The system that gives us the three *Non*-indicative Moods is a system *per se*. And it is not this by accident. Its typical illustration presents itself in the Conjunctive as governed by '*if*.' Its basis, in Thought (we may almost say Feeling) is the contrast between a statement conveying a certainty (or what passes for one) and a statement conveying an *un*certainty; the two being connected with one another—if not exactly as Cause and Effect—as a result and a condition. We know how important little like '*if*' are in matters of this kind. We know that when one word assumes a '*Yes*,' the other suggests a '*No*.' We know that, though in some cases, the contrast may fail to impress itself on the mind of a speaker, there are others wherein it makes itself painfully apparent. We know this from our own experience; and we know, from the history of language, that there is a special

way of indicating it. And now we may remind ourselves that it is only the Moods under notice, only in those equivocal sentences which involve an uncertainty, and recognise in its expression, that we have anything of the same kind—anything that has its foundation in the intention, hope, fear, wish, or curiosity of the speaker who utters them. The nearest approach to it is in the Future; and it is with the Future and the Consuetudinal Present that the Conjunctive is most closely allied.

In the Conditional Conjunctive we have this influence of uncertainty in its typical form, and the conjunction *governs* the Verb; *i.e.* determines a change in its form. In this change it has the difference of *Mood.*

In the use of words like '*that*,' words implying an intention, it is not so much a case of *Government* as one of *Concord.* In the Greek it is one of Tense and Mood; in the Latin it is one of Tense and Tense. In Stockfleth's Lap Grammar it seems to be the same. At least, he writes—

1. *Modus Indicativus* (experience).
2. *Modus Conjunctivus* (feeling).

This falls into two divisions:

(*a*) *Modus Subjunctivus* (*præsens conjunctivus*).
(*b*) *Modus Optativus* (*præteritum conjunctivum*).

3. *Modus Imperativus* (will).

Here, as in Latin, the Optative is the Past Tense of the Conjunctive.

§ 311. In the Imperative no second clause is needed. Yet it is implied. The command may be obeyed or disobeyed. The same secondary sentence, in the form of an answer, is implicit in the delivery of a Question. In the simple Optative there may or may not be a second verb, the difference between a simple *wish* and an intention being the fact that, in the latter, something is done with a view to a result. But in all, the secondary element is a question of '*Yes*' or '*No*,' or the

equivocal '*Perhaps*,' in which the original uncertainty presents itself.

§ 312. The faint and negative nature of the inflection of the Optative *Mood*, as we find it in Greek, is by no means characteristic of the *Tenses* by which it is replaced in Latin. In—

am-arem	*am-ares*	*am-aret*
am-aremus	*am-aretis*	*am-arent*
am-avissem	*am-avisses*	*am-avisset*
am-avissemus	*am-avissetis*	*am-avissent*
am-avero	*am-averis*	*am-averit*
am-averimus	*am-averitis*	*am-averint*

we have an inflection of a more than ordinary character; *i.e.* one wherein the additaments are of more than the average length.

§ 313. The structure of these forms is doubtful, inasmuch as it may be got by two processes.

a. One of these gives us the doctrinal fact that the will appended simply the same as those of *vell-em* and *noll-em*, &c., *volu-isse* and *nolu-isse*, &c., and that these are the same as those of the Verb Substantive, *si-m* and *ess-em*, the question as to which is oldest being beyond the range of our criticism.

b. The other would make them the tenses of the Verb Substantive, bodily attached to the tense-signs of the ordinary Verb, in which case the system of expression must be held to have originated in the Verb Substantive. Against this lies the difficulty of seeing how such a combination of tense-signs as *voc-av-* or *scrip-s-*, and *-essem* or *ero* (*erim*), can be made to give any sense; in other words, how they can be *parsed*. It cannot be done in any instance but *one*. But with one it can be done, viz. with *pos-sum*. If the *pos-* stands for *potus* or *pote sum*, we can parse the compound throughout, allowing only for the difference between an Adverb and Adjective. By identifying the *pos-* with the *-pos* in *com-pos* we can parse it without any abatement whatever.

If so, the process of formation which is here intelligible may have become extended to combinations which are not so; and how far this extension of a false analogy (*catachrestic*) may affect a language we know from the existence of such combinations as '*I have been*,' and other less extreme instances of the same kind. But *pos-sum* is only one word, and a single word is a very insignificant precedent for a system of catachresis to be established on. This is true. But, when we consider that the '*pos-*' represents the auxiliar '*can*,' with its special *Potential* import, and that the '*-sum*' is the Verb Substantive—a verb more in use than any hundred words put together—this latter view becomes less improbable than it is at first sight. It is not one, however, that is pressed upon the reader very decidedly. In any case, however, the Latin equivalents to the Greek Optative *Mood* are *Tenses*; and that, not only because they are classed as such in the Latin Grammar, but on the internal evidence of their structure.

§ 314. In §§ 176–179, attention was drawn to the difference between Inflection by *Addition* and Inflection by *Differentiation*. It is in '*Gender*' and '*Mood*' that the latter principle most especially displays itself.

Both Gender and Mood have an inflection of a less definite, decided, and reducible character than that of Person, Voice, Number, Case, and Tense.

§ 315. Both are more or less exceptional in language, and disappear early.

It is now added, that in the case of *Mood* the signs seem to be more closely connected with the system of Tone, Accent, and similar forms of emphasization, in which there is a change of *existing* elements, rather than the introduction of *new* ones, than with the system of the other recognised Inflections, which, by hypothesis, are either actually or possibly reducible to words originally separate and independent.

§ 316. *Non*-Indicative was the general but negative term

which best seemed applicable to the Imperative, Conjunctive, and Optative denominations; and, upon the same principle, it is convenient to call the Infinitives *Non*-finite. As such, they must be considered as *Verbs*, inasmuch as the Finite forms are treated as Verbs, so that the term *Non*-finite invests the words to which it applies with a Verbal element.

§ 317. In import, however, the Infinitives are *Nouns*; nouns giving the name of either a state or an action. They are nouns, then, but *not* substantives. But neither are the Abstract Nouns substantival in sense, whatever they may be in their declension. At any rate, they are not *substantial*. The Abstracts, however, are substantival in their declensions, which the Infinitives are not. But neither are they Verbal in this respect. Between the two, the Non-Finite Verbs are a class *per se*; but a class on the borderland between Noun and Verb. That, so far as Voice and Tense, they have an undoubted and actual inflection, which is best seen in the Greek forms like τετυφέναι, τύψεσθαι, and the like, is evident. In Greek, too, they can be invested with an approximation to *Case*; *i.e.*, by considering that in combinations like τὸ φθονεῖν and τοῦ φθόνεῖν, the infinitive is, virtually, in the same case as its article. And what we can say about such combinations as τὸ φθονεῖν and τοῦ φθονεῖν, can be said about τὰ φθονεῖν and τῶν φθονεῖν, in case we find them. But such combinations are either rare or non-existent. Nevertheless, they are as actual in Thought as words like *invidiæ* and *invidiarum*. *These*, however, are rare; but this is simply because they are *Abstract* Nouns, not because they are *Non*-Nominal. In respect to Gender, we can only say that, if in '*invidia*' we can think of *envy* as Feminine, we could do the same with ἡ φθονεῖν, if it chanced to exist. The Greek Article is *Neuter*; but this does not preclude both Masculine and Feminine Infinitives. Without over-refining, we may say of the τὸ, in combination with the Greek infinitive, that its function is less to express Gender than to *sign*-ify the

Nominal (as opposed to the Verbal) character of the name with which it is connected.

§ 318. There is no class of inflections in which the difference between the Greek and the Latin is more conspicuous than it is in the case of the *Non-finite* Verbs (or Verbals); for, in the Latin, their Nominal character is conspicuously prominent. Of these, the most remarkable character (and that all through the class) is that in the Gerund, the Supine, and even in the proper Infinitive Mood, there is an intermixture (we can scarcely call it a confusion) between the Voices. The nature of this, in Thought, is fairly indicated by such combinations in our language as, '*you are to blame*,' where the form is Active, the import Passive='*you are to be blamed*.' Here '*to blame*'='*ad culpandum*,' rather than either '*culpare*' or '*culpari*!' In the *Gerunds* the same inflection is sometimes Active, sometimes Passive, in sense. Again, the Supine in *-um* is Active; the *Supine* in *-u* is Passive. In—

Spectatum veniunt, veniunt spectentur ut ipsæ,

the second clause might be expressed by *spectatu*. This is the declension of a noun like *gradus*. In English, '*they come for a spectacle*' or '*sight*,' may mean either come '*to see a sight*,' or '*to be seen as a sight*.' In the Fin, the *Factive* case applies to the second of these senses; and '*sight*' means '*a thing to be seen*,' or '*as a sight*.' In '*you are to blame*,' we have the Analytic equivalent to a Dative case with both meanings, or either. Here we have *Case* taking the import of *Voice*. But in Thought, it is neither Case nor Voice so much as it is *Mood*, which gives us the division, to which the forms must be referred. In Thought, the relation of the object, action, or state is akin to the relation between the words '*if he succeed*,' and '*he succeeds*,' or '*he will succeed*;' *i.e.* it is determined by the view which the speaker takes of the object, rather than the view suggested by the conditions of Time, of Place, of Number, or of any

other *external* circumstance. On the other hand, it is by *external* circumstances, that every one of the conceptions connected with Person, Voice, Number, Case, and Tense are suggested; and the farther we proceed in our classification the more important will this difference, or contrast, be seen to be.

§ 319. Returning to the consideration of the Latin Infinitives, I have no hesitation in stating that as '*spectatum*' and '*spectatu*' are to one another, so are '*amare*' and '*amari*'; the Declension of the two Supines being that of *gradus*, the Declension of the two Infinitives being that of '*mare*.' If so, we have a second process for the formation of the Passive Voice; *i.e.* the Voice which, in its elements, structure, and origin, is other than Middle, Reflective, or Reciprocal; for from this it must be distinguished. On the first view this looks as if there were another principle for the formation of a Passive Voice; or one over and above that which gives us such forms as *ἐτύφθην*, &c. But so exceptional a fact as absolute Tautology is one which we must be slow to receive without scrutiny. It is more than probable that, in the strict sense of the term, the Latin may be said to have no pure infinitive at all, but only an approximative one; one such as *running* as opposed to *run*, or (closer still, for the Latin has no Article), as *τὸ φθονεῖν* is opposed to *φθόνει ν*. This difference may be imperceptible in practice; but in our method of investigation it must be recognised. We must be slow to acknowledge any second sign for *exactly* the same conception; though the converse, or the extension of one sign to two allied conceptions is one of the commonest phenomena in Language.

§ 320. Upon this view the Roumanian throws some light. In the Roumanian, even in the *Active* Voice (for the Passive is formed analytically), the simple Infinitive is founded, *not* on the forms in *-are*, *-ēre*, *-ĕre*, and *-ire*, though they are ready at hand, but from the Gerund in *-dum*, preceded by *ad*; as *ad laudandum*. Yet not to the exclusion

of the old familiar forms in *-re*. The functions of these, however, is to express the Abstract Verbal; and the two are used concurrently. The following examples are from a German grammar of the Roumanian; and, as the German uses the Article in the same way as the Greek, they give us the exact parallels to *τὸ φθονεῖν*, &c.

(1)

THE TRUE INFINITIVE.

A lyudá = *loben*, or *zu loben*.
A tyaçé = *schweigen*, or *zu schweigen*.
A vinde = *verkaufen*, or *zu verkaufen*.
A auzi = *hören*, or *zu hören*.

(2)

THE VERBAL ABSTRACT.

Lyudare = *das loben*.
Tyacere = *das schweigen*.
Vindere = *das verkaufen*.
Auzire = *das hören*.

§ 321. We may now revert to the approximate correspondence between the Commands and Questions of the logician, and the *Non*-indicative Moods of the grammarian, premising that, in both classifications, we have an element of uncertainty; an element which implies, in different degrees of directness or indirectness, a *Negative* of some kind—actual, probable, or possible. For what is the whole relation of *Affirmative* and *Negative* but *Modal*? And, as everything either '*is*' or '*is not*,' we have in the Dual division of the different aspects under which an action or state can present itself, the exhaustive alternative betwen '*Yes*' and '*No*,' the *Summum Genus* in the way of logical predication. They are both equally positive; and both, as such, Indicative. We know, too, that the Negative, in Logic, may be made Affirmative by a mere manipulation of the Copula—as '*this is-not black*,' or '*this is not-black*.' In Logic, we measure

the amount of Affirmation or Negation by Quantity in respect to the proportion which the members of a class are, or are not, in correspondence with the Predication—*one*, *more than one* (*some*), and *all*. In Grammar we measure the relation of one proposition to another by the actuality, the probability, or the possibility of its *being* what is ordered, required, wished, hoped, or intended to be. In Grammar we consider what a certain object of thought is as real or unreal. In Logic we ask how many objects of thought constituting a class have such or such an attribute in common with the rest. But in both the question of Negative or Affirmative is involved.

§ 322. In the logical formula *All* A = B, the correspondence between the Subject and the Predicate, for the intents and purposes of the argument, is amply adequate and complete. So it is in *No* A = B. But in *Some* A = B, which implies that *Some* A *is not* B, we have the Negation and Affirmation mixed and indeterminate. In Logic there are two distinct and definite Copulas. But in Language, except in the case of the Verb Substantive, there is only one *expressed* Copula, *i.e.* one *with a sign*. This is because the connection between two Verbs is always and naturally Affirmative unless it be specially shown that it is not. Its place in the Collocation of the words of a Proposition shows the connection; which, until it is shown by a special sign to be otherwise, is always *con*-junctive. In combinations like *fire burn-s* the *-s*, which stands for a repetition of the idea conveyed by *fire*, the fact of the two words belonging to the proposition being connected is beyond doubt. On the other hand, in *fires burn* there is no such sign at all.

§ 323. Is there, then, since Negation is, in Thought, so thoroughly *Modal*, no such thing as a Negative *Mood* in Language? That there are Moods in which a Negation is, more or less directly, involved we have seen. But a Mood for the absolute Negative is a different thing. There is something like one. But it is only imperfectly *inflectional*.

It is only inflectional in the way the Greek Aorist Passive, or the Norse Reflectives (Middle, Passive, Reciprocal, or Deponent as the case may be) are inflectional—inflectional so far as it is compound, reducible, and made up of elements, separable and intelligible. Words like ἐ-τύφθ-ην are as truly combinations of the Passive Participle and the Auxiliary Verb as are words like *I was beaten;* and *Jeg calles* is equally identical with *I call* (*my*) *self.* This is, we may say, just what all inflections are; *i.e.* by hypothesis, reducible to separate words. But, in these, the two elements are distinguishable. Now, in this way, we certainly have Negative Moods. So far as the coalition of two words into one goes, such combinations as *won't* and *can't*, *winna* and *canna*, are just as much one word as *am* and *amat.* Yet they are scarcely inflections in the ordinary sense of the term. In the older English we have words like *nam*, and *nis=not am* (*am not*) and *not is* (*is not*); and that with the negative element *either* as a prefix or an affix. In Roumanian we have:

1. Eu n'am, *or* nu am = *I have not.*
2. Tu n'aí, *or* nu aí = *Thou hast not.*
3. El nare, *or* nu are = *He has not.*

In the Fin Family the Negative inflection is common. In Lap it is classed with the Substantive Verb as *Auxiliary*—not, of course, as an Auxiliary *Verb*, but as a recognised member of the class to which the Auxiliaries are considered to belong. Of this the Negative forms are the most conspicuous; and form three-fourths of the whole class. The other is the verb *læt=to be*, or *have*, *i.e.* '*have*' in its sense as an Auxiliary.

PRESENT INDICATIVE.

	1	2	3	
Singular	Im	ik	i	} *lek.*
Dual	Æm	æppe	æva	
Plural	Æp	æppet	ei	

§ 324. For *lek* substitute *læm*, in the Preterite Indicative; *læʒá* in the Conjunctive Present, and *lifći* in the Conjunctive Preterite, or Optative. The combination here is with the Pronoun rather than the Verb; and so it is in—

	1	2	3	
Singular	Amam	amad	amas	=*that not I, thou, he, she,* or *it*
Dual	Amame	amade	amasga	=*that not we two*
Plural	Amamek	amadek	amasek	=*that not we* &c.

In the Imperative the inflection, of which the import is Vetative, is—

	1	2	3
Singular	—	ale	ellus
Dual	allo	allo	ellusga
Plural	allop	allet	ellusek

In Gaelic we have—

PRETERITE TENSE.

Negative.

1. Ni raibh me.	Ni raibh sinn.
2. Ni raibh tu.	Ni raibh sibh.
3. Ni raibh se.	Ni raibh siad.

Interrogative.

1. Raibh me?	Raibh sinn?
2. Raibh tu?	Raibh sibh?
3. Raibh se?	Raibh siad?

This means *Am, verily, I not?* &c. and *Am, verily, I?* &c. There are two words, but only one syllable; so that, so far as the incorporation of two words into one goes, it is inflectional. But it is, also, a reducible compound; inasmuch as the *bh-* is the Substantive Verb, and *rai* the Adverb *ro=very* (*verily*). It serves not so much to convey either an Affirmation or a Negation; for it belongs to both. It merely strengthens or emphasises each.

§ 325. In *Questions* we have the same mixture of Affirmation and Negative—so long, at least, as they are

Categorical, *i.e.* answered by *Yes* or *No*. Even when they are not so, as in '*What is this?*' there is an element of uncertainty, and the collocation is peculiar. The places of the Subject and Predicate are reversed; inasmuch as *This* is the Subject. It implies—'*something concerning which I want information.*' Such is the nature of the Question, whether Categorical or not; and between the two the whole class is exhaustively divided. In combinations like '*It is not so. Is it?*' '*This is not so. Is it?*' to which the answer is categorical, we get in words like *anne* and *nonne*, the Negative and the Affirmative combined. Here the answer is anticipated in the expectation of the speaker; and the combination of the two signs is the result.

§ 326. In the Gaelic Negative and Interrogative we had in the prefix *ro-* (*rai*) a strengthening or emphasising of the form in which the Question was put—*Is it verily so? Is it verily not so?* This emphasising process is common, especially in Negations. Both *Yes* and *No*, as compared with *Yea* and *Ne*, are compounds. The affix indicates not so much either the Affirmation or the Negation as the extent, or reality, of it. *Aye*, or *No*, *certainly*, *verily*. In French this is conspicuous; *e.g.* *ne—pas*, *ne—rien*, with the Verb between. We may call this, if we choose, *Tmesis*. But the name is less important than some of its results. Let the *ne* be omitted, and we get such negations as *pas de parolles*, *rien de tout*, *point d'argent*; where the only sign of negation is a word of a very positive sort—in Latin *passus*, *res*, *punctum*. Let words of this kind be further abbreviated, then coalesce with their verb so closely that the two shall be represented by a single syllable, and finally, let them, as single separate words, either change their meaning or form, or else drop out of the language. The result is a pre-eminently irreducible inflection; and of inflections of this kind there is a large per-centage—a very large one, but not one that should discourage us in our attempts to reduce it to a *minimum*.

§ 327. But beyond the range of even Negation, Affirmation, and the uncertainty between the two, this mental, internal, or subjective view is found in what are called the *Figures of Speech*; in all of which there is some deviation from the strictly normal rules of construction and parsing What is an expression like '*Rundle and Bridges*,' '*St. Paul's*,' '*Ubi ad Dianæ veneris*' &c.? What are those like '*The more serener spirit*,' '*The most straightest sect*,' and others? What those like '*The cities who aspired to liberty*'? What are such anomalies as 'χρῶμαι βιβλίοις οἷς ἔχω;' '*Whom say they I am?*' These are familiar examples, the result of well-known processes, or, at least, of processes that are recognised under the well-known names—*Ellipsis*, *Pleonasm*, *Personification*, *Attraction*, *πρὸς τὸ σημαινόμενον*, and others of less importance. All these express conception, and indicate differences widely foreign to the character of the differences expressed by Person, Voice, Case, and Tense; for in these last the accidents of the conceptions belong to the *external* world, and not to the world of Mind. In this respect even *Gender*—*i.e.* conventional as opposed to natural Sex—is in the same great dichotomous class of Mood and its numerous congeners. Finally, we may note the connection between the Conjunctive Mood and the Relative; the consideration of the place that Mood takes in Language being a more complex question, and one involving a general classification of the other denominations—viz. Person, Voice, Number, Case, and Tense.

(10.) Retrospect.

§ 328. The order in which the different denominations of Person, Voice, Number, Case, and Tense, along with Gender and Mood have been examined, will now be repeated in a general and retrospective view of these relations in the way of classification.

Person.

§ 329. In every *Finite* Verb there are *two* names; either separate, or combined into a single word; as, *I love*, *am-o*.

The result is a statement, Negative or Affirmative, as the case may be. This means that in the *Finite* Verb we have a Verb and something more. It is a Verb *plus* its Noun; and when we have this we have not so much á single word as a sentence.

Voice.

§ 330. In Voice, as in Person, we have more words than one. But though there are two names, there is but one individual to which they apply; inasmuch as the Agent and the Object are identical—*I strike me* (*myself*). Here the second pronoun by no means constitutes the whole Predicate. It is only a part of it. This is what we find in the Middle Voice; as considered only in respect to its structure. In import it, having been purely Reflective, becomes Passive, Reciprocal, Deponent, and, occasionally, Active. Still the structural characteristic is the incorporation of the Personal Pronoun as the name of the Subject, and the Reflective Pronoun as that of the Object, with a Transitive Verb. The elements then of the Middle Voice are *three* in number; so that combinations like *amatur* and τύπτεται are even more compound, or composite, than words like *amat* and τύπτει.

§ 331. The structure of the true Passive is, also, one that gives us two words rather than one, the second element being the Verb Substantive—as ἐ-τύφθ-ην. The -ην here is Finite; and it is from this that the sign of Person is derived.

Number.

§ 332. Whatever may be the minor differences between *Person* and *Voice*, as denominations, they belong to the same Class, Order, Section, or whatever we choose to call it.

§ 333. So far as Verbs are Personal, or Finite, they are, in respect to Number, in the same class as their Pronoun; so that words like *amamus*, &c., give us *two* words. The *Non*-finite portion of it, or the Infinitive element—except in a few possible exceptions—has no

signs of Number. Yet in every Finite Verb there are two elements: (1) the Number of Agents, or Subjects; and (2) the Number of the Actions, or States. Of these, as a rule, the Finite Verb gives us the first only. It tells us that more captains than one fought against Thebes, but it does not tell us how often each captain fought against either Thebes or any other place or person. Logic, in questions of Language, is a good servant but a bad master; and some of its obsolete terms are useful. Of the *Quotity*, then, of the agents, it tells us in the Plural Number that they were more than one. Of the *Quotity* of their fightings it tells us nothing. It could not well do so; though in forms like *voc-it-amus*, φλέγομεν, and (possibly γεγράφαμεν), it gives us something like it. Again; the Infinite, or *Non*-Finite, Verb has no signs of Plurality. But it might have them, as has been indicated elsewhere. It is not difficult to see our way to this. It is not in the nature of language to express too much in a single word and at once. The recognised Plural, then, of the Verb is the Plural of the *Person*; that is, the Plural of a term which is other than Verbal. The Plural of Infinitives exists in reality, and if need be could be expressed by a special sign. But the Verbal Abstract, in such words as '*erring*,' or '*error*,' is sufficiently akin to the Infinitive in Thought to make a Plural for the Infinitive superfluous.

§ 334. Having thus put the Plural of the Finite Verb in its proper place, and having accounted for its absence in the Infinitive, we get the question of Number in its proper form. This means the Number of Agents, irrespective of their States or Actions; but not the number of States or Actions, irrespective of the Agent, or the object in such or such a state. In this we get but *one* name, or term; *i.e.* a single word rather than either a sentence or a proposition. It is this exclusion of any second noun which separates Number, as a denomination, from Person and Voice. We need not be very careful to measure the exact difference between the

groups, or to ask whether it be one of Class or Order. It is certainly not one of Section or Subsection. It is one of a broader—a much broader—description. But just as it is removed from Person and Voice, it approaches Case and Tense. We have now done with the Inflections that convey, in a single word, both a Subject and a Predicate, or those which give us sentences rather than single words.

Between the ideas of *Repetition*, expressed by Reduplication; of *Collectiveness*, or Number with Totality; and *Plurity*, or the conception of more than one irrespective of the extent to which they constitute a whole, we see our way clearly to the development of the signs of Number.

Case and Tense.

§ 335. *Case* and *Tense* are more closely connected with one another than either of them is with Number. Nevertheless, as opposed to Person and Voice, they are allied. Person and Voice belong to the division in which there is *either* a Subject or a Predicate, or both. The undoubted Noun has Case, but not Tense. The *Finite* Verb has Tense, but not Case. The Infinitive Verb has both Tense and Voice. But its Cases, as has been shown in § 166, are of an equivocal, indirect, or constructive, character.

In respect to their connection and relation with one another, Case and Tense are *analogous*. What Case refers to in Place, Tense refers to in Time; though, with Time, Tense is more exclusively connected than Case is with Place. As inflections, Case and Tense are the most important and typical of the class; and in the way of criticism there is more to be said about them than all the others put together.

§ 336. Number; though different in many respects from Case and Tense, has been shown to be more akin to them than it is to Person and Voice. We cannot exactly measure the value of the classificational divisions thus suggested. We need only insist on the wideness of the difference involved in

the primary Classes, Orders, or whatever we choose to call them. Between combinations which, in a single word, give us *both* a Subject and a Predicate, and those that, in a single word, give us but *one* of the two, the distinction is a very broad one. It is now submitted that just as these two higher classes stand apart from one another, so do Gender and Mood, subordinate members of a third Class or Order, stand apart from both.

§ 337. It is, also, submitted that, so far as the changes of form in individual words are concerned, these three classes exhaust the different ways in which Inflection presents itself; whether its character be determined by the structure of a word or by its import; out of the elements by which it is made up, or through the idea upon which it is founded. If so, all the forms that belong to neither of the preceding classes belong to this. And such seems to be the case; the links by which they are connected being the internal, mental, or subjective character of the conception that determines the expression. In the other division, *i.e.* in those where it is founded upon the name of the Agent or the Object in a state or action, this is often an individual of the most material sort, while, even when it it abstract, it is founded on something pre-eminently cognisable by the senses. In Number, names of this kind are implied, and the only question is as to the nature of them. In Case and Tense we have, in each, the notion of direction, and that in its three most general forms: *to, from, at; hither, hence, here; thither, thence, there; this, that, yon,* and the like; and in time, *now, then, hereafter; at the present time, in past time, in time to come.* These, especially the latter, which deal with the States or Actions and (as such) Abstractions, though not material, or substantial, belong to, and originate in, the external world; and they are what they are because they do so. In Mood the question is not so much what the object of any conception actually is, but whether it is or is not; whether it exist at all, and, if it do, under what conditions.

(11.) Tense. The Greek Aorist.

§ 338. We may now notice one or two instances of a more special kind than those which have already presented hemselves. These, as a rule, have been introduced for the sake of illustrating some general principle. The present criticism is submitted to the reader for a different reason. It applies to a particular Tense, and to a very important one; one, too, in a very important language.. In the mind of the present writer, the current doctrine concerning it is founded on a misconception. Up to about 1830 this doctrine was generally admitted; mainly, or perhaps exclusively, because the reasons against it were unknown. Since that time they have been recognised; and, by no lower an authority than Bopp, have been authoritatively rejected. That the question to which the criticism applies is a wide one may be seen on the surface.

The special Tense in question is the Greek Aorist (*Aoristus primus*). What it is generally held to be is well known. What the present writer believes it to be is as follows. The doctrine he defends is laid down somewhat dogmatically; but this is because the question is easily presented under its different divisions, and because it is thus that the issue is most clearly stated. Hence, the true sign of the Perfect is the reduplication; with or without a change of vowel. The true signs of the Aorist are the augment and the affix -κα. The true sign of the Future is -σ-; and between the Future and the Aorist there is no connection; though σ is common to the two. The -σ- of the Aorist is the -κ- of words like ἔθηκα and ἔδωκα *assibilated*; in the first instance through the influence of the *small* vowel (ἔγραψε); from which it affects the other persons by *extension*. That ἔθηκα and ἔδωκα are Aorists which do not assume the characteristic of the Future is true; but it is by no means true that the -σ- in the other and ordinary Aorists is the -σ- of τύψω and γράψω. On the contrary, it is the -σ- of the

Aorist itself, developed out of the -κ- by Assibilation. The -σ- of the Future is, probably, the -σ- of the Aoristus Æolicus, τυψεῖα; but this is no true Aorist; the -σ- being the -σ- of the inchoative, or desiderative Verbs in -σειω; in which, signifying something desired, or something about to be begun, it involves a Future element.

§ 339. The -κ-, in forms like κέκληκα, δέδορκα and others is not the true, original, and normal sign of the Perfect; but the -κ- of the Aorist with the reduplication of the Perfect, and generally (but by no means always) its import. It has *extended* itself from the Aorist to the Perfect; and there is reason for its having done so.

§ 340. This must, in the first instance, be investigated with a view to the Verbs of which the fundamental form ends in a vowel—*ι* or *ῠ* (not contracted), and *α*, *ε*, and *ο* (contracted). All these are in the same predicament. These have no consonant wherewith to close the syllable to which the sign of Person is affixed; and, as this sign is vocalic, two vowels would be brought into contact with one another. It is suggested that, in this, there is an element of instability, and that words like τέ-τι-α from τίω, would be likely to change their own termination for a stronger one. To a change of this kind the -κ- of the Aorist would readily lend itself.

§ 341. With the Contract verbs the same condition presents itself; with the exception, that the vowels *α*, *ε*, and *ο* have less of a radical character than the *ι* in τίω. They come, however, at the end of the word to which the personal affix is to be attached.

§ 342. With the Barytone Verbs ending in λ, μ, ν, or ρ (a liquid) the contact is, at the first view, identical with that of the -α in τέ-τυφ-α, γέ-γραφ-α, πέ-πηγ-α, and πέ-πωιθ-α. But this is not the case. Liquids, more especially λ and ν, have in most languages a tendency to take after them a semivowel; in which case they stand much in the same position as the true vowels. Except in these two divisions the rule that the sign of the Perfect (with or without a change of vowel) is

nearly absolute; the chief exceptions being the preterites of the comparatively few words which end in τ, δ, or θ, *i.e.* the dentals.

The *primum mobile* for this hypothesis lies in the Slavonic; which gives us two points of support.

1. In the Slavonic the sign of the Past Tense is *h* (*k*), just as it is in ἔθηκα, and ἔδωκα. And this Bopp allows to be the σ in ἔγραψα. Omit the Augment and the sign of the First Person, and the two forms are identical; Greek, -θηκ- and -δωκ-; Slavonic, *bih=fui*, *tshitah=I read*. The Persons run thus:

(*a*) *I was, &c.*

1. bih	bismo
2. bi	biste
3. be	bisheh

(*β*) *I was, &c.*

1. biyah	biyasmo
2. biyashe	biyaste
3. biyashe	biya*shu*

(*a*) *I read, &c.*

1. tshitah	tshitasmo
2. tshita	tshitaste
3. tshita	tshitashe

(*β*) *I read, &c.*

1. tshitah	tshitasmo
2. tshitashe	tshitaste
3. tshitashe	tshita*h*u

It is submitted then that it is from the -*h*- (*k*) that the -*s*- has been deduced; and that, in accordance with one of the most general rules of Philology; viz. that, when the palatals *g*, *k*, change their sound, their tendency is to become sibilants. The change is one of the commonest in language, and it almost invariably takes the same direction. The Palatal becomes Sibilant; the Sibilant rarely, if ever, becomes Palatal. Indeed, the process is known as that of the *Assibilation of the Palatals*.

In this Assibilation, then, lies the hypothesis as to the origin of the -σ- of ἔγραψ(σ)α and the Aorists in general; and thus far it looks as if the authoritative sanction of Bopp recommends it. But such is not the case. He stops at the identification of the Greek -σ- with the Slavonic -*k*; but with the belief that, of the two, -σ- is the older form. Yet no one knew better than Bopp how decidedly the change between the Gutturals and the Palatals ran exclusively in one way; and how thoroughly his explanation was exceptional. He seems, however, to have ignored the objection. Few, too, know better than the same illustrious scholar the difference between the antiquity of the structure of language and the antiquity of its early records. But this he seems also to have ignored, or at least to have made the Sanskrit an exception. Be this as it may, he certainly takes no notice of the change from *k* to *s* under the influence of the small vowel that succeeded.

If this view be considered correct, it explains something more than the mere structure of the Aorist; for it enables us to account for something that is, otherwise, almost unaccountable, viz. the suggested affinities between the Aorist and the Future. The -σ- is the characteristic of each; and, the artificial rule which deduces the Aorist from the Future 'mutando ω in α et præponendum augmentum,' is so convenient that it almost looks natural. But Tense for Tense, the Aorist and the Future, except on the assumption that '*Extremes meet*,' are antipodes to one another; one a Tense of Past, the other of Future time. The true history of the Aorist gets rid of this anomaly. Whether the -σ- of the Future be the -σ- of the Desiderative Verbs and the Aoristus Æolicus, is a question that must be investigated on its own merits. At any rate, however, the investigation is simplified by the riddance of the Aorist connection.

(12.) The Postpositive Article.

§ 343. The Postpositive Article means the Article that not only follows its noun, but is absolutely incorporated with

it; so that the two words become one, and the Article takes the form of an inflection. In some cases this second element in the declension of nouns (for it is by no means uncommon) may be overlooked; but in three languages, at least, of Europe they are conspicuous.

§ 344. *Roumanian—Latin Family.*—The *Roumanian* of Wallachia and Moldavia, or the ancient Dacia, is a derivative from the Latin. In the Latin there was no Article. In its later stages the Pronoun of the Third Person became its substitute; *i.e.*, *il* in Italian, *el* in Spanish, *le* in French. In Roumanian it is as follows :—

LATIN, *homo ille*; ROUMANIAN, *óm-ul.*

Nominative	óm-ul	oameni-i
Genitive	óm-ului	oameni-lor
Dative	óma-ului	oameni-lor
Accusative	óm-ul	oameni-i
Vocative	óm-ul	oameni-lor
Ablative	óm-ul	oameni-i

LATIN, *parens ille*; ROUMANIAN, *perint-ele.*

Nominative	perinte-le	perinzi-i
Genitive	perinte-lui	perinzi-lor
Dative	perinte-lui	perinzi-lor
Accusative	perinte-le	perinzi-i
Vocative	perinte	perinzi-lor
Ablative	perinte-le	perinzi-i

LATIN, *casa illa*; ROUMANIAN, *kas-a.*

Nominative	kas-a	kase-le
Genitive	kas-ei	kase-lor
Dative	kas-ei	kase-lor
Accusative	kas-a	kase-le
Vocative	kas-e	kase-lor
Ablative	kas-a	kase-le

LATIN, *mulier illa*; ROUMANIAN, *muer-ea*.

Nominative	muere-a	muer-ile
Genitive	muere-i	muer-ilor
Dative	muere-i	muer-ilor
Accusative	muer-a	muer-ile
Vocative	muer-a	muer-ilor (?)
Ablative	muere-a	muer-ile (?)

LATIN, *sacerdos* (*papa*) *ille*; ROUMANIAN, *pop-a*.

Nominative	pop-a	popi-i
Genitive	pop-i	popi-lor
Dative	pop-i	popi-lor
Accusative	pop-a	popi-i
Vocative	pop-a	popi-lor
Ablative	pop-a	popi

§ 345. *Lithuanic Family.*—Here the Demonstrative Pronoun is *jis*=Latin *is* (*ea*, *id*).

	Masculine.	*Feminine.*
Nominative	jis	jì
Accusative	jį	jẹ
Locative	jamè	jei
Dative	jam	jojè
Instrumental	jůme	jẹ̀
Genitive	jo	jós

In combination with the Adjective it runs thus—

	Masculine.	*Feminine.*
Nominative	geràsis	gerójі
Accusative	gerą̄jį	gerąje
Locative	geramjame	geroroje
Dative	geramjām	géraijee
Instrumental	geräju	geraje
Genitive	gerojò	gerósés

And so on through the Dual and Plural.

§ 346. In the late Slavonic there is no Article *eo nomine*. But there *is* a Demonstrative Pronoun—*Vruć=warm*.

INDEFINITE.

	Masculine.	*Feminine.*	*Neuter.*
Nominative	vruć	vruća	vruće
Genitive	vruća	vruće	vruća
Dative	vruku (-ćem, -mu)	vrućoi	vruću
Accusative	vruća (vruć)	vruću	vruće
Locative	o vruću (-ćem, -mu)	vrućoi	vruću
Sociative	vrućim (iyem)	vrućom	vrućim (iyem)

DEFINITE.

	Masculine.	*Feminine.*	*Neuter.*
Nominative	vrući	vrućá	vruće
Genitive	vrućega	vruće	vrućege
Dative	vrućemu	vrućoi	vrućemu
Accusative	vrućega	vruću	vruće
Locative	o vrućemu	vrućoy	vrućemu
Sociative	vrućim	vrućom	vrućím

§ 347. *The Scandinavian, or Norse, Family.*—In the Danish *sol-en=the sun, bord-et=the table*; the first form being Masculine (or Feminine), the second Neuter; the Genitive Case is *sol-en-s, bord-et-s*, the Plural *sol-ene, bord-ene*. With a slight change of the vowel, the same is the case in the Swedish. In the Icelandic, however, we get with an older form a fuller inflection; and *en* becomes *hin*; *et, hitt*. In Danish there are only two Genders. But the older Icelandic had the ordinary three—*Masculine, Feminine*, and *Neuter*. All the signs of the Definitude, Number, Case, and Gender were, *totidem literis*, the Numbers, Cases, and Genders of the Demonstrative Pronoun *he, heo, hit*; save and except the omission of the Aspirate in the compound Article, along with a few minor points of euphonic accommodation.

NEUTER.

Nominative	-it
Accusative	-it
Dative	-nu
Ablative	-ins

MASCULINE.

Nominative	-inn	-ina
Accusative	-inn	-ina (-na)
Dative	-num	-inni (nni)
Ablative	-in	-innar(-nnar)

And so on in the Plural. The order of the Cases and Genders here given is Rask's; for Rask was the philologue who of all others strove to combine, so far as was practicable, the natural order, in the way of affinity, of the Cases and Genders, with the ordinary paradigms of the Grammars written for the purposes of teaching.

§ 348. To show how the extreme forms of Declension may meet, the newer Norse, as compared, or contrasted, with the old, supplies a curious example. For the purpose of practical teaching, a grammar-writer for the Danish might write thus:—'The Definite Article is the same as the Indefinite, except that its place is transposed. The Indefinite Article *precedes*, the Definite *follows*, its Noun.' For teaching purposes this rule is both short and true, and, as such, safe as a recipe for the formation of the two, one being known. But the correspondence is a pure accident, and, in the way of representing either the agreement or the difference between them, as wrong as wrong can be. It is good as a formula. The Masculine of the Demonstrative Pronoun is *han*, the Neuter *hit=he* and *it* (*h-it*). The Masculine of the Numeral *s* is *-en*, the Neuter *-ett*. Between the very definite *he*, *the*, and the very indefinite *one=some one*, τις, the difference, in *thought*, is a wide one. However, between the two *forms* the original distinction, small at first, becomes as language advances obliterated.

§ 349. So much for the incorporation of the Definite Article, and the extent to which it takes the guise of an Inflection. It is the languages of the *Synthetico-Analytical* stage which best exhibit it. The incorporation of the *Indefinite* Article is commoner in those of the Agglutinate class.

CINGALESE. *Balla* = dog.

Nominative	balla	ballek
Genitive	ballage	ballekuge
Dative	ballata	ballekuta
Accusative	balla	balleku
Ablative	ballagen	ballekugen

Here the '*ek*' is the numeral *one* just as '*un*' is in French; and, as we expect *à priori*, it is not extended to the Plural number. This, however, is only because the sign of it is a Numeral. In Thought, there is no such limitation. A collection of objects can be just as indefinite as a single one, and, analytically, it has the word '*some*' to express it. In Speech, however, it is chiefly in the Singular that its inflection occurs; though in Coptic and some other languages we have such combinations as *ou-moui=lion*, *ha-moui=lions*; where, by the way, the Article, or Numeral, is *prepositive*. In French this would be *des lions*, *i.e.* a combination denoting *indefinite* plurality; although, as an abbreviated form of *de les*, an Oblique Case, it takes, in Syntax, the place and import of a Nominative. This is because, 'as '*some*'= '*more than one*,' it is plural, and because it also='*less than all*,' it is partitive.

(13.) THE AUXILIARY VERBS. HAVE AND AM.

§ 350. The remarks upon what we may call the *non-natural* sense of the word *have* in such expressions as '*I have written a letter*' (which has gone out of my possession), '*I have ridden a horse*' (which is not mine), and the extreme

anomaly involved in such a phrase as '*I have been*' (when the notion of *possession* is wholly out of the question), which were made in the analysis of the parsing, and general character of such and suchlike substitutes for the Greek Perfect, were only made so far as they illustrated the identity of the word '*have*' in these cases with the ordinary verb denoting *possession*. They showed that the word *eigan* (=*own*) and *tengo* (*teneo*) were used in the same sense. But they connected the use of the word '*have*' itself somewhat too closely, or rather, too exclusively, with the special notion of *possession*. A more comprehensive term, or rather series of terms, might have been used. But they would have been unfamiliar ones. The better words would have been such coinages as *my-ness*, *thy-ness*, *his-ness*, *her-ness*, or *their-ness*; inasmuch as these would have given a wider and more general connection between the object on one side and the speaker, the person spoken to, and the object, or objects, spoken about on the other. Such coinages, however, are useful at times; for there are instances in which they actually suggest themselves in the expression. The single phrase, in Latin, *est mihi pater=habeo patrem*, tells us this. And what we find in Latin we find, also, in the Gaelic: *ta caraid agam*, *ta sgain agam*. This is, syllable for syllable, '*est amicus me +ad*,' '*est culter me+ad*'; and so on throughout the Possessive Pronouns. This use of the Substantive Verb with the Personal Pronoun is carried to a great length in Gaelic; at least, as compared with the extent to which it is carried in Latin; indeed, in Gaelic it seems to exclude the word '*have*' or its equivalent.

§ 351. In words like '*own*' and '*possess*,' then, it is possible that the term for '*my-ness*' and the like occurs only in its more special and definite sense, so that the more indefinite form represented by '*have*' may have been the older one, and an outgrowth from the circumlocution '*there is to me*,' or something like it.

This would be a somewhat unnecessary refinement, if it

were not for the fact of '*have*' being so closely allied to '*am*' in its history; and that, in respect to its prevalence as an Auxiliary Verb, in connection with, or rather in contrast to, the Verb Substantive. This latter is essentially Intransitive. The former is essentially Transitive; and this is the distinction involved in the difference between the Active and the Passive Voices; and it is also probable, considering the functions of the two verbs in the Analytic stage, that, as Auxiliaries, they nearly represent what is represented by the two Voices.

§ 352. At any rate, the Irish use of the Substantive Verb with the Possessive Pronoun is eminently conspicuous.

Mhaith liom go raibh me	= *I wish I were* &c.
Bfear liom go raib me	= *I wish I were* &c.
Is eigin daimh a bheit	= *I must be*
Is feidir liom a beit	= *I may be*
Ba choir damh a bheit	= *I should be*
Ni tig liom a bheit	= *I cannot be*
Caitfid me a bheit	= *I must be*
Is truach liom nhach raibh me	= *I am sorry I am not*

Here *mhait*=desire; *bfear*=advantage; *eigin*=necessity; *feidir*=possible; *coir*=right; *tigim*=I come (*tig*=impersonal); *caitfid*=constraint, obligation; *truach*=sorrow; *le*=with; *da*=to; *m* and *me*=me and I; *beit*=be; *go*=that; and *raib*, a compound of *ro* (=very or verily) and the Verb Substantive. Finally, *nhach* is a Negative.

§ 353. This is how the two ideas ('*est mihi*' and '*habeo*') are connected in Thought. How the two are intermixed in their history may be seen from the Roumanian.

FI = *be* (*esse*). FOST = *been*.

1. Sint	= *sum*	sintem = *sumus*
2. Eshti	= *es*	sintetsi = *eis*
3. Er	= *est*	sint = *sunt*

AVE = (*habere*). AVUTO = *habitus.*

1. Am	= *habeo*	avem	= *habemus*
2. Ai	= *habes*	avets	= *habesis*
3. Are	= *habet*	an	= *habent*

I have been &c.

1. Eu am fost	noi am fost (also *ash*)
2. Tu ai fost	voi atsi fost (also *au* and *a*)
3. El au fost	ei au fost

Als (eale).

1. Am fi fost laudat	am fi fost laudat
2. Ai fi fost laudat	atsi fi fost laudat
3. Av fi fost laudat	av fi fost laudat

The Infinitive here is that of '*fuo*'; of which the Passive Participle would be '*futus*,' but is, here, '*fost*.' '*Sint*,' the Latin '*sunt*'='sum.' '*Eshte*' is a variant of the Plural '*estis*'; '*sint etsi*,' is '*sunt*+*estis*.' '*Am*'='*habeo*,' is, as a word, as like to '*sum*' or εἰμ-ὶ as it is to '*habeo*'; whilst '*are*' is much more like the Substantive '*er*' than any probable form of '*habet*.'

In '*Eu am fost*' we have '*I have been*'; but '*voi atsi fost*' is '*vos estis fut-i*'='*ye are been*.' '*Am fi fost laudat*' ='*habeo* (possibly *sum*) *fore futus laudatus*'; while '*atsi fi fost laudat*'='*estis fore futi laudati*.'

This certainly suggests that as auxiliars the two verbs are mixed up into one another. But, auxiliar for auxiliar, this is a mixture of the signs of two Voices; and the corollary from this is that, in Analytic combinations, the Verb Substantive (*am* &c.) may combine with an Active Participle, and the Verb Possessive (for such *habeo*, or its equivalents in other languages, may conveniently be called) with a Passive one.

§ 354. But what if the Auxiliary Verb thus combined be omitted, and the Participle alone stand for a Tense (in Past Time)? In such a case a combination like '(εἰμὶ) τετυφὼς ='*I am one who has beaten*,' may bear the import of (εἰμὶ) τετυμμένος, and *vice versâ*. Then let this Participle

have signs of Gender, and retain them after it has been used as a Finite Verb. The result is, a Finite *Tense* with *Gender*; and in the Slavonic languages, and in more than one of the Agglutinate stage, this is what we actually find, and recognise; *i.e.* a Verb with Gender. Such, at least, is what we find it in the Slavonic paradigms. But the interchange of the two Auxiliaries is all that we are now considering.

§ 355. The more general way of stating this is to say that when the Verb Substantive (*am* &c.) and the Verb Possessive (*habeo* &c.) become auxiliars, they, to a very considerable extent, lose the power they have as *Non*-auxiliars, or mere ordinary verbs, and become to some extent fused into a single or equivocal auxiliar with a variable import.

§ 356. We have seen, then, that in one language, at least, the Auxiliary Verb answering to '*have*,' as it presents itself in the ordinary grammars, is made up out of *two* verbs. Is there anything unusual in this? Nothing. In the German Family it is made up out of *three*—*is*, *be*, *was*; the last, I believe, being peculiarly German. In Latin it is made up out of *two*—*sum* and *fui*. In Greek, each of these verbs has something like a complete Conjugation. But elsewhere it is defective in respect to one of them. What, however, is wanting in the one is made good by what presents itself in the other. This gives us a whole, on the principle of *Defect* and *Complement*. In the Greek we get an inkling, and something more, of the difference, in sense, too, between εἰμὶ and φύω (φῦμι); inasmuch as we translate the former by *be*, the latter by *become*. That the latter involves a Future sense we infer *à priori*, and we also know that in the German Family *be* had the sense of a Future. But in Futurity there is Contingency; and *be*, rather than *is*, in strict grammatical English, follows, or is supposed to follow, the Conditional Conjunction '*if*.' What the import of *was*, as an independent Verb, may be is not so evident. It is only certain that three Verbs may pass for one in the Conjugation of the Auxiliary Verb Substantive. We know,

too, that '*is*' is the one which is the most purely and especially auxiliar, because when we use it as an ordinary Verb, we identify it with '*exist*.' This gives us *Existence* as a state and *Entities* as beings. Of these we think simply and solely as to whether they *are* or *are-not*. *What* they are, or may be, we do not consider at all. In this we have the *Summum Genus* of things thinkable. In '*Deus est*' the Verb has a double import. As an ordinary one, it implies the existence of *Deus*. As an Auxiliary it denies its *non*-existence.

§ 357. We now revert to the difference between the pure and proper Infinitive Mood and the Verbal Abstract, which is illustrated in § 320 from the double forms '*laudé*' and '*laudare*' of the Roumanian. Of these, that in *-re* is not so much the Infinitive Verb as the Abstract Noun. If this be true, and there be no second form, the Latin must be considered to have no true Infinitive at all; but, instead of one, the closely allied Verbal Abstract. There is nothing improbable in this; notwithstanding the universal and reasonable use of the term '*Infinitive Mood*' in all our Latin Grammars. A difference of the same kind is not only conspicuous in the Gaelic, but is recognised by the grammarians, who have long considered that, in origin, it is a Participle, though, for the purposes of ordinary grammar, an Infinitive. Here, then, the substitute for the Infinitive is not the Verbal Abstract, but the Participle.

ACTIVE.

Imperative	bi = *be* (*thou*)
Infinitive	do (*or* a) bheith = *to be* = *at*, or *to being*
Participle	ag (*or* a) bheith = *being*
	iarm beith = *having been*
	ar ti bheith = *about to be*
Imperative	buail = *strike thou*
Infinitive	do (*or* a) buladdh = *to strike*.
Participle	a buladh = *striking*
	iar mbualadh = *having struck*
	le (*or* ar) ti bualadh = *about to strike*

PASSIVE.

Infinitive	a bheit buailte = *to be struck*
Participle	buailte = *struck*
	iar mbeith buailte = *having been struck*
	le na bualadh, *or* ar ti bualadh = *about to be struck*

Upon this series of examples Nielson writes thus:

Some writers on Irish Grammar deny the existence of an infinitive, and say that the place of it is supplied by a verbal noun; but this is only quibbling about names; the infinitive and participle imply the force of nouns in Irish, as in all other languages.

Again, in giving the paradigm of the recognised Participle, he writes:

These, and the like, may more properly be considered as participial phrases, composed of the infinitive and a preposition, than as simple participles.—*Irish Grammar*, *Notes* 28, 29, p. 148, published 1808.

§ 358. Between the Participle and the Verbal Noun, the least we get from the two is that the recognised Infinitive is more akin to either one or the other than it is to the normal Infinitives of the grammars.

This, perhaps, may be condemned as a refinement. But it is a necessary one. We must think twice before we assume, for *exactly* the same conception, two different signs. If we fail to do this, as is often the case, we are generally misled by the ambiguous use of the terms *Declension* and *Conjugation*. Twice, too, must we think before we assign to a single form two meanings. When we fail to do this, we are misled by such statements as '*The Present and Imperfect Middle are the same as the Present and Imperfect Passive.*' What is really the fact in the first case is that two closely allied forms may, in a certain stage of the language, come to have but one sensible import; and, in the second, that one form under the same conditions may come to have two allied senses. They may, and do, at some time or other, come to this. But

they do not originate in it; and, in the philology which treats of growth and development, the difference or identity of origin is of more importance than the difference or identity of either form or meaning at any subsequent period.

(14.) Retrospect. Person—Voice—Number—Case and Tense—Gender and Mood.

§ 359. Person.—This, in the main, means the Person of the Finite Verb; though it has been shown that the Noun as well as the Verb may have the sign of Person. In the first Person, especially in the Verbs in -μι, the -*m* of the Personal Pronoun is easily and has long been recognised. In the later forms, such as *am-o*=*I love* &c. its structure is, to say the least, obscure. But, to a certain extent, we see that the second element is a Personal Pronoun. How either this or the Verb with which it is connected came to be what they are, is another question. What we can see clearly is the structure of the combination. We may or not see this *à priori*; but between what we get from the presumptions and from what we get from the history of the compound we see our way to the nature of its elements. All this, however, is the analysis of a sentence, and not that of a single word.

§ 360. Voice.—The *Reflective* (*Middle*) Voice is the combination of the name of the object with that of the Verb, sometimes with that of the Agent as a part of the compound, sometimes as a separate word—*am-o, I love.* We see our way also to this.

In the *Passive* we may do the same; the elements here being the Verb in its Passive form, either as a Participle or as the Passive Abstract, and the Verb Substantive.

In forms like *amare* and *amari* we get the same difference of sense by means of a difference of *Case*; but, as has been suggested, these formations may belong to the declension of

the Passive Verbal Abstract rather than to that pu. Infinitive Verb.

§ 361. NUMBER.—(1) *Of the Verb.*—This is that of the Person, or Pronoun; not that of the Verb itself.

(2) *Of the Pronoun.*—This is peculiar; viz. that of the *Exclusive* and *Inclusive* Personals; and, until we know more about these, our speculations are unprofitable.

(3) *Of the Noun.*—Of the nature of this, in Thought, we have an inkling *à priori*; at least, we can, *à priori*, get a presumption in favour of what it is likely to be; in other words, we know where to look for it. We may, however, fail to do this; for it does not suggest itself quite so readily as the signs of Person. The least, however, that can be said about it is that, when we get an example of what it actually *is*, we can understand the process that gives it to us. When we learn that, in the earlier stages of Language, we find it to consist in the reduplication of either the whole or a part of the word to which it belongs, we see that this is a natural —perhaps *the* natural—sign of *Plurity*. It is this, as an element in the sign of *Plurality* for the Noun, as truly as the *Personal* Pronoun is of *Personality* in the Finite Verb. Still, the evidence of its being this is less patent. In the Finite Verb we have the actual Pronoun attached to the main word; so that there is no mistake as to what it means. It means the Speaker, the Person spoken to, or the Object spoken about. The Reduplication, however, even though it means this, does not express its meaning so definitely. It means what it does only so far as Plurity is a form of Repetition and Repetition a sign of Plurity. On the other hand, however, it has a remarkable prerogative. It is not an addition, or increment *ab extra*. It is a part of the word to which it is prefixed; and, being this, it is permanent so long as it is recognised as a sign; and is wholly independent of any difference of language. It is just the same whatever the form of speech may be; and in being this, is either wholly or almost wholly alone.

§ 362. For all this, however, it is only in the earlier stages of Language that it occurs. But this is not so much because the Reduplication was a sign that could be improved, but because there were other forms of Thought to which it was equally applicable. We get it in the less developed languages (not to mention other more indirect associations), as a sign of the Superlative Degree; in the Greek as the sign of an action that is Past continued, by a *Quasi*-repetition, up to the Present, viz. in the Greek Perfect as opposed to the Aorist. Again: we get it, in the Turkish, as a sign of what passes for Mood. The simple negative gives us a *Negative* form. Double it, and it represents an *Impossible*—something which has no very definite denomination.

§ 363. This is not exactly Plurity, nor is it exactly Plurality. Nevertheless, in all the cases, it is something that implies repetition. *Plurity*, then, in Nature is not necessarily *Plurality* in Grammar; for of Plurity, as of Repetition, there are many forms, and a sign that suits one, and which, so doing, is an adequate one when it stands alone, is something very different when it applies to more conceptions than one. And when it does this, it is likely to become obsolete. It *sign*-ifies too many ideas to be distinctive.

§ 364. By adding one, or more than one, to a unit we get Plurity; and the sum of the additaments is an Aggregate, or Collection. But this is, itself, a Unity. By resolving it, however, into its parts we get, by a reversal of the process of Thought, a Plurity. In the Welsh, not to mention other languages, we get certain Singular Numbers derived from the Plural; as if the Plural (Collective) was the fundamental or radical form. We can understand this when we look either at the stars or the inside of a peashell. We take cognisance of the Aggregate before we distinguish the Individual. It is not, then, too much to say that, for certain objects, the Plural form may not be older than, or as old as, the Singular. Here, then, there is a conflict; not, however, between the actual idea of '*one or more than one*,' but in regard to the aspect in which we see it.

§ 365. That out of the signs of Collectiveness, the later signs of Plurity have been developed, has already been suggested; but between the extent to which we see our way to the nature of the two inflections, there is a notable difference. The reduplicate form explains itself; and, also, contains, within itself, the elements of its structure. The sign of Collectiveness, like the signs of Case and Tense, which are now coming under notice, belongs to a different class.

§ 366. We can see, then, our way, partially, to the origin of the signs of Number; though not so clearly as we see our way to the structure of Person and Voice. But both Person and Voice are scarcely Inflections. They are certainly not the inflections of single words. They give us not so much a single word with an additament as a sentence with two terms. In Gender and Mood we may also neglect the inflective element; at least in the words where the differences are signified by Differentiation rather than by Addition. This is because they are not made out of any combination of separate words; so that there is nothing to which we can reduce them; and this reduction is one of the main objects of the present treatise. Such being the case, there is now no other outstanding division of the system of Declension and Conjugation but that of *Case* and *Tense*.

§ 367. CASE AND TENSE.—These we may take together, since they are analogous; *Case* being to Place what *Tense* is to Time. Tense, however, is more exclusively connected with Time than Case is with Place; a fact of no small importance, because it tells us that the analogy is only partial, and, what is more, it suggests the division of the class into, at least, a dichotomy; viz., (*a*) Cases based upon the conceptions of Space, and (*b*) Cases not so based.

§ 368. It is certain that several inflections are, reasonably, called Cases, in which the notion of either fixation or direction in Space is, to say the least, obscure and indirect. The *Nominative*, *Vocative*, and *Accusative* in the Synthetic, the *Factive*, *Comitative*, *Instrumental*, and *Caritive* in the

Agglutinate languages, are of this kind. Between such a Case as the *Caritive* and the *Dative* or *Ablative* we have, probably, the *maximum* amount of difference in the import of any two inflections which come under the same Class; and it is not too much to say that in neither Person nor Voice, in Number nor Tense, any difference of the same amount can be found. In other words, Inflections bearing the name of Cases may be found which are more widely separated from one another in import than they are from Inflections belonging to another class, denomination, category, or whatever we like to call the heads under which the Parts of Speech, and the elements of the system of Declension and Conjugation, are arranged. Nor should this surprise us. In Person, Voice, Number, and Tense, the amount of possible inflections is limited by the nature of the idea. In Gender there is a like limitation—Male, Female, and Neuter. In the older divisions of Animate and Inanimate, the range of difference was even less. Gender, no doubt, is a more difficult class to explain than Case; but this is not because it embraces more numerous and heterogeneous conceptions, but because it deals with and creates a fictitious, conventional, and *non*-natural distinction.

§ 369. *Mood*, on the other hand, agrees with Case. It mainly deals with the difference between the Positive and the Conditional; but when we find that this involves all the possible questions of Affirmation, Negation, and Doubt, its range of application becomes indefinite.

§ 370. It is not difficult to see what this leads to. *Case* and *Mood*, as categories, or something akin to them, are, as much as anything like a category can be said to be so, *Negative*, and, as such, indefinite in their extent. They take —in Case more especially—besides the expression of certain conceptions more characteristically their own, such others as, either expressed or capable of being expressed by inflection, are not included under the heads of Person, Voice, Number,

Tense, or Gender; and this is why they are only partially and imperfectly commensurate with them. Take away their accessory and extraneous details, and Case and Mood have their own proper series of conceptions which it is the function of the truly *Casual* and *Modal* signs to indicate. Limited to these they are like the Classes with which, both in the ordinary grammars and in the present work, they are associated; and, accordingly, Case, with its primary equivalents, '*to*,' '*from*,' and '*at*,' agrees in the limitations of its import in thought, not only with Tense ('*Past*,' '*Present*,' '*Future*'), but with Person ('*the Speaker*,' '*the Object spoken to*,' '*the Object spoken about*'); with Number ('*one*,' '*more than one*,' or in some cases '*two*'); and with Gender ('*Male*,' '*Female*,' '*neither Male nor Female*' in Nature, or '*Masculine*,' '*Feminine*' and '*Neuter*' in Grammar).

§ 371. *Voice*, when it is Reflective or Middle, is simply an extension of Person, of which it involves two signs—two signs applying to the same individual, who is, at once, the Agent and the Object of his own act. When *Passive*, it is made by the combination of either the Passive Participle, or the Passive Abstract Verbal *plus* the Substantive Verb. In neither instance, however, is it anything more than two separate words. But neither are the combinations which signify Person. There is a difference, however, between the two in the extent to which the compound character is perceptible, and the ease or difficulty with which the two compounds are reducible to their elements. But, whether we call such combinations '*Person*' or '*Voice*,' they constitute sentences or propositions rather than single terms.

§ 372. '*Cases*,' however, in no instance give us more than a single term; neither do '*Numbers*;' so that both in this respect differ from *Voice* and *Person*.

§ 373. But *Cases* are not all alike, and some are, so to say, more *Cas(e)-ual* than others. Those that keep their places in language the longest and are the last to be super-

seded by analytical combinations, being, presumptively, among the first to be developed, have a fair claim to this distinction. Such are the *Ablative* and the *Dative*, represented, analytically, by the prepositions '*to*' and '*from.*' In these we have, in space, both motion and direction. In the Slavonic *Locative*, and in the *Adessive* and *Inessive* cases of the Fin, we only get simple position (*in*, *at*) without any idea of movement or direction. Further modifications of this conception are the combinations formed by the prepositions *by*, *without* (or *external* to), and *within*, or the affixes by which they may be represented inflectionally.

§ 374. Thus far *Case* as a denomination is commensurable with *Tense* especially; and in some degree with *Person* and *Number*. There are certain conditions of Thought, and certain combinations of idea, with which they each, respectively, correspond; and for each there is a limited number of aspects. In Time and Space, as we have seen, in the triple but exhaustive classification of all the objects of a real or imaginary universe which gives us the Persons of the Verb, with *none*, *some*, and *all* in the way of Number, and even with the logician's triad of *Propositions Indicative*, *Commands*, and *Questions*, we find that, as a rule, there is something more than the mere additament of a movable sign to a Noun or Verb to make an inflection of any definite and peculiar class. It cannot be said that a denomination such as Case, under which we find a *Nominative*, a *Vocative*, and an *Accusative*, in the same division with an *Ablative*, or a *Dative*, is anything of the kind. It is rather a mixture of orders, or no order at all.

§ 375. It is now submitted that all the remaining Cases of our grammars, in which we have, over and above those which, like the Locative, the Adessive, the Inessive, the Dative, and the Ablative and, here and there, others having a similar connection with the conceptions of Place and Time, and which have no definite limitation in respect to the ideas

to which they apply, are considered Cases not so much because they are combinations of the same type as that of the Ablative, the Dative, and their congeners, or because they have any such connection with them as the Three Persons, the Three, or Two Numbers, and the Three fundamental Numbers with one another, as because there is no recognised denomination to which they can be referred; and that, *mutatis mutandis*, the same reasoning applies to such other combinations as, with the exception of the Indicative, the Imperative, and the Conjunctive, are known among the Verbs as *Moods*. Between the two—one for the Noun and the other for the Verb—they constitute a considerable group of inflections (or formatives), which have yet to be brought not only into order, but into *co-ordination*.

§ 376. The following paradigms are from a Grammar of the *Sahaptin* language, spoken in the American, or southern, part of what before the partition was known as the great, but indefinite, district of Oregon. It is a language of the Agglutinate stage, or period, and has, for the Adjective at least, a Plural Number :—

SUBSTANTIVES.

Nom. init, *house*
Gen. ininm, *of a house*
Acc. inina, *house*
1*st Dat.* initph, *to* or *for a house*
2*nd Dat.* initpa, *in*, *on*, or *upon a house*
1*st Abl.* initki, *with a house* (instrument)
2*nd Abl.* initpkinih, *from a house*
3*rd Abl.* initain, *for the purpose of a house*

initash, *the place of a house*
initpama, *belonging to a house*
ininot, *without* (or *destitute of*) *a house*
initin, *having a house*
initiih, *like a house*
initsim, *only a house*

ADJECTIVE.

Tahs, *good*

	SINGULAR	PLURAL
Nom.	tahs	titahs
Gen.	tahsnim	titahsnim
Acc.	tahsna	titahsna
1*st Dat.*	tahsph	titahpsh
2*nd Dat.*	tahspa	titahspa
1*st Abl.*	tahski	titahski
2*nd Abl.*	tahspkinih	titahspkinih
3*rd Abl.*	tahsain	titahsain

DEGREES OF COMPARISON.

Positive, tahs = *good*
Comparative, tahs kanmakanm = *better*
Superlative, tahsni or tahstamaunn = *best*

This is the best illustration that the present writer can adduce, rather than the best which can be given. The best would be one from the Monosyllabic period. But this is sufficient to illustrate the principle suggested. Here we have a fundamental root, and a series of additaments which we can scarcely call inflections; and unless we know that they are constant, and apply to something like classes of words, they hardly amount to formatives. But they are manifestly compounds, rather than separate and independent words. In the monosyllabic stage, they or their like would be the latter; in other terms, each would be two separate words in contact with one another rather than two words combined into one. Their import would be, in most cases, some word connected in sense with the relation which they, respectively, express as affixes; but of a less abstract character.

§ 377. The first paradigm the grammarian, not unnaturally, calls a *Declension*; and it is mainly Prepositional. The suffixes of the other he calls *Adjectival* or *Adverbial*, and the distinction is real. But the form is the same for

both; and except in the rare instances where the additament can be found elsewhere as a separate word, they are Compounds rather than pairs of words; and they have imports of various kind—in some of which we have classes or subclasses; i.e. variations in the expression of a single fundamental and general notion, or conception; e.g. in the numerous forms of the Ablative. Some of them are compound; i.e. additaments to an additament.

§ 378. This is what we get from the single grammar of a single language. But there are dozens of languages which would give us paradigms of the same kind. In most of these we may find some new combination, or some form which has not presented itself elsewhere. The sum total of these combinations would exceed that of all the recognised inflections, and all the classified formatives, in any single known language. It would certainly give us, by dozens and scores, combinations of one sort or another for which we have no uniform grammatical names, and no definite classification. Each, however, has its own particular history, and each when it originated had its special import. Perhaps we are not bound to find a name for them, inasmuch as they have dropped out of the languages to which they belonged; or the languages themselves have become extinct; or, if not exactly this, so altered in character as to have become partially transmuted. What are these additaments, and what do they *sign*-ify? Do they give us *Cases*? They do this, to some extent, in *Nouns*. Do they give us *Tenses*? They do this to some extent in *Verbs*. Do they give us *Moods*? They are beyond doubt Modal in Adjectives. But there are many which have no class to which they can be unanimously referred; whereas, on the other hand, there are some from which they must manifestly be excluded. The classes known under the denominations of '*Person*,' '*Number*,' and '*Tense*' have a very narrow range of comprehension, and unless there is something specially *Personal*, *Numerical*, or *Temporal* about a combination. it would hardly be asso-

ciated with our First, Second, and Third Persons; our Singular, Dual, and Plural Numbers, or our *Past*, Present, and Future Tenses.

§ 379. It is submitted, then, that *Case* and *Mood* are the names of two classes—Case for Nouns and Mood for Verbs—which only partially coincide with those that are known under the names of Person (Voice), Number, and Tense; and that, practically, they contain all those combinations recognised as inflections which are *not* contained in the other groups. And this, of course, implies that, out of each, certain minor divisions of equal value with the other three (or four) could be constructed if necessary. Even within the Indo-European languages we may see, by mere inspection, the elements of three groups which are, at least, as different from one another as Voice is from Person—these three being (1) the Nominative, Vocative, and Accusative: (2) the Possessive; and (3) the Dative and Ablative. The first of these, or the first group, gives us something that, allowing for the difference between the Noun and the Verb, is very like *Mood*, the Nominative answering to the Indicative, the Vocative to the Imperative, and the Accusative (Objective), somewhat less evidently, to the Conjunctive. The Possessive (Genitive) is so much akin to the Adjective in its import, that Wallis for one has treated such combinations as '*man's hat*,' '*father's son*,' as Adjectival; while the Factive in the Fin language gives a sense which, in many cases, has the import of the *-ly* in *lovely*, *softly*, and the like; the Caritive in the same class giving us the equivalents to the negative adjectives in -less—*loveless*, *harmless*, &c. As for the third class, in which the idea is that of position or direction in place, and of which the analogy with the Tense of the Verb is undoubted, it is manifestly a group by itself, and also the group that in its dimensions and limitations best harmonizes with those of the other three (or four) denominations. Whether this be the division to which the term '*Case*' most conveniently applies, and how far, for the pur-

poses of ordinary teaching, it may be necessary to excogitate any new class-names, is another question. It is certainly the one in which we best see our way to the idea upon which the combinations are founded—viz. those relations in Place which are indicated by the Demonstrative Pronoun; a Pronoun which, in the word '*then*,' at least, serves to indicate Time.

§ 380. We may now revert to the double process by which we get Inflection—(1) that of *Addition*; (2) that of *Differentiation*; and, having done this, eliminate from the present treatise the question of both *Gender* and *Mood*, so far as they are *sign*-ified by mere modifications in the form of a syllable, rather than by the addition of a new and extraneous element. This we must do because, by hypothesis, all the inflections which we are now investigating are held to have been, originally, separate and independent words. This doctrine may or may not be correct; but it is the one which is most generally received, and, certainly, the one which presents itself in the most definite and manageable form. But, in doing this, we must remember that there is a third kind of inflection; one that partakes of the nature of Addition on one side, and that of Differentiation on the other. This is *Reduplication*—*γέ-γραφα*, &c. It is something more than differentiation, because it adds a syllable to the main word. Yet it is something less than addition, because the elements of the additament are not taken *aliunde*, but supplied from the original word itself.

§ 381. Upon the signs of Person, Voice, and Tense, in respect to their origin, little has been said, because little has been needed—at least, in the present investigation. But in respect to *Number* and *Case*, two doctrines had to be alluded to. The connection between the *Numeration* of the arithmetician and the *Number* of the grammarian could not but suggest itself. Such being the case, it was necessary to allude to it, and to recognise the criticism that it might suggest; or rather, to some extent had already suggested. Besides this, there was the connection in

sense between such pronouns as *to* and *from*, along with others, and the signs of certain cases, especially the Dative and Ablative. Now, these were noticed; not, however, to be recommended, though not, on the other hand, to be wholly ignored. There are a few individual cases that they may illustrate; just as, in the cognate question of *Gender*, there are a few (perhaps many) that may be explained by the doctrine of *Personification*. But for all the three questions we must take a wider and a more general view; and, in doing this, go back to a stage of language not impossibly anterior to the ideas of Numeration, Prepositions, and even Personification—early as this last may have been.

(15.) General View of the Origin of Inflections and Formatives.

§ 382. Here our method must be as follows—(1) Treat every combination—real or hypothetical—simply as such; *i.e.* as a single word made up out of more words than one. This means that the question, whether it results in a sign of Person, Voice, Number, Case, or Tense, is reserved for future investigation. All that interests us at present is the simple fact of the fusion of more words than one into one.

§ 383. (2) Give special attention to those recognised inflections which, like the Norse Reflective Verb, the French and Italian Futures (*parlerò*, &c.), and the Postpositive Article, have been developed out of two separate words within the historical period.

§ 384. (3) Analyse carefully the numerous compounds, of every kind, which present themselves in the languages of the present time, or, at least, those of our own, with special attention to the extent to which they differ from the separate and uncombined words by which they are constituted in (1) import, (2) form. In this respect few languages teach us more than the English; not only as to the extent to which inflections have been superseded by combinations of an analytical character, but also by the instructive exposition

of the numerous processes either in action at the present time, or else adequately illustrated by the long history of our literature, and the variety of our dialects. How far more words than one take the guise of even a single syllable is shown in compounds like '*such*,' and '*which*,' from '*so+like*,' and '*hwe+like*,' and, better still, in the word '*not*'; of which the elements are no fewer than three, viz. the negative '*ne*,' the '*ev*'- in '*ev-er*,' and the half-obsolescent word '*whit*,' meaning *jot*, *tittle*, or small part of any thing. In a language with a short history and an inadequate literature words like these and scores of others might easily be mistaken for simple roots. Indeed, the whole history of the word '*like*' is suggestive. Had it dropped out of the language as a separate word with its proper adjectival import, such combinations as '*soft-ly*,' '*gent-ly*,' and all such others as have an adjective for their first element would be obscure; while combinations like '*man-ly*' &c., where the basis is substantival, might pass, in grammars like those of the Fin family, for a Case, viz. the Factive. From the same point of view all the words ending in *-less*, as '*blood-less*,' &c., would be called *Caritives*. Again, the whole series of the participial forms in *-and*, *-end*, and *-ind*, concurrent with that of the Abstract Nouns in *-ung* and *-ing*, from forms like '*burn-and*' to those like '*glintin*,' and '*darklins*' (*Scoticè*), is full of instruction; and that both in the way of form and import. Again, a combination like '*oak-tree*'=a '*tree which is an oak*'; whereas in those like '*dust-hole*' or '*wine-bin*' we get not so much a '*hole that is dust*,' or a '*bin that is wine*' as a '*hole*' or '*bin*' for '*dust*' or for '*wine*.' The difference here lies in the difference of the elements as taken by themselves rather than in any difference of sign, accent, or collocation. This is noted because it is necessary to see how much, even in the clearest and most manifest compounds in their most unaltered form, has to be supplied, or (to use a commoner term) *understood*.

§ 385. In words like *nam* (*am not*), *canna* (*can not*),

catch'em archaic, provincial, or vulgar as they may be considered, we find in even a language so analytic as the English the tendency to composition, or the fusion of more words than one into one with a loss of integrity on the side of the additament, reasserting itself. It may be objected that, in combinations of this kind, we have nothing more than a pair of words taken out of a sentence and pronounced with abbreviations, and that in true composition the elements are brought together from different quarters, and, as such, are the result of something more than the mere slovenly pronunciation of a short sentence, or a part of one. It is doubtful, however, whether juxtaposition of this latter kind may not be quite as common a cause of combination and fusion as any other.

§ 386. This and much more of the same kind is what we get from the study of the languages of our own time—that of the student's his own country, whatever it may be, being the one which will teach him the most. In this, or upon the principle of arguing backwards from the later to the earlier, from the more certain to the less uncertain, or from the known to the unknown, lies the basis of our criticism.

§ 387. The process, however, should be reversed; though the reversal can, at best, be but partial and approximate. We can never arrive at the actual origin of language, nor can we ever say how far we are from it. Indeed, anything like dates in the way of Time is out of the question. What we *can* determine is the stage of growth, evolution, or development in which we find any particular language; and, between the two extremes of the Analytic and the Monosyllabic classes, we have an ample amount of material, and, to some extent, a continuity. The greatest break is that which separates the Agglutinate class from the Synthetico-Analytic (*Indo-European*). Between the Monosyllabic and the Agglutinate the transition is much more gradual. How far it has been studied, or whether it will ever be studied in the way that we study the Indo-European forms of speech, is another question.

§ 388. In the Monosyllabic languages the words, so far as they are spelt by any ordinary alphabet, are few, the Tones and (or) Accents numerous and refined, the rules for Collocation stringent, the general character of the roots monosyllabic, and the import of the great majority of them of a concrete or sensible character, belonging to no *Part of Speech* in particular. In this, as in other points, they agree with the English element of our own language, when, as is the case in its present highly Analytical condition, it is denuded of inflections, inflections which it once had but has now lost—their absence in the Monosyllabic languages being due to the fact of their never having been developed. Many of these words are naturally brought into contact with one another in ordinary speech; and then fusion begins, and, after this, change in the form of the additamental word. When this happens two words take the guise of one. Some of these keep their place as permanent parts of the theme. Others are changeable, and vary with the Person, Number, or Sex, with the relations of the Subject as agent or object, and the time of the Action or State. But these, as language advances, drop off, and are replaced by separate words. The rate at which changes proceed is not to be measured by years, or centuries, or milleniums, but by the rate at which the language developes itself; and we know how great, at the present time, is the difference between those of the highest degrees of development and those of the lowest.

§ 389. At some period between the development of the Alphabet and the completion of the Greek system of Logic the nature of these additaments commanded attention; less, however, with a view to the history of Language than to the Rules of Reasoning. Then the place of the main words as Parts of Speech, and of the additaments as signs of Person, Voice, Number, Case, Tense, Gender, and Mood gave the basis of Grammar. They gave us, *inter alia*, the class-names that have just been alluded to; and it has been submitted that, in the matter of Case and Mood further subdivisions

are required. But all these denominations refer to Inflection only; and it is only the recognised inflections of which the present treatise takes cognizance. Of these in the way of the *Cases of Nouns* alone the Fin Grammars give us *fifteen*, the Chinese at one extremity and the French at the other give us *none*. But enough upon the general principle of development in the line from Monosyllabicism to Synthesis-and-Analysis has been said in the body of the work. The general character of the growth and evolution of the additaments under notice is manifest.

§ 390. What, then, are we to say of the Inflections, whether English, French, Latin, Greek, Sanskrit, or Fin; between which we have for Case, at least, the *minimum* and the *maximum*?

That they are the remains of a system beginning with certain pairs (or more) of words in juxtaposition, in contact, and, finally, in a state of fusion, amalgamation, or apparent unity; yet at the same time, as either affixes or prefixes, liable to fall off from the body of the word, when they ceased to be necessary, or were liable to be superseded by a substitute. As a rule, they *have* been dropped; generally superseded by something else—something else on a different principle, i.e. the combination of different words. It is probable that the fittest, or those for which no preferable substitute has presented itself, are those that still survive.